FIRST INTERNATIONAL CONFERENCE
OF ASIAN PHILOSOPHICAL ASSOCIATION

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THE VISION OF THE ASIAN COMMUNITY

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**PROCEEDINGS OF
THE FIRST INTERNATIONAL CONFERENCE
OF ASIAN PHILOSOPHICAL ASSOCIATION**

THE VISION OF THE ASIAN COMMUNITY

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PREFACE

Globalization is perceived as a contemporary phenomenon because today it is felt in more powerfully than it was perceived previously. However, we believe that it is a human phenomenon that has many aspects. For this reason we should inquire into this phenomenon from all possible aspects. It is with this hope that Fatih University has organized a joint conference to give a chance for scholars from all fields to delve into scrutinizing this phenomenon from the aspect of their expertise. The conference is jointly sponsored and organized by the DaeDong Philosophical Association of Korea and Kobe University of Japan. We hope that the conference will be repeated in 2006 under the auspices of the Asian Philosophical Association with different topics in Pusan National University of Korea and in 2007 at Kobe University of Japan.

Among the objectives of the conference is to form a platform of dialogue between the philosophical associations in the Asian continent. For this reason we realize the need to form an umbrella organization to bring these organizations together under the Asian Philosophical Association. Turkish Philosophical Association and the DaeDong Philosophical Association of Korea are taking part in this conference and we aim at extending this organization to all other similar scholarly institutions.

The use of a new concept which was invented in Asia may strike the reader with surprise: *glocalization*. In this context, *glocalization* and its derivatives are understood as the attitude towards the phenomenon of global rapprochement between all societies and civilizations sustaining at the same time their local characteristics and identity. Therefore we need to transform the concept of globalization to that of the global and at the same time sustaining the local. We are glad that the response to this concept has been encouraging and in this respect we received many papers trying to explain its significance for the Asian Community. Another usage that may catch us with surprise is the usage of the term 'Asian Community'. We noticed that many papers that was presented to the conference tried to come up with this concept in order to take all Asian communities as "one". At a time when conflict of civilizations are discussed more widely than all human history this is a timely and most appropriate approach to emphasize the all embracing aspects of civilizations. However, we must understand that this new term is used within the broader perspective of an all embracing concept "world community". Therefore, the concept of the Asian Community is not an exclusive concept, it is rather hoped to have aspirations for a global world community that sustains and nourishes local cultures and identities.

This book containing the unedited papers presented in this conference is a beginning for these human aspirations for world peace and a *glocal world community* in which the Asian community is a part. The organization of papers may not be systematic according to topics. We have however made efforts to put them into an organized unity so that it will be easier for scholars to search for an aspect of glocalism in their field of expertise. Since the sessions are planned according to this logic we paid attention to the topical arrangement of the sessions as well, in which papers were presented.

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KÜRESELLEŞMENİN FELSEFİ TEMELİ: İNSAN FELSEFESİ

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Abstract
Philosophical Foundation of Glocalism: Philosophy of Man

When we talk about the philosophical foundation of something we mean the mental ground which logically leads us to that thing itself. In that case the philosophical foundation of glocalism is the mental ground from which we can logically reach the concept of 'glocalism'. It is the purpose of this paper to search for that ground and attempt an elucidation of that very ground itself. However, we face a problem here; globalization is a social phenomenon and as such it has social, political, economic and technological aspects. If we dwell upon these aspects of globalization we may miss the point. For, it is not possible to find the philosophical foundation of glocalism in these aspects of this social phenomenon. We are not however denying that globalization has such aspects. In fact all these areas must be investigated for a full elaboration of globalization. But this is not our intention in this paper. We shall try to search only for that mental ground upon which this phenomenon is built; for, it is on the basis of this ground that all the other aspects of globalization becomes operative within today's world. In order to investigate the ground of globalization we need to ask: what is it that becomes global? It is possible to show many phenomena as an answer to this question. For example, we may say that it is the economy that is becoming global; or it is the technology or world politics that are becoming global. Moreover, one may also argue that it is a particular culture or civilization that is becoming global. All these are aspects of globalization as a social phenomenon and as such they cannot singly be taken as the logical ground on which globalization is based philosophically. In that case how can we find the philosophical foundation of globalism? If we examine all these phenomena we shall see that human beings are at the center of all these activities. It is possible therefore to argue that if these activities ensue from human beings then we can search for the philosophical foundation of this phenomenon in human nature itself. Indeed it is the purpose of this paper to show how globalization logically proceeds from human nature. Glocalism is the term invented to deal with problems of cultural diversity. In globalism all cultures are usurped by a dominant one. This paper is a quest to find a way in globalism where multicultural structure of human values is not lost. The term coined for that meaning is glocalism. In that case we shall attempt to understand that philosophical foundation on which such a glocal approach can be maintained.

Bir şeyin felsefi temeli, o şeyin mantıklı olarak çıkarıldığı kavram veya olgudur. Bu anlamda felsefi temel, aynı zamanda o şeyin üzerine bina edildiği kavramsal yapıdır. Bu durumda önce küreselleşmenin felsefi temeli derken ne anlaşıldığını ortaya koymamız gerekir. Felsefi temel sorununu felsefi yöntemle çözebileceğimizi savunabiliriz. Zira bir bilim dalı olarak felsefe dizge (sistem veya nizam) kurma bilimidir. Dizgelerin tek ve genel bir konusu vardır o da varlıktır. Ancak varlık değişik durumlarda tezahür ettiğinden felsefe bunları sınıflandırarak kendine ait konuları seçer ve kendi konusuna girmeyen sorunları diğer bilim dallarına bırakır. Bu yaklaşım aslında her bilim için geçerlidir. Ancak felsefi yaklaşım önemli bir açıdan diğer bilim dallarından ayrılmaktadır: Sorunlarının mahiyeti gereği felsefe, akli muhakeme ve soyut düşünceye dayanmaktadır. Bunu diğer bilimlerle bir karşılaştırma yaparak ifade etmek istersek daha genel bir şekilde şöyle dile getirebiliriz: diğer bilimler duyularla düşünmeye dayalı olduğu halde felsefi bilimler akli melekelerle düşünmeye dayanmaktadır. O halde felsefi temel, dayandığı konunun zihinsel bir tahlili demektir.

Bu durumda küreselleşmenin felsefi temeli, bu olgunun aklen tahlil edilerek dayandığı ilkelerin incelenmesi anlamına gelmektedir. Ancak şurası da bir gerçektir ki, küreselleşmenin toplumsal, siyasi, iktisadi ve teknolojik gibi birçok yönleri vardır. Fakat bu olguların

hangisini tahlil edersek edelim bizi mantıken küreselleşmeye götürmez. O halde bu olgular küreselleşmenin felsefi temeli olamaz. Bu açıdan bu olgunun toplumsal, siyasi, teknolojik ve iktisadi yönleri bizi burada ilgilendirmemektedir. Bu yaklaşımdan hareketle önce küreselleşmeyi ele aldığımızda sormamız gereken ilk soru şudur: Bu olguda akli muhakeme ile tahlil ettiğimizde karşımızda bir temel olarak duran şey nedir? İlk önce burada küreselleşme felsefi bir olgu olmadığından toplumsal bir içerikle karşımıza çıktığından onun bu yönünü inceleyerek bir genel anlayış ortaya koymamız gerekmektedir.

Küreselleşmenin toplumsal, siyasi, iktisadi ve teknolojik gibi birçok yönleri olduğunu belirttik. Şayet bu yönler olmadan küreselleşme diye bir şeyden bahsedemiyorsak, bu demektir ki bu olguların merkezinde yer alan "nesne" küreselleşmenin felsefi temeli olabilir. Nitekim gerçekten de bu olguların merkezinde insan olduğuna göre insanın, küreselleşmenin felsefi temeli olduğu açıkça görülebilmelidir. O halde burada küreselleşmenin asıl felsefi temel unsuru olarak gördüğümüz insan mahiyetinin tahlilini yaparak küreselleşme olgusuna nasıl mantıken ulaşabileceğimizi ortaya koymaya çalışacağız.

I. KÜRESELLEŞMENİN FELSEFİ TEMELİ OLARAK İNSAN MAHİYETİ

İnsan tek başına yaşayabilir bir varlık değildir, o kadar ki kendi varlığı için dahi diğer insanların varlığına muhtaçtır. Bu yüzden insan birliktelik ortamından hiçbir zaman soyutlanamaz. Bu yüzden de insanın hiçbir davranışı kişisel değildir, çünkü insanın her davranışı sadece kendini ilgilendirse dahi mutlaka kendisi dışında bir insan veya insanlara ilişkin gerçekleşmiştir. Diğer bir deyişle her insanın her davranışı istese de istemese de şöyle veya böyle kendi dışında bir kimseyle irtibatlanacaktır. İnsan davranışının kişisel olmadığını söylerken davranışının ona ait olmadığını ileri sürmek istemiyoruz. Bir davranışın kişiye aidiyeti ile kişiselliği aynı ise, elbette ki bu anlamda bütün davranışlar kişiseldir. O zaman toplumsal hiç bir davranış yok demektir. Hâlbuki bizim anlatmaya çalıştığımız, davranışın bağlamını belirlemek için kişisel olmadığını ileri sürmekten ibarettir. Zira her insan davranışı, onun iç dünyasının bir *bağlamda* tezahürüdür. İşte bu özellik, insanı temelde toplumsal bir varlık kılmaktadır; çünkü bu bağlam birliktelik olarak ifade etmeye çalıştığımız toplumdur.

İnsan mahiyetinin önemli bir belirtisi olarak birliktelik özelliğini ortaya koyduktan sonra onun mahiyetine ait diğer bir özelliği de "düşünme" olarak tespit edebiliriz. O halde insanın bir toplum bağlamında var olması, aynı zamanda onun özüne ait bir düşünme belirtisidir. İşte burada düşünceden soyut insanı ele alamadığımızdan insanın çok zengin bir iç dünyasının olduğunu dile getirmemiz gerekmektedir. Ancak insan, iç dünyasını sadece bir toplum bağlamında gerçekleştirmektedir. İşte insanın mahiyetini teşkil eden iç dünyası, çok zengin cevval bir yapıya sahiptir. Zira insan belli bir amaca yönelik yaratıldığından bu amacı gerçekleştirebilmesi için böyle zengin ve cevval bir yapısı olmalıdır.

İnsan içyapısı, ilk anda iki yön içerir: Birincisi, bil kuvve insanda bulunan algılar, duygular, arzular, emeller ve bilgisel özelliklerdir; ikincisi, bu özelliklerin bizzat kuvveden fiile çıkması ile oluşan tecrübeler, kalp ve zihin ile iç âlem zenginliğidir. Bunlardan birincisi, toplumdan bağımsızdır; zaten bizi yanıltıp insanı toplumdan soyutlamaya götüren yaklaşımlara yol açan da bu özelliktir. Ancak insanın ikinci yönü, toplum bağlamında oluşur. Bu oluşum incelendiğinde kavramsal olarak tahlil edilince üç ayrı aşama ile geliştiğini gözlemleyebiliriz. Birinci aşama, bil kuvve özelliklerden algısal yönün tezahür etmesi ile insanın diğer hayvanlarla paylaştığı benzerliklerdir ki bu yön itibariyle insan cins olarak

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hayvanlar tabakasında düşünülmektedir. Bu yüzden de bu aşamaya "hayvaniyet düzeyi" diyebiliriz. İkinci yön itibariyle, hayvaniyet düzeyinden yavaş yavaş uzaklaşıp duygu, arzu ve emellerini gerçekleştirdiği yeni bir aşamaya geçmektedir. Bu aşamanın alt düzeyleri de hayvaniyet özelliklerini taşıyabilir ve bu itibarla hayvanlara yakındır; ancak oluşan iç dünyanın incelmesi, daha nazik ve derinleşmiş bir hal alması ile artık hayvaniyet düzeyini terk eder ve insan "beşeriyet düzeyine" ulaşır. Beşer, hayvaniyeti dışlamaz, aksine bizzat içerir. Ancak beşeriyet düzeyi, hayvaniyetten bağımsızlaşmıştır. Buna rağmen zaman zaman hayvaniyetin etkisinde kalabilir ve bedenin idaresi, hayatın yönlendirilmesi, bu hayvansal özelliklerle yapılabilir.

Hayvansal düzeyin tam olarak idare altına alınması ancak bilgisel özelliklerle mümkündür. İç dünyanın en zengin yönü bu düzeydir, çünkü burası zaten diğer tüm düzeyleri içermekle birlikte onları idaresi altında muhafaza etmektedir. Hakiki insanlık bu yön itibariyle tezahür ettiği için iç dünyanın bu aşamasına "insaniyet düzeyi" diyeceğiz. İnsaniyet, aynı zamanda hayvaniyet ve beşeriyeti de içermekte ve bunları bizzat kendi idaresi altında tutmaktadır. İnsanın bu üç iç dünyası da ancak toplum bağlamında kuvveden fiile geçebilir. Bunların ortak bir özelliği, insanı toplum kurmaya zorunlu olarak sevk etmiştir. Bu ortak özelliğe "birliktelik" diyerek yukarıda işaret etmeye çalıştık. Bunu şöyle açıklayabiliriz: İlk önce insan, hayvaniyet düzeyinde yalnız yaşayamaz; bu düzeyin ihtiyaçları onu zaten birlikteliğe itecektir. Bu açıdan hayvaniyetin birlikteliği, aynen diğer birçok hayvanlarda olduğu gibi tabiî bir özelliktir. Hayvaniyet düzeyindeki insan yalnız yaşayamaz, başka bir hem cinsine ihtiyaç duyar. Böylece ister istemez "topluluk" diyebileceğimiz bir birliktelik oluşturur. Beşeriyet düzeyindeki, insan ise, birlikteliğe "duygusal" ihtiyaç hisseder. Bu da bir açıdan tabiîdir. Ancak bu birliktelik, insan dışındaki hayvanların çok az kısmında olabilir. Bu demektir ki bu tür beşerî birliktelik hâlâ hayvaniyet mertebesine yakın bir düzeydir. Beşeriyetin birlikteliği toplumun oluşumuna atılan ilk adımdır. Bu birlikteliğin bilgisel özellik kazanması, insaniyet birlikteliğini oluşturur ki, bu da "toplum"dur. İşte insanın zengin iç dünyasının bağlamı da böylece ortaya konmuştur.

Buradaki tahlilimiz, küreselleşmenin nasıl bir toplumsal olgu olarak ortaya çıkabileceğini açıklamıştır. Çünkü küreselleşme insanın mahiyeti ile irtibatlıdır ve insanın hayvaniyet, beşeriyet ve insaniyet özelliklerinde temellenmektedir. Bu açıklama küreselleşmeyi zorunlu kılmakta ve kaçınılabilecek bir olgu olmadığını açıkça göstermektedir. Zira her üç düzeyin de temel özelliği birliktelik olduğuna göre ve bunun da insanı zorunlu olarak toplum kurmaya sevk ettiğine göre "küresel bir toplum" insanlığın bugün ulaştığı seviyede kaçınılmaz bir olgu olarak karşımıza çıkmaktadır. Bu da her insan birlikteliğinde geliştirilen değerlerin yok olup tek bir değerler sistemine yönelmesi açısından bizde endişeler oluşturmaktadır. Ancak bu endişelerin giderilmesi için çareler aranmakta ve bu yüzden biz filozofları da konuya yönlendirmektedir. Bunun daha açık bir şekilde ortaya konması ve endişelerimizin mahiyetinin açıklanması için kültür olgusunun bizi medeniyete ve küreselleşmeye nasıl götürdüğünün de irdelenmesini gerektirmektedir.

II. MEDENİYETLER VE KÜRESELLEŞMENİN TEZAHÜRÜ

Toplum, ilk bakışta insan topluluklarının bir araya gelmesi ile oluşan kümeleşme gibi görünmektedir. Bu kümeleşme belli bir iç dürtü ile olursa bu iç dürtü etrafında bir düzen kurulur. İç dürtü, hayvansal bir özellik olduğundan bu düzeydeki birliktelik düzeni, tamamen hayvansal düzeyin gereksinimleri ile oluşturulmaktadır. İnsaniyet düzeyinde içdürtü, akıl ile

yönlendirildiğinden yerini "içgüdü"ye bırakır; bu yüzden insan için içgüdüyü, insaniyet düzeyinin özelliği olan akıl yürütmeden çoğu zaman ayırt etmek güçtür. Ancak hayvaniyet özellikleri tahlil edildiğinde görülür ki, belli birtakım yönlendirmeler, akla dayalı olmayıp biyolojik olarak fıtratımıza yerleştirilmiş içdürtüsel özelliklerdir. Bu yüzden diyebiliriz ki, şayet hayvaniyet mertebesinde birliktelik özelliği varsa bunun fıtraten içdürtüsel olması gerekir. O halde hayvaniyetin oluşturduğu kümeleşme toplum olamaz. Ancak bu kümeleşme yine belli hayvansal amaçlar doğrultusunda düzenlendiği için rast gele oluşturulmuş bir insan birikimi değildir. O halde hayvaniyet içdürtüsü ile belli amaçlar etrafındaki toplumlaşmanın ilk adımı olan kümeleşmeye "topluluk" denir.

Topluluk gerçekten, toplum olmanın ilk adımıdır. Zira topluluk olarak birleşen bir insan kümesinde fertler, fıtratlarında bil kuvve bulunan beşeriyet ve insaniyet kabiliyetlerinin gerçekleşmesi için gerekli toplumsal bağlamı oluşturur. Böylece insanlar, birbirleri ile ilişkileri içerisinde beşeriyet ve insaniyet mertebelerine yükselmek için gerekli zihinsel donanımlarını geliştirirler. Bu demektir ki, topluluk, beşerî ve insanî kabiliyetlerin kuvveden fiile çıkması için zorunludur. Bu kabiliyetlerin fiile geçmesi ile ancak insanlar topluluktan toplum bağlamına geçerler.

Hayvaniyet birlikteliğinin, bu durumda iki temel özelliği bulunmaktadır: 1. hayatı ve topluluğu belirlemede, içdürtüyü kullanma; 2. yakınlık gibi topluluğu oluşturan öğeleri biyolojik olarak tanımlama. Bu iki temel özellikle toplulukta, mekân ve yakınlık oluşur. Mekân, topluluğun çevresini tanımlamasıdır. Topluluğun çevresi topluluğun bizzat kendi sınırları olamaz. Rasgele mekân da olamaz. İnsan topluluklarındaki mekân anlayışı hayvaniyet düzeyinde dahi hayvanların mekân belirlemesinden farklıdır. Çünkü bir insanın hayvaniyeti ile diğer hayvanların hayvaniyeti benzerlikten ibarettir; bu benzerliklere rağmen içerik ve mahiyette çok farklılıklar gösterirler. Bu farklılıklar sayesinde, düzeylerdeki farklılık, her düzeyin özelliklerine de yansımaktadır. Böylece insanlar, hayvaniyetin birlikteliği ile kalmayıp oluşturdukları topluluğu da beşeriyet ve insaniyet düzeyine çekmeye eğilimlidirler. Çok eski topluluklarda insanlar insan olarak her ne kadar her üç düzeye sahip idilerse de topluluklarının insaniyet düzeyinde oluştuğunu söyleyemeyiz. Bu yüzden bunların oluşturduğu birliktelik kümelerine toplum denemez. Bir insan birlikteliğinin toplum olabilmesi için oluşturulan topluluğa en azından beşeriyet özelliklerinin yansıtılması gerekir. Böylece diyebiliriz ki, topluluk, sadece hayvaniyet içgüdüleri ile oluşmuş bir birliktelik kümesi değildir.

Hiç bir insan etkinliği, kişisel değildir, daima bir birliktelik özelliğine sahiptir. Bunun sebebi, insan iç dünyasının mutlaka bir birliktelik bağlamında anlam kazanması ve dışa tezahür etmesidir. Bu dış tezahürler de hayvaniyet düzeyinde ise, topluluğun bu mertebedeki *davranış bütünlüğünü* yönlendirir. Bir topluluğun *davranış bütünlüğü*, o toplumdaki fertlerin iç dünyalarının ortak bir topluluk bağlamında dışa tezahür etmesidir. Yapıp edilenler olarak topluma mal edilen fertlerin iç dünyalarının ortak bir topluluk bağlamında dışa tezahür etmesi olan bu davranış bütünlüğüne "kültür" denir.

Kültür insan düzeylerinin her mertebesinde görülebilir. Ancak mesela beşeriyet düzeyindeki kültür ile hayvaniyet düzeyindeki kültür, aynı inceliğe sahip olmadığı gibi, insaniyet düzeyindeki kültür ile beşeriyet düzeyindeki kültür de aynı inceliğe ve tabir yerinde ise, gelişmişliğe ve olgunluğa sahip değildir. Öncelikle beşeriyet düzeyindeki insan birlikteliğinin oluşturduğu topluluk artık olgunluğa erişmeye başlamıştır. Böylece beşeriyetin

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önemli unsurları olan duygular ve tecrübeler dışa yansımaya başlar ve topluluk bu yönde şekillenmeye doğru yönlendirilir. Mesela bir hayvaniyet düzeyindeki iki insan arasındaki bağ, sadece tabiî olabildiği halde bu bağ, sevgiye dönüşünce, aşk edebiyatı oluşturmaya başlayabilir. Yine iki topluluk arasındaki ilişki hayvaniyet mertebesinde mekân muhafazası olarak kaba kuvvetle dövüşmeyi doğurduğu halde, beşeriyet düzeyindeki cesaret ve vatana bağlılık duyguları ile destanları doğurabilir. Bunun taşıdığı anlam şudur: Hayvaniyet düzeyinde oluşturulan topluluğun beşeriyet özelliklerini de içerebilmesi için bu özelliklerin topluluğa yansıtılması gerekmektedir. Bunu insanlar yapmaya çalışınca topluluğun yeni bir düzenlenmeye ve daha derli toplu ve yeniden tanımlanmış kavramlarla bütünleşmesine ihtiyaç duyulacaktır. Böylece beşeriyet özellikleri ile düzenlenmiş topluluğa ancak "toplum" denir.

İnsaniyet toplumlarını da birçok türlere ayırmak mümkündür. Şimdilik şunları sayabiliriz: 1. Sadece bilgisel etkinliklerin, insan düşünce melekelerinin içten dışa yansıması ile oluşan toplumlar; 2. bilgisel etkinliklerin kurumlaştığı toplumlar; 3. bilgisel etkinliklerin disiplinleşerek bilimi sonuç verdiği toplumlar. Bu toplumların hepsinde de etkinlikler insan iç dünyasından kaynaklanmaktadır. Ancak insan iç dünyasından kaynaklanmayan "yol gösterme" veya "hidayet" olarak tanımladığımız bir olgu ile bütün bu topluluklarda ve toplumlarda karşılaşmamız mümkündür. Kendini "din" olarak tanımlayan bu olgu, insan kaynaklı olmadığından toplumun öğesini teşkil etmez; ancak toplumların bu olguyu özümsemesi ile önce bireylerin iç dünyasına hâkim olduktan sonra toplum bağlamında tezahür ederse, kültüre dönüşerek topluma mal edilirler. Böylece topluma ilahî kaynaktan gelen din, bir etkinlik olarak yansımaya başlar ve onu yönlendirir.

Yukarıda göstermeye çalıştığımız gibi, insanın mahiyeti, ilk adımda hayvaniyet, beşeriyet ve insaniyet düzeylerini verdiğine göre bu düzeyler açısından oluşan üç türlü kültürden söz etmek mümkündür; kaba kültür, ince kültür ve medeniyet. Bunlar sırasıyla insanın hayvaniyet, beşeriyet ve insaniyet olarak adlandırdığımız üç düzeyine tekabül etmektedir. Kaba kültürün en önemli özellikleri, insanın hayvaniyet yönünde yatmaktadır. Bu tür kültürlerde, oluşturulan örf, âdet ve gelenekler veya her türlü bilgisel birikimler, kişinin bedensel ihtiyacını karşılayabilecek kadar oluşturulmuştur. Bu kültürlerin, beslenme, hayatını koruma ve neslini devam ettirme sorunu en temel öğeleridir. Bu düzeydeki bir insanın baktığında gözünün görebildiği ufuk, onun görüşü için sınır olduğu gibi düşüncesi için de sınırdır. Aslında, düşünce ufkî sınırı aşabilir ama bu kültürlerde henüz bu "aşma" başarılamamıştır.

Beşeriyet düzeyinin insan etkinliği ile doğan ince kültürü, kaba kültürü de içermektedir. Burada "ince" derken, kaba kültürden daha nazik ve insan değerlerine saygılı anlamını çıkarmamalıyız. Çünkü bir ince kültür, diğer bir kaba kültürden daha vahşi ve dehşet saçıcı olabilir. Buradaki "ince" kavramı, bu kültürün geliştirdiği bazı değerleri taşıyabilmesinden dolayı kullanılmaktadır. Nedir bu değerler? Kaba kültürde insan davranışına hâkim olan unsur, duyulardır; ince kültürde ise, duyular ve duygulardır. Bu, kaba kültür insanının duygusal olamayacağı anlamına gelmez, çünkü biyolojik bir eksiği olmayan insanın, duyusuz olmadığı gibi duygusuz olması da düşünülemez. Yine aynı şekilde medeniyet insanının davranışlarında etkin unsur akıldır, ancak yine bu demek değildir ki, medeniyet insanı duygusuz ve duyusuzdur. Burada insan iç dünyasından birliktelik ortamına yansıyan etkinliklerin özelliklerini dile getirmeye çalışırken ifade etmeye çalıştığımız durum, bu etkinliklerin tezahür etmesinde en etkin olan unsurları vurgulamaktır. Hatta medeniyetin,

insan davranışlarında duyu, duygu ve akıl üçlüsünün uyumu ile oluştuğunu belirtmemiz yerinde olacaktır.

İnsanlık tarihinde bazı kültürler mahalli kalma özelliklerini aşarak küllî değerler oluşturan çok dinamik bir yapıya sahip oldukları zaman medeniyeti meydana getirmişlerdir. Zira kaba ve ince kültürler istisnasız olarak zaman ve mekân özelliğine sahiptirler. Bu da kültürlerin mahalli olduğunu ortaya koymaktadır. Ancak bir kültür, küllî değerlere ulaşması halinde mahalli kalma özelliklerini aşarak küllî değerler oluşturan çok cevval bir yapıya sahip olabilir. Bir kültürün, küllî değerlere ulaşması mahalli kalma özelliklerini aşabilen faaliyetler sayesinde mümkündür. Bu faaliyetler de insanın insaniyet yönünü temsil eden "düşünce", yani "akıl" ile gerçekleşmektedir. Bu faaliyetler içerisinde en önemlisi bilgisel faaliyettir. Ancak buna ilaveten küllî hakikatler ortaya koyan dinlerin de küllîleşmede etkisi olduğunu İslam medeniyeti gözler önüne sermektedir. Bu etkenler sayesinde bir kültür bilimsel ve felsefi bir özellik kazanarak mahalli yönlerini aşar; gittikçe kendi çevresi dışındaki kaba ve ince her türlü kültürü de içine almaya ve içinde birden fazla kültürü barındırmaya başlar. Bu dinî, ilmî ve tefekkürî süreç sonunda bir kültürün ulaştığı duruma "küllîleşme" daha kaba bir tabirle "evrenselleşme" diyebiliriz. Buna göre medeniyeti, *küllîleşmiş ince bir kültür* olarak tanımlayabiliriz.

Medeniyetlerdeki küllîleşme eğilimi, insan unsurundan kaynaklandığı için şimdi küreselleşmeyi de medeniyetlerin bir neticesi olarak anladığımızdan bu olgunun insan kaynaklı olduğunu rahatlıkla söyleyebiliriz. Zira küreselleşmede bu küllîleşme eğilimi açıkça sezilmektedir. Medeniyetlerin kültürler birikimi olması, kendi oluştuğu yerel ortamın ötesine geçerek coğrafi hâkimiyetler oluşturması ve genel geçerli tek bir dilinin olması gibi özellikleri küllîleşme eğilimini açıkça göstermektedir. Bu sonucumuz da küreselleşmenin felsefi temelinin, insan mahiyetinden hareketle ortaya konabileceğini göstermektedir. O halde insanın iç dünyasını medeniyet olarak yerel kalmaktan çıkaran küllîleşme eğilimi, küreselleşmenin felsefi temelini oluşturmaktadır.

III. MAHALLİ KÜRESELLEŞME VE ÇOK KÜLTÜRLÜLÜK

Küreselleşmenin felsefi temeli, insan mahiyetinin medeniyetleşme sürecinde ortaya koyduğu küllileşme tavrından kaynaklandığı içindir ki kaçınılmaz bir olgu olarak karşımıza çıkmaktadır. Bu açıdan çağımızdaki iletişim ve ulaşım araçlarının hızlanması ile küreselleşmenin ortaya çıkmış yeni bir olgu olduğunu savunmak yanlıştır. Geçmiş medeniyetlerde de bu olgu ile karşılaşmaktayız. Bunun örneğini Eskiçağ Yunan medeniyeti ve İslam medeniyeti gözler önüne sermektedir. Her iki medeniyette de küreselleşme olgusunu kendi zamanlarının teknolojik imkânlarını dahi aşabilecek bir şekilde gözlemlemekteyiz. O zamanların şartları içerisinde her iki medeniyette küllileşme, yani küresel eğilimlerini Atlas Okyanusundan Pasifik Okyanusuna kadar uzanan bir coğrafyada sergilemişlerdir. Tek bir dil, tek bir siyasi hâkimiyet, tek bir bilimsel gelenek vs gibi özellikleri bu medeniyetler sergileyerek zamanlarını küreselliğini gerçekleştirmişlerdir. Dolayısıyla bugünün teknolojik imkânları küreselleşmenin daha hızlı gerçekleşebileceğini gösterdiğinden dikkatimizi çekmektedir ve bu teknolojik hız geçmiş medeniyetlerde olmadığı için sanki o zamanlar küreselleşme olgusu yokmuş gibi yanlış bir sonuca bizi itmektedir. O halde sorun nedir? Sorun, küreselleşmeye karşı durmak olmamalıdır, çünkü zaten insan mahiyeti bu olgunun temelini teşkil ediyorsa buna karşı durulamaz. Asıl sorun küreselleşen medeniyetin diğer kültürleri yutarak beslenmesi ve çok kültürlülüğü ortadan kaldırmasıdır. O

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zaman sorun küreselleşmede değil diğer kültürleri imha eden küresel medeniyettedir. Sorunu doğru yerde aramalıyız ki çaresini de doğru tespit edelim. Bunu yukarıdaki kültür oluşumu olgusu ile aktarmaya çalıştığımız ve bu oluşum sürecinde ortaya çıkan "kimlik" çok özel bir insan şuuru ile açıklamaya çalışacağız.

İnsan davranışı, insan iç dünyasındaki bütünlükten ortaya çıkan ve topluluk bağlamında açılıma uğrayan tek bir yansımadır. İnsan iç dünyasına halet-i ruhiye diyebiliriz; ancak halet-i ruhiye, o iç dünyanın sadece tek bir durumudur. Hâlbuki "iç dünya" derken kullandığımız "dünya" kavramı, bir âlemin açılımını vermektedir. Bu açıdan iç dünya, halet-i ruhiyelerin bütünlüğüdür. O halde, insan davranışı, iç dünyamızın topluluk veya toplum bağlamında tek bir hareket olarak tezahür etmesidir. Bu durumda bir davranış, bir halet-i ruhiyeden kaynaklandığı halde bu halet-i ruhiyenin kaynağı ancak iç dünyamızın bütünlüğünde aranmalıdır. Bir insanın, tek bir davranışı, sadece bir günlük ifade olarak algılanabilir; ama hayatından bir kesit alıp o kesitin son anına kadar olan davranışları, sadece günlük bir ifade olarak algılanamaz. Bu, şu demektir; bir insanın davranışları bir bütün olarak ele alınınca ifade ettiği anlam ile o insanın tek bir davranışının ifade ettiği anlam aynı değildir. Bir insanın davranışlarının bütünlüğüne, "zâhirî kişilik", yani "dışa yansıyan kişilik" diyebiliriz. Bu insanın davranışlarının bütünlüğü, bir halet-i ruhiyeden kaynaklanamayacağına göre, halet-i ruhiyelerinin bütünlüğünden kaynaklanmalıdır ki, bu bütünlüğe de zaten "iç dünya" demekteyiz. O halde zâhirî kişilik, iç dünya üzerine kurulmuştur. İç dünyanın, kişinin kendini algılaması ile oluşturduğu benlik şuuruna da "kimlik" denir. Bu açıdan kimlik, "içsel kişilik"tir; veya yukarıdaki tâbirimize paralel bir ifade ile "içe yönelik kişilik"tir. Daha değişik bir ifade ile diyebiliriz ki, kimlik, iç dünyamızın oluşturduğu "ben" duygusudur; zâhirî kişilik, yani dışa yansıyan kişiliğimiz ise, kimliğimizin davranış olarak somutlaşmasıdır. Bu ikililer arasındaki ilişki ve saydamlaşma çok karmaşık bir süreç olarak karşımıza çıkmaktadır.

Nasıl ki, bir insanın davranışları tek tek ele alınabildiği gibi bir bütün olarak da ele alınabiliyorsa, bir birliktelik ortamındaki fertlerin davranışları da hem tek tek; hem de bir bütünlük olarak ele alınabilir. Birliktelik ortamı, topluluk bağlamı da olabilir, toplumsal bir bağlam da olabilir. O halde, her hangi bir birliktelik ortamındaki davranışların, tek tek ele alınmaları durumunda o ortama mal ettiği "değer"e, "töre" (veya "örf") denir. Törenin birliktelik bir değer olarak düzenli uyulması ile yapılan davranışa da "âdet" denir. Töre ve âdetler bütünlüğüne de "gelenek" denir. Diğer taraftan her hangi bir birliktelik ortamındaki davranışların, bir bütün olarak ele alınmaları durumunda o ortama mal ettiği "değerler" bütünlüğüne "kültür" denir. Tanımlarımızdan, töre, âdet ve geleneklerin, kültürün öğeleri olduğu açıkça görüldüğü gibi, bunların dışında da diğer birçok değerin de kültürün öğelerini oluşturduğu söylenebilir.

İşte burada kültür içerisinde oluşan bu değerlerin tümü hem kişide hem de toplumda bir benlik şuuru oluşturduğundan bunlar tamamen yereldir ve kişiler bunların kaldırılmasına kendi mahiyetleri icabı karşı dururlar. Küreselleşme ile yerel kültürler arasındaki çelişki burada yatmaktadır. Asya toplumları olarak küreselleşmenin kötülük içeren bir olgu olmadığını kabullendiğimizden bunun yerel değerleri imha etmemesi anlamında "mahalli küreselleşme" (*glocalism*) kavramını bu bilimsel toplantımızda ele almış bulunuyoruz. Bu anlamda mahalli küresel demek, küresel yaklaşımla yerel düşünmeyi ve ayaklarımızın kendi toplumumuzda olduğunu vurgulamak içindir. Dikkat edilirse yine hem küreselleşme hem de yerel olmanın felsefi temelinde yine insan mahiyeti yatmaktadır. Bu açıdan bu yaklaşımın imkânsız olmadığını ve geleceğe umut verdiğini savunabiliriz. Ancak bunun için felsefi

nazariyelerimizi ve bilimsel geleneklerimizi yeterince güçlü bir sistem içerisinde ortaya koymamız gerekmektedir.

Sonuç olarak, küreselleşme iki açıdan kaçınılmazdır: 1. insanın mahiyeti açısından, yukarıda bunu ortaya koymaya çalıştık; 2. toplumsal olgu olarak ulaşılan iletişim ve ulaşım teknolojilerinin seviyesi açısından. Yerel kültürler ise, insan benliğinin öğesi olması açısından bu sürece direnecektir. Ancak küreselleşmenin insan mahiyetine dayanmış olması ve kültürlerin de aynı kaynaktan beslenmesi gerçeği, yerel olma eğilimini aldatabilme özelliğine sahiptir. Buna aldanmayan Asya toplumlar direnme sürecini sürdürecek ancak alternatif yollar da aranacaktır. İnsanın beşeriyet ve insaniyet düzeyleri bunu gerektirmektedir. Bunun için bazı çözüm yolları üretilmektedir; küresel değerler sistemi geliştirme çabaları gibi, veya çoğulculuk anlayışının toplumlarda yerleştirilmeye çalışılması gibi. Bu çabaların nasıl sonuç vereceği henüz belli değil. Ancak Asya toplumları bu olguya duyarsız kalamaz; bunun temel hareket unsurlarını hızla kavrayıp özellikle burada arz etmeye çalıştığım insan felsefesine dayalı bir anlayıştan hareketle insan ve toplum anlayışını hızla güçlendirmek zorundadır. Bunu her toplum kendisi için yapmalıdır ki, Asya'daki kültürler güçlenebilsin ve geleceğine mahalli küresel açıdan bakabilsin.

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The present situation on earth, endangered by the ecological destruction and the possibility of nuclear war which make us doubt about the survival of mankind in the future, demands us to change our way of thinking and living basically. The problems menacing the mankind can not be solved simply by the techno-scientific developments. Our way of thinking and living should be changed. We should learn how to live together peacefully with other religions, cultures, and civilizations. To realize this, the higher vision of the co-existence between nature and man, between man and man, which can cease the attitude of regarding others only as a means or an object of domination, should be shared by all mankind. We should arrive at the recognition of the invisible interpenetration and the interdependence of the real world, which will lead us to the common effort of co-existence and harmony.

It is not difficult to see that the confined specialities of knowledges, even if they are rational and efficient in their isolated domains, often arrive at the negative results against the interrelated total system. With only such knowledge, losing the sight of essential interconnection, we can not solve the problem of the system. Under the inertia and the superficiality of the fossilized paradigm, the hidden structural problems become more and more serious. In that sense, today's techno-scientific civilization, which apparently pursues only technical knowledge for the maximization of efficiency, truly needs philosophical thoughts. The possibility of harmonizing the nature, the mankind, and the society will be seen only when we can read the dynamic interacting processes in the invisible structural interconnections of the system of the Being.

Here, we should raise the question whether the philosophies of today are going ahead toward this way, or are repeating the blind paradigm of yesterday in different forms. That question is important because we can now see that, in the history of western philosophy, the fundamental illusions concerning the Being, dissimulated in the root of it, have led its history to the false, even to the reverse direction. The confusion between the process-reality and its spatial projection, more fundamentally the confusion between the time and the space, has made the western philosophy unable to approach the inner essence of the true reality of the Being. So, the history of the western philosophy is the history of faults. These faults become more serious when they are integrated to a particular system of interests of a society, of an age, or of a civilization.

In this context, we can see evidently that the Asian Community is approaching us as a historical necessity. The western civilization, caught in a trap of the oblivion of the Being, cannot open for us the way to the true community of mankind. Because of the fundamental illusions hidden in its root which were to be followed by the oblivion of the Being, it has not been able to overcome the limit of the intellect, namely the instrumental reason, alienating itself from the true meaning of the Being and the Life. That is why we see

nowadays that the western civilization, in spite of its great success in the techno-scientific field and in the political modernization, is in a far distance from performing a leading role for the global community of the mankind. In religion, philosophy, culture, and politics, the western history was strongly governed by the hidden social instinct of the Identity of which the function was to exclude, conquer, dominate, oppress, or abolish the otherness and the heterogeneity. Such a lack of the capacity of tolerance and inclusion comes from the fact that the Philosophy of Identity cannot enter into the true meaning of the Being and the Life. This is the tragedy of the western civilization as a kind of closed society which declines naturally in the direction of uniformity and mechanical inhumanity, in spite of its exterior material prosperity. In its history, the power politics has echoed the Philosophy of Identity. The western civilization has not made itself compatible with other civilizations.

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.

I. THE HISTORY OF ILLUSIONS AND OBLIVIONS

The social and political relations of a particular historical period are influenced by the knowledges and cultures commonly shared in that age, and also inversely the latters are often defined or even made by the formers. Such knowledges and cultures contain the implications on the relations between nature and man, between man and society, suggesting at the same time a certain attitude of life , a certain value direction. Under the network of those relations determining a social form of life, there lies a certain definition of the Being at the bottom. Thus the metaphysics is the root of the philosophy, history, social theories, politics, etc.. Through it, we can see the traits, the structure, the form, and the limit of a certain age. So, to really understand an age, we should be able to read out the contents compressed in the abstract symbolical expressions of the metaphysics.

If there are the hidden illusions in the basis of the metaphysics of the Being, naturally they will cause the oblivion of the true reality, or the inversion of the value system, which will arrive finally at deforming, or oppressing the life. In the history of the world, we can find many such cases in which the hidden unconscious illusions have dominated the totality in the name of religion or rationality. In effect, a well organized interest group which could legislate the dogmas has dominated the society by its uniform principles, sacrificing the majority of the people.

In this point, we cannot help raising the questions about the fundamental character of the western civilization and its historical development. Seen from the aspect of the metaphysics and the ontology, it has repeated the history of illusions, inversions, and oblivions, in spite of the bright success in techno-scientific field. The ironical crisis of today's techno-scientific civilization in which even the survival of mankind is menaced by its own scientific achievements is coming from this double aspect of the western civilization. At first sight, this phenomenon may seem self-contradictory. But the self-contradiction is only apparent. We should be able to see how the scientific civilization is estranged from the realization of the true Being through the philosophical misunderstandings derived from

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those illusions. The rationalism, the intellectualism, and the logos-centrism, misled by those illusions, could not escape the closed circuit of uniformity and superficiality, incapable of penetrating into the essence of the Being. Those forms of the Philosophy of Identity, captured by its strong tendency of absolute deduction or unlimited reduction, could not accept the heterogeneous othernesses of the world. Their metaphysical fault made it impossible for them to enter into the true meaning of life, at the same time closing the way to the community of mankind. In this respect, the western rationalism was transformed surreptitiously into the instrument of exclusion and domination of otherness. The so called Western modern reason declared itself as the ideal model of the evolution of all civilizations, underestimating other civilizations as the savages, barbarous, or undeveloped. Such an error of extremely linear interpretation of history was a natural result of the modern rationalism.

The unconscious tendency of the absolute deduction, the monistic reduction, or the total unification makes the Philosophy of Identity fall into the dichotomical way of thinking. The world affairs are divided by two sides, one within the boundary of the definition, and the other outside the boundary of the definition. According to the Identity Principle, the latter should be excluded, expelled, dominated, or annihilated as heretics, or irrationals. The principle, or the ideology of the western medieval society is a good example of the mistake of the Philosophy of Identity. Its ideal was to integrate absolutely the religion, the politics, the law, the economy, the arts, the culture, and the morality into one closed coherent circuit, while excommunicating and extinguishing the others which exist outside that circuit as heretics. The medieval society was a perfect model of the totalitarian society. Such a historical fault did not stop with the end of the medieval age. In modern philosophy, the totalization of knowledge reappeared in the form of Cartesian rationalism, mechanism, dialectic, positivism, etc.. And our contemporary techno-scientific society is exposed to the danger of one-dimensional uniformity. Lyotard calls this danger of totalization as "terror against life"[1].

Fundamentally, it is the false conception of the Being, hidden in the root of the Philosophy of Identity, which is distorting the life world in various ways. Bergson indicated well the fact that, in the origin of the western metaphysics and epistemology, certain basic illusions were hidden, and he demanded rightly that the western philosophy should be transformed fundamentally[2]. Heidegger, who insisted on the metaphysical transformation by his Fundamental Ontology, shows the deep influences he received from Bergson. His conception of the oblivion of the Being (*die Seinsvergessenheit*) and the homelessness (*die Heimatlosigkeit*) certifies this fact. The new vision of the contemporary metaphysics began with the Bergsonian thinking on the essence of time. The time as a pure duration is a dimension where the Being reveals itself.

Bergson made it clear that the traditional western philosophy did not understand the time as time, because it confused the time with the space. This fundamental confusion means that the vision and the thinking on the true essence of the Being has been closed to the traditional western philosophy. Because of this fault, instead of the mature consciousness penetrating into the deep essence of the Being, the contrary phenomenon has been

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[1] Jean-Francois Lyotard, *La condition postmoderne*, Les Edition de Minuit, 1979, 8.

[2] Henri Bergson, *L'evolution creatrice*, chap.IV.

proceeded in the history of philosophy. This fact has an inseparable relation with the present situation of the Western civilization where, in contrast to the great success of science and technique, the human existence is falling into an arid land of devastation, inversion, nihilism and inhumanity. That is why the western civilization is now overwhelmed by the sensual materialism.

Here, we should ask whether the Western rationalism and intellectualism have rightly explained the reality of the world, or have continued unjustly the distortion, concealment, and the compulsion. In fact, the western traditional rationalism was distant from the truth of the reality. Today, we see that the philosophies severely criticized as irrational until the beginning of 20th century give us the deeper understanding of the world. As Bergson rightly indicated, the paradigm of the rationalism, being molded on the inert matter, can not be the guiding conceptions in our study of the Being and the life world. 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.

The inert habit of thinking makes us understand the world superficially. The habit of mechanical thinking neglects the indivisible whole processes within ourselves continuing from the inner affection to the outer perception. Our psycho-behavioral processes pass the stages of unconscious memory, memory image, conscious perception, and physical behavior which constitute an indivisible continuity. But in the eyes of the mechanical thinking, only the physical body appears as the real entity. Naturally, the blind mechanism will do its best in vain to reduce all process-realities to physics and chemistry. The man absorbed in such an idiocy will forget the essence and the true meaning of life. As he is thus alienated from the origin of all values, the meaning of his existence will fall into the superficial one-dimensionality where he tries stupidly to unify all values into the material value.

Today, the positivism, which is most influential in ordinary life among the various forms of philosophies the modern age has produced, regards the type of scientific knowledge as the ideal model of all kinds of knowledges. It is not difficult to see that positivism is the inert prolongation of the modern reason. Such an uniform thinking, best shown in the Logical Positivism of Vienna Circle, is a case of the happy illusion and self-oblivion, which menace the techno-scientific civilization. Deceived by the concept of pure objectivity, the modern reason insisted on the dichotomy of intellect and emotion, objectivity and subjectivity, concept and intuition, giving the full value of reality only to the former and at the same time underestimating and neglecting the latter. The intellect, the objectivity, and the concept thus defined could not approach the reality of the Being, nor could be conscious of their own geneses from the activity of the life. This means that the modern reason could not read at all the contents of the processes of experience. The discussion of modern philosophy on experience could not arrive even at the elementary explanation of the representation and the perception. The rationalism, the empiricism, the Kantian constructionism, the dialectic, and the positivism etc. could not escape from this fault. In these philosophies, the basic concepts like the Being, the meaning, the experience, and the knowledge, etc., are misunderstood.

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II. THE FUNDAMENTAL TRANSFORMATION OF METAPHYSICS

The degradation of the philosophy to the mere mechanical analysis of the language of the sciences aggravates the state of the inversion of the values in techno-scientific age. Such a philosophy, by its unconscious metaphysical illusions and its obstinate inertia, is becoming more and more superficial and uniform, instead of penetrating into the infinite profundity of the Being and the Life. In this point, it is important to consider the relationship between the debates in the modern metaphysics on the nature of life and the fundamental transformation of contemporary metaphysics. Bergson indicated that the mechanistic explanation of life is entrapped in the confusion of 'the living' and 'the inert'. In the conceptual thinking on the reality of the world, between these two concepts, what is original and anterior and what is derivative and posterior? He rightly showed that the mechanism who stole the name of science evidently confused the order of the concepts. From the concept of 'the living', we can arrive at the concept of 'the inert' by gradually diminishing its contents, and not vice-versa. In the genetic root of all concepts, the concept of the living and thinking are already immanent as originality. But the modern Western philosophy, forgetting this metaphysical foundation, was absurdly captured by the monistic reductionism which tended to apply unlimitedly the system of concepts useful for the domination of the inert matter to the world of the living, the conscious, and the social. As the world of the living, the conscious, and the social is an open system in its nature, the trial of confining it in the closed circuit of determinism will bring about the grave result of oppressing the life processes. By its superficial misreading of the experience, the modern philosophy made itself separated from the dynamic activities of the Being underlying the experience. The important substantial discussions on unconsciousness, memory, genetic processes of the psychological structure, indivisible connection between memory-perception-physical body-behavior, and interacting network of knowledge and power, were totally absent in the rational modern philosophy.

Descartes, though he made clear the anteriority of the concept of *Cogito* to all concepts, could not enter into the realm of the true reality either from the side of the thinking, or from the side of the Being, because he remained in the typical framework of modern reason. For example, the notion of unconsciousness has been treated as irrational and self-contradictory by the Cartesian rationalism. This negative view has been commonly shared by other modern philosophies until the beginning of the 20th century. Modern reason, with its great success in dominating the material world as its instruments, has come to a wrong conclusion that those instrumental concepts and way of thinking are the best universal guide in apprehending the reality of the total world. Such a confusion of the artificiality of instrument with the essence of reality is not limited to the modern reason, having been hidden from the beginning of the western rational metaphysics. The ancient Eleatism and the Platonic metaphysics, though in different forms, had the same fundamental confusion. Bergson made it clear that this confusion originated from the absurd spatialization of time. It means that the traditional Western metaphysics, not having discussed at all the true Being during its history, should return to its origin and restart from the new dimension of time.

His philosophical thoughts of the Being make us interested in its relationship with the Zen Buddhism. Bergson, denying the immutable eternal Being, recommends us to apprehend the reality as the process, movement itself. He insisted on overcoming the way of

thinking in which the movement is understood as the spatial displacement of the mobile, namely the unchanging substance. Movement is the process itself, which means that under this process, there is no immutable entity.[3] This thinking reminds us of the Buddhistic philosophy, 諸行無常 (*there is nothing that is constant*). And in epistemology, Bergson leads us to the level of the philosophical intuition where we can penetrate into the profound parts of ourselves and coincide with them. When we go down into the deep unconscious self by introspection and coincide with it, and by doing this, when our past as the total personality penetrates into the present, we find ourselves really free. Bergson thinks that our self-consciousness most highly enhanced in this way can arrive at the true nature and meaning of life, namely, the profundity of the Being. He makes it clear that the ultimate meaning of life thus perceived is the *elan d'amour* and he proposes proceeding into the world of the open dynamic religion from this revelation. His conception of the *elan d'amour* is not different from the buddhistic 眞如佛性 (*the truth is the same with the Buddha's nature*), nor from 仁 (*benevolence*) of confucianism. The Christian mysticism which emphasizes the vivid inner experience of the open religious mind does not stick to the perfect systematization of the orthodox theology.[4] For, the practice following the original revelation which opened the religion is much more important than the perfection or the absoluteness of the theoretical system of theology. Bergson indicates well that the Christian theology could have been systematized by the completely different metaphysics. Between the original teachings of Jesus and the Christian theology there is no necessary logical connection. In this respect, it will be helpful to mention the teaching of Buddha. Answering the ultimate metaphysical questions concerning the world, he gave an example of a man who was shot by an arrow. He said, '*what is important is to pull out the arrow and remedy the injury, not to know when and from where the arrow was shot*'. It is in this context that the Zen Buddhism which seems to continue well the early Buddhist mind gives more importance to the practice and training than to the theoretical doctrine.

III. THE PHILOSOPHY OF IDENTITY AND THE CLOSED SOCIETY

Considering the history of Western philosophy and religion, we can see that in their roots, the tendency and the preconception of the Philosophy of Identity is deeply hidden. All kinds of rational metaphysics have tried to deduce logically, by the pure non-experimental reasoning, the complete system of the whole world from one ultimate and absolute system of principles. That's why the geometry was the ideal model for those metaphysics. But they did not know that, in their bottom, there were lying already certain illusions and misconceptions on the Being and the thinking. It was quite natural that the philosophical theories deduced in such a way have gone in the wrong direction. It is easily seen that the Christian religion of the medieval age is one good example of such repeated faults. A society dominated by a monistic and absolute system of theory is necessarily closed and exclusive. It can not include, nor tolerate the heterogeneity and the otherness. The disputes of heresy, the excommunication, the religious torture, the execution, and the crusade war were the consequences of the closed religion of the western medieval age. The critic of Christianism by Jacques Derrida as the white religion has a persuasive ground. What are the original teachings and messages of Jesus Christ? Did he teach

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[3] We know that Whitehead was deeply influenced by Bergson.

[4] Bergson and Borges indicated this fact well. Henri Bergson, *Les deux sources de la morale et de la religion*, 247, 286.   Jorge Luis Borges, *Que es el budismo*.

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to exclude, excommunicate, dominate, oppress, torture, and execute the other religions? The history of exclusion and intolerance in Christianism is in clear contrast with that of inclusion and tolerance in the Turkish Empire and the Mughul Empire.

We should distinguish the open religions started by the revelation of the ultimate meaning of life from the closed religions born naturally, in the primitive societies, by the social instinct of self-conservation. The closed religions have the instinctive hostility against the other religions and cultures, and pursue the way of war and domination to assimilate or annihilate them. We should recognize the fact that even the most civilized rational societies proud of their sciences and techniques are often subject unconsciously to such primitive instincts hidden deeply under many layers of the civilization. Contrary to the closed religions, the open religions begin from the revelation that the ultimate nature and meaning of the Being is love and charity. The revelation is followed by the action and practice, and here, the loving and the loved coincide, love being propagated toward the whole world like the shining light which can not help emanating from it. In the Buddhism, the Islamic mysticism, and the Christian mysticism, we can see these facts of the open religions. We should reflect on the past history where the religions, open in their origins, have been degraded to the closed ones through the institutionalization, being shut in the absolute orthodox theology, holding hands with the social powers.

The modern metaphysics and the modern sciences until the end of the 19th century, in spite of their different paradigms from those of the ancient and the medieval ages, could not still escape from the hidden obstinate tendency of the Philosophy of Identity. Fundamentally the monistic reductionism of the modern reason could not understand, nor include the otherness and the heterogeneous pluralism. The Western modern reason, gaining the world hegemony owing to its success in industrial revolution, fell in the trap of illusion which made it regard the other civilizations as primitive, barbarous, or undeveloped. Inspired by this fault, the Western civilization has continued the deviant way of exploiting others, whether they are the nature or the man, as mere instruments, and of sacrificing them. Such attitudes and behaviors have made the Western civilization a closed society under the mask of rationality. From such a closed society, we can not expect the ideals, or guiding principles, or actual directions of the true human community. The true community will be realized only when we have the mind of understanding others and sympathizing with them sincerely, not treating them as a mere means but as an end in itself. The positivistic tendency of philosophy which reproduces the uniform culture of superficial thoughts concealing the inner structural problems of the society, the neo-liberalism which totalizes the life-world with its logic of capital, the linear globalism as an ideology for the established system of interests, and the hegemonism captured in need of war, etc., obscure the way to the human community. The pollution of the environment is more and more transferred to the poor countries and poor people, and even to our descendents who are not yet born. The Western traditional individualism have not cared about the descendents. In this respect, the Asian traditional attitude of life in which care about the descendents of the remote future has taken so much importance stands out itself. When he asks whether the mankind wants to go on living or not, Bergson is reflecting with worry on the history of the Western civilization. To the mankind who treats each other only as a means, not as an end, today's techno-scientific civilization may present a disaster of the total destruction. It's like the case of a thoughtless child in a storehouse of explosives with the torch in his hand. Rightly here

lies the reason why we should share together the comprehension of the deeper nature of ourselves and the world.[5]

IV. BEYOND THE INTELLECTUAL LEVEL OF EPISTEMOLOGY

Concerning this matter, we should distinguish clearly between the level of intellectual thinking and that of philosophical intuition. The intellect reduces artificially the reality of the interpenetrating world, by projecting it to the space, to the indestructible elements separated and isolated from one another. Naturally it divides infinitely the continuous inseparable duration of time, and defines time as a set of discontinuous instants infinite in number[6]. In the eyes of the intellect, the time and the instants are in the same relationship as are the mathematical line and the points. By such an artificial operation of the intellect, the reality of the world as the continuous genetic processes interpenetrating one another in dynamic structural interconnection disappears from our mental vision. Now the strong tendency of reductionism will dominate our thinking, explaining the whole world monistically by the mechanical laws governing the isolated elements juxtaposed in space. The reduction to the mechanical laws of mathematical form became possible with the spatialization of time. But ordinarily we forget the important fact that this way of explaining and understanding the world is an artificial product of the intellectual operation to instrumentalize and dominate the matter, thereby entrapped in the illusion that these intellectual mechanisms are the most rational way to approach the ultimate nature of the whole world. The faults of the world view of modern sciences which have professed themselves objective and rational have their origin in these oblivion and illusion. Such faults continue their inertial force in the ordinary habit of thinking of today. It is natural that this intellectual level of thinking, by the confusion immanent in it, becomes superficial and finally uniform. This fact shows clearly the limits of the Western techno-scientific civilization. Today's positivistic trends of thinking demonstrate its crisis. When these wrong trends become the dominating paradigm of the social system, aiming at the totalization of knowledge and the maximization of efficiency, 'the terror against life' will happen to us. The modern reason has excluded and oppressed the others lying outside of its Cartesian definition of rationality. We should make clear why the Western rationality, in spite of its efficiency, has the unhappy somber side of human alienation, inversion of value, mental devastation, nihilism, etc. The intelligence is the operational function of utilizing the objects as instruments, not aiming at the essence of the reality. From objects, the intelligence extracts only the parts of its interests and concerns, and operates by projecting them into the space. So the realities, such as objects themselves as a whole, invisible interconnection of the world, internal sympathy, and coincidence, are closed to the eyes of the intelligence.

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[5] In this context, the Buddhist teachings of the Avatamska Sutra (華嚴經) have the significant meanings for the contemporary techno-scientific civilization. We should not forget to see an important similarity between the Buddhist thoughts and the philosophy of Bergson. In the following phrases of the Buddhist priest 義湘 of 7th century Korea, we can find the fundamental vision of the interpenetrating world. ...一中一切多中一　一卽一切多卽一　一微塵中含十方 一切塵中亦如是　無量遠劫卽一念　一念卽是無量劫　九世十世互相卽　仍不雜亂隔別成 .... For Bergsonian conception concerning this point, see *L'evolution creatrice*, 204.

[6] Here we should distinguish the meaning of the word 'continuity' in metaphysics from that in mathematics. In spite of the identity of the word, they have the contrary meanings. In metaphysics, the word 'continuous' has the original meaning of 'indivisible'. But the mathematical continuity means the infinite divisibility.

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so far as we harbor this level of intelligent thinking, the way to the true community of mankind will not be open.

The philosophical intuition overcomes the limits of intelligent thinking. It is the consciousness penetrating into the infinite essence of the open world to coincide with the true Being. By this intuition, retracing the genetical process of the intelligence, we can engender it as a kind of living function. Here we are in the dimension of the pluralism of the worlds of meaning. But the plurality of the worlds of meaning does not stand in isolation from one another, because they reaffirm their dynamic interconnection through reflection on their geneses from the activity of the Life-Being. The philosophy should make all meanings and values re-find their origin in life-activity. Their worlds are open to the future creation. In this intuition, the othernesses would not arouse mutual confrontation, because they will be seen as the works of the various creative efforts of life in different situations. The room for sympathy, inclusion, and tolerance will be assured.

Thus, the intuition advances toward our profound self and the inner essence of the Being. Our existence consists in the perceptive field in which our real selves interact with the world in an indivisible total circuit. Closely considered, it is seen as a continuous dynamic process which combines our unconscious past memories, present conscious perception, corporal action, and the outer world in a mutually interpenetrating way. Our self-consciousness is a process of self-realization by action, not a simple contemplative one. In the eyes of the intuition, the relationship between living things and nature, between individual and society, appears as that of interpenetration, mutual dependence, and interaction. The reality of the world exists not in numeral multiplicity but in qualitative multiplicity. The history develops in the network of interaction between the spontaneities immanent in these multiplicities. The schematic understanding of historical development by the modern reason, whether it was mechanical or dialectical, made a grave mistake of distorting the open world into a closed deterministic system. It is the duty of the philosophy of today to restore the reality of the world by the deeper intuition.

These considerations on the multiplicity and the genesis will open for us a new way of getting along with other religions, cultures, and civilizations. Evidently the fundamental basis of these thoughts and attitudes lies in the revelation of the meaning of life. We should think of what messages the deep great emotions of religion, arts, and literature transmit to us. When we are moved deeply by them, sometimes the mystic experiences of entering into the infinite divine world are given to us. Do these experiences tell us the existence of the transcendental God of Trinity? Or rather do they not tell us that the essence of life we feel in our deepest self is the *elan d'amour*[7] itself, and that the essence-world of the Being, ordinarily concealed by the manifold thick strata of interests and desires, sends us the flashing light of verity through a crack made for a few seconds by the great spiritual vibration? And finally isn't it true that the teachings of the Buddhism, the Islamic mysticism, and the Christian mysticism are the messages of the revelation that the ultimate essence of the Being is charity and love?

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[7] Henri Bergson, *Les deux sources de la morale et de la religion*, 98. For more detailed discussion, see chap. , 'La religion dynamique'.

V. THE ASIAN COMMUNITY AND THE FUTURE CIVILIZATION

Today, whether the sciences and the techniques are to lead our whole mankind to the well-being, or to the total collapse, is in our own hands. If men forget the meaning of the Life and the Being, even though they have highly succeeded in developing sciences and techniques, the danger of the mutual total destruction will be increased along with the scientific progress. From the intelligent level of the Western traditional philosophies, we can not expect a persuasive guiding principle for the future community of mankind. It is blind to the reality of the interpenetration and the mutual dependence of the world. We wonder if the Western civilization has now finished its past wrong history of sacrificing other civilizations for its vain arrogance and greed. The present techno-scientific civilization has lost its direction.

In this situation, the Asian Community is arising as a historical necessity. The crisis which is menacing our mankind can not be solved simply by scientific and technological progress. The fundamental transformation of the attitude toward life is really needed. The relationship between nature and man, between man and man, should be changed by a more thoughtful philosophy of the Being. That's why the philosophical meaning of the Asian Community does not permit the simple understanding of it as the response system vis-a-vis the European Union. The Asian Community should not be regarded, in terms of power politics, as counterbalancing the European Union. 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. Our ultimate ideal of the Community of Mankind demands as a necessary intermediate step the Asian Community where we can find the tradition of the high spiritual cultures of inclusion, tolerance, coexistence, and harmony which has been developed through the long history under the great teachings of Buddhism, Taoism, Confucianism, and Islam. Reflecting the world history, we can say evidently that the duty of leading the closed selfish civilizations to the open community of mankind will be assumed by Asia. This means that the western techno-scientific civilization will be resolved in the wider and more human tradition of the Asian civilization.

From the beginning, Buddhism has permitted and included other native religions. This fact is well shown in the various pavilions of shamanism built in the Buddhist temples. The spiritual world of Buddhism has continued to teach that the origins and the final destinations of Islam and Christianism are not at all different from its own, even if the exterior forms and theologies are not the same. And Taoism has given us the holistic vision of nature and life, in which the parts are integrated into an organic whole. Its thoughts which emphasize co-existence and harmony can be a good basis of the ecological philosophy of today. And to the Western intellectual trends of thinking, the tradition of Taoism warns the danger of the artificial totalization of knowledge. The absolute definition of the world has an invisible interconnection with the political power inclined to the totalization. The sheer naturalism (無爲自然) gives a good direction to the Western traditional attitude toward life which has confused the instrument with the essence of the Being. Confucianism, even if it was fossilized into the bureaucratic ideology, has conserved the original values like benevolence (仁), justice (義), courtesy (禮), wisdom (智), and trust (信). These values can have the more important meaning than ever in the mechanized techno-scientific age where only the instrumental values like the efficiency and the money are pursued. And the greatness of the Islamic tolerance and inclusion shown in the world history should be refocused today. Such an open mind of Islam has made it a religion which comprises the most various civilizations and peoples. From a closed rational society like that of

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the Western civilization, we cannot find the true vision of the community for all mankind. These reflections show that the Asian cultural tradition of Buddhism, Taoism, Confucianism, and Islam can open a way to the true community of all mankind. Now, the Asian Community is rising as a historical necessity. The high spiritual heritage, the sympathetic solidarity, and the union of abundant personal, material, technological resources will be able to raise the Asian Community to the level which excels that of the EU and the NAFTA. It is not difficult to see that a clash between the civilizations in nuclear age will lead to a mutual collapse. So, the power politics which has no other objectives than conquest and domination should be abandoned. Instead, the wisdom of mutual dependence between man and man, between nature and man, should be taught as the basic attitude of living. The philosophical intuition into our real deeper selves will open a way to this wisdom. We have seen that, in the long history of Asia, the Buddhist meditation on the true meaning of the Being has made the foundation of the peaceful coexistence of societies. With its cultural tradition of harmonizing with the heterogeneous others, the Asian Community will be able to build a road to the community of all mankind. The Asian philosophical traditions have always taught that we should not treat others as a means, but as an end. Now the time has arrived for us to change the paradigm of philosophy with a new vision of the Asian Community.

To meet this historical necessity, we propose 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 generation of our Asian Community.

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THE PHILOSOPHY OF TAO AND THE INSIGHT OF SCIENCE

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It might be a valuable endeavor to interpret philosophical questions, especially oriental philosophies through natural science including biochemistry. Eventually, philosophy is an ontology, which is logic to explain the existences, and in the same time, science is also logic to explain the properties of existences. Truth in philosophy should be truth in science and vice versa.

However, There have been a trend that traditionally western science have stood against oriental philosophy since the enchantment of the objective reasonability of natural science have fascinated global people and made the people to ignore the oriental philosophy. The oriental philosophies, e.g., Buddhism, Taoism, Confucianism, Sutra, Chan, Tantra, Yoga, and others are all conceptions of subjectivism. In oriental philosophies, objective physical matters are recognized as no genuine existences and as only manifestations of real existences.

While natural scientists have concentrated to the objective knowledge, which was acquired by investigation of experiments into physical matters, oriental philosophers devoted themselves to expand their ideology through subjective cognizances. They mainly adopted intuition to understand the core of real existences; however, the lack of objective lawfulness of the oriental philosophies even shed somewhat religious taste. In this point of view, Hinduism may be the first runner in the religious inclination that based on the "Veda Scripture" as its ground theory. There have been four major Veda Scriptures among which the "Rig Veda" was the utmost one. The idea of Hinduism is that the nature of whole creations exists as in relatively correlated fashion, which is changing continuously; in other word, every existence transfers their identity into other one in dynamic states.

In the 6th B.C., in the period of a bunch of spiritual leaders, such as Laos and Confucius in China, Zarathustra in Persia, Heracleitos in Greece, Buddha in India taught in Sutra that there always be mutual interaction of matters which are suggested to be the manifestations of background real existences, and simultaneously, the real existence is taught to be consolidated oneness of whole universe. In Taoism also, it is persisted that there is unified noumenon of whole creatures in the universe, which is defined as "Tao". Tao claimed that the physically manifested matters as individual are not static existences but are continuously changing or cycling existences in dynamic state. The principle of the change is based on the interaction of two essences of existences named as "plus essence" and "minus essence", respectively. This dynamically changing status of existences can be illustrated in a diagram called "Taekuegdo", which is composed of two exactly matching half circles, the one of which is colored in black, and the other one of which is white. The two symmetrical halves are interacting each other to generate transformations so that the whole circle is involving endlessly. Therefore, the circle (sum of the "plus"(white half) and the" minus"(black half)) stays not in any suspended state but in dynamically changing state. This is the core idea of

the Taoism, and based on the ideology, Chinese people developed the "Yiking (易經)" theory, which is another one of sacred scripture wrote by so many persons in Chinese history

Now, the basic peculiarity of the oriental philosophies as a whole can be summarized to be that both of individual identity and whole universe are based on a common oneness of background reality. Therefore, the oriental philosophers recognize the existences as revelations of background-intrinsic, true nature, which is concealed within consciousness. Hence, they claimed that any individual identities are not really divisible into individual matters and not independent each other in their nature but are simply manifestations of background true existence. This intrinsic nature of real existence concealed is defined as "Brahman (梵)*" in Hinduism, "Dharmakaya (法身)**" in Buddhism, and "Tao (道)" in Taoism.

*Brahman: ubiquitous, **Dharmakaya: true existence, ***Tao: way

These concepts might be the basic foundation of the oriental philosophies described ahead. The subjectivism like these conceptions appeared to have not any common denominators with western natural sciences for long time during the period when the Newtonian ideology of "Determinism" ruled over people in the whole globe. However, the gab or discrepancies between the oriental philosophies and western sciences became to be narrowed after new paradigm came into view in the name of "Quantum theory".

During the paradigm of the Newtonian philosophy have dominated the global people, the subjectivism of the oriental philosophies was estimated as ambiguous, unbelievable ideology since the Newtonian thought esteemed each individual matters as authentic, true essence of existence, which have unique and independent properties by itself, so that simply the summation of the individual subsists turns out to be the universe. Therefore; in these scientific views; in which absolute space, absolute time, objective measurement of matters, and the law of causality are believed to be true, intrinsic reality; the western scientists didn't hesitate to evaluate the oriental philosophies as something ambiguous or superstitious ideals.

However; during the passage of time and tide, evolutional upheavals such as atomic particle, atomic nucleus and electron were discovered, so that at the first time in the human history, atomic physicists could be seemed to deal with the reality of the fundamental particles of the physical matters. Other than that, with the divulgement of partial mistakes in the theories of Descartes and Newton, the interpretation of existences was required to be partly rectified, so that concepts of space, time, particle, and the law of causality etc. were have to be corrected. Besides, at the beginning of the last century, two great discoveries in physics e.g., "quantum theory" and "theories of relativities" endowed a momentum to the interpretation of existences to be changed from the Newtonian theory of "mechanism" to rather organic or subjective version. Addition to these discoveries, the findings of electromagnetic phenomena and confirmation of nonexistence of ether in the space were followed so that finally, concepts of absolute space, absolute time, law of causality, solid particle that doesn't have any vacancy within it should be corrected. Two papers of Einstein (the two theories of relativity) also brought evolution in physics; therefore, finally Newtonian paradigm was needed to be revised to the new "quantum paradigm".

Complex living organisms were created on the surface of the earth through the organization of light elements e.g., carbon, hydrogen, oxygen and nitrogen. These elements

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build up small molecules from the atoms, and finally from the small molecular units to large bio-molecules such as nucleic acids, proteins, carbohydrates, and lipids. Two peculiar properties such as complexity and orderness (negentrophy*) of the bimolecular clusters generated living organisms from the bio-molecules on the earth.

Currently, the most widely accepted cosmological theory for the origin of the universe is the "Big Bang". Immediately after the big bang, the temperature was extremely high on the order of 15 billion^{0}K. However; after some time, the average temperature of the universe has been lowered as a result of expansion, and the low temperature allowed the formation of stars. In the earliest stages, the universe had a fairly simple composition that is composed of only hydrogen and helium, and the rest of elements have been formed in three ways: (1) by thermonuclear reactions, (2) by the explosion of stars, (3) by the action of cosmic rays.

At the beginning of the big bang, the whole matters of the universe existed in an extremely coagulated cluster called "cosmic egg", and at the stage of maximum condensation, the cosmic egg couldn't help going to be exploded because of the exorbitant energy. At the very moment of the explosion, everything existed was only radioactive rays which have very high frequencies, and after some time, they are transformed into particles e.g., hydrogen and helium. These atoms clustered together through gravity to form stars. Explosions called "supernovas, and the materials of the stars were negentropy (negative entropy) recycled to produce second-generation stars such as our own sun, along with our solar system destroyed the stars of the first generation. With the passage of time, the temperature at the center of the star reached as high as nuclear reaction could take place; and consequently, the stars were exploded with blowing out of vast amount of light and heat. As the result, second generation stars like our solar system were formed. At the center of the stars, other heavier elements were born through nuclear fusions, and finally living organisms including human beings were created from the new elements. When we think about this secrete, through which our body were made up with the glorious stars in the sky, anybody might be proud of himself.

Each levels of particle have their own unique vibration and spin, and therefore, all individual matters could be claimed to be oscillating matters. Therefore, when the waves of the vibration are in constructing interference, they can be in resonance state with each other. For an example, in the wave of sound, there are constructive interference, destructive interference, and beat frequencies to be understood. With those concepts understood, the resonance system comes to be familiar. As matter of fact, when a violin is playing on F string, the same F string of the other violin sitting on a table close to the playing violin will make the same sound, if the two violin was tuned precisely. This phenomenon means that wave energy can be transferred between matters when they are tuned in the identical frequencies to make them in resonance-state. In this case, the more the members of resonance, the more stabilized or stronger resonance system can be established.

Human bodies are always surrounded with endless sound since when air is vibrated in any way, there should be sound generated. When sound comes into being, the compressed air spreads out at the speed of 340m/sec. The sound is waves composed of various frequencies among which there is even inaudible one by human ear, which is composed of ultra-low frequencies called infrasound.

In one dimension, when the nodes of a certain wave are motionless, and the other parts of the wave are vibrating, the one is called "standing wave". The same logic is applied to two dimension which means that there can be the same standing waves, so that a fistful sands which are spread out on a metal plate makes an uniquely shaped pattern on the plane, since the sands moved to the motionless parts of the plate which corresponds to the nodes of the wave in one dimension when an edge of the plate is scratched with a violin-arrow.

In three dimensions too, the same logic applied. A regular distribution of atoms in a three-dimensional crystal lattice might be claimed that it is a result of wave-motion arose from the interaction of atoms with each other. When we understand interference patterns of waves, which are subdivided into constructive and destructive interferences along with beat frequencies, it might be helpful to understand the mechanism of transfer of spiritual energy.

The resonance or coherency of waves is an important factor of mechanism in the transfer of information in the nature. Especially in the human brain, the mechanism of the preservation of information might be explained by "Hologram"(M. Talbot). In the same talking, the genetic information of DNA might be explained in the same way that is hologram mechanism (M. Talbot).

In a pendulum motion, the closer the pendulum goes to the returning point, the slower the speed becomes, and finally it stops at the returning point before returning back. In the Newtonian physics, at the returning point, the degree of acceleration is minimum, and the speed is zero. However, in quantum mechanics, at the same point, when moving distance is shorter than Plank-distance, e.g., 10^{-33} cm, the pendulum moves without any consumption of time. The concept of speed (S) is defined as S=Distance moved/Time consumed.

Therefore, when the time consumed is zero, the speed becomes infinite. What it means is that at the location, which is extremely close to the returning point, the speed of pendulum is infinitive. To understand this situation precisely, one more theory of Heisenberg is needed at this point. In the "uncertainty principle" of Heisenberg, when speed and location is determined, both of the two quantities can never be measured precisely at once but can do only one of the two quantities. Let's go back to the experiment, then at the very moment of the returning point, the one quantity; speed is zero that is certain value. Consequently, the other quantity, location of the pendulum should be uncertain, which means that the location of the pendulum is everywhere in the universe.

At ambient temperature, atomic particles have vibration at 10^{15} Hertz, so that physical matters are blinking(appear/disappear alternatively) by that speed even though anybody can't see the reality. When we look into the very inside of our body, there is nothing visible but is only vacant space which is actually filled with interacting electromagnetic fields. The reality is that the physical matters touchable exist only when they are in motion but are not in the world as physical matters when they are motionless. It means that when we recognize any physical matters, they are in motion. These are the world of the objective physical existences. By the way, virtual particles in quantum theory and the relationship of the virtual particles to vacancy have also really dynamic property.

Now, isn't it close to the logic of existence in the oriental philosophies?

At ambient temperature, atomic nucleus's are vibrating at the speed of 10^{22} Hertz. Molecules are much bigger in size than atoms so that they are vibrating at 10^9 Hertz. Both of

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nonliving physical matters and human body are composed of identical units, particles, which are vibrating in electromagnetic fields. The Nature (the God) made of living cells with clusters of the unit particles called "molecules" and of the next step of cluster called "macromolecules". Addition to that, anew machinery, which is called neuron was made or differentiated from the cells to communicate with surroundings. The cells are vibrating at around 10^3Hertz. If our cells could vibrate or harmonize their frequency to the levels of outside matters, human bodies could have exchange informations faster or more effectively. However, The reality is that our sensory organs have dramatically low speed in communication or receive information's from outer matters. However, we can increase this function through various ways of practice described below.

Vital energy for human life can come into body through two different ways. The one is a way of using physical materials, e.g., nutrition which is oxidized in the body to be converted to vital energy (ATP). The other one is a way of energy transfer from the outside donors as a shape of energy itself, even though it is extremely limited. The function of accepting energy from donors in surroundings is lot superior in plants than animals including human beings since they are equipped with chlorophylls, which are antenna for the reception of solar energy.

However, though it is very low level, human body can accept energy per se from surroundings, but this function is extremely lowered by various reasons, so that human body can acquire energy mainly from the oxidation of carbohydrates and lipids through biochemical reaction. Nevertheless, there are some ways (Methods) of practice to increase the function of reception of outer energy that are the very ascetic exercises in the oriental philosophies such as "Yoga" "Dan", "Chan, "Meditation", "telepathy", and specific practices of respiration etc.

Our heart is the strongest vibrator in our body making it chaotic, noisy state. Whenever blood is pumping out from the left ventricle of heart, the moving of molecules in vessels dramatically increases noisy disturbance making the body-state like facing an earthquake. At the next moment in which pumping is stopped, body recovers tranquility. It is difficult to be in resonance-state with incoming waves (information or energy) from surroundings at the disturbed state of body, but at the tranquil state e.g., the mildest vibration, body's antenna (brain) for information can be adopted to the best function in reception of the outer information.

However, each cells of human body have to acquire nutritional materials to generate energy for viability. For the request, heart can't help pumping to transport materials to the cells, and at this time, a particular substance is charged in a very important role as solvent for the materials transported and that is just water. At every moment of the heart pumping which is indispensable for the viability of the cells in our life, disturbance (vibration) is maximized, and the function of brain is minimized. Therefore, at one moment, one may be genius; and at the next moment, the one be blockheaded alternatively; hence, the level of brain function might be the average of the two extremes. Based on the argument, the "Dan", "Chan", "Yoga", "Meditation" and special practice of respiration may be suggested to be practical ways to make body stayed in the lowest vibration-state, and the best way to communicate with spiritual teachers.

Physical universe and nonphysical universe also have modular system in their construction. What that means is that a clustering of smaller units forms a matter of next larger level and another next level and so on sequentially; and backwardly, the larger matters can be divided into smaller components sequentially. In the same way, a clustering of atoms through chemical reaction forms molecules and then macromolecules, and sequential clustering of the molecules forms visible matters, such as crystals or living organisms. The more the stages of clustering goes on, the more different shape from atomic structure are formed.

However, after so many stages of clustering, the matter comes back to the similar shape to the beginning atomic shape. As a matter of fact, the orbital structure of solar system is partly resembles the orbital structure of atoms. Whole matters are reiterated like this in modular repetition. This logic may be partly coherent with the logics of "quantum theory".

Tip:

In the most case, death of human body is not ascribed to genetic life span but is ascribed to nutritional deficiencies. There are known kinds of essential substances, which can never be lacked for keeping our life. However, most of people doesn't aware of what the essential substances are. What should be emphasized here is that the essential substances are always lacked in our daily foodstuff. Nevertheless, people don't care the danger of the deficiencies of the essential nutrition because they don't know what the essential substances are doing. Death or diseases are not because of only pathological organisms or aging but because of deficiencies of essential materials. When all the essential substances are fulfilled in our body, even if pathological bacteria came into our body, we could avoid illness, even if got old in high age, we didn't have to have wrinkles, could avoid cancers, and elongate the life span. The answers for the most important question or curiosity about what those essential substances are will be given in the original paper.

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A STUDY ON THE ORIGINS OF KOREAN ORIENTAL HISTORICAL AND PHILOSOPHICAL THOUGHTS

(The tribe of Koguryo Dynasty（高句丽）became common ancestors of all the countries in Asia)

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The truth is right that a family should have a senior who brings up the members, a country should have long-experienced ministers who direct the nation, and a society should have elders who are respected from the members, however, it is not so in the real world currently. It is really natural that a historical consciousness is to instruct constructively the public disciplines of a country and to stand up the fair and equitable vigor of a race soundly, which should be positioned at the first place of a country or a race in the world.

When a historical consciousness is identified correctly and soundly, that can make a nation to succeed vigor, cultures, and traditions of the ancestors successfully, through which ethics and morals can be practiced really among them. A history is to know and learn the ancestry since a society of birds and animals does not know their ancestors. In particular, the ethical consciousness that becomes depreciated nowadays does come from an absence of historical consciousness. Since the Korean learnt only a history made from the government of Ming Dynasty（明）in the era of Chosun Dynasty（朝鲜）and learnt a history made from the government of Japan in the era of Japanese occupation to Korea, the pre-history to Koguryo Dynasty（高句丽）of the Korean race that the eastern tribe governed on the He Stream and on the northern parts of the main streams and had achieved splendid cultures and the history succeeded from Unified Silla Dynasty（统一新罗）to Koryo Dynasty (高麗) have got buried into the ground so that they have not studied on those, which is the current situation in Korea. Therefore, that the historical and philosophical thoughts of the oriental eastern tribe should be held by human beings in common passing over the barriers of regions and national boundaries in Asia, which means all the Asians has a common cousinship among themselves.

We have only the philosophical thoughts of Qin, Han, Tang, Song, and Ming Dynasties (秦汉唐宋明) concerning the tributaries of the eastern tribe but have not any otherwise. And the ethical truth originated from Sui Emperor (礼仪起于燧皇) [1], which was the main thoughts on the northern parts of the eastern tribe, and the philosophical thoughts of Record on the Three Great Sages （三坟书）and the Five Great Cannons (五典), which succeeded from Fuxi (伏羲)'s science of divination, Wenwu, Zhougong, and Confucius successively have got buried and kept idle now and the philosophical thoughts of Emperor Yaoshun have kept also idle. And even the historical and philosophical thoughts that had succeeded from Gija Chosun Dynasty（箕子朝鲜）, Buyeo Dynasty（夫余）, Koguryo Dynasty（高句丽）, unified Silla Dynasty（统一新罗）, to Koryo Dynasty (高麗) had been perverted in the era of Ming as the tributaries of the eastern tribe and then had been fabricated in the era

of Song from the governmental scholars then. Therefore, they had none of the philosophical thoughts of pre-Koryo Dynasty in the era of Chosun Dynasty （朝鮮）but continued to follow the ideology from Zhuzi （朱子）made in Ming Dynasty which was of the tributaries of the southern parts, which was succeeded by the two scholars of Le Hwang Toygye and Lee Yi Yulgok in the theory of spirit and vigor. Confucianism of Emperor Yaoshun, Confucius, and Mengcius concerning the main streams on the northern parts of the eastern tribe is the respect heaven philosophical thoughts that is the truth of science of divination to identify natural laws, which is the philosophy of living concerning the truths of heaven, geography, and human being together that concerns their origins among themselves with each other. Therefore, the typical ideologies insisted from scholars of the ideology of truth and vigor who succeeded the school of Zhuzi have been analyzed in the study and comparison and arrangement have been carried out for the ideology of Lee Toygye and Lee Yulgok by using my philosophical thoughts in the study as well in order to find out facts perverted and identify the real history.

I. IDENTIFY THE TRUTHS BY COMPARING WITH THE PHILOSOPHICAL THOUGHTS OF LEE TOYGYE AND LEE YULGOK AND LIM GUWN TEAG

Lee Toygey instead the theory of first spirit after vigor, the Great Absolute, generates spirit with the negative principle and the positive principle in nature by using its kinetic power itself since spirit has no form but has certain kinetic power.[2]. And Lee Yulgok did not recognize spirit to be the Ultimate One in the universe since he denied the kinetic power of spirit by insisting that the Great Absolute is right spirit. And he insisted the theory of that vigor generates spirit while ascending itself [3] in a viewpoint of the theory of two independent elements of vigor and spirit by opposing to the theory of Lee Toygye that spirit that has no kinetic power but is right the Great Absolute cannot generate the negative and positive principles in nature.

And Lim Guwn Teag [4] stands for that spirit also has a kinetic power in itself so that spirit, the Great Absolute, also can generate the positive and negative principles in nature since the spirit, the Great Absolute, which was defined by Toygye, exists in a kinetic power and the spirit, whose kinetic power was denied in the definition of Yulgok, the Great Absolute, exists in vigor. Because living contains the positive and negative principles in nature which is alive since it has a kinetic power, a living comes from another living. Spirit is generated from living and vigor is generated from living as well. And also One who is the Great Absolute is generated from living, Heavenly One is generated from living, Daozi is generated from living, the deceased is generated from living, and a living one is generated from living as well.

Therefore, a living one comes with a living, he will be right a living when he will come in eternity and a living one will becomes a living when he goes and he will go in eternity. Since everything in nature is a living one come from living, it is nothing in nature if it is no living, it is non-spirit one if it is no living, and it is non-vigor one if it is no living so that everything has a living by virtue of that a living comes forth another living. And a spirit one is the one who exists in everything, a vigor one is the one who exists in everything, Heavenly One is the one who exists in everything, and Daozi also is the one who exists in everything so that it is non-existing one if all of Heaven, truth, the Great Absolute, spirit, and vigor have not a living. Therefore, all of Heaven, Earth, and human being do not exist

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if all of Heaven, Earth, and human being do not have a living. So all of the theory of two independent elements of vigor and spirit and the theory of two dependent elements of vigor and spirit were necessary discussions in the courses of that the knowledge had been developed in the past, however, that they took efforts to access to the truth only. That it has a kinetic power that is a living one who exists so that both of existence of spirit and existence of vigor become the reason that is has a kinetic power. Therefore, living comes forth the Heaven and Earth by taking advantage of not only vigor but also the fact that a kinetic power becomes a living of the original living one because spirit and vigor are harmonized together and mixed together so that spirit and vigor exist in a living which is the original one, therefore, it has neither spirit not vigor and Heaven generates no living if it has no living. Living is a shape of existence before a creation of the Heaven and Earth and living is a living before vigor, the Great Absolute so that living is a self-living, a sage, a self-spirit, a self-vigor, a self-truth, and a self-respect.

II. DANGOON CHOSUN DYNASTY (坛君朝鲜) BECAME THE ANCESTRY OF KOGURYO DYNASTY (高句丽) IN THE EAST, WHAT HISTORICAL FACTS HAVE BEEN PERVERTED IN IT

Referring to the True Record of King Sejong (世宗实录), in the article of 21st year states "The Oriental Dangoon Chosun Dynasty (坛君朝鲜) stated from King Yao whose family origin and name were Jeyodo Dang" [5] and in the article of 26th year states "The Korean alphabet is not newly made characters but is come from the old characters".[6]

So it is that Emperor Dangoon of Yao Dynasty greatly collected 38 characters of Sansugalin dialects, Seolchong collected colloquial dialects by creating Yidu phonetic representations, and then King Sejong established the official 28 characters by deducting 10 ones from the 38 characters.

The Korean Chinese characters, ideographic characters, were not the ones come from Han Dynasty. The Korean ideographic characters were originated from Hado, Nakseo, inscriptions on porcelains, inscriptions on bones and tortoise carapaces, writings on bamboos, and writings on deerskin, which were of the primitive Chinese characters that were the ideographic characters of the Korean race of the eastern tribe who governed on the northern parts on the He Stream.

The meaning of the eastern tribe is virtuous so that the tradition had been succeeded from the Dynasty of Three Emperors and Five Kings (三皇五帝), Yao Dynasty (尧), Shun Dynasty (舜), Yu Dynasty (禹), Tang Dynasty (汤), Gija Chosun Dynasty (箕子朝鲜), Buyeo Chosun Dynasty (夫余朝鲜), Koguryo Chosun Dynasty (高句丽朝鲜), Unified Silla Dynasty (统一新罗), and Koryo Chosun Dynasty (高丽朝鲜) successively.

Reference: Royal Record of the Balhae Dynasty (渤海国记) of Collection on the Liso Oceans (辽海丛书), Volume 1, "The people of Halhae Dyansty were decendants of Suksin. And Suksin was the ancestry of King Yao (尧) and King Shun (舜)".

1) Origin of Balhae Dynasty (渤海)

Balhae Dynasty (渤海) was the direct descendant of Koguryo Dynasty (高句丽), the direct descendant of Balhae Dynasty (渤海) [7] was Geulan, that is Liao Dynasty (辽), the direct descendant of Geulan was Jin Dynasty (金), that is (女真), the direct descendant of

（金）was Menggu （蒙古）, that is Yuan Dynasty（元）, and whose direct upper ancestry was King Yao （尧）and King Shun （舜）successively, whose direct upper ancestry was Emperor Jegokgosin and Emperor Hwangjeheonwon whose family were Suksinsi.

And the literature clearly states , "King Shun was an elder of the sincere people who lived on the eastern parts" and "King Shun was the ancestry of Yin Dynasty and Shang Dynasty".   And also the father of King Mun of Gija Chosun Dynasty（箕子朝鲜）was Gyeyeokgija who was the grandfather of King Mu of Gija Chosun Dynasty（箕子朝鲜）. Therefore, the founder of Gija Chosun Dynasty （箕子朝鲜）was King Mu, whose first name was Seoyeo. And he conferred the territory of now Sichuan Sheng and Chongqingshi , where was called at that time as Gija Chosun Hyeon.   There the Gija in the Gija Chosun Hyeon and the national name of Gija Chosun Dynasty（箕子朝鲜）were different completely each other.

2) Origin of Gija Chosun Dynasty (箕子朝鲜) [8]

Zhou Dynasty was renamed in the era of Jin Dynasty（晋）, whose Emperor's great-grandson was Jegongosinsi, whose son was Goyo, who was called as Goseol, Gohujik, or Gobanghun, and the Emperor's 9th great-grandsons were Shunand Yu.   Therefore, King Tnag of Yin Dynasty was 15th great-grandson og King Shun.   Geyyeokgija, the founder of Gija Chosun Dynasty（箕子朝鲜）, was 17th great-grandson of Hujik, who was a son of Gosinsi.   So King Mun of Zhu Chosun Dynasty （周朝鲜）, that is Gija Chosun Dynasty（箕子朝鲜）, was his 18th great-grandson and King Wu of Gija Zhu Chosun Dynasty（箕子周朝鲜）was his 19th great-grandson.   The last king of Gija Chosun Dynasty（箕子朝鲜）was Nancheonja in the period of Seven Hero, who renamed Yeon Dynasty as Daebuyeo Dynasty.   Gojumong who succeeded Daebuyeo was called King Gibangpae on 277 and then the Dynasty was renamed as Koguryo Chosun Dynasty（高句丽朝鲜） in the third King Yeowul, when the history of Koguryo Dynasty（高句丽）began, that the tributaries of the sounthern parts on the River people called Xiongnu （匈奴）.

3) Origin of Koguryo Dynasty (高句丽) , whose ancestry were from Go family of the origin Gosin (高辛高氏)

The direct descendant of Gosinsi was Gojumongseongje. Koguryo Dynasty（高句丽）was succeeded to Unified Silla Dynasty（统一新罗）, and that was succeeded to Koryo Dynasty (高麗), that governed the mainland of China with length 120,000 km. And then the outer areas were occupied by General Juwonjang, and then Yuan Dynasty that began on the land of Koryo together with Koryo Dynasty was ruined and the succession was destructed when Emperor Gongmin died in Shenyang. And the government, ministers and imperial household sought refuge in the Korean peninsula having a lamentation over the national ruin then.   And then Chosun Dynasty（朝鲜）was founded by General Lee Seong Gye.

4) Study on the Origin of Han Dynasty (汉) [9]

① Emperor Jumong of Koguryo Dynasty（高句丽）, that is Xiongnu （匈奴）, ordered Yubang, who was poisoned Mayor of Shandongsheng in Koguryo, to conquer Hangwu who rebelled against the Dynasty.   When Yubang defeated Hangwu in the battle, he killed

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Hohae, a son of Yeongjeong who was the feudal lord of Qin Dynasty, and then Emperor Jumong conferred Yubang as King of Han to govern the territory of Gangnam where became the seat of the government of Han Dynasty later. When Yubang impressed with the conferring granted, he offered his daughter a princess to Emperor Jumong, and at that time Han Dynasty became started as a feudal lard of Koguryo Dynasty, when it was BC 202. Paickche Dynasty（白济）was founded in BC213whose territory was Hanam Wylyeseong centering on Tobeon and Silla Dynasty（新罗）was founded in BC175 in Seoju where was Seoju of the mainland of China. At that time period the two Dynasties were existing simultaneously.   And   Han   Dynasty（汉）had   paid   tribute   to   Koguryo   Chosun Dynasty（高句丽朝鲜）.

Literature: Record on Jin Dynasty and Biographies（晋书下刘元海传）

And then King Mu of Han Dynasty（汉）offered his daughter a princess to Emperor Gonmakyuli of Koguryo Dynasty（高句丽）.

Literature: Biographies of Xiongnu Dynasty in Record on Han Dynasty（汉书匈奴列传）.

And then King Yuan of Han Dynasty（汉）offered his royal concubine, Wangsogun, to an Emperor of Koguryo Dynasty（高句丽）.

Literature: Biographies of Xiongnu and Koguryo Dynasty in Record of the Historian Samaqian（史记匈奴高句丽传）.

And also the perverted history textbooks state that Emperor Mu of Han Dyansty conquered Koguryo Dynasty and then established the Four Colonial Districts, but he lived around BC140. And current history textbooks in China state that Tang Dynasty（唐）made Koguryo Dynasty（高句丽）and Paickche Dynasty（白济）ruined and then the six colonial governments on the territories of the two Dynasties including (1) Anbuk Colonial Government (2) Bukjeong Colonial Government (3) Anseo Colonial Government (4) Annam Colonial Government (5) Heuksu Colonial Government (6) Andong Colonial Government, and (7) Andong Colonial Government incorporated the Yodong peninsula and the Korean peninsula then. Since the Korean history in Korea currently stands for that the territory of Koguryo Dynasty（高句丽）included northern parts of the Korean peninsula and Yodong region only, the Project for the Northeastern Provinces of the Chinese Government intends that Andong Colonial Government can be recognized as a part of the Chinese history on outlying districts only according to the fact that Korean historians are insisting on it currently. Therefore, the places of the six colonial governments on the territories of Koguryo Dynasty（高句丽）and Paickche Dynasty（白济）should be identified in the Korean history practically. And also a history textbook in Korea states that Koguryo Dynasty（高句丽）was founded in B.C. 37. So it has a great contraction that King Mu of Han Dynasty , he died 100 years ago at that time, established the Four Colonial Districts on the territory of Koguryo Dynasty that had not existed at that time.

② The people of Han were barbarians or savage people who lived on regions of the Han River and the term was originated from the expressions of ruffian and villain. The region incorporating from upper streams of the Han River Gugang, and Junggang, to down streams of the Yangzi River, Namgyeong, and Shanghai（上海） in ancient time are corresponding to Hyeongju, Yangju, and Yeju at present.   And Jang Bo Go in Silla Dynasty（新罗）was born in Yangju at that time.   Gangbuk is corresponding to present Yangju and Gangnam present Gugang or Gangdo respectively, where were the governmental

seats of from Han Dynasty（汉）, the Three Kingdoms（三国）, Jin Dynasty（晋）, Sui Dynasty（隋）, Tang Dynasty（唐）, Song Dynasty（宋）, to Ming Dynasty（明）.

The region was desolate and uncultivated before the time of foundation of Han Dynasty so that they had not neither history nor culture since then and the people of Han had maintained their livelihoods by plundering neighboring regions Yangju, Seoju, and Yeju then. They were organized as a system of tribe heads and most of them had earned their livings by doing farming and some of them by despoiling other regions. They started to form a state from the time of foundation of Han Dynasty. After that Yubang, who was poisoned Mayor of Shandongsheng in Koguryo, had conquered Hangwu who rebelled against the Dynasty and then killed Hohae, a son of Yeongjeong who was the feudal lord of Qin Dynasty, they started to form a state of feudal lords when Emperor Jumong of Koguryo Dynasty nominated him as King of Han Dynasty to govern the territory of Gugang or Gangdo then. Han Dynasty had existed for 210 years then by paying tribute to Koguryo Dynasty. Han Dyansty had a somewhat form of state but still a deficient governmental system. After then scholars evaluated Han Dynasty as, "Han Dynasty had not a knowledge level meeting to the northern knowledge level". [10], and then the states of feudal lords that succeeded Han Dynasty had not equipped with a knowledge level meeting to the northern knowledge level yet so that Scholar Gongjo in Tang Dynasty evaluated the states of feudal lords as, "They had not any original histories". [11]. Song Dynasty（宋）that succeeded it has similar situations as Tang Dynasty（唐）had equipped the level so that after then scholars evaluated it as, "Song Dynasty had not any original stories". [12]. Han Dynasty（汉）, Sui Dynasty （隋）, Tang Dynasty（唐） were the feudal lord states to Koguryo Dynasty（高句丽） and Song Dynasty（宋） was an affiliated state to Koryo Dynasty (高麗) so that all of them had not any their own original histories. And then Ming Dynasty（明）that succeeded it successively had equipped its own original history firstly on the mainland of China that succeed the northern knowledge of Goguryo Dynasty. However, it is has been found out by historians that the history of the eastern tribe that had been succeeded in the order of Koguryo Dynasty（高句丽）, Paickche Dynasty（白济）, Unified Silla Dynasty（统一新罗）, Koryo Dynasty (高麗) that inherited the traditions of the Yao and Shun Dynasties was fabricated with the history of Han, Tang, Song, and Ming Dynasties （汉唐宋明） from the time that Ming Dynasty was founded and a fabrication of the history had been continues for 290 years in Ming Dynasty, which is pretended to be a Chinese history at the present on the mainland of China. For some practical examples ; Juwonjang who founded Ming Dynasty gathered groups of robbers, attacked Yuan Dynasty, conquered Pyeongyang the capital seat of Koryo Dynasty, and then founded Daemyeong Dynasty. As described in the preceding, the region of southern parts of the Yangzi River resided full of robbers and barbarians and the governmental systems had been still unstable so that Han Dynasty, a political power over the southern parts of the Yangzi River, had continued and ruined for 210 years, the Three Kingdoms （吴蜀魏） had continued and ruined for only 58 years, Jin Dynasty that succeeded it had continued and ruined for about 324 years, Sui Dynasty that succeeded it had continued for about 37 years and then been conquered by Leesemin, and then Tang Dynasty that succeeded it had continued for about 289 years and then been merged to Unified Silla Dyansty that succeeded Koguryo Dyansty. In the interval period, when Paickche Dynasty and Koguryo Dynasty became weakened, Seolabeol Silla Dynasty located in Seoju conquered the two dynasties through the leadership of King Kim

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Chun Chu and General Kim Yu Sin and a help from Tang Dyansty, and then opened a new era of Unified Silla Dynasty. At that time General Sobangjeong dispatched from Tang Dynasty disobeyed an order from General Kin Yun Sin so that he was beheaded by Kim Yu Sin. (Literature : Annals of the Three Kingdoms (三国史记)).

And then Unified Silla Dynasty moved it capital seat from Seolabeol, where is present Seoju, to Gyeongju, where is present Donhwang in Gansu Sheng (甘肃省) . And the Yellow River was called as Silla River at that time and then called as Xiong River at the time of Koguryo Dynasty. Silla Dynasty was founded in BC 175 and Unified Silla Dynasty was founded in AD 668 and then ruined in AD 918 so that the Dynasty has a history of total 1,100 years, which was merged to Koryo Dynasty. First Emperor Wang Geon of Koryo Dynasty, who was born in Geumseong in Gansu Sheng (甘肃省) , appeared up to the political surface in the latter period of Unified Silla Dynasty, and the placed on the Emperor at Qingdao in Sichuan Sheng (四川省) on the mainland of China, where has his grave until now, that is protected as the Cultural Central Area by the Chinese Government in 1962. Besides, Dae Jo Yeong, a general of Koguryo Dynasty, founded Balhae Dynasty (渤海) on the northern parts of Gansu Sheng (甘肃省) in AD 699.

The Dynasty had continued and ruined in AD 926 for 227 years, that was succeeded to Geulan tribe and then renamed as Liao Dynasty (辽). Liao Dynasty (辽) had continued for 179 years from 946 to 1125, that was succeeded to Yeojin and then renamed as Jin Dynasty (金) . Jin Dynasty (金) had continued for 91 years from 1115 to 1206, that was succeeded to Monggo tribe and then renamed as Yuan Dynasty (元) , that conquered in a very short period many districts of Koryo Dynasty including Xizang (西藏) and Xinjiang (新疆) and then occupied Turkey, Kazakhstan, and even up to Iran plateau, where 4 Hanguk were established including ① Chagadai Hanguk, ② Ogodai Hanguk, ③ Kipchak Hanguk, and ④ Il Hanguk, that was an initiation to bring forth present counties in Central Asia. And then Yuan Dynasty attacked and conquered successively more districts of Koryo since then and occupied Seoan Pyeongyang, Bunju Pyeongyang, and even Bukpyeong, present Beijing (北京) , when 25th Emperor Gongmin of Koryo Dynasty abandoned Beijing and moved the capital seat to Shenyang, where they resided then. Besides in Gangdo by succeeding Tang, Song Dynasty (宋) appeared up its political power and then continued for 319 years from 960 to 1279, which was merged to Koryo Dynasty. And then by taking a chance on that Yuan and Koryo became weakened, Juwonjang broke out a rebellion and founded Ming Dynasty (明) in 1368 with the capital seat of Nanjing. At that time Yuan ruined in 1368. And also Koryo ruined in 1393 with the history of 475 years remained in Shenyang at the time of Emperor Gongmin, whose governmental power was succeeded to both Ming Dynasty and Chosun Dynasty.

Therefore, Han Dynasty existed in the history only as a feudal lord Dynasty after its foundation by Yubang, whose political power had been changed over and over. And in modern time, Sunwen organized and campaigned the Red Guards, a rebel troop, from the southern parts of Guangdong Sheng (广东省) and then established Republic of China (中华民国) when Qing Dynasty, which was the descendant of Koryo Dynasty, was conquered and ruined.

Therefore, in the epochs of from pre and post of Han Dynasty until the end of Song Dynasty, it was called the peoples who resided in southern parts of Yangzi River as ruffians

or barbarians. And for the people who resided in the districts of Xizang (西藏), Xinjiang (新疆), Afganistan, and Iran plateau it was called as Daewolsi and for those who resided in the ancient districts of Qinghai Sheng as Davit or Davit people, and all of the districts were governed by Goguryo Dynasty in ancient times. And Indo was called as Cheongchuk or Gangjok, which was in initiation to bring forth countries in Southwestern Asia and Southeastern Asia at present. From these reasons and history, Koguryo Dynasty became common ancestors of all the countries in Asia so that by referring the Dynasty we have the basis to edit and publish a common history textbook of all the countries in Asia. All the countries existed in Asia under the governing of emperors of Koguryo Dyansty. That the history of Koguryo Dynasty is belonged to not only that of Korea but also those of all the Asian countries including the mainland of China, Central Asia, Far East Asia, Southeastern Asia, and Yu Asia has been analyzed and identified crearly by referencing to the literatures annexed in the study. In the history it had been clearly said they had neither any word of Han tribe nor Han people. But the history tells us that they were called as barbarians or villains barbarians. People who lived on mainland of China were the Korean race. Baedal means the sincere tribe having great roots who resides on the eastern parts and Baedal tribe incorporated Emperor Yeom, Emperor Hwang, and Emperor Dangwuwuw after Bokhi, Gija Chosun Dynasty (箕子朝鲜), Koguryo Dynasty (高句丽), Unified Silla Dynasty (统一新罗), Chosun Dynasty (朝鲜), and Monggo, which contains Korea, China, and Mongol at present. It should be an absolute lie that the Chinese say that China has 56 minor tribes in the country, which could be a lie that makes all the people become angry and which cannot be and should not be at any times. It is like that the Korean could have quarrel among themselves if they would be divided by Gyeongsang tribe, Jeolla tribe, Chungcheong tribe, Gyeonggi tribe, Hamgyeong tribe, etc similar as the Chinese would be divided by Shandong tribe, Guangdong tribe, Taiwan tribe, Gangsu tribe, Gansu tribe, Xingang tribe, Xijiang tribe, etc.. The fabricated fact would make the Baedal race the Korean race who resided on the mainland of China and then became ancestors of the all countries in Asia to divide among themselves with each other. Neither Hand tribe nor Han people existed. If the did exist, bands of barbarians and villains did exist on the mainland of China. It is natural, for example, that in a country of South America the people say that they have several minor tribes among themselves.

5) Origin of Japan [13]

The Japanese official history states that in BC 634 in the 30th year of King Sijo of Silla Dynasty Cheonilchang, one of his princes, went and neutralized to Japan and then acceded to the throne of Japan, and from the time the Japanese history was started to record then. Since the Japanese history began in BC 634, it has 2600 years until now. The history textbook of Korea edited by historian Lee Byeong Do states that Silla Dynasty was founded in BC 58, which it is the same one that was made by the Japanese, that has been taught students in schools even until now, for which has not any reasons. From the fact of the 30th year of King Sijo of Silla Dynasty, foundation of Silla was surely in BC664. Term of Zhingguo are very frequently stated in classical literatures.

Literature, Annals of the Five Emperors in Records of the Historian Sima Qian (史记五帝本纪) states, "The place where the Emperor set up the capital seat is named as Zhong so that people call it Zhongguo". So the place where an Emperor resides is naturally

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called Zhongguo. Currently as a national name of Zhongguo was called by the Government of Sunwen, the Republic of China, that they ruined the Qing Dynasty governed on the regions of the main streams of the He River. Before the year of 19991, the history has not had the national name of Zhongguo since, but became the national name of Zhongguo. Current Chinese history was fabricated during the period of Ming Dynasty by focusing on Han Dynasty of tributaries of the southern parts of the River. The centering places of the Three Kingdoms, Jin Dynasty, Sui Dynasty, Tang Dynasty, Song Dynasty, Ming Dynasty did exist in the history and now Zhongguo the People's Republic of China do exist now. In the philosophical thoughts Confucianism of Qin Dynasty (秦), Han Dynasty (汉), Tang Dynasty (唐), Song Dynasty (宋), and Ming Dynasty (明) did exist in the history. The others besides them did not exist and do not exist.

6) Analysis on the fabricated history for the two periods on the mainland of China and on Japanese Islands from Ming Dynasty (明) to the People's Republic of China and from the Meiji Restoration to Japanese occupation to Korea

The history that had been fabricated in Ming Dynasty and the present Chinese Government was originally stated from Gye, [14] son og King Yu, that is stated in the History and Chronicle made of the Chinese. The History and Chronicle states that they do not recognize a history before Gye so that it had no history, since all of those were belonged to the history of Chosun Dynasty centering on main streams of the He River. And Emperor Yang of Sui Dynasty attacked Koguryo with his troops of million 130 thousand soldiers but they were defeated by the troops leaded by General Euljimundeok on the Sal River (where locates on the mainland of China but it is taught to the Korean students as the Cheongcheon River on the Korean peninsula). And also Record on the Autonomy by Resident-Generals (资治通鉴) and Record of the Sui Dynasty (随书) clearly state that The troops of Emperor Yang had 305 thousand soldiers, the troops of General Euljimundeok had million 130 thousand soldiers and the troops in Pyeongyang of Kogyryo had 2 million soldiers. And Comparison on the Revised Literatures (增补文献本比较) which was edited in 4th year of King Taejong of Lee Chosun Dyansty on the Korean peninsula states that the population numbered about 320 thousand and number of houses was about 150 thousand in Chosun but in the time of King Seongjong of Koryo Dynasty total number of houses was 2 million 100 thousand, and History of the Three Kingdoms (三国遗史) states that the Three Dynasties had 2 million 310 houses including Paickche 760 thousand houses, Silla 770 thousand houses, and Koguryo 780 thousand houses respectively. If it would be correct that in 4th year of King Taejong of Lee Chosun Dyansty the number of houses was about 150 thousand in Chosun, it would become a real fact that million 950 houses had been died in all during the period of a few years in transition from Koryo and Chosun. And Saint Wonhyo was born under the tree of Salaza located in Gyeongsan in Hubei Sheng on the mainland of China, Jang Bo Go was also born in Yangzhou on the mainland of China and then he established Beophwa Temple on Jeok Mount on which his shrine was constructed and worshiped as a god until now. And Saint Jagak, a Japanese, had a benefit from Jang Bo Go and then returned to Japan and then constructed Daeja Temple and made them to worship Jang Bo Go as a god. In Discussions on Invention of Metal Printing Types there is Eosi Book. The Chinese insisted that the Book was printed and published on the northern parts of China but is has been found out that the Book was printed and published

in Fujian Sheng of China, which was invented more than 200 years before the date that metal printing types were invented in Germany, which is very well known in the whole world. Mun Ik Jeom was exiled to Annam in the end period of Koryo Dynasty and took refuge together with royal houses and ministers in the Korean peninsula and the died in Sancheong in Gyeongnam. On the tombstone of King Mulyeong of Paickche, which was discovered in 1971 in Gongju, the inscriptions state, "Reverend, General Yeongdong". And the bronze mirror excavated in Japan has been found out a present given to the King of Japan. Therefore, "Reverend, General Yeongdong" signify that King Mulyeong was a local district leader to Paickche Dynasty.

Through these evidences, the fact that Koguryo Dynasty (高句丽), Paickche Dynasty (白济), Silla Dynasty (新罗), and Koryo Dynasty (高丽) had begun, brought up, developed and ruined not on the Korean peninsula but on the mainland of China has been identified one more time in the study.

III. CONCLUDING REMARKS

Attitudes to Study Classic Literatures and Cannons

1) Currently the historical philosophical thoughts of Korean, Chinese, and Japanese scholars are closely restricted to the range of the philosophy on human nature and natural laws (性理学), Neo-Confucianism, of Chinese Han Dynasty. It could be misfortunate that they would not study on except for the philosophical thoughts of spirit and vigor. The philosophical thoughts of spirit and vigor should be necessary in the development processes of a study but could become the truth itself. Discussion on spirit and vigor would be consumable, though which they could not identify the truth of heaven, the truth of nature, and the nature of human being. To identify the truth of heaven has a basis of the truth of human being. If human being has not a living, he cannot understand the truth of heaven and if heaven has not a living, that has not the heaven itself. Since a human being did not come from without himself, to identify the truth of heaven has a basis to respect the heaven. Therefore, a heaven came from its heavenly father and the heavenly father came from its grandfather. So spirit and vigor indwell the principal of living. A discussion on spirit and vigor without philosophy of living will get useless. To discuss on philosophy of living and to find out the answers of a truth are right the answers of a truth that the truth of heaven was identified. Therefore, since the histories really exist and human beings actually live, the identification of a past history should be conducted by searching for classical literatures to find out the truth and the truth of heaven should be identified through deep meditations, the truth perverted in the historical philosophical thoughts in the past has been identified in the study.

2) Summary of the History of Koryo Dynasty (高丽史概要) states that Koryo Dynasty has its territory of length 40,000 km. As described in the preceding, all of classical literatures were proved historically and arranged in 10 volumes of Collection of the Great Korean Cannons (韩经大典) [10], which was written and edited by me, I recommend you to analyze and research on my Collection helping with related scholars and association in the future. You will find out that history of human beings, history of the Orient, and history of Korea has been perverted and fabricated extraordinarily so that we will prevent the fabricated histories from expanding out to the world further. It should be our duty. That Maozedong made valuable classical literatures and even genealogies to be burnt in the period of the

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Great Proletarian Cultural Revolution, Emperor Shi made to burn books and bury Confucian scholars alive （焚书坑儒）in Qin Dynasty, and the Japanese made valuable Korean classics to be burnt in the Japanese occupation in Korea that could be bands of robbers and rebellions to the human beings.

We, scholars, should undertake the mission to correct and amend the perverted and fabricated historical philosophical thoughts and to make school teachers and professors to teach their student with the corrected ones, typically including, the history of Chosun Dynasty on the northern parts of the main streams of the eastern tribe was fabricated as the history on the southern parts which has been conducted for 290 years in Ming Dynasty, the history on the northern parts of the main streams of the eastern tribe was fabricated by the Chinese Government from in 1911 to present, and the Korean history was fabricated by the Japanese governmental scholars in the period of Japanese occupation to Korea.

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[2] "Series of Toygye（退溪全书）, the theory of first spirit after vigor.

[3] "Series of Yulgok", the theory of that vigor generates spirit while ascending itself.

[4] Collection of the Great Scriptures （韩经大典）, Vol 9, p. 131. comparison with the philosophical thoughts of Lee Toygye and Lee Yulgok and Lim Guwn Teag,

[5] "The True Record of King Sejong（世宗实录）", in the article of 21st year states "The Oriental Dangoon Chosun Dynasty（坛君朝鲜）stated from King Yao whose family origin and name were Jeyodo Dang".

[6] "The True Record of King Sejong（世宗实录）". in the article of 26th year states "The Korean alphabet is not newly made characters but is come from the old characters".

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[14] Yang Geon Bang, "A history of China", Hong Kong Educational Book Publisher, "Chronicle in the Chinese History", p. 144.

[15] Lim Guwn Teag, Collection of the Great Scriptures （韩经大典）, that identifies origins of the human races consists of the following 11 volumes :

①History of the primitive times of human beings（人类原始史）

②History of the thoughts of languages and literatures（语文思想史）

③History of philosophical thoughts （哲学思想史）

④History of ethical thoughts （伦理思想史）

⑤History of the Oriental thoughts （东洋思想史）

⑥History of the Korean thoughts （韩国思想史）

⑦History of religious thoughts （宗教思想史）

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Comparison on the Revised Literatures（增补文献本比较）
Record on the Xiongnu Dyansty（匈奴传）
Annals of the Five Emperors（五帝本记）
Summary of the History of Koryo Dyansty（高丽史概要）
History of the Jin Dynasty（金史）

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

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I. THE BLIND SPOT OF RATIONALISTIC CIVILIZATION

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

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

II. THE HUMAN BEINGS BEYOND RATIONAL BEINGS

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

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

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

The logic of Confucianism is fundamentally based on other-conditionality. It responds as to the other's inclination and attitude, and so Confucius gave differently answers as to objects despite the same question. It is impossible in rationalistic thought. The Confucian relation between subject and object is obliged to be other-considered inasmuch as it should be suitable to others' characteristic and needs. The heteronomy dependent on others is needed, including the autonomy of subject. The relation between subject and object is conditional and the scope of the relation is not unlimited, by reason that the experience of subject is changed as to surrounding objects and their inclinations. It is difficult to determine a fact collectively and universally, as it may be variously analyzed according to circumstances and contexts. Explanations and measures may be changed by conditions. The condition is an intricacy in the relation between subject and object. In case the intricacy is overlooked, the facts may not be essentially recognized including subject.

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

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

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

For this reason, Eastern have traditionally valued emotional intuition compared with rationalistic inference. In the same way, the aesthetics based on obscurity has been more valued in the East, compared with the Western practicability based on purposive rationality. Provided that an incident arisen under duplicated relation and complicated condition is a fixed formality, it may be no better than erasing the fact. Thus, Eastern trans-rationality is an alternative to face the essential aspect of incidents. Such an attitude may be dubbed 'Empirical Trans-Rationalism' by reason that it is based on the principle of immanence out of transcendent beings beyond experience as well as it is beyond rationalistic judgment.

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

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

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

As the Eastern management was resulted in success, the East was not just East any more. The West has been always accompanied by the East. The East has been generally complicated since Western civilization was rooted in the East; capitalism, communism, liberalism, totalitarianism, traditionalism and modernism have been all mixed up in economy, politics and culture, respectively. Particularly, such phenomena are more serious in Korea. Korean society is complicated and duplicated enough to be unparalleled in world history. Liberalistic capitalism and totalitarian socialism are being mixed up in politics and economy, as well as traditional culture is being faced with modernism. Likewise,

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

V. THE MULTILATERAL ETHICIZATION OF TRANS-RATIONALISM

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

Western rationality resonates self-centered reason under the name of reasonable judgment on incidents. On the other hand, Eastern trans-rationality may contribute to multilateral conception that orients subject and object-centered horizontal human relation, overcoming the parallel application of Western rationality. The reasonable ethicality shown in Western rationality had been found to be unethicality. Hence, Eastern trans-rationality should establish new ethics beyond the unethicality of Western rationality, and should open the new way to universal validity, not egocentrism. Democratic values are being resonated concurrently with the acceleration of the digital era. Unethical rationality runs counter to the needs of times, and would be gradually dilapidated. Subsequently, an Asian-type thought correspondent to the ideology should be established.

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

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as trans-rationalistic solution is based on multilateral thought. The multilateral solution may be an alternative for freeing the various interest mixed up in the border area from feud, confrontation, inequality, etc.

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

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WHAT IS THE NAME OF OUR PRESENT DAY CIVILIZATION?

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I. THE FEAR TO DENOMINATE THE CONTEMPORANEOUS CIVILIZATION!

In the book "*Contemporaneous Global Civilization/ its meaning* and *development*" I investigate, first of all, what 'culture' and 'civilization' mean. Then, I follow culture's historical trail; and try to pinpoint how 'civilization' has grown out of some cultures.

Historically the most remarkable civilizations have taken place on the huge Eurasian land-mass. Eurasian civilizations I arrange in two principal groups: *Oriental set* of *civilizations* —three 'stars': Ancient Chinese*;* Indian and pre-islamic Iranian— and *Occidental set* of *civilizations* —eight 'stars': Ancient Mesopotamian; Anatolian; Egypto–Mediterranean (Egyptian, Phœnician, Hebrew *and* Cretan–Mycenean); Antique Ægean; Mediæval Christian; Islamic; Modern Secular West European; Contemporaneous globalizing Anglo-Judaic

With the demise of Western Roman Empire in 476 the Antique Ægean civilization —to which Romans belonged as well— ends and the Mediæval Christian starts to exist. The Modern secular West European civilization, which arises around in the 1500s, is not the successor to the Mediæval Christian one. Just to the contrary, it comes up to oppose the Mediæval Christian civilization.

In fact, religion had, throughout history, been the essence of all cultures and civilizations. The first not to depend on religion is the Modern West European. Instead it is basically a philosophical civilization. Philosophy's foundation stone is rationality. In turn, rationality has become the corner-stone of this new civilization.

Rationality is the pure act of thinking. Within rationality, feelings are deliberately kept out of the process. In rationality the pure intellectual process is called ratiocination. During the process a clear-cut view can be gained about how the last-appearing thought proceeds from the former one. Thereby an overt demarcation line can be drawn between a correct conclusion and an erroneous one. Where we have a clear perception about the rules that define and govern correct thinking, we speak of formalized reasoning or, in short, formalization. Philosophy-science and especially Galilean-Cartesian-Newtonian, briefly, 'classical' mechanics is the culmination of formalization.

The founding fathers of Modern West European civilization took mechanics' analytical formalized frame out of context and tried to spread its explanatory power out to all holes and corners of nature and society. Moreover they maintained that every reasonable civilized person should think along the rules of ratiocination —that is, formalistic logic. The result is known as Rationalism.

God came to be replaced by 'rationality' —and not 'reason', which already exists in the Monotheistic religion. Rationalism took over the centre stage that had been evacuated by the Faith. This so-called 'liberation' from 'religion'[8] is labeled as Liberalism.

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[8]—which the Humanist Englightenment philosophers branded as 'ignorance'—

Religion is a moral affair, whereas Rationalism is operative. Morality restrains. It is restrictive. Contrariwise, thanks to operation you can attain any possible purpose. Thus while morality inhibits, operability liberates you from restrictions and opens a wide range of prospects.

Consequently, once, society steers clear of religion (Secularism), morality in the long run (i.e. through public education) will be kept at bay (political and economic Liberalism): "Laissez-faire, laissez-aller".

Modern secular West European civilization with Secularism-Liberalism as its central ideology was constructed after a paradigm derived from the Fifteenth to Seventeenth-centuries —Humanist-Enlightened— French culture by certain philosophers[9] who leaned on *Descartes*' method-inducing Rationalist philosophy. The said civilization was the outcome of socio-politico-economic circumstances peculiar to European history —first and foremost the schism between clergy and lay; then, the ever-increasing divisions among the lay: socio-economic class structure (the nobility, land aristocracy, serfdom, bourgeoisie, proletariat). This class structure was particularly prominent in two West European countries; the perpetual rivals, England and France. So, liberal winds, in differing degrees, were already blowing in England since *Magna Carta* (1215). As an ideology, however, coming over the English channel, it reached England in the mid-Eighteenth century. It received its final touches at the hands of British philosophers like Anthony Collins (1676 – 1729), David Hume (1711 – 1776) and Adam Smith (1723 – 1790) who concomitantly put down the ideological bases of Capitalism as well.

I said Modern West European was a philosophically based civilization. To be precise, it stood on ideology. So what is, then, ideology? It is a close-circuit philosophy construction. Every independent thought-producing —and the product is called judgment— circuit of ratiocination is an inference. In an inference there is/are (a) starting term/s. (b) Through the middle term/s you reach a conclusion. (c) The 'end-point', that is, the conclusion of an inference, according to philosophy's principal methodology 'dialectics', will, eventually, assume the role of a 'starting-point' —or premise— of a freshly initiating inference. This process goes on and on. Therefore in philosophy-science no conclusion —in the form of judgement or knowledge— can be considered as final and definite. Conclusions are there to be transferred into premises. The conclusion reached, when submitted to an unremitting, harsh test, becomes the premise of the next initiating inference and serves thereupon as the thesis. 'Enquiring' or 'criticising' the 'thesis' yields its 'antithesis'. When these encounter the result will be a 'synthesis' (i.e. conclusion). If the synthesis (i.e. conclusion) is withdrawn from any further logical-empirical justification-exam, it turns into a 'dogma'. Dogma does not remain exclusively within the frame of philosophy. They are socio-politically involved.

The logically knit network of dogma forms a doctrine; and an ideology is made up of doctrines stemming from the same author (i.e. philosopher) and striving towards a common socio-politico-economic denominator. No way to question the dogma constituting the doctrine/s of the ideology. Each of them represents an aspect of the ultimate, undisputable truth. In religion there is always a certain space to move around (i.e. interpretation) within the various faiths which form the creed. After all, the faiths are believed to be God-given. Since they are trans-human, they can and even must be brought down to the level of reasoning. Otherwise they are left beyond human understanding. Most particularly the Monotheist religion possesses self-confidence. Especially Judaism and more vehemently Islam reject trans-human mediators in worldly human shape between God and man. Therefore no human can be considered infallible. This is not the case with ideologies. They are, in fact,

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[9]—Montesqieu, Rousseau, Voltaire, Diderot, Helvétius—

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reason-produced, man-made items that do not find their justification and legacy in sanctity. So, they are open to all sorts of interferences coming from others. In order to enforce their authority and legacy on all members of the society they have been mystified with a touch of miracle, encircled with some sort of a halo. This is done for strengthening the imposition of ideology's socio-political and economic hegemony (i.e. regime). Very often violent means have been on the agenda.

Now, after all these deliberations, it gets clear that ideology and freedom are not compatible. The degree of liberty limitations alter from one ideology to another. At the bottom line the most at-liberty-appearing ideology, as Liberalism, is a far cry from being liberal.

The first two rings of the chain of ideologies are Liberalism and Capitalism. The coming into being of both ideologies coincided. As told above, Liberalism's stuff was prepared by the Seventeenth-century free-thinking French philosophers. It was then taken over to Britain, where it got worked out into a fully fledged ideology, particularly by David *Hume* and Adam *Smith*. Coincidentally both —and to some extent Thomas *Hobbes*— laid Capitalism's foundation stone as well. Indeed, Capitalism was going to become the backbone of the newly arising Anglo-Judaic world civilization. This new civilization that appeared from the 1790s onward could be accepted as the direct successor to Modern secular West European civilization. Just like the latter, the former took Materialism-Mechanicism, derived from classical mechanics, as its background world view. It only differed from Modern West European that it was not overtly secular.

The Catholic version of the entire-humanity-embracing Christianity got split into pieces. Each piece assumed the shape of a national religion. Like Judaism the single portions of Protestantism evolved as legitimization of national interests and aspirations. So the way got opened for the two inevitable pillars of Capitalism, namely, Colonialism and Imperialism; and globalization is a continuation of Imperialism. This process is unique in history. We do not find an example or a model in the past. It started in Britain with the English sitting at the helm of the enterprise and the Jews financing the unheard novel undertaking with money and know-how. The firsthand laboratory where this original and ambitious hypothesis had been submitted to test was New England that would later become the United States of America. Continental Europe became the springboard whence Capitalism and in its wake Anglo-Judaic civilization started their unstoppable world conquering campaign. In Continental Europe France, the leading culture and heartland of Modern West European civilization, had become Anglo-Judaic civilization's primary world view export target. Thus the French Revolution, first of its kind in history. Surely enough, the French, particularly the Parisians rose up against despotism and corruption. That was the rebellion side of the coin. What about the revolution? This, in turn, is more complex in its composition than revolt or rebellion. It needs first and foremost financial backing in order to get organized and by that to seize the political power. The French Revolution received the necessary financial support from over the channel. Mainly the Knight Templar'[10] transformed version, Freemasons were ready to run for help.

Modern West European civilization's central ideology Liberalism bore a political character. It emphasized a politicized social order in the form of State —'civitas' in Latin; thence 'civilisation' in French. The State's political order was advocated to be laic Republicanism. Laicism is the contrary of theocracy, that is, the State ruled by a so-called God-sanctioned class. This class is known to be clerical. The political power yielded by the clerics is theocracy. Secularism is the education of the upcoming generations far from religious concerns and fervour. So, while Laicism is a political order, Secularism is

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[10] —who vowed revenge against French monarchy after they were massacred by the order of Philip (IV) the Fair in 1307—

a social, to be more precise, educational organization. Liberalism encompasses both Laicism and Secularism. Its Republicanism differs from what we understand today under that term. The enlightened republican French of the Seventeenth and Eighteenth centuries translated, like the Romans, the Greek word 'democracy' into 'republic' —'res publica' in Latin—, meaning 'things public', that is to say 'public affairs'. Thus a monarchy could very well be republican, that is, democratic. The English and their north European followers, the Dutch, Swedes and Danes, did not conceive 'republic' in the Latin-French sense. They, naturally, switched over to the term 'democracy' and nurtured a special distaste for 'republic'.[11] They regarded it as the form of a State's regime, while 'democracy' came to mean the content of the socio-political order. America's philosophical founding fathers took over 'republic' and 'democracy' exactly in their Anglo-Saxon meanings. Hence the United States was to become a 'democratic republic' and not a 'monarchic' one.

'Democracy', nevertheless, is a tricky affair. It was applied in the true sense of the term only once in history, namely, by the Athenians and their allies. So we should not see democracy as something Greek. Though Greek as well, the Spartans were not inclined towards democracy. The Fifth and Fourth-centuries (B.C.) Athens applied democracy in its full sense. It was every male citizen's duty —not right, but duty— to participate in all political and judicial affairs. In normal circumstances he was not entitled to delegate his political and judicial duties to someone else. Representative democracy emerged long afterwards, during Rome's republican era. When, personally, I cannot directly take part in the political and judicial decision-making process, no way to speak about democracy any more. In short, to delegate democratic duties and rights to someone else is undemocratic in it self. 'Democracy' as it is used and applied in our days within the frame of the Capitalist Anglo-Judaic civilization is, therefore, a far cry from the sense content of this term. Well, is it applicable under the existing socio-political and demographic circumstances? No. Then, why so much fuss about it? It is an efficient weapon thanks to which the Anglo-Judaic civilization can pursue its imperialist goals. Yesterday it used its gun-boats. Today it puts into practice smokescreen-concepts like democracy, liberty and human rights. Through these concepts and the like it seeks to dupe people all over the world. Concepts and ideas have become the most lethal weapons of our time. Not to forget that the global Anglo-Judaic one is, after all, a philosophically based civilization. Where concepts and ideas do not suffice, tanks, planes, battleships and all sorts of bombs are still there ready at hand to be put into practice.

All major Eurasian civilizations have forged specific terms in order to denote that which does not conform with their cultural peculiarities and standards. In the Antique Ægean civilization it was the "Barbarikos", in the Mediæval Christian "Paganus", in the Islamic "Kâfir", and the ancient Iranian civilization denominated the outsider, stranger as "Turanî". Whoever steps beyond the permissible social, political and most importantly economic limits of the Anglo-Judaic civilization is right away a 'Terrorist'. This term, of course, has changed its meaning. In the Nineteenth century Terrorism was the name of a breakaway-ideology (from Anarchism). In the 1980s it began to assume within Anglo-Judaic civilization's denotative context the meaning of "Barbarism".

The main clear-cut distinction between Modern secular West European and Contemporaneous global Anglo-Judaic civilizations was brought about by the principal ideologies on which each of them depended. Of course, we already come across Capitalism's 'seeds' in the extending and more and more liberalized trade connections between the Islamic world and late Mediæval Christian countries of south and north-west Europe in the mid-1200s. Especially the above-mentioned trend became more manifest from the 1300s onward in Italy, France, the Netherlands, England, Denmark, Sweden and

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[11]—among the factors of this 'distaste' we find the customary English antipathy towards the French.

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North Germany (Hansa-league). As an ideology in its own right it came into being only in the mid-Eighteenth century.

Those who masterminded Capitalism did not put aside their obligation to lay out the scheme of an alternative as well. To plan for all possible options that lay ahead is the epicentre of English and Jewish genius. Just as Theodor Herzl (1860 – 1904) designed the anti-Zionist movement parallel to the Zionist one in 1897, so did the British philosophers draw up Socialism as an alternative to Capitalism in the mid-Nineteenth century. With that you do not wield full control only over your own fabrication, but also on that which seems to be the opposite to it. In devising Socialism, Capitalism's masterminds tried to imply, "o people, if you are not content with Capitalism, do not go far afield to look for an alternative; here is a legitimate one for you and that is Socialism". Both stand on a common denominator: Materialist-Mechanicist world view.

Only Stalin was an unexpected road accident. He, I mean his political and economic legacy, was overcome some forty years later.

A direct challenge to the Contemporaneous Anglo-Judaic globalizing civilization and its two so-called rival ideologies, Capitalism and Socialism had come from another European ideology, namely Fascism. This derives from a world view called Romanticism which had been set up in order to oppose Materialism-Mechanicism. Just as we can trace Materialism-Mechanicism's origin back to René *Descartes* (1596 – 1650) and Julien Offroy de *Lamettrie* (1709 – 1751), likewise we follow Romanticism's way up to the Italian philosopher Giambattista *Vico* (1668 – 1744). Out of it arose in the late Nineteenth and early Twentieth centuries a new socio-political and economic system, Fascism, mainly in the hands of another Italian philosopher Vilfredo *Pareto* (1848 – 1923) It was materialized as a political and economic order by Benito *Mussolini* (1883 -1945) Although half-witted Leftists have branded every tyranny and military dictatorship as Fascism, this is not the case. It is not to be identified with National Socialism either. For Fascism national identity is to a great extent culturally based, whereas National Socialism particularly derives it from an ethnic or racial source. Unlike National Socialism, Fascism possesses a clear economic vision (Fascist Corporatism) which is anti-liberal and against finance Capitalism, so much so that it approaches sometimes the Marxist version of Socialist conception. Again unlike National Socialism, which sees Christianity as Judaism's offshoot and therefore rejects it vehemently, Fascism bears a distinct religious, particularly a Catholic, colour. Fascism is not anti-Semitic[12] in nature. Although initially National Socialism took the basic ideological ingredients —most importantly the political governing form— from Fascism, it, eventually, succumbed to capitalist Anglo-Judaic civilization's fundamental values and schemes against which, in fact, it, primarily, vowed to fight. This you can call the irony of fate. Before everything else it was immensely influenced by the Spencerian interpretation of Darwin's evolutionary vision. This vision, essentially, is already a byproduct of Capitalism's way of regarding the world and society. Constant material competition between and the relentless triumph scored by those who obtain the upper hand in the process of struggle. In this context I always claim that the ones who had to stand trial at Nuremberg in 1945 – 46 were not only a bunch of criminals but the whole group of those intellectual godfathers of the said civilization.

The ultimate aim of the Contemporaneous globalizing Anglo-Judaic civilization is to homogenise all men. First, the socio-cultural entity human (L humanus) must be brought down to the biotic level of

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[12] Although Arabic is also a Semitic tongue, anti-Semitism is exclusively being identified with intense hatred of Jewishness and has nothing to do with the Arabs.

man (homo).[13] Since the human is a socio-cultural entity, in René *Descartes'* terms, a "Res cogitans", he himself cannot become an object of scientific research. If, after all, it is the human who conducts the said research, how could he be submitted to that?! He is, in epistemological terms, unnomologisable —i.e. the explanation of the human reality cannot be achieved through scientific law (nomology). Why? Because human is a 'psychic' (or 'soulful' or 'mental') being. Then, what is 'psychic'? Any 'event' that can be explained or described on time – space coordinates is a 'fact'. A psychic entity and thereby the human being is not there to be explained on time – space coordinates. It is impossible to point at and repeat a psychic happening. There is a force or better said an agent the result of whose activities we perceive in certain 'facts' which, themselves, are, of course, tangible, sensory, experiential, testable and repeatable.

An event that you are unable to sense (yet you can feel it!), test and repeat you will not be capable to subjugate. Such an 'event' is not a 'fact', but a 'case'. The soulful human is a case. It is impossible to explain him in terms of science. He is rationally an incomprehensible case and therefore indomitable. For the sake of exploitation, 'human' had to be reduced to the level of 'man'. The hitherto 'believing-warring human' —*humanus religiosus-bellicus*— was brought down to the biotic stratum of the 'consuming-straying man' —*homo economicus*

Capitalism is there to urge the individual to accumulate an ever increasing amount of material, or better, monetary assets through acquisition and then to invest them; and investment's purpose is to take the product onto the market. The span between procurement and sale is called 'profit', Capitalism's kernel. In Capitalism's view there is no other ideal except 'market' and 'profit'. Whatever is 'marketable' and 'profitable' that can be considered 'good' and 'acceptable'. The target object in the market is the 'mouldable biotic man'. He is not asked what he wants or needs. On the contrary he is socio-culturally moulded and shaped along the lines the producer–seller wants him to be (cultural Imperialism). The more his whims are inflated (Consumerism) owing to a perplexing web of fabrications[14], there will be further gains in the realm of production and sale. No halt to this vicious cycle. A virtual reality is constructed at the expense of the natural one. What the contemporary theorists of liberal Capitalism regard as the sublime urbanizing civilization devised by the Anglo-Judaic one is nothing else but the 'virtual reality'. The ceaselessly squandering man's consumerist whims and the vast scope of reckless enterprises are seen, again, by these theorists as liberal Capitalism's benign liberties. Indeed, anything beyond the indicated level is submitted to harsh restrictions. A bewildering series of prohibitions take place beneath the pretext of "how can you allow the destruction of the democratic Capitalist order!?" Every other ideological system, political order or regime sets the same assertion forth.

I was told in the summer of 1970 that in occupied France of September 1940 German military authorities distributed official forms to be filled and signed by the head of the family. The form contained three questions: 1) "are you Jewish?", 2) "Freemason?", 3) "homosexual?" or "are there persons in your family or among your relatives who comply with one or more of those questions confirming?"

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[13]While 'humanus' (human being) a religiously tinted designation, 'homo' (man) is a biotico-evolutionary term.
"When I have fashioned him (in due proportion) and breathed into him of My spirit... (...nafahtu fîhi min er-Rûhî)..." —*Qur'ân*, Al *Hijr*(15)/29.
Accordingly, contrary to 'homo' or 'bashar' in Arabic, 'humanus' (Ar 'insân') is not the outcome of a biotico-evolutionary process. It is directly a God-conferred attribute.
[14]Schooling, propaganda (of which Joseph *Goebbels* (1897 – 1945) could be considered as one
of the talented executioners), audiovisiual advertisements, written publicity, the media...

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In the summer of 1985 I received a grant from the United States government. In order to enter the United States I asked for an entry visa. In the application form there were three questions to be answered by the applicant: "are you or have you ever been a member of a 1) Communist, 2) Fascist party or 3) extreme religious —in its present day appellation 'fundamentalist'— community, brotherhood or order?"

Thus, seen from the outside, the regimes seem to be different, while to the core no discrepancy between them.

The Contemporaneous globalizing Anglo-Judaic civilization with its ideological backbone, Capitalism, is inevitably defiling the human constitution and irremediably destroying nature worldwide.

Finally let us reiterate the fact, it should and even could not be overlooked that there is the vital necessity to explore mentally the possibilities of an alternative to the current globalizing civilization. Otherwise we are, indeed, standing on the verge of the end of history.

II. EVOLUTION THE EPITOME OF THE EMERGING CONTEMPORANEOUS GLOBAL CIVILIZATION

1-   Although evolution as a term came to be used in biology and was primarily designated for the meaning of an exclusively biotic process, it gradually grew out of, and went even beyond, the bounds of this special domain. Eventually, it has become a kind of a trademark to a particular civilization; the one which we have been living over the past one hundred years; and moreover, the one which casts at present its spell over all nooks and crannies of our entire globe. The present civilization, in addition to the preceding one, namely the Modern Western European which was backed up by the Materialistic-Mechanicistic world picture and Laicist-Secularist world view, added to those already-mentioned elements the very conception of evolution. In the Materialistic-Mechanicistic world picture the religiously determined belief in necessity was still there, though it might be in a rather dormant state. But, with the occurrence of the post-Darwinian doctrine of evolution the last vestiges of necessity had also to vanish. Furthermore, thanks to the conception of evolution and also as a necessary outcome of the Modern Western European civilization's cardinal principle, Secularism, the idea that human is a God-granted sanctity, had to be thrown overboard. Stated in a different manner, the conception of evolution draws to the end the thought process set off by Secularism.

2-   While Laicism is a doctrine about political conditions, Secularism refers to the inner state of the human. Again, Laicism is the outcome of the Mediæval Christian European civilization. Europe was twice divided into two. On the one hand, the old rift between Rome of the Ancient times and her North-eastern Germanic neighbours had been going on during the Middle Ages, while on the other the socio-political authority had been shared by two opposing power bases, namely, the clerics, who claimed a hierarchically ordered succession to Jesus, God in human shape, and the worldly laymen. The latter, in turn, were again divided among themselves into the ruling nobility —dynasties—, landlords, farmers, landless labourers, slaves and merchants —Jews among others— who at a later date formed a new class, the Bourgeoisie. A constant struggle between clerics and laymen went on for the supremacy over who would rule the Christian State. The scores were finally set by the 1789 revolution, at the end of which the laymen won a resounding victory over the clerics. Once the clerics were overcome, the laymen on continental Europe began to quarrel among themselves: Class struggle between, first, the Nobility and Bourgeoisie, afterwards, the Bourgeoisie and Proletariat.

3-   The regime based upon the political power exercised by clerics is called Theocracy. Anyone disapproving this ruling class for some reasons is relentlessly charged of committing blasphemy,

because the cleric regards himself and his peers as God-sanctioned and prolongation of the Divinity in the world. He is in a sense infallible.

4- Had there been no military, there would have never been any civilian. One who does not belong to the military establishment is a civilian. Likewise, one who is not a cleric, must necessarily be a layman. Furthermore, a regime, if not theocratic —i.e. political power held not by clerics—, must be laic. What would then, if you have no clerics? You cannot have a theocracy as a regime. This is exactly the case with the commonly accepted Islam. For there has never been a State bearing the adjective 'Islamic' or 'Muslim' and reigned by clerics in history, merely because a class as such does not exist in the fundamental creed of Islam.

5-   In Islam, and for that matter in the unadulterated revealed religion, the Divine message and God's messenger —i.e. the Prophet— are followed, in a row of importance, by conscience and reason. The former is regarded as God's speech and the latter as our own faculty to interpret and attune it to each and every element we receive from the outside —via perception. With the onset of the Modern Western European civilization conscience was not seen any more as God's speech in us —human does not depend on any other being except her/himself: Humanism[15]— and Reason lost its status of being the link or junction of the cables, one coming from God to us and the other going from us to Him — the supreme decisive status in human life taken over by Reason: Enlightenment. So was the human individual bereaved of God's everlasting and caring presence —Koran 50/16: "Indeed We created the human, and We know the gloomy intentions his soul whispers to him; after all We are closer to him than his jugular vein"— and left all alone on to himself in an indifferent, dark world —Atheist Existentialism. An unremittingly self-propelling Reason has become the sole hold upon which he is constructing his existence: Secularism. Reason deprived of any inner sense is rationality. With this newly acquired apparatus Modern man regards nature as an engine-like functioning process — Mechanicism. The building-blocks of this engine must be determinable on the scale of time and space —Materialism. Any thing that does not fit into the Materialistic-Mechanicistic scheme is to be immediately refused as speculative metaphysical junk —Positivism.

6-   The human who accepts her/himself as consisting of a mechanically functioning being constructed from matter will not exceed the level of 'manness' —not, of course, in the sense of male— is the soulless biotic side of the 'coin' —in 'man' the 'driving force' is the 'psyche' (nafs in Koran's language). When the 'soul' (K: rûh) enters the picture, 'man' (K: bashar) turns into 'human' (K: insân). Society, culture and history are achievements on the part of the human. In spite of the fact that the physical-chemical as well as biotic environments exercise their influences, they, nevertheless, play not so decisive a role in the formation of history, society and culture. 'Man' is the infrastructure of the 'human', so to speak. The science relevant to this subject, will of course be biology together with its subsidiary disciplines, physiology, morphology —and anatomy—, embryology, genetics and evolution, to name a few.

7-   Evolution, having faced insurmountable difficulties concerning verification and falsification, due to its treatment in the past, hence epistemologically not yet well established, is however a member of life sciences in its own right, particularly with respect to its heuristic function.

8-   Towards the end of the 19th century, evolution was seen as having grown out of a scientific hypothesis, though it might appear, especially to its fanatical adherents, rather as a theory. More and more it was taking on the gigantic dimension of a doctrine woven out of a triple of cardinal dogmas:

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[15] After having denied conscience —con-scientia: to know together, who knows together with me my inner self— to be God's speech in ourselves, we, now, converse with ourselves. After all, is this mood not termed schizophrenic?

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random mutation, struggle for existence and natural selection, whatever 'natural' means in this context. It was no longer a modest attempt at describing the great variety of species, but a daring inquiry into the origin and formation of species. Towards the 20th century it had attained the status of a stronghold of the newly emerging present-day civilization, the one I would like to call the Anglo-Judaic global civilization. The clear-cut process of dehumanization of mankind, begun after the emergence of the Modern Western European Civilization in the 16th century, has been almost finalized by the Anglo-Judaic global one. The ultimate ideal of the *humanus religio-ethico-bellicus* was to overcome her/his biotically determined man side. The Koran calls this an all-out human struggle, 'Jihad'. The purpose of life for the *homo biotico– economicus*, on the other hand, is to 'hominize' her/himself through constant and individually conducted strife, competition, exploitation —thence Imperialism— and material acquisition —the drive for profit: Capitalism.

Starting with Capitalism, the 'centre-board' of the Anglo-Judaic civilization, all cotemporaneous ideologies, such as Communism, Fascism and National Socialism, have snatched their due share from the doctrine of evolution.

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ASIAN VALUE AND EMOTION: TOWARD AN ASIAN COMMUNITY

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Is there peculiarity of Asian sentiments compared to western ones? The sentiment peculiar to Asia that can be found only in Asia, and not in the West, could not exist any longer with the advent of the internet age. A way of life once unique to a region can be spread to another quickly through the Internet medium. But existence of the uniqueness is not my concern here. Dealing with particularities of Asian value and emotion here, I expect, can help establish an Asian community confronting the western world. Here, I will argue three ways of thinking, or feeling of Asia, which have their origins in major Asian traditions and Asian history. They are compassion for others, happiness of self-certainty, and autonomy. Besides the criteria of their origin, I have selected them under two additional considerations. One is that they should be alive today in the Asian world, and the other is that they should contribute to a new community facing western communities.

The issue of peculiarity seems trivial in the global age in which people and ideas cross over the whole world without lapse in time. In a pre-modern society, a culture or style peculiar to one region could be preserved and isolated from the rest of the world. Today, however, we live in the information-age where every manner of life is understood at an Internet speed. Every accidents and findings are announced in real time on CNN (Cable Network News). Thus when everything is shared by the world, the peculiarity, when significant, becomes impossible to find.

Here, however, I will not ask about the existence of the heterogeneity of Asian culture that is different from the western, rather the operation of some sentiments, or ways of feeling unique to Asia in the present world. The increasing relation between East and West makes the existence of peculiarity in culture impossible as seen above. There is nothing new in Asia. There is, however, something new in terms of real function in the present society. In the year 1377, Korea published the first document using metal printing. Despite the printing method predating Gutenberg nearly 100 years, the great discovery in Korea was not known to the rest of the world. It therefore did not become an effective element in the world history. This example shows that the existence is not the same as the influence. Some elements peculiar to the Asian world I will argue here are those having strong power in the present lives of Asian people, while they don't exist or are not important in the western world.

The reevaluation of Asian value was a popular trend in 1980s. It explained the rapid economic growth of East Asian nations. Over 1970s, Japan, Korea, Taiwan, and Singapore achieved tremendous economic developments to join the ranks of the developed country. Before that, Asian traditional cultural heritages, especially the spiritual idealism of Confucianism, were thought to have handicapped Asia's economic growth from fully realizing it's potential. Rather the economic success in the East Asian countries under the

strong tradition of Confucianism urged people to look into their developments with a new vision.

The new consideration of Asian value was focused on totalitarianism in Confucianism. Confucianism has a holistic tendency to put higher value on family than on individual family members. In the same way, higher value was placed on the nation than on individual families. Facing the rapid economic growth of East Asian countries, many people in East and West began to find positive elements in the Confucian totalitarianism, and even concluded that it would be suitable in the corporate world. Many employees under the influence of Confucianism tend to think that the company they work for is a family, not just a place to earn money. In the 1980s, it was believed that one of the contributing factors in economic growth in East Asia was due to strong solidarity of employees and loyalty of Asian people to their company.

Compared to the past discussion about the economic developments in East Asia, my argument is for the establishment of an Asian community that is kind of a super nation between all Asian nations, like EU. The establishment of a community between various nations needs fundamentals, or principles for uniting all of them. The basic framework of the super state will consist of political, economic and social institutions. The formation of such super state should not be decided simply by a majority vote or utility, but by thorough reflection of the fundamentals. The three ways of feeling or thinking peculiar to Asia I suggested should be parts of the grounds of the fundamental principles, because they can offer the Asian community an identity in a natural way. They can be used as building block for constructing the framework of the community.

The Asian community, we hope, would be not a super nation simply combining Asian nations, but an alternative tiding over difficulties faced by the western communities. The suffering and the serious problems that the western worlds are subject to can be summarized as loss of humanistic solidarity in their communities due to obstinacy of individualism, and destruction of the environment originating from mass consumption. I believe that the three Asian sentiments proposed above overcome the western problems.

I. ASIAN SENTIMENTS FOR ESTABLISHING AN ASIAN COMMUNITY

Here I am not going to search for some points of view or emotions that are simply unique to Asian people, but those that are used for the establishment of an Asian community with the hope of overcoming difficulties that western worlds face. Such values and emotions should be alive in the Asian lives, and an effort must be made to overcome western problems through them. They are composed of three elements: compassion for people, happiness of self-certainty, and autonomy.

1) Compassion for people

Compassion is a kind of love that is not dependent upon properties that are associated with objects of love. For example, many fall in love with someone who is externally beautiful, rich, good mannered, or wise, Such traits can be called love-causing properties. Depending on some love- causing properties, most type of love is conditional. As such it is very hard to find unconditional love in the modern western world. However, in the Asian

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culture today, the brilliant tradition of compassion continues to be a substantial element of Asian sentiments.

For example, in the teachings of Confucius one crucial view of compassion is human-heartedness. To him human-heartedness was the first principle of morality and virtue of an individual. Every one in society has some things that he should do, because they are the morally right things to do. *Yi*(righteousness) refers to such morally right things or moral duty. *Yi* is often contrasted with *li*(profit). The division of the two helps differentiate the morally superior man from the morally inferior man. The superior man does action for righteousness, but the inferior man acts for a profit. As such in Confucianism righteousness seems to be the first principle of morality. However, human-heartedness (*jen*) is the ground of righteousness. Everyone in society has intrinsic duties-what he ought to do. Oughtness of duties is grounded in *jen* or human-heartedness i.e., loving others. The father acts according to the way a father should act because he loves his son. In the same way, the son acts according to the way a son should act because he loves his father. Human-heartedness is the foundation of morality in that the man who really loves others performs his duties in society.

Human-heartedness in Confucius is the compassion for people. The father does not love his son because his son has some properties that he seeks. The son does not love his father because his father is wealthy or intelligent. Their love for one another is not dependent upon some properties that the other person possesses. The love of Confucius is not property–based, rather it is unconditional. In the western tradition, such unconditional act is called agape love. So Human-heartedness is similar to agape love as it is grounded in compassion for people,

It is more certain that human-heartedness is unconditional love when Confucius explains how to practice *jen*. He suggested two ways of practicing jen. The one is not to do onto others what one does not wish for oneself. It is called *Chung*. *Chung* is the negative aspect of *jen* in that one does not do onto others what he does not want to do. The other is to sustain others, desiring to sustain oneself, and to develop others, desiring to develop oneself. It is called *Shu*. *Shu* is the positive aspect of *jen* in that one does to others what he wants to do. In both *Chung* and *Shu*, there is not any consideration of properties that loved people must have in order to be loved. Therefore *Jen* is the genuine humanistic love for others.

The tradition of Love of Confucius remains an influential element in the modern Asian societies. Today, in many Asian countries we can often find the emotion of egalitarianism that every one should be treated equally irrespective of his merits or contributions. The demand that everyone should be treated equally regardless of any properties of him originates from Confucian *jen*. The focus on equality is not a phenomenon only in the socialist nations, but a universal wish of all Asian societies under the tradition of Confucian human-heartedness. The universal demand for the equal treatment could be hard to understand in eyes of the West in which the system of competition and reward prevail. However, the trend of egalitarianism based on the Confucian human-heartedness is permeated into many Asian societies.

The other view of compassion for others can be found at the spirit of charity, or *Zakat*, one of the fundamental doctrines of Islam. Originally, *Zakat* was a tax for helping others. In the spirit of charity, Muslims would recommend levy of additional *Zakat*. Muhammad once

said a Muslim who sleeps alone comfortably while others starved was not a Muslim. Today the advent of modern technology in communication and transportation, allows the whole world to become neighbors. Thus Muslims can carry out his duty cited in the *Zakat* and help all humans around the world.

Someone would insist that the compassion for others is an important element of the western culture as well. It is certain that Christianity is a religion of love. But the spirit of love has been lost in the western society with the admiration of competition. A winner in the competition must have more reward than a loser. It is right, or just. The loser has to leave to the winner's arbitrary benevolence. In the modern market economy of the western society, the first principle of morality is not love, but righteousness or justice.

The system of competition and reward gives birth to serious problems in the western societies. They are experiencing serious illness which is likely to destroy their social unity. Competition makes few to winners and most losers. Winners take various kinds of booties, money, power and honor and give their possessions to their children by inheritance. The winners become wealthier, and the losers poorer. The widening gap between the rich and the poor is a threat and it decays the social integrity. It is one of the serious challenges facing the western societies.

The social unity can be recovered effectively with the idea of compassion for others. It is said that rift and conflict between classes in a society could be solved with benevolence and social welfare system. But they cannot work well without the compassion for others. If members of a society do not have the idea of compassion for others, why would they spend money for others and revise policies for helping other people? In this way, the compassion for others is both an element of Asian sentiment in Asian major traditions and an alternative to overcome the threat of social integrity facing western societies now.

2) Happiness of self-certainty

We can divide criteria of happiness as internal and external. The external mean that happiness is measured on the scale of outward or publicly visible achievements. On these criteria, one who succeeds in business, politics and promotion is happy. The internal mean that happiness is evaluated by individual's certainty of himself. Even though he fails in the eyes of ordinary, he remains happy because he puts high value on his life. The happiness of self-certainty here refers to the internal concept of happiness.

We can find the happiness of self-certainty from all of the important Asian traditions. I will discuss four views here. The first is from Confucianism, the second Taoism, the third Buddhism, and the last Islam.

First, Confucius suggests the happiness of self-certainty while introducing three pleasures of the morally superior man. According to Confucius, a man of complete virtue has three different kinds of pleasure. The first two stem from learning various subjects and communicating with friends. The last is the pleasure of self-certainty. Confucius says, "Is he not a man of complete virtue, who feels no discomposure though men may take no note of him?" We usually feel happy if we are recognized by others, but frustrated if not. The recognition by others seems vital to our happiness. But Confucius teaches us that publicly accepted reputation or success should not determine our happiness. The denial of the external concept of happiness naturally leads to the internal concept of happiness. Even though

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others do not recognize him, someone is happy if he believes that he is right, or true. According to Confucius, The authentic happiness should stems from the self-certainty.

Second, Chang-tzu, a Taoist philosopher, advocates the internal concept of happiness while explaining about varying degrees in the achievement of happiness. According to him, the highest happiness is achieved through higher understanding of the nature of things. Things are different in their nature and their natural ability is also not the same. Chang-tzu tells us a story of a very large and a small bird. The one can fly thousands of miles, while the other cannot reach from one tree to the next. The abilities of the two are entirely different. However, they are equally happy when they have a full and free exercise of their natural ability. Here, Chuang-tzu points out that there is no uniformity in the nature of things and all of them are happy when they each do what they are able to do and like to do. It is easy to see that such a pluralistic concept of happiness is not different from the internal concept of happiness. Every person is different in his or her nature, natural ability and natural preference. As there is no absolute uniformity in the nature of each man and no need for such uniformity, every one can be happy when he has a full and free exercise of his ability and wish. The thought of Chuang-tzu includes the happiness of self-certainty in that he denies the uniformity of the criteria measuring happiness.

Third, the happiness of self-certainty can be revealed in the theory of nothing and enlightenment of Buddhism. The concept of nothing means that everything is temporary. In fact, all things in the universe are manifestations of the human mind that moves only within the wheel of cause and effect. The present wish or cravings in someone's mind has determined by the past events. It means that the being of an individual is made up of a chain of causation. Given no absolute validity in the present tendency of our mind, everything that the mind intends has no absolute validity. Because everything is not necessarily as it is desired now, it cannot be fixed as what it is and called as something permanently. In these reasons, everything is nothing. The common people are ignorant of this truth and take all things as really *yu*(having being, existent). But the Buddhas have told them that actually all things are *wu*(empty, nothing). The fundamental Ignorance is called *Avidya*, which means no-enlightenment. From the Ignorance comes craving for and cleaving to particular things. Because all sufferings of an individual life arise form his fundamental Ignorance of the nature of things, the only way to happiness lies in replacing Ignorance with Enlightenment, which in Sanskrit is called *Bodhi*. All the teachings and practices of Buddhism are attempts to reach the *Bodhi*. From them the individual avoids carving and cleaving and reaches to emancipation called *Nirvana*.

From the theory of nothing and enlightenment of Buddhism can be extracted the happiness of self-certainty. The theory denies the absolute value of things. If there is no absolute validity to desire in any things, there is no happiness with possessing any particular things. Power, money, or reputation has a limited value to an enlightened eye. So even though he does not possess any thing that the common people want, an enlightened person is not unhappy. Everyone with the enlightenment is happy regardless of any external success if he is certain of his truth. It is a version of the happiness of self-certainty.

The forth, I can find the happiness of self-certainty from the spiritual awaking in the Islamic tradition. According Islam, human beings consist of spirit and self. The Spirit transcends time and space that mean our every day world, while the self is to experience things in time and space. The distinction between spirit and self can be understood as the division of two aspects of one soul in terms of Kantian language: intelligible and empirical. The self or empirical soul is interested in things in the everyday life, while the spirit or intelligible soul is to search for the principles of creation of God.

The spirit is not given us immediately, but can be acquired by meditation and practice to give up worldly things and transcend secular interests. According the Islamic teachings, this spiritual awakening is the highest goal of life. Muhammad said, "Die before dying." In other words, throw away the sensation of pleasure and the instrumental reason in order to get pleasure. If the spiritual awakening is a way of Islam, the happiness to Islam is not the pleasure accompanied by worldly achievements, but the knowledge of truth, which is interpreted as the internal concept of happiness. If he gets to the genuine happiness in the belief that he knows the truth, someone is happy in self-certainty.

As discussed above, the happiness of self-certainty consists of the four main traditions of Asia: Confucianism, Taoism, Buddhism, and Islam. And the idea is prevailing in Asia in modern days. Good examples of that are the prevalence of meditation culture in Asian societies and the preservation of ethnic tradition by Asian people living in the United States and Europe. Various kinds of practices of meditation, a part of every day life in Asia, are an attempt to overcome the temptation of external success and find happiness from self-certainty. And there are many Asian communities in large cities throughout both in Europe and in America. A good example of such community in the United States is, Chinatown in San Francisco, Koreatown in Los Angeles, and Little Saigon in Orange County. Such variety of ethnic communities of Asian people reflects partly strong certainty of their own culture with the aim not to fall in admiration of the developed western society, which is impossible without the internal concept of happiness. If they did not keep their self-certainty, Asian people living in the developed western society would collapse in front of its external luxurious civilization.

The western worlds are experiencing a serious environmental problem. The external concept of happiness of western societies, the leading standard of happiness there, demands the satisfaction of pleasure at its maximum. The demand for the greatest happiness of the most people leads them to consume more and more amount of goods that come from nature. The western concept of happiness depends largely on the mass consumption. It causes abuse of nature, eventually destruction of the environment. The happiness of self-certainty does not demand that everyone seeks his satisfaction of his desire competitively. It does not make sense that every person wants the same kind and amount of pleasure as others. The happiness of self-certainty does not destroy the environment because the true happiness does not compete against others by consuming more goods. In this respect, the Asian concept of happiness can be a cure for the illness that plagues the west.

3)Autonomy

Autonomy is one of the most basic concepts of Kantian philosophy. The autonomy to him is an ability of freedom to set a rule upon oneself. If he follows an order of others, someone is not a man of autonomy. If he hears his own voice, someone is a man of autonomy. But the autonomy here will be used at the international level while the autonomy of Kant is a concept of moral philosophy. The autonomy with the respect of international relation means rule by one's own self with rejecting a foreign nation's domination.

While the first two sentiments have their origins from Asian philosophical traditions, the autonomy have been developed mainly from the dependence of Asia on the West in thoughts. Accurately speaking, the autonomy as an Asian sentiment has been formed with the Asia's reaction against the dependence. Historically, many Asian nations had been subject to the western imperialism in the modern age. But the dependence of Asia on the West here refers to the domination of the West over Asia in the aspect of thoughts regardless of the historical occurrence of the political colonization. At the end of the Second World War, most Asian countries restored their political autonomy. But the

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western sway over Asia in the aspects of thoughts becomes more powerful. Naturally the oppressed people in any respects have resistance and antipathy against the oppressors. The demand for the autonomy of Asia arises from Asia's movement of reaction against that.

The thought is a ground of a nation as the reason of its policy. For example, the idea of freedom of speech makes some policies to protect the right to express various opinions between individuals, and the concept of private property produces some steps to encourage a free business of an individual. So thought is a source of power to lead a nation's directions.

The two western thoughts that hold sway over Asia are democracy and capitalism. The democracy here does not mean the general philosophy of democracy, but the representative system through the universal free election and the division of power. In the past, there were different political systems in place in Asia. Today, however, almost all traditional institutions of Asian nations have disappeared and in time have accepted the western democracy. Even a despotic state disguises itself as realizing the western democratic system with constructing a puppet parliament and a fake court.

The idea of capitalism of the western is dominating Asia's economic life today. The capitalism here means simply the free pursuit of economic profit, which is based on the external concept of happiness. The overbearing influence of the western civilization has collided with Asia's happiness of self-certainty. Eventually most of Asian countries implemented plans to follow the path of the western modernization in the form of capitalism. As a direct result, the western capitalistic institutions and the materialistic concept of life are not strange in the Asian present world.

The dependency in thoughts produces loss of self-identity, so raises up anger. That Asian people are dominated by the western thoughts means to discard their own ideas and to follow foreign principles. Such a loss of self causes firstly the aggression against the self. If people who lost their identity become aware of the loss of self, they are guilty of the weakness or stupidity of themselves that would be considered as causes of the loss. After that, the loss of self can be developed into the aggression against others. If the remorse for the self is getting too bigger to control, the aggression against the self changes the direction of aggression toward others. Now Asian people think that the dependence was not chosen by Asian people themselves, but forced by the West. It is called projection or displacement in the psychoanalysis. We often use the mechanism of projection to turn our own fault to others in order to protect our feelings. In this way, the regret at the loss of self in Asia has been being developed to antipathy against the West. The anti-western attitude heads forward the demand of autonomy. The repulsion of the western domination is directly related to the claim of Asia's self-rule out of the western grip.

The increasing demand for the autonomy in Asia has a positive aspect for establishing an Asian Community. It urges Asian people to restore their identity and reevaluate their tradition. Distancing from the West, Asia becomes to get a better view of it. A community needs foundation to unite different members into one unity. The autonomy functions as the fence to keep off the flood of western civilization and at the same time causes advancement in searching Asia's own values.

II. CONCLUSION

As was discussed above, Asian value and emotion that could be used to support an Asian community are threefold. The first is compassion for people, the second, happiness of self-certainty, and last the autonomy. The compassion for people stems from Confucian human-heartedness, or *jen* and charity, or *Zakat* in Islam. The happiness of self-certainty comes from the view of three pleasures of the superior man in Confucianism, the pluralistic concept of happiness in Taoism, the theory of

nothing and enlightenment in Buddhism, and the spiritual awakening in Islam. The autonomy has been being developed with the reaction against the western rule over Asia in thoughts.

Such Asian sentiments functions as a reliable cure for the western disease. The compassion for people can overcome dismantling of social unity prevalent in the modern western societies. The happiness of self-rule can conquer the environmental problems, the destruction of nature, which is also serious in the West. The autonomy reinforces the validity of Asian values and emotions. Pushing out the western thoughts allow Asian people to look into their traditions more positively. All of the three can be used for establishing an Asian community as an alternative to western ones.

There is not always full of optimism for the future of Asia. Respectively, Asian ways of feeling or ways of thinking discussed above have a dark side. The compassion for others could lead to a lazy society in which every one claims only to be loved by others, not to love others. The happiness of self-certainty would be bound for a flimsy self-rationalization in order to deny poverty and underdevelopment. The autonomy might be a closed isolationism to become increasingly reclusive. As a rule, even the good is a two-edged sword. It is one of the most important Asia's missions toward a community to foster the positive aspects of them and check the negative.

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ASIAN CIVILISATIONS AND GLOBALISATION

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As part of Asian Civilisations and Global Civilisations section of the FIRST INTERNATIONAL CONFERENCE OF ASIAN PHILOSOPHICAL ASSOCIATION, I want to share with the insights of two systems of thought belonging, broadly speaking, to Asian culture, namely, Sufism and Taoism, the first identified with but not limited to Islam, and the second, the same qualification applying, to Chinese civilization. Turkey, given its identification with Islam, has been a place where Sufism has been long developed and nurtured. Before proceeding further, I want to clarify my own position in terms of personal provenance. Where am I coming from? Its clarification will illuminate an important theme of this conference, namely, the advent and emergence of a potentially global civilization.

I am a Jew. My grandparents, on both sides of my family, were Russian Jews who, in fact, came to Canada almost one hundred years ago. I myself came to Turkey some five years and married my wife, Mukaddes, who is Turkish and Moslem. This year I, a social philosopher, am starting to teach at Fatih University. My being a Jew and teaching in a liberal Islamic based university shows Turkey's traditional openness to ethnic minorities. Today many strands of human history, North American, European, Asian, and Middle-Eastern, come to a head in Istanbul, the place where Europe meets Asia. That is today's presentation background.

Let me now address the foreground issues. My main reference source is *Sufism and Taoism* by Toshihiko Izutsu, professor emeritus at Keio University, published in Tokyo, 1983. Professor Izutsu focuses on the work of Ibn 'Arabi, a medieval philosopher and theologian and Lao-Tzu, a thinker who lived more than a thousand years ago. I first cite two passages showing the common ground beginning with the representative of Sufism, Ibn 'Arabi who wrote:

> The Reality called the 'Essence at the level of Unity (*al dhat alahadiyah*) in its true nature is nothing other than Being (*wujud*) pure and simple in so far as it is   Being. It is conditioned neither by non-determination nor by determination, for in itself it is too sacred (*muqaddas*) to be qualified by any property and any name. It has no quality, no delimination; there is not even a shadow of multiplicity in it.' (*Sufism and Taoism: A Comparative Study of Key Philosophical Concepts*,   Iwanami Shoten, 1983, p. 25)

> The Way in its absolute reality has no 'name'. It is comparable to) uncarved wood…Only when it is cut out are there 'name'. …Only when the great Way declines, do 'benevolence' and 'righteousness' arise.' Only when cleverness and sagacity make their appearance do wiles and intrigues arise. Only when the six

> basic kinship relations (i.e., the relationships between
> father and son, elder and younger brothers, husband and wife)
> are out of harmony do filial sons make their appearance. Only
> when the state falls into confusion and disorder, do loyal
> subjects make their appearance. (op. cit., p. 385)

Beginning with the first citation: essence at the level of Unity or essential Unity is nothing other than Being. There is an identity presumed between essential Unity and Being. Already Being has been identified or named, namely, as essential Unity or the One. Furthermore, the study of Being is traditionally called ontology, from the Greek *on* being, the present participle of *einai* to be and *logos*, to give an account. Ontology gives account of Being. That is the ontology of monotheism, which in its purest form is Islam, and which in Islam achieves its most perfect form as the philosophy – ontology – of Ibn 'Arabi. I say this as a Jew, meaning, one who also comes out of monotheism but one not religiously attached to Judaism and therefore can openly express his appreciation of the gains in abstraction represented by Islam.

A brief explanation of this last point: Judaism is Being reduced to the tribal God, the God of Abraham, Isaac, and Jacob. Christianity, ontologically speaking, is an improvement over Judaism, as it generalizes and abstracts from the tribal family god, eliminating the tribal character of the family, in effect, universalizing it: thus the holy trinity of Father, Son, and Holy Ghost. However, Islam is an advance over Christianity in eliminating the family, not to mention the unsightly image of Jesus bleeding on the Cross, and recovering the abstraction of the One. All this accords with Islamic proselytising thought, and, indeed, Islam's growth is outstripping its monotheistic rivals, Judaism and Christianity, this last which is dramatically declining in the West and has adherents limited to the most economically backward and undeveloped regions of the world. However, I shall now say something which does not support Islamic proselytising thought, namely, that it is necessary for the world to overcome Islam by deconstructing, to use a term derived from the late Jacques Derrida, a Jewish philosopher, the identity of Being as the One. This last, to use another of Derrida's terms, exemplifies logo-centrism. Islam, as the most perfect monotheistic form, is perfectly logo-centric. The overcoming of logo-centrism, moreover, is an ontological necessity for developing a truly global culture, the theme of this presentation.

To explain further I return to Lao-Tzu's Way. The Way is not necessary the One. Or, at least, this is not stated so which is the case with Islam. The way is simply the Way or, as it might be stated in Greek, *Hodos,* a term that is found in the English word method, this meaning along or with a way. The Way could equally be stated from this perspective, playful and disturbing to some, as the Method. In re-stating Ibn 'Arabi: at the essential level of the One there is only the Way, and that is the Way that One's own self is upon. That is the Way or Method to Being, which each One has, and which is thus different. At the essential level of the One is Difference. *Difference, thus, is the Way of Being.*

Allow me to explain this proposed synthesis of Ibn Arabi and Lao-Tzu that, I assume, is profoundly upsetting for many adherents of these thinkers, so of whom are members of this audience. Difference is the Way of Being, which opposes, in some as yet undefined sense, the notion of the absoluteness of the One, which is the central creed of monotheism, and I am suggesting, a roadblock on the world's way of achieving genuine unity. My words are, admittedly, paradoxical. For I speak *against* the absoluteness of the One, while speaking *of* genuine unity.

The monotheist has several questions, however: first, is there not confusion between the One and the One of One's own self. Surely, the One is without self? The response: the Self of the One is

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Difference. The Self of the One, which is not anyone or anything, is Difference, which is not something or someone different from something else. Let me be more specific, the Difference of the One is historical world reality. It is only through being in an historical world reality that we can comprehend the unity of reality or Being. If Being refers to the unity of reality, then this reality must necessarily appear differently as defined by a historical world in which those who comprehend reality find themselves in. So, the comprehension of world reality is never itself absolute but always a reflection of being in a world. This does not preclude then the comprehending of Being as such, only the comprehending of Being with Difference. Or, to comprehend what Being is requires comprehending the world out of which that comprehension is conceivable. That is why, for example, I call myself a *social* philosopher.

Ontologically, then, the claim is that Being as such, as the object of comprehension, has a self which is Difference. Difference is thus 'what comes into play' through the comprehension of Being. Being, then, which remains without comprehension, is Being without Difference. In which case, one says, as Ibn 'Arabi, that: 'The Reality called the 'Essence at the level of Unity (*al dhat alahadiyah*) in its true nature is nothing other than Being (*wujud*) pure and simple' (see above). I am then that Ibn 'Arabi, and by implication, Islam, does not really comprehend Being. I admit to this and will add, if this appeases the wrath of his followers, that I consider Ibn 'Arabi to be the most perfect representative of Islamic thought, as Islam is the most perfect form of monotheism. As such Ibn 'Arabi is my own ontological shadow, which means I feel very close to his thought. It is precisely because of that propinquity, which is not identity, which allows me to 'make a difference' to it, based upon its own postulates. I feel extremely close to Islam, but at the same time do not want to, upon specific ontological grounds, which are appearing through and as this presentation, identify myself with it. That points to my being philosophical. Islam is the most advanced form of monotheistic thought, and thus not of thought itself. There is that difference, I say as a Jew friendly to Islam.

To return to the citation: 'Reality in its true nature is 'nothing other than Being.' To even say 'nothing other' requires nothing less than the negation of the 'other' which Being could not be. Which means that Being could not be other than itself, this presuming that there must be another to Being that could not itself be. This 'nothing other' I call Difference or, alternatively, the Self of Being. Even more sharply, as a *social* philosopher, I call the Self of Being, world-reality. Being having a self means that Being becomes *comprehensible*, *intelligible,* and *conceivable*. But Being is not really anything comprehensible, intelligible or conceivable, for to comprehend or intellectuate or conceive is to presume some *object* which is becomes-there. The object is the focal point of comprehension, and Being is not an object. For, an object stands against those who comprehend it, these last being a subject.

What Being is, however, is not an object of any subject because the very possibility of an object-subject relationship presumes Being. Being does not stand against anything because it does not stand outside of anything. It does not stand at all; it Is. It becomes what stands for us as an object of comprehension only when we take it for something real, meaning something intelligible. At that point then Being offers itself to us, so to speak; it becomes 'something' we understand and, quite possibly, gravely *misunderstand* by conceiving it as an object. That is the paradox and irony implied by any account of Being or ontology. In giving an account of Being we are forever at the point of gravely misunderstanding it – because it is not an 'it.'

Here there is another objection from our monotheist, of which the responding to will elucidate the above argument. "Ah, if you only knew Arabic you would not make these objections." "Your criticism

of Ibn 'Arabi, whatever you say about your closeness to him, rests upon your ignorance of the *original* tongue of his thought." How to respond to this? The objection presumes something original or origins. But is the Arabic tongue the origin of Ibn 'Arabi's thought? Or, rather, it is a means of expressing whatever the thought is? Otherwise put, is though reducible to the language of its expression? Karl Marx and Friedrich Engels said in the *German Ideology* that language is practical consciousness. If we take thought for consciousness, a rough substitution, admittedly, but which finds some justification in traditional uses of the terms, then we can observe a difference between thought-consciousness and language. Or, language is the practice of consciousness as consciousness is, so to speak, the theory of language. Thus while for practical purposes consciousness-thought and language are one, at the level of theory they are not.

That they are not presumes thus a *translation* from thought *into* language, from the consciousness of the universal absolute, if you will, into the language of a world reality. That is the Way of Being, in so far as Being *becomes* a comprehensible, intelligible, and conceivable object. So, in returning to the objection, that objection, as it is now clear, ignores the translation of Ibn 'Arabi's thought into Arabic, which means that Arabic is the historically conditioned and hence not the absolute origin of his thought, the thought of Ibn 'Arabi, as it first appeared in history, that is, under the horizon of a definite world reality. Language, to sharpen this point, is world-reality, the practical expression of Being.

Translation, the word, moreover, comes from the Latin *trans-* across and *latus* carrying, the present participle of the verb *ferre* to carry. Translation carries across something from one point to another. Language, I am suggesting, as the practical expression of consciousness-thought, carries across some experience of Being into actual understanding. It is this experience of Being, highly particular to a language within the range of human species capabilities, that becomes translated into words. It is Ibn 'Arab"s experience of Being, as a human being within a world reality, that becomes translated into Arabic.

Experience, briefly put, denotes some trial, danger, if not peril, that the speaker encounters when attempting to speak. I have noted that my understanding of Ibn 'Arabi may anger some of his followers and thus put me in some sort of danger. Experience is also an experiment, some trial as to say testing or working out some idea or argument. Sometimes the experiment may fail; one is not able to fully express what one is thinking into words, or the words may be misinterpreted by others. Some of you might think that I am an 'enemy' to Islam, where, from a philosophical perspective, I am one of its best friends, even as I say that the world must overcome Islam to achieve global civilisation, which makes me sound as a crusader. But that is the risk I take in speaking.

To finish then with the objection: the objection is ultimately groundless because it ignores the translation from the experience of Being into a language expressing its meaning, scope, and idea. There is always a translation afoot, so to speak, in speaking the truth; there is no language, whether Greek, Hebrew, Arabic, German, or English or any other which is the original language of truth, contrary to those who divinize the Bible, the Koran, German classical philosophy or English as the *lingua franca* of global capitalism. Nor is there any country which is the Home of Truth, as the Chinese thought when they named China the Middle Kingdom, implying it is the centre of the world; or that Truth rises in Japan, the Land of the Rising Sun, as Japanese militarists in the 1930s thought, this justifying their brutal and barbaric treatment of Koreans, Chinese, and later, Europeans in the 1930s and 1940s. Those are linguistic and national fetishes that mystify the true state of reality. They impede the achievement of genuine global community.

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After now irritating hopefully a goodly number of you, let me now explain the term, genuine global community, in concluding my presentation. Firstly, I am arguing that 'Difference is the Way of Being' as the ontological basis of genuine global community, a phrase that synthesizes the insights of Sufism and Taoism, as briefly discussed here. Difference is the Self of Being, as this self refers to some rupture that occurs *in the very act of our understanding what reality is.* This rupture is the break with Being, an interruption of its flow, its *fluid* unity. The unity of Being, I am suggesting, is fluid; as water. Being flows through all things that are; in Taoism, there is the famous translation of Being into the language of the Wind, another flowing image. Water-like or wind-like, Being flows and runs through all things, its being the spirit-like wind of reality. As water or wind, it does not have any breaks. Certainly, however, water can become contained. But only because of the container does the otherwise fluid-flowing unity of Being become broken.

Here I remind you of the words of Lao-Tzu cited earlier: "The Way in its absolute reality has no 'name'. It is (comparable to) uncarved wood…Only when it is cut out are there 'name'. … Only when the great Way declines, do 'benevolence' and 'righteousness' arise." (see above)

This 'carving' or 'cutting out' or 'declining' refers to the act of comprehension or intellectuation or conception of Being discussed earlier or, in a word, thought. The very thinking upon what Being is cuts it out or names it, and this 'cutting' is the interruption' or 'interference' with its otherwise flowing motion. With this interference comes 'distraction,' as we become caught up with names and think that truth is a linguistically determined subject matter. We then fight over language, as the very understanding of Being devolves into a babble of tongues. Taking language as the origin of thought, and then, even more forgetfully, conceiving of some language and some language objects, such as books, to be sacred, we forget that the origin of thought is nowhere to be found, or is found everywhere and nowhere. That is the Way that Being is. What is the relation of this to global civilisation?

The Way of the Globe is round. Its path is infinite, as it comes to no end. As a wandering Jew upon the face of the Earth, I have also been an intellectual gypsy of the Globe. I have no home but my own thinking processes. In the global age, the entire earth is becoming home to the flowing wholeness of species life, as captured formally by global markets. This synthesis of Sufism and Taoism, the presentation of a wandering Jew and intellectual gypsy, suggests Difference as the Self of Being, as the attempt to understand what Being is, interrupts the flowing unity of its actual reality. To say Being is itself, thus, to say Difference. Difference as the Self of Being, then expresses the Way of emergent global civilisation, as Being, the most general expression of Reality, becomes increasingly the object of attention of the human species as a whole with the recognition that actual languages represent the interruption of a flowing unity more abstractly comprehended which is outside of language altogether but which becomes comprehended only within language, that is, definite world reality. The world reality of the globe is to elevate, to new heights as shown by the synthesis of formerly local cultures such as Sufism and Taoism, the difference between what Being is and what we think Being is. That conclusion is hardly earth shattering and may make very little difference to most people; quite possibly I have spent much time talking about really nothing. But that is the paradox of giving an account of Being. Being is really nothing, and because of that truly something. If we have only understood that little we have then understood much. That concludes my presentation. Thank you for travelling with me, a wandering Jew and intellectual gypsy, along this way.

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A THEORY OF CIVILIZATION

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I. THE PROBLEM

In the literature of sociology and cultural anthropology there is a multitude of definitions of *culture* and *civilization.* Most definitions are in terms of elements of culture. These definitions are alike or different from each other according to what elements are included in the concepts of culture and civilization. In general, the elements like customs, attitudes, life style and mentality, folklore, works of art, religious beliefs are included in the definitions of culture. Culture is the way of life of a particular society. The definition of civilization, on the other hand, includes material and technical products, organizational rules and formal institutional aspects of societies. Civilization may be common to many societies with their distinctive cultures.

American sociologist MacIver and Turkish sociologist Ziya Gökalp made a distinction between culture and civilization in this vein. In German literature *Naturvolk* and *Kulturvolk* are opposite terms. In this opposition, "Natur" implies the absence of "Kultur". With this understanding, Western philosophers since antiquity thought foreign peoples as the opposite of what their own civilization/culture represented. This implied the moral-cultural superiority of their own nation against the cultureless other peoples (Africans, Asians, etc.). This opposition of Naturvölker and Kulturvölker denied any cultural achievements to Naturvölker. Naturvölker and Kulturvölker correspond to primitive peoples and civilized peoples respectively in Anglo-Saxon literature. But there is an important difference between the two terminology.

British and American social anthropologists held that all peoples have a culture. Even a most primitive people must have developed a culture by sheer biological necessity. Man cannot survive without adding something to nature. In this context, these scholars use the term civilization only for peoples who have developed a high level of culture, who have literacy, who are advanced in scientific achievements, and who have developed high technology and an elaborate social organization.

After all efforts of definition and classification, there remain ambiguities and incoherences. In the midst of countless definitions of culture and civilization, one is even more perplexed than before and cannot help asking the following questions.

Does it make sense to make a distinction within the concept of culture as spiritual and material culture? Does culture give rise to civilization or does a common civilization appears in various styles in different nations who participate in it? If civilization is material and technical aspects of human achievements and culture the spiritual part of human endeavor, how can different cultures be regarded as variations of a common civilization? Are the so-called material and technical elements of culture inherently different from the spiritual elements of culture? Can material elements of culture be regarded as something devoid of human spirituality? Do they not have any connection with the aspirations, imaginations and thoughts of human mind? By what means did the different civilizations in history acquire their distinctive identities when there were no big technological differences between

them? If you try to find answers to these questions, you will see that logical definitions of and general views on culture and civilization will not provide them.

Among those historians studying the old civilizations, empires, and states, the Dutch historian and archeologist Henri Frankfort reveals an interesting insight into the conceptual relationship of culture and civilization. Frankfort says that the terms culture and civilization are generally used interchangeably and adds that any distinction between them is bound to be somehow arbitrary. He does not develop a formal theory but believes that the preferance of one term rather than the other may depend on certain etymological considerations. In his opinion the word "culture" evokes in the mind irrational associations; the word "civilization" on the other hand, appeals to those who see man before anything else as *homo politicus.*

Another interesting idea in Frankfort's exposition is his view of civilization as having a "form". In his view, form is not a concrete mold by which we can decide if our observations fit in. The form represents the quality of wholeness of culture which gives to any element of culture its real meaning. If we cannot grasp the whole, the meaning of the element of culture escapes our understanding. Frankfort sees this whole as civilization. At this point he gets help from American cultural anthropologist Ruth Benedict. Benedict sees the way of life of a society, which we call culture, as a selection from available possibilities. Thus, a society can make a cultural element, which might be a trivial detail for another society, its central point in its activities. The selection is integrative. An action which may be seen in isolation as meaningless, may appear quite meaninful when it is related to the aim provided by the central point of the culture.

The arguments of Frankfort and Benedict remind one the dictum of the Gestalt psychologists, "the whole is more than the addition of pieces". Gestalt psychologists called this something more the "Gestaltqualitaet". This is a very convincing intuition, but what we really need is a theory explicitly stating what this Gestalt quality is and giving us predictions of empirical observations in the field.

II. THE ASSUMPTIONS OF THE THEORY

Culture and civilization does not reside in nature before the actions of human beings. Nor can these manifestations be conceived as automatical unfolding of human capacities through the activation of genetical programs. Human beings produce them by making selections from alternative actions which are potentially available. This is the starting point of the theory. In consequence of this postulate, the theory includes every action and every product, apart from the reflexes and the instinctive acts, within the concept of culture.

Every human society, let it be qualified as either primitive or civilized, has a culture. No human society can maintain itself only by reflexive and instinctive mechanisms. At this point, the dominant cultural anthropological view holding that any human society has a culture no matter how primitive it may be is right. Human beings everywhere and in every condition create a culture even at the level of meeting just their biological needs. They select and develop a hunting technique; make an instrument requiring some sort of design, think out a suitable way of cooking; adopt a child rearing technique, etc. These activities comprise such actions which are not ready-made in the genetic repertory. They are selected from alternative forms of behavior. Such activities and concrete objects, that is instruments and other things brought about by the agency of these activities are all elements of culture. Furthermore an object has not necessarily to be manufactured by a human being in order to be counted as a product of culture. When an individual, using his imagination imputes a function to an object already existing in nature by itself, this object becomes an element of culture.

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Indeed, the elements of culture are not the objects themselves.Culture involves the outlook, the feelings, the imagination, the understanding, and the manner of evaluation of the human mind. What produces the concretely perceptible objects and imputes them their functions is the human mind. It is unnecessary, therefore, to say that elements of culture are either material or spiritual since human culture as a whole is essentially spiritual. A work of art, a tale, a novel, a scientific theory, customs, all kinds of technical procedures, social attitudes, a musical composition, an architecture, a caligraphy are all elements   of culture. Behind every one of them there is a way of looking at things, a particular feeling, activity of imagination, a style of thought, and the capacity for design. The spiritual quality of these elements of culture is obvious. But the manifacturing of concrete and practical instruments and objects and making them acquire a specific function are spiritual actions just like the elements of culture mentioned previously. The psychological quality of the mental processes giving rise to them are the same. From this point of view, the distinction between the so-called material and spiritual elements can in fact be properly made on the dimension of concreteness and abstractness of the products of culture.

1) More questions

If even on the level of satisfying the biological needs culture comes into play, in other words, if in the anthropological sense there can be no human society without a culture, how does it come about that cultures are classified into separate categories as primitive or civilized? Does such a classification involve a value judgment? Can such a distinction be made objectively, capturing certain features of different societies according to an explicitly stated criterion? By what sort of conceptualization the great civilizations of the past described by historians appeared as civilizations? Is the conceptualization of historians regarding the past civilizations based on the same principles as the distinction made by cultural anthropologists and sociologists between primitive and civilized cultures?

2) The facts agreed on

When the works of historians, sociologists and cultural anthropologists concerning civilization are studied, one can see certain features common to all of them: a) an organized state with clear boundaries, b) appearance of social classes and the existence of individuals working in different branches of business like farming, commerce, trades, and industrial production, and c) adoption of a writing system, and appearance of works of art and literature.

The ordering of the above mentioned common features one after the other, however, does not throw any light to the problem of the birth of a civilization. If these features do exist in some degrees in all civilizations what, we can ask, gives its distinctive identity to each of them? It is clear that a conceptualization must be made to explain the different identities of particular civilizations. In other words, what is the source of those features common to all civilizations?

II. THE THEORY: THE *SINE QUA NON* OF THE POSSIBILITY OF ANY HUMAN SOCIETYAND THE REAL SOURCE OF CIVILIZATION

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 as if they are looking at themselves from outside and at a rational level of thinking, there is the necessary condition for the birth of a civilization. From this point of view, every civilization is the production of actions in a conscious spiritual orientation determined in the

mind by making oneself rise above the level of sheer necessities of biological survival. In that case, civilization is the consciousness of a rational spiritual elevation. Civilization is not making reaction to nature. Direct reaction to nature remains at the level of meeting biological needs and is charged with impulsive emotions.Civilization involves conscious rational plans. A civilization brings about new areas of action other than the area of biologically driven acts through conscious rational considerations. This is the source of great works of culture within the sphere of a civilization.

Vis-a-vis the harsh forces of nature to reckon with there are uncertainties in life and the future seems perilious. We know from modern psychological studies that the human mind cannot bear the burden of uncertainty and indecision for long without falling pray to mental illness. So it is quite natural that a human group should resolve its uncertainties by arriving at a comphrehensive belief as a method of solving the riddles of life and thereafter.

As far as anthropological studies show us even the most "primitive" human groups do this. Without a common belief and the rules of living attached to it a gathering of individuals is either so precarious that it soon disbands or a deathly struggle of individuals with each other annihilates it. So we can infer that if there is a more or less stable society there must be a common belief and the rules of living, which produce the order holding the members of the society together. The so-called primitive human groups hold to a belief which is adopted by way of spontaneous emotional reaction to nature. The practical impositions of the belief concerning everyday life constitute the morals and customs of the group. They are jealously kept without any change for fear of upsetting the delicate balance between the people's lives and the nature. A culture produced in this way is also an integrated whole but it is frozen so as to obstruct any possibility of change, variation, ramification, or development. Culture stays as it is. Primitive culture is primitive not because of any inherent incapacity of the people living in it but because somehow the way toward change and development is irrationally closed. The genetical make-up of human species has the seeds of both irrationality and rationality. To hit upon rationality or to stuck in irrationality is a matter of circumstances and chance. And it is also true that an individual who is able to maintain rationality in one sphere of life may at the same time perfectly easily fall into the traps of irrationality in another sphere without awareness.

What makes a culture within the sphere of a civilization radically different from a primitive culture is that there the comprehensive belief resolving the uncertainties of life is somehow realized at a rational level of thinking. By the term rationality I don't mean the truth of the belief but its conscious logical quality which permits to draw inferences from it. Practical implications of the belief are the morals and customs of the society just as it is in a primitive culture. The important difference is that a culture attached to a rational belief is open to variation since people can decide without irrational fear and anxiety what is harmonious with the belief and what is not as the life goes on.

The theory of civilization proposed here presupposes that a belief which is to be the source of a civilization must be at the conscious and rational level of mind, it must appeal to the innermost layers of human spirit, it must shed light to man's relationships with nature, life and hereafter, and it must set an ethical discipline to regulate the interactions of individuals. The theory, claiming to be a general scientific theory, does not concern itself with the actual contents of the belief nor does it concern itself with the actual contents of the ethical prescriptions attached to it. The theory is abstract and general so as to be valid for every civilization irrespective of the actual content of the belief underlying it. In other words, the theory aims to conceptualize what is common and necessary to all civilizations no matter how different they may be in other aspects. The logical status of the theory is such that it does

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not separate civilizations according to their different *contents* but unify them conceptually according to their common *functions* in the life of societies.

III. THE RELATIONSHIP BETWEEN CULTURE AND CIVILIZATION AND OTHER CONSEQUENCES OF THE THEORY

1-Civilization is the source which gives the inspiration to produce great works of culture and sets the spiritual targets worth striving to reach, giving actions their direction, displaying a selective function, and finally evaluating but not beforehand limiting the potential products of culture.

2- The theory conceptually differentiates culture and civilization unambiguously. It should be clear from what went before that culture and civilization are not at the same logical plane. Civilization is the comprehensive and productive spiritual source, culture is all kinds of acts manifested in social life and all kinds of products of the human mind. So the theory at one act of conceptualization makes both a clear distinction between culture and civilization and relates them to each other.

3- The theory makes the distinction between material and spiritual culture superfluous.

4- It puts forward a criterion to distinguish the so-called primitive and civilized cultures, uncontaminated with subjective attitudes.

5- It explains the fact that a culture is an integrated whole by the configurative and selective function of a belief and an ethical system attached to it.

6- It explains why primitive cultures dissolute when they come into contact with Western civilization. In a primitive culture there is no conscious and rational basis to provide rational and flexible ways of adaptation, so in the exigency of change forced by an external power culture dissolutes. Some civilizations also shatter if undesired circumstances make people doubt the value of their own civilization. Generally speaking, however, there is no problem for a culture within a civilization to borrow elements from other cultures or create a new element provided that there is no incompatibility with the central tenets of the civilization. But when the belief system of a civilization loosens, the integrity and the selective power of the culture weakens. Cultural elements from foreign cultures are borrowed randomly and the culture becomes a patchwork of elements incongriously staying side by side. Consequently, the life in such societies becomes unstable, disharmonious and afflicted with conflicts.The theory puts the facts of cultural change in a comprehensible framework.

The adoption of another civilization is altogether a different matter. It is not an everyday affair. There have been examples of it in history. Successful implementation of such a fundamental change in a society requires the reorganization of the existent culture and assimilation and creation of a whole array of new cultural elements so as to insure a harmonious relationship of the culture with the belief and ethical system of the adopted civilization.

7- In view of the theoretical understanding of the concept of civilization expounded here, the argument that the basis of Western civilization is science and technology appears to be an illusion. A field of human activity which is understood by only a limited number of specialists cannot be the mainspring of a society as a whole so as to hold the interacting individuals together. Western civilization is a belief and an ethical system just like other civilizations of the past and the present. The study of Western civilization is altogether another problem but I want to describe briefly the belief system of Western civilization in order to point out that the concept of civilization delineated in the theory also subsumes the Western civilization.

Western civilization is an amalgam of three beliefs. The first element of this amalgam is Christianity. Alhough it appears to be relegated to the background of the working of Western societies, historically and psychologically it has been an important factor in the creation of Western civilization. The second element is the cult of power and success borrowed during Renaissance from Greek and Roman civilizations. The third element is humanism and its logical extension individualism. There is an ethical system in harmony with this amalgam of beliefs.

There are countless elements of culture emerging as a natural consequence of Western civilization. Among them science and technology are very important elements of culture encouraged and regarded highly in the societies of Western civilization.

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THE ASIAN AND THE GLOBAL

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I. THE ASIAN

1) Asian cultures

Most of the civilizations started in Asia, and lots of cultural origins are in Asia. Confucianism, Buddhism, Hinduism, Islam, Judaism, and Christianity were all in Asia. So we can definitely say Asian is global.

2) Asian countries

There are lots of countries in Asia. We have Japan, the world's second economically powerful country, the 4 Asian dragons, China and India which have enormous land and lots of population and countries in southern Asia with rich resources and countries in Middle Asia with oil. We also have 5 Central Asian countries which have different Islamic culture. And there is Mogol.

Asia has 60% of the world's population and occupies 30% of the world space. Asia has various cultural backgrounds and many countries with various economical status. So Asia is the world in half.

3) Asian Community

There is no difference bounding Asia to one community with bounding the whole world to one community because Asia, as I pointed out, consists of countries which have various cultural backgrounds and different economical status. So if Asia forms a desirable community, that means the world is set to develop as a desirable community.

However, it is very difficult for all of the Asian countries to form an united regional community. We already have some small unions such as ASEAN, ASEAN+3 and Arab League. Forming such groups and unions, we experience various steps, and it is actually pretty hard to predict how large this group will be and how it will look like. The relation between Asian community and Russia will be delicate and important.

4) The identity of Asian community

It is hard to find the identity of Asian community. It is important to recognize that Asian cultures and countries are diverse, not common. If we spread the spirit of times that we should form a community despite of the variety and difference, that can be the identity of its own. If we hold the spirit(philosophy) of coexistence and peace in common, then that will be the identity of Asian community, and that will be the global(universal) aim.

II. THE GLOBAL

1) The western

Since the modern ages, what is western is global. Europe spreaded its power of influence to the world with its military and economical capability, and they insisted their culture including natural science and human science is universal. Europe went upon the world including USA and spread 'West.' In fact, that was the result of imperialistic invasion. The whole world now admit that Imperialism was wrong, but the West still rules the world with their vested interest(economical power, science, military forces etc). And now, USA became the most powerful country of the world.

2) Africa and Latin-America

Africa and Latin-America are not the others to Asia. They can be another Asia in different region because they were invaded by Europe, suffered for a long time as a colony, but still protected their tradition and culture, and were eager for world peace just like Asia.

The countries in America, Africa and Australia that Europeans established by invading and killing the natives, have to write their history based on reflection. They also have to create values that human beings should aim based of those reflection.

3) Values the world should aim

As Asian countries have their own culture and dignity but have many problems because of the economical difference at the same time, the countries in the world have more variety and difference.

We secure our values through world's long history and through our historical experience, invasion and resistence ; Survival of earth and human beings, peace and coexistence, freedom, human rights, independence, humanity(love for human and nature), equality, solidarity and practice ... etc.

4) Neoliberalistic globalization

Neoliberalistic globalization is progressing in the world now. Neoliberalism is kind of new transformation of Imperialism. Imperialism which attacked the weak countries with its military power and made them to its colonies, and then economical colonies, now ties the world as one market and establish the capital hegemonism era in which the multinational enterprises rule.

Neoliberalism which the capital countries and transnational enterprises aim for is making the world suffer. It makes the difference between the rich and the poor even larger and drains the earth's resources by mass-production and mass-consumption.[16] Neoliberalistic industrialization progresses too fast, and we already miss the early capitalism and cultural industrialization. The cyber world became real and genetic science and human clone is the keyword of industrialization.

5) Economic Bloc

World's economy is moved by two factors. Globalization and bloc formation. The economic bloc gets common which forms a regional community beyond nationalism, but excludes others outside the

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[16]   Hans-Peter Martin/Harald Schumann, Die Globalisierungsfalle, 1996, Hamburg
   Ulrich Beck(Hrsg.), Politik der Globalisierugns, 1998, Frankfurt
   Gerald Boxberger/Harald Klimenta, Die 10 Globalisierugnsluegen, 1998, Muenchen

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bloc. Economic bloc formation happens all around the world and EU, NAFTA, ASEAN are good examples. Especially EU is the world's strongest united market confronting USA and Japan.

There is economic egoism underneath the flow of world's economy characterized as globalization and bloc formation. However it still has some positive factors. As the world becomes smaller, the technology spreads, useful products are sold cheap, economical efficiency is performed internationally and the possibility of cultural coexistence and transposition is wide open.

Especially bloc is also a result of efforts of regional units which tried to preserve their rights against the power(the main stream of all unit such as politics, economy and culture) which rules the world. It is fair and important for the parts to find their rights in the whole. If this kinds of efforts progress by keeping the fair competition rules, then we can expect a desirable world community.

III. DISASTERS

With the start of the 21st century the mankind faced into two disasters ; earth's natural disaster and USA's war(the hegemony with force)

1) Natural disaster

On 26th Dec. 2004, a huge earthquake took place near the northern Sumatra, Indonesia. It was one of the biggest and worst natural disasters which took lives of more than 300,000 people.

That kind of natural disasters make us feel powerless and make us question ourselves about what human beings and philosophers can possibly do. A great natural disaster makes any great value system powerless.

The USA film "The day after tomorrow" shows the extreme change of weather which brings a great disaster. Newspapers in England constantly report about climate disasters. It is a common sense that the oil will drain soon. The symptom of natural disasters now claims for 'philosophy of Earth'[17]

2) Disaster because of war

As I pointed out, the process of westernizing was Imperialism. It was a process of war and invasion with force. Now world citizens reject imperialism. However, in the real world, the strongest country of the world, USA, still exists. And USA is not a strong country which leads the world, but it is a bad country which do severe invasions and act like 'a rowdy.[18] The documents which were once secret frankly show how many 'dirty wars' did USA through CIA for how long.

USA acts like a police country of the world which no one ever asked and confirmed. USA has too much right to speak in UN. USA never signed in the Kyoto Protocol. USA forces other countries not to have any kind of nuclear weapon, and they have most nuclear weapons for themselves. The weapon business of USA, England, France and Germany should be banned by the authority of UN.

IV. ASSIGNMENTS OF ASIAN COMMUNITY

1) Creating new civilization

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[17] Joy A. Palmer(ed.), Fifty Key Thinkers on the Environment, 2001, New York
Andrew Light/Holmes Rolston III(ed.), Environmental Ethics, 2003, Oxford, Berlin
Pil-Ryul Lee, Again to the Era of Solar Energy, 2004, Seoul
[18] Noam Chomsky, Hegemony or Survival : America's Quest for Global Dominance, 2003

We learned from the tsunami of Indian Ocean that how important it is to prevent and forecast the natural disaster and to deal with it together. The expense for purchasing equipments to predict earthquake is pretty small compare to the expense for the military in many countries. Asian community has to start with forming a joint management system for the natural disasters. This is a creating new civilization. The science and civilization which used to make life convenient and give us knowledge of world, now put us to the war and savageness of massacre by making weapons of mass destruction. Now we have to stop the war and process a cooperate system to prevent earth's disaster. The civilization which fell into savageness has to be newly made. It has to be reborn to a new civilization.

2) Excluding USA

Asia has to escape from USA's greed to control the world. In the Cold War era, Korea and Japan were alliance with USA, China was all alone, and countries in South Asia organized ASEAN and looked for economic cooperation.

Korea and Japan organized APEC with Australia and New Zealand, but USA was in the center of APEC. As Europe organized EU for escaping from the territory where USA rules, Asian community should reject USA's dominance. And USA is nervous, especially about the alliance of China and countries in Middel-East Asia. So USA wants to have Iran and Iraq under its control before China gets more power.

3) Reject the Asian hegemony

The big and strong Asian countries should reject Hegemonism. Japan should reflect on history and prepare for the future based on that reflection. China has to give up Chinese Centralism, show us they are not a hegemony country. Asian countries have to stop conflicts and wars with nearby countries to form Asian community. All of the Asian countries have to do something to stop the conflicts between India and Pakistan, and Israel and Palestine.

4) An example of solving complication - The East Asia

One of the main issues of three countries in the East Asia, Korea, China and Japan, is 'distortion of history.' The following result of various efforts tells us a lot. Conflicts and complications happening all over Asia have to find the way like this case. The know-how of small regional conflicts will be the key factor for organizing and managing regional community.

'History that opens the future'(History that Korea, China and Japan made together)[19]:

This is the first history school textbook that Korea, China and Japan planned, wrote and published together. This book was made by the scholars, teachers and social activists of three countries who were against the Japan's textbook distortion, and it reflects the history after the mid 19th century which was stained with invasions and wars, and it includes contents that aim for the future of Asia that guarantees peace, human rights and democracy. The history of these three countries was not always gloomy. They also helped each other and tried to find the way to develop together. 'History that opens the future' tries to get out of Nationalism and deliver the historical mind that respect each other.

5. Open mind and Self-Reflection - toward the community

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[19] Commitee for history-text in Korea, China and Japan, History that opens Future, 2005. Seoul, Peking, Tokyo

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China and Japan wanted once to rule the hegemony of the world, and they can be suspicious again. If Japan doesn't reflect its past and wants to get back to Militarism, it will not be helpful to the Asian community.

Korea has to reflect USA's ruling power in Korea (Korea should retreat Korean troops from Iraq) before positioning itself as a arbitration country between China and Japan.

If these three countries reflect themselves with an open mind, it will help to solve the past things and open the future. This kind of efforts have to be made in all Asian countries.

V. VISIONS FOR A HOPE OF THE MANKIND

1) The cultures (civilizations) coexist

Huntington insists on a clash of civilizations.[20] I am on the other side, namely on Harald Mueller's side who insists on the coexistence of the cultures.[21]

Many religious cultures are mixed in Korea. There is tense and conflicts between different religions, but it is not a big deal. Compared to that, conflicts caused by political and economical interest are more severe. We know that conflicts continue not only beteen Israel and Palestine, USA and Iraq, but Iraq and Iran, East Timor and Indonesia.

Islamic fundamentalists and USA's Christian fundamentalists are all minors in their religious and cultural value system. A war occurs when minor fundamentalists, who stand for unhealthy value, conpire with hegemonic political group. While Huntington insists a clash of cvilizations, and even talks about a clash of civilization (USA) and uncivilization (Islamic fundamentalism), we cannot but espose the barbarism of USA.[22] No one believes Bush's justification of anti-terror-war in Iraq. We saw much more people lose their lives in Iraq in last 2 years than in Hussein's time. To make the national cultures and civilizations coexist, and to make the global civilization possible, self-reflection, open mind, and efforts for universality are needed.

2) We need 'philosophy of Earth'

Beyond modernism and post-modernism, we have to philosophize (philosophieren) the earth. We have to listen to the earth and respect the simple message that the earth tells. The earth tells. The earth declares. The earth scolds.

"I'm 4,6 billion years old, but you are 0,1 million years old. I'll live 4,6 billion years more, but you'll live at most several hundred years more. You destroy culture and kill people for oil to use it 20 more years. You waste resources and destroy environment not knowing what will happen in 10 years. You destroy the o-zone layer and accelerate the fall of human beings. You make atomic bombs and live with them. Your silliness is pitiful. OK. Do whatever you want to do. Explode the atomic bombs and kill every living creature. Do you know what remains after all? Only me, the earth. Even though you destroy all precious living creatures and eventually no one survives, I'll will live my life."

Listening to the earth is philosophizing the earth. Existentialism philosophizes the death of individuals, but philosophy of the earth philosophizes the death of the whole human beings. Philosophy of the earth will renew all value system. Philosophy of the earth needs to be the basic to

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[20] Samuel P. Huntington, The Clash of Civilizations, 1996

[21] Harald Muller, Das Zusammenleben der Kulturen, 1998, Frankfurt

[22] Peter Sloterdijk, "Die amirikanische Ausnahme: Anatomie einer Versuchung", Vortrag, 2004, Seoul.

maintain value system healthy. Philosophy of the earth is, of course, connected to philosophy of universe.

VI. CONCLUSION

Asian Scholars of Humanities who are concerned about Asia want to show a vivid result.[23] They try to suggest uniqueness or identitiy different from those of western countries. They also want to make a counterproposal for the world's crisis resulting from Asia. I think this kind of desire may cause hasty conclusion or distorted Regionalism.

First of all, we should admit that in the economical field, there is a movement for organizing regional community. Asia gained its power since the Cold War Era ended and China developed. These changes developed to ASEAN+3 conference, and now we are here in Turkey talking about 'Asian Community' and forecast the coexistence and cooperation of Asia.

- It is our right and duty to organize the Asian Community. It is a solution for the blocking of other bloc.

- Organizing the Asian Community is a regional movement beyond Nationalism. It still has the limit of exclusive Regionalism, but we have to try to avoid this.

- The Asian community has to be connected to the global community. The world is competing, but we all aim for coexistence and peace. We have to check and control whether the competition between parts are fair. No fair competition is no advantage for all.

- The Asian community has to be against war. Therefore we have to be against USA which is into it. Asian has to insist with other countries to retreat the American army from all other countries. We also have to insist to abandon nuclear weapons.

- Asian has to create a new civilization with global citizens. We have to stop wars and destruction of nature, and do our best to overcome the disasters. We have to progress toward the era of new civilization and escape from the savage era when we competed for weapons. We can have tsunami forecast system and prevent starvation with one-millionth of the military expense, but we don't see it and keep competing and making wars. We should stop it.

- These suggestions are actually common sense. I insist 'philosophy of common sense.'[24] Creating a new civilization is common sense, and the whole world is suggested common sense. Asian community has to accept these suggestions.

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[23] The Society of Philosophical Studies, [Are there Asian Values?] Chol Hak Yon Gu No 44, 1999, Seoul.

Jung, Moon-Gil(ed), East Asia as Newly Found, 2000, Seoul.

Sicial Phiolosophy 5, East Asian Philosophy and Democracy, 2003, Seoul

[24] - The common sense that I am saying here is (1)sciential common sense, (2)cultural common sense, and (3)ethical common sense. (1) We don't believe in superstition any more. We admit the limit of knowledge and stay open to the unknown world. However we shouldn't believe the unknown world as a transcendent world. (2) We reject savageness and aim for culture. We deny violence and destruction, unreasonableness and distortion, and we follow peace and principles. (3) We respect freedom, peace, philanthropy and community mind. We move toward economical, gender, and cultural impartiality.

- Common sense is not fixed. It changes by time and place. The harmony of time and place common sense is the process of changes of common sense. Therefore the common sense in Cold war era differs from that of post Cold war era, and the common sense of middle age is not the same as that of modern age. Common sense is the basic knowledge of that time, and it is closer to an absolute knowledge than any other knowledge.

-It is most important to own common sense jointly. We can have it in common by cultural exchanges and discussions about values. Therefore it is important to have a discussion in our lives and make it various. An open discussion, looking from a different perspective, and finding the essence phenomenologically strengthen the co-ownership of common sense.

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THREE ASPECTS OF ASIAN VALUES

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I. EVALUATION OF ASIAN VALUES

Are Asian Values good or not? Our question starts from this simple and clear point. Before the 'Support of International Monetary Fund' 1997, Asian Values were evaluated as an exemplary and future-oriented social and cultural case by Western scholars. They were surprised at Asian economical development, and want to ask what makes Asian so industrious, faithful and cooperative. Finally they found the answer from the cultural differences between Asians and Westerners-that difference was Confucianism, which most Asian countries inherited from long ago.

'Four small dragons'(Taiwan, Hong Kong, Singapore and South Korea) as they are called actually have a kind of similarity. Although on the point of a philosophical view Confucianism is not a 'very' long tradition in Asia because enormous Buddhist influence has remained strong in the middle of the 10th centuries, everyone is influenced with Confucianism even in the recent time. Confucianism, of course, involved Confucius and his thought, but in this case correctly means Neo-Confucianism which could be representative by Chu Tsi (Zhu Xi: 1130-1200).

Neo-Confucianism was very powerful for after 15th century people, it emphasizes control of emotions, self-cultivation and rites within metaphysical principles. We can call the philosophical tendency of that period 'Fundamental Confucianism'. Notwithstanding, Neo-Confucianism was secondary. It was a little far from original Confucianism. In short Neo-Confucianists wanted to build their own world over the Buddhist remnants like practical asceticism, for example, 'Calm Seat'(Jing Zuo) in Neo-confucian word is correspondent to 'Seat Zen/dhyana'(Zuo Chan) in Buddhism. When Westerners watched Asian developments at first glance, they caught this kind of cultural features and defined it as 'Asian Value'.

Actually the word of 'Asian Value' became a new name of Confucianism among the 'four small dragons'. However there is a secret garden which was made by Lee Kwan Yew, the Prime Minister of Singapore. He wanted to justify his long-term seizure of power, so he began to promote Asia's own value which was difficult for Western people to understand. He loved his country very much, at the same time he loved his chair of power.

I remember some scholars were invited to Singapore and had a good chance to proclaim the value of Confucianism as one of the Asian traditional inheritances. For instance, Tu Wei-ming is the most famous scholar who persists in promoting 'Asian Values'. He advocated it as 'The Third development of Confucianism': the first development belonged to Confucius; the second belonged to Neo-Confucianism[1]; Now is the third period of Confucian development, he thinks. Tu Wei-ming's project was very issuable and successful, as a result, many Asian Confucian Scholars and time-honored traditionalists were assentive to his advocacy.

Regretably, however, the Asian monitorial crisis had no sooner occured than the positive attitude to Asian Value changed. It was a really unbelievable situation. Westerners began to demonize the bad points of Asian Values: it has no creative thinking; it is a mechanism of oppression; it constrains innovations and so on. Why did they change their mind? What's wrong with Asian people?

At that time I recognized that the consequent is very important and Westerners were scratching the surface of Confucianism. When Westerners were laying excessive emphasis on Asian Values, even I, an Asian, was in doubt about it because not a few undevelopmental Confucian countries were existing, for instance, China, Vietnam and North Korea.

One of the richest men in the world is Jorge Soros who manages international Capital. He was a student of Karl Popper (1902-1994) a liberalistic philosopher who denied any kind of enemies against "Open Society". The Korean former president Kim Dae Jung had to receive him first as Kim had won election. But Mahatir the Prime Minister of Malaysia was different. He rather took a frontal clash to Soros, and insisted that Asia has her own Value.

II. CRUEL ORIENTALISM

Samuel Huntington wrote a extreme serious scenario as a part of his book "Crush of Civilizations" about a world war in the future. It will be the Third World War. The content is very simple. As Japan could not enter into American and European economic boundaries, they wanted to go back to Asia and shake hands with China for an attack on the Euro-americano economic system.[2] The reason was because China and Japan have the same cultural base of Confucianism, so they could be naturally friendly regardless of their past wars and also wanted to make contact with Muslims. In the result, Japan, China and Islam intended an offence on the Americans and Europe문. In a word, it is hostility between Christianity and the others.

This scenario which looks like a Hollywood movie is representative of a Westerner's point of view. Why do they think like that? What makes them so nervous?

Edward Said who was not born in the Western world criticizes all sorts of cultural phenomena in a word of 'Orientalism'. At this case, Orientalism is a malicious notion just as 'Mongolism'. As you know, Mongolism is a kind of disease which is called 'Dawn Syndrome', but according to Westerner's eyes the patient looks like Mongolian. It is the proximate reason why prejudices against Orientals are called as Orientalism. The roots of Orientalism is very deep and strong except for the Enlightenment Age which saw writers like Voltaire(1694-1778). Many philosophers evaluated the Asian world as the Being absent and stagnant. This kind of ill attitude on Asia seems to be a tradition of contemporary Western philosophy from Hegel(1694-1778) on through Marx(1818-1883) and to Weber(1864-1920).

The Asian world was a leader of this world until the 17th century. After the scientific revolution in the 17th century, the position was reversed because of the development of transportations and weapons. Even though the Chinese invented the mariner's compass and explosives, Europeans still produced ships and guns. Those kinds of engineering developments made Europeans leaders of the world in those centuries.

Let's come back to Max Weber. I think that the notion of 'Asian Values' as a matter of fact came from him for some reason and other. Weber desired to find the morality of immoral Capitalism on the basis of Protestantism. Generally speaking, he considered that the Capitalism was derived from Protestant's asceticism including moderate living and hard working, but it also means that he was gravely doubtful of the morality of Capitalism as much as he explained the moral origin of Capitalism. I think it is the real reason why Weber intended to link Capitalism and Christianity.

What do scholars, who are emphasizing Asian Values, desire to say? They also hope to explain the economic development of Asia and its origin which contains religious beliefs and rules of behavior as Confucianism. In this case, Confucianism is exactly correspondent with Protestantism. As you know,

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Weber was a professional investigator of Chinese religions. Western scholars who believe in Asian Values, especially those who were naturally born Chinese speakers, maintain the deep relationship between Confucianism and Capitalism. I think it was an analogy of Confucianism and Protestantism. The most important difference between the two is Orientalism. Some men loved Oriental culture very much, but the other men do not even though they knew a lot.

In the Western world, 'Orient' means Turkey and its nearby countries, for instance, 'Orient Express' indicates the deluxe train from Paris to Istanbul, but in the Far East Asia Orient almost means China, Japan and Korea only. India is a symbol of 'Orientals' geographical extent for each other.

Orientalism should be overcome by Asians, and Asians must have their own huge atlas. We have to face Westerner's Orientalism and also face another Orientalism of East and West Asians.

III. THE THIRD VALUE

Indonesia is a Muslim nation of Asia which also has a considerable amount of Chinese Confucians and Buddhists. In that place, we can see the amalgamation of Confucianism and Islam.   In China there are a lot of Chinese Muslims whose name is 'Pure Truth' (Qing Zhen). Their Noodles with beef are very famous. Everywhere and every time you can come across Chinese Muslims on the street. If you have been in West China, the possibility of meeting one would increase.

Before the early 13th Century, Muslim philosophers were the greatest in the East and West. Many parts of Western Europe belonged to the Islamic World, and scholars exercised their influence over the whole world, for example, Al-falabi(Alpharabius, Lat.:878-950) and Ibn Rushd(Averroes, Lat.:1126-1198). Few Korean scholars have delved into Arabic philosophy.[3] Regretably Korean has no idea of Turkish Tradition though we know a ''Turkish Bath'.[4]

Thirty years ago every Korean had to learn about 'Kemal Pasha'(Mustafa Kemal; Ataturk Kemal: 1881-1938) as a greatest leader and Soldier of Turkey, although we did not know what Pasha means, because former President Park Jung Hee who was a soldier before a coup d'état became eager to be compared with him. Owing to Ataturk Kemal, however, even common educated people cannot read Arabic Characters and their ancient classics with Original words as the result.

Nowadays Korea is a complex of East and West civilizations, you can see any kinds of religion in Korea. Recently, Turkey also shows the world a tolerance of religion between Muslim and Christianity. I think this indeed is the third value of Asia.

We can meet each other under the name of Asia and study together on Arabic thinkers from the middle ages up to the present and from Al-farabi to Mustafa Kemal. In addition, I would like to say the languages of Korean, Japan and Turkey have similar grammatic structure as they are part of the Ural-Altai linguistic family.

I hope Turkey will be standing on one of the nations promoting Asian Values in her own way through the meetings between the Far East Asia and the Far West Asia. Rudyard Kipling (1881-1938) who was born in India said, "East is East, West is West." But East is not East, West is not west any longer in both of the Far Asias.

Notes

1) There is one difference between Korean and Chinese point of view, Most Koreans think Chu Tsi is the successor of Confucius, but Chinese New Confucian thinkers of modern age included Tu Wei-ming and his teacher Mo Jong-san think that man is Wang yang-ming being against Chu Tsi.

2) Japan attempted 'out of Asia into Europe' at the gate of the modern age.

3) In the recent time(2005), An important article of Averroes was translated in Korean by Dr. Lee Jae Kyung.

4) Because "Turkish bath" of Korea has not only steam room but also red light room, Ambassador of Turkey have ever protested against that wrong usage of "Turkey" this word in popular Korean to Korean government, Therefore that strange word does not exist any more.

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KÜRESELLEŞMEYE AÇIK MEKTUP

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'Bir arkadaşım Orta Afrika'daki köy hayatı konusunda çalışıyor. Birkaç yıl önce alan çalışmasını yürütmeyi istediği uzak bir bölgeye ilk defa gitmiş ve daha oraya vardığı gün, bir eve gece eğlencesine davet edilmiş. Hemen akla geleceği üzere, arkadaşım orada, dış dünyadan yalıtılmış durumdaki bu topluluğun kendine özgü geleneksel eğlenceleri hakkında bir şeyler öğrenmeyi umuyormuş. Oysa gecenin sebebi Temel İçgüdü filminin videoda topluca seyredilmesinden başka bir şey değilmiş. Üstelik film henüz Londra'da bile sinemalara gelmemişken!'

Anthony Giddens

Varlığın kalbine yürüyen ilk insan(lar)ın eğilimlerine akraba obur dalga! Ayak basılmadık bir kuytu, deşilmemiş iç gıdıklayıcı tek bir nokta bırakmayacak gibisin. Her uca, her derinliğe, her kıvrıma uzanıyorsun. Her yere ait ve her yerin de senin olduğunu sanıyorsun. Bir şey olarak her şey olmak istiyorsun. Uzaklardan, çok uzaklardan kopup gelmiş gibi kıyılarımıza sokuluyor, kendini bize bizi kendine bulandırıyorsun. Artık ne biz eski biziz, ne de sen eski sensin. Sen bize bulanarak çoğalmış ve daha da önüne geçilemez olmuşken, biz seni görmüş ve sana dahil olmuş olmanın sonrasını yaşıyoruz. 'Yeni' olanla karşılaşmış ve ona bulanmış olmanın o dile gelmez hisleri içindeyiz.

Şimdi ben, yani bu mektubu yazan fani... Titr sahibi nice kalem gibi, içini dışına çevirmiş değilim. Sana düşman, sana sevdalı nice söz okumuş olmanın ikircikli ruh halindeyim. Allı pullu giysilerinden etrafa yayılan ışıltıyla gözü kamaşanlarla elbiselerinin altında bir şeytan barındırdığını düşünüp korkanlar arasında gidip geliyorum. Ekonomik, kültürel, siyasî sayfalarda nasıl bir yüzle göründüğünü ayrıntılarıyla izah edemem. Doğrusu seninle makro seviyede ilgilenmiyorum. Yeryüzüne bırakılmış bir faninin, hem bu bırakılışı hem faniliği hem de bırakıldığı yerde olup bitenleri anlamak isteyişi dolayımında seninle ilgiliyim.

I. İNSANLIĞIM'A NEREDEN DOKUNUYOR, BANA NE SÖYLÜYORSUN?

Seni düşününce aklıma bu soru geliyor. Evet, bu mektup sana yazılıyor. Seni düşününce aklına düşen sorunun etrafında beliren notları yüzüne doğru konuşmak isteyen bir insanın, 'tek' bir insanın duygularını içeriyor bu mektup. Yoksa, başkasına seni anlatmak gibi bir derdim yok. Anlatamam da... Uzaklardan, çok uzaklardan gelip kıyıma sokulurken bana taşıdığın şeyin içimde aldığı şekli anlatmak derdindeyim, o kadar.

Adına küreselleşme, globalizm diyorlar. Adımlarınla ve sözlerinle büyülenmiş dünyanın küçük bir köye dönüştüğünden bahis açıyorlar. Etrafında gelişen hızın içinde, zaman ve mekânın yittiğini anlatıyorlar. Her yere uğradığından ve her yerin artık uğranılabilir olduğundan, dünyanın 'giz'ini kaybettiğini, dolayısıyla 'büyü'süz bir dünyayla karşı karşıya olduğumuzu söylüyorlar. Daha çok şey söylüyorlar. Ancak mektubumun daha başlarında sana dair söylenenlerden bahis açıp, 'herkes'in sözleri içinde sözlerimi yitirmek istemiyorum. Demiştim, bu mektupta kendi sözlerimle sana görünmek istiyorum.

Bilirsin, her insan teki gibi ben de; sınırları keskin, kendi dili kendi şartları olan, daha çok kendine kapanmış başkasına ise arada bir açılan bir 'ülke'de yaşıyorum. Esasta 'dünya'ya doğarken, sonradan geliştirilmiş dillerle, bize 'ülke'lere doğduğumuz söyleniyor. Biz 'dünya'ya aitken, 'ülke'lere aitliğimiz ön plana çıkıyor. Ülkelerimiz evrenimiz oluyor, sınırlarımız neredeyse ülkelerimizin sınırlarıyla belirleniyor. Sınırları belirlenmiş ülkelerimiz, kaderimizi ve hikâyemizi kuruyor, başka ülkelere doğan insanlarla farkımızı belirliyor. Temelde hepimiz insanken, ülkelere doğduğumuz gerçeğiyle 'başka'laşıyoruz. Ülkelere doğduğumuz gerçeği sonradan kurulmuş bir şeyken, esas bir şeye dönüşüyor. Dünyaya bırakılmış olmamız açısından bütün insanların temelde 'aynı' şey oluşları da unutuluyor.

Şunu diyorum: Ulus temelinde şekillenmiş devletlerin katı ve yerleşik gerçekliği, 'insanlığımızı' unutturarak bizi 'vatandaş' kılıyor. Dünyalı insan olmaktan çıkıp şu veya bu ülkenin vatandaşı 'sayı'lar oluyoruz. İçine bırakıldığımız dünyanın gizine karşı mesuliyetten çok, ait olduğumuz ülkenin sırtımıza yüklediği sorumlulukları hissediyoruz. Dünyaya değil, ülkelere karşı sorumluluk duyuyoruz. Bu, ontolojinin ölümüdür; insan-varlık ilişkisinden insan-ülke ilişkisine geçiştir; 'kutsal'dan soyundurulan insanın, kurulabilir ve değiştirilebilir bir şeye dönüşmesidir. Oysa insan 'ülke'den önce 'dünya'ya aittir, dünya içinde bir ülkeye doğar. Ve bütün açıklığıyla ortadadır ki, dünya bütün ülkeleri kapsar; olan ise, 'parça' uğruna 'bütün'den vazgeçiştir.

Ülkeler, 'bütün'e karşı 'parça'yı koruma esası üzerinde kurulmuşlar. Ülkelerin hepsi, çocuklarına, 'parça'nın asıl, 'bütün'ünse 'kaçınılmaz' olduğunu söylerler; yeri geldiğinde, onları 'parça' uğruna ölüme göndermekten çekinmezler. 'Ülke'yi belirleyen sınırların aşılmaması çok önemsenir. Bu sebeple, diğer ülkelere kapanılır; 'başkası'yla karşılaşma, karşılıklı alıp-verme, etkile(n)me durumu ortadan kaldırılır. Çünkü diğerleri, 'başkası' sizin 'yabancı'nızdır, siz değildir; ait olduğunuz 'parça'ya göz dikmiş bir 'düşman' da olabilir. Buradan hareketle, kendine kapanma, kendiyle yetinme, kendini tekrar etme gerçekleşir. Her şeyin 'parça'dan ibaret olduğu sanılır, 'parça'nın 'bütün' olduğu yanılsaması büyütülür. Gidilecek, görülecek ve gezilecek çok yer, belirlenmiş sınırlar sebebiyle sizin için 'yok' olur. Gidemezsiniz, göremezsiniz, gezemezsiniz. Gitmediğiniz, görmediğiniz ve gezmediğiniz için de, her şeyi bildiklerinizden/yaşadıklarınızdan ibaret görürsünüz. Aynı sesler, aynı sözler, aynı renkler, aynı tatlar kaderiniz olur. Tekrar üzerine kurulu bu hayatın, her şeyi bilindiğinden/yaşandığından, cazibesi kalmaz. Sıkan bu hayatta sıkıla sıkıla yaşarsınız.

Sen küreselleşme!

Bana 'iyi' görünen yüzün nedir, biliyor musun? Hani sınırları anlamsızlaştırıyorsun ya, o uğruna yığınla ölüm gerçekleşen hatları öylesine bir şeye dönüştürüyorsun ya, bu beni acayip heyecanlandırıyor. Umutlanıyorum. Ülkelerine kapana kapana 'insan'dan 'vatandaş'a dönüşmüş insan kardeşlerimin sarsılıp asıllarına döneceklerini umut ediyorum. Bir dünyaya doğduklarını ve doğdukları dünyanın kendilerine hissettirmek istediği anlama yaklaşacaklarını düşünüyorum. Diyorum ki, sınırları keskin ülkelerinin havası ve suyuyla şekillenmiş gözler/zihinler/kalpler, bir 'başka' ülkeyi farkettiğinde, yeniden görmek, anlamak ve hissetmek isteyecekler. Bağlılıklarını yeniden düşünüp yola çıkacaklar. Yola çıkıp bin bir renk, ses, koku ve sözle karşılaşacaklar. Karşılaşıp zenginleşecekler. Doğulu, Batılı, Afrikalı veya Asyalı olmanın ötesinde 'insan' olduklarını, ortak bir yolculuğa gönderildiklerini anlayacaklar. Gönderildikleri yolculukta birbirlerinin üstüne çıkma yarışından vazgeçip, yolculuklarını okumaya başlayacaklar. Delip geçilen sınırlarla birlikte parça bütüne akacak, bütün parçaya dökülecek. Hangi 'ülke'de olduğu önemli değil, nerede yaşanıyorsa bir 'değer', artık bütün bir dünyaya ait olacak. Tamam, 'kötü' ve 'acı' olan da dünyalaşacak, ancak bu insanları birbirine daha da yaklaştıracak. Mesela 'ülke'de söz sahibi olmuş güçler, daha fazla dikkatli davranacaklar. Çünkü daha çok gözün dikkati altında olacaklar. Acı çektiriyorlarsa hesabını verecekler.

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Çok mu iyimserim?

Bugün şurada burada yaşananlar iyimserliğime toz kondurmuyor değil. Gelen günün giden günü arattığını biliyorum. Kendinden başka güç tanımayan aklın ve 'değer'siz çıkarın başrolde olduğu modern zamanların bir yeryüzü cenneti kuracağını söylemiyorum. İlk insanın varlığa müdahalesiyle başlayan 'bozulma'nın geldiği yerle kalmayacağının, yarın daha da artacağının farkındayım. Topyekün huzur ve sükûnetin geçmiş zamanlara ait bir şey olduğunu da anlıyorum. Ancak! Sıkıştırıldığımız ve neredeyse birer hapishaneye dönüşmüş 'ülkelerimiz'den çıkarılıyor oluşumuz, beni yine de umutlu kılıyor.

Adına 'küreselleşme' denen önüne geçilemez dalga, hırçın ve haylaz küreselleşme! Melek misin, yoksa şeytan mı? Seninle birlikte zihnime üşüşen olumluluklardan, yukarıda anlatmaya çalıştığım çok önemli gelişmelerden kolay kolay vazgeçmem sözkonusu değil. Ancak korkularımı, şüphelerimi yazmadan da edemeyeceğim. Üzerindeki elbiselerden yayılan ışıltıyla gözlerimizi alırken, elbiselerin altında taşıdıklarını gizler gibisin. Yukarıda 'melek' yüzünü çizmeye çalıştım, şimdi ışıltı elbiselerini soyup altta yaşattığın o 'şeytan' tenine dokunmak istiyorum.

Sen böyle uzaklardan, çok uzaklardan kopup kıyılarımıza sokulurken, beraberinde 'bir şey' taşıyorsun. Evet, bir şey, tek bir şey... Dünyanın bugünkü gerçekliğinde öne fırlamış paradigmanın hayata biçtiği elbiseyi 'herkes'e giydiriyorsun. Herkes kendi içinde çok şeyken, ülkeler kompartımanında çok şey yaşanırken, senin herkese giydirdiğin elbise içinde 'çok şey'in öleceği korkusu yaşanıyor. 'Çok şey'e sahip 'herkes'in seninle birlikte 'tek şey'le yetinmesi durumu vardır. Bir rengin diğer renkleri soldura soldura baskınlaşması sözkonusu.

II. TEKİLLİĞİN FAŞİZMİ

Tekilliğin faşizminden bahsediyorum. Çokluğun biraradalığından doğan gerilimin/çatışmanın/alıp-vermenin bütünüyle bitmesinden, yerini, tekliğin kurup dayattığı düzenin doğurduğu monotonluğun ve ölümün almasından... Çünkü öyle bir şeysin ki, kendinden başka her şeyi dize getirmek istiyorsun. Sen olmayan, sana benzemeyen, seninle paralel yürümeyen, biraz da yürüyüşüne engel olan en ufak bir farklılığı 'kara'layıp, üzerine yürüyorsun. Aykırılıkları çöze çöze ve sindire sindire, çok 'uyumlu', çok 'sessiz' ve çok 'düzenli' bir dünya kuruyorsun. Fransız filozof Jean Baudrillard, yaşadığım şehirde yaptığı konuşmada*, düzeninin ürkütücü monotonluğuna işaret ederken, itiraf edeyim, ürkmüştüm. Kuyu gibi derin, kuyu gibi sessiz bir boşluk hissetmiştim. Herkese aynı rengi giydirerek renklerin, herkesin diline aynı sözleri takıştırarak seslerin, herkese aynı şeyleri yaşatarak duyguların ölümüne sebep oluyorsun. Tek başına çok şey olan insan tekini kendi havuzuna atıyor, onu orda, oraya attığın diğer insanlarla birlikte aynılaştırıyorsun. İnsanlar, rüzgârın önünde inip kalkan başaklar gibi, rüzgârınla bel kırıp baş indiriyor. Aynı giyiniyor, aynı konuşuyor, aynı yöne yürüyorlar. Eskiden insanlar 'ülke'lerinde aynılaşıyorlardı, şimdi ise kurduğun 'dünya'da aynılaşıyorlar. İnsanları ülkelerinden çıkarman, onları başka ülkelerin insanlarıyla buluşturman, sahici bir karşılaşmayı doğurmuyor. Ülkelerinden çıkanlar, başka ülke insanlarıyla oturdukları sofraya kendi seslerini bırakamıyorlar. Çünkü insanları kendi seslerinden soyundurarak ülkelerinden çıkarıyorsun. Farklı ülkelerin insanları, bir sofrada, ama 'sessizce' oturuyorlar. Kendi sesleriyle değil, onlar için geliştirdiğin 'dil'le konuşuyorlar. Mesela 'Dünyanın İngilizcesi'nden veya 'İngilizcenin Dünyalaşması'ndan bahsedilirken, diğer dillerin ölümü/hükümsüzleşmesi anlatılmış oluyor.

Uzaklardan, çok uzaklardan kopup gelen çılgın dalga, arsız küreselleşme! Televizyonun, görüntünün, görselliğin gözetiminde bir dünya kuruyorsun. Bütün bir insanlık, mavimsi ışıltılar yayan ekranların altında doğuyor, büyüyor ve ölüyor. Ekranda doğumları seyredilen çocukların ölümleri de canlı yayında gerçekleşiyor. İnsanlar seyredilerek doğuyor, seyrederek büyüyor ve seyirlik bir malzeme olarak

ölüyorlar. Bir 'büyük birader' gibisin. Sanki Orwel'in, Zamyatin'in, Huxley'in romanlarından fırlamışsın. Hayatlarımız mı televizyonu doğuruyor, yoksa televizyon mu hayatımızı oluşturuyor, şaşırdık. Gerçek olan ne? Simulark nereye kadar götürülebilir? Varoluşsal karşılıkları olan, acı ve sevinçleriyle sahici olan hayat 'matrix'e mi dönüşüyor?

Birbirlerine kapalı ulus-devletlerin çözülüşü, ülkelerin birbirlerine bağımlılığını getirdi. Bu ekonomilerin, kültürlerin, siyasî yapılanmaların iç içe geçmesi anlamına geliyor. Öyle bir bağlılık ki bu, uzak bir noktada çıkan lokal problem dünyanın diğer ucunu da vuruyor. Komşumun acısını paylaşır, onunla üzülürüm. Bu iyi bir şeydir, bu beni iyi eden bir durumdur. Ancak senin kurduğun bağlılıktan çıkan acının bütüne yayılımı böyle bir şey değildir. Ben komşumun acısını 'insanî'liğimden hareketle paylaşırken, istesem ondan uzak kalabilme durumum varken, senin bağlılığında, bir başka ülkenin teknik düzenlenmesinden doğan lokal problemden kaçma şansım olmuyor. Sözkonusu lokal problem bir şekilde gelip ülkemin teknik düzenlemesini de bozuyor ve ben bu etkile(n)menin sonuçlarını yaşamak zorunda kalıyorum. Bu durum bana çok anlamlı gelmiyor; anlamlı bir 'kaos'ta akışan hayatın iç diline ters bir yapılanma gibi geliyor. Dünyanın 'düzen' adına bu şekilde birbirine bağımlı kılınması, her şeyin düzenlenmiş olması, bütün ihtimallerin kontrol edilmesi, saldırgan bir 'güvenlik saplantısı'nı geliştiriyor. Baudrillard konuşmasında şöyle demişti: 'Mevcut dünya düzeninin amacı kesinkes olaysız bir dünya yaşanmasını sağlayabilmektir. Oysa bu bir anlamda tarihin de sonu demektir. Ne var ki bu son, Fukuyama'nın istediği gibi demokratik bir olgunlaşmayla değil terörü önlemeye yönelik bir terör, her türlü olay ihtimalini ortadan kaldıran bir karşı terörle gerçekleşeceğe benzemektedir. Güvenlik adı altında teröre başvuran bir sistem sonunda bu terörü bizzat kendine uygulamak durumunda kalmıştır. En sonunda terörü içselleştirerek kendine karşı teröristçe davranan, hem vahşi hem de politik bir tözden yoksun, kendi halkına karşı düşmanca bir tavır sergileyen bu anti-terörist küresel sistemde insanı ürküten ironik bir yan vardır.'

Ey çılgın sular gibi üzerimize gelen küreselleşme dalgası! Ürküten bu ironik durumun ne adına benimsendiği anlaşılınca da, ürkmüş insan bu sefer kahroluyor. Evet, insanı kahreden bir tarafın var. Akışınla birlikte dolaşan şey 'değer' değil, 'para'dır. Yeni dünya düzeninde kurucu öğenin para olması, insanın ve insanî kazanımların geriye düşmesi demektir. Çıkar, yani para dominant hale gelip 'değer' önemsizleşince, 'güçlü'leri kim ve ne dizginleyecek? Ne olacak yoksul çocukların ve güçten düşmüş ülkelerin hali? Dengeler nasıl korunacak? 'Kötü' ve 'acı' olanın paylaşımı kaçınılmaz olacaktır. Peki 'iyi' olanın 'bütün'de dolaşımı mümkün olabilecek mi? 'Kutsal'ı dinlemeyecek gibi görünen akışın, 'para' ve 'çıkar'a rağmen 'iyi'yi niçin tercih etsin?

Uzaklardan, çok uzaklardan gelip kıyılarımızı döven, kendini bize bizi kendine bulandıran küreselleşme! Işıltılı elbiselerin çok alımlı, insanın başını döndürüyor. Sanıyor ki insan, cıvıltılı bir parksın. Gizlenen ne kadar 'uzak' varsa, bunları insana 'yakın' kılıyorsun. Ancak elbiselerinin aralıklarından görünen şişman bedenin, üzerimize koca bir karanlık düşürüyor. Kuyu gibi derin, kuyu gibi bu karanlıkta, zihnimize uykularımızı kaçıran sorular üşüşüyor.

Yeryüzüne indirilmiş, derdi bu indirilişin anlamını kavramak ve bu anlama yabancılaşmamak olan bu fani, bu mektupta sana içini açtı, içine düşen gölgeni göstermeye çalıştı. İyimserlik ve karamsarlık arasında gidip gelen yüreğimin sözlerini okudun. İtiraf edeyim, ben her zaman kendimden yana kalacağım. Etrafa yaydığın ışıltılı renklerin de olsa, tercihim bana 'iyi' gelenden yana. Kalbimi ve vicdanımı ve insanîliğimi diri tutacak söz, mekân ve duruşlara tutunacağım. Bunu da böyle bilmeni istiyorum.

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THE KOREAN CORPORATE CULTURAL IDENTITY

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Generally, people are not living with the awareness of what culture is ordinarily. As if the importance of air is realized when it lacks, people do experience for the first time when they encounter people from other cultural boundary how different oneself is from others. Corporate culture is no exception.

However, the difference of corporate culture cannot be known by short overseas business trip or experience in export consultation. The difference of corporate culture that can be known in this case is limited to a sort of culture appearing to the eye of beholder. For example, different building, different dress code, or different office layout could be the degree of difference.

However, the difference of corporate culture seems to be disappearing gradually recent years of globalization in business world. Large corporations that operate in global stage do not show any difference in particular with multinational corporations in terms of building structure or managements' behavior pattern.

General Motor's corporate culture, for instance, has been introduced to Korea at the same time as soon as Jack Welch's book about GM is published in the United States. Domestic corporations benchmark aggressively corporate management techniques of the major overseas company; therefore, the corporate culture seems to be getting similar.

The recent boom in M&A among different countries is becoming evidence that the trend is spreading that many people believe so.

However, is the difference in corporate culture among country disappearing?

I. KOREAN CORPORATE CULTURE

1. Cleanliness

One of the difficulties that Korean company is facing with overseas market expansion is the result of typical characteristic of Korean corporate culture.

The corporate culture of which is considered to be a norm in Korea becomes the cause of conflicts with foreign business partner or turns out to be a cultural shock to locally hired foreign employees.

For example, one of the major corporations in Korea has had a corporate culture that cleanness in working area is very important. This corporation took over a company that is in East Germany after Germany is reunified. The local factory in East German corporation has been very dirty on the contrary to the belief of German people is synonymous to order and cleanliness which is utmost important.

Korea had corporate culture that workers clean their own workshop, but German workers think that cleaning belongs to employee who is in charge of cleaning and it is not the duty of worker.

One day, an administrative officer, who visited German local factory, from corporate head office noticed messy image of the local factory spot.

The administrator gave an order at the spot to have workers clean the facility by themselves directly. But the labor representative committee of Germany factory expressed disapproval about the direction which took place. So to speak, cleaning has not been included to labor contract which they signed with the company. The company explained how important clean working environment is to increase productivity, but it had no effect.

There was another case when a major Korean company which emphasizes corporate culture of cleanliness established a joint venture with Chinese local company. Korean company had an expectation of which cleaning the working environment would provide local Chinese a sense of belonging for this company may be reinforced. However, Korean administrator's attitude toward cultivating environment with a big effort had an adverse effect from Chinese as discontented factor. They were thinking that it is much better to spend money on pay increase for them instead of Korean administrators spend for beautifying environment. In other words, they thought that Korean company pays more attention to the appearance and embellishment of building than people.

Korean corporation has been running forward for the last 30 years.

Not only was interested in what Korean corporate culture but never felt the necessity of knowing it.

It has been recognized as western scholars' research project that could attempt to find the secret of fast economic growth of Korea that has no parallel in the world.

Above mentioned Korean company case does exemplify how indifferent to local employees of foreign countries and the corporate culture are being understood among those people.

Because of the interest about corporate culture has not been freed from home country center oriented mental frame.

It is one of the problems that should be overcome fast in globalization era.

It may be important that understanding the special quality of Korean corporate culture that is reflected to foreigner's view at first.

2. Bureaucratic Hierarchy Promotion System

The way foreigners understand Korean corporate culture is different from one and another.

They understand Korean corporate culture from their own country's vantage point.

For example, American corporate culture is based on the logic of thorough competition.

They think that the corporate efficiency can be achieved when individuals act by their own interest.

When the individuals go through a tough competition for their own profit, it ultimately benefits the bottom-line of corporation.

American corporations which have such corporate culture to boost employees' morale is very much ability oriented.

That means, if the person's ability excels regardless of age, it is possible to receive promotion and material rewards.

American workers who are used to competitive corporate culture can not understand bureaucratic hierarchy system in Korea.

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For example, workers who are coming in the company earlier, then will be automatically promoted first. Subordinates should be younger than their boss except unusual cases.

In these days, young and capable workers do not stand this situation where their boss only has authority only because of elderly worker rather than specialized knowledge.

This tendency is more noticeable with high-quality of human resource especially.

Therefore, Korean corporation with M & A (Merger and Acquisition) is faced on the difficulty of leaving high-quality competent local workers only because of hierarchical corporate culture.

3. No Scenario for Contingency Plan

Even in western cultural hemisphere, every corporation in each country has different working methods.

Germans consider planning very seriously, for instance.

And the purpose of plan is not limited to that of expecting simple result.

There is a counter measure included if the scenario does not turn out to be expected.

Therefore, Germany spends a lot of times and efforts for creating plan among the European country.

Also, a plan is not simply informed to subordinate about the decision that has been made one-sidedly, it is completed after having enough discussion and reaching to mutual consensus with all the participants.

Top executive acts as kind of chairperson who collects various opinions of participants here.

Once a plan is completed, every one has a role and play as schedule, senior workers only give advise to subordinates when they get in trouble and sometimes confirm what's going on.

Subordinates take responsibility about the assignment and solve any problem by oneself.

As mentioned the above, German corporate culture considers mutual consent and self-regulating responsibility.

However, German executives related with Korean business can never understand two things in Korean corporate culture.

First, there is no scenario for contingency plan that Korean company suggests to prepare something adverse event. One German administrator says as following.

There is plan to Korea also. But, Korean company's plan through the perspective of German, quintessential thing is always missing.

Currently, part supply in Korea is going well. However, when you take a look at the plan, it does not show what other alternative option is available if parts supply is disrupted.

Korean people seem to be thinking positively that somehow things will turn out OK. But, such affirmative thinking appears to be arrogant according to German's view point. And nobody can take responsibility of unexpected situation occurred. They often meet this sort of situations, however, do not try to prepare to get rid of mistakes. Consequently, they repeat the same mistakes. Koreans are used to have a success, but not used to have a fail

Second, Germany never understands the attitude of subordinates to their boss. They do not make a decision by themselves. Whenever, wherever, they ask every single problem to their boss not to take

over the responsibility. In Germany, workers take over the responsibility, it means get an opportunity to promote themselves to higher level or position, however, Korea workers are passive and dependent.

4. Obedience & Hurry up

The fundamental difference that distinguishes Chinese and Korean is understanding about principle. Chinese do not obey unconditionally even though order comes from the superior.

They do not take into action if they are not able to understand the principle to them even if they say 'yes' at the spot. South Korea corporate culture is never conceived as affirmative to Chinese who have those thought. Korean administrators emphasize obedience without explaining enough principle to Chinese unilaterally.

Specially, Korean corporate cultures that emphasize to hustle cannot be comprehensible by Chinese who believe time is unlimited.

This kind of attitude is being considered as ignoring act from Chinese's standpoint who takes a serious view on the matter of face.

II. CONSERVATIVE KOREAN CORPORATE CULTURE.

Of cause, it is not always Korean corporate cultures have been necessarily negative to foreigners. Korean corporation demonstrates the driving force to finish up in short time instead of spending much time to making out detailed plan like Germany.

Generally, Korean corporation's employees are well known to have extremely high morale regarding their jobs due to its identity.

However, why is that there have been more failures than successes in overseas expansion among Korean corporations?

Generally, the history of Korean corporation's overseas business expansion is not long enough, but rather, fundamental reason can be found in the conservativeness or closed characteristics of Korean corporate culture.

Even though corporation has universal objective of profit taking, it is a kind of arrogance that previously pointed out Korean corporate culture evaluated by German, to expect that domestically successful corporate culture would bring the same result in overseas.

Most Korean company is controlled by head office instead of delegating management and administration to local employees.

This is attributed to the characteristic of typical Korean hierarchical culture.

Head office's senior officials who do not know local situation make decision and instruct rather than transfer the responsibility and authority to specialist who is in charge of.

But, it is true that most successful corporations were able to achieve through localization strategy.

Successful localization is impossible by infusing head office's corporate culture into local manpower.

The most urgent business is to understand characteristic of Korean corporate culture being reflected to the eye of foreigners in order to achieve successful localization.

It is easy to collide when Korean company insist obstinately cultural strength with its own point of view.

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Therefore, it is necessary to explain to foreigners about the inapprehensive Korean corporate culture through their cultural code of understanding.

Through this, it promotes the understanding of different culture.

Successful localization not only integrates two different corporate cultures but rather utilizes the difference to elicit the synergy effect stems from it.

III. CONCLUSION

In this paper I intended to give an integrative view about Korean corporate culture: its main characteristics and its functioning in business administration. It was a risky work because there are a variety of corporate cultures in Korea and the corporate culture undergoes constant change. Adopting a perspective from a satellite, I ran the risk and found a general mechanism regarding Korean corporate culture, which I call dynamic collectivism.

This analysis is that the paradoxical nature of dynamism and collectivism is the essence of Korean corporate culture. It is a product of turbulent social forces in a developing country: dynamic political and economic situation mixed up with a long traditional culture. The dual nature of corporate culture makes observers to view Korean management style as more close to the U.S style.

Dynamic collectivism has been considered as a good solution for developing countries until recently. However, faced with global competition in information and Technology era, a strong doubt began to emerge about the fate of Korean corporate culture. There are some who are saying that Korean management should be transformed into global standard based on Western individualism. It is sure that some elements of traditional Korean corporate culture undergo big change in 1990s. It is to be observed how this thrust of changing force will transform Korean corporate culture: Will the dynamic and individualistic elements of Korean corporate culture save Korean economy in the 21st century? Or can the collective elements of Korean corporate culture create another model of business for the next decades?

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THE IDENTITY OF ASIA AND THE ACADEMIC DEPENDENCY

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I. THE WESTERN MODERNISM AND IDENTITY OF ASIA

In the modern society of the West, it is the philosophy of Hegel that motivates the regular self-examination (reflection) about self-consciousness. He insisted that one's real nature of self-consciousness is begierde because self-consciousness is nothing but the desires to possess exclusively the object as the other of self. Certainly, Other in philosophy of Hegel is another self-consciousness and it designates the modern civil society of the West. This means that modern society of the West is based on the single value. While the Western subject was able to gain absolute reason by improving themselves, the Eastern subject was forced to the periphery territory by the Western society.)

Eventually, even though it is not easy to find the Orient as a marginal man in the structure of modern idealism of Western society, we know well that in the expanding process of their modern imperialism the concept of "the other" always exists in the colony. The Orient (middle-Asia or India) experiences modernization process much later than the West in the process of colonization, and suddenly meets with other as the West from the inside. In this process, it is very imminent for the intellectuals of Eastern culture to find the place of subject, because self- consciousness is unilaterally prescribed by the mirror of West. Moreover Orientals could not afford to have time to reflect on the experience of regarding themselves as others. So arises the problem about colonial reality which is the other side of the western exclusion. What is the oriental subject that goes through the process of modernization and colonization by Western form? Or Which distortion will Oriental subject go through in forming own subject ? the answers to the questions will be main points in examining the identity of Asia

II. THE DISTORTION OF ASIAN IDENTITY: ORIENTALISM

The Orient didn't make a mirror to look at themselves of their own. Unfortunately, their self-portrait does not matter in the Oriental way of recognition. Such recognition of self-consciousness also may be considered as a product of the Western Europe. E. Said roused up discussion toward the identity of the Orient made by Western gaze. He called the whole symbols manipulated by the western culture as 'Orientalism', to disclose its origin and identity. According to him, Orientalism isn't caricatural fiction, but practical system .

E. Said paid attention to the beginning of Orientalism that is embedded in the European intellectuals from the latter half of the 18th century to the early 19th century. He said, "The Orientalism designates form of work, vision and research which made possible the ideological domination of West on the Orient. The Orient turns out to be estimated, managed, studied and educated from the special viewpoint. Therefore the Orient is not only unknown in itself to Westerner but also system of a

symbol, image in the Westerner idea. "The Orient came in Orientalism as system of a symbol made of Western studies, Western consciousness. It can make possible the imperial rule in modern time.

What E. Said tried to indicate is that the Orient can not but be an image controlled by the western view. So he emphasizes that the relation between the West and the Orient is that of imperialism and racial discriminations.

Therefore, it is important to consider the formation of Asian subject as Orientalism. That is to say, the Western domination intervenes the identity process of Asia. In this context, Our academic task is threefold; first is to make our position clear through Oriental mirror. Second is to discover distortion mechanism on the formation of Asian subject by other's view of Western. The third is to find out autochthonous way of producing our own subject beyond Western's view

III. THE POST-COLONIALISM AND IDENTITY OF KOREAN ACADEMIC FIELD

The distortion of the Orient identity by the west is easily noticed in the academic field. Above all, dependency of learning on the west (microscopic factor) consists in University system (structural factor). Now it is possible to ask a question like this; why can't we escape from the dependency of the West? why can't we realize independence of our learning in spite of the numerous debate about colonization of academic knowledge. So I want to insist the importance of grasping the distorted process of academic world in order to know how the orientalism is spread, formulated and reproduced in Asia.

But the way, for this purpose, it seems useful to adopt the concept of post-colonialism which has dealings with literature criticism. Even if an argument is concentrated on human learning tradition of writing/reading, we can draw from it a political strategy to make sure of Korean autonomy and Korean learning's independence.

"Post-colonialism" or "post-coloniality" indicates that colonial culture's character could not be free from Imperialism effect. Especially, on the underdeveloped worlds that have a colonial experience from England, Post-colonisalism focus on searching how European cultures maintain their dominant effect even after the country attained political independence. In short, post-colonialism is a theoretical trial to confront with historical condition not only in order to have the self-reflective opportunity of state, but also in order to overcome obstacles for the de-colonisation process.

Until now, a lot of diagnosis and prescriptions are exhibited for the identity of learning and Korean national identity, so we can arrange these theoretical trials simply and periodically as follows. It can be prescribed as the period of neo-marxism to grasp form of ideological produce in 1970s, while it can be prescribed as cultural resistant period about governance system of the west to be based on neo-colonial paradigm in the 1980's. By the way, the post-ism becomes popular from 1990s to today and pass through post-modernism, among which what is interested in the theme is post-colonialism. For example, E. Said and Bill Ashcroft are very important and theoretical starting point about debating post-colonialism

Ashcroft insists on the way of explanation in connection with existence of a standard English system, While Lila Gandi emphasizes a way of explanation through structural analysis of desire in the colonist's past day. An Englishman teaches the English literature to colonist for control and train under the pretext as education of culture in the colony. Exactly, the research of English literature is linked to political influence skillfully.

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From this point of view (post-colonialism), the learning activity of intellectuals can be considered as the linguistic game to be given in the social place. We know why the learning of our society does not get out of the colonization in spite of the proper guidance of enlightenment. Precisely, as the gushing of distorted desire is related to the effect of social force, which controls the linguistic activity of scholars

In other words, our learning cannot escape from the influencing power of imperial culture, because it is unable to be free from the effect of force to be mediated through linguistic use. But the social effect of linguistic use cannot be caught easily, because the linguistic use is not a subjective symptom spontaneously as unconscious habit. Finally, the cultural origin of post-colonialism is a colonized habit to be left over us. This can be called "the fascism in our mind", because it breaks down a stabilizing character of the desirable linguistic activity while we aren't aware of it. So the urgent assignment is to grasp the structure of desire to be carved a seal in the body and mind of colonist intellectual. Exactly the way to realize de-colonialism of Korean learning can be related deeply to work that grasp(s) the essence of Korean identity

IV. DEPENDENCY ON AMERICA OF KOREAN POLITICS AFTER LIBERATION

It is very important to make clear the subordination of the learning. For this purpose it is also very important to grasp the post colonization condition in Korea after liberation from Japan. We cannot help examining the situation of the Korean learning subordinate to America. The subordination of Korean academic world to America began immediately after 1945. The subordination to American politics can be analyzed as two patterns; the first is reproduction of the Korean political researchers, First of all, let's look at human reproduction. After freedom, the America intervened in training of Korean scholar. As soon as America occupies the South Korea, they reformed education system to import American democracy.

In this process, the department of politics is established in the national-university of Seoul, Yonsee-university and local national university. Of course political theory of Marxiam is thoroughly excluded in the subject of the politics department. After Korean War, the America provides the Korean scholar with supports to contact American research trend of politics. So Korean politics is deeply depended on American. About 1950s, there were contracts between Korea and Amercia for the exchange professor. By this agreement 30~40's scholars went to the American University to do short-term study and training. By invitation program of the department of state, Scholars of the politics obtained a doctoral degree, the number of which was 21 people in 1965. That is ranked 30% of 70 politics scholar.

The second period of production of political scholar was concerned with way of encouragement of studying abroad America. If these people come back from America, they easily enter a university or a research institute than possessor of internal academic degree, as a habitual practice or supplement of the personnel system to prefer to degree of America. By such way, 'the 2nd generation of political scholar replace 'the 1st generation of intellectual of Europe or Japan. The number of American degree increase continuously, to the 600 at the end of 2002 until now. This occupies about 25%~33% of whole political doctors. It is the highest ratio exception of internal doctors. It means that elevation of Korean intellectuals is highly dependent of America

Next, let's look into how deeply Korean political academic world is connected with American theory. If the indicator of information is very useful to represent the extent of dependency on the American theory, it is easy to verify that citation, books, information were flowed from America.

Dependence on Amercia is very high about 66% in 1960's. It is lower about 52% in 1970's because of campaign of koreanisation. However, in 1989, this rate is raised to 66%. And it dropped on 53% in 2002. In general, informational dependence on America is about 50%.

Now, early 1980's, let's examine the theory that dominates Korean Academic world of politics.

First, we should focus on the modernization theory because it emphasizes West-Central, single line progress. We find, in modernization theory, how the political theory can dominate political value of underdeveloped country. According to the modernization theory, the modernization means the process that tradition change into modernity. But the progress is a single way that the Western have been walked. By the way Modernization of economical territory is diffusing naturally into other domain, So modernization is economic development. This position is well expressed by S. Lipset.

In the line of modernization theory, political culture is very dominant theory as political development model. The way of participation and valuation of social group comes out differently in every country. As character of political culture, political development is decided by the different factors in every country. But the political culture theory insists that there is one model of political culture (civic culture) which provides the ultimate basis of political development beyond the special character of every country. The theory of modernization and political culture tend naturally to exclude ideological problem from academic discussion. So it is very difficult to criticize the actual problem in ideological situation, which has made Korean scholar not attentive to dictatorship in Korean politics.

In short, Korean politics is governed by behaviorism of methodology, modernization of theory with the support of reproductive mechanism of scholar controlled by America until the early 1980s.

V. THE DEPENDENCY OF LEARNING AND FIELD OF POWER

The dependency of academic world on America is closely connected with political power and the social career of scholars exhibits the enormous influence on important national policy. This is the way how Scientific field can have an impact on the state-identity

Table 1: Academic background of minister in government

Status[1]	1948-1986				1987-2003			
	Course work in USA[2]	Doctor's degree porofesor	Doctor of USA Political Profesor	total	Course work in USA	Dioctor's degree Profesor	Docter's degree political Profesor	total
Prime minister	10 (34.5)	2 (6.9)	1 (3.4)	29 (100.0)	15 (78.9)	10 (52.6)	3 (15.8)	19 (100.0)
Minister of Foreign Affair	11 (50.0)	2 (9.1)	1 (4.5)	22 (100.0)	6 (50.0)	3 (25.0)	3 (25.0)	12 (100.0)
Minister of Reunification	2 (16.7)	0 (0.0)	1 (8.3)	12 (100.0)	10 (55.6)	5 (27.8)	2 (11.1)	18 (100.0)
Minister of Defence	8 (33.3)	0 (0.0)	0 (0.0)	24 (100.0)	6 (42.9)	0 (0.0)	0 (0.0)	14 (100.0)
Minister of Internal Affair	17 (36.2)	2 (4.3)	0 (0.0)	47 (100.0)	3 (10.0)	1 (3.3)	0 (0.0)	30 (100.0)
Total	48 (35.8)	6 (4.5)	3 (2.3)	134 (100.0)	40 (43.0)	19 (20.4)	8 (8.6)	93 (100.0)

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It is three kinds of routes that the scholars with a doctor's degrees in American university are able to influence Korean politics. First, they reproduce pro-American intellectuals through the lecture and research in educational institution and play a role of keeping dependency system with America indirectly. Second, they have an effect on policy as a minister or an advisory commissioner of national policy. Finally, they have an effect on public opinion for writing the explanation and alternative plan to every kind of media about an outstanding question.

The Scholar with the degree of USA have exerted a great influence on the making of public opinion. As a contributor of column, critics and editorials, the 51% of scholar with USA degree participate in the official journal that have a beyond 70% of market share.

In conclusion, the intellectual with the degree of USA have an enormous influence on the policy making and public opinion. This means that there have been a concrete mechanism to make Korean politics adjusted to the interest of American politics

VI. FOR THE AUTOCHTHONOUS PRODUCTION OF SUBJECTIVE DISCOURSING

How can we overcome the reproductive mechanism of Orientalism ?

First, we should free ourselves from the unconscious sense of inferiority. The West is not the model which we must follow. We should build our own perspective of future model of political development

Second, we should have a reflexive attitude toward the our past. We should find out the distorted self-image manipulated in the colonization and modernization.

Third, we should ask ourselves who we are and how we could represent ourselves. For this purpose, we must discover our way to protest against western styled representation.

Fourth, we should deconstruct social systems which play an obstacle role in decolonization, among which educational system is most important. We must rebuild educational programs for the autochthonous production of scholars and intellectuals.

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ON THE CONCEPT OF PUBLIC MIND:
THE IRRELEVANCE OF THE TRAGIC IN KOREA'S
RELIGIOUS CONSCIOUSNESS

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The concept of public mind bespeaks its stance to the prevailing methodological individualism. It has been well recognized that the ways of our activities and thinking could be fundamentally structured by the common mind of the culture. In order to have a meaningful intercultural dialogue, it is necessary to clarify the forms of particular worldview, which can be understood as the conditions of communication. We might put the question of particular public mind in the following way. Even if the fundamental forms of experiences of human beings are structurally similar, they are capable of conceptualizing their own problems and solutions differently. One of our interests is how each culture has to deal with their own life world. There should be so a specific way of bringing the order in this sometimes chaotic world. Not all their solutions were successful. Their formulations of normative problems could be also objectionable. It means that the accounts of how we as human beings construct particular conceptual frameworks regarding various kinds of negative conditions of the world are helpful for the elaboration of our question. And our reflection here on the intercultural philosophy can be guided by some paradigmatic exemplars of each culture.

Taking up the tragic as a model of explanation is something like tackling the following questions as these: how can we understand the different patterns of development of normative consciousness in East-Asia and Western cultures? Are consciousness of morality and legality universal? Can we have a inter-culturally acceptable meaning of life? The ongoing philosophical and also political debates on the value conflicts in the age of globalization must confront necessarily with such questions.

In some measure Hegel can be understood as one of the eminent philosopher, who has provided a systematic theory of the tragic. His insight of tragic concerns not only the aesthetic dimensions of it.[25] Hegel speaks of the tragic as a paradigmatic case of European ethical consciousness. What is remarkable about Hegel's conception of the 'Geist' in regard to our question is his insight that even the aesthetic phenomenon should and could be seen through the optic of general normative concerns. Just as he is often accused of old fashioned metaphysics in his philosophical system, Hegel is also notoriously known for having proposed the term of 'Geist'. The very concept of public mind will be, however, a meaningful interpretation of this obscure idea of 'Geist'. According to the cultural anthropology, the mental and social activities depend upon 'symbolic structures', which also might be undergoing critical test of time and also open to the revision by the community of interpretation. But to take up the substantial sense of the symbolic structure of 'Geist' is not a return to Hegel's System itself. What we can learn from his conceptual elaboration of human culture is the methodological idea that our action and experiences as well are the expressions of common mind of the whole humanity.[26]

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[25] For instance, Schmidt says: "It becomes one of the names of the tragic of spirit. It is also the constant reminder that the significance of the tragic is not an abstraction, but only to be grasped in the full concretion of ethical life in the phenomenal world… …the tragic belongs to history and must be thought in conjunction with the full force of history." Dennis J. Schmidt, On Germans and other Greeks: tragedy and ethical life, Indiana University Press, Bloomington, IN 2001, p. 92.

[26] This kind of non-metaphysical reading of Hegel can be found in the following article: Charles Kahn, "From Philosophy

Consequently, to understand the meaning and   relevance of the 'public mind', one can and needs to concentrate on the concept of the tragic. There are some interesting features of the tragic that can emerge out of his treatment of it. First of all, it serves as a model for the explanation of western public mind.

Yet Hegel's account of the tragic is diverse. The tragic belongs to the dialectic of human life. The tragic is precisely the critical moment that exhibits the necessity of reconciliation. Hegel's famous citation of *Antigone* in the 'Phenomenology of Mind', for instance, is important for our task of tracing the western public mind.[27]

In some tragedy of ancient Greek we see a characteristic cultural transformation from the archaic version of conventional norm system to the more or less universalistic version of morality. It would be tempting to appeal the thesis that the tragic can be regarded as the relevant feature of European genealogy of public mind. But I don't follow the claim that there can be common essential elements of the tragic which analysis reveals the fundamental characteristics of European normative consciousness. I am aware that we live no more in the world of 'heroic destiny'. The general requirements of our everyday life have another background than that of previous life-world. However, there may seem to be a interesting question about the genealogical premises of modernity. The prevailing universalisms in the western world and its tendency of abstractive arguments in terms of legal egalitarianism or of formalistic conceptualization of democracy are all ways of providing that the tragic as the unavoidable dimension of human existence should remain harmless.

I. THE METHODOLOGICAL PROBLEM OF INTERCULTURAL DISCOURSE

Confronted with the similar negative problems from the real world, the East-Asian Culture shows another face of public mind. A very simplified version of Korean normative tradition, for instance, is the syncretism, which we is also evident in our modern religious culture. Philosophical justification of universalistic theory in form of ethical system is not necessary, if we rely either on the monolithic traditional normative system or on the coexistence of various incommensurable value systems. In order to understand the multifarious aspects of public mind in regard to the conditions of intercultural dialogue, I shall briefly comment on the relationships between the tragic in the western cultural tradition and some aspects of Korean religious consciousness. When I speak of the 'Korean religious consciousness', I am mainly referring to some happiness-orientated tendencies of Buddhism and Korean Christianity as well. The syncretism that has often been identified as one of the main characteristics of Korean religious culture is the inevitable consequence of the secularization process in the Korean religious tradition. At the same time, embracing syncretism as a widespread element of the Korean religious mind clarifies the real nature of the recent expansion of christian communities. This is the reason why individual and even national prosperity should be regarded as a clear sign of divine favor or the just result of one's own religious efforts. This description may seem to some scholars of religious studies as an oversimplification of the Korean religious tradition. In fact we can find easily many pious non-materialistic believers in many religious communities. Furthermore, I don't argue that we can understand the peculiarity of Korean religious culture only in connection with the troublesome concept syncretism. However, the so-called "Ki-bok" belief, which means a kind of prosperity-

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of Being to Philosophy of Human Being," in *Metaphysik nach Kant?* (eds. D. Henrich, R-R. Horstmann, Stuttgart, 1987), pp. 528-540.

[27] "Das sittliche Bewusstsein muss seyn Entgegengesetztes um dieser Wirklichkeit willen, und um seines Thuns willen, als die seinige, es muss seine Schuld anerkennen; weil wir leiden, anerkennen wir, dass wir gefehlt." G. W. F. Hegel, Phaenomenologie des Geistes, Gesammelte Werke 9, pp. 255., Hamburg 1980. Hegel cites *Antigone* of Sophokles, Vers 926.

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centered attitude prevalent in the Korean religious community, is an evident social and religious phenomenon.

What is important, then, is to see that we might get an interesting perspective on the unique ways of western thought by considering tragic consciousness in ancient Greece. One of the motives to take up the Greek tragedy as a platform of intercultural discourse should be noted. It was Jaspers who through a comparative study of cultures also pointed out that there existed no tragic literature in China before Buddhism, and similarly in India and other non-western civilizations.[28] I will follow Jaspers to the extent that tragic literature of Sophocles and of Euripides, for instance could not be found in other cultural zone. One might also argue that practical implications of the Greek tragic would not be the contingent moments of western civilizations. From this standpoint, I will examine the inter-culturally different ways of understanding religious culture. However, I am not concerned with defending a radical claim that tragedy is the most fundamental factor in western normative culture. My view is just that the culturally differentiated modalities of real tragic experiences can allow us to pursue a particular aspect of western thought. But the basic form of Greek tragedy, according to Jaspers is found only in the western world. Hegel and Hoelderin already suggested that tragic consciousness is one of the origins of the western world's desire and motive for universalism.

But such a view of the absence of 'the tragic' in other cultures, which has the function of the theoretical instrument of looking and judging the Otherness, is really a provocation. In the following argument we can hear a critical voice of a cultural theorist. "Instauration of the law and enclosure of human space, I wish to argue, have always been the fundamental term of *all* discussion of tragedy in the western tradition. I have mentioned the cliché that no other culture *has* tragedy – a fact itself requiring explanation. I am going to suggest that both the practice of and the critical terms surrounding tragedy tell us something essential about western culture"[29] One might also argue that such a characterization and evaluation of the tragic is also controversial with regard to the western culture itself. The qualification of the literary tradition does not go far enough toward conceptualizing what was really going on in the public mind of western culture. In other words, the basic assumption of such a comparative analysis is not free from the metaphysical idea of essentialism. Consequently, the result of a comparative study might be trivial and unreasonably analogous. Nevertheless, I think that we can have a fruitful discussion of the real nature of Korean religious culture by considering the method of dissolution of 'negative' experiences in the life world. On the grounds of the ways of solving normative problems, we are able to clarify the patterns of the peculiar forms of the evolution of normative rationality.

II. THE EVOLUTION OF NORMATIVE RATIONALITY FROM THE INTERCULTURAL PERSPECTIVE

Why does tragedy interest us regarding the evolution of normative rationality? Tragic consciousness is related to the substantial content of the collective experience of a community. Since tragedy is based on historical events and the memory of shared myths rather than the subjective creation of a certain writer, it is closely related to the substantial content of normative consciousness. Tragedies like Aeschylus, Sophocles, and Euripides have original ways of interpreting the world.

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[28] Karl Jaspers, Von der Wahrheit, Muenchen, 1958, p.915ff.

[29] Timothy J. Reiss, *Against Autonomy: Global Dialectics of Cultural Exchange*, Stanford University Press, Stanford, California 2002, 115).

Moreover, although tragedies use intuitive emotions by being performed, they also include philosophical subjects. Therefore, they produce a special emotional effect in interpreting the world, and we see this in Aristotle's Poetics. As he says, tragedy is a philosophical making of poems. Tragedy as a part of religious events was essential to the communal life. Since tragedy was mainly performed in a theater, it reveals the formation of the reflective culture, including philosophical themes. In fact, the stipulation of tragedy, which we see in Aristotle's Poetics, emphasizes the "effect" of tragedy, and that is possible by taking up an aesthetic reflective stance. In tragedy we can easily see that the diverse questions about the uncertainty of being are raised. Greek tragedy, in particular, deals with unintelligible powers that overwhelm the subject: those powers are based on myths and history. Tragedy is different from 'Trauerspiel', which concerns the frustration of an individual destiny or desperate situations. Since tragedy has its historical reality, it is completely distinct from the artistic experience as a form of literary reconstruction. So tragedy builds a more direct connection to the self-formation of normative consciousness. In this sense, rightly points out that Shakespeare's tragedies (especially in the case of "Hamlet") as well as Greek tragedy stem from a community's memory and experience about the real world, such as in myths and history.[30] In other cultures, diverse experiences that can be called 'tragedy' exist as taboo and the negative memory of the community. The difference is that Greek tragedy is not only the subject of aesthetic enjoyment, but also a means to open a place through which the world is interpreted. This is the reason why Hoelderlin, Hegel, Nietzsche and Jaspers gave special attention to tragedy. This is also the reason why tragedy has been regarded as an important factor in the understanding of western intellectual history.

Tragedy might be regarded as an important moment in the formation of a non-conventional consciousness of homogeneous community, which normative system has been depended on the authoritative traditions and some religious codes. It is not the case that the content of tragedy only consists of the inner experience of the writer or the reconstruction of the consciousness of private subjectivity. Rather, tragedy takes the conflict between the external powers and subjectivity as its content. With regard to the establishment of public rationality, this conflict merits special attention, because it involves the possibility of the formation of public opinion. I do not mean to argue that all Greek tragedies from their primitive stages already imply the moment of normative rationality. As we see in the case of Oedipus Rex, the frustration of a hero who never doubts his own morality is experienced as a power beyond comprehension. Furthermore, we expect in Antigone the striking advent of the reflective subjectivity, and the analysis of tragic consciousness is closely connected with 'Anerkennungsbewegung(movement of recognition)', which is found in Hegel's philosophy of mind. Tragic consciousness, as Hegel said, arises when two reasonable powers or normative instances collide with each other. Tragic consciousness together with life's inevitable trouble works as an important moment, which leads to the possibility of mutual recognition. It generates a way of understanding the world, which is different from a certain simplistic view or the 'promotion of virtue and repugnance of vice' we often find in the vulgarized version of traditional religions. Thus, when the two powers converge on a dramatic end, we arrive at the experience of the ultimate limitation of the humanistic way of understanding the world. This, as we see in Antigone and Creon, corresponds with a descriptive structure to make the concept of "reconciliation" plausible. So, let alone Jaspers' remarks, Greek tragedy can be understood as an index to examine western thought. The evaluation of the tragic is necessary if we are to recognize the formation of religious culture with the corresponding normative systems. My idea is only that different mentalities in general reveal a different religious mind. Structural

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[30] Carl Schmitt, *Hamlet oder Hekuba: Der Einbruch der Zeit in das Spiel*, Klett-Cotta, Stuttgart, 1985, S. 33f.

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similarities between the Christian and Buddhist communities towards 'Ki-bok' belief could be explained by the irrelevance of the tragic as a constitutive element of the normative identity in traditional Korean religious culture. The moral problems, for instance, that arise in the borderline between what is explicable and what is not explicable are liable to be dissolved either by comprehensive happiness-oriented rituals or by the religious authorities. In contrast, tragic consciousness works as the paradoxical moment in the differentiation of normative rationality. It seems that tragedy itself declares that we must not appeal to a way based on the traditional convention or an integrative way based on the religious doctrines to solve moral problems.

Tragedy, through the recognition of the discord between subjectivity and substantiality, awakens the necessity of the universal principle of life that transcends a community's shared but particularistic conventions. This is an interesting historical case with regard to the debate between liberalism and communitarianism, which we find also in discussion among the East Asian intellectuals. Tragedy might be thought as "Bildungsroman," which expects the advent of the reflective subject. So it is different from the unilateral description of heroes in epics. Because the reflective subjectivity accompanies a self-estrangement about the private subject by taking a distant position from a communitarian conception of self-identity, it can be said that it is not different from the recognition of the difference between substance and subject.

It is, however, not the case that tragic consciousness or experience always has the same content. Not all of the paradoxical experiences of the Self need to involve tragedy as a kind of critical moment of consciousness formation. The problem is that diverse tragic consciousness, including an indifferent universe and mutually incompatible interpretations of the world, bears a significant relation to the development of the western rationality.

It is often argued that the western rationality is defined as universalism based on reason. Rationality is also understood as the typical western way of thinking that has the form of certainty about the trans-cultural norms or philosophical arguments about the nature of human beings. Western universalism together with methodological thinking works as the ideological moment to stimulate the innovation of whole civilizations of the world. I think that this important moment of the interpretation of the world stems from the subject's attempt to sublate the trouble and contradiction of being in tragedies. It is inevitable to appeal to more abstract rationality to solve contradiction and trouble. Abstract rationality is also required for the possibility of reflective culture. The moment of negativity that is symbolized as a chasm between community and moral subjectivity transcends the holistic worldview. Moreover, the former works as an important moment to make the reflective culture and self-consciousness possible. The concept of reflection does not need to indicate any normative morality, for the emergence of reflection is possible by confronting the external powers, the contingency of life and indiscrimination we find in myths. "Then tragic representations have some claim to being regarded as the most illusion free representations of reality"[31]

In particular, in Antigone the conflict between the national law and the divine moral law as the family ethics can be understood as a conflict between public autonomy and private autonomy. This does not mean that the conflict between the right and the good. Rather, the content of tragedy is about the two plausible, opposite viewpoints about the right or the good. This special kind of normative conflict gives us some background concerning legal egalitarianism. In this context it seems interesting to quote the following argument put forward by Hegel.

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[31] Richard Eldridge, *The Persistence of Romanticism*, Cambridge University Press, Cambridge. Mass., 2001, p. 164.

"Das Allgemeine in die Atome der absolut vielen Individuen zersplittert, dieser gestorbene Geist ist eine Gleiheit, worin Alle als Jede, als Person gelten"[32]

All the abstract laws after tragedy presuppose the equality of membership in society. The principle of equality itself, which is regarded as being holy and is the fundamental premise of all social and political institutions, is an abstract concept. It requires us to think beyond skin color, race, and gender. Because the principle of equality does not often accord with the recognition of concrete individuals developed by socialization or everyday experience, it might be considered a kind of regulative idea. The domain of acts and norms where the principle of equality has special meaning is related to the domain of law, but not always within the dimension of morality or cultural identity. Human being in its abstract meaning should be regarded from now on as an autonomous member of a juristic community. Hegel thinks that the rule of abstract law is made possible by tragic consciousness in the western world. He argues that the legal egalitarianism is the spread of the universal moment. When we consider Hegel's genealogical analysis of the connection between law culture and tragedy, we see that the conflict between the private and the public already worked as a unique mechanism of the western normative culture before the modern age, where for the first time people had full-blown liberalism. The individualism and metaphysics of subjectivity of the western world were shaped by tragic consciousness.

Tragic consciousness, which is different from the mere experience of the negativity or from the mere pessimistic worldview of the subject, may lead us to transcendence. Transcendence through tragedy would certainly be different from religious experience. For example, it is doubtful whether a Christian experience of 'tragedy' is necessary and relevant. The idea of redemption of mankind by Christ is not compatible with the tragic experience. Christianity is not compatible with tragic consciousness, because the former purports to provide us with a definite answer based on a holy text. The reconciliation oriented Confucianism does not have as its essential content the troubled aspects of life that face the tragic interpretation of the world. If we regard tragic consciousness as a kind of a cultural 'ideal type', we can see that the opposite of it is the harmony-oriented interpretation of the world that we can easily find in East Asian countries. For example, Confucianism prefers a harmony-oriented normative system to the antagonistic model of the western value system. That is to say, Confucianism provides us with the principle of social unification that combines the elements of a universal ethics realized by the coherence of those values with a hierarchical normative system.

The religious culture of Korea displays, as I previously mentioned, a typical syncretism. There was defiance against foreign religions and culture during the initial stage of their introduction. We can observe this phenomenon in nearly every society. However, they eventually came to coexist. For example, the conflicting doctrines of Buddhism, Confucianism and Shamanism have coexisted in Korea. Syncretism is a cultural disposition that makes different understandings of the world coexist; it does not try to sublate the conflict between normative systems at an abstract and universal level. If we take a closer look at the unique religious culture of Korea, however, we can find a more significant cultural difference with regard to the method of solving normative conflicts.

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[32] Hegel, *Paenomenologie der Geistes*, F. Meiner, Hamburg, 1952, S.342-343.

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III. CONCLUDING REMARKS

Under what conditions does syncretism proceed to the culture of tolerance and openness that guarantees trans-cultural pluralism? The reason I raise the question is that the fact that there are many incommensurable interpretative ways of the world does not guarantee the possibility of a trans-cultural normative culture. Of course we do not need to accept the strong claim that philosophical, cultural pluralism is impossible without tragic consciousness. Since the evolution of normative consciousness is also possible through the painful experience of collective crimes, such as war and genocide, the claim that a particular cultural symbolic system and philosophical reflection is the prerequisite to universal culture of norms might be too strong. Nevertheless, if we note that normative culture including religion by tragic consciousness is a historically significant moment in the evolution of legal egalitarianism, then we can argue that tragedy is conceived of as a paradigmatic recognition of the relativity and limits of the understanding of the world in the trans-cultural age. Tragedy may work as a significant remedy for fundamental egocentrism or cultural narcissism.

The recognition that there always exits unintelligible aspects of life most likely does not tell us about the presence of tragic consciousness. Many societies that have accomplished social integration by a relatively homogeneous legacy of culture, due to the overlapping globalization, might confront the "tragic" conflict between equally reasonable value systems. So a discussion of tragic consciousness and the context of western intellectual culture can be a good indicator of the ongoing change in Korean religious culture, too.

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CIVIL TRADITIONS AND MENTALITY OF KAZAKH PEOPLE

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Social scientists in majority recognize nowadays higher fruitfulness of civilization paradigms in comparison with formation which dominated in Soviet social and the human science. The analysis of civilization bases and preconditions of traditional Kazakh society allows to understand more deeply essence of events occurring today and the processes connected to systemized modernization of a society in Republic Kazakhstan*.

It's conventional in science the "dihtom" East - west, allowing to define two super civilizations. Thus the East is characterized by a high degree of etatizm, nationalization of the property, domination of collective above an individual, absence of concept of the independent person and, hence, categories rights and freedom of the person. For the West inherent individualism, development of a private property institution following from here autonomy of the person allocated inalienable laws and freedom. The basic value of east civilization is stability, western — dynamism. The state in East practically omni potently, in the West — is limited to the right.

The civilization developed in Steppe has absorbed in itself attributes, both the East, and the West. The phenomenon nomad originally combines collectivist and individualist, etastic and liberal bases. It is unacceptable for political culture of nomads' full domination of collectivism or individualism. In a result the nomad turns in certain "centaur" — a strange interlacing of individualism and collectivism, the prevailing beginning individual-patrimonial consciousness inherent in it making quintessence civil mentality of nomads.

Different influence of the East and the West has resulted in formation in Steppe original nomads' democracy basing on nomadic way of manufacture.

 Love of liberty of Kazakhs was shown by comparative freedom and equality of women, in the valid attitude relation to the person, and absence of obsequious generation of authority. The freedom-loving way of life of nomads rendered strong influence on institutional structures of political system of a traditional Kazakh society.

One of principles of functioning of authority in the Kazakh society is installation on the compromise and political balancing. Differently, activity and rivalry of various political groups for personnel arrangement in the supreme echelon of the government, as a rule, occurs in an atmosphere of full privacy because of compromise thinking of subjects of authority, that, in turn, has participants of political process to achievement of a consensus or to signing any « the gentlemen's agreement », precisely determining rule of behavior of each "player". That's why, for better understanding character of authority in Kazakhstan, first of all it'snecessary to study traditional political culture of Kazakhs, hierarchy of values, political traditions and their roles in life of modern Kazakhstan.

In opinion of Russian orientalist Leonid Vasiliev, « The structureform element of the traditional East is the institute of the authority – property, at a secondary, dependent role of the market and commodity-money relations». Hence, the classical marxist formula cannot serve as universal research toolkit during studying character of imperous relations in east societies to which number the traditional Kazakh society after many researchers try to prove concerns, that the ethnosocial structure of Kazakhs does not correspond to many parameters of east - traditional culture.

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* Look "О цивилизационных традициях и исторической практике защиты прав человека в Казахстане": Nysanbaev A. "Адам және ашық қоғам" /Person and open society/ Almaty: «Қазақ энциклопедиясы», Kazakh's encyclopedia 1998, 219-223-pages. Nysanbaev A. "Қазақстан. Демократия. Рухани жаңару". /Kazakhstan. Democracy. Spiritual updating./ Almaty: «Қазақ энциклопедиясы», Kazakh's encyclopedia 1999, 385-393-pages; Nysanbaev A. Kazakhstan: Cultural Inheritance and Social Transformation. Washington, 2004 (USA); Nysanbaev A. "Философия взаимопонимания" /Philosophy of mutual understanding./ Almaty: Kazakh's encyclopedia, 2001.

Omnipotence of authority, corporationism, clanual communications — this are characteristic features of all east societies. Similar specificity of ethnopolitical structure is an element of the general culture of the attitude in the Kazakh society also. However it is necessary to recognize, that the Asian form of a social grid has found for Kazakhs application basically in political sphere. Weakness in the Kazakh society characteristic for the East political traditions explained by the following factors:

1. There was no special role of the state in life of the Kazakh society, as there was no state in western (marxist) understanding. Non clasic the Kazakh society function basically as a civil society, the behavior of the rank-and-file member of a society was adjusted by means of the certain rules of " steppe democracy » but the maintenance and character of imperious relations was determined by classical east traditions of the state management. The Kazakh society can be considered as a certain social organism, as the system penetrated with vertical and horizontal connections.

2. Kazakhs very long time live under the colonial domination, consequence of that was taking household life of nomads the European (western) standards of a way of life. And if tern on the theory of modernization of L.I.Reisner and N.A.Simoni it is possible to explain success of sociopolitical transformations in the Kazakh society at the end XIX of a century and at the beginning and the middle of XX century can be explained by skilful synthesis of traditional values with modern. It finally defines rather successful course of realization of democratic processes in modern Kazakhstan.

Having analysed fundamental categories of the Kazakh mentality and traditional political culture, we shall try to open a role of political traditions in system of imperous relations in a modern Kazakh society.

Compromise mentality — one of basic categories in mentality of Kazakhs and political tradition is interesting from the scientific point of view. It was formed during several centuries of historical development of the Kazakh ethnos. Special influence rendered "tengriyanstvo", as the religious concept which is not admitting realizations of mutual exterminate mechanism during existence of those or other organisms. "Tengriyanstvo" preached harmony and called for interosculation, interaction of the resisting parties (the establishment of harmony in mutual relation of the person with the nature usually was meant). Nomads have transferred this installation on system of social relations. Later the Islam has fixed it as system of political rituals, as the form of hierarchical submission and the lever of political pressure. During development of an Islam, its scale penetration into all spheres of public life — the compromise became a making part of political culture of Kazakhs. To this promoted also belief inherent in Kazakhs in preordain of destinies, in firmness of the settled traditions and laws of the Nature. It is necessary to note following curious detail: in many Kazakh fairy tales and legends skill to recognize the defeat to go on reconciliation or to resolve the arisen conflicts only by an exchange of opinions on this or that proposal, not resorting to power variants, — is transferred as an attribute of true humanity. Probably therefore gratitude associates with readiness for self-sacrifice in Kazakh society, taming of own emotions, everyday behavior of the person, according to the accepted norms of life, by restraint, feeling of a measure and the responsibility. Moreover, in ancient legends about oustanding figures of a national history, those or other heads of the state are estimated by story-tellers as positive or negative proceeding from that: Whether the hero of their stories could will be arrived by own principles or lives of close people for the sake of interests of the fellow tribesmen, the country, etc. All this in aggregate testifies that compliance and the compromise in Kazakhs society meant something greater, than the agreement is simple on the basis of mutual concessions. A principle of the compromise as a category of balance and stability, has penetrated into political sphere of the Kazakh society. The given principle is the sum of formal, at first sight, rituals and the reserves making the preconditions for harmonious development of all society. The principle of the compromise blocks sharp political maneuvers and forces participants of political process to obedience, reconciliation. To a certain extent this principle sometimes acts as the stabilizer of social-political relations, as the mechanism of balancing in activity of political system.

By virtue of that was difficult to operate nomads on boundless steppe open spaces, the authority of khans never was so strong what was in settle-agricultural civilizations authority of east despots - governors. At amplification of oppression or

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the conflict to authority the sort or a tribe always had an opportunity to move as, for example, it was made with some tribes led by founders of Kazakh state Zhanibek and Kerei.

Human rights were regulated in laws of Tauke-khan — "Zhety zhargy". The fact of presence of the given code of laws speaks about enough high level of sense of justice in Kazakh society. According to modern terminology, here have found reflection the right on life, marriage, ground, a property right, that is basically personal (civil) and economic rights.

The important parameter of presence of the political rights in Kazakh society is the institute of electivity of khans, exactly, legal procedure of legitimization "Tore-chingyz" authorities, already recognized by public opinion as leaders. The authority of khans was not handed down, and had elective character. From a history it is known, that proclaimed khan and lifted on white caped only most worthy candidates.

The essential role in Steppe was played by institute of "bees". As wrote C.Valihanov in «Note about judicial reform »: « Erection in a "bee" rank was not caused at the Kirghiz by any formal choice on the part of people and the statement on the part of ruling people of authority; only deep knowledge of the judicial customs, connected with oratory, gave to Kirghiz this honorary title... Value of the "bee" is based on authority and the rank it is as though the patent for judiciary practice ». Thus, the main resource bees' authority, but not force of the state compulsion.

Nomads the big social and political loading carried on itself groups and tribes being the basic form of self-organizing of society. In particular, Kazakhs had personal property to cattle, but to the ground — only collective.

The mechanism of the decision of arising conflicts concerning infringement of the individual and collective rights was the institute of bees', carrying out functions judicial and, in part, administrative authority. It is possible to tell, that bees' carried out functions of vertical and horizontal regulation of ability to live of society. The first is understood as the coordination of interests of power structures, descent-tribe tops and various social layers of the population (political function); under the second — the decision of civil, property, territorial and other disputes between descent and tribes, on the one hand, and between members of one sort and a tribe - with another (social - legal function).

About force of tradition and development of sense of justice in the Kazakh steppe speaks the following fact: the sultan Barrack which has killed Abulkhair-khan, was we judge by bees. In this case it is possible to tell, that one of the major principles of a lawful state here is realized: there are no persons who are switched off from a legal field, all are equal before the law and court.

Democratic character of court bees as institute of protection of the rights and freedom of the person in a traditional Kazakh society is brightly described by C.Valihanov.

First, in case of suspicion litigants in engage and injudicious of bees the claimant and the respondent had the right of a choice of any other judge or bee.

Second, each of litigant the parties had the unlimited rights of the appeal unfair, from their point of view, judgments at others bees.

Thirdly, in case of insufficiency of prooves against accused by bees had the right to involve jurymen from among the fair relatives using high reputation who the oath accused or justified the defendant. And the number of jurymen and a circle of their choice were caused by weight of accusation.

Fourthly, the court of bees was made verbally, publicly and in all cases supposed legal profession.

Fifthly, bees were in such respect at people that did not demand any disciplinary actions. Differently, the regulating role of legal tradition was so high, that execution of judicial authority was made by a society without the state intervention.

All above-stated with all evidence testifies to high adaptable abilities of political systems of traditional nomadic societies in the Central Asia as the variety of channels of movement of the information, as is known, promoting mass political participation during acceptance of imperous decisions, provides stable and steady functioning all system. As a matter of fact in a medieval society of Kazakhs already by this time own system of division of authorities has been generated. The institute of khans authorities as all monarchical supposed electivity. Specificity of authority consist in the Kazakh society

also that carriers of imperous powers were appointed and selected not so much, how many admitted, i.e. the title of the governor, as such was the deserved honorary title. Ritual of rise elected khan on white carpet, or transfer by bees the term less license for judicial - administrative, military-political and diplomatic activity only at presence of a national recognition just testify to existence of such form ligitimation authorities, as «act of a recognition » political will of the applicant. Specificity was shown even in differentiation of imperous powers like nowadays widespread system modesty of the counterpoise. In fact, khans had the right to acceptance of the final decision only legally, but actually they have been compelled to reckon with opinion of the majority during discussion of those or other state questions on khans' council where by the way interests of commoners were lobbied again put forward of national by bees. As a result of a wide circulation of practice of electivity of separate institutes of authority self-reproduction of imperous resources was carried out, it raised a susceptibility of elite to needs of a society, strengthening thus adaptable abilities of political system. About practice of protection of the rights and freedom of the person in a traditional society of Kazakhs speaks that fact, that in a common law of Kazakh people the right of any person on free expression of own opinion has been fixed. This right "dat" used, as a rule, condemned or sentenced and the history of Kazakh people abounds many examples when expressed the disagreement and objection to actions of khan or other khans' representative authority.

The further colonization of the Kazakh steppe by an imperial mode, introduction uniform for Russian empire judicial system have resulted in significant deformation of traditional mechanisms of protection of the rights and freedom of the person, unfairly high etatization the given process.

Deification of lawlessness of Kazakh people became the period of the Soviet totalitarianism. From the formal - legal side the Soviet person had in some cases even more rights, than citizens of the civilized states. In particular, the second generation of human rights — a part economic is conventional, that, social and cultural rights — have arisen under influence international communistic and working-class movement, and also experience of the socialist states.

At the same time, the USSR showed to the world an example of brazen violation natural and inalienable laws of the person to life, inviolability of person, freedom and the property which are granted by nobody also by nobody can be selected. Millions ruined lives have been put on an altar for the sake of the doubtful purpose of construction of communistic paradise.

We are deeply convinced, that infringement initial, natural and inalienable laws of the person can "be compensated" by nothing. Unless is it possible something to replace the right to live or the right on inviolability of person?

The Soviet political system has been recognized in the world as a classical example of totalitarianism at which citizens are absolutely deprived all political rights of democratic participation in government.

Having woken up from terrible летаргического dream, our society has shuddered from scales of tragedy, done by totalitarian mode. Independent Kazakhstan, as well as other postSoviet states, has proclaimed the strategic purpose of the modernization returning in a bosom of a world civilization, transition to universal values and democratic institutes of the civil society, the approved world community.

According to first clause of the Constitution, the Republic Kazakhstan approves itself the democratic, secular, legal and social state where supreme values are given to the person, and his life, rights and freedom.

At the same time, with a view of increase of success of democratic transformations and the statement of a priority of the rights and freedom of the person on account civil traditions and mentality of the Kazakh people having a wide experience original nomadic democracy, respect and effective protection of the personal and collective rights is represented expedient. Activization of historical consciousness of people, a creative combination of own and world experience of protection of the rights and freedom of the person is necessary during formation of a civil society in Republic of Kazakhstan.

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BURQANISM FROM THE ORIGIN OF THE PASTORAL NOMADIC KOGURYO(高句麗) REGION AND THE VISION OF KOREAN LIVESTOCK FARMING

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Khori(高麗) refers to the Chaabog(reindeer) that live on lichens(蘇) on Mt. Soyon(鮮) in which pastures are the cold and dry plateau of North Eurasia. Thus, the origin region of the Khori or Koguryo that are the ancestors of the reindeer-herding pastoral nomads(馴鹿 遊牧民) can be said to be the Steppe-Taiga-Tundra pastoral areas of North Eurasia and North America. When the pastoral nomads moved on to the great mountain(大山) zone of the Jangbaek(長白) to the Baekdu(白頭) Mountains, they could have been in contact with pastoral farmers or agricultural farmers living there and they became the farmers remaining on agricultural farms. They were the Koryo people, the ancestors of Korea. Staying in one place, they gradually forgot the origin of their reindeer-herding pastoral nomadic history in the Northwest area of Mt. Soyon, the small mountain(小山) zone of the Steppe-Taiga-Tundra pastoral areas. In other words, they lost their identity as reindeer-herding pastoral nomads when they entered the agricultural area after leaving the pastoral area. However, since their basic genes had already formed when they lived on the cold and dry plateau of North Eurasia, it is possible to study their pastoral nomadic history focusing on "the minority living in the broad area(廣域少數)", by utilizing highly advanced biotechnological science and focusing on genes and information technology innovation, and removing various past hindrances in research. Therefore, it is not so difficult to restore the reindeer-herding pastoral nomadic history of the Koguryo people and secure their pastoral nomadic identity, of which the first steps have already been taken into their historical stages.

The Eurasian continent and the Korean peninsula, especially the cold and dry plateau of North Eurasia and the Korean peninsula have been closely related to each other ecologically and historically. They can never be a separate space at all. The Eurasian continent lies horizontally east to west and thus, the continent forms an isothermal zone(等溫帶). Also, since the time of producing their own foods, it was relatively easy for people with their technology to move to other places owing to the pastoral nomadic characteristic of mobility. Unlike the Chungyen(中原) region, western Asia and the regions covering the Siberia-Manchu-Korean peninsula where food production revolution was first made were connected to the Mongolian lichens route(蘇苔之路: Ni,ukinii jam) and steppe roads. Although the ecological conditions of nature have changed a bit throughout a long history, it was natural for the many tribes in North Asia living on the largest Steppe-Taiga-Tundra area in the world to have believed 'the legends related to animals in relation to their founders and ancestors(獸祖傳說)'. Assuming that Siberian tigers and the tigers living on Mt. Baekdu were connected ecologically and genetically because of the ecological characteristics of the animals, and their migration from plateau to plateau, we would suspect that the Chosun(朝鮮) tribe living on Mt. Baekdu were ethnically and culturally more closely connected to the farther removed Ural-Altai tribes that lived on the cold and dry plateau region than to the Han(漢) tribe who lived in Chungyen(中原) that was close to Mt. Baekdu. More evidence is the structure of the Korean language which has the form of "Subject + Object + Verb", which is assumed to have originated from the speedy lifestyle of the reindeer-herding pastoral nomads. The structure is quite different from that of the Han(漢) language, which is based on agricultural life. Also, it is natural for reindeer riding reindeer-herding pastoral nomads or horse-riding sheep-herding pastoral nomads(騎馬 羊遊牧民) to have held military and political power over the region and eventually to have established an ancient pastoral nomadic empire in the process of their conquest of agricultural regions.

1. The stages for founding global empires in the history of mankind maybe largely divided into two, in terms of ecological conditions and occupations. They are the steppes(草原) and the oceans(海洋). Of course, the steppe-based empires were established based on the skills to deal with horses(馬) and the ability to shoot arrows(弓) while riding horses, along with the use of iron ware in the 8th century BC. The steppe-based empires became the foundation for an oceanic empire, which could have been established by the use of warships (艦船)and warship guns(艦砲) since the 15th Century. Based on those facts, we know that Chosun, Puyo(夫餘), and Kogugryo are the products of a developmental process of pastoral nomadic empires on the steppes. Maybe we can easily find the pastoral nomadic identity of the Koguryo more than we expected when we trace the origins and history of the Korean tribe living in the pastures located in the northwest area of Mt. Jangbaek by focusing on pastoral nomadic mobility and organization just as we have investigated the historic origins of Anglo-Saxons in America by focusing on the times before the 15th Century. In the process, we should keep in mind that English culture originated from the Industrial Revolution and was directly delivered to the American continent, although America was far from England and was not an intermediate point on long sojourns either. Further, American culture came back to England in a more advanced form later. The most important thing currently to be resolved is to cause Koreans to look back on their own history in a freer way of thinking and with diverse, profound, and sharp insight, taking away the old and existing conventional recognition that is entangled with complicated interests with Korean people and other countries. The meanings of Chosun, Khori(高麗), and Solongos have been interpreted arbitrarily without any historic evidence by the scholars who followed conventional tradition of fixed-minded aristocrats in an agricultural society. If the Siberian cultural properties of the stone age, the earthenware age, the bronze age, and the iron age are analyzed in such a way, archaeological discovery will never be able to contribute to the restoration of the Koguryo's pastoral nomadic identity. One should transcend the errors that tend to interpret the cultural properties discovered in the pastoral nomadic regions as not being differentiated from those of agricultural regions and just interpret them altogether from the agricultural point of view. A more careful intention is required in the interpretation of cultural properties of ancient Korean empires that seem to have been formed due to mutual interactions of pastoral nomadic and agricultural cultures. Also, it is required that the conventional recognition chain of "reverse-genes" be severed, which has placed more weight on agricultural properties than pastoral nomadic ones, since their settlement on agricultural farms was made after the establishment of their ancient pastoral nomadic empires.

There is no reason at all to place priority on stoneware, earthenware, bronze ware, and iron ware than on wooden ware(木器) and other ware which were made of animal skins(皮器), bones and horns(骨角器), in analyzing the history in the regions of reindeer or sheep pastures.

Siberia may be classified into "Lake Baikal of the Arctic Ocean Zone" where water flows north into the Arctic Ocean and "Lake Hulun and Lake Buir of the Pacific Zone" where water flows southeast into the Pacific Ocean. Lake Baikal of the Arctic Ocean Zone is home to a broad reindeer-herding, pastoral nomadic basis near the costal area of the Arctic Ocean. This area is where more lichens (蘇: niokq in Daghur, the main food for reindeer, is grown with sufficient moisture due to the Yenisei and Lena Rivers that flow northward. However, since the water of the rivers is too cold for even turtles to live in, the area could not have been developed to form ancient nations for the tribes in Northeast Asia. On the other hand, Lake Hulun and Lake Buir of the Pacific Zone, which includes the Herlen River, Ergune River, Amur River, Zeya River, Bureya River, Nen(嫩) River, Sunghua(松花) River, and Ussuri River and where the water temperature is not too low for turtles to live there, ancient civilizations could have developed and survived there. The academic circle in North Korea has insisted that around 1962-1970, the Hunen Plain(呼嫩平原), located between Lake Hulun and Lake Buir and the Nen River, was not only the birthplace of the Chosun(朝鮮), Maekgori(貊槁離), and Buyeo(夫餘) Dynasties, it was also the womb of the nomadic nations in Northeast Asia such as the Hsiung-nu(匈奴), Xianbei(鮮卑), Türk, Qidan, Jurchen(女眞), and Mongol tribes. The mountain range that lies between Lake Baikal and Lake Hulun and Lake Buir along the north and south is the Yablonovyi. The Stanovoi is another mountain range that lies between Lake Baikal and Lake Hulun and Lake Buir

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across the east and west. The Han(漢) Tribes commonly called these mountain ranges Wyaixinganring (外興安嶺), which means outer Xingan, In the field trip of January 2005 to Siberia, we saw that the large quantity of water in the Stanovoi mountain range flows northward and into the Lena River to form Siberia of the Arctic Ocean Zone and then flows southward into the Amur River to form the Siberia of the Pacific Zone, respectively. In the tundra that is the downstream area of the Lena River in the Arctic Ocean Zone, which is directly connected to water, there is a large-sized reindeer-herding nomadic area. The main portion of the nomadic people kept moving east along the Arctic Ocean Zone to form today's Chukuchee and Koryak municipal areas at the end of the eastern area of the Arctic Ocean Zone. A considerable number moved south to today's Amur River along the water vein including the Zeya River. They finally crossed the Amur River and proceeded south along the Nen River and arrived at the end of the southern area of Soxinganring(小興安嶺) , which means the little Xingan Mountains, in the Acheng (阿城) area. This Hunen Plain (呼嫩 平原) was the entry place of the Mongol Steppes and is home to the horse-mounting sheep-herding nomadic life that developed there. Going down along the Nen River, the nomads advanced to the fertilized Sungnen Plain(松嫩 平原) that was formed by the confluence of the Nen and Songhua Rivers and there developed livestock-grazing farms. Following, there was social differentiation and ancient nomadic empires began to take form. Thus, historically, all of the nomadic countries in northeast Asia were established based on this place since the establishment of the Hsiung-nu Empire.

Reading ancient Korean history from the perspective of pastoral nomadic history, one feels strongly the instinctive emotions to return to the natural "mother place". The reindeer-herding pastoral nomadic identity of the Koguryo people that has been accumulated in volumes in their genes and hidden deep inside and have interacted organically could be reborn with Burqanism(Burqan refers to 不咸 in Chinese), which was their religion by birth and symbolized as the red willow(紅柳=不咸). The mother place of the Koguryo's people is the endless vast green pastures of North Eurasia and North America, where we anticipated the development of Korean livestock farming following the inherent properties in the genes of the reindeer-herding pastoral nomads with Korean ancestors. We anticipate that the place would be the core resource that could contribute to the development of life of living creatures following the inherent properties of their genes and biotechnological factors. In other words, biotechnology used for a search for clues on the well-being of humans could be the fruit brought by Burqanism of the Koguryo people and the fruit of the globalization of Korean livestock farming. It is the Chosun farmer in China come from the vast nomadic reindeer pastures of North Eurasia that resolved the food problem of a billion Chinese people with lowland paddy rice seeds (水稻) by transforming Heilongjiang Province(黑龍江省) into an oceanic lowland paddy rice field(水田). Even Mao Tse-tung(毛澤東) could not resolve the food problem by his revolution campaigns for tens of years. Today is the very time that requires the development of special livestock farming following the inherent properties of the ancient Korean reindeer-herding pastoral nomads that respected the dignity of life on the cold and dry plateau of North Eurasia and the America continent. I suggest that research should be started from the pastures of the Dariganga Steppe in East Mongolia that was the homeland of Korean cows(韓牛) and the central horse-herding steppe place(牧馬場) of Chingis Khan's Mongolia. The Dariganga Steppe is awash with an affluent natural environment for pastoral nomadic living however, the quality of life of the pastoral nomads there is still low. I suggest we Koreans, the descendents of the Koguryo, should take our first steps for our livestock farming business project and develop the Northern nomadic pastures, here at the pastures of the Dariganga Steppe, which is the Mongolian core place of state-of-the-art technology for military weapons. This road would have been a shortcut to form a Korean-Mongolian "custom-made" country during a great trend in history that advanced to become the "Steppe Empire→Oceanic Empire→Universe Empire", by recreating the nomadic identity of nomadic Koreans-Mongolians.

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THE KOREAN WAVE ON THE VIEWPOINT OF HWA-YI(CHINA-BARBARISM)

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As regards that a civilization is alive to make movement through all times, the civilizations from eastern and western countries have been influencing each other unconsciously. In the mean time, we can still see the existence of Hwa-Yi (China-barbarism), which is believed as barbarous paradigm, as a shape of superiority complex for their own country. There is immanent and invisible clash between different cultures, especially among the popular culture through mess media.

Until this time, Korean culture has been very dependent. Through its history, Korean culture always had been subordinate to the Chinese culture, and when the country was colonized by Japan, it was subordinate to Japanese culture. And after the liberation, Korean culture has been accepting all and every part of American culture with out any criticism.

The Korean Wave within East Asian countries means very much, with understanding that Korea has been serve China for very long time through out its history. As a matter of fact, still a part of Koreans aren't totally free from Toadyish way of thinking and recognize their country as a small and weak one. But many other Koreans have pride to be Korean. We have seen many cases, which showed it very well, as through World Cup games.

In the 90's, Korean dramas and dance music have started to attract people in other countries in East Asia. And Korean people have came to think that the power of Korean Wave is just marvelous.

How can the Korean Wave be defined from the viewpoint of Hwa-Yi, the paradigm of civilization and barbarism? From the chapters below, we will be discussing and analyzing the Korean Wave among East Asian countries.

To analyze the meanings that Korean Wave will have, from the viewpoint of Hwa-Yi, let us have an idea what is Hwa-Yi first, how it affects to culturism, and what it bring forward. We will be focusing on several cast studies of Korean Wave.

I. DEFINITION OF KOREAN WAVE

a. UNDERSTANDING OF KOREAN WAVE AND CURRENT STATUS

Korean Wave, (Hallyu, 韓流)is used in China, which means Korean culture in China. It is a shortened word for Korean pop culture(韓國流).[1] However Korean Wave is not limited in China, it also attracts people in Taiwan from the same Chinese cultural area, Hong Kong, Singapore, Japan, Vietnam and Mongol, where people looks just like Korean people.

In China, the Korean pop culture was first introduced in 1997 with the popular drama, 'What's love(愛情是什麻)'. This drama made a splash through out the country, from Shanghai, where it was first sent on

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[1] Recently, Korean TV dramas are called "韓劇(Hanju)". Rather than Korean Wave(韓流), use other terms such as Korean wind(韓風), Korean insanity(韓瘋), Korean Chosun wind(韓朝風), Korean current(韓潮). In Taiwan, Korean pop music is called as Korean music(韓樂) and/or Korean sound(韓音).

the air. People loved it and there was no irrespective of sex, income level and education. And in 1999, 'Star in my heart' was sent out on the air, and Jaewook Ahn, who starred the drama has become the star of Korean Wave.

In Taiwan, K-Pop has led the Korean Wave. Dramas were exported from 1999. 'Flame(火花)' and 'Tale of Autumn(藍色生死戀)' had taken the record number 1 in audience rating, among all other dramas. Korean actors, Inpyo Cha and Seungheon Song, who starred each of these dramas, have also become the new stars of Korean Wave.

Korean dramas also fascinated the people in Vietnam. In 1999, Korean drama 'Brothers in a doctor family' had a big hit through out the country. And several Korean dramas including 'Models', 'Star in my heart', 'Tomato', 'Can't take my eyes off of you', 'Heart should be warm', 'You and me' and 'Walk to the heaven' had the big time. And especially, Donggeon Jang, who starred in 'Brothers in a doctor family' has become very popular in Vietnam.

In Hong Kong, Star TV sent out 'Star in my heart(星夢奇緣 or 星星在我心)' onto the air in 1997 for the first time. And then other Korean dramas such as 'A place in the sun', 'You and me(我最愛的人)' and 'Tale of Autumn(藍色生死戀)' have came along, to gain great favor. The basis of the Korean Wave is on Korean TV drama and dance music. And now many Korean actors and singers are making contributions to better image of Korean culture. Some differences for these celebrities popularity are seen between countries.

From the end of 90's, the Korean Wave has been started to fascinate people in East Asia countries, when the Korean TV dramas were first exported to other countries. The main reason that the people in other countries from East Asia loved Korean dramas was because they found the resemblance between different cultures and traditional values. Youngsters who have been listening to Korean pop music and watched Korean dramas from their younger times, even became to imitate Korean style from all aspects of their lives, from fashion, food, the propensity to consume, to plastic surge.[2] This is the point of time that the Korean Wave extends to the outer world than dramas and pop music, to other territories.

"Korean pop culture, so to say, Korean Wave have started from Korean dance music and drama, and it now includes records, stage performances, T-shirts, magazines, fashion, game, coffee shops, food, travel and plastic surgery. Now, Korean Wave is a complex of cultural situation, and it makes changes to lifestyle of Asia."[3]

Korean pop culture is gaining public favor of people from the Chinese cultural area, The Koreans are surprised by the impact of the Korean Wave, because they haven't seen any similar occasion throughout its history, they've been rather familiar with thinking ways of a small and weak country. And the Chinese people have always been in very strong bond of Sinocentrism. It's very surprising to both Korean and Chinese people.

b.   THE REASON OF THE KOREAN WAV

How come the Korean pop culture can ever be popular in Chinese cultural area that uses Chinese character and in Mongol? The first reason is that the Korean Wave itself is distinguished product that satisfies its customers.

"Korean singers could have chance to appeal to the audience from other countries when they come up to the stage with sophisticated dancing, outfit and stage manners., and in a very short time, they could get popularity. And speedy development of story in Korean dramas attracted the people."[4]

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[2] The Korea Herald, 「Marketing Korean pop culture」, 2002. 8. 31.

[3] Jo Han, Hyejeong, 「Dissolution and reconstruction of the identifications of Eastern and Western culture」, 『Korean Culture and Human studies』, 35-1, 2002.p.13.

[4] Hyeongho Lee이이이이Eunsook Lee, 「Study about Korean Wave in China」, 『Literature and Image』, Autumn, 2002. p.44.

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From the survey conducted in China about Korean dramas, people said Korean dramas are popular because of "Good looking actors, very natural synopsis and lines. And the second reasons are beautiful scenery, natural acting and that the characters in stories are good in terms of moral meanings."[5]

In terms of Korean pop music, unlike the music from Chinese culture areas, which is calm and lyrical, Korean dance music is much livelier and it fascinates people in Taiwan and Hong Kong. If Korean pop music was like what it was in the 70's or 80's, it never could happen to attract youngsters in East Asia.

Korean Wave is strongly based on cultural superiority, which meets the demand and tastes of the audience in East Asia. Cultural superiority means that Korean pop culture has defeated American pop culture and Japanese pop culture, and it has grasped all Korean living rooms.

The condition of Chinese culture was very poor at the right time. Economy has developed very rapidly and the demand for new and abundant cultural contents was becoming higher and higher. Neither Chinese culture's quantity nor quality could fulfill the demand. Korean pop culture had the strength to meet their needs, and it comes to Korean Wave.

Without the economic development of China and cultural openness, or without the support and/or toleration from Chinese government, Korean pop culture couldn't accomplish that great success no matter how attractive it is, or how much Korean Government is supportive. And with all circumstances, the success wouldn't come out if there aren't qualified entertainment business director, who devotes its life for the new market.[6]

Korean Wave was born on the market where the capitalistic system rules the competitions. All aspects of culture were productized and those successful dramas and pop music has survived from the severe market. Because the products can be survived from the audience with critical taste, this can also be practiced to audience in other countries in East Asia, who have the similar sense of values and similar faces.

II. LIMITATION OF KOREAN WAV

On the other hand, elements of Korean Wave can be focused on shilling and stimulating aspects or can be very sensational, as they should be so that it could capture the audience's eyes, and it could survive from the severe competition in capitalistic system.

In Vietnam, it is said that "Many of the Korean dramas now broadcasted in Vietnam are very sensational. Those can have a demoralizing influence upon the minds of youths. And these will need to be scraped out."[7]

In this regards, some critical ideas believe that Korean Wave was mended from American culture, and others think that Korean Wave is only a passing vogue among youngsters in big cities. And these people don't agree with the superiority of Korean culture.[8]

We cannot be so sure how long Korean Wave will be popular among other East Asian countries.

"Cultural business is basically to approach to the people's sensitivity. We will never know how a man's feeling will be changed, and it changes every moment. To forecast a movement of something, there should be the logicality. But human feeling cannot be explained by some logical process. When someone's own parents or own government can do nothing about his feeling, we can never expect that Korean government can control it."[9]

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[5] Eunsook Lee, 「Study about Korean Wave in China」, 『Literature and Image』, Autumn, 2002. p.44.

[6] Jeongsoo Kim, 「Study of Korean Wave in viewpoint of Cultural Industry and policies」,p.15

[7] Hanwoo Lee, 「Korean Wave in Vietnam, formation and effects to the society economics」, 『Dong-A Research』 Edition 42,2002. p.105.

[8] Jeongsoo Kim, from the study stated above, p.7.

[9] Jeongsoo Kim, from the study stated above, p.19.

Pop culture is always very unstable, and a star's popularity can run dry by the next day. This can be applied to Korean Wave in East Asian countries. For instance, when H.O.T was disbanded in Korea, they cannot to any elsewhere as a group any longer.

In addition, other country's culture and pop culture contents can be competitive enough in short term. Korean Wave can be Chinese wave or Japanese Wave. And even Korean audience be attracted to other country's cultural contents. There remain a question how long Korean Wave can obtain a large part in the pop culture market.

III. KOREAN WAVE FROM THE VIEWPOINT OF HWA-YI(華夷觀)

IV. KOREAN WAVE AS A HWA(華)

Korean Wave was able to attract Chinese audience because there was similarity between two countries' lifestyle and sense of values. These were formed through the history on Chinese cultural ground. China didn't want to open its door for American culture because of their communism and authoritarianism, and because China have been in cold war against the western countries for so long. But by Korean Wave, Chinese culture was able to be opened easily. Especially, Korean thinking ways about a family sympathized the audience.

In other words, Chinese people love Korean dramas because there are similarities between cultures, which both are based on Confucian culture. And Chinese people like the actors because they look familiar to Chinese audience.

"In case of TV dramas, American ones are sensational, violent and often against moral ideas. However Korean dramas are relatively homelike and ethical. These virtues are what the Chinese people are looking for."[10]

This shows that other countries in Chinese culture area, such as, Taiwan, Hong Kong and Vietnam is being attracted to Korean dramas, because of the cultural similarity on lifestyle and sense values. And this is also because of the rational familiarity. Also in Vietnam, people express sympathy for there are very similar cultural specialties between two countries.

"The Vietnamese loves stories about the relation between me and my family, tutoring method for children, and about three-cornered relations. And especially with family dramas, Vietnamese people agrees that the drama should be focused on attaching importance to family traditions, respecting the aged and being a good son etc. For example, MBC produced 'Son and daughter' is a drama with 1970's Korean rural community, and it matches to Vietnam's current rural community at the time that the drama was being on the air. Moreover, many of the settings in the drama related to Confucian ideas, such as notion for preferring a son to a daughter, relations between mother-in-law and daughter-in-law, relations between sisters-in-law were very similar to those situations in Vietnam culture, and the audience including aged watchers were able to gain cultural sympathy.   Recently, 'Can't take my eyes off of you' of MBC was broadcasted in Vietnam and has gained broad popularity from all ages, with abundant situation settings about problems and settling down within the family members. And in the mean time, independent lifestyle, struggle to be free from Confucian restrictions showed the Vietnam people the way how Korean culture is transformed the Confucian properties to more modern ideas. And this will help Vietnam how to develop its culture while possessing both the tradition and modern ideas."[11]

'The value of Asia' is from the belief that all cultures from Japan and other East Asian countries are based on confusion culture. We are still under evaluation of that value, but generally it means the way of operating the country and its systems according to the familism, which differ itself from western ways to consider human rights and justice.

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[10] Jinmo Im, 「This is the moment for 'Korean Wave Economics' to start」, 『CultureArt』 p.36.

[11] Hanwoo Lee, from the study stated above, p.102.

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In other words, Asian masterful political system is now believed to have values as civilizations, not as a barbarism. This can be referred as a new paradigm from the Hwa-Yi(華夷觀). Until this moment, western liberal democracy was believed to be the only civilization, and Asian Confucian authoritarianism has been regarded as savageness. However now things are different in Asian countries who have developed high level of economical growth, and people no longer agrees to the idea that only respects western cultures.

Korea has its traditions within Confucian familism, and the dramas from Korea are touching all East Asian societies that have similar emotional structures. Korean pop culture had escaped from the Chinese culture area in 1950's, when the country was under Japan's rules. And Korean pop culture has strengthened itself with the influence of American pop culture. Korean pop culture was almost defenseless against Japanese and American pop culture, and it had to overcome all the hard conditions between them. However Korean pop culture finally extended itself to very attractive way, and it's getting favors from all other countries from East Asia.

In case of Taiwan and Hong Kong, which have already accepted American and Japanese culture, they were sick of those pop cultures. And then, Korean pop culture was able to make a fresh impact to them. The main reason for it is that dramas were not like to western ones, it was not about stories that are violent and against moral ideas, Korean dramas were ethical.

Korean culture is not based on the western value for freedom and equality, it is on the basis of ethics from the Confucian, and on the ground level, it has the value of the Asia and the traditions. This can be understood as a new change for the Chinese civilization's leader that has overcome the western sex-appealing and productized barbarism. Korean culture might have not considered this, but Chinese culture regarded it as Hwa and accepted it.

V. KOREAN WAVE TIDED OVER THE AMERICAN CULTURE AS YI

Korean pop culture has grown with the influence from Japanese and American cultures. Under Japan's rules, Korea first introduced its own films and pop musics. After Korean War, the Koreans accepted all parts of American culture with no defense. Out of dated Hwa-Yi's point of view and paradigm were applied to the American culture as always. According to Hwa-Yi's paradigm Korea was to respect the American culture as they worship the powerful. After the liberation, Korea has been set limits to Japanese pop culture, but there always have been indications that Korean TV and music are cloned from Japanese ones. In case of several animation films, we didn't even notice that are from Japan.

America is still the number one manufacturer of worldwide film, TV, video contents industry, as they do for the air line business. Korea accepted America's cultural imperialism without any struggle, but Korean have never stop to strengthen their own culture. Among the huge mechanism of Americas and Japanese market, Korea has survived and set its own competitive power.

However Korean pop culture has not been caring about other cultures in other Asian countries. In this respect, Korean pop culture has been ignoring the Chinese culture countries from an Yi's point of view. Especially in countries that have been in the communist bloc, Korean culture regarded them from the viewpoint of Yi.

The Koreans may not notice this but from the sight of a foreigner, Korean culture's Hwa-Yi looks like contempt for other Asian countries and cultures and respect the white race.

"Elite people from South Korea in 1950, when the country was half-colonized, had sense of inferiority to those white men, who are mostly reproachful and sometimes fearful. I suppose this was the time that Korea set the standard for their physical beauty, they set it on Hollywood's white actors. ...Adoration and envy of people about the society that is regarded to be advanced from their own country is no further from the premodern paradigm of Mohwa."[12]

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[12] Noja Park, 『Your Korea』, Hangyeorae.p.295.

Hwa-Yi's point of view in Korea, is the remaining Mohwa's paradigm. The white from the civilization and the colored from barbarism, racial discrimination is still within the Korean's consciousness. And Korean Wave was born from that very consciousness. Korean culture have accepted American culture with the concept of Hwa, not Yi.

During the decades from 1950 and 1960, American culture was absorbed to Korea without any criticism, and was preferred to others. Chinese culture was regarded as enemies, and they defeated it. Japanese culture was also regarded as enemies, and even a part of their culture couldn't get into this country. However, American culture has become an object of envy. Korean preferred Hollywood films rather than their own films, American pop songs rather than K-pop, American culture was to be the roll model of Korea's own pop culture. Korea escaped from Chinese culture countries and it made itself into Western culture area. In the mean time, Korea was very successfully developed its nation and was modernized. Of course there came along the problems that capitalism brings to the societies.

One of those problems was materialism. People become more and more consuming, and the relations between human society are getting productized as well.

The slogan from the late President Park, Jeonghee, "Let's have better lives" meant material and economical wealth, and Korean soldiers who were sent to the Vietnam War regarded the Vietnam allied forces and the Viet Cong as public enemies, and regarded America from Chinese "Zhonghwa" point of view.

Unlike Korea, China has considered Korean culture as an epigone of American culture, and the Korean Wave was based on American culture. Chinese people couldn't accept Korean Wave, but to them American culture was Yi and Korean culture was Hwa.

Russia and old time communist bloc has been reformed and opened, because they couldn't resist to the western culture any longer. And the times has come for china to decide how to defeat American culture from Yi's point of view and secure Chinese culture from Hwa's point of view, while the country is to become the heart of 21st century's civilization.

The traditional meaning of Yi was 'to learn the strengths from the enemies to control them(夷之長以制夷)'. And accepting the western culture they believed that they can be "based on China, but utilize the western studies as instruments(中體西用)'. For Chinese pop culture, which has not been fully developed so far,it will be so hard to control the acceptance of American culture. In results they came to the conclusion that they should accept Korean or Japanese pop cultures to control American culture indirectly, unless they don't prefer to accept those cultures.

Korean pop culture is based on the Asian Confucian ideas, but it also has a touch of American culture. As a matter of fact, Korean pop culture is a kind of American pop culture that was trained through capitalistic competitions, and in the mean time it has Asian atmosphere.

China with the Zhonghwa paradigm, unlike Korea or Japan, it don't have any sense of inferiority about English culture countries. They use their own Chineseterms for cutting edge technologies from western countries, unlike many other East Asian countries use the original English terms. For example, computer is called '電腦(Electrical Brain)' television is 'Electrical view(電視)' and internet is 'Tied net(綱網)'.

According to the utilitarianism, China allowed capitalistic competitions in the market, but it doesn't mean that China will be totally capitalistic. They unavoidably accept capitalism element into their society through a series of reformation and openings, but they never lower their guard against American culture, which is totally commercialized and extremely sensational. Capitalistic pop culture will catch the eyes of the public and youngsters with no doubt. From the point of communism's view, however, that is the direct way to go to uncontrollable commercialism or decadent trends. And now, the Korean Wave is the alternative choice for them to avoid the

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overwhelming power of American culture. For them, American and Japanese cultures are enemies and barbarism, and the Korean Wave can be harmonized unless it has touch of American and Japanese culture.

Korean Wave has grown from the capitalism and commercialism of America, and it has been cloned Japanese culture. However it no longer stayed within the barriers of American or Japanese pop culture. Since 1980 when the late president Park, Jeonghee had left, pro-democracy movement started to make changes to the peoples thoughts about American culture. And in 1988, Seoul Olympic Games was successfully organized in Korea, and cultural pride of the Korean got higher than ever, so that they could get over the sense of inferiority from the past. As a result, the Korean Wave was based on economical wealth, political democratization, and the people's movement to find the true color of Korean culture.

The Korean Wave which have overcome the sufferings from uncertain national identity and hardship of democratization, is no longer a clone of American culture, it is now qualified, own cultural product. And it is naturally believable that this series of contents products can be attractive to all East Asian people who are critical to American culture.

"Korean Wave is not just a passing vogue, it is a qualified and stable culture to be regarded by Korea and other countries. This is what we have accomplished through a long time and efforts. Korean Wave is totally intensive culture, of ultramodern technologies, cutting edge medias, fresh feelings, average lifestyle, reasonable pricing and accessible point of sale."[13]

During 2002 World Cup games, Korea's youngsters shout out that Korea is the pride of Asia. Korean Wave is not based on American culture, it is based on the self-confidence that makes them scream that Korea is pride of Asia.

Thus, Korean Wave is not to make itself to stay under the disgrace, clone of American, Western and Japanese culture, it is now being creative than ever as a whole. Chinese culture countries including China is accepting Korean Wave as an alternative way to avoid American culture. This can be done because Korean Wave has escaped from the shadows of American and western culture.

VI. CONCLUSION

Korean Wave is a term which stands for the spread of Korean pop culture in the countries from Chinese culture areas including China. Korean Wave was led by the economic growth of Korea.

Chinese cultural countries such as China, Taiwan, Hongkong, Singapore and Veitnam have been view of Chinese values traditionally, but when came to western culture then the traditional values gone out. Specially Korea case, the Korean Wave constructed after Japanese imperial period and Korea war. After Korea war, American popular culture quickly imported by Koreans. They welcome and accepted American popular culture.

But the Korean Wave contains the paradigm of Hwa-Yi (China-barbarism). Hwa- Yi (China-barbarism) means divided into two area that one is Hwa (China, or civilized side) another is Yi (barbarian side), Koreans accepted American pop culture as a 'Hwa' (new civilized area) and they looked down another Asian's as a Yi (barbarian side), Korean Wave constructed and supported by Western wave.

After 1980, through Korean democratic movement changed into Korean Wave escaped from Americanization. Korean pop culture constructed own's energetic power as a capitalistic contents. These Korean contents such as TV drama and dance music contains Asian's mine harmonious with Western's technology, they rise sympathy from East Asians.

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13) Youngho Seo, 「The meaning of Korean Wave and Korean boom, and our culture in the Asian era, 『CultureArt』, ｐ.13.

Korean Wave is developing accepted by American culture as a 'Hwa' (Civilized side), they was ignoring Asian culture as a 'Yi'(Barbarian side)

Nevertheless, Chinese and Chinese cultural site welcome Korean Wave as a 'Hwa' (Civilized side)and their people and government not welcome America wave as a Yi (Barbarian side).

Hallyu contains contradictory values between Western and Asian. This is not only 'Hwa' side, but also 'Yi' side

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A STUDY ON THE VIEWPOINT OF TIME IN ORIGINAL CONFUCIANISM

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Confucianism is a field of study that integrates Confucius' teachings about the saints of the past. Confucius' teachings are about teaching the ideal man how to live a life, about whom scholastic group of Confucianism already thought of as an ideal man. What Confucius tried to teach was not his own thoughts but the thoughts of what saints of the past found and attained. When his disciples suggested calling him a saint, Confucius said "I cannot be called a saint, but I do not dislike to learn consciousness that the saints of the past told) and am not idle to teach (how the future ideal men should live)." He also said that he was "a transmitter and not a maker." When Confucius mentioned learning and teaching, the one meant learning of the ancients, and the other meant teaching the contents of the learning to the next generation. With respect to Confucius' teachings, the following things should be noted.

First, as Confucius mentioned, he was 'a transmitter and not a maker,' so his teachings were in fact the teachings of the saints of the past.

Second, the contents of this teaching have a long historical authenticity.

Third, Confucius thought that it was his duty to pass down the teachings to next generation.

Fourth, the contents of the teachings should be taught and transmitted for the sake of the next generation.

Fifth, the teachings that were transmitted by Confucius were the same as "the teachings" which were mentioned several times in *the Analects*

Sixth, Confucius' teachings should be consistent principles that are integrated and systematized by Confucius himself.

If so, what are Confucius' teachings? What did Confucius integrate about the ancients? What are the contents of his learning? What is the fundamental principle of Confucius' teachings that is Confucianism? These questions had been studied and written by Confucian philosophers and other various scholars after the Han Dynasty, but their philosophical explanation about the ontological meaning of "time and space" was nothing but a fragmentary or phenomenal and scientific one. None of them clearly interpreted the "temporality," that is the existence principle of 'time,' and therefore, the contents of Confucianism appears to have been regarded as ethics which explains 'Ren' (the virtue of 'Yi') and 'Yi' (the virtue of uprightness) literally.

In other words, for the virtues of 'Ren' and 'Yi', which are original principles of Confucianism integrated by Confucius, the scholars after the Han Dynasty failed to understand them ontologically. They accepted them as a moral code, so that they could not correctly interpret the human existence or the historicity. This lack of knowledge about Confucius' teachings causes problems in understanding Confucius' 'Ren' and 'Yi' and the Spirit of History-Writing, in which 'time' is considered very important. This article tries to think of the viewpoint of time in Confucianism as a key to explaining the Principle of Changes ('Tao') as the explanation of existence and the principle of human beings through 'Ren' and 'Yi', which are the core of Confucianism.

I.

Confucius th.ought that Chinese history started from the time of King Yao and King Shun of the Tang-Yu era. Tang and Yu were the country names in which the most highly respected sage kings of China, King Yao and King Shun ruled. Yao and Shun have been considered as the greatest kings in history. This is partly because the Tang-Yu

era was the period in which the ideal democratic system to select a successor was adopted. When King Yao gave Shun the authority to govern the country, that is, when Yao passed down the tradition of truth, he said, "Shun, 'Lishu' (the number of calendar) of the Heaven now rests in your person. Sincerely hold fast the due Mean." In addition, as one of the most important tasks for right ruling, Yao commanded "to calculate and delineate the movement and the appearances of the Sun, the Moon and the stars, so that you can teach your people the importance of time; and respectfully the seasons to people." The concept of 'Lishu' in the first quotation of 'Lishu of Heaven' is closely related the latter one. The former means that the principle of time-movement of Heaven is inherent in human beings as our mind. 'The concept of icon' means the combination of 'the principle of Lishu' and 'the principle of trigram.' ['Lishu' + trigram = the principle of constant number] Through these two principles, one can make the essence of time clear and finds out the importance of time, so that he can properly use the 'life of a human being' (which is, a period in which a human being is born, or put together with the world, and then leaves the world, or is parted from the world.)

As one can see here, human nature, which is the main subject of Confucianism, has the principle of 'Lishu'. "What Heaven has mandated is called Nature," the first line of the *Doctrine of Mean* also tells us that human beings have the principle of time movement in their body." It is the same meaning as 'Lishu' of "Heaven now rests in your person." The world *Ming* (命), which is translated into 'to mandate' in the English sentence above means not only 'the command by Heaven,' but also 'life,' or 'the period of life,' which means the period of trigram (divided as a unit) and unification (unified to the Nature). (*Ming* has two different meanings: command and life)

This means that human nature is given the principle of time movement of Heaven, which is based on time consciousness. Human beings are the only beings, who can realize the time being and the principle of time movement, and the importance of time by the time consciousness which is innate in nature. Therefore, the next sentence in the *Doctrine of Mean* states, "Accordance with this nature is called Tao. Cultivating the Tao is called education." The contents of the fundamental teachings of Confucianism are intended to let people have their given life by realizing the time characteristics, which is the right meaning of life, through the principle of icon. This also was passed down as the core subject of politics of 'Wangdao', the precedent kings' political philosophy.

What Confucius integrated in his teachings was the principle of 'Lishu' of Heaven, which is the source of human nature, and to teach people to live a life using time independently. It had the traditional political truth of the saints of the past, that is, the love for life. The contents of Confucius' teachings can be narrowed down into 'the principle of time movement' as 'the principle of the number of Heaven,' that is, 'the principle of human beings.' Judging from this, the reason why Confucius did not hate to learn and was not lazy to teach is because of this principle of 'Lishu'. The books that transmit this principle with words are *Classic of Poetry* and *Classic of History*, in which Confucius added his words and rearranged and *The Book of Change*. Of these two, the book which talks about the principle of time and Heaven movement by using 'Lishu' and the trigram is *The Book of Change*.

Therefore, without studying *The Book of Change*, one cannot find out Confucius' teachings. Additionally, by studying *The Ten Wings* which is Confucius' commentary of The *Book of Change*, one can understand the characteristics of Confucius' teachings as well as the logical structure. Moreover, one can find the viewpoint of time in the crucial points of ontology.

II.

As seen above, Confucius is a saint who succeeded to the viewpoint of time by learning of saints of the past and teaching the future ideal men. What Confucius realized about both acts is that Confucius' 'mind and spirit' tracked down the past direction and at the same time faced the future direction. Learning the past means that a learner's consciousness and mind faces the past and teaching to open the future means that the learner's consciousness and mind face the future. What Confucius mentions means that his consciousness meets in the end of the past consciousness and in the beginning of the future consciousness. The characteristics of Confucianism are based on

the viewpoint of time that is the end and at the same time the beginning. This idea is described as 'Zhongshi' in Confucian Scriptures including *the Book of Changes* that clarifies the fundamental truth with the fundamental 'Lishu' and trigram. Through these concepts, the viewpoint of time in original Confucianism can be understood.

The viewpoint of time in original Confucianism is derived from the idea that any physical objects and beings cannot exist outside the category of time. It means every single being is bound up with the restriction of time. That is, the ontology of *The Book of Changes* takes a category of time as the absolute one. *The Book of Changes* defines every physical phenomenon as change or alteration. Change which is a concept of *The Book of Change* generally embraces three concepts; every being changes. The fact that every being changes does not change. The principle of change is not complicated but simple. Time in the physical world is time that advances from the past to the future. *The Book of Change* explains that time is developed toward the generative direction. However, *The Book of Change* also presents time as a transcendental truth, that is, the 'principle' of Heaven that makes the change of things in the physical world possible and completes the change. *The Book of Change* defines this principle of change as a virtue of Heaven. The change that is explained in *the Book of Change* is defined as a concept that time moves freely in directions such as upward, downward, forward and backward beyond the progressive direction of the physical world. 'Change' in *The Book of Change* possesses two concepts; one means change of a physical object and the other means change as a principle that changes.

As a being with finitude, the change of a physical object that is generated in physical quantitative time is dominated by scientific rules but this change includes movement to go forward the future, which is generative direction. With temporality as absolute time transcending the physical phenomena, consciousness as time of 'Zhongshi' (the beginning and the end) is going back to the past as well. By conceptualizing this consciousness, temporality of generative direction and temporality of 'Zhongshi' direction are defined. In other words, to define the physical world of generation as temporality, means future direction, and to define transcendental consciousness or thought of metaphysics of 'Zhongshi' as temporality, means the past direction.

This 'change principle as a meaning' is defined as a temporality that comes and goes both ways. However, generative direction faces the future as one of physical phenomena and also is a principle of Tao of Heaven, as a change principle with revealed ideological principle, the will of generation, the expression of 'thought of a being' as well as the scientific rule shown in spatial reality.

Direction that defines the characteristics of time does not mean spatial direction but the direction of consciousness beyond the physical world. Therefore, generative change of a being seen in our vision is not simple physical change but the world expressed with 'operation of meaning,' whereas, a world with the consciousness of Heaven where the operation of transcendental pure thought exists is the world with principle of personality that can be defined as 'Tao of Heaven' by movement principle of the will. The major scripture of original Confucianism, *The Book of Change* defines the temporality, the principle of change, as the future direction (generation) and the past direction (The principle of 'Zhongshi').

However, the world of thought (consciousness, will, ideas) is the world without forms and it cannot explain the principle of a being with letters and deliver its thought to the future generation. Thus, it must choose the symbolic way of expression.

The Book of Change uses two ways to express this. One is a way to express time symbolically with the basic numbers ('Lishu') and, the other is a way to express time with trigram. To recognize the principle of a being in *The Book of Change*, Saints established the principle of trigram with principle of time movement, the thought of temporality. The characteristics of an existent object are represented with symbols of yin and yang (--),( ) and by combining both interactive actions, the principle of 'Sixiang' (四象記號) is expressed. The constitution principle of a single trigram expressing harmony of three factors is to represent the symbol of yin and yang with 'Tao of Heaven,' the world of pure meaning, 'Tao of Earth' where according to the time principle, generation movement of the

physical world is developed in the space as a 'process,' and Tao of the humans, which according to principle of time movement of heavenly Tao, states that the center of both 'Tao of Heaven' and 'Tao of Earth' is developed in space. 8 trigram of 'Bokhee' is the symbol of trigram combined with these. With three orders of Heaven, Earth, and Men, to symbolize the generation principle of operation of 'Yin-Yang', 'hardness-softness', and 'humanity-justice' is 8×8=64 trigram. Order of 64 hexagram symbolizes temporality of harmony of the generation of 'Zhongshi' as a principle.

The principle of trigram, and the horizontal lines that symbolize the process principle of generation of 'Zhongshi' in this space, embrace the logic that describes time movement as numbers. This is the principle of Lishu mentioned above. The basic principle of Lishu is 'Picture of He' and 'Book of Luo'. Since detail logics on 'Picture of He' needs too much space to explain, in this paper, I will present the outline of these briefly. 'Book of Luo' is a chart to symbolize generative temporality with separation growth, where time process of generation from 1 to 9 is arranged as this. 'Yang', odd numbers are indicated with a white small circle (○), 'Yin', even numbers are indicated with a black dot (●). And this chart shows in the center, 5 dots, in the four directions, north 1, south 9, east 3, west 7 dots, in the four corners of directions, north-east 8, east-south 4, south-west 2, west-north 6 dots. 'Picture of He' is a chart that symbolizes the completeness from 1 to 10. Like in 'Book of Luo', black and white dots are used to show yin and yang but the arrangement of the space is different from 'Book of Luo'. In the center, 5 and 10 are arranged, and in the four directions, combined east 3·8, south 2·7, west 4·9, north 1·6 dot are arranged, which means temporality of completeness of 'Zhongshi'. Within the circular time unit of generation and 'Zhongshi', in numerical numbers from 1 to 10, 1 symbolizes 'Tao of Earth', 5, symbolizes Tao of the humans, 10 symbolizes 'Tao of Heaven', which shows symbolism of three extremes of 'Tao of Earth'. Therefore, in the chart, 10 and 5 symbolize a subject who operates time and space and 1 symbolizes the subject of creation of time, which makes the operation logical. The movement of Heaven that has 10 as substance goes down toward 9's direction ('Principle to use number 9). Generative operation of the physical world based on 'Tao of Heaven', which has 5 as substance goes upward to 6's direction. Both are combined with their mind.

Therefore, 'Picture of He' and 'Book of Luo' that symbolize the generation of a main axle and the operation of 'Zhongshi' as a mathematical principle is the principle of 'Lishu'. Order of 64 hexagram structure that is principle of 'Lishu', the principle of a main axle and operation of generative program of time symbolize the principle of trigram.

In *The Book of Change,* solid horizontal lines (   ) have the number 9 and, broken horizontal lines (   ) have the number 6 and generation and 'Zhongshi' of the operation and a main axle are presented as a principle (Temporality=the principle of operation=the principle of existence). The relationship between generation and 'Zhongshi' is compared with this: The process in which a seed grows, it blossoms and it bears fruits is like the principle of 'Book of Luo' and the process in which a fruit becomes a seed embracing the past process of growth and the future program to grow is like 'Picture of He'. Therefore, 'Zhongshi' which is the relationship between a main axle and the operation of generation of 'Picture of He'/'Book of Luo' is the relationship between the inside and outside, yin and yang, and the top and the bottom and both cannot be separated in reality becoming one with ontological logic.

In conclusion, the main theme the scripture of original Confucianism, *The Book of Change,* asserts is 'the problem of time, the basic category of a being'. This book defines a person who realizes the thought of time that is temporality and teaches the next generation as a 'saint' and a person who believes saints' teachings and practices them as 'ideal man'. *The Book of Change* is a scripture that asserts the principle of 'Lishu' and the logic of 'Lishu' as logic to make symbols at the same time. *The Book of Change* integrates the trigram principle of 'Lishu', which is an original thought of 'Lishu' and 'icon' mentioned in *Classic of History* and "Book 20th" in *Analects.*

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III.

The viewpoint of time in original Confucianism analyzes the ontological interpretation of time with temporality of generation, which means change of the physical world and temporality of 'Zhongshi' which means the direction from a fruit to a seed. Although the progress of physical time flows from the past to the future, the principle of time operation is based on pure consciousness beyond the physical world.

Time consciousness is recognized by humans as comparative completeness. And since humans think that they can know the will of Heaven, the subject that operates time, they consider Heaven as a being with a humanistic nature. This nature of Heaven is ontologically defined as Tao of Heaven, which is existence of time operation. Human nature is a thing that receives temporality, which is a principle of operation of Tao with moral nature. The ones who realize the nature of Heaven are saints. Confucius integrated learning of these saints who succeeded from generation to generation.

The principle of 'Picture of He'/'Book of Luo' and the principle of 'Lishu' is the logic that symbolizes the principle of time operation with a number of units of time progress. Trigram is a logic that expresses the principle of time operation with a spatial chart. Therefore, to understand the principle through trigram and icon is to realize the original way of the humans with the Tao of Heaven.

As mentioned above, the common principle of 'Picture of He' and 'Book of Luo' and trigram presents the practical way in which humans participate in the principle of Heaven and Earth running through three extremes of Heaven, Earth, and humans. Here, the human principle of life can be established. More specifically, the logic of 'Picture of He' and 'Book of Luo' and trigram and icon have the heaven and the earth as substance and consists of the relationship between a main axle and the operation that takes the operation of 'Sixiang' as the operation. Because the principle of 'Picture of He' and 'Book of Luo' has a logical structure that regards 10th as a main axle operating 'Sixiang' of 9th, 8th, 7th, 6th and the principle of 'Book of Luo' has a logical structure that regards 5 as a main axle passing 1st, 2nd, 3rd, 4th operating 6th meeting Tao of Heaven, these principles are actually the structure of 'Sixiang'. Also, since in the logic of trigram, there is a logical structure in which the 3rd line of the single trigram is worked as the 6th line of the middle trigram, actually the 2nd line of the center of the bottom trigram and the 5th line of the top trigram becomes the criterion and the 1st, 3rd, 4th, and 6th lines become the logical structure of operation of Sixiang. Therefore, the part that explains the principle of the existence as Tao of heaven, the earth, and the humans, through words of lines, asserts the humanistic concepts of Heaven and Earth, as writing the trigram of Heaven and Earth. That is the operation of Sixiang that explains Heaven and Earth and this is the principle of a being. If this is compared with the physical world, spring, summer, fall, and winter are arranged in four seasons and there are four steps such as outgrowth of a seed, growth, blooming, and fruit in the physical world. The Tao of Heaven, which is a logical structure of abstraction called 'Yuan'.'Heng'.'Li'.'Zhen' exists in the nature of humans as time consciousness. It is called 'Ren', 'Li', 'Yi', and 'Zhi' by Confucius in *The Book of Change*.

Considering human nature with the structure of four virtues, 'Yuan' is Ren, 'Heng' is 'Li', 'Li' is 'Yi', and 'Zhen' is 'Zhi'. The sprouting of a seed in the spring is humanity ('Ren'), the growing of leaves in the summer is 'Li', fruit bearing in the fall is 'Yi', and fruit in the winter is 'Zhi'.'Heng'.'Li'.'Li'.'Yi' is the symbolic expression of the generative principle and 'Zhenyuan'.'Zhiren' is the symbolic expression of the principle of 'Zhongshi'. Li is originated from the human's merciful mind ('Ren'); 'Yi' is based on wisdom, the basis of right judgment, which is also the right direction of practice. Humanity ('Ren') and 'Zhi' are the shapeless mind. The first is the starting point of speaking and behavior and the latter is the consequent condition judging that the result of speaking and behavior is right or wrong ('Yi'). The gentle way of speaking and behavior is the virtue of 'Li' and 'Yi'. Thus, human nature based on the future direction is 'Ren' and the one based on the past direction is Li as a goal of life. When his disciples suggested calling him a saint, Confucius said "I cannot be called a saint, but I do not dislike to learn and am not idle to teach." However, despite his statement, his disciples called him a saint because the first thing that he mentions is the virtue

of 'Zhi' and the latter is the virtue of 'Ren'. This means that Confucius is a saint who completed the principle of 'Zhongshi', Tao of Heaven. 'Ren', as a seed of love, is an origin of moral consciousness such as parents' love for their children, and children's piety to their parents. 'Yi', based on 'Zhi' and judgment in injustice, is an origin of historic consciousness. The first, moral consciousness, and the latter, the historic consciousness, both originate from the temporality that Heaven mandates the humans.

After all, time consciousness given to humans originated from the principle of the operation of Tao is in human nature and become fundamental principle of moral consciousness and historic consciousness. 'Ren' and 'Yi' among human nature are an important part of the mentality of Confucianism. Comparing this with seasons, 'Ren' is love in the spring and Yi is judgment in the fall, which is the original spirit of Confucius who wrote 'Chun qiu.' The historic consciousness of Confucius and the mandates of Heaven are based on 'Ren', 'Yi', and the spirit of 'Chun qiu' and the sprite of 'Ren' and 'Yi.' Also, the foundation of Confucianism is the operation principle of the time of Tao.

Since the original theme of Confucianism is recognition of human nature and moral practice as an ideal man and it is also realization of politics of 'Wangdao' based on the spirit of 'Chun qiu', to know the right temporality is to understand Confucianism ontologically.

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ENGLISH LEARNING AND CULTURAL IDENTITY IN JAPAN

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The spoken language of Japan being inadequate to the growing necessities of the people of that Empire, and too poor to be made, by a phonetic alphabet, sufficiently useful as a written language, the idea prevails among us that, if we would keep pace with the age, we must adopt a copious and expanding European language. The necessity for this arises mainly out of the fact that Japan is a commercial nation; and also that, if we do not adopt a language like that of the English, which is quite predominant in Asia, as well as elsewhere in the commercial world, the progress of Japanese civilization is inevitably impossible. [1]

This is an often quoted passage in a letter from a young Arinori Mori, the Meiji-era politician and the first Minister of Education, asking Prof. Whitley, an American scholar at Yale, about the possibility of changing the national language into English. For a small country in the Far East, which had just opened its doors to the western powers, it was paramount to get access to all the knowledge and technologies available to the west. As history witnessed, his concerns about his native tongue turned out to be groundless. After more than a hundred years, a proposal of his line is dying hard. It is true his is an exceptional case, but an argument for prioritizing English in education and business has been repeated in Japan till today, which itself shows how special this language has been to the Japanese. English is, however, not an issue among just Japan and western powers any longer, but in fact has become a concern for Japan and all other countries. It is no longer a bilateral communication between a non-English speaking country and English speaking country, but a multilateral one where people speak Englishes rather than English. Mori's proposal did not gain enough support to be implemented and as Japan secured a financial and military basis later in the Meiji era, Japan changed the teaching languages from English to Japanese step by step at the Imperial University of Tokyo. The very scholar who Mori wrote to did not favorably respond to his proposal, instead suggesting that Japan raise and perfect the vernacular language "so as to be the worthy instrument of an advanced civilization." (Mori: III 421)

As for his other suggestion to make English more simplified in terms of irregularities of verbs and nouns for a better acquisition by the Japanese, Prof. Whitney did not buy it, either, for "[t]he new English ... would seem laughable and absurd to the speakers of the old, and those who used it would be visited with the contempt of the latter. Nor do I think there would be any appreciable gain to set off against this loss." (Mori: III 416) With the benefit of hindsight, it is easy to criticize this kind of discourse based on linguistic insularism, but this was an age when English language was primarily the properties of British and American people. As this conference attests, the adoption of "simplified English" as was termed by Mori, has proven to produce far more gain than loss in non English-speaking countries.

In this paper, I would like to provide an overview of the current situation of English with a backdrop of globalization and global communication, then, will go on to show the general attitudes of Japanese college students to that. Finally I will consider some consequences of a bold proposal to give

English the status of the second official language before concluding the presentation by emphasizing the need to think of language education in ethical terms.

I. A GLOBAL MEANS OF COMMUNICATION?

It seems to be an irrefutable fact that English has now become a global (or world) language. As is seen here in this article, the author employs English as a medium language in this international convention as every other author else does. His social contacts with the scholars and academicians after the presentations would be necessarily in English. He also may be wandering on the streets after the convention, interacting with the local people, hopefully in a quickly-learned Turkish, but actually, mainly in that all-purpose vehicle of ideas of English. Why? Or some of you may ask somewhat rhetorically following your subject position, "Why not?" This is the question David Crystal has grappled with in his English as a Global Language, the subtitle of which may be succinctly added "Intelligibility or Identity?". Actually all of his efforts are directed to the way the balance is struck between the fundamental values of multilingualism and a common language. In his ideal world, one can be bilingual without being detrimental to his local, cultural identity, while they can stick to their own regional cultures, making the best use of the international medium of language, that is English, to go up the social ladders. (Crystal: 8) For the intelligibility side, he stresses the sheer volume English has been occupying in the political and cultural fields worldwide, and for the identity side, he takes up the dangerous aspects this globalization of the language may result in. The latter includes the seemingly automatic elevation of the native speakers of English to the expense of the non-native speakers, and "linguistic complacency", which is a propensity to smugly stick only to English. It is widely known that English speakers in U.S. or U.K. are often less motivated to learn foreign languages. With a good reason, that is. After thus stressing the importance of examining both sides of the coin, Crystal declares, "English is now so widely established that it can no longer be thought as "owned" by any single nation." (21) A likely scenario to come eventually, he says, would be the creation of a "new form of English" called "World Standard Spoken English (WSSE)". (137) An ideal picture features the representatives from Calcutta, Lagos and Los Angeles, who, while using their respective versions of English among themselves, will switch to using WSSE at the conference table. (139) WSSE is not an isolated concept in the propagation of the international usage of English and we have a couple of antecedents and rivals of it.

I) Basic English

Basic English was introduced around 1930 by C. K. Ogden for the purpose of "provid[ing] an international secondary language for general and technical communication." With a limited vocabulary of 850 and a simplified grammatical rules, Basic English was widely accepted in so-called "expanding circle" countries,   where English was prevalently taught at school, especially when many countries were being reconstructed from the ruins of the Second World War.   That was well before the discourse of the international language was colored by the post-colonial attitudes. It was when criticism against the linguistic imperialism was hardly voiced and the international language movement was not properly linked with the over-all advancement of American civilization. It doesn't follow that Basic English had no potential seeds of linguistic imperialism when we are reminded that Winston Churchill was very keen in promoting for it to be an "international auxiliary language". (Phillipson 1992: 169) Also Basic English was seamlessly integrated into the teaching of English for the Commonwealth member countries.

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a) Englic

The idea of "Englic" (from "English-like language") was introduced to cater for the specific needs of the Japanese people by the Japanese linguist Takao Suzuki more than thirty years ago.   It is different from Basic English in that this is to do less with pedagogic techniques and principles than with the learner attitudes. Being strongly against the monolingual tendency the world is going to slip into, Suzuki lodges a protest to the unquestioning acceptance of English in the Japanese society, which just a glance at the flooding commercial messages in the media can show. You cannot watch a TV program or take the train without encountering English conversation school promotional activities in one form or another. Englic is one of the nativized Englishes, a near equivalent to Australian, Indian, West African, Caribbean, Singaporean Englishes and others with a single difference that it is not enough mature to be labeled as a variety of English yet. Englishes mentioned here are in most cases spoken with the full or nearly full capacity as the official language with the colonial legacy in history. Not so with Japan. Much of criticism leveled against linguistic imperialism is not wholly applicable to the Japanese situation, an ironic consequence following which will be dealt with later.

Through his academic career, Suzuki was an adamant advocate for the cause of multilingualism and an invincible opponent to the trend towards a monolingual society. With his patent directness nearing a kind of vulgarism, he insists in playing a fare game. It is better to have a common language than otherwise, he concedes. And the best candidate for that looks like to be English, but we (native speakers and non-native speakers alike) have to distance ourselves equally from it. To keep the present English as it is, is to guarantee a special position of the native speakers of English and that is not fair. Idioms are what makes a language what it is by the very reason that they are the very expressions deep rooted in the local linguistic circumstances. So, he smilingly says, we have to make a rule not to use idioms in Englic. Every irregularity being abolished, it is okay to say "I goed to school with my childs" in Englic. (Suzuki: 104) A big word is preferable to a simpler verbal phrase, for it often happens that we are more familiar to the former through the school lessons which, at least in Japan, have tended to put emphasis on reading, grammar and vocabulary rather than verbal communication. Thus a baseball game is "postponed", rather than "put off". Englic is in this way a language both native and non-native speakers needs to make efforts to learn (and unlearn) to master it.

His argument, though, is more theoretical and attitudinal than practical and pedagogical. Actual Englic examples are only fragmentally presented (no Bible passages, for example, rewritten in Englic) and there is virtually no mention to the grammar and pronunciation system, which is indispensable if Englic is to be taught in education. Furthermore, it is not very clear whether Englic is just a localized English found in Japan or something which can be universally adopted by the rest of the countries. Still his argument was and remains influential in its uniqueness.

Globish!

It happens all the time: during an airport delay the man to the left, a Korean perhaps, starts talking to the man opposite, who might be Colombian, and soon they are chatting away in what seems to be English. But the native English speaker sitting between them cannot understand a word.

This is because they are talking in a common language called "Globish."   Globish is a portmanteau word of globe and English proposed by a Frenchman J. P. Nerrière. It is a midway language between Basic English and Englic in terms of formality. Not so organized as the former nor so formless as the latter. It is also a midway product between a natural language like English and an

artificial one like Esperanto. In an interview with a Croatian linguist, Nerrière describes his Globish, First of all, it is not a language. A language is the vehicle of a culture. It carries a heritage coming from history. Actually it also shapes the way we think and act, it is the DNA of a culture. Globish has no such ambition, it is only a tool to communicate internationally. It is simple, hence needs only a limited investment to master it at the proper level. It is enough for whatever need you may have. It might not be always elegant, but it serves its purpose. On top of that, as opposed to Esperanto, it is not artificial. It derives from the observation that some kind of English is spoken everywhere. Instead of fighting this reality, and dreaming of something better, it aims at taking advantage of it. It capitalizes on it. English is there, in France, in Croatia; what is the best thing we can do with it?

It is consisted of 1,500 words, a double of the vocabulary of Basic English. It is noteworthy that in common with the underlying principle of Englic, Globish is not meant to be a simplified version of English, but he can dare to point out that even Americans and British should learn it to communicate with the speaker of Globish so that no single party would gain in expense of the others. Here again, though, there is no guarantee the Globish eventually turns to be a French version of Englishes instead of assuming the position of the global communication tool as it claims to be.

II) English Learning and the Issue of Identity

As someone who has been teaching English for about twenty years in higher education in Japan, I would like to shed a light on an ideological issue pertaining to one's identity. It would be a naive educationist who can dissociate English from its political, economical and ideological attributes. There are many theories on why English took the present status, but more or less they are along the line with "in the right place at the right time" hypothesis: that is, Britain was in the center of the Industrial Revolution in the eighteenth and nineteenth centuries, and America was the leading actor in the electronic revolution in the twentieth century. (Crystal: 110) At some stage of history, English was, and still is, equated with modernism, freedom and prosperity especially in the developing countries in Asia, West Indies and Africa. With the rise of post-colonialism from 1960's onward, a belief in the neutrality of English has been shattered and many began to rethink the meaning of teaching English. Although this paper has no space to spare these developments centering on the issue of linguistic imperialism, it would be beneficial to survey the ELT related arguments.

Critical to the dichotomy of Center-Periphery relationship embedded in the Makerere report, Phillipson lists the five fallacies which pertains to English Language Teaching (ELT) (185) , which are 1) the monolingual fallacy, 2) the native speaker fallacy, 3) the early start fallacy, 4) the maximum exposure fallacy, 5) the subtractive fallacy. His argument is mostly applicable to those former colonized countries, but it is noteworthy that these listed fallacies are being promoted in Japan, too, in a little downscaled degree. (e.g. an introduction of English into the primary education and the employment of ALT's at the secondary education)

I have conducted a little survey about English learning and identity of the university students to see how the present day generation is coping with the current of global communication and what role English seems to play in their mind. The response is given by the percentage on a Richter scale from 1 (strongly disagree) to 5(strongly agree).

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Question	1(%)	2(%)	3(%)	4(%)	5(%)	mean
1 English is a global language at present.	3	5	8	29	55	4.3
2 English is a must skill in my future career.	4	9	8	37	40	4.0
3 To speak English is cool.	7	6	10	27	50	4.1
4 English is a must skill in getting a job.	2	5	23	48	21	3.8
5 English is worthy of investment outside formal college education.	7	5	29	42	16	3.5
6 Japanese are not very good at learning English	5	7	36	25	27	3.6
7 English will be needed more and more.	3	3	16	40	37	4.0
8 English education should be started at elementary school	12	14	20	20	32	3.4
9 English should be an elective subject at college.	17	30	39	7	5	2.5
10 The present English status was brought about mainly due to the colonial rules in the past.	5	6	33	36	20	3.6
11 When I switch the language, I feel my identity is also switched.	11	16	48	16	7	2.9
12 Japan should continue to facilitate English education.	5	6	31	30	28	3.7
13 No problem in using Japanese accented English	23	28	18	16	10	2.5

The trend here can be summarized as follows:

1. About 80% of them more or less agree with the view to see English as the global language and thus feel the necessity of it, especially eyeing a job market situation.

2. More than half of them are feeling more or less the level of English of the Japanese are not high enough.

3. Majority in number are those who feel the pressure of using the proper (translated British or American).

4. Those who think speaking English does not affect their identity much are (interestingly) not so many.

Here is a portrait of an ordinary Japanese college student in their first or second year, based on the data above. They take for granted the status of English in the linguistic ladder, and deem it crucial to have competence in English in order to survive in the paths of their career. English, though, is not a big psychological hurdle for them as it is seen in some former colonized countries where "they find

themselves torn between the claims of Western values and their indigenous cultures, between English and the vernacular." (Canagarajah: 1) English for them is not the language of the former colonial ruling country, nor a glue language which unifies the people with various tribal dialects. Although some alarming reports are made public by those scholars of the anti-linguistic imperialism camp, English has been, first of all, the language of the entrance examination for most Japanese, and not something to shake up their identity.

English as the Second Official Language!?

One of the most extensive debates over English education in Japan during the last decade has been over a proposal to make English the country's second official language. In January 2000 the Prime Minister's Commission on Japan's Goals for the 21st Century submitted the final report which includes the following proposal:

English has become the international lingua franca, a process accelerated by the Internet and globalization. So long as English is effectively the language of international discourse, there is no alternative to familiarizing ourselves with it within Japan. Even if we stop short of making it an official second language, we should give it the status of a second working language and use it routinely alongside Japanese. Publications and announcements of the National Diet and government organs should be published in English as well as Japanese as a matter of course. Transmitting them to the world via the Internet will be done in English.

Japanese is not still given a formal status of the official language in the constitution or somewhere else. It was customarily acknowledged to be such like other countries. There was no external pressure or internal demands from the below. The proposal was very loosely termed in the following lines. But the responses were immediate and sensational. These few lines out of thousands sparked a heated discussion immediately, and it was exactly what one of the architects of this proposal, Yoichi Funahashi (a journalist with Asahi Newspaper), aimed at, as he called it a "shock therapy". In a subsequent book titled "A Daring Proposal of the English as the Second Official Language (Aete Eigo Koyogoron)", he sums up the controversial points on this issue as follows (196-210):

[Counterargument 1] (these counterarguments are recreated from various materials with no specific references to the original authors)

What counts is not the language but the contents it conveys.

[Defense 1 by Funahashi]

What counts IS both the conveyer and the conveyed. Plus it can be argued human thinking and emotions are not wholly independent of the words we use. Too much emphasis on the "contents first" argument may lead us to where no encouragement of a foreign language is possible.

[Counterargument 2]

Why do we have to give English a privileged status?

[Defense 2]

English is no longer regarded as the first foreign language in Japan, but an international, world language. It does not have a privilege in the sense it is a hegemony language, but its specialty is in its common usage around the world.

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[Counterargument 3]

Why do common people have to be involved with it? It is more to do with the qualificaionts of the elite leaders such as parliament members, bureaucrats, diplomats and top company executives than the general public.

[Defense 3]

Lack of accountability, that is to blame for these economical and political disorders in the last decade. By providing them with English competence, which allows to more smoothly communicate with the world, the general public will become more powerful individuals.

[Counterargument 4]

How about "English divide"? Only those who are competent in English can be qualified for the top positions of the society.

[Defense 4]

We have to make utmost efforts for this not to happen. By giving it an official status to English, it would be easier to provide for financial and institutional support, which is virtually very scarce. Our proposal is all the more meaningful in setting a long-term goal, by making efforts to reach which we can avoid a more threatening English divide in an international society.

[Counterargument 5]

It will give a destructive effect on the quality of Japanese language.

[Defense 5]

It's time we parted from this kind "zero-sum" game. The deterioration of Japanese language, as is often deplored on the readers' forum on the newspaper, has to be dealt with separately from the issue of English. To have a second measure in us would definitely enlarge our perspectives and it is not a bad idea to have "an intellectual body guard" with us.

[Counterargument 6]

It's Americanization in ideas and thought. We have to defend our culture and identity.

[Defense 6]

Antipathy to, and threat from English goes down to creating the sense of threatened identity of the Japanese. We would like to seek for enlightened self-interest of Japan and open identities of the individuals to deal with it. It is self-interest, but it is not closed. It is to guard the Japanese identity, but it is an open identity, which can be channeled to multiculturalism and multiracialism. We should be very careful using the idea of identity, for, to quote Mario Vargas Llosa, "cultural identity can be a very dangerous concept if not properly used. It is, in one sense, a dubious construct from the societal view, and in another sense, a possible threat to freedom, the most precious value of the human beings". The points raised here are more qualitative than quantitative, more attitudinal than theoretical, and more discursive than practical.

Action Plan to Cultivate "Japanese with English Abilities"

The steps needed to implement the proposal in a lesser degree (it didn't mention the second official language at all) were provided by the Ministry of Education, Culture, Sports, Science and Technology (MEXT) in 2003 in the form of the Action Plan to Cultivate "Japanese with English Abilities", with the focus on communication and understanding of foreign cultures:

In such a situation, English has played a central role as the common international language in linking people who have different mother tongues. For children living in the 21st century, it is essential for them to acquire communication abilities in English as a common international language. In addition, English abilities are important in terms of linking our country with the rest of the world, obtaining the world's understanding and trust, enhancing our international presence and further developing our nation.

The first-ever numerical goals to be met by English teachers were introduced by this plan: TOEFL 550 and TOEIC 730 or over. Native speakers of English are recommended to attend junior and senior high school classes more than once a week. Here we should be well aware of a possible danger to over-rely on the native speaker as Phillipson quotes in explaining "the native speaker fallacy": "A teacher is not adequately qualified to teach a language merely because it is his (sic) mother tongue." (195) The plan encourages the effective usage of the newly established period of Integrated Study by increasing the English conversation in elementary school. It is a rather slow decision in light of the fact that China and Korea had already started the early stage English education. The rationale behind this early stage theory does not go unquestioned by Phillipson, who claims "The effect of the application of this tenet has been to consolidate English at the expense of other languages, to perpetuate dependence on aid and expertise from the core English-speaking countries, and to raise an insuperable language barrier for the mass of primary learners." (209). There are several conditions which ensure the success of early stage education. Canadian education is made successful "where the learner's mother tongue is not at risk, qualified bilingual teachers are available, alternative programmes exist, and societal motivation transmitted via the parents is strong." (208) It is a matter of question whether it is true to Japan. Ohtsu and Torikai, in their pamphlet, question the validity of the critical point theory itself in the EFL environment of Japanese society, where it is not a language of daily life but that of a school subject. (16-30)

Conclusion: Ethics in ELT

Despite repeated efforts to innovate the over-all English education system to adapt to the rapid progress in technology and business, the end result is not as favorable as was expected. This would be the very reason which initiated the daring proposal of Funahashi and others and triggered MEXT to publish the action plan to cultivate "Japanese with English Abilities". The effect is not that immediate, but it is known the TOEIC score is being counted in consideration for one's promotion in many companies, obviously spurred by the remarkable success of the Nissan Motor Company, which, after accepting foreign board members, had made English a working language. Whether Englic or Globish, it will be more commonly used around the world as many more countries join this trend towards globalization. Local resistances are predictably strong in some places, but may not be insurmountable. But it is important to know there is no language which isneutral enough to be a fair tool to be used by every party. Simplified Englishes, thus, assume that a global language also requires so-called native English speakers to adapt themselves to the strange regularities of the simplified grammatical rules. Still

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this is something still yet to be seen, for these suggested substitutions have not proven their linguistic relevancy in the academic way.

Politicians tend to think of foreign language in light of national security, businessmen in light of productivity, and educators in light of performance. I think there should be one underlying principle towards language acquisition, which can be best termed "ethical". This ethics can be derivative and transferable in most cases from other fields of human activities, but I would think language education should be ethical in the sense that it teaches the attitudinal aspects of language as well as technical aspects of the four skills.   It is this kind of discipline that is at work when a Japanese student speaks with a native speaker of English without being unreasonably ashamed of himself skipping all the articles, or when they learn the importance of both English and endangered languages in, say, Brazil as well, in the same way that they imagine of some endangered plants in the rainforests. It will be, then, our responsibility to teach not only how to use English (simplified or Globish) in various practical situations, but also how well (not skillfully) to use it. It is a tool for communication after all. But we need to focus on the un-utilitarian aspects of the language, too, such as the roles it played and is playing historically, which will cover the following areas:

1) Global languages and Local languages

2) Language and Identities

3) Linguistic Imperialism

4) Endangered Languages

5) Power: Empowerment and Enslavement through Language

A language teacher's job is demanding this much.

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A letter of Arinori Mori to William D. Whitney. (Mori: I 310) This bold proposal certainly did not go without criticism. In the preface of his grammar book of Japanese, Mori's contemporary Tatui Baba, claimed the introduction of English would result a gulf between two classes, the wealthier of which would occupy the social and political top tier by acquiring the newly introduced tongue smoothly compared to those who have not much resources and time to adapt themselves to learning it. (Tatui Baba, "Preface to Elementary Grammer[sic] of the Japanese Language, with Easy Progressive Exercises" in Mori: I 298-304)

Encyclopedia American, Volume 3 , pages 311 to 313. Quoted in http://ogden.basic-english.org/ encamer.html (2005/06/23)

Based on Braj Kachru's classifications of English speakers, David Crystal draw the three concentric circles of 1) the inner circle for the countries where English is the primary language, 2) the outer or extended circles for those where it plays as an important "second language" role and 3) the expanding circle for those where it has a major status in education. (1998:53-4)

http://ogden.basic-english.org/rules.html (2005/06/23)

1 Plurals are formed with a trailing "S". The normal exceptions of standard English also apply, notably "ES" and "IES".

2 There are four derivatives for the 300 nouns: -"ER" and -"ING", and two adjectives, -"ING" and -"ED".

3 Adverbs use -"LY" from qualifiers.

4 Degree is expressed with "MORE" and "MOST". Be prepared to find -"ER" and -"EST" in common usage.

5 Negative adjectives are formed with "UN"-

6 Questions are formed by inversion and by "DO".

7 Operators and pronouns conjugate in full.

8 Compound words may be combined from two nouns (milkman) or a noun and a directive (sundown).

9 Measurement, numerals, currency, calendar, and international terms are in English form.

10 Technical expressions required and customary for the immediate task are included in the locally used form.

Other proposals in the same line are "Japalish" by Takesato Watanabe and "Engranto" by Makoto Oda.

http://www.iht.com/articles/2005/04/21/features/Blume22.php (2005/06/23)

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http://www.jpn-globish.com/index.php?lng=fr (2005/06/23)

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Morizumi(2001) calls it "Linguistic position"(Gengo-kan). It is to do with one's position which values the following statements, positively or negatively: Someone who speaks English is an internationally-minded person; Queen's English is authentic and beautiful; Language education should concern itself with the acquisition of the four skills; Learning a language pays only when it serves you in a real life; etc.

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THE WORD-FORMS OF KOREAN REMAINING IN KAGOSIMA(鹿兒島) DIALECT

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The purpose of this study is to examine and analyse the same etymology between the basic vocabulary of Kagoshima dialect, Japan and that of Korean so that the historical fact of varying exchange of southern Korean and southern regions of Kyushu, Japan could be demonstrated through linguistic phenomenon. The foremost concern of the linguistic culture of southern area would be examination of basic level vocabulary, because basic level vocabulary of linguistic community is not likely to change easily, though they move to other linguistic community. Therefore, basic level vocabulary of Kagoshima region will be explored and Korean linguistic elements discovered in the language will be sought this study.

I. POTTERY RELATED VOCABULARY

Pottery vocabulary plays an important role in this study. The examination and analysis of pottery vocabulary is relevant to a historical event in the 16th century that about 100 thousand people and some 80 potters from Joseon(Korea's name in the 16th century) were abducted and forced to settle in the southern Kyushu, Japan including Kagoshima. Also, it is worth considering that the descendents of Joseon potters endeavored to maintain and preserve their language, overall customs related to clothing, food, shelters, and manners while they were living in the city and the countryside in Satsuma, Arita, etc. After the field investigation of Satsuma and Arita, the result of examination of pottery vocabulary shows that most of pottery related vocabulary was replaced by loanwords and only a few words kept original word forms. <Table 1>

<Table 1>

A	B
(kamaya)	
(motogama)	
(nikenme)	
(sangemme)	
(ana)	
(hera)	
(tokuguro)	
(mado)	
(nerashi)	
(kasagaiku)	
(sekugoya)	
(kana)	
(ita)	
(hama)	
(hedateana)	
(agaru)	

The section A is the pottery related words used in Satsuma area and the section B is the word forms used in Kyoto. The characteristic of the above table is that there is '　　　(kamaya)' for Korean word '　'(　, kama) and there exists a word form '　　(kama)' as in '　　　　(motogama)'.

II) BASIC ENVIRONMENTAL VOCABULARY

There are words that have Korean etymology among the basic environmental vocabulary used in Kagoshima, Japan.

(1)　　(ima :　) : meaning island

It is discovered in the regional words of Kagoshima. The word form '　一　一(ho　gi　)' meaning district was discovered and it represents 'island'.

(2)　一(ka　:　) : meaning stream or brook

The word 'ka' is kawa('　　') as standard Japanese, but it is 'ka'(　一) in Kagoshima dialect. Also there is a word called '　　一(oga　)' meaning small stream and one can analyse '　一' as a varied form of '　一'. In addition, there is a stream related word called '　　　(areda　)' that means 'stream runs only it rains', and this word doesn't have '　一'(ga) form.

(3)　　(kura :　) : meaning storehouse(depot, inner room)

This form is considered the same as 'gol' in a Korean word 'golbang' meaning inner room. Also '　(gura)', a varied form of '　　(kura)' is discovered in the words '　　　(doggura) and '　　　(iggura)' in Kagoshima region. '　　　(doggura)' means warehouse made of clay in which rice, precious objects, agricultural tools are kept and '　　　(iggura)' means barn made of stones.

(4)　　(koori :　) : meaning county

This is regarded the same form as 漊,　in Old Korean.

(5)　　(mura :　) : meaning village

This word has the same origin as 'mol' in Middle Korean, and 'mal', 'mol' in Gyeongsang province dialect.

(6)　，　(haru,baru :　) : means plain(field)

This word has the same origin as　，　in Old Korean.

(7)　(çi　:　) : means the sun

This word has the same origin as Korean 'hae' considering its word form.

(8)　　一(kansa　:　) : geom or gama meaning god

The word form for god in Japanese is 'gami'('　　') which is the same as '　, or　' in Old Korea, but it is shown in the form of '　　　一'(kansa) in Kagoshima dialect.

(9)　(ue :　) : meaning above

It comes out of the same origin as 'u-h' in the Middle Korean and 'u' in Gyeongsang province dialect.

(10)　(jama :　) : means forest

Old Korean form of　(san, meaning mountain) would be 'moro'. It appears as '　　'(mori) in Japanese, but '　　'(yama) in Kagoshima dialect, which is quite different from each other.

(11)　　　　(takambat　o :　) : means Korean traditional hat

The Japanese word '　　'(gasa) corresponds to 'gat' in Korean, so that '　　' is originated from Korean. However there is '　　　　　　' in Kagoshima dialect, which shows a completely different word form, so it does not come from the same origin. In contrast, the words such as '　　　(bat　ogasa : meaning　　:official hat),　　　(odorigasa : the hat wearing July 15 in lunar calendar),　　　(d　iŋgasa : the hat for military officer)' have the same form as 'gat'.

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(12)   (kan :   ) :   (   ) keu(da) meaning big in Korean

‘   ’(kan) represents 'above' in Kagoshima dialect, but similar to keu(da) in Korean.

(13)   (hatake :   ) : meaning field

‘   ’(hatake) would come from Korean word 'pat'(meaning field) and the initial sound [p] in 'pat' becomes [h] due to frication. The following words contain ‘   ’, varied form of ‘   ’: '   (tanabatake : terraced fields),   (derabatake : field in a level ground),   (jasebatake : arid field),   (kaikombatake : cultivated field),   (kagebatake : field in a cove),   ー   (itto batake : first class field)'.

III) HUMAN BODY RELATED VOCABUALRY

The form of human body related vocabulary in Kagoshima, Japan as a specific area and associated Korean linguistic elements in the vocabularies will be examined in this chapter.

(1) (zu :   ) : head,   (kan :   ) : head

The word 'head'( ) in Japanese is ‘   ’(adama) and it is ‘ (zu)’ in Kagoshima dialect. It is in accordance with the pronunciation of Chinese word   (zu) and the following words have the same word ‘ ’(zu): ‘   ー(dzutsu : meaning headache),   (zutt aŋko : a child who has broad forehead),   (kuruzuT : lower the head)’. A particular phenomenon in Kagoshima dialect is that there are various words for 'hair'(   ) such as ‘   (binta),   (bintanke),   (kannoke),   (kan). The word ‘   (kan)’ needs attention here, because it is related to Japanese word ‘   ’(gami, meaning hair). ‘   ’(gami)'s original form is ‘   ’(gaminoke) and ‘   ’ is omitted.   (kannoke) is comparable to ‘   ’(gaminoke) and ‘   ’(kan) is comparable to ‘   ’(gami) and have the same origin as Korean word ‘gama’. This word form also appears in ‘   (kanju : combing hair)’.

(2) (me :   ) : eyes

The Japanese word ‘ ’(me) seems to originate from Chinese character ‘   ’ and does not seem to be related to Korean word ‘ ’(nun, eyes). However the word ‘   (nanda : tears)’ in Kagoshima dialect shows the same origin as ‘ ’(nun). ‘   ’(nanda) is analysed as ‘   (na)’ and ‘   (nda)’ and ‘   (na)’ is correspond to ‘ ’(nun) in Korean, as a result, it is considered that the two word forms originated from the same etymology..

(3)   (hana :   ) : nose

Kagoshima dialect ‘   ’(hana) and Korean ‘ ’(ko) does not seem to have similarity. However Kagoshima dialect of ‘   (gaku, smell)’, ‘   (kazun)’ could be analysed as similar word form with ‘ ’(ko) from ‘ ’(ka).[2] In addition, there is a word ‘   (kuTçige) meaning mustache and this is analysed ‘   (kuT)’ and ‘   (çige)’ (‘   ’ means nose, ‘   ’ means ‘mustache’). Therefore ‘   ’(kuT) has the same origin as ‘ ’(ko).

(4)   (min :   ) : means ears

The Kagoshima dialect for ears is ‘   ’(min). As a matter of fact, this word could not be said to have the same origin as Korean word ‘ ’(gui, ears). On the other hand, the Japanese word for listening, which is the important function of ears, ‘   ’(kiku) can be comparable to Korean word ‘ ’(gui). The Kagoshima dialect for ‘   ’(kiku) is ‘   (kiT)’.

(5)   (tsura :   ),   (kao :   ) : meaning face

The Kagoshima dialect for face is ‘   ’(tsura) and ‘   (kao) and both of them does not have original similarity with Korean word ‘   ’(eolgul, face). However, it is assumed that ‘   ’(tsura) has the same etymology as Korean word ‘   ’(tal, mask).

(6)   (kuT   ) : neck

The Kagoshima dialect for neck is '   '(kuT) and it is hard to find the similarity with Korean words.

(7)   (mune :) : chest

The Kagoshima dialect for chest is '   '(mune) and there is not much similarity with Korean word '   '(gaseum, chest).

(8)   (senaka :) : back

The Kagoshima dialect for chest is '   '(senaka) and there is not much similarity with Korean word ' '(deung, back).

(9)   (hara :) : stomach

The Kagoshima dialect for stomach is '   '(hara). The Middle Korean word for ' '(bae, stomach) is 'pai'. As a result, the Japanese word '   '(hara) and the Korean word ' '(bae) have similarity in word form. In other words, the Old word '*para' had the transition process of para>fara>hara in Japanese and para>pari>pai in Korean.

(10)   (te :) : hand

The Kagoshima dialect for hand is ' '(te) and it is not possible to infer the similairy between Korean word ' '(son, hand) and Japanese word   (te, hand)

(12)   (a   :) : feet

The Kagoshima dialect for feet is '   '(a) and it is not similar to Korean word ' '(bal, feet)

IV) CONCLUSION

The purpose of this study is to find out the truth of the premise that there are remaining Korean words in basic vocabulary in Kagoshima region as in pottery related words, basic environmental words, and human body related words through examination. The words that show similarities are as follows.

(kamaya : , oven),   (ima : , island) ,   ━(ka : , stream),   (kura : , storehouse),   (koori : , county),   (mura : , village),   ,   (haru, baru : , origin),   (çi   : , sun),   ━(kansa : , god),   (ue : , above),   (jama : , forest),   (kan : , above),   (hatake : , field),   (kan : , head),   (na : , eyes),   (kuT : , nose),   (kiT : , listen),   (tsura : , face),   (hara : , stomach)

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NEW HORIZONS IN ALTAI LINGUISTICS

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Resume :　On glocalism

This paper is based on two hypotheses. One of the two is the hypothesis that Korean and Japanese are sister languages like German and English, and the second is the hypothesis that the Korean branch consisting of Korean and Japanese belongs to the Altai language family. The plausibility of the first hypothesis became apparent due to a local development in Korea and Japan as outlined in the introduction (reference 2, 5, 6) below. When this development met another local development (reference 1)in Yakutisa, Russia, in the summer of 2004, a global idea was born that the Altai language family consists not only of Mongolian, Turkik and Tungus branches but it also includes the Korean branch (reference 3).

At the western end of the Eurasian continent, there was a third local development (reference 4) in 2003 which recognised the plausibility of the hypothesis that Japanese belongs to the Altai language family. As these three local developments in Far East and Europe met, the grand global hypothesis is being felt more and more plausible that Japanese on the pacific coast and the Turkish on the Mediterranean coast, including Korean and most of the languages in Siberia and Central Asia, all belong to a single language stock. New horizons in Altai linguistics is now dawning.

Nobody has ever looked at a Proto-Altai language system as a system of a Proto-language, which will eventually develop, not only into the present-day Tungus, Mongol and Turkic languages, but also into present-day Korean and Japanese. A new horizon is dawning in front of us, which we have never seen.

This is a first report of our intensive comparative study based on Professor Sidorov's Yakut-Mongol comparative word-list (1997) and our Korean-Japanese cognates (2004). The former includes over 1,500 comparisons of Yakut and Old and Present-day Mongolian. The latter consists of over 1,500 published cognates, and more or less 5,000 unpublished cognates in our files. The exact reference of the above works is:

Reference 1

Сидоров Е. С. Якутские лексические схождения. Якутский государственный университет. Якутск 1997.

(Sidorov: Lexical items similar to Yakut. Yakut National University)

Reference 2

시미즈 기요시/박명미. 「아나타는 한국인!」 정신세계사. 서울 2004년.

(Shimizu and Park. You are Koreans！Joengsin-segyesa, Soul 2004).

From Professor Sidorov's 1,500 comparisons, we suppose about 500 items should be cognate with the Korean branch, which includes Korean and Japanese. As of the time of writing this paper, we have managed to make a comparative word-list containing a little over 300 cognates.

Reference 3

Park M. M. and Shimizu K.　(단기4338, 서기 2005 June 2)

" Comparative Altai word-list: first 300 roots "

MS presented to the Baikal Forum under the leadership of Professor Lee Hong Gyu 이홍규 of Soul National University

From this list, the Proto-Altai sound system, both consonants and vowels, was worked out on the basis of 24 sets of regular sound correspondences. Some good cognates of over 120 items will be presented within this paper, in order to illustrate various points we would like to make.

Our aim of this study is to settle the question concerning linguistic affiliation of Korean and Japanese once and for all the time. With a similar object another work of importance appeared in a form of a Ph. D. thesis from the University of Leiden in 2003. This work summaries the studies on Comparative Altai from its beginning to the present day and evaluates the lexical comparisons. The exact reference of this thesis is:

Reference 4

Robbeets, Martine Irma. "Is Japanese related to the Altaic languages?" presented to the University of Leiden as a doctorate thesis, 2003.

Dr. Robbeets' thesis spared us inevitable preliminaries to our work, although we were only able to see it as our own analysis was approaching the end. We are very grateful to Professor Kenzo Itabashi,

of University of Kyushu, for letting us have a copy of it. Our answer to the question she posed is also **'Yes!'**. Although our approach to the problem, especially the methodology and data are totally different from hers, we came up with results more or less the same as hers. Some differences in detail will be discussed in this paper.

A part of her **'Conclusion: Yes!'** will be cited below:

'The **1806 lexical entries** with their matching etymological proposals in the index have been reduced to **577 plausible lexical look-alikes,...**, In an attempt to establish regular sound correspondences,... For **349** lexical etymologies I find a regular **phonological fit** for the initial consonant, the medial vowel and the medial consonant of the Japanese entry.'

The present-day Korean phonological system is very peculiar, although it shows very Altaic morphology and syntax. This is one of the main reasons why affiliation of Korean to Altaic languages has been delayed so much. Shimizu proposed a solution to this problem in the following paper:

Reference 5

Kiyoshi Shimizu. 2004. "From Africa over Siberia to Far East: [aspiration] and [voice] features in the consonantal systems of human languages". Altai Forum, University of Seoul.

"아프리카에서 시베리아를 거쳐 극동으로...". 번역: 봉우사상연구소.

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"Find out as many cognates between Korean and other Altaic languages and establish regular sound correspondences!' was the solution he proposed. On August 3rd the paper was presented to the Baikal Forum, and it was translated into Korean and made public in a

conference in Yakut National University.

The proposal has now been carried into practice successfully, and the resulting report on Altai linguistics is the present paper. Another report on Korean linguistics from the point of view of Alatai linguistics has been written in a paper as given below.

Reference 6

Park, M. M. and Shimizu, K. "Prolegomena to reconstructing relative and absolute chronology in comparative Korean". A paper to be read at the Korean Language Society conference on July 15,2005 in Korea.

Part One: Comparative Altai linguistics

1. Proto-Altai consonant system

Table 1. Proto-Altai consonant system
(worked out on the basis of sound correspondences as shown in Table 3)

Glott.	Uvul.	Velar	Palat.	Dental		Labial	
q	k	c	t	p	mp		**Vl.Plos**
(Q)	g	j	d	b	mb		**Vd. Plos**
	(ŋ)		n	m	m2		**Nasal**
h	[X]	x		s,s2	-		**Vl. Fricat**
	ʔ		z	v			**Vd. Fricat**
			-l				**Lateral**
			-r				**Roll**
(ʔ)		y		w			**Glide**

2. Proto-Altai vowel system

Table 2. Proto-Altai vowel system
(as reconstructed in about 300 Proto-Altai roots)

Front		Central	Back	
i	ʔ/ʔ		u	**Close**
(e)		ʔ	o	**Half close**
		ʔ	(ʔ)	**Half open**
		a		**Open**

N.B. In (Penisular) Korean vowels are very variable. See some of the lexical items such as PAl***qar**-'black' and PAl. ***qat**- 'be hard' etc.

3. Sound Correspondences of Initial and Medial Consonants

SCglobal/local: one should first look for global correspondences to talk about the unity of Altaic family, ignoring locally limited changes which are later useful as evidences of shared innovations for sub-classification.

N.B. 1. **?=?** (a zero sign, that is, a consonant which has disappeared).

2. **?/w/y** are glides, which can appear before or between vowels, and interchange fairly freely depending on local environment.

Table 3. **Sound correspondences of initial consonants in Altai languages (minus the Tungus branch, based on about 300 reconstructions).**

A. Initial correspondences

	PAl:	OMo	Mon	Yak	PKor	Pen	Ins	envnm	Nr of roots
*h-:	?-	-	?-	*h-	h-	h-	C1		2
*q1	X	X	X	*k	g, h	k,g,?	C1		12
*q2	X	?	?	*k	g	k			2
*k1	k>ts>s	k	k>s	*k	g>k>c	k>c>s>?			26
*k2a	k>x	**x**	k>x	*k	g	k>h>?			12
*k2b	k	x	k	*k	j>y	kj>s,g		/_i,?	2
*g1	**g**	g	k	*g	g	k			5
*g2	g>j	g	k>s	*g	g>j>y	k>j>s		/_i,?,y	2
*g3	g	g	x, ?	*g	g	k		*gas-g-,*ga-l-m+ta	2
*g4	j	-	s,j	*g	g>j	k		/_yV	3
*g5	j,z,c j j	*g	g	k				/_yV	4
*x	x	x	x	*x	h/?	?			4
*c	c>ts >s	ts	c>s>?	*c	j>s	c>s>h/y/w			15
*j	j>z>y/ts	z>y	j/s	*j	j/c>s	j/c>ts>s/y/w			11
*t	t(d)	c	t>c(d)	*t	d	t(d)			27
*t2	t>c>ts>s	t	t>s	*t	d,s>h	t>c>s		/_y,i	
*d	d	d	t> d	*d	d	t			8
*d2	d>j	j	dy,s	*d	d>j	t>s>h,d>j		/_y	9
*n	n	n	n	*n	n	n			8
*s	s	s	s,?	*s	s	s(>h>y)			18
*s2	?	?	?	*s	s	s			7
-*l-	l	l	l,s	*r	r,s	r>y/w,t	(C1)	/V_V,C	9
-*r-	r	r	r	*r	r	r>y,t,s	(C1)	/V_V,C	9
*p	?	?	?	*p	b	?/h/w/y			9
*p2	X(k)	X	X	*p/mp	b/m	b>h>?/y,m			13
*b	b	b	b	*b/*mb	b	h>w/m			21
*mp	?	?	?	*m	m	m,b/h/?			10
*mb	b	b	b	*m	m	m			3

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*m	m	m	m,(b)	*m	m	m/h/?	7
*m2 m	(b)	m	*b	b/p	b>/h,m		4

B. Medial correspondences compared with initial correspondences

Medial correspondences are essentially the same as the initial correspondences as given in Table 3 above, although details are yet to be worked on. Local sound changes within sub-groups and group borrowings seem to be disturbing the regularity of global Altaic sound correspondences.

4. Sound systems of the 4 languages compared

Mongolian and Yakut sound systems have been worked out on the basis of Sidorov's word-lists, and sound systems of the Korean languages at various stages of their evolution have been the object of our intensive study. Its summary was written up in August 2004 in a form of a paper (reference 5)

The greatest development in the last ten months since then is that the original voice contrast in plosives, which could not be known looking at the forms in the Korean branch only, became known through newly discovered cognates in the Mongol-Yakut branch. We can now say that **Proto-Korean had voice contrast in plosives,** the remnant of which can still be seen, at least in Insular Korean up to the present day.

Table 4. Old Mongolian

Glott.	Uvul.	Velar	Palat.	Dental		Labial	
q	k	c	t	p			**Vl.Plos**
(Q)	g	j	d	b			**Vd. Plos**
			[ŋ]		n	m	**Nasal**
h [X]	x		s	-			**Vl. Fricat**
	(ʔ)		z	v			**Vd. Fricat**
			-l				**Lateral**
			-r				**Roll**
(ʔ)			y		(w)		**Glide**

_____

Table 5. Yakut

Glott.	Uvul.	Velar	Palat.	Dental		Labial	
-	k	c	t	(-p)			**Vl.Plos**
-	(-g)	(j)	(-d)	b			**Vd. Plos**
			-ŋ		n	m	**Nasal**
h	[X] x		s	v			**Vl. Fricat**
-	(ʔ)						**Vd. Fricat**
			l				**Lateral**
			r				**Roll**
(ʔ)			y				**Glide**

_____

Table 6. Proto-Korean consonant system

(Erasing the Proto-Altai consonants which disappeared from Table 1)

Glott.	Uvul.	Velar	Palat.	Dental		Labial	
-	k	c	t	p	-		**Vl.Plos**
(-)	g	j	d	b	-		**Vd. Plos**
		(ŋ)		n	m	-	**Nasal**
h	[-]	x		s	-		**Vl. Fricat**
		ʔ		z			**Vd. Fricat**
				-l			**Lateral**
				-r			**Roll**
(ʔ)			y		w		**Glide**

Table 7. Old Korean for native words

Glott.	Uvul.	Velar	Palat.	Dental		Labial	
-	-ʔ	-ʔ	-ʔ	-ʔ			**Aspirated Plosive**
-	g	j	d	b			**Unaspirated Plosive**
			ŋ		n	m	**Nasal**
h	-	-		s	-		**Vl. Fricative**
		-		z			**Vd. Fricative**
				-			**Lateral**
				-r			**Tap/Flap**
ʔ			y		w		**Glide**

5. An outline history of Korean languages

5.1   Altai aera and Proto-Korean

First two lexical examples showing the transit from Altai aera to Proto-Korean are those which had the uvular plosive /q/ in Proto-Altai, and which has fallen together, or merged, with the Proto-Altai /*k/ .

		Ex. 1a) PAl.	***qat**-	'be hard; strict, upright' (Sidorov p. 61, 63)
OMo	xamaʔy	**Xat**-aʔu	'be hard, strong'	
Yak	хатан	**Xat**-an	'be hard, strong, hardened'	
Pen	굳다	**gud**-da	'be hard'	
	곧다	**god**-da	'straight, upright, honest'	
Ins	固い	**kat**-a(s)i	'be hard'	
	固堅い(人)	**kat**-a(s)i	'strict, firm (of person)'	

		Ex. 1b) PAl.	***qat**-	'temper, make hard' (Sidorov pp. 61, 63; 96)
OMo	хаманг	**Xat**-an-g	'steel'	
Mon	хамаалт	**Xat**-aal-t	'(tech.) tempering (of iron)'	

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Yak	хатар	**Xat-**ar	'temper, make hard'
	хатарыы	**Xat-**ar-??	'(tech.) tempering (of iron)'
Pen	굳히다	**gud-**hi-da	'make hard'
Ins	鍛え(へ)る	**kit-**a-(h)er-u	'forge iron, train body'

Ex.1c) PAl. ***qat-**ar- 'dry up hard' (Sidorov p. 96)

Mon	хамах	**Xat-**ax	'get dry, dry up, wither away'
	хамайр	**Xat-**ay-r	'gaunt, thin, lean'
Yak	xat, хатар	**Xat, Xat-**ar	'get dry, dry up, wither away'
	хаты?ыр	**Xat-**?ŋ-?r	'thin, lean'
Pen	고드러지다 <구드-	**god-**?r-?ji-da <**gud-**?-	'dry up (hard)'
Ins	固まる	**kat-**am-ar-u	'to become hard'

Above given examples show clearly that semantic and morphological proliferation from the original 'hard' to 'straight' , 'make hard, temper (iron)' and 'dry' is shared by all the four languages compared. The vowel correspondence in the Korean branch is sometimes not straight forward, and it is easier to reconstruct Insular Korean vowel directly from Proto-Altai form than to do so from Peninsular forms.

Ex. 2) PAl ***qot-** 'town, place' (Sidorov p. 62)

OMo	хомо(н)	**Xot-**o(n)	'town, wall, fence'
Yak	хотон	**Xot-**on	'cow-shed'
Pen	곳 <곧	**gos** <**god**	'place'
Ins	所,(OJ)くら	(to+)**kor-**o, **kur-**a	'place'
	(何) ?	(do+)**ko**	'(which) place'

The following two examples should serve to see the different sound correspondences of /*s/ and /*s2/.

Ex. 3)   PAl   ***saar-** 'skin, flesh'   (Sidorov p. 26, 56)

OMo	са?ари	**sa?ar-**i	'leather (a kind of dressed, dyed skin)'
Yak	саары	**saar-**?	'leather'
	саар	**saar**	'strength'
Pen	살(가죽)	**sar**(gajug)	'flesh, skin; muscle'
Ins	肉?しし	**sis-**i (<***sar-**s-i)	'flesh, meat'

Ex.4)   PAl ***s2?t-**? 'thread'   (Sidorov p. 68)

OMo	умасун	**?ut-**a-sun	'thread'
Yak	утах	**?ut-**a-x	'(fibre of) thread'
Pen	실	**sir**	'thread'
Ins	?いと	**?it-**o (<***hit-**o <***sit-**o)	'thread'

5.2. Continental, insular and peninsular Korean

It seems that these terms are necessary to characterize different linguistic developments in three different Korean-speaking areas. Proto-Korean and the proto-languages of these three areas (i.e.

Proto-Continental Korean, Proto-Peninsular Korean and Proto-Insular Korean) should have been more or less the same, but later developments are quite different. Continental Korean is the least known one, Peninsular Korean received the greatest influence from other linguistic groups and changed radically throughout its history, and in the end everything, people, language, culture and civilization, came blown to Insular Korean area creating a very chaotic picture there, which is, if anything, useful for a linguist as a source of data for linguistic changes.

5.3. Old Korean and Old Japanese

At a time in history these two forms of Korean languages should have been very similar. A very rich ground for future linguistic investigations!

6. Typical Altaic sound changes

If you simply look through the word-list (which you find mainly in Part Two: Comparative Korean), you will be struck by the very close similarity of words both in sound and meaning in the four languages compared. Basic vocabulary and phonology in the Korean branch, look essentially be all Altaic in origin, in addition to hitherto well-known morphological and syntactic similarities.

In comparative phonology, too, **typical Altaic sound changes,** deletion or weakening in the velar and labial plosives and nasal-crossing in the labial consonants, are repeatedly observed both in the Mongol-Turkic branch as well as in Korean branch. It is a pity that we have not been able to consider the Tungus data in this study yet.

On the causes of devoicing and aspiration in Peninsular Korean, we thought that the influence of the changes in northern Chinese phonology was the driving force. Behind this thinking was the systematic shift in Germanic as a theoretical model. But looking at the changes in Yakut phonology, in which the devoicing seems to have occurred differently on different points of articulation, a Copernican revolution became necessary. We would now like to think that northern Chinese phonology changed due to the influence of the Altaic phonological changes.

7. Lexical affiliation of Altai family

Altaic roots, as loan words, have found ways, not only into **Chinese**, but also into **Slavic and Germanic** languages (v. Ex.14). Such cases can be easily detected looking at the English or Russian translation of Altaic roots.

If the similarity is not Altaic, it should be due to **Mongoloid or Adamica** origin of roots. In the course of our study we noted that the Altaic sound system had some features in common with the **Semitic and Afro-Asiatic** languages, while the **Indo-European** sound system with **Nger-Congo.** In phonology the existence of many velar and pharyngal consonants /X, q, x, ?/, and of various sibilants and laterals /s, s2, l, r/ suggests this direction. In morphology genitive -n-, causative -s- are found both in Afro-Asiatic and Altai, but this is almost Adamica.

8. Semantic Peculiarity Of The Altai Vocabulary

Semantically original nomadic culture is very strongly felt, for instance, many body parts names are originally designations of animal body parts: ex. 'hair' <'feather', 'mane'. Sexual organs including 'penis', 'the vulva', 'stamen', etc, all expressed in one root in different languages.

Animal names: bear and tiger with one root as the strongest, there-fore ruler- or god-like creatures, small animals in one root, and dog, cat, wolf, fox etc. in another root. Some semantic and morphological proliferation of a root is shared by all four languages compared. Such cases are marked

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in the numbering of roots by using alphabetical sub-numbering: Ex. 3a) PAl.   ***qat**-ex, etc.

Part Two: Comparative Korean

9. Voice contrast in plosives

The present-day Korean shows contrast of aspiration in plosives like Mandarin Chinese. In transcription we can use /g j d b / for unaspirated plosives and /k c t p/ for aspirated plosives. But aspiration contrast is shown only in Korean and all the other three languages show voice contrast, where we use /g j d b/ for voiced plosives and / k c t p/ for voiceless plosives. Indeed the aspiration contrast in Korean is very peculiar among the Altaic languages. We suppose that the original voice contrast was lost first, and then the aspiration contrast developed, under the influence of Chinese.

If we suppose that Korean originally had the voice contrast, then it would be asked immediately which word originally had voiced, and which word voiceless, plosive. The list of 300 words of Altaic origin as a whole will constitute the answer to this question. Below two words each are given for an original voice contrast. Abbreviations are: PAl=Proto-Altai, OMo=Old Mongolian, Mon=Present-day Mongolian, Yak=Yakut, Pen=Peninsular Korean (present-day Korean),   Ins=Insular Korean (Japanese).

9.1. Velar Plosives

Ex. 5 a) /PAl   * k   :   Pen   **g**/

PAl ***kol**-   'to roll; a cart'   (Sidorov p. 51)

OMo	koʌkə	**kol**-ke	'a cart, a wagon'
	koʌky hʔkep	**kol**-ku hʔkyer	'a draught-ox'
Yak	кʔʌʔ	**k**ʔl-ʔ	'draught beast'
Pen	구르다	**gur**-ʔ-da	'to roll'
Ins	ʔころ	**kor**-o	'a roller'
	車くるま	**kur**-u-ma (馬)	'a car'

Ex.5 b) /PAl   * g   :   Pen   **g**/

PAl ***gʔ-l**-   'a dog, wolf, cat'   (Sidorov p. 78)

Mon	гʔʌʔx	**gʔ**-l-ʔx	'puppy, a cub'
Yak	кʔʌʔʔx **kʔ**-l-ʔʔx		'a dog'
Pen	개 <가히	**ga**-i <**ga**-hi	'a dog'
	고양이	**go**-i-aŋ-i	'a cat'
Ins	狼おおかみ	oo-**ka**-mi	'a wolf'

As shown in examples a) and b), both Proto-Altai * k and * g correspond to Peninsular Korean g （ unaspirated plosive), which in turn corresponds to Insular Korean k （ voiceless plosive). The latter change is according to the regular sound correspondences which we call the Park's law. Although, from Insular Korean point of view, both 구르다 'to roll' and 개 'a dog' have the same initial consonant ʔ/ **g** / , the former ʔ/ **g** / corresponds to Proto-Altai/ * k / and the latter to/ * g / . Here Mongolian initial consonants correspond to the Proto-Altai consonants without change.

There are enough lexical examples showing the same corres- pondences. One more pair will be given in example 2 below. Whereas the initial ?/ **g** / of 괴롭다 'painful, distressing' corresponds to Proto- Altai (or Mongolian)/ ＊**k** /, that of 각시'a bride' corresponds to/ ＊**g** /.

Ex.6 **a**) /PAl ＊**k** : Pen **g**/

PAl ***k2?r-** 'to grieve' (Sidorov p. 52, 65)

OMo кэр?к? **ker**-?k? 'to grieve, be sad, despair'

нэрику **her**-iku 'to grieve, be sad'

Yak кэри-куру **ker**-i-**kur**-u 'sadess, melancholy; to grieve, mourn'

Pen 괴롭다 **goir**-ow[b]-da 'painful, distressing'

Ins 苦しい **kur**-us-i(k)-i 'agonizing' (v. PAl. *gas-)

Ex.6 **b**) /PAl ＊**g** : Pen **g**/

PAl ***g?r-g-** 'a wife' (Sidorov p. 47)

OMo гэргэн, гэргэй **ger-**g-en, **ger-**g-ey 'a wife'

Yak кэргэн **ker**-g-en 'a wife'

Pen 각시 **gag-s-**i <***gar-**g- 'a bride'

Ins 母かか **ka-k**-a <***kar**-k- 'a mother'

?かかあ **ka-k**-aa 'a wife'

9.2. Palatal plosives

Ex.7 **a**) /PAl ＊**c** : Pen **j**/

Ex. 79) PAl ***cig-** 'damp, moist' (Sidorov p. 63)

OMo чигиг, (циг) **cig-ig,** (tsig) 'damp, moist'

Yak сиик **siik** 'humidity, moisture'

Pen 적시다 **j?g**-si-da 'to moisten'

축축하다 **cug-cug**-ha-da 'damp'

Ins ??る **sik**-er-u 'to get damp'

Ex.7b) /PAl ＊**j** : Pen **j**/

PAl ***jog-** 'be small' (Sidorov p. 49, 64)

OMo жо?ус **jo?**-us a coin'

ц?г?кэн, цохо **ts? ?**-?ken, **tsox**-o 'little, few, a little'

Yak дьо?ус **dyo?**-us 'not big, miniature'

Pen 작다 **jag**-da 'be small'

적다 **j?g**-da 'be little, few'

조금 **jog-**?m 'a little'

Ins 小さい **ci(*k)**-isa-(*k)i 'be small'

少ない **suk-**un-a(s)-i 'be little, few'

少し **suk**-os- 'a little'

9.3. Dental Plosives

Ex.8a) /PAl ＊**t** : Pen **d**/

PAl ***tomb**-c- 'a button' v. PAl. *ta-g (Sidorov p. 57)

OMo тобчи **tob**-c-i 'a button'

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Yak	чопчу, тимэх	**cop**-c-u, **tim**-ex	'a button'
Pen	단추	**dan**-cu <***dam**-	'a button'
Ins	留める	**tom**-er-u	'to fasten'

Ex.8b) /PAl　* **d**　:　Pen　**d**/

PAl.	***d?mb**-	'to jump'	(Sidorov p. 48)
OMo.	дэбсэку	**deb**-seku	'to jump, dance'
Yak.	тэпсэ?нээ	**tep**-seŋnee	'to jump, stamp one's feet'
Pen.	덤비다	**d?mb**-i-da	'to jump at'
Ins.	跳飛ぶ	**tob**-u	'to jump, fly'
	鳶とんび, とび	**to(N)b**-i	'black-eared kite'

Ex.9a) /PAl　* **t**　:　Pen　**d**/

PAl	***tur**-	'a crane'	(Sidorov p. 15, 68)
OMo	ту?раун	**tu?r**-aun	'a crane'
Yak	туруйа	**tur**-u-ya	'a crane'
Pen	두루미	**dur**-u-mi	'a crane'
Ins	鶴つる, たづ	**tur**-u, **tad**-u	'a crane'

Ex.9b) /PAl　* **d**　:　Pen　**d**/

PAl	***do**-g-	'hot; wild'	(Sidorov p. 47)
OMo	до?син	**do**-?-sin	'fierce, savage'
Yak	дохсун	**do-x**-sun	'wild, hot, passionate'
Pen	뜨거워지다	**dd?**-g?-u?-ji-da	'become red hot'
	덥다	**d?**-w[b]-da	'be hot'
Ins	熱くなる	a-**tu**-ku-na-r-u	'become hot'
	熱い	a-**tu**-(s)i	'be hot'

9.4. Labial Plosives

Ex.10a) /PAl　* **p**　:　Pen　**b**/

*pod-	'star(s)'		(Sidorov p. 54)
OMo	одуд	**?od**-ud	'a star'
Yak	одун	**?od**-un	'a star'
Pen	별	**bi?r**	'a star'
Ins	星ほし	**ho**-s-i <***hor**-s-i	'a star'

Ex.10b) /PAl　* **b**　:　Pen　**b**/

Ex. 207) PAl	***bat**-	'fat, big, strong'	(Sidorov p. 45)
OMo	баму	**bat**-u	'strong'
Yak	баатыр	**baat**-?r	'a strong man'
Pen	붇다	**bud**-da, bur-	'to increase'
Ins	太る	**hut**-or-u	'get fat'

Ex.11a) /PAl　* **p**　:　Pen　**b**/

PAl　***p?-n**-g-　'a boat'　(Sidorov p. 54)

OMo	оʔгуча	ʔo-ŋ-gu-ca <*ʔo-n-gu-ca		'a boat'
Yak	оʔочо	ʔo-ŋ-o-co <*ʔo-n-g-o-c-		'a boat'
Pen	배 <?	ba-i <b?-i <*b?ŋ-		'a boat'
Ins	船?舟ふね	hu-n-e <*hu-n-a-i		'a boat'
	?先へさき	he + saki <*ha-i +sak		'a bow, stem'

Ex.11b) /PAl * b : Pen b/

PAl	*bʔr-ʔm	'wind, storm, rain'	(Sidorov p. ??)
Xalx	бороо	b?r-??	'rain'
Turk	боран	bor-an	'a storm'
Pen	바람	bar-am <b?r-?m	'wind'
Ins	疾風はやて	hay-a-te	'a gust'
	南風はえ	hae <*hay-a-i	'south-wind'

9.5. Summary

The following table summarizes the correspondences given above:

PAl	:	Pen	:	Ins		
*k	:	g :		k		例 1 , 2 a
*g	:	g	:	k		例 1 , 2 b
*c	:	j	:	c/s		例 3 a
*j	:	j	:	c/s		例 3b
*t	:	d	:	t		例 4 , 5 a
*d	:	d	:	t		例 4 , 5 b
*p	:	b	:	h		例 6 , 7 a
*b	:	b	:	h		例 6 , 7 b

As more and more cognates in Altai languages are found, more about the original voicing of plosives in Korean becomes known. For this reason the study of Altai languages is becoming an indispensible part of the study of Korean. The same is true for the study of Japanese.

9.6. Voiced plosive reflexes in Insular Korean forms

Although the voice contrast seems to have been lost in the Peninsular Korean, some (24 examples) Korean words of Altaic origin in the present-day Insular Korean still shows voiced reflexes.

Ex. 12) /PAl * j : Ins j/

PAl **jiqar**- 'musk' (a Mongol loan?) (Sidorov p. 48)

OMo	жиʔар	ji?-ar	'musk'
Xalx	заар	za?-ar	'musk'
Yak	дьаар	dya?-ar	'bad smell'
Pen	사향	sah-iaŋ	'musk' (Chn loan)
Ins	麝香じゃこう	jak-ow	'musk' (Chn loan)

Cf. Chn 麝 ?音じゃ ja、漢音しゃ sha, 現代語she.

Whether the insular form is a loan from Mongolian or a loan over Chinese, the voiced reflex is a proof that Insular Korean had voice contrast at the time point of borrowing in the past. The situation

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is different in Peninsular Korean where the reflex is voiceless.

Ex. 13)　/PAl　*** j**　:　Ins　**j~s/**

PAl　***jad**-　'withered, dejected'　(Sidorov p. 104)

Mon	ядангир	**yad**-angir	'weak; indigent; meagre, barren'
Yak	дьада?ы	**dyad**-aŋ?	'meagre, barren; indigent, poor'
Pen	시들다	**sid**-?r-da	'to wither, be dejected'
	사들사들	**sad**-?r-	'(onom.) withered'
Ins	枝垂れる,(OJ）枝垂る	**sid**-ar-(er)-u	'to hang down'
	自?落じだらく	**jid**-ar-aku	'slovenly'
	??しおしお(しをしを)	**si(w)**-o-**si(w)**-o	'in low spirits'

If there are variations in insular form in voicing as in this example, and there are two forms, one with voiced initial consonant **jid**-, and another with voiceless initial consonant **sid**-, the voiced one should be keeping the older form, that is Proto-Insular Korean(i.e. Proto- Japanese) form closest to the Proto-Altai form, and the voiceless form should be the form directly descended from the Peninsular 시들다 **sid**-?r-da.

Ex. 14)　/PAl　*** j**　:　Ins　**j/**

PAl　***jam**-　'road, post station'　(Sidorov p. 48)

OMo	жам	**jam**	'road'
Yak	дьаам	**jaam**	'a post station'
Pen	참	**cam**	'a post, a station (?站)'
Ins	じゃむち	**jam**-ci (站道mici?)	'a post, a station (?站)'
Chn	站：?音てん teN, 漢音たんtaN; 참참 cam **cam** (a Mongolian loan?).		
	Rus. ям; ямщик	**yam, yam**-shshik	'a post station; a coachman'

In Turkish Republic the railway station is called 'gar' , but long before the French word came in PAl ***jam**- might have been used. Of
course the Chinese and Russian forms are loans from Mongolian.

Ex. 15)　/PAl　*** t~d**　:　Ins　**t~d/**

PAl ***t???r**-, ***d???r**- 'be round'　(Sidorov p. 48, 58)

OMo	m???p?к, д?г?ргэй	**t???r**-?k, **d???r-gey**	'round(adj.)'
Yak	т?г?р??, т?г?р?эй	**t?g?r**-?k, **t???r-key**	'round(adj.)'
Pen	동글다	**duŋ??r**-da	'be round'
Ins	?局　とぐろ	**togur**-o	'coiling'
	?栗　どんぐり	**doNgur**-i	'an acorn'

In the above example, the fluctuation is found already at the Proto-Altai stage, which is directly reflected in the Insular forms.　　Example 16 below is another case (reflexes omittedv. Ex. 88).

Ex. 16)　/PAl　*** t~d**　:　Ins　**t~d/**

PAl　***dor-** 'tremble' v. PAl.　*titir- (Sidorov p. 79)

Ex. 17)   /PAl   *** d** : Ins   **t~d**/
PAl   ***dyʔl-** 'mane, hair'   (Sidorov p. 63)
OMo   дэл   **del**   'mane'
Yak   сиэл   **siel**   'mane'
Pen   털   **tʔr**   'hair'
Ins   ?たてがみ   **tat**-e-gami   'mane'
     伊達だて   **dat**-e   'dandyism'

Here the older Proto-Insular form should be the voiced **dat**-e
descended directly from Proto-Alati form, whereas the newer   **tat**-e-gami should be the form over
peninsular 털 **tʔr** (-like) form.

Ex.18)   /PAl   *** d** : Ins   **j**/
PAl   ***dyol-** 'feel nervous'   (Sidorov p. 49)
OMo   долги   **dol**-gi   'agitated, nervous; to sway, flutter'
Yak   долгуй   **dol**-guy 'agitated, nervous; to sway, flutter'
Pen   졸이다   **jor**-i-da 'to feel nervous'
Ins   焦れる   **jir**-er-u   'to fret, be impatient'

Ex. 19)   /PAl   *** d** : Ins   **d**/
PAl   ***dyul-** 'fontanel, crown'   (Sidorov p. 49)
OMo   жулаʔай,дьулай   **jul**-aʔ-ay, jul-ay **'crown, poppy-head'**
Yak   дьулай   **jul**-ay   'crown, fontanel'
Pen   정수리   (jʔŋ)**sur**-i   'crown'
Ins   ひよめき、おどりこ (**hiy**-omeki), o-**dor**-iko   'fontanel'

Ex. 20)   /PAl   *** d** : Ins   **d**/
PAl   ***dyor-** 'wild, unwilling to work' (Sidorov p. 49, 81)
OMo   жируʔа   **jir**-uʔa 'an ambler (a slow horse)'
Mon   жороо   **jor**-oo   'to amble'
Yak   дьоруо   **dyor**-uo'an ambler (a slow horse)'
Pen   들   **dʔr**-   'plain-, wild-'   (v. PAl. *otor-)
Ins   どら   **dor**-a   'wild-, prodigal-(son), stray-(cat)'

Ex. 21)   /PAl   *** b** : Ins   **b**/
PAl   ***bic-**ig- 'birch (tree), writing'   (Sidorov p. 46)
OMo   бичиг   **bic**-ig   'a letter'
Xalx бичиг   **bic**-ig   'a letter'
Yak   сурук-бичик   (suruk)-**bic**-ik   'writing'
Pen   벗(나무)   **bʔs**-(namu)   'birch'
Ins   樺か(ん)ば   ka-(N)-**ba** <樺ka+(N)-**b**(<**bʔs**)-**a**   'birch'

Ex. 22)   /PAl   *** b** : Ins   **b~h**/
PAl   ***bas2-** 'to earn; riches'   (Sidorov p. 45)
OMo   байаа   **bay**-aa   'rich' (arch.)

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Yak баай   **baay**   'rich; wealth'
Pen   벌다, 벌이   **b?r**-da, b?r-i   'to earn one's living; earning'
Ins   ?く   **hat**-ar-ak-u   'to work'
     ぼる   **bor**-u   'to overcharge'

Ex. 23) /PAl *** b** : Ins **b~h**/
PAl   ***bil**-a   'a flat thing'   (Sidorov p. 45)
OMo   билазук   **bil**-azuk   'bracelet'   (arch.)
Yak   билэ   **bil**-e   'sleeves edging, boot lapel'
Pen   바닥 <바당 **bad**-ag <**bad**-aŋ   'floor, a flat part
Ins   平ひら,   べら   **hir**-a, -**ber**-a   'flat (of hand etc.), a flat piece'
    舌べろ   **ber**-o   'the tongue'
    ビラ片びら   **bir**-a   'a leaflet'

Ex. 24) /PAl *** b** : Ins **b**/ (an onomatopoetic word)
PAl   ***b?r**- '(onom.) scattered'   (Sidorov p. 46)
OMo   бура-тара   **bur**-t-**ar**-a   'scattered'
Yak   ?р??-тараа   **?r**-??-t-**ar**-aa   'scattered'
Pen   뿔뿔이   **bbur-bbur**-i   'dispersedly'
Ins   ばらばら   **bar**-a-**bar**-a   'dispersedly'

Ex. 25) /PAl *** b** : Ins **b~h**/
PAl   ***?b**-   'mother, grandmother' (Sidorov p.64)
OMo эбэй   **eb**-ey   'mother'
Yak эбэ   **eb**-e   'grandmother, old woman'
Pe   어버이 <어버?   **?b**-?i <**?b**-?zi   'parent'
 Ins   母はは   **haha**   'mother'
   婆ばば,ばばあ   **baba, baba**-a   'grandmother; old woman'

Ex. 26) /PAl *** mp** : Ins **b~m**/
PAl   ***mp?r**-   'ridge, peak'   (Sidorov p. 54)
OMo   оргыл   **?or**-g?l   'top, peak'
Yak   оргул   **?or**-gul   'heap, pile'
Pen   (산)마루 <??   (san) **mar**-u <**m?r**-?   'a (mountain) ridge'
Ins   峰みね   **mi**ne<***mar**-n-a-i   'a (mountain) ridge'
    胸むね; 棟むね   **mu**ne<***mar**-n-a-i 'the breast; a (house)ridge'   肋骨
      a-**bar**-a-(bone)   'ribs'

Ex. 27) /PAl *** mp** : Ins **b~m~y~?**/
PAl   ***mpos**-   'water'   (Sidorov p. 26, 41)
Xalx yc   **?os**   'water'
Yak   yy   **?uu**   'water'
Turk su   **su**   'water'
Pen   물 <믈   **mur** <**m?r**   'water'
Ins   水みず(みづ)   **miz**-u <**mid**-u   'water'

おぶう   o-**buu** <-**buw**-u   'hot water'
湯ゆ,おゆ   (o)-**yu**   'hot water'
(白)水(しろ)おず   sir-o +**?od-**u(family name=白川) 'white water'

Ex. 28) /PAl   *** mp** : Ins   **m~?/**
PAl ***mpup-c**   'to rob, a thief' (Sidorov p. 54)
OMo   оорцах   **?o?**-or-tsax   'a robber, thief'
Yak   уорцйах   **?u?**-oru-yax   'a thief'
Pen   빼-앗다   **bb**-ai-as-da <***mb**-ai <***mub**-ai 'to rob'
Ins   奪う,むばふ **?ub**-a-u, **mub**-ah-u (OJ)   'to rob'

Ex. 29) /PAl   *** m** : Ins   **b~h/**
PAl ***m2ol-c**   'grass; to graze'   (Sidorov p. 77)
Mon   вэлчих   **bel**-cix   'to graze'
Yak   мэччий   **mec**-ciy   'to graze'
Pen   풀 <플   **pur** <**p?r**   'grass'
Ins   林はやし   **hay**-a-s-i   'wood(s)'
   ?やぶ   ya-**b**-u   'a bush'

9.6.1. Voiced reflexes for Proto-Altai voiceless plosives
   Due to local rules voiced plosives can be found as reflexes of the voiceless Proto-Altai plosives.

Ex. 30)   /PAl   *** k** : Ins   **g~k~s/**
   PAl   ***k2?r-** 'fence, yard, castle'   (Sidorov p. 51)
OMo   к?ригэ, **k?r**-ige,   'fence, monastery'
   к?рийэлэнг   **k?r**-iyeleng   'court-yard, palace, committee'
Mon   х?рээ   **x?r**-ee   'fence, monastery"
   х?рэлэ   **x?r**-ele   'court-yard, palace, committee'
Yak   к?р??   **k?r**-??   'fence, haymaking area'
Pen   잣, 자리   **jas, ja**r-i   'seat, place, position etc.'
   기(OK)   **gi**   'castle'
Ins   城代しろ   **sir**-o   'castle'
   城き   **ki**   'a castle' (in place names)
            城ぐすく   **gus**-uku   'a castle' (Ryuukyuu/Okinawa)
   久留米くるめ **kur**-u-me (城山) 'a city in Hukuoka Prefecture'

   Initial voiced plosive in the Ryuukyuu form cannnot be explained now.

Ex. 31)   /PAl   *** -t** : Ins   **z-/**
PAl   ***-ton** 'copper, gold; money'   (Sidorov p. 44)
OMo   алман   (al)-**tan**   'copper'
Yak   алтан   (al)-**tan**   'gold'
Pen   돈   **don**   'money'
Ins   ?ぜに   **zen**-i   'money'
Chn ? : 돈전   **don** j?n   'money'

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銅 : 돈전동 **don** jʔn doŋ   'copper'

Ex. 32) /PAl *** t** : Ins **d~t/**
       PAl ***tal**-   'to droop, slacken, swoon' (Sidorov p. 57)
OMo таʌибу   **tal**-ibu   'to faint, swoon'
Yak ʌаʌбаар**dal**-baar   'to droop, flag; be of syncope (失神)
     таʌбаар   **tal**-baar 'to droop, flag; be of syncope
Pen   달리다   **dar**-ri-da   'to feel languuid, worn out'
Ins 怠い   **dar**-u(s)-i   'to be languid'
     弛む   **tar**-um-u   'to slacken'

Ex. 33) PAl ***pʔr-** 'a bill; thorn, a pointed end' (Sidorov p. 87, 88) Mon ʔprʔcʔн
    ʔʔr-gʔs(ʔn)   'splinter, spike, thorn, prickle' Yak ʔprʔc   **ʔʔr**-gʔs
    'ray (of the sun), a point'
Pen 부리   **bur**-i   'a bill, a pointed end'
Ins 嘴箸端   **has**-i (***har**-s-i) 'a bill; chop-sticks;an end, edge'
     唇くちびる   kuti-**bir**-u   'lips'

Ex. 34) /PAl *** p** : Ins **b~h/**
PAl ***p2al-** 'fire'   (Sidorov p. 60)
OMo хаʌ   **xal**   'fire'
Mon хаʌ   **Xal**   'fire'
Yak ааʌ (уот)   **ʔaal** (uot)   '(holy) fire'
Pen 불 <블   **bur** <**bʔr**   'fire'
    Ins 火ひ   **hiʔ**   'fire'
  炎(火の?)   **ho** (no ho)   'flames'
  小火ぼや   **boy**-a   'a small fire (火災) '

Ex. 35) /PAl *** d** : Ins **d/**
PAl ***dyo-** 'be afraid'   (Sidorov p. 48)
OMo житси   **ji**-g-si   'feel disgust, abhor'
Yak ʌьиксин   **dyu**-k-si-n   'be afraid'
Pen 두렵다   **du**-riʔ-w[b]-da 'be afraid'
Ins おどおど   o-**do**-o-**do**   'timidly'

10. Aspiration

In the present-day Korean the frequency of occurrence of the aspirated plosives is considerably lower than that of unaspirated plosives. Out of over 300 reconstructed Proto-Altai roots, only 16 words show the initial aspirated reflexes, and 11 words show the medial aspirated reflexes, under 5%, all the rest of 95% showing unaspirated reflexes.

The voice contrast of Proto-Altai seems to have nothing to do with the present-day Peninsular Korean contrast of aspiration. This aspiration has neither descended on nor influenced the Insular Korean.

10.1. Initial aspiration

The first two words had an initial unaspirated plosive in Old Korean. It may be possible to determine around what time the aspiration occurred in this word, if the time of documentation is known.

Ex. 36)   /PAl   *** t** :   Pen   **d>t/**
PAl   ***tum-** (***dum-?)** 'nail, claw; bill'   (Sidorov p. 42)
OMo   (-   -   -   )
Yak   тумус   **tum**-us   'beak, bill'
Pen   톱 <덥   **tob** <**dob** <*dom   'a nail'
Ins   爪つめ,つま- **tum**-e (<***tum**-a-i), **tum**-a-   'a nail'

Ex. 37)   /PAl   *** p** :   Pen   **b>p/**
PAl   ***p2ar-**   'hand, arm'   (Sidorov p. 65)
OMo   хари   **xar**-i   'hand'
Yak   хары   **xar**-?   'fore-arm'
Pen   팔 <?   **par** <**b?r**   'arm'
Ins   腕うで   **?ud**-e <***?ud**-a-i   'arm'

Ex. 38)   /PAl   *** t** :   Pen   **d>t/**
PAl   ***k?-**   'cry (of birds)'   (Sidorov p. 50)
OMo   кийа?ла   **ki**-y-a?-la   'to cry (of hawk etc.)'
Yak   кыйаар   **k?**-y-aar   'to cry sharply, shrilly (of crane etc.)
Pen   (소리)치다   (sori)**ci**-da   'to cry'
Ins   叫ぶ(さけぶ)   **s**-ak +-eb (<yob)-u   'to cry out'

Ex. 39)   /PAl   *** t** :   Pen   **c/**
PAl   ***ta-**   'flogging, a whip'   (Sidorov p. 57)
OMo   маси?ур, машур   **ta**-si?ur, ta-shur   'a whip'
Yak   таныыр   **ta**-h???r   'flogging'
Pen   채찍 <채   **ca**-i (jjig)   'a whip'
Ins   答, しもと   mu-**t**-i, si+mo-**t**-o   'a (wooden)whip'

Ex. 40) /PAl   *** t** :   Pen   **t/**
PAl   ***to-** 'to rob'   (Sidorov p. 58)
OMo   монох   **to**-n-**ox**   'robbery, destruction'
Yak   тоноо   **to**-n-oo   'to strip, rob'
Pen   털다   **t?**-r-da   'to rob'
Ins   取る   **to**-r-u   'to take'

Ex. 41) /PAl   *** t** :   Pen   **c/**
PAl   ***tag-** 'to fasten'   (Sidorov p. 57)
OMo   тигинэ   **tig**-ine   'a button'
Yak   тик, тигин   **tig**, **tig**-in   'to sew on (?)'

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Pen 채우다 **cai**-ʔu-da 'to fasten'
Ins 付ける **tuk**-er-u 'to stick, add'

Ex. 42) /PAl *** t** : Pen **t**/
PAl ***tir**-a 'face, a mask' (Sidorov p. 63)
OMo чирай,цирай **cir**-ay, **tsir**-ay 'face'
Yak сырай,сирэй **s?r**-ay, **sir**-ey 'face'
Pen 탈 **tar** 'a mask (ʔ面)'
Ins 面つら **tur**-a 'face'

Ex. 43) /PAl *** t** : Pen **c**/
PAl . ***tim p- (*dim p-?)** 'saliva' (Sidorov p. 27)
OMo (- - -)
Yak сил **si?**-il 'saliva'
Pen 침 <춤 **cim** <cum 'saliva'
Ins 唾つば(き) **tub**-a-(ki) 'saliva'

Ex. 44) /PAl *** j** : Pen **c**/
PAl ***j?**-b-ar- 'to freeze; frost' (Sidorov p. 71)
OMo цзыбэрху **tsz?-**b-er-xu 'get chilled through'
Yak дьыбар **dy?**-b-ar- 'harsh frost, hoar frost'
Pen 춥다 **cu-**w[b]-da 'be cold'
Ins しばれる **si?**b-ar-er-u 'become very cold, freeze
(NE Japan and Hokkaido)'
霜しも **si**-m-o 'frost'

Ex. 45) /PAl *** d** : Pen **t**/
PAl ***dugu-**(lga) 'a helmet' (Sidorov p. 15, 48)
OMo ду?улга **du?u**-lga 'a helmet'
Yak дуула?а **du?u**-la?a 'mighty, helmet'
Pen 투구 **tugu** 'a helmet' (a Mongolian loan)
Ins (- - -)

Ex. 46) /PAl *** d** : Pen **t**/
PAl ***dya-**g-(+bya) 'jaw (bone)' (Sidorov p. 48)
OMo жабажи **ja**-ba-ji 'corner of mouth, jaw, jaw bone'
Yak дьабады **dya**-ba-dy? 'corner of mouth'
Pen 턱 <? (뼈 <?) **t?**-g bbi? <**t?**-g sbi? 'jaw (bone)'
Ins ?おとがい(ひ) o-**to**-g-a-(h)i <턱? **t?**-g+h?i 'jaw'
v. PAl *s2?m2-k 'bone'

Ex. 47) /PAl *** b** : Pen **p**/
PAl ***b?l-**g- 'to untie' (Sidorov p. 46)
OMo булжиху **bul**-j-ixu 'avoide, evade
Yak булгуй **bul**-g-uy 'unharness, avoide'

Pen   풀다 <풀다   **pur**-da <**p?r**-   'to untie'
Ins   解く   **hod**-o-k-u   'to untie'
       解れる   **ho- g** -ur-er-u   'to get loose'

          Ex. 48) /PAl   *** c** : Pen   **c/** (an onomatopoetic word)
          PAl   ***cig**-   'damp, moist'   (Sidorov p. 63)
OMo   чигиг, (циг) **cig-ig,** (tsig)   'damp, moist'
Yak   сиик   **siik**   'humidity, moisture'
Pen   적시다   **j?g**-si-da   'to moisten'
       축축하다   **cug-cug**-ha-da 'damp'
 Ins   ??る   **sik**-er-u   'to get damp'

10.2. Non-initial aspirated plosives
/-k-/
          Ex. 49) /PAl   *** -g-** : Pen   **-k/**
          PAl   ***jig**-   'nephew; grandson '   (Sidorov p. 48)
OMo   жигэ, зээ   **jig**-ee, zee   'a grandchild'
Yak   сиэн   **si?**-e-n   'a grandson'
Pen   조카   **jok**-a   'a nephew'
Ins   甥（をひ）   **woh**-i   'a nephew'

/-c-/
          Ex. 50) /PAl   *** -c-** : Pen   **-c/**
          PAl   ***cac**-   'coughing, a sneeze'   (Sidorov p. 100)
Mon   цацах   **tsats**-ax   'have a fit of coughing'
Yak   чачай   **cac**-ay   'to choke over (fluid)'
Pen . 재채기 <??? **jaic**-ai-gi <**j?c**-?i-?m   'a sneeze'
Ins (?くさめ、くしゃみ **kus**-ame, **kush**-ami   'a sneeze)
       咳き、しわぶき   **seki** <***saic**-ki, **siw**-abuki   'a cough'

Ex. 51) /PAl   *** -c-** : Pen   **-c/**
PAl   ***tomb**-c- 'a button' v. PAl. *ta-g   (Sidorov p. 57)
OMo   тобчи   **tob**-c-i   'a button'
Yak   чопчу, тимэх   **cop**-c-u, **tim**-ex 'a button'
Pen 단추   **dan**-cu <***dam**-'a button'
Ins 留める   **tom**-er-u   'to fasten'

Ex. 52) /PAl   *** -g-** : Pen   **-c/**
PAl   ***d?g-** 'hook, anchor'   (Sidorov p. 80)
Mon   дэгээ   deg-ee   'a hook, boat hook'
Yak   дэгиэ   deg-ie   'a hook, boat hook'
Pen 닻   dac   'an anchor'
Ins (-   -   -   )

Ex. 53) /PAl   *** -?-** : Pen   **-c/**

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PAl **y?ʔi-** 'to shout, cry, moan'   (Sidorov p. 50)
OMo   иоʔыла   **ioʔʔ**-l-a   'groan, moan, a sigh'
Yak   ʔʔгʔлээ   **ʔʔgʔ**-l-ee   'a cry, yell, shout'
Pen 외치다   **ʔoici**-da   'to shout'
Ins   野次ʔ次る   **yaji**-r-u   'to jeer

Ex. 54) /PAl   **-t-** : Pen   -**c**-/
PAl **mbʔt-** 'to finish, complete'   (Sidorov p. 46)
OMo   бʔмэгэ   **bʔt**-ege   'to carry out, execute'
Yak бʔтэр   **bʔt**-er   'to finish, to complette'
Pen 마치다   **mac**-i-da   'to complete'
Ins   全い   **mat**-ta-(s)-i   'to be complete

Ex. 55) /PAl   **-r-** : Pen   -**c**-/
PAl   **nyar-** 'face'   (Sidorov p. 53)
OMo   ниʔар   **niʔar**   'face'
Yak   ньуур   **nyuura**   'face (obsolete), surface'
Pen 낯   **nac**   'face'
Ins   ʔく   **nat**-uk-u   'become attached to'

In the following two examples, the Old Korean **aspirated plosive changes to unaspirated plosive** in the present-day Korean.

Ex. 56) /PAl   **-l-** : Pen   -**c**->-**j**-/
PAl **qʔl-** 'skin, bark' v. PAl *qap-g-   (Sidorov p. 71)
OMo   холмо   **Xol**-to   'shabby/bare skin/hide'
Yak   холтосо   **Xol**-to-so   'bark'
Pen 가죽 <갖   **gaj**-ug <**gac**-   'skin, fur'
    꼬투리<고토리   **ggot**-u-ri <**got**-o-ri   (<*kor-to-ʔ)
                         'a pod, shell, husk'
Ins   皮革   **kaw**-a   'skin, bark, rind'
         ?   **kar**-a   'shell, hull, husk' (v. PAl *k2ʔs-ʔq)

Ex. 57) /PAl   **-s2-** : Pen   -**c**->-**j**-/
PAl **k2ʔs2-**ʔq   'skin, hide; surface'   (Sidorov p. 98)
Mon хуйх   **xuy**-x   'skin or hide of skull, singed
         hide(legs or heads of animals)
Yak куйаха   **kuy**-axa   'skin or hide of skull, singed...'
Pen 거죽 <겉, 겆   **gʔj**-ug <**gʔt, gʔc**   'the surface, the exterior, face'
Ins ?かお(かほ)   **ka(h)**-o <*kaw-o   'the face' (v. PAl *qʔl-,*qap-g)

/-t-/
Ex. 58) /PAl   **-t-** : Pen   -**j**->-**t**-/
PAl   **qoit-**   'the north'   (Sidorov p. 96)

Mon   хойм **Xoyt**   'north, northern; back, rear'

Yak   xoty   **Xot**-u   'the north'

Pen   끝 <그지   **gg?t <g?j**-i   'the end'

     (하늬 바람   ha-n?i-baram <**hat**-n-?   'north wind')

Ins   北きた   **kit**-a   'the north'

Ex. 59) /PAl   *** -d-** : Pen   **-d->-t-**/

PAl ***mod**-   'base of a tree'   (Sidorov p. 53)

OMo   модун   **mod**-un   'a tree, wood'

Yak модун   **mod**-un   'big, fat, stout (of a tree), mighty,
                                  powerful (of a person)'

Pen   밑 <믿   **mit <mid**   'the base, root of a tree' (남밑 株)

Ins   本もと   **mot**-o   'root, foundation'

Ex. 60) /PAl   *** -d-** : Pen   -d-~-t-/

PAl ***?nd-** 'a hill, be high'   Sidorov p.50, 55)

OMo   индэр, иэндэр **ind**-er, yend-er 'a stage, a raised part'

   ?нд?р   **?nd**-?r   'high'

Yak эндир   **end**-ir   'unevenness, bulge'

   ?нд?л   **?nd**-?l   'tall, lofty'

   энд?р, ?нд?л   **?nd**-?r, ?nd-?l 'high (of sky)'

   ?нд?с   **?nd**-?s   'a little higher up'

Pen 언덕   **?nd**-?-g   'a hill'

   언탁   **?n**t-?-g   'a raised part'

Ins   岳たけ; 丈たけ   **t**-a-ke <t-a-k-a-i 'a high mountain; height'   高い (たかし)

   t-a-k-a(s)-I 'be high'

Ex. 61) /PAl   *** -d-** : Pen   **-t-**/

PAl ***bi-**d-(gi)r- 'to twist, curly-headed" (Sidorov p. 46)

OMo бужигир   **bu**-ji-gir   'curly-headed'

Yak будьурхай   **bu**-dyur (<*dyØir) -xay 'curly-headed'

Pen   비틀다   **bi**-t?r (<*dyØir) -da   'to twist'

Ins 捻る   **hi**-ner (<*dyØir?) -u   'to twist'

/ -p- /

Ex. 62) /PAl   *** -p-** : Pen   **-b->-p-**/

PAl. ***tyap-**   'a cane'   (Sidorov p. 57)

OMo   майаг   **tay-**ag   'a atick, cane, crook, staff'

Yak   тайах   **tay-**ax   'a stick, cane, crook, staff'

Pen   짚다 <딥다 **jip**-da <**dib**-da   'to carry a cane'

   지팡이   **jip**-aŋ-i   'a cane'

Ins   杖つえ(ゑ) **tu?**-e (**tuw**-e <***tup**-a-i) 'a cane'

   突く(杖,?) **tu?**-k-u (<***tup**-k-u)   'to place (a cane, elbow)'

Ex. 63) /PAl   *** -b-** : Pen -p-/

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PAl ***mbor-b-**i-   'knee'   (Sidorov p. 46)
OMo   борби **bor-b-**i 'lower tendon, sinew'
Yak борбуй   **bor-b-**uy   'under-knees, knee-bend (joint)'
Pen 무릎   **mur-**?p   'knee'
Ins   膝ひざ   **hiz-**a (<*hid-)   'knee'
      ?ひじ   **hij-**i   (<*hid-)   'elbow'

Ex. 64) /PAl   *** -p-** : Pen **-p-/**
         PAl ***k2?p-**   'a foam'   (Sidorov p. 71)
Mon хуэс   **xu?-**es   'a foam'
Yak   к??гэн   **k??-**?gen   'a foam'
Pen 거품   **g?p-**um 'a foam'
Ins   泡あわ   **?aw-**a   'a foam' (v. PAl. *p2?n-g)

10.3. Final denasalization, devoicing: m>p, and aspiration b>p

In the following two examples, the word-final **? b** in Ex. 66 is simply the result of a local rule of denasalization plus devoicing of **m**. Although **? p** is written in Ex. 65, the aspiration cannot be pronounced unless it is followed by another word beginning with a vowel.

Ex. 65) /PAl   *** -m-** : Pen **-p-/**
PAl   ***nam-**   'marsh, bog'   (Sidorov p. 85)
Mon   намаг   **nam-**a-g   'marsh, bog, swamp'
Yak   ньамах   **nyam-**a-x   'mud, slime, mucus, pus'
Pen   늪   **n?p <*n?m**   'a swamp, marsh'
Ins   沼ぬま   **num-**a   'a swamp, marsh'

Ex. 66) /PAl   *** -m-** : Pen **-b-/**
PAl ***am2**   'mouth'   (Sidorov p.50)
OMo   ама, аман   **am-**a, **am-**an   'mouth'
Xalx   ам   **am**   'mouth'
Yak аман ?с   **am-**an ?s   'secret word/speech'
Pen   입   **ib**   'mouth'
                                           Ins   言う（ふ）   **i(h)-**u
                                                       'say'

10.4. / g + h = k /

An aspirated plosive can be the result of **C +h**, or **C + s**.

Ex. 67) /PAl   *** -g+x-** : Pen **-g+h->k/**
PAl   ***bag-**x- 'bracelet, wheel, ring'   (Sidorov p. 45)
OMo   ба?у   **ba?-**u   'a bracelet'
Yak б???x   **b??-**?x   'a bracelet'
Pen 바퀴 <박회   **bak-**u-i <**bag-**ho-i   'a wheel'
Ins 輪環わ,わっか   **wa** (**wak-**ka)   'circle, ring, wheel'

11. Consonant clusters or geminated consonants

Geminated consonants in Peninsular Korean found in Proto- Altai roots appear in word-initial position in 34 examples and in the non-initial positions in 11 examples. These will be classified and examined one by one below.

A. Initial consonants

11.1. Those which were ungeminated in Old Korean (4 examples)

In comparing with Proto-Altai forms, there seems to be no reason for gemination, which must be further investigated.

Ex. 68) /PAl   *** q** : Pen **g>gg/**

	PAl	***qap**-g-	'skin, bark'	(Sidorov p. 37, 95)
OMo	xar	**Xaʔ**-g		'thin coat on the surface'
Yak	xax	**Xaʔ**-x		'shell, skin, rind'
Pen	껍질 <겁질	**ggʔb**-j-ir <**gʔb**-j-ir		'bark, rind, shell'
Ins	皮革	**kaw**-a		'skin, bark, rind' (v.PAl *qʔl-)
	Cf.	Chn ?かく	kaku	'shell, cover'

Ex. 69) /PAl   *** q** : Pen **g>gg/**

	PAl	***qʔt-**	'to slice off; an adze, a plane'	(Sidorov p. 75)
Mon	amлаг	**ʔat**-la-ʔa		'an adze'
Yak	aдaлʔa	**ʔad**-al- ʔa		'an adze'
Pen	깎다 <?다	**ggagg**-da <**gʔs**-da		'to cut (short), trim'
	까뀌	**ggagg**-ui <***gas**-g-ui	'an adze'	
Ins	削る	**kez**-ur-u		'slice off'
	?かんな	**kan**-na <***kaz**-na (날 nar刃 a blade)	'a plane'
	?く(?首を)	**kak**-u		'cut off (a sleeping man's head)'

Ex. 70) /PAl   *** k** : Pen   **j>jj/**

	PAl	***kʔʔk-**	'blue, indigo plant'	(Sidorov p. 51)
OMo	кʔкэ	**kʔk**-e	'dark blue'
Yak	кʔʔx	**kʔʔx**	'blue, green'
Pen	쪽 <족	**jjog <jog**	'indigo (藍 족람 **jog**-ram)'
Ins	藍あい(あゐ)	**ʔaw**-i	'indigo'

Ex. 71) /PAl   *** s2** : Pen **s>ss/**

PAl ***s2ʔm2-** 'to suck'   (Sidorov p. 64)

OMo   эмкʔ   **ʔem**-kʔ 'to take to mouth,hew, keep in mouth' Yak   эм, эмэр **ʔem**, **ʔem**-er   'to suck'

Pen	씹다 <십다	**ssib**-da <**sib**-da	'to chew'
	빨다 <?다	**bba-r**-da <**sbʔ**-r- <***sʔb**-r	'to suck'
Ins	吸う (<すふ)	**suh** -u	'to suck'
	しゃぶる	**siab**-ur-u	'to suck; chew"

11.2. Words which have two forms, one with geminated and the other with a single initial

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consonant (2 examples)

Ex. 72) /PAl　*** k　:**　Pen　**g~gg/**

PAl　***k?s-**　'pack-luggage, to pack'　　(Sidorov p. 51)

OMo	к?скэ	**k?s**-ke	'pack-luggage, travel luggage'
Yak	к?с	**k?s**	'to be nomadic'
Pen	꾸리다	**ggu**r-i-da	'to pack together'
	고리(짝)	**gor**-i (jjag)	'a wicker trunk'
Ins	梱る	**gor**-u	'to pack together'
	梱?行李	**goor**-i	'a wicker trunk'

Ex. 73) /PAl　*** d　:**　Pen　**d~dd/**

PAl　***do-**g-　　'hot; wild'　　　　(Sidorov p. 47)

OMo	до?син	**do**-?-sin	'fierce, savage'
Yak	дохсун	**do-x**-sun	'wild, hot, passionate'
Pen	뜨거워지다	**dd?**-g?-u?-ji-da	'become red hot'
	덥다	**d?**-w[b]-da	'be hot'
Ins	熱くなる	a-**tu**-ku-na-r-u	'become hot'
	熱い	a-**tu**-(s)i	

11.3. In onomatopoetic words (4 examples)

In these words Peninsular geminated plosives correspond to Insular voiced initial plosives

Ex. 74) /PAl　*** k　:**　Pen　**gg/**

PAl　***k?r-k?r**　'(onom.)make a noise'　　(Sidorov p. 51)

OMo　к?ркирэ　**k?r-kir**-e　　'make a noise'

Yak　к?кк?рээ **k?k-k?r**-ee　　'give out rumbling, roaring sound; crackle, creak' Pen 깔깔, 껄껄　**ggar-ggar**, **gg?r-gg?r**　　'clattering sound'

Ins　がらがら,ごろごろ　**gar**-a-**gar**-a, **gor**-o-**gor**-o　'rattling,

Ex. 75) /PAl　*** d　:**　Pen　**dd~d/**

PAl　***dor-** 'tremble' v. PAl.　*titir-　(Sidorov p. 79)

Mon　　доргио **dor**-g-o '(Noun) shaking, trembling, vibration '

　доргих **dor**-gi-x'(Verb) to shake, tremble, vibrate'

Yak доргуйуу　　**dor**-guy-uu　'(Noun) shaking, trembling, vibration '

　доргуй **dor**-guy '(Verb) to shake, tremble, vibrate'

Pen 떨다 <?-　**dd?r**-da <b-**d?r**-　　　'to tremble'

　덜덜떨다　**d?r-d?r-dd?r**-da　'to tremble'

Ins　ブルブル震える**bur**-u-**bur**-u **hur**-u-er-u<**b-d?r**-　'to tremble'

Ex. 76) /PAl　*** b　:**　Pen　**bb/**

PAl　***b?r-** '(onom.) scattered'　(Sidorov p. 46)

OMo　　бура-тара　　**bur**-t-**ar**-a　　'scattered'

Yak　?р??-тараа　**?r**-??-t-**ar**-aa　　'scattered'

Pen   뿔뿔이   **bbur-bbur**-i   'dispersedly'

Ins   ばらばら   **bar**-a-**bar**-a   'dispersedly'

Ex. 77) /PAl   *** b**   :   Pen   **bb**/

PAl   ***b?r-**   '(onom.) scattered'   (Sidorov p. 46)

OMo   бура-тара   **bur**-t-**ar**-a   'scattered'

Yak   ?р??-тараа   **?r**-??-t-**ar**-aa   'scattered'

Pen   뿔뿔이   **bbur-bbur**-i   'dispersedly'

Ins   ばらばら   **bar**-a-**bar**-a   'dispersedly'

11.4. Geminated both in old and present-day Peninsular Korean (5 examples)

Ex. 78)   /PAl   *** k**   :   Pen   **gg**/

PAl   ***kyum-**   'to decorate, compose'   (Sidorov p. 64)

OMo   цимэг   **tsim**-eg   'adornment, ornament'

Yak   симэх   **sim**-ex   'adornment, ornament'

Pen   꾸미다   **ggum**-i-da   'to fix up, decorate'

Ins   組む   **kum**-u   'to compose'

     巧み，匠   (ta手'hand') +**kum**-i   'to be skilled; a master'

Ex. 79)   /PAl   *** g**   :   Pen   **gg**/

PAl   ***gyor**   'a pike (a fresh water fish)'   (Sidorov p.64)

OMo   чураха   **cur**-axa (<*j-?)   'a pike'

Yak   дьорохой   **dyor**-oxoy   'a (youg) pike'

Pen   창 꼬치   (caŋ) **ggoc**-i   'a pike'

Ins   (川)かます   (kawa)**ka**-masu 'a pike'

Ex. 80) /PAl   *** c**   :   Pen   **ss**/

PAl   ***cib-**   'sexual organ'   (Sidorov p. 101)

Mon   чив   **civ**   'sexual organ (by male)'

Yak   сэп   **sep**   'sexual organ (magical expression)'

Pen   씹   **ssib**   'the vulva'

Ins   ?   **sib**-e <***sib**-a-i 'a stamen'

     ちん(ぽ)（こ）**ciN(p)**-o-(ko)   'a penis (vulgar expression)

     下しも   **sim**-o   'genital and excretional organs'

Ex. 81) /PAl   *** t**   :   Pen   **ss**/

PAl   **ty?r-** 'sled, sleigh, sledge'   (Sidorov p. 59)

OMo   тыр?а, цыр?а   **t?r**-?a, **ts?r**-?a   'sled, sleigh, sledge'

Yak   сыр?а   **s?r**-?a   'sled, sleigh, sledge'

Pen   썰매   **ss?r**-ma-i   'sled, sleigh, sledge'

Ins   ?そり   **sor**-i   'sled, sleigh, sledge'

Ex. 82) /PAl   *** s**   :   Pen   **ss**/

PAl   ***s?r-**   'cool and fresh'   (Sidorov p. 39, 90)

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Mon	сэр-??(н)	ser-??(n)	'cool; freshness, cool'
Yak	с?р??н	s?r-??n	'cool; freshness, cool'
Pen	쌀쌀하다 <쓸쓸하다	ssar-ssar-ha-da <ss?r-ss?r-ha-da	'chilly'
Ins	爽やか	saw-a-yak-a	'cool and refreshing'

11.5. Those which originate from two consonants (19 examples)

Some old Peninsular forms are difficult to explain in the light of Proto-Altai forms.

Ex. 83) /PAl *** k** : Pen **gg<sg?/**
PAl ***k2ud-** 'a tail' (Sidorov p. 62)(v.Ex.90)

OMo	худур?а	**xud**-ur?a		'a horse-tail gear'
Yak	кутурук	**kut**-uruk		'a tail, rear'
Pen	꼬리 <?리	**ggo**-ri (<**sgo**-)<***gor-**	'a tail' (v.PAl. *s?q?l)
Ins	尾お（を）	**?o** <**wo** <**ko**		'a tail'

Ex.84) /PAl *** k** : Pen **gg<bg~sg?/**
PAl ***k2a**-m- **k2a**-r- 'to get smashed'(Sidorov p. 50)

OMo	канкару, кэмкэру	**ka**-n-**kar**-u, **ke**-m-**ker**-u	'to pieces (Adv.)'
Yak	хампарый	**xa**-m-**par**-?y	'to get smashed'
Pen	깨지다 <?-?-	**ggai**-ji-da <**bg**-,**sg**-	'to get smashed, broken'
Ins	?れる	**kow**-ar-er-u	'to get broken'

Ex. 85) /PAl *** c** Pen **jj<bj?/**
PAl ***-ca-** 'squeeze, milk' (Sidorovo p. 55)

OMo	са?а	**sa**-?a		'to milk'
Yak	ыа	**??**-?a	'to milk'	
Pen	짜다 <?	**jja**-da <b-**j?**-		'to milk'
Ins	絞搾る	**si**-b-or-u		'to squeeze'

Ex.86) /PAl *** c +nd** : Pen **sd>dd/**
PAl ***cond-** 'to follow' (Sidorov p. 56)

OMo	сундулуху	**sund**-uluxu	'follow one after another'
Yak	сундулуй	**sund**-uluy	'to expand, stretch out'
Pen	좇아가다	**joc**-a-+ga-da	'to follow (go)'
	따라가다 <?-	**sd?**-ra-+ga-da	'to follow (go)'
Ins	慕う（ふ）	**sit**-a(h)-u	'to long for'
	?う（ふ）	**sit**-a-+g-a(h)-u	'to follow (go)'

Ex.87) /PAl *** c +b** : Pen **bb/**
PAl ***cab-** 'boasting, haughty; fame' (Sidorov p. 64)

OMo	чоу	**cou** <***cav**	'boasting, bragging'
Alt	чав	**cav**	'boasting, bragging'
Yak	чап	**cap**	'sound, rumble; rumour, glory, fame'

Pen   빠기다 <빠-<*?   **bb?**-gi-da <**bba**-<***sba**-<***sab**-   'be haughty'
Ins. 威張る   **?ib**-ar-u <***wi   b**- (cf.威ゐ牛wi)   'be haughty'

Ex. 88) /PAl   *** t + t   :   Pen   dd**/
PAl   ***titir**- 'to tremble'   v. PAl.***dor**   (Sidorov p. 57, 64)
OMo   митирэ, чичирэ, чэчэрэ **titir**-e, **cicir**-e, **cecer**-   'tremble, shake'
Yak титирээ   **titir**-ee   'tremble, shake'
Pen 떨다 <?-   **dd?r**-da <b-**d?r**-   'tremble'
Ins 震振える(ふるふ)   **hur**-u(h)-er-u<***bud**-<**b-d?r**-   'tremble'

Ex.89) /PAl   *** d + d   :   Pen   dd <bd?**/
PAl   ***dyad**-i-g-   'berries'   (Sidorov p. 49)
OMo   жэдэгэнэ (arch.)   **jed**-eg-ene   'blackberries, forestraspberries'
Yak   дьэдьэн   **dyed**-y-en   'wild strawberries'
Pen 딸기 <?기   b-**dar**-gi   'berries'
Ins   ?いちご   i-**ti**-g-o <***hi-tir**-g-o   'berries'

Ex. 90) /PAl   *** s + q   :   Pen   sg>gg**/
PAl   ***s?q-?l**-   'a tail'   (Sidorov p. 90)(v. Ex.83)
Mon cᴧ **s??**-?l   'a tail'
Ins cᴧ **s??**-?l   'lust, time of heat by animals and birds'
Pen   꼬리 <?리   **ggor**-i <**sgor**-i <***sig**-or-i   'a tail'
Ins 尻しり   **sir**-i <***sik**-r-i   'hips, the bottom'
      尻尾しっぽ   sip-po <***sir**(i)-wo   'a tail'   (v. PAl. ***k2ud**-)

Ex. 91) /PAl   *** s + g   :   Pen   s + g ~gg**/
PAl   ***s?g-?r**-   'kneel down'   (Sidorov p. 56)
OMo   c?rᴧ   **s?g**-?d   'to bow down, kneel'
Yak   c?h?рэстээ   **s?h**-?r-estee   'to bow down, kneel'
Pen   꿇(어앉)다   **gg?**-r-h-(?-an-j)-da   'to kneel down'
                  (<***sg?**-r-h- <***s?g**-r-h-)
      숙다   **sug**-da   'to be bent, drooping'
Ins   ?く   (hiza-ma)-**zuk**-u   'to kneel down'
      下がる   **sag**-ar-u   'hang down, become low'

Ex. 92) /PAl   *** s + g + t   :   Pen   dd**/
PAl   ***sig-t**-   'urine'   (Sidorov p. 56)
OMo   сигэсун   **sig**-esin   'urine'
Yak иик   **?iik**   'urine'
Pen   똥 <? **dd**oŋ <**sd**oŋ <***sit**-oŋ <***sig-t**-oŋ   'faeces'
Ins 尿しと(OJ)   **sit**-o   'urine'
      おしっこ   o-**sit**-ko (diminutive suffix)   'urine'

Ex. 93) /PAl   *** s   :   Pen   ss<bs?**/
PAl   ***s?l**- 'bile, gall(-bladder)'   (Sidorov p. 56, 90)

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OMo　　　cʔʌcʔн　　　　**sʔl**-sʔn　'bile, gall'
Mon　　　cʔʌcʔн　　　　**sʔl**-sʔn　'gall, жёлчь (?)'
　　c?c(?н)　　　　　　**sʔ**-s(ʔn)　'bile, gall"
Yak cʔʌ??н　　　　**sʔl**-?-hʔn　　　'poison'
　　??c　　　　　　　**??**-s　　　　　　'bile, gall'
Pen 쓸개<쓸?,?게　**sʔr**-gai<ssʔr-gʔi,<bsʔr-gʔi　'gall-bladder'
　　쓰다 < ?다　　　　**ssʔ**-da <bsʔ-　　'astringent' (cf.씹다)
Ins　?い　　　　　　**si**-b-u(s)-i　　　'bitter'

Ex. 94)　/PAl　*** s**　:　Pen　**ss<bsʔ/**
PAl　　　***(b)-sig**-b-r-　**'to sweep'**　　　(Sidorov　p. 56)
OMo сигур, сивур　**sig**-ur, **si-v**-ur<***sig**-b-　'to sweep, sweep out'
Yak сиппиир　　**sip**-p-iir <***sig**-p-　　　　'a broom'
Pen 쓸다 <?다　　ss**ʔ**-r-da <b**sʔ**-r-<***bsʔg**-r　'to sweep'
Ins　掃く　　　　**hak**-u <***bsak**　　　'to sweep'
　　刷毛　　　　　**hak**-e <***hak**-a-i <***bsak**-　'a brush'

Ex. 95)　/PAl　*** s + m2**　:　Pen　**sb>bb/**
PAl　　　***s??m2**-　'a span, finger'　(Sidorov p. 90)
Mon　c??м　　**s??m**　　'a span (指尺)'
Yak　c??м　　**s??m**　　'a span (指尺)'
Pen　뼘 <?　**bbiʔ**-m **<sbiʔ**-m (**<*siʔb**-m)　'the span of a hand (指尺)'
Ins　指ゆび　**yub**-i (**<*hiub**-i <***siub**-i)　'a finger'

Ex. 96)　/PAl　*** s2 + m2**　:　Pen　**sb>bb/**
PAl　***s2ʔm2**-　'to suck'　　　(Sidorov p. 64)
OMo　эмкʔ　　　**ʔem**-kʔ　'to take to mouth, chew, keep in mouth'　Yak　эм, эмэр
　　ʔem, ʔem-er　　　　　　'to suck'
Pen 씹다 <십다　**ssib**-da <**sib**-da　　　　'to chew'
　　빨다 <?다　　**bba-r**-da <**sbʔ**-r- <***sʔb**-r　'to suck'
Ins　吸う (<すふ)　**suh** -u　　　　　'to suck'
　　しゃぶる　　**siab**-ur-u　　　　'to suck; chew"

Ex. 97)　/PAl　*** s2 + m2**　:　Pen　**sb>bb/**
PAl　***s2ʔm2**-k-　'bone'　　　(Sidorov p. 41)
OMo　(-　　　-　　)　(v. PAl***dya**-g-(+bya)　'jaw (bone)')
Yak　уʔуох　　**ʔuŋ**-uox <***sʔm**-k-ox　　'bone'
Tur　cʔмʔк　　**sʔm**-ʔk　　　　　　'bone'
　　c??к　　**s??**-k　<***sʔm**-k　　　'bone'
Pen　뼈 <?　**bbiʔ** <**sbiʔ** <***sib**-? (or**<*sim**-)　'bone'
Ins　骨ほね　　**ho-n**e <***siho**-n-o-i <***sib**-?-　'bone'
　　?すね　　　**su**-ne < ***sihu**-n-o-i <***sib**-?-　'shin'

Ex. 98)　/PAl　*** s + t~d**　:　Pen　**sd>dd/**
PAl　***satam** (***sadam**)　　'sweat'　　(Sidorov p. 15, 41)

OMo (-   -   -   )

Yak таммах   **tam**-max <***?tam**-<*stam-   'a drop (of liquid)'

Pen 땀 <?   **ddam** <**sdam** <***sadam** 'sweat'

Ins 汗あせ   **ase** (*asa-i <*a-sta-i   'sweat'

    玉たま   **tam**-a   'a drop (of liquid)'

Ex. 99) /PAl   *** p2 + g** : Pen **bj>jj/**

PAl ***p2ag-**   'one of a pair'   (Sidorov p. 60)

OMo xa?ac   **xa?**-as   'half; to split in two'

Yak хайыт **xay**-?t   'to break up'

Pen 짝 <?   **jjag** <**bjag** <***baj-g** <***bag-g**   'one of a pair'

Ins (-   -   -   )

Ex. 100) /PAl   *** mp + p** : Pen **mb>bb/**

PAl ***mpup-c**   'to rob, a thief' (Sidorov p. 54)

OMo оорцах   **?o?**-or-tsax   'a robber, thief'

Yak уоруйах   **?u?**-oru-yax   'a thief'

Pen 빼-앗다   **bb**-ai-as-da <***mb**-ai <***mub**-ai 'to rob'

Ins 奪う,むばふ **?ub**-a-u, **mub**-ah-u (OJ)   'to rob'

Ex. 101) /PAl   *** mb + 1** : Pen **mr>bd>dd**

PAl   ***mb?l-** 'a crowd, a cluster'   (Sidorov p. 46)

OMo б?л?г   **b?l**-?g   'a section, a part'

Yak б?л?х   **b?l**-?x   'a group'

Pen 무리   **mur**-i   'a group, crowd'

    떼 <?, 떨기 **bd?**-i <***mur**-, **bd?r**-gi   'a cluster'

Ins. 群れ   **mur**-e <***mur**-a-i   'a crowd'

    叢むら   **mur**-a   'a cluster'

B. Non-initial geminated consonants（11examples）

11.6.Those which cannot be divided into two consonants (4 examples)

Ex. 102) /PAl   *** -s- :** Pen **-ss-/**

PAl. ***hal-us-** 'by far the'   v.PAl.***p2ar-**   (Sidorov p. 44)

OMo алус   **?al**-**us**   'far, through'

Yak алыс, олус   **?al**-?s, ?ol-**us**   'very, excessively'

Pen 훨씬   **hu?r**-**ss**-in   'by far the'

Ins ?かに   **har**-uka-ni   'by far the'

Ex. 103) /PAl   *** -j- :** Pen **-ss-/**

PAl ***mb?l-j-**   'word, speech, say' (Sidorov p. 46)

OMo   болжа?а   **bol**-ja?a 'agreed time or place, agreement'

Yak болдьох   **bol**-dyox   'agreed time or place, agreement'

Pen 말(씀)   **mar**-(**ss?m**)   'word' (v. PAl. *mp?c-)

Ins 申す(まをす) **moos**-u (**maw-os**-u)   'to say'

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Ex. 104) /PAl * -s- :   Pen   -ss-<s + s/

PAl. ***akas-** 'elder sister, girl, wife'   (Sidorov p. 30, 75)

Mon	axac	**axas**		'seniority, one's elders"
Yak	aʔac	**aʔas**		'elder sister'
Pen	아가씨	**agas**-si	'a girl'	
Ins	おっ母	**okkaa <*okas-kas**		'wife, mother'
	ʔかかあ	**ka-ka-a <*kas-kas**		'a wife'

Ex. 105) /PAl * -g- :   Pen   -gg-/

PAl ***tyog**-i   'an axe'   (Sidorov p. 56)

OMo	cʔгэ	**sʔg**-e	'an axe'
Yak	cʔгэ	**sʔg**-e	'an axe'
Pen	도끼	**dogg**-i	'an axe'
Ins	(坂田)金時	(sakata)kin-**tok**-i	'a big axe (큰도끼gʔn-**dogg**-i)'

11.7. Those which can be divided into two consonants（ 7 examples）

Ex. 106) /PAl   * -r- :   Pen   -s- + -b->bb/

PAl ***qʔr**-   'be glad, happy'   (Sidorov p. 97)

Mon	xʔʔp	**Xʔʔr**		'joy, gladness'
Yak	ʔʔpʔʔ	**ʔʔr**-ʔʔ		'joy, gladness'
Pen	기쁘다 <깃브다	**gib**-bʔ-da <	**gis**-bʔ-	'be glad, happy'
Ins	嬉しい	**ʔur**-es-i(k)-i		'be glad, happy'

Ex. 107) /PAl   * -c + g- :   Pen   -s- + -g->-gg-/

PAl (*ad +**) cʔg**-   'a child, heir'   (Sidorov p. 54)

OMo	одчигин, од тин	**od+cig**-in, **od+tig**-in	'younger or youngest son, heir'
Yak	аччыгый,оччугуй	**ac+cʔg**-ʔy, oc+**cug**-y	'small, young'
Pen	아들	**ad**-ʔr	'a son'
	새끼 <삿기	**saig**-gi <**sas**-gi	'a child'
Ins	跡 (取り)	**at**-o-(tori取る take over)	'an heir'
	ʔせがれ	**seg**-are <***saig**-<**sas**-gi	'my son'
	遺蹟いせき	i-**sek**-i <**saig**-gi	'an heir'

Ex. 108) /PAl   * -t + g- :   Pen   -d- + -g->-gg-/

PAl ***ʔnʔt**-g-   'to neigh, groan, sob' (Sidorov p.50)

OMo	инчаʔа	**inc**-aʔa	'to neigh'
Yak	ынчык	**ʔnc**-ʔk	'to moan, groan'
Pen	느끼다 <늘기-	**nʔd**-gi-da	'to feel, sob
Ins	ʔる	**un**-ar-u	'to graon

嘶く   **in**-a- +n-ak-u 'to eigh' 泣哭なく   **n**-ak-u   'to cry, to sob'

Ex. 109) /PAl   * -mb- :   Pen   -b- + -p->-pp-/

PAl ***dʔmb**-   'to fill to the brim'   (Sidorov p. 48)

OMo   дэбулку   **deb**-ulku   'to boil, seethe'
Yak   дэбилий   **deb**-iliy 'to fill to the brim; to gush
                                              out in abundance (of liquid)'
Pen   (담뿍) 담다   (**dam**b-bu-g) **dam**-da   'to fill (to the brim)'
Ins   (たっぷり)溜める   (**tap**-pu-ri) **tam**-er-u   'to fill (to the brim)'

Ex. 110) /PAl   **＊ -s2 + g- :**   Pen   **-s- + -g->-gg-**/
PAl   **＊s2ʔg-** 'collar-bone, shoulders'   (Sidorov p. 103)
Mon   эгэм   **ʔeg**-em   'clavicle =collar bone'
Yak   эʔил, эгил   **ʔeŋ**-il, ʔeg-il   'upper part of shoulders'
    эʔил бас   **ʔeŋ**-il bas   'upper part of shoulders'
Pen   어깨 <엇게   ʔ**gg**a-i (<ʔ**sg**ʔ-i <＊ʔ**sʔg**-i)   'shoulders'
Ins   脇わき   **wak**-i (<＊**wask**-i <＊**oska**-i <ʔ**sga**-i)   'side'
    肩かた   **ka**-ta (<ʔ**gg**a-i)   'shoulders'

Ex.111) /PAl   **＊ -ʔ- + s- :**   Pen   **-s- + -g-ʔ>-gg-**/
PAl **＊boʔos-** 'foetus, navel' (v.PAl＊**bʔʔ-ʔr-**) (Sidorov p. 46)
OMo   боʔас, боʔос   **boʔas, boʔos**   'foetus'
Yak   буос   **buos**   'foetus'
Pen   배꼽 <ʔ복   **baig**-gob < **bais** + bog   'navel'
Ins   臍へそ,ほぞ,ほそ   **hes**-o <＊**hais**-o, **hoz**-o , **hos**-o   'navel'

Ex. 112) /PAl   **＊ -s + q- :**   Pen   **-s- + -g->-gg-**/
PAl **＊mbos-**q-   'to tie a knot   (Sidorov p. 46)
OMo   боʔими, бойими   **boʔ**-i-mi, **boy**-i-mi   'a loop of lasso'
Yak бохсуу, буойуу **box**-suu, **buoy**-uu   'a knot
Pen   묶다 <뭇기다   **mug**-g-da <**mus**-gi-da to bundle up'
Ins 結ぶ   **mus**-ub-u   'to tie'
V. PAl   **＊mbʔx-** 'to tie (animal, boat), 'PAl. **＊mpʔr-.**

12．Dental C2/C3... fluctuations

   The syllable final consonants in Peninsular Korean fluctuate often between old and present-day forms. Some words have two different dental consonants in the present-day forms. This will be examined below in comparison with the Proto-Altai forms.

            Ex. 113) /PAl   **＊ -t- :**   Pen   **-d->-s**- : Ins **r~Ø**/
            PAl   **＊qot**- 'town, place'   (Sidorov p. 62)
OMo   xomo(н)   **Xot**-o(n)   'town, wall, fence'
Yak   хотон   **Xot**-on   'cow-shed'
Pen   곳 <곧   **gos** <**god**   'place'
Ins   所,(OJ)くら   (to+)**kor**-o, **kur**-a   'place'
    (何)?   (do+)**ko**   '(which) place'

            Ex. 114) /PAl   **＊ -r- :**   Pen   **-r-~-s**- : Ins **r**/

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PAl **qab/qom2-**ir-   'to bend; neck'   (Sidorov p.??, 60)

Mon хабирʔа   **Xab**-irʔa   'rib, fin, edge'

Yak хабырʔа   **Xab**-ʔrʔa   'throat, neck, gullet with
         ribbed cartilage' (v. PAl*mog-'to bend; neck)

     хомуллбут   **Xom**-ullbut   'to bend'

Pen 고불, 고붓   **gob**-ur/us   'be bent'

Ins 首くび   **kub**-i   'neck'

     括縊る   **kub**-ir-u   'to constrict, strangle'

Ex. 115) /PAl   *** -r- :**   Pen   **-s->-c-** : Ins **s~Ø/**

PAl   ***tyur-** 'soot, ashes, charcoal' PAl. *cʔx (Sidorov p. 92)

Mon   мортог   **tor**-tog   'soot, ashes'

Yak тордох **tor**-dox   'soot, ashes'

Pen 숯 <숫   **suc**- <**sus**   'charcoal'

Ins 煤すす   **sus**-u   'soot'

    炭墨すみ   **sum**-i <***sus** + mi (<煤매 mai) 'charcoal'

Ex. 116) /PAl   *** -l- :**   Pen   **-*r->-d-** : Ins **r/**

PAl ***bʔl-** 'more than; separately, from'   (Sidorov p. 46)

OMo   бэл   **bel**   'especially as, besides, the more'

Yak бэл   **bel**   'especially as, even, the more'

Pen 따로 <ʔ로   **dda**-ro <**bda**-ro <***bad**-<***bar-** 'separately'

    보다   **bod**-a   '(more)than'

Ins より   **yor**-i <***bar**-i   '(more)than; from'

Ex. 117) /PAl   *** -s~t- :**   Pen   **-s-~t-:** Ins **Ø/**

PAl ***ams/amt-** 'taste, tasty'   (Sidorov p.44, 66)

OMo   амма, аммай   **amt**-a, **amt**-ay 'tasty'

   амсаху   **ams**-a-xu   'to taste, savour'

Yak амтан   **amt**-an   'taste'

    амсай   **ams**-ay   'taste(s)'

Pen 맛   **mas**-/**mat**   'taste'   '

Ins 旨甘い   **um**-a(s)-i   'tasty' 甘い   **am**-a(s)-i
        'sweet'

Above given correspondences are tabulated below:
        -s<d<*t: -r/Ø (Korean <Proto-Altai: Japanese)

-r/-s<*r: -r

-c<-s<*r:-s

-d<*r<*l: -r

-s/-t<*-s/t: ?

12.1. Origin of verb final C

Ex. 118) /PAl   *** -r- :**   Pen   **-r- :** Ins **w/**

PAl   **tyur**- 'to hear'   (Sidorov p. 56)

OMo   сураʔла **sur**-aʔ-l-a   'to gather information, inquire about'

Yak сурах   **sur**-ax   'hearing, news, rumour'

    сураʔлаа   **sur**-aʔ-laa   'inquire about'

Pen 듣다   **d?r**[d]-da   'to hear'

Ins 問う(ふ)   **tow**-u   'to ask'

Ex. 119) /PAl   *** -t- :**   Pen   **-d- :** Ins **t/**

PAl   ***bat**- 'fat, big, strong'   (Sidorov p. 45)

OMo   баму   **bat**-u   'strong'

Yak баатыр   **baat**-?r   'a strong man'

Pen 붇다   **bud**-da, bur-   'to increase'

Ins 太る   **hut**-or-u   'get fat'

12.2. Deletion of labials and velars/Labial crossing (incomplete)

13. Morphological reshaping
VC- roots
Ex. 120) PAl   ***?g-**   'to go'   (Sidorov p.87)

Mon ?гс?х   **?g**-s?x   'to go, to go upstream'

Yak ?кс?й   **?k**-s?y   'to go, to go upstream'

Pen   가다   **g**-a-da   'to go'

Ins   行く(ゆく) **ik**-u, **yuk**-u   'to go'

    ?る   **k**-ur-u   'to come'

VCVC >VCV, CVC, CV
Ex. 121) PAl ***?c?t-**   'milk, breast, ' (Sidorov p. 27, 60)

OMo   ?с?н, с?н, с? **?s?**-n, **s?**-n, **s?** <*?s?t-n   'milk'

Yak   ??т   **??t** <*?s?t   -   'milk'

Tur с?т   **s?t**   'milk'

Pen 젖   **j?j**   'breast (of woman), milk'

Ins お乳,ちち,ち   **ocit**-i, **cit**-i, **ci?** 'breast (of woman), milk'

Ex. 122) PAl ***ang-**   'the inside, a hole'   (Sidorov p.34, 86)

Mon   онгойх **ong**-oyx   'to open, uncover'

  онги   **ong**-i   'a hole to pass something through, an

     eye of a needle'

Yak а?ай   **aŋ**-ay   'to open; gape, yawn; plough up

  о?ой   **oŋ**-oy   'be with a hole'

Pen   안   **an**   'the inside'

  아내   **an**-a-i   'wife'

Ins 穴あな   **an**-a   'a hole'

  ?こ(あんこ)   **ank**-o   'bean-jam, a stuffing'

  中なか   **nak**-a   'the inside'

  お腹   **onak**-a 'belly, stomach'

14. 子音の削除 Deletion of consonants   (incomplete)

15. 鼻音化 Nasalization features (incomplete)

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THE GENERAL CHARACTER OF KOREANS' THOUGHT THROUGH EXPRESSIONS OF MODALITY JUDGEMENT AND ANALYSIS OF MEANING IN KOREAN

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Human thoughts are not the same. The study of universal logic try to form human's universal logic whereas its details imply subtle distinctions which may result from each person's different thought process. Such differences in thought process are caused by not only geopolitical and cultural difference but also by linguistic difference. This thought process difference causes not only cognitive difference but also difference in thought itself and theory. Therefore, in order to understand the distinctiveness of Koreans' thought and Korean ideas, it may be important to explain Korea's geopolitical and cultural difference but it will be more important to understand the distinctiveness of Korean language in comparison with other languages.

Linguists regard modality as one of the ways to express a speaker's subjective attitude and a grammar category. However, logicians think of it as an objective problem to define the special relation between events (preposition) and the real world. Today a lot of linguists and logicians including Sommerfeldt(1973), White(1975), Lyons(1977) and Hare(1970) divide modality into subjective and objective ones and explain some modality operators are subjective, some objective and others both subjective and objective.

If functions of a modality operator is analyzed from the perspective of linguistic function, they can be divided into three categories: emotional, deictic and social functions. That is, modality operator must somehow reflect a subject's psychological and emotional feeling. However, they do not only have the demonstrative function to direct a subject's psychological state. It definitely expresses the relations between the real world and events which is believed to unfold there. In other words, a modality operator has the deictic function regarding the outside world. This function aims at the intraindividual communication or the interindividual communication. Austin divided utterances into constative and performative ones and then later included a constative utterance in a performative sentence by performing a discourse behavior called assertion. Therefore, you cannot help thinking about others or social communication when making any sentences.

Three functions above are clearly distinguished from the perspective of linguistic awareness as follows. As the mental state, the emotional function includes thematic roles of "guess" and "supposition" (concept demonstration of a subject). As the deictic function is related to the state of an object such as an actual event or a proposition, it includes "possibility", "probability" "certainty", "nonidentification" and "uncertainty", a modality sentence is a kind of assertive sentences from the perspective of the mood. It is the weak assertion or undetermined assertive sentences. And it performs functions to demonstrate behavior toward a hearer and to defend a speaker. When the emotional or deictic function is about a speaker's cognitive behavior, undetermined work, self-defense, and a polite diction are about the mood and the descriptive behavior. In spite of such detailed distinctions of thematic roles, these distinctions are not discontinued but overlapped as it is very hard to distinguish the boundary between the mental state and the objective event.

I. VARIOUS EXPRESSION OF MODALITY JUDGMENT (GUESS AND SUPPOSITION JUDGMENT) IN KOREAN AND MORPHOLOGIC PATTERN CLASSIFICATION

1) {Bi-ga o-get-ta.}
It will rain.
2) {Bi-ga o-ri-da.}
It will rain.
3) {Bi-ga ol geo-si-da.}
It is going to rain.
4) {Bi-ga ol (-l te-ni, - l ten-de) te-i-da.}
It will be raining.
5) {Bi-ga on (ol) mo-yang-i-da.}
It may rain.
6) {Bi-ga on (ol) deud-ha-da}
It might rain.
7) {Bi-ga on(ol) deud-sip-da}
It might rain.
8) {Bi-ga on (ol) sung-sip-da.}
It may rain.
9) {Bi-ga on (ol) beob-ha-da.}
It looks like rain.
10) {Bi-ga on (ol) geok ga-ta.}
It might rain.
11) {Bi-ga ol-gga (neun-ga, -l ji) sip-da.}
It might rain.
12) {Bi-ga o-na (-n ga) bo-da.}
It may be raining.
13) {Bi-ga ol(-n)-ga han-da.}
It will rain.
14) {Bi-ga o-neun-ji (ol-ji) mo-reun-da.}
I don't know if it rains.
15) {Bi-ga o-gi swip-da.}
There is a high possibility of rain.

These various expressions of mood judgment in Korean can be divided into five types from the perspective of morphologic structure.

The first type is {get} of example 1) and {ri} of example 2). They directly intervene a verb and change the whole sentence into the mood judgment sentence, maintaining the meaning of the original verb. Therefore they are given by the ending transformation. They are the most typical modality morpheme. The second type is {-l geo-si-da} of example 3), {-l te-i-da.} of 4) and {-(n/l) mo-yang-i-da.} of 5).

Their construction is "a adnomial ending +a (bound) noun +descriptive particle". {Bi-ga on (ol) deud-ha-da}

The third type is {deud-ha-da" of example 6), {deud-sip-da} of 7), {sung-sip-da} of 8), {beob-ha-da} of 9) and {geok ga-ta} of 10). They have a high sentence and a embedded sentence. Therefore,

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their construction is "an adnomial clause led by an adnomial ending (n/l) + a (bound) noun + a metapredicate". Although the respectable object is realized as a state subject in the embedded sentence, the respected morpheme cannot be realized in the metapredicate.

The fourth type is {-(na/n-ga/l-kka/ji) sip-da} of example 11), {-(na/n-ga/ l kka) bo-da} of 12), and {(na/n-ga/l-kkan) han-da} of 13). Their construction is "embedded sentence ending + modality predicate". Verbs such as "to think" and "to say" can come behind an embedded sentence and these verbs can have adverbs including "certainly", "carefully" and "really', and case particles. However, the endings including {sip-da}, [bo-da] and {han-da} are the exceptions. They are the modality predicates with the distinct differences regarding syntactic structures or semantic function.

The fifth type is {-(n-ji/l-ji) mo-reun-da} of example 14) and {-gi swip-da} of 15). the interrogative nominalizer {-(n/l-ji) no-reun-da} or the nominalizer {-gi} is integrated into the predicates {Mo-reun-da} and {swip-da} and reconstructed.

II) SEMANTIC (COGNİTİVE) ANALYSIS OF MODALITY JUDGMENTS IN KOREAN

From the perspective of the universal logic, the term "modality judgment" corresponds to ""supposition judgment". There is a term similar to "supposition" in Korean, that is "guess". In other words, Korean uses "supposition judgment" and "guess judgment" interchangeably. Therefore, the 15 expressions above are "supposition judgment" or "guess judgment" expressions. Generally both judgments correspond to modality judgment from the perspective of logic, whereas Korean language scholars say "supposition judgment" and "guess judgment" in Korean have subtle differences from the perspective of the cognitive structure or meaning. Jang Kyung Hee (1985) divided the modality category of Korean into a perceptual modality and speculative modality according to cognitive methods. Then she subdivided perceptual modality for the cognitive perspective. Based on this prior study, Lee Ki Jong (2001) argues "guess judgment" can be divided into "random guess" and "inferential guess". According to him, these three terms have discriminative thematic roles from the perspective of object, cognitive method, basis characteristic, cognitive sphere and cognitive condition shown in the table below.

	Guess		Supposition
	Random guess	Inferential guess	Supposition
Object	reality	cognitive object to be real	cognitive object not to be real
Cognitive method	guess	emotional reasoning (unconscious inference)	rational reasoning (conscious))
Basis characteristic	Introspection	Cognitively experienced proposition	Assumptive and suppositive counterfactual proposition
Cognitive sphere	Feeling, intuition	Intuition, knowledge(cognitive experience)	Logical judgment, metaphysical thinking
Cognitive condition	Unidentified	Unidentified, uncertain	Uncertain

III) SYNTACTIC STRUCTURE OF MODALITY EXPRESSION IN KOREAN

As mentioned above, an operator, the method to express the modality judgment in Korea has at least 15 different expression methods. These 15 expressions fall in the same category or in the different one by three thematic roles of random guess, inferential guess and supposition that describes cognitive

behavior of the cognitive subject, the certainty of an objective subject and predicative behavior related to the described state. Their meanings are largely categorized into "to guess" and "to suppose". While some Korean language scholars consider these two meanings the same, others explain their subtle differences. In short, "to guess" and "to support" have both common thematic roles and distinctive thematic roles.

Moreover, "to guess" and "to suppose", modality meanings in Korea, are readily exchanged with other cognitive verbs including "to feel", "to know", "to judge" and "to think". But Lee Ki Jong argues he can clearly explain the difference between modality verbs in Korean and other cognitive verbs from the perspective of syntactic structures and functions.

	accusative noun phrase	accusative noun clause	noun phrase of objective case {-geo-ss}	{-n ga/ji} noun clause		{-(rago)} quotation clause	{ro} noun clause
	accusative noun phrase	accusative noun clause	noun phrase of objective case {-n geo-ss}	Interrogative	No interrog-ative	{-(rago)} quotation clause	{ro} noun clause
feel	+	+	+	-	-	+	+
know	+	+	+	+	+	-	+
judge	-	-	-	+	±	+	+
think	+	-	-	+	-	+	+
guess	+	+	+	+	+	+	+
suppose	-	-	-	-	-	+	+

If the modality structures' application to sentences is analyzed, they are usually used as declarative sentences. The modality structures as declarative sentences correspond to five sentence patterns in English.

Pattern 1 : {Bi-ga o geot-ta} It will rain. : subject{bi}+nominative particle{ga}+verb root{o}+modality morpheme{geot}+verb ending{ta}.

Pattern 2 : {Geu-neun Haksaeng-il geo-si-da} He can be a student : subject{geu}+nominative particle{neun}+compliment{haksaeng}+descriptive particle{i}+adnominal ending{l}+bound noun{geo-s}+modality ending{i-da}.

Pattern 3 : {Geu-nun geunye-reul sarang-ha-l seong-sip-ta} He will love her. : subject{geu}+nominative particle {neun}+object{geinye}+objective particle {reul}+verb{sarang-ha}+adnominal ending{l}+bound noun{seong}+modality ending{sipta}.

Pattern 4 : {Geu-neun chaek-eul geunye-e-ge ju-l geot gak-ta} He will give her a book. : subject{geu}+nominative particle{neun}+direct object {chaek}+objective particle{eul}+indirect object{geunye}+dative particle{e-ge}+verb root{ju}+adnominal ending{l}+bound noun{geot}+modality predicate{gat-ta}

Pattern 5 : {Geu-neun sae-ga norae-ha-neun geot-eul deud-neun geot gat-ta} He may listen to birds singing. : subject{geu}+nominative particle{neun}+obejctive clause[subject of embedded sentense{sae}+nominative particle{ga}+verb{norae-ha}+adnominal ending{neun}+bound noun{geot}+objective particle{eul}]+verb{deud}+adnominal ending{neun}+bound noun{geot}+modality predicate{gat-ta}.

Such modality structures can be transformed into interrogative sentences. : {Be-ga o-get-neun-ga?

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(Will it rain?)}; {Geu-neun haksaeng-i-get-neun-ga? (Can he be a student?) ; {Geu-neun geunye-reul sarang-ha-l seong sip-eun-ga? (Will he love her?} ; {Geu-neun chaek-eul geunye-e-ge- ju-l geot- gak-teun-ga? (Will he give her a book?} ; {Geu-ga bi sori-reul deud-neun geot gat-teun-ga? Does he listen to rain?}. In Korea, interrogative sentences can be easily made by adding interrogative ending including {neun-ga}, {eun-ga}, {b-ni-kka} to a predicate. But modality structures are not used as imperative or exclamatory sentences.

Regarding voices, modality can support both the active and passive voices. {Youngsu-neun halmeoni-reul ga-si-ge hat-neun get gat-ta. (Youngsu may have let his grandmother go)} ; {Noduk-i kyungchal-e jabhyet-neun-ga sip-da. (A thief may have been caught by the police.)} But the modality predicate itself does not take active or passive forms. It is clear that modality operators are not main berbs but auxiliary verbs, predicates or endings.

IV) GENERAL CHARACTER OF KOREANS' THOUGHT

Operators of modality judgment, and syntactic structure and semantic analysis of sentences including these operators outline the general character of Korean language.

First of all, as the morphologic character, Korean is an agglutinative language. An agglutinative language integrates various separate elements, which are distinctive morphologically, in one language system in a certain order. It is agglutination that defines aspects of morphological transformations of an agglutinative language in a sentence. In Korean, various morphemes with grammatical meanings are added at the stem of nouns, active verbs and static verbs in a certain order to form conjugations of words and morphological transformations of sentences. Morphemes include postpositions, affixes, and endings. Their morphological difference and boundary are so clear that their grammatical categories are easily divided. Such agglutination causes various changes of Korean sentences according to tenses, moods, aspects, functions or speech levels. Regarding lexis, Korean has different part of speech classification system from that of western languages. Its each part of speech also has the distinctive character. While its particles and endings are developed, it does not have pronouns, articles and conjunctions. Unit nouns are developed but pronouns are not. Korean grammar does not consider the distinction between countable and uncountable nouns important. Regarding meanings, functions and forms of each part of speech, the conjugation of active and static verb are almost the same.

Regarding syntax, Korean is SOV type (subject+object+verb) language whereas western languages are SVO type. Declarative, interrogative and imperative sentences do not have different word order. Suffixes of predicates are transformed. Korean sentences do not have empty nouns. The sequence of tense between a main clause and a dependent clause is not strict.

If the characters of Korean are analyzed from the perspective of the logic preposition, Korean sentences focus on a theme and a subject. Regarding semantics, sentences symbolize situations beyond languages. But regarding discourses, sentences are a situation that a speaker describes to a hearer. Generally, from the semantic perspective, a subject of a sentence is the name of actual substance and a predicate is nature or property of that substance. From the perspective of a discourse, a sentence can be divided into two parts, which are a predicated part and a predicate. The former is also called as a theme or a topic and the latter, predicate or a rheme. The actual substance, theme and subject often correspond but not all the time. Likewise, the property, rheme and predicate are often exchangeable but not all the time. While a subject and a predicate are named from the perspective of syntactic structures, actual substance and property or a theme and a predicate are used from the perspective of the semantics (preposition) or the discourse. Anyway, as Korean is the theme-subject based language, it has the following characters. First, various

grammatical procedures are controlled by a subject. Second, passive voices do not exist or their usage is limited. Third, dual structures or dual subject structures exist. Fourth, any elements can be a subject. Fifth, most elements omitted in a sentence are subjects. Sixth, unlike a subject, a theme doesn't have to be the semantic argument. Seventh, predicates have three forms which are active verb, static verb, and "i-da" structures.

The major characters of Koreans' thought are as follows. First, Koreans grasp objects in the whole context or situation rather than by examine them as an individual substance. That is, Koreans' thought is immaterial, nonindividual and whole. Such immaterial thought is revealed not only in Koreans' daily lives but also their philosophical theories. The theoretical foundations of Korean philosophy including heaven and human, others and I, eum and yang do not maintain their own identity. They are contextual, interdependent and recursive. This tendency may be related to the fact Korean is theme-subject based and discourse oriented. A discourse theme depends on situations, its importance is always changeable, and even the same sentences mean different according to situations. This immaterial thought may make Koreans thought look less clear or illogical than that of the westerners. However, the strict principle of identity of the formal logic is effective when students' scholastic aptitude is estimated at school but not in the concrete life sphere. Rather, it is better to grasp the whole context like Korean thought. If Koreans tend to be adapted and assimilated to a new world better than any other people, it is due to their contextual and immaterial thought.

Second, Koreans' immaterial thought reveals the cognitive character to cherish changes and moves of the world and nature. Showing Korean's optimistic thought, *Poongryu,* romantic pursuit, understand nature full of variations as the philosophical truth. The art and thought of *han*, lamentation, penetrate in Korean's spiritual culture. Such *han* culture has an insight into the nature of the substantial attachment and its futility. It sublimates egoism and solidity to the harmony with nature. It results from the fact that Korean sentences are verb-based not noun-based. As mentioned before, the key to morphological transformation in Korean is predicates. When declarative, interrogative, imperative and exclamatory sentences are made, word orders are not changed but the endings of predicates are transformed. And nouns and adjectives become readily verbs to be used as predicates. While the character of noun-based thought is the dualistic thought, that of verb-based thought is the nondualistic thought. From the linguistic perspective, all meanings of lexes are formed by the principle of dualism. However, meanings of nouns are strictly applied by dualism, whereas those of verbs are not strictly limited by dualism. For example, the meaning of the noun "chair" only has the contradictory relationship with "non-chair". But the meaning of the verb "run" has the interrelationship with "not run" as well as other various modalities of "going aspect". The dominant principle of meaning of nouns is contradiction, whereas verbs can have various relationships with many other words, depending on contexts. Although Koreans has cognition to cherish change and move of nature, they don't actively modify and reform nature but they just contemplate and enjoy nature. Its reason can be found in the fact most of Korean predicates are not active but static verbs. Static verbs do not change themes but contemplate them. Such development of static verbs is related to the fact Koreans like self-defense, contemplation and cultivation rather than exploration, revolution, colonialism and ruling others.

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SEMBOLİK VE MİSTİK BİR NESNE OLARAK AYNANIN FELSEFESİ

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Biz bu çalışmamızda insanlık kadar eski bir 'nesne!'yi felsefî açıdan incelemeye çalışacağız: *"Ayna"* Bilindiği gibi ayna, insanlık tarihi kadar eskidir ve dünyanın en eski kalıntılarında hep insanoğlunun yanıbaşında yerini almıştır. İnsanın en temel duygularından birisi hiç şüphesiz *kendini tanıma ve kendisi hakkında bilgi sahibi olma* düşüncesidir dense yanlış olmaz. İşte ayna insanın bu duygusunu tatmin etmiş ve belki de onu büyük bir meraktan kurtarmıştır. Muhtemelen insanoğlu varlıkların başka bir nesneye yansıyabileceği gerçeğini ilkin su ile anlamıştır. Yani ilk ayna sudur. Ardından tabiatta bulunan diğer bazı nesneleri(madenler ve diğer bazı parlak nesneler) de bu amaçla kullanmaya başlamıştır. Bunun en önemli delili ilk insanlara ait kalıntılar arasında madenî aynaların da yer almasıdır.

Eldeki verilere göre insanoğlunun kullandığı ilk ayna *sudur*. Bilinen en eski ayna ise Cilalı Taş devrine aittir ve M.Ö. VII. bin yılda Çatalhöyük'te kullanılmıştır. *Volkanik cam* denilen çok sert opsiyenden yapılmış olan bu aynanın, o günün imkânlarıyla bu derece mükemmel parlatılmış olması şaşırtıcıdır. M.Ö. III. bin yılda Mısırlılar *altın* ve *gümüş*, I. bin yılda da *bronz aynalar* kullanmışlardır. "Antik ve Klasik Çağlarda yansıtıcı olmayan yüzlerine desenler oyulmuş hafifçe dışbükey, cilalı maden diskler kullanılırdı. Önce el aynaları icat edildi; bütün vücûdu yansıtacak kadar büyük olanlar ancak M.S. I. Yüzyılda ortaya çıktı."[33]

Madenî aynaları eski Ön Asya, Yunan ve Etrüsk medeniyetleri de saplı veya ayaklı biçimleriyle kullanmaya devam etmişlerdir. İlk camı ise Sümerlerde görüyoruz. Sümerler camın yansımasından yararlanarak onu ayna gibi kullandılar. Bu anlamda Asya'da icat edilen ayna, daha sonra Avrupa'ya geçti ve bugünkü şekline yakın ilk ayna Venedik'te yapıldı. M.S. II. Yüzyılda Romalılar tarafından siyah camdan da aynalar yapılmıştır. Bu ayna türü Ortaçağ boyunca madenî aynalarla birlikte kullanılmış, ilk sırlı aynalar ise XV. yüzyılda Flandra'dan yapılarak Rönesans devrinde bütün Avrupa'ya yayılmıştır.

XIII. yüzyıldan itibaren arkasına gümüş veya kurşun levha konularak kullanılan cam ve kuvars(kaya kristali) aynalar sırlı aynaların prototipi veya basit örnekleri sayılabilirler. XVI. Yüzyılda Venedikliler, Murano'daki cam tesislerinde elde ettikleri bir alaşımla, kusursuz görüntü veren fakat pahalıya mal olan gümüş sırlı aynaların kalitesine yakın kalitede ayna yapmayı başarmışlardır. "Venedik'te yapılan ilk aynaların çerçeveleri de aynadandı. Bu çerçeveler renkli camdan yapılmış kabartma çiçeklerle de süslenirdi. Fransa'da XVI. Louis zamanında yapılan ve insanın, baştan aşağıya kadar, bütün vücûdunu göstermeye yarayan aynaya *"endam aynası"* denirdi."[34] Böylece Venedik aynaları dünyada ün yapmış ve XVII. Yüzyılda Venedik'ten çeşitli ülkelere başlayan ayna ihracatı XX. Yüzyıla kadar sürmüştür.

XVII. Yüzyılın ikinci yarısında Barok Çağda çok zengin kabartma, oyma ve yaldızlı süslemelerle zenginleştirilmiş çerçeveler içinde büyük boy duvar aynası imalatına başlanmıştır. Bu tür göz alıcı aynaların en gösterişli örnekleri Fransa'nın Versailles ve Fontainebleau saraylarında bulunmaktadır. Bugün müze olarak kullanılan Versailles Sarayı'nın en dikkat çekici mekanlarından birisi *"Aynalı Salon"*dur ve bu salonda 483 parça camın kullanılmış olduğu bilinmektedir. İstanbul'un Haliç ilçesinde

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[33] Ana Britanica, C.III, İstanbul 1987, s.97.

[34] Celal Esad Arseven, Sanat Ansiklopedisi, MEB, C.I, s.142

Aynalıkavak Sarayı'nın odaları da aynayla kaplıydı.[35] XIX. Yüzyılın ortalarına kadar tıbbî ve fizikî aletlerde kullanılan aynaların arka yüzü bakır ve kalay alaşımından yapılmıştır. Optik aynalarda ise ön yüze gümüş kaplanmaktadır; fakat bu kaplamanın sık sık yenilenmesi gerektiğinden 1934 yılından bu yana gümüş aynalar yerine alüminyum tercih edilmektedir. Nikel ve bakır karışımı olan silveroid(yalancı gümüş), krom ve paslanmaz çelik aynalar XX. Yüzyılda çok yaygın olarak kullanılmaya başlanmıştır.

I) Bazı Dinî ve Felsefî Akımlarda Ayna

İnsanoğlu aynayı icat ettikten sonra onu bir eşya olarak kullanmakla kalmamış, ona aynı zamanda derin sembolik anlamlar da yüklemiştir. Ayrıca ayna, insanda var olan güzellik duygusunun çeşitli şekillerde dışavurumuna, yani sanat eserinin ilk olarak ortaya çıkmasına da modellik yapmıştır. Hem ilk insanlardan günümüze ulaşan kalıntılardan, hem de yazılı kaynaklardan anlaşıldığı kadarıyla insanoğlunun sembolleştirdiği ve bazı anlamlar yüklediği ilk nesnelerden birisi aynadır. Mesela Eski Mısır'da kadınların dinî törenler süresince ellerinde *güneşin sembolü* olarak ayna taşıdıkları ve *tanrılara sunulan armağanlar* arasında aynanın da yer aldığı bilinmektedir."[36] Mısır'da ortaya çıkan bir inanca göre Hermes, göklerin esrarını bildiği için göğe çekilmiştir. Hermetizm'e göre başarılı olanlar mutlak gerçeğe ulaşır ve yedi kat göğe yükselirler. Üçüncü kat gökte ise Zühre vardır. Zühre *"Aşk Aynası"*'nı tutar, *ayrılan ruhları kavuşturur.*[37] Yine Eski Giritliler'de dinî törenlerde aynanın kullanılmış olması bunun en çarpıcı örnekleridir.

"Ayna (mirror) Latince'de "*speculum*"dan gelir. Bu kelime gökyüzünün ve yıldızların faaliyetlerinin ayna vasıtasıyla incelenmesi ile ilgilidir. Çünkü kelimenin kökü olan "*sidus*" yıldızların bütün olarak gözlenmesi anlamına gelmektedir. Bu durumda ayna, yüzeylerin incelenmesi, *iç yüzünün bilinmesi* ile ilgili olduğu için zamanla sembolik bir anlam kazanmış ve "*bilginin kaynağı*" olarak algılanmaya başlanmıştır.

Eski Çinlilere göre ise aynada gerçeklik yansımıyorsa güzellik, kalp ve bilinç ne işe yarar? Çin'de *"Ho Chi Minh"* şehrindeki *"Saigon"* müzesinde bir aynanın üzerinde: *"Güneş gibi, ay gibi, su gibi, altın gibi temiz ve parlak ol ve sadece kalbindekini yansıt."* ibaresi yer almaktadır. Batılı halk hikâyelerinde ise ayna Çinlilerin *gizemli hayatı*'nı temsil eder.

Derin anlamı farklı olmakla beraber Eski Japon geleneğinde de ayna "doğruluk ve saflığın ortaya çıkışı olarak algılanır. Aynı düşünce *Yama* tarafından *"Karma'nın Aynası"* için de ifade edilmiştir.

Budist rahiplerin en büyüğü adalet için oturduğunda, Tanrı'nın sözünü ortaya çıkarmak için sihirli aynaları vasıta olarak kullanırdı. Benzer bir yaklaşım Şamanizm'de de görülmektedir. "*Budist Dharma'nın Aynası*" ile *"Ch'an'ın Aynası"* da bu kabil olağanüstü özelliklere sahipti. Bu aynalar geçmiş olayların sebeplerini göstermekteydi. Aslında temiz ayna, hikmet ve bilginin, tozlu ve paslı ayna ise karartılmış bir ruhun sembolüydü. Tibetli Budistlere göre ise *Büyük Aynanın Hikmeti* sonsuz sırları öğretmektedir.

Birçok dinde ayna, İlâhî aklın göstergesi olarak kabul edilir. Müslüman ve Hiristiyan ruhânîlerinin kabul ettiği bir gerçek ise *İnsan kalbi*'nin Tanrı'yı yansıtan bir ayna olmasıdır. Budist ve Taoist rahipler de benzer görüşleri benimserler. Mesela Budistlere göre kalp aynası Buda'nın tabiatını yansıtır. Taoistlere göre ise gökyüzü ve yeryüzünü yansıtır: "Aynanın doğasında var olan parıldama gibi, bütün varlıklar da kökenlerinde manevi bir ışığa sahiptirler. Ancak tutkular aynayı kararttığı zaman, üzeri sanki tozla örtülmüş gibi olur. Mürşidin öğütleriyle yanlış düşüncelerin üstesinden gelindiğinde ve bu düşünceler yok edildiğinde, tutkular da geri plana çekilirler. O zaman Zeka, doğası gereği aydınlanır ve bilinmedik bir şey kalmaz. Bu, bir aynayı parlatmaya (sırlamaya) benzer."(Tsungmi)

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[35] Arseven, a,g,e, s.142.

[36] Nermin Sinemoğlu, Ayna mad, DİA, C.IV, s.258.

[37] Ernst von Aster, İlkçağ ve Ortaçağ Felsefe Tarihi, çev: Vural Uyar, İm yay., İstanbul 2000, s.15

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Semavî aklın aynaya benzetilmesi *güneş* ile sembolize edilir. Bu da aynanın niçin güneşe ait bir sembol olduğunu gösterir. Bununla beraber ayna *ay* ile de ilgili bir semboldür. Çünkü o, ayna gibi güneşin ışığını yansıtır. En iyi bilinen Güneş-Ayna sembolü Japon miti Amaterasu'da vardır. Burada ayna Kutsal Işıkla dünyayı aydınlatır.

Sibirya Sembolizminde ise iki tane İlâhî Ayna evrene yansır. Kozmik Mükemmeliyetçilik ikincil olarak "Devî Aynasında" görülür. Burada Sarasundarî onun resûlüdür. Vedic geleneğinde ise ayna, gösterilenin, sembollerin şemsî bir miracıdır. Ve sürekli değişim içinde olan varlıkları gösterir.

Hindû yazarlara göre ayna, farklılık içindeki benzeşmeyi temsil eder; ışık suda yansır, fakat ona nüfûz ederek onu delip geçmez. *"Shiva"* da öyledir. Öyleyse yansıtma dolaylı(kamerî) bilgidir. Bazen ayna gerçeğin olumsuz yanını temsil edebilir. Bir şeyin su içinden geçerken pasif olması; hikmetli bir adamın(filozof) atıl durması gibidir.

Yine Çin'de dişil ve kamerî bir sembol olarak ayna, *kraliçenin* sembolüdür. Güneşten ışığını alır. Bu durum evrendeki harmoniye işarettir, harmoni ise mutlu evliliği sembolize eder. Kırık bir ayna ise *eşlerin ayrılığının* sembolüdür. Kırık Ayna aynı zamanda şekli açısından saksağanı temsil eder. Ve kadının, kocasına olan ihanetini ve sadakatsizliğini gösterir. Kırık Ayna kamerin evreleriyle de ilgilidir. Bu yüzden bir kral ile kraliçenin evliliği için dolunay beklenir, çünkü dolunay aynanın parçalarının bütünleşmesini temsil eder.

Taoism'de ise sihirli aynanın özel bir yeri vardır. Çünkü o, insanları kötü etkilere karşı korur ve kötülüklere paratonerlik yapar. Bu yüzden evlerin girişine ayna asılır. Bu aynalar sekizgendir ve içinde sekiz tane de trigram vardır. Amateruse'de sekizgen ayna harmoni ve mükemmelliğin alametidir. İnsanlar kendilerini, ancak parlatılmış bronz ya da durgun suda görürler. Segalen'ın deyişiyle: *"İnsanoğlu bronzu ayna olarak kullanır, insanoğlu geçmişi ayna olarak kullanır, insanoğlu arkadaşlarını ayna olarak kullanır."*

Japonya'da ayna(kagami) ruhun mükemmel saflığının temsilidir ve bilinci yansıtır. Aynı zamanda Güneş Tanrıçası (Amateruse-Omi-Kami)'nın sembolüdür. Birçok "Shinto Tapınağında" kutsal aynalar vardır. Mesela Şintoizm'in İse'deki tapınağında bulunan kutsal aynası hem hakikati, hem de doğru sözlülüğü simgeler. "Efsaneye göre, Tanrılar bu aynayı, güneş tanrıçası Amaterasu'yu kızgınlıkla çekildiği mağaradan çıkması için ayartıp dünyaya ışığını yeniden kazandırmak için yapmışlar. Tanrıça mağaradan dışarıyı gözlediğinde aynada kendi ışığını görerek bunun ikinci bir güneş olduğunu sanmış ve merakla mağaradan dışarı çıkmıştır. Özellikle de bu örnek kalbin, yansıtma özelliği –doğru sözlülüğü- sayesinde ilâhî ışığı çektiğini gösterir."[38] Tıpkı Katolik Kiliselerindeki "İsalı Haç" gibi. Ayna aynı zamanda *imparatorluğun* sembolüdür ve imparatorluk sarayında da kutsal bir ayna vardır.

Aynanın kullanımı kutsallığın en eski bir şeklidir. Varro'ya göre bunun kaynağı Fârisîlerdir. Efsaneye göre Pythagoras'ın, Thesilian cadılarında olduğu gibi, sihirli bir aynası vardı. Ve onu, geleceği okumak için aya tutardı. Bunu ölü çağırmanın bir yöntemi olarak kullanır, ölmüş veya doğmamış ruhlarla bağlantıya geçerdi. Ayna ve su ruhlarla bağlantı için kullanılır ve ruhların cevapları aynaya yansırdı. Müneccimler bu yolla ruhlarla iletişime geçerdi. Bunun için su dolu bir kürenin üzerine kireç tozu dökülür ve onun yere düşüş şekline göre yorumlar yapılırdı.[39]

Türklerin Hunlar ve Göktürkler döneminde aynayı; süs eşyasından edebî malzemeye, oradan dinî törenlere kadar hayatın birçok alanında kullandıkları bilinmektedir. Bunun en önemli göstergesi Şaman (bakşı)'ların düzenledikleri dinî törenlerdir. Bu törenlerde bakşıların gaybî bazı varlıklarla irtibata geçerken ve onlardan haber alırken aynayı kullandıklarını görüyoruz. Şamanlar aynayı daha çok aya ve güneşe tutarak gaybî bilgiye ulaşırlardı. Ay, aynı zamanda dünyada olan her şeyi gösteren bir aynadır da.

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[38] Titus Burckhardt, Aklın Aynası, çev: Volkan Ersoy, İnsan Yay., İtanbul 1994, s.129.

[39] Jean Chevalier and Alain Gheerbrant, "Mirror", The Penguin Dictionary of Symbols, Translated by John Buchanan-Brown, England 1996, s.660.

Şamanların asaları da aynalarla süslenirdi. Bu aynalar insanların faaliyetlerini yansıtırdı. Şamanın ruhu şeytanî ruhlarla mücadele ederken ayna onu muhafaza ederdi. "Geleneklere göre Şaman(bakşı) âyini üç bölümden oluşur ve en az üç gece devam ederdi. En son bölüm sabahleyin olurdu. Âyin başlamadan önce bakşı mum yakarak bir fal açar ve bir kaba su doldurulup halı üzerine konurdu. Ardından kabın yanına *ayna ve mum* da yerleştirilirdi. Ocaktaki ateşe şeftali çekirdeği atılırdı. Bu çekirdeğin kömürüyle yedi yaşındaki bir çocuğun avuçlarını ve gözlerini boyarlardı. Suya bir yüzük, iğne ve biraz pamuk attıktan sonra Bakşı dua okur, suya bakıp âyin yaptıran adamın sorularına karşılık verirdi. Hoten şehrinde ise suya bir değnek sokarlardı. Bu değnek perilerin üzerine konması içindir. Periler bu değneğe konup suda oynarlarmış. Bakşı da bunların aksini aynada görürmüş."[40]

Hem Eflatun, hem de Plotinus'a göre ise *ruh ayna*yla temsil edilirdi. Bu görüş daha sonra St Athanasius ve St Gregory tarafından geliştirilmiştir. Plotinus'a göre varlığın şekli ayna gibi kendi formunun etkisini alır. Onun sebep-sonuç zincirine göre birey, tıpkı ayna gibi güzellik ya da çirkinliği yansıtır. İlk önce en temiz yansımayı vermesi için aynanın temiz ve parlak olması gerekir. Bu yüzden St Gregory'e göre temiz bir aynanın gerçeği en iyi şekilde yansıtması gibi dünyevî kötülüklerden arınmış bir ruh da saflığı ve güzelliği yansıtır.

Aynanın görevi sadece şekli yansıtmak değildir. Ruh mükemmel bir ayna olduğu zaman o şeklin bir parçası olur. Ve böylelikle değişim başlar. Bu yüzden yansıtılan nesneyle yansıtan ayna arasında bir ilişki başlar. Neticede ruh, yansıttığı güzelliğin bir parçası olur.

"Şark literatüründeki sihirli ayna geçmişi, şimdiki zamanı ve geleceği gösterir. Fars kralı Cemşid'in kadehi de tam bir aynaydı. Ortaçağ İslam sanatlarında aynanın önemli bir yeri bulunmakta ve Eskiçağ dünyasında olduğu gibi bu âlete dinî-sihrî bir değer verildiği görülmektedir. Halk arasında aynanın sahibine şans ve şifa verdiğine inanılmış ve döküldüğü alaşımı oluşturan madenlerin cins ve oranlarına göre etkili oldukları kabul edilmiştir. Bu madenler, yedi gezegenle ilgileri bulunduğuna inanılan altın(güneş), gümüş(ay), bakır(Venüs), kurşun(Satürn), kalay(Jüpiter), demir(Mars) ve civadır(Merkür). Selçuklular zamanında tamamı yuvarlak olan aynalar kullanılır ve genellikle yıldızlara ait semboller veya efsanevî hayvan motifleriyle bezenmiş halkalı tip ile saplı tip aynalar olmak üzere iki grupta toplanırdı. Üzerlerinde yazılar, tarih ve sahibinin adı bulunan halkalı aynalar, uğur getirdiklerine inanılan tılsımlı aynalardır ve özel olarak bu amaçla kullanılmışlardır. Saplı aynalar ise günlük hayatta kullanılmıştır."[41]

Şarkta; eğer kalp metalden yapılmış bir ayna ile temsil edilirse, pas da günahları temsil eder. Aynanın temizlenmesi de günahlardan arınmaya işarettir. İran, Afganistan ve Pakistan'da çiftler ilk karşılaştıklarında *"Âyîn-i Bîbî Meryem"* yaparlar. Toplantının yapıldığı odanın uzak bir duvarına bir ayna asarlar. Karşıdaki kapıdan giren çiftler aynaya bakıp birbirlerinin şekillerini görürler. Böylelikle sanki cennette karşılaşmışlar gibi yüzleri hiç değişmez. Aynanın şekilleri doğru olarak yansıtması hakikatin özünü temsil eder.[42]

İslam ve tasavvufa gelince; her ne kadar ayna kelimesi -lafız olarak- ilk kaynaklarda fazlaca kullanılmamış olsa da bazı ayet ve hadislerde *tüm varlığın birer ayna olduğu, yani birer tecelli yeri olduğu* bazen açıktan bazen de ima yoluyla vurgulanmıştır. Kur'ân-ı Kerim'deki:*"Nereye dönerseniz Allâhın yüzü oradadır"* ayetinden hareketle mutasavvıflar, Allah'ın tüm varlığa yansıdığını ve kainatın varlığının gölgeden ibaret olduğunu düşünürler. Işığı varlık, karanlığı da hiçlik olarak düşünürsek; görünürlük varlık, görünmezlik yokluktur. Öyleyse görünür olan sadece aynada yansıyandır. Aynanın varlığı, sadece yansımanın doğası ve saf olabilirliği sayesinde anlaşılır. Ayna kendi başına, ışık olmadan görünmez ve benzetmenin anlamına göre, ayna kendi başına yok demektir.

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[40] Abdülkadir İnan, Tarihte ve Bugün Şamanizm, TTK, Ankara 1972, s.109.

[41] Nermin Sinemoğlu, Ayna mad, DİA, C.IV, s.259.

[42] Gheerbrant, a.g.m., s.661.

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İslam tasavvufunda ayna, tecelliyi anlatan en ideal simgelerden birisi olarak karşımıza çıkmaktadır. Tecelli ile ilgili **genel açıklamalardan** sonra, tecellinin en ileri yorumu olan Vahdet-i Vücud düşüncesinin ayrıntılarına geçebiliriz. Vahdet-i Vücüd düşüncesini iyi anlamanın yolu, Vahdet-i Vücud'la bazı benzerlikler taşıyan Panteizm'i anlamak ve bu iki düşünce sisteminin benzerliklerini ve farklılıklarını kavramaktan geçer. Çünkü her iki düşünce sistemi de -bazı farklarla beraber- Allah-kainat ilişkisini irdeler ve kainatın bir ayna olduğunu söyler. Bu açıdan öncelikle -kısaca- Panteizm'e değineceğiz:

Hindistan'da tarihi çok eskilere dayanan Panteizm, ilk olarak Vedalarda görülür. Bu mezhep, Mutlak birlikte yani Allah ile tabiatın bir tek cevher olduğu konusunda birleşir ve mahlukatı Allah'a feda ederek mistisizmin en yüksek noktasına ulaşır. Vedantalara göre: "İlk illet çoğalmak istedi. Kainat Brahmadan ibarettir. Zira ondan çıkar, onunla gelişir, ona döner. Brahmanın zatî birliği hiçbir şeyde bozulmaz. Güneş birdir, fakat suya yansıyınca çoğalır. Allah ile tabiat iki bağımsız varlık olmayıp, iki şekilde beliren tek vücuttur. Hakiki varlık ne sonsuzdadır, ne de sonluda. Belki onların ezeli, zaruri, ayrılması imkansız belirmelerindedir. Özet olarak bir yerde çoğalmış bir birlik, bir yerde birleşen çokluk görülür.[43]

Vahdet-i Vücud ise varlığın birliği anlamına gelir, ancak bu görüşü benimseyen bazı mutasavvıflara göre âlemdeki tek varlık Allah'tır, yani *"Lâ mevcûde illâ hû" ya da "Heme Ost"*dur. Bu durumda bütün kainat baştan başa onun isim ve sıfatlarının aynadaki yansıması konumundadır. Bizim göründüğünü zannettiğimiz şeyler aynen Karagöz oyununda olduğu gibi, birer hayal ve gölgeden başkası değildir. Yani ortada bir *gölge oyunu* oynanmaktadır.

Görüldüğü gibi İslam tasavvufunda ayna modeline tam anlamıyla uyan düşünce sistemi Vahdet-i Vücud'dur. Bu düşünceye göre tek varlık Allah'tır, diğerleri gölge ya da yansımadır. Allah-Varlık ilişkisini irdeleyen ve tecelliye farklı yorumlamalar getiren bu düşünce göre kainat dediğimiz şey aslında yokluk aynasıydı, daha sonra bu aynaya Allah tecelli etti ve yokluk aynasında bazı görüntüler belirdi. İşte bizler bu görüntüleri kendi başlarına varmış zannederek yanılgıya düşüyoruz. Yoklukta görünen bu varlıklar kendi aynalarının kabileliyetine göre Mutlak ve Tek Var olanı yansıtırlar, böylece tecelli dediğimiz şey gerçekleşmiş olur. İlk sufilerde bu fikir yok gibidir, IX. yüzyıldan itibaren gelişen Vahdet-i Vücud, Hallâc-ı Mansûr'da ipuçlarını verir, İbn-i Arabî'de ise tam anlamıyla teorisi tespit edilir. Hallâc'a göre Hak kendisine, kendisi de Hakka aynadır, bu yüzden *"Ene'l-Hak"* demiştir. Ardından Şeyh Şiblî: *"Ben dinliyor ve ben söylüyorum."* der.

Diğer taraftan tecelli meselesine farklı bir yorum getiren Gazalî, Hallac gibi mutasavvıfların görüşlerini kabul etmez. Ona göre Allah kainata yansır, ancak mevcudu tamamen inkar etmek imkansızdır. Allah ile insanın fenaya ermesi, insanın tamamen yok olması, sadece Allah'ın kalması gibi görüşleri kabul edilemez. Allah-İnsan ilişkisi en fazla "kurb" makamında olur. "Kurb" makamına ulaşanlar Allah ile aralarında batınî bir münasebet yaşarlar. Aşırı yorum yapanlar Ene'l-Hak diyerek hulûle kadar gitmişlerdir. Ayrıca nâsutla Lâhut birleşti demek de yanlıştır."[44]

Vahdet-i vücûdla ilgili birçok fikrini ayna misaliyle açıklayan İbni Arabî, hem yaratma ve birlik-çokluk(vahdet-kesret), hem de mârifet meselesini ayna misaliyle izah etmiştir. Ona göre Allâh isim ve sıfatlarının aynalarını görmeyi dileyince bir ayna olmak üzere âlemi yaratmıştır. Âlem dümdüz, ruhsuz, cilasız ve karanlık iken Allâh, Âdemi yaratınca yokluk aynası da denilen âlem cilalanmış oldu. Başka bir ifade ile Allâh, ayna mesabesinde olan a'yân-ı sâbitede tecelli edince âlem yaratılmış oldu. Aslında varlık birdir, çokluk itibarî ve zâhirîdir. Bir varlık, çeşitli büyüklük, şekil ve uzaklıktaki aynalarda nasıl değişik ve çok sayıda görülürse çeşitli a'yân-ı sâbitelerde tecelli eden tek varlık da (Allâh) öylece çok olarak

[43] Ferit Kam, Vahdet-i Vücud, Türkiye Diyanet İşleri Başkanlığı Yay., Ankara 1994, s.18.

[44] Hayrani Altıntaş, Tasavvuf Tarihi, Ankara Üniv. İlahiyat Fak. Yay., Ankara 1991, s.91.

görünmektedir. Varlığın bir oluşu hakiki, çok oluşu itibarîdir. Ancak aynaların nitelik bakımından farklı olmaları, varlığın bunlardaki görüntüsünün mükemmellik derecesini tayin etmiştir.[45]

Sûfiler Allah-varlık ilişkisinde varlığın birer taslağı konumunda olan a'yân-ı sâbiteden söz ederler. Ayrıca a'yân-ı sâbitenin de iki farklı boyutu vardır; onun ilahî ilimdeki varlığına "feyz-i akdes" denirken, a'yânın suretleri olan mümkin varlıkların dışta zuhuru da feyz-i mukaddes olarak adlandırılmaktadır. Buna göre bizim dıştaki varlıklar adını verdiğimiz mümkin varlıkların şekilleri, a'yânın aynalarında "feyz-i mukaddes" ile ortaya çıkan suretleri demek olur. Yani Feyz-i akdes a'yan-ı sâbite ile onlardaki aslî istidatların ilahî ilimdeki sübûtunu, "feyz-i mukaddes" de a'yan-ı sabitenin gerekleri ve bağlantıları ile dışta zuhurunu gerektirmiş olur. İbn-i Arabî âlem, kendi nefsine göre ma'dûm, Hakkın vücûduna göre mevcuttur der. Ona göre âlem anlar ile değişir. Allah âleme sürekli tecelli eder. İlk tecellinin aslına dönmekle âlem ma'dûm, ikinci tecellinin meydana gelişi ile tekrar mevcut olur. Fakat ikinci tecellinin hızla meydana gelmesinden ötürü her iki tecelli arasındaki ayırım müşahede edilmez.[46]

Vahdet-i Vücud düşüncesi, İbn Arabî tarafından sistemleştirildikten sonra hızlı bir şekilde yayılır. Ancak nasıl ki XI. yüzyılda İmam Gazalî, Hallac ve Şiblî gibi bazı mutasavvıfların bu aşkın yorumuna karşı çıktıysa; İmam-ı Rabbanî de XVII.yüzyılda İbn Arabi'nin aşırı yorumlarına karşı çıkar. Ardından da Sünnî akideye ve dini kurallara daha uygun olan Vahdet-i Şuhûd'u ileri sürer. Ona göre de kainat bir aynadır, ancak Allah'ın dışında, onun yarattığı bir de mevcut vardır. Bu mevcudun varlığını inkar etmek mümkün değildir. Ayrıca bu mevcut, Allah'ın aynısı da değildir. Diğer taraftan o, *her şey Allah'tır* tezinin yerine *her şey Allah'ın gölge(zıll)'sidir ve her şey Ondandır* tezini benimser:[47]

Şimdi Hakkın eşyaya tecellisini anlatan tasavvufî şiirlerde konunun nasıl işlendiğine bakalım.

Yaratılışı ve yaratılışın hikmetini, yani tecelliyi en veciz şekilde anlatan şairlerin başında Mollâ Câmî ve onun aşağıdaki beyti gelir. Bu beyit birçok mutasavvıf şair tarafından tercüme ve tanzir edilmiş, dilden dile dolaşarak meşhur olmuştur. Câmî'ye göre "Mutlak Güzel kendi güzelliğini yüzlerce güzele aksettirdi, sonra da âşıkların gözünden onu seyretti":

> Hüsn-i hîş ez rûy-ı hûbân âşkarâ kerdei
> Pes be-çeşm-i 'âşıkân temâşâ kerdei
>
> Cami-Muhsin Macit/a.g.m.

Şeyh Beyazıd, Zâtî, Sezâyî-i Gülşenî, Yenişehirli Avnî ve İbrahim Hakkı da Mollâ Câmî'nin yukarıdaki beytini benzer şekilde tercüme eden şairlerdendir:

> Kendi hüsnün hûblar şeklinde peydâ eyledi
> Çeşm-i 'âşıkdan anı dönüp seyr ü temâşâ eyledi
>
> Macit/ a.g.m./Ş.Beyazıd

Tecelli Aynaya Göre Değişir

Varlık yetmiş bin perdedir, gönül gözü açılmaya başlayanlar, bu perdeleri yavaş yavaş açarlar. Dolayısıyla tecellî, yani yansıma aynanın yansıtma kabiliyetine ve yeterliliğine göre değişir. Her insan O'nu aynı ölçüde yansıtamaz, bu yüzden tecelli de farklı farklı olur:

> Efkâra göre verir tesellî
> Mir'âta göre eder tecellî
>
> Ş.Galib/ 704-124

Tecellî İçin Aynayı Saf Tutmak

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[45] Toshihiko Izutsu**,** İbn Arabî'nin Fusûs'undaki Anahtar-Kavramlar, Kaknüs Yayınları, İstanbul *1998 (*a comparative study of the key philosophical concepts in sufism and taoism İbn arabî and lao tzü, chuang tzü), s.27.

[46] Kam, a.g.e., s.18.

[47] İmam-ı Rabbanî, s.151.

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Gönül bir aynadır ve Allâh'a yaklaşmak, onun tecellisini sağlamak için bu aynayı saf tutmak gerekecektir. Ma'allâh tasavvufta bir mertebedir ve bu mertebeye eren kul, nefsin dördüncü makamı olan mutmainneye ulaşır. Kul bu makamda itminana ermiş, Peygamber sıfatlarıyla donanmış ve birtakım keşif ve ilhamlara açılmıştır. Bu makamın rengi beyaz olduğu için aynanın musaffa, yani tertemiz tutulması gerektiği vurgulanmaktadır:

Kim ki mir'atın musaffâ kıldı ol dildâr için

Li ma'allâhın rumûzun kıldı istifhâm hem

<div align="center">Nesîmî261G</div>

Ayna Bin, Yansıyan Bir

Vücud ve imkan meselesi tasavvufun varlığı yorumlamasındaki en önemli iki unsurdur. Birçok mutasavvıf ve şair temelde bu konuyu işlemiştir. Bu şairlerden birisi de Yûnus Emre'dir. Yûnus varlığı farklı farklı aynalar olarak görür ve "Bir Olanın bu aynalara yansıması, onun birliğine zarar vermez" der. Ona göre aynanın bin tane olması, aynaya yansıyanın da bin tane olmasını gerektirmez:

Eger âyîne bin olsa bakan bir

Gören bir görünen bin bin göründü

<div align="center">Yunus Emre/ 411-269</div>

Nakıştan Nakkâşa

Nesîmî, Asıl Nakkâşı nakş içinde görmenin yolunun, aynadaki pası gidermek olduğunu söyler. Nakıştaki güzellik Nakkâşa aittir:

Nakkâşı nakş içinde hüsnünde gördü zâhir

Gözgüsünün yüzünden her kim giderdi pası

<div align="center">Nesimi/ 407-326</div>

Ayna Gördüğü Renge Boyanır

Aynaların en önemli özelliği gördükleri renge boyanmalarıdır. Aynalar saf ve berrak olunca yansıyanın rengini, biçimini alır ve kendi olmaktan çıkarlar. Bu meseleye tasavvufi açıdan bakılınca varlığı ayna, Allâh'ı da varlığa yansıyan olarak düşünebiliriz. Dolayısıyla Asıl Varlık bir, ayna çok ve farklıdır; aynaların çeşitli olması, Asıl Varlığın birliğine zarar veremez:

Ol ider seyrini bu hâne-i sad-nakşın kim

Sâf âyîne gibi gördüğü renge boyanır

<div align="center">Ş.Galib/ 73-291</div>

Aynada Yansıyanın Özellikleri

Dinlerin mistisizminde kullanılan değişik semboller vardır. Ancak birçok dinin mistisizminde ortak olarak kullanılan bir simge vardır ki, o da, aynadır. Çünkü ayna mistisizmin özünü ifade etmeye en uygun ve aynı zamanda temelinde irfanî ve aklî özelliğe sahip olan çok önemli bir simgedir. Ayna manevî tefekkürün en dolayımsız simgesidir, çünkü öznenin ve nesnenin birliğini temsil eder. Bu örnek, bir simgenin gerçekliğin bu kadar değişik düzeyine işaret eden ve bazen de çelişkili görünebilen çeşitli anlamlarının nasıl kendi içinde tutarlı olduklarını ve kendisi tamamen manevî olan imgenin toplam anlamı içinde nasıl uyumlu bir biçimde varolduklarını da göstermeye yarar. Ancak anlam çokluğu simgenin özünde olan bir şeydir.

Yansımanın en önemli özelliği, nesnenin, aynanın biçimine ve konumuna bağlı olarak tam ya da eksik olarak, az ya da çok berrak bir biçimde görünmesidir. Bu da manevi yansımaya uygulanabilir. Deyim yerindeyse, suyun kabın rengini alması gibi, Allâh da kulunun kalbinin biçimini alır. Bu bağlamda kalp aynası, uzaydaki konumuna göre güneşin ışığını az çok mükemmel bir biçimde yansıtan aya benzetilir. Ay, saf Ruh ile aydınlanan nefsdir, ancak hâlâ zamana bağlı olduğu için ışığı alma özelliği değişime uğramaya mahkûmdur. Yansıma süreci, akılcı düzeyde tükenmeyen bilme sürecinin belki de

en mükemmel imgesidir. Ayna yansıttığı ölçüden, neyi yansıtıyorsa odur. Kalp, dünyanın kesretini yansıttığı sürece, dünyanın durumuna, yani nesneyle öznenin, dışla için bölünmesine göre dünyadır. Ancak kalp aynası İlâhî Varlık'ı yansıttığı sürece, İlâhî Varlık'ın bölünmemiş niteliğine göre tam olarak budur. Bu konuda Havari Paul şöyle demiştir: *Fakat biz hepimiz, peçesiz yüzle Rabbin izzetini aynada imiş gibi görerek... aynı surette değiştiriliyoruz.*

Ayna simgeciliğinin bu kadar açıklayıcı olmasının nedeni, aynanın bir anlamda simgenin simgesi olmasıdır. Bu konuda St Paul şöyle der: *"Çünkü şimdi ayna ile muammalı surette görüyoruz, fakat o zaman yüz yüze göreceğiz; şimdi cüz'i biliyorum, fakat o zaman bilindiğim gibi bilineceğim."* Plotinus Aklın İlâhî Varlık'ı tefekkür ettiğini ve nesnesi aslı tamamıyla tüketilemeyecek olan bu tefekkür sayesinde dünyanın, sürekli kırılan bir yansımaya benzetilebilecek, hep eksik bir imge olarak ortaya çıktığını söyler.

İlâhî olanın herhangi bir varlıkta yansıması, yansımanın görünmesi, algılanması ve şekli üzerinde çok durulmuştur. Yansıma kanununun temelinde yatan her şey, ona karşılık gelen manevi sürece de uygulanabilir. Bir yansıma nitelik olarak nesnesine benzerse de, maddesel olarak ondan farklıdır. Simge, sadece maddesinden soyutlandığında simgeleşen şeydir, aksi takdirde sadece özünü sınırlar ve algılar. Gerçek Var Olan'la görüntünün -özellikle görünüş itibariyle- birbirinin aynısı olmadığını İslam mutasavvıfları sık sık dile getirirler: *Varlıkların görüntüleri gerçek varlığın kokusunu koklayamazlar.*

Belki de bu yüzden tasavvufta Zât-ı Vahdet'in aynadaki görüntüsü veya gönül gözüyle görünmesi herkesin istidadından ileri geçemez. Âvam bakar, her şeyi kabuktan ibaret görür. Havas bakar kabuk ile özü birlikte görür. Âşık bu iki mertebeden yükselip sadece özü görür. Sadece kabuk gören hayvanlık mertebesinde kalır. Kabuk ile özü birlikte gören insanlık mertebesine yükselir. Yalnız özü gören Rabbanî olur.[48]

Varlık'la varlığın yansıdığı nesne arasındaki farklılaşma konusuna Mevlânâ da değinir: Hasan el-Basrî, Allâh ile ilişkisi açısından dünyayı, güneşin düz bir su yüzeyi üzerinde yansıyan imgesine benzetir. Yansıyan imgeden bilebildiğimiz herşey, orijinal nesneden kaynaklanır; ancak bu, nesnenin yansımasından tamamen bağımsızdır ve sonsuz derecede üzerinde ve ötesindedir.[49]

İbn Arâbî, Füsûs'da ayna ile yansıyanın ilişkisini şöyle anlatır: *Bakılan bir ayna gibi Sen, o aynada suretleri yahut kendi hayalini ancak onun içinde gördüğünü bilirsin, fakat onu göremezsin. Allâh bunu zatî tecellisi için bir misal olmak üzere gösterdi ve onu karşımıza koydu ki kendisine tecelli erişen şey onu görmediğini bilsin. Görme ile tecelliye bundan daha uygun ve daha benzeyişli bir misal yoktur. Aynada bir hayal gördüğün vakit nefsinde o aynanın cirmini görmeye çalış. Onu elbette hiçbir vakit göremezsin, hatta görünen suretlerde, bunun benzerini idrak edenlerden bazısı görünen suretin bakanın gözü ile ayna arasında hâsıl olduğunu zannetti. Nefsini görmekte Hak senin aynandır. Sen de onun esmasının zuhuruna ait hükümleri görmesinde onun aynasısın.*[50]

İbn Arabî âlemi Hakk'ın gölgesi olarak görür. Gölgenin oluşabilmesi için bir şahsın, bir mekanın, bir de ışığın olması gerekir. Eşyânın arza düşen gölgelerine bakıldığında bunların daima koyu, siyahımsı bir renk aldıkları görülür. Bunun ise sembolik bir anlamı vardır. Yani, İbn Arabî gölgenin kaynağının Gayb yani mutlak olarak *Bilinmeyen Bir Bilinmez* olduğunu remzetmektedir. Gölgenin siyahlığı, aynı zamanda, kendisiyle kaynağı arasında bir uzaklık bulunduğuna işaret etmektedir. Yani, nasıl bir insanı gölgesiyle tanımak çok fazla mümkün olmadığı gibi Hakk'ı da sırf aleme bakmakla, buradaki tecellileriyle bilmek çok zordur. Dağlar, gözden uzakta oldukları zaman siyah görünürler. Halbuki, onun asıl rengi siyah değildir. Fakat uzakta olan nesnenin gerçeğine göre çok küçük gözükmesi bizim nesneleri hakkıyla

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[48] Ferit Kam, Vahdet-i Vücud, Türkiye Diyanet İşleri Başkanlığı Yay., Ankara 1994, s.55.

[49] Mevlânâ, Mesnevî, Çev:Veled Çelebi İzbudak, MEB, İstanbul, 1988, s.276.

[50] Muhyiddîn İbn Arâbî, Fusûsu'l-Hikem, MEB, İstanbul 1992, s.42.

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idrak etmemize engel olur. Sonuç olarak, bir insan kendi gölgesine ne kadar yakın olabilirse, Hakk'ın Zât'ını da o kadar yakîn olur.[51]

Bursevi, aynada yansıyanın, Asıl Var Olandan farklı olmasını şu şekilde özetler: "İlm-i İlahî isim, sıfat ve fiillerle ilgilidir. Zat-ı ahâdiyet, bu perdelerle örtülüdür. Sıfat, fiiller yüzünden, isimler de sıfat aynasından, zat dahi isimler perdesinden seyrolunur. Ve bunun üstüne çıkmaya insanın mecali yoktur. Zira orası zat-ı bahttır ki hayret ve dehşet âlemidir. Meğer ki tam kâmil evliyaya, oradan bir tecelli şimşeği vaki ola. Yani zat nurundan bir ışık aksede. Bu dahi anidir, göz açıp kapayacak kadar az bir zaman içinde olur: Şimşek denmesi bundandır. Şayet o şimşek aynı anda uzasa, gözü yakacağı gibi, tecelli şimşeği de aynı şekilde basireti yakar. Bundandır ki pek çok ilahi tecelliler perde arkasından olur. Çünkü imkan mertebesi, vücub mertebesinin safvetine tahammül edemez. Her ne kadar insan-ı kâmilin kalbi, ilahi nazargâh ve rahmanî mesken ise de. Ne var ki bu istidadı kadar olur ki bu da erbabına malûmdur."[52]

İmam-ı Rabbanî Asıl Varlıkla-yansıyan arasındaki farkı *güneş-yıldız modeliyle* anlatmaya çalışır ve nurun parlaklığından dolayı insanların bazen yanlış görebildiğini vurgular: Bunu bir misalle anlatalım: Güneşin doğması yıldızları örter ve yıldızlar görünmez olur. Bu hali müşahede eden kişiye göre güneşten başkası yoktur. Ancak yıldızlar görülmediği halde yıldızların yok olmadığını bilir. Hatta onların mevcud olduğunu da bilir. Lakin onlar, güneşin nuruna mağlup olmuşlardır. İşte tevhid-i vücudî yıldızlara yok der.

Bazı mutasavvıfların Asıl Varlıkla aynada yansıyanı aynı gibi görmesi de makamlarından dolayıdır: Hakkın zatının gayrısı nazarlarından gizlenip haller de ağır bastığı için bu yanlış görürler. Bunların makamı hayret makamıdır, burada hükümler düşer. Bu makamdaki insan nefsini görmez. Hayret makamı ayne'l-yakin makamında zuhur eder, mutasavvıf bu mertebeden yükselip hakka'l-yakine ulaşınca aynadakini doğru görmeye başlar. İmam Rabbanî son makama eren bir dervişin sözlerini aktarır: Bundan sonra hayrete çıkarıldım. Bu mertebede bana bir nevi kabız arız oldu. Kendime geldiğimde Hak meşhud oldu. Öyle ki Onun âlem aynasında görünenle asla nisbeti olmadığını anladım. Bu halde iken bana has bir ilim hasıl oldu. Hak ile âlem arasında asla bir münasebet kalmadı. Bu vakitte malum oldu ki bu sıfatlar ile meşhud olan Zat bir değildir."[53]

Mahmûd-ı Şebüsterî Gülşen-i Râz isimli eserinde asıl var olanla yansıyanın bütün yönlerden benzeşemeyeceğini şu ifadelerle anlatır: "Güneş kaynağını görmek istiyorsan başka bir göze ihtiyacın var. Çünkü baş gözünde o kudret yok. Yalnız aydın güneşin suya aksini görebilir. Zira güneşin sudaki aksi, güneş kadar nurlu değildir. Bu yüzden onu görebilirsin. Bu suretle görüşün, anlayışın da birazcık artar. Ben bir gizli hazineydim- hadisini oku da o gizli hazineyi açıkça gör. Yokluk *ayna*dır, âlem o aynadaki akis; insan da o aksin gözü gibidir. Ayna karşısındakiyse o göz içinde gizlenmiştir. Sen aynadaki aksin gözüsün. Allâh, o gözün nuru, göz bebeği. Allâh, bu gözle o göz bebeği olan nuru... bu gözle kendi kendisini görür. Âlem, insan olmuştur, insan da âlem. Bundan daha temiz, bundan daha güzel bir anlatış da olamaz. Bu işin aslına iyice bir bakarsan anlarsın ki gören de odur, göz de o, görünen de o."[54]

Objenin aynalarda yansıyanla birebir örtüşmediğini dile getiren araştırmacılardan birisi de Nihat Sami Banarlı'dır. *"Aynanın Felsefesi"* adlı yazısında Banarlı, aynanın varlığı olduğu gibi yansıtmadığını şu ifadelerle dile getirir: "Aynalar, durgun ve billur sular gibi, kendilerine akseden güzellikleri, olduğundan daha farklı ya da daha güzel gösterirler. Göl kenarlarında, hayalleri suya vuran ağaçları bize güzel

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[51] Izutsu, a.g.e., s.27.

[52] İsmail Hakkı Bursevi, Kenz-i Mahfî, çev:Aldülkadir Akçiçek, Misvak yay., İstanbul 1980, s.46.

[53] İmam-ı Rabbanî, Mektubat-ı Rabbanî, çev: Abdülkadir Akçiçek, Merve Yay., İstanbul, tarihsiz, s.151.

[54] Şebüsterî, Gülşen-i Râz, çev: Abdülbaki Gölpınarlı, MEB, İstanbul, 1989, s.38.

gösteren bir tılsım da budur. Nitekim gerçek bir güzelin de aynadaki hayali, böyle bir güzellik sentezidir. Çünkü onun kendi güzelliğine bir de aynanın güzelliği katılmıştır. Eser, ayna ile güzel arasında gidip gelen sihirli ışıklarla bütünleşmiştir. Yamaçların, sularda tersine dönen manzarasına, tabiat denilen büyük ressamın ilave ettiği de kıvrımlı ve ışıklı bir su güzelliğidir."[55]

Bu konu üzerinde etraflı bir şekilde duran filozof-şâirlerden Hilmi Yavuz, hem Ayna Şiirlerini yazmış, hem de bir sembol olarak aynanın ve aynada yansıyanın özellikleri konusuna sık sık değinmiştir. Şâir, *"İki 'Ayna': Kimlik ve Oyun"* adlı yazısında bu konuyu irdeler ve yazısına Rainer Maria Rilke'nin Orpheus'a Sonnetlerinin üçüncüsündeki:

> "Aynalar kimse bilerek anlatamadı sizi
> Anlayamadık gerçekte ne olduğunuzu"

mısralarıyla başlar. Gerçekten öyle midir? Gerçekten ne olduklarını bilemez miyiz aynaların? Rilke'nin bu dizelerini The Poem Itself'de yorumlayan Gregor Sebba, aynaların girilemez ya da nüfûz edilemez olduklarını bildirir. Aynalar, nesnelerin görüntüleriyle doludur; ama girilemez o görüntülerin arasına. Başka türlü söylemek gerekirse görüntülerin aynadaki uzamına girilemez. Şeylerin kendilerinin değil, görüntülerinin ya da imgelerinin girmesi söz konusudur. Aynaların yüzeyi aynaların uzamının sınırıdır. Bu girilmezlik aynalardaki görüntünüzü "öteki" kılar. Aynadaki ikizinizdir sizin."[56] Hilmi Yavuz ikinci yazısında konunun başka bir yönüne daha dikkat çeker ve: "Aynalar, insanlara hiç fark ettirmeden, küçük bazı oyunlar oynarlar." der ve devam eder: "Aynalara baktığımızda niçin yüzümüzün sağ yanı solda ve sol yanı sağda görünür de bedenimizin alt yanı üstte, üst yanı altta görünmez?[57]

Sonuç olarak aynada yansıyan çok farklı şekillerde görülebilir. Bu farkın temel bazı sebepleri vardır. Bu, her şeyden önce aynaya yansıyan varlığın, kendisiyle ilgilidir. Eğer aynaya yansıyan asıl varlık; isim, sıfat, fiil ve zâtı ile hem çok mükemmel ve hem de özünde iç içe girmiş gizemleri barındırıyorsa onun yansımasının farklı farklı algılanması ya da farklı görüntüler sergilemesi gayet normaldir. Ayrıca aynada yansıyan asıl varlık kadar aynanın bizzat kendisi de çok önemlidir. Bu aynanın iyi madenden ya da camdan yapılmış olması, yüzeyinin parlak olması ya da aynaya bakanın durduğu yer görüntünün farklı farklı algılanmasına sebep olacaktır. Aynadaki yansıyanın algılanması açısından diğer önemli bir nokta da aynaya bakan kişidir. Zira bakan kişinin nasıl baktığı, neyle baktığı, gözünün kabiliyeti, gözünde bazı problemlerin olup olmadığı görüntünün netliği ya da kalitesi açısından çok önemlidir. Dolayısıyla aynaya yansıyanın değişkenlik göstermesi çok farklı nedenlerden dolayı olabilir. Yani Hakk'ın Zâtı'nı bilmek mümkün değildir. Hakk, "bilinsin diye" âleme kendini izhâr eder. Ancak, her ferd mevcut olan istidâdı(aynasının temizliği) nisbetinde onun tecellisini görür, Zât-ı İlahi'yi görmek mümkün değil. Ancak onu esma ve sıfatlarıyla bilmek mümkündür.

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[55] Nihad Sami Banarlı, Tarih Tasavvuf Sohbetleri, Kubbealtı Neşriyat, İstanbul 1994, s.235.

[56] Hilmi Yavuz, "İki Ayna: Kimlik ve Oyun 1", Zaman, 15.06.2001.

[57] Hilmi Yavuz, "İki Ayna: Kimlik ve Oyun 2", Zaman, 22.06.2001

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CROSS BORDER REGIONAL COOPERATION IN R&D, TRAINING AND EDUCATION – FOR THE FORMATION FUTURE ASIAN COMMUNITY

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The economic and technological environment surrounding firms has been changed recently. Two factors, in large part, account for this change. One is that, over the past two decades, production has become more knowledge intensive across a broad spectrum of industries. The other is that competition has been globalized and become more innovation-based.

The key to success in the old economy was 'costs' and scale. In the new economy the organization of production is becoming more flexible, products are becoming weightless and 'non-cost' factor competition is essential.

In this new economic environment subject to accelerated technological change, the key source of regional wealth creation is directly related to the regional capacity to translate information and knowledge into economic opportunities. Knowledge creation, dissemination and adoption through innovation and availability of quality human capital are replacing natural resources endowment, location and efficiency of physical labor as regional competitive factors.

In this context, the meaning of a region and interregional cooperation is also changing. In the past, interregional technological cooperation was considered as a means to supplement the limited resources within the regional economy. Recently, it is recognized as the major policy tool to establish innovation networks, a system of knowledge flows and creations (Hyun and Whang, 1998).

The efforts have been made to use geographical proximity and partly technological proximity effectively in order to create new competitive advantages through the creation and extension of innovation networks in and outside the region, forming a cross-border region. These trends are eminent in EU.

The fact that geographical proximity between regions matters for knowledge spillover is largely supported by recent empirical literature. Geographical proximity allows knowledge exchange in general, uncodified and tacit knowledge in particular (Greunz, 2003).

The Korea-Japan strait zone including the BUG region of Korea and the FNSY region of Japan, has advantages in this regard. Both regions face the need to upgrade their regional innovation systems by exploring new innovation capabilities. It can be an efficient method in strengthening regional competitiveness to extend innovation networks across the zone by cooperation using the condition of geographical proximity.

This paper aims at finding possibilities and promotion measures for future cooperation in innovation activities by investigating regional innovation resources and current status of technological cooperation between the two regions.

II. REGIONAL INNOVATION RESOURCES OF KOREA-JAPAN STRAIT ZONE

1) Innovation Resources of the BUG region

R&D resources of Korea have been concentrated in Seoul and Gyeong-in regions including Daejon. These regions have 75.0% of R&D expenditure, 68.5% of R&D personnel, 72.1% of R&D institutes of the nation's total in 2001. The BUG region, however, has relatively abundant industrial and university research bases, accounting for around 10% share of the nation.

R&D Activities of Private Firms and Public Research Institutes

R&D activities in the BUG region are led by private companies since the region has not many publicly run research institutes. There are 27 public research institutes in Gyeongnam and Busan.

Gyeongnam has 12 research institutes using local government budget, which are related to primary industries.

In 2001, as shown in Table 1, the total number of research institutes of private firms in the BUG region is 647, which accounts for 9.7% of the nation. In terms of the persons in R&D activities, the BUG region accounts for 10.2% of the nation, while accounting for 10.1% of the nation in terms of R&D expenditure. R&D activities of firms in the BUG were somewhat contracted in the aftermath of the 1997 financial crisis, but the number of research institutes, employees and R&D expenditures have been rapidly since 2000.

Within the BUG region, Gyeongnam's share is 49.8% in research institutes, 55.2% of research workers, 71.1% in R&D investment. Especially, firms in Gyeongnam expend more resources in R&D relative to its number of research institutes. In contrast, corporate research institutes in Busan have a small budget and personnel. This results from the fact that most corporate research institutes in Busan are owned by SMEs.

In Korea as a whole, 9.5% of corporate research institutes are attached to large firms, while 51.3% to SMEs. In the BUG region, the shares of those operated by large enterprises and SMEs are 13.6% and 62.4% respectively, both being higher than nationwide average share of those. The share of research institutes attached to venture businesses is only 24.0% in the BUG region, which is far below 39.3% of the national average (STEPI, 2003).

In Ulsan and Gyeongnam, research activities of large firms play a more important role, compared with other regions in Korea. In particular, Ulsan is a region with many research institutes run by large firms. In Busan, however, only 4.4% of corporate research institutes belong to large firms, but 33.3% and 62.3% of those are attached to ventures and SMEs, respectively.

Table 1. Corporate R&D Activities of BUG

(Unit : Company, Person, Million won, %)

	Region	Year				
		1997	1998	1999	2000	2001
Research Institute	Busan	138(4.9)	117(4.3)	122(4.7)	190(4.1)	228(3.4)
	Ulsan	54(1.9)	60(2.2)	67(2.6)	90(1.9)	97(1.5)
	Gyeongnam	185(6.6)	196(7.2)	194(7.5)	248(5.4)	322(4.8)
	Total	377(13.4)	373(13.7)	383(14.8)	528(11.4)	647(9.7)
Research Personnel	Busan	1,821(1.8)	1,502(1.7)	1,575(1.7)	2,178(1.9)	2,406(1.8)
	Ulsan	2,986(2.9)	3,042(3.5)	2,951(3.2)	2,680(2.3)	3,743(2.8)
	Gyeongnam	6,424(6.3)	4,721(5.4)	5,483(5.9)	6,952(6.0)	7,572(5.6)
	Total	11,231(11.0)	9,265(10.6)	10,009(10.8)	11,810(10.2)	13,721(10.2)
Research Expenditure	Busan	86,054(1.0)	77,817(1.0)	76,277(0.9)	92,465(0.9)	96,128(0.8)
	Ulsan	402,264(4.5)	292,605(3.7)	192,256(2.3)	256,216(2.5)	250,535(2.1)
	Gyeongnam	450,613(5.1)	390,998(4.9)	397,689(4.7)	692,810(6.8)	854,839(7.2)
	Total	938,931(10.6)	761,420(9.6)	666,222(7.9)	1,041,491(10.2)	1,201,502(10.1)

Note : ( ) indicates ratio to the nation.

Source : MOST & KISTEP, 「Report on the Survey of Research and Development in Science and

Technology」 , each year.

In Busan, industries such as general machinery, electrical machinery and chemicals & chemical products take a large share of R&D expenditures. In Ulsan, they are motor cars, other transport equipments, and electrical equipments. In Gyeongnam, such industries as other transport equipments, other machinery, and office, calculation, and accounting machinery receive most R&D expenditures (Table 2).

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Table 2. Industries with Large Expenditures in Corporate R&D

(as of 2001)

Busan	Ulsan	Gyeongnam
1. General Machinery 2. Electrical Machinery 3. Chemicals & Chemical Products	1. Motor Car 2. Other Transport Equipment 3. Electrical Equipment	1. Other Transport Equipment 2. Other Machinery 3. Office, Calculation, & Accounting Machinery

Source : STEPI(2003).

R&D Activities of Universities and Colleges

The BUG region, especially Busan has abundant educational resources. There are forty five universities and colleges in the region (twenty five in Busan, eighteen in Gyeongnam, three in Ulsan). The number of students and professors in universities and colleges in BUG accounts for 15.3% and 14.7% of the nation respectively.

Table 3 Students and Professors of Universities and colleges(as of 2000)

(Unit : Headcount)

	No. of School	Science & Engineering				Medicine & Pharm-acy	Art	Education	Humanity	Total
		Natural Science	Engineer-ing	Others	Total					
Students										
Busan	25	11,749	54,014	8,393	74,156	7,757	19,139	7,151	64,810	173,013
Ulsan	2	1,631	9,300	206	11,137	547	1,263	226	4,917	18,090
Gyeongnam	18	4,011	34,442	9,628	48,081	5,886	5,393	6,334	32,040	97,734
Total	45 (12.9)	17,391	97,756	18,227	133,374 (16.4)	14,190 (12.0)	25,795 (13.1)	13,711 (13.8)	101,767 (15.3)	288,837 (15.3)
Professors										
Busan	25	430	1,283	243	1,956	807	438	264	1,563	5,028
Ulsan	2	66	190	21	277	347	36	5	128	793
Gyeongnam	18	285	685	240	1,210	193	139	189	813	2,544
Total	45 (12.9)	781	2,158	504	3,443 (15.8)	1,347 (14.2)	613 (12.9)	458 (13.0)	2,504 (14.7)	8,365 (14.7)

Note : ( ) indicates ratio to the nation.

Source : MOE & KEDI, 「Education Statistics Yearbook」, 2000.

Table 4. R&D Activities of Universities and Colleges (as of 2000)

(Unit : Institutions, Persons, Million won, %)

		Busan	Ulsan	Gyeongnam	Total
Research Institute	National & Public	6(6.5)	0(0.0)	9(10.0)	15(16.5)
	Private	21(7.6)	4(1.5)	10(3.6)	35(12.7)
	Total	27(7.3)	4(1.1)	19(5.2)	50(13.6)
Research Personnel	National & Public	5,046(12.1)	0(0.0)	970(2.3)	6016(14.4)
	Private	3,243(5.5)	1,637(2.8)	2,139(3.6)	7989(11.9)
	Total	8,289(8.2)	1,637(1.6)	3,109(3.1)	13035(12.9)
Research Expenditure	National & Public	39,667(7.2)	0(0.0)	6,486(1.2)	46153(8.4)
	Private	73,448(7.3)	38,177(3.8)	31,743(3.1)	143368(14.2)
	Total	113,115(7.2)	38,177(2.4)	38,229(2.5)	189521(12.1)

Note : ( ) indicates ratio to the nation.

Source : MOST & KISTEP, 「Report on the Survey of Research and Development in Science and Technology」, 2001.

As such, the BUG region produces the second largest number of graduates majoring in science & engineering next to the capital region. Among the graduates majoring in science & engineering, IT is the most popular subject field and followed by machinery, medicine & pharmacy, and electronics & electricity fields (STEPI, 2003).

The BUG region has a richer research base in universities than in firms, taking the national shares as follows: 13.6% in the number of institutions, 12.9% in the number of research workers, and 12.1% in research expenditures. Busan has a dominant position in R&D activities of universities within the BUG region.

Venture Capital Business

In Busan, most venture capital businesses are born in industries related to IT and computer (18.32%) and machinery (18.09%). The birth of venture businesses is also active in such areas as electrical machinery and apparatuses (13.34%) and non-metallic & metal products (13.34%). In Gyeongnam, more than one-third of venture businesses belong to machinery industry and petroleum & chemical products and non-metal and metals follow. In Ulsan, computer industry is the one, which takes in most venture capital, followed by electricity and petroleum.

In the BUG region as a whole, venture businesses are proliferating and active in two areas; first, information processing and other computer operation and second, traditional local industries such as machinery and metals.

2. Innovation Resources of the Northern Kyushu

Compared with its GDP share, the national share of Kyushu in public and corporate research institutes in Japan is relatively high, accounting for more than 10% share of the nation (Table 5).

Table 5. Kyushu's R&D Resources (share of the nation)

Classification	National Share
Regional GDP	8.7%
No. of Corporate Facilities	10.5%
No. of Researchers in Public Research Institutes	13.2%
No. of Faculty Members at Four-year Universities	9.6%
No. of Factories with Research facilities	13.0%
No. of Regional Joint Research Centers	14.5%
No. of Incubators	14.3%
No. of University/Private Corporation Partnerships	12.0%
No. of Venture Corporations Arising from Universities	10.5%
Accredited TLOs	16.7%

Source : Kyushu Bureau of Economy, 「Business Environment in Kyushu」, 2004.

In particular, public research institutes and universities play an important role in the northern Kyushu (Table 6). Universities and public research institutes are clustered in the northern Kyushu including Fukuoka and Saga prefectures. In the northern Kyushu, there are nineteen universities with science and engineering departments (54.3% of the whole Kyushu's) and twenty three public research institutes (32.4% of the whole Kyushu's).

In the northern Kyushu, an emphasis is given to partnerships between industry and academia. In Japan, TLO (Technology Licensing Organization) has been developed from 2000, which is a system to allow university patents to be transferred to and used by corporations. It is intended to stimulate joint research and development projects between universities and the private sector. Kyushu TLO joined by Kyushu University and Kitakyushu TLO joined by nine universities in the region are active. For example, these two TLOs applied 171 and 94 cases of patents since they were founded in 2000.

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Table 6. Universities & Colleges and Public Research Institutes

(as of 1999)

(Unit : Number, Person)

	Universities with S&E	Universities without S&E	National Technical Colleges	National & Public Research Institute	University Graduates	Junior College Graduates
Kyushu 7 Pref.	35	33	9	71	45,948	18,180
Fukuoka	17	13	3	10	25,784	9,869
Saga	2	1	0	13	1,686	964
Nagasaki	2	5	1	7	2,901	2,136
Kumamoto	4	4	2	9	6,365	1,277
Oita	4	2	1	11	2,865	1,177
Miyazaki	4	4	1	8	2,274	603
Kagoshima	2	4	1	13	4,073	2,154

Note : S&E means department of science & engineering.

Source : Kyushu Bureau of Economy.

Table 7. Establishment of TLOs in Kitakyushu (as of September 2003)

	Kyushu TLO	Kitakyushu TLO
Category	Incorporated	Foundation
Related Universities (Ideas supply)	Kyushu University	Kyushu Institute of Technology/University of Occupational and Environmental Health/Kyushu Kyoritsu University/Nishinippon Institute of Technology/Kyushu Dental College/Kitakyushu National college of Technology/The University of Kitakyushu/Fukuoka University's Institute for resources Recycling & Environmental Pollution Control System/Kinki University Kyushu School of Engineering
Existence of Membership System	Membership system	Non-Membership system
Founded	2000.4	2000.4
No. of Patents Applied	171	94
No. of contracts awarded relating to use of patents	7	22
Reference(Nationwide)	Accredited TLO 36 No. of Patents Applied 4,088 No. of contracts awarded relating to use of patents 920	

Note : The number of accredited TLO in the nation is the data as of the end of August 2003, and the number of patents applied for and the number of contracts awarded relating to use of patents are the data as of the end of March 2003.

Source : Kyushu Bureau of Economy, 「Business Environment in Kyushu」, 2004.

Most of local governments in Japan are exerting themselves on growing regional R&D capabilities. Particularly Kitakyushu City shows the most active performance. In 1997, the Kitakyushu Eco-Business Promotion Committee was established to coordinate efforts to channel these resources into the emerging field of environmental industries. The City's plan for promoting environmental industries has been approved by the Ministry of International Trade and Industry, making Kitakyushu eligible for various national subsidies under the Eco-Town Plan. Currently, the City is moving forward with several important projects in this field. For example, a variety of environmental enterprises are being gathered together in the Comprehensive Environmental Industrial Complex and the Practical Research Center will house Fukuoka University's Institute for Resource Recycling and Environmental Pollution Control Systems along with other facilities doing research and development on the practical application of environmental technologies.

In order to realize the goal of becoming a leading science and research city, the City has been promoting the Kitakyushu Innovative University Complex. This project hosts both public and private universities that are conducting cutting-edge research on science and technology into one unified campus. Kitakyushu University's International Environmental Engineering Department was inaugurated in April of 2001. The Kyushu Institute of Technology's postgraduate program will also be relocated to the complex. Furthermore, science and engineering departments of private universities are being attracted to the area as well. These academic institutions will jointly use the complex's facilities and cooperate on research (www.city.kitakyushu.jp). Local governments of the northern Kyushu region are also trying to attract the main research centers with high level of technology from abroad.

III. THE CURRENT STATUS OF TECHNOLOGICAL COOPERATION

1. Technological Cooperation Demand of Firms in the BUG region (Based on questionnaire survey)

Technological gap between Korea and Japan is large in such industries as petroleum chemistry, automobile parts, and general machinery, in which the BUG region shows a substantial agglomeration. The firms in the BUG region consider that they will be in disadvantage if the Korea-Japan FTA is concluded. They are also concerned about the negative effects of the Korea-Japan FTA. Concerns are quite heavy in such industries as chemicals and chemistry (38.9%), motor vehicles and other transport equipments (24.2%), and other machinery and equipments (23.8%). While, firms in the textile, clothing, electricity and electronics industries are less concerned (Table 8).

In the industries with serious concerns with the Korea-Japan FTA, Korean firms obviously want more technological cooperation with Japan. As much as fifty seven per cent of firms in the region prefer technological cooperation over other types of cooperation with Japan in the future, followed by market exploitation (22%) and joint sales networks (13.2%). This is consistent with what Korean firms in the region did in the past, i.e., they had some experience in technological cooperation with Japan.

Table 8. Expectation about Influences on Firms after Korea-Japan FTA

(Unit : Company, %)

	Big Advantage	Small Advantage	No Influence	Disdavantage	Don't Know	Total
Primary, Food & Beverage	0 (0.0)	9 (45.0)	10 (50.0)	1 (5.0)	0 (0.0)	20 (100.0)
Textile & Clothes, Wood, Non-metals	0 (0.0)	8 (25.0)	20 (62.5)	3 (9.4)	1 (3.1)	32 (100.0)
Chemicals & Chemistry	0 (0.0)	2 (11.1)	7 (38.9)	7 (38.9)	2 (11.1)	18 (100.0)
Other Machinery & Equipment	1 (4.8)	4 (19.0)	7 (33.3)	5 (23.8)	4 (19.0)	21 (100.0)
Electricity & Electronics, Precision Equipment	0 (0.0)	9 (42.9)	10 (47.6)	1 (4.8)	1 (4.8)	21 (100.0)
Motor Vehicles & Trailers, Other Transport Equipment	0 (0.0)	8 (24.2)	16 (48.5)	8 (24.2)	1 (3.0)	33 (100.0)
Other Manufacture	0 (0.0)	3 (11.1)	12 (44.4)	11 (40.7)	1 (3.7)	27 (100.0)
Total	3 (1.4)	62 (27.9)	99 (44.6)	44 (19.8)	14 (6.3)	222 (100.0)

Source : Survey for establishment of unified regional economy across K-J zone

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Table 9. Desired Cooperating Types with Japan

Cooperation Type	Technology Cooperation	Market Exploitation	Capital Introduction or Mutual Investment	Joint Sales Networks	Others	Total
No. of Company (%)	52 (57.1)	20 (22.0)	4 (4.4)	12 (13.2)	3 (3.3)	91 (100.0)

Source : the survey for establishment of unified regional economy across K-J zone

Table 10 shows comparison of the past and future cooperation types in technology. In the past, the majority of the firms in the BUG region worked with Japanese firms through technology introduction or technological partnerships (61.7%), followed by human exchanges including technical training and consulting (19.2%). In the future cooperation, these firms desire technology introduction and human exchanges most. While only two firms in BUG region had past experiences in joint R&D with Japan, eight firms (14.5%) intend to have joint R&D in the future.

Table 10. Technological Cooperation Types with Japan in the Past and Future

Technology Cooperation Types	Technology Introduction/partnership	OEM	Technical Training	Technical Consulting	Joint R&D	Others	Total
Types of Cooperation in the past							
No. of Company(%)	29 (61.7)	4 (8.5)	3 (6.4)	6 (12.8)	2 (4.3)	3 (6.4)	47 (100.0)
Types of Cooperation in the future							
No. of Company(%)	30 (54.5)	0 (0.0)	6 (10.9)	7 (12.7)	8 (14.5)	4 (7.3)	55 (100.0)

Source : the survey for establishment of unified regional economy across K-J zone

The main channel in cooperation with Japan was a proposal by a partner on Japanese side (33.3%). Also direct search for cooperative partner was another important channel for the firms in the BUG region (22.2%). Local government or public institutes did not play an effective role in establishing cooperation channels.

Table 11. The Channels of Technological Cooperation with Japan

Cooperation Channel	Korean Local Government, Public Institute	Korean Specialist	Japanese Specialist	Proposal of Partner	Direct Inquiry or Visit	Others	Total
No. of Company (%)	3 (8.3)	4 (11.1)	4 (11.1)	12 (33.3)	8 (22.2)	5 (13.9)	36 (100.0)

Source : the survey for establishment of unified regional economy across K-J zone

2. Current Science and Technology Exchange

Joint Research

Most of international joint research at regional level has been conducted in such a way that local government plans technological projects related to locally specialized industries and central and local governments share expenses. International joint research projects led by local government are not common, because both Korean and Japanese local governments have limited funds and manpower.

Therefore, it is difficult to find Korea-Japan joint research projects planned and practiced by local government. A rare case is a joint research between Gyeongsangbukdo's Public Institute of Health &

Environment and the Research Institute of Health and Pollution of Shimane Prefecture. This joint research had been performed during the period from 1993 to 1997 to acquire the basic data about mechanism of acid rain phenomenon after examining three places of Gyeongsangbukdo and two places of Shimane (Hyun and Hyang, 1998).

At the national level, cooperative research projects and joint seminars between Korea and Japan have been supported by Korea-Japan Basic Science Exchange Committee. Research support is mostly confined to universities and academic research institutes and to seven subject areas(mathematics & physics, chemistry & material, biology, information & mechatronics, earth & space science, medical science, humanities & social science related to science technology).

Joint research projects are selected considering the balance among the seven subject areas. It is therefore difficult for these joint research activities to satisfy regional demand for technology, even if actors of joint research belong to regional universities. Even when universities in the BUG region conduct joint research with Japan, Kitakyushu region is not a major counterpart region. Moreover, the period supported is at maximum two years and the amount of financial aid is on the average 15~20 million won.

The Center for Advanced Environment Friendly Energy System, which is RRC in the Bugeong National University, conducts two cases of joint research with universities in the northern Kyushu region. One is developing new type of refrigeration machine with Kyushu University from April, 2004 to May, 2005. The other is a project about hydrogen energy application with Saga University from July, 2004 to June, 2005.

Industrial and Technical Human Exchange

KJCF-sponsored Technical Training Programs

Technological personnel exchange and industrial cooperation including technical training and specialist invitation are supported by KJCF, which was established by the decision to make concrete executive plans to reconcile the trade imbalance between Korea and Japan in the summit conference in 1992.

Table 12. KJCF-Sponsored Technical Training Programs

	Operating Organ.	Training Period (as of 2003)	Remarks
Specialized Technical Training	K : SBC J : KITA	52 days	OJT
KITA Training		60 days	Lecture, practical exercise of KITA, factory tour
New Engineer Training	K : Korea CCI J : Yokohama & Kawasaki CCI	6 months	
New Industry Technical Training	K : KJCF J : JKF	11 weeks	OJT in new industry based on knowledge.
Scienece & Engineering Intern Training	K : Korea Technomart J : Association of Kyushu Machinery Industries & Japan Technomart	12 months	OJT in firms and research institutes

Note : K means Korean side, and J means Japanese side.

Source : KJCF

The oldest technical training program sponsored by KJCF is Kitakyushu Specialized Technical Training. This program began in 1993 as a part of mutual agreement to take executive actions for

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reconciling trade imbalance in the summit talk between Korea and Japan. This program contains two types: one is Specialized Technical Training that chiefly consists of OJT at the firms in Kitakyushu region; and the other is KITA Training Program, whose courses include lectures, practical exercises, and factory tour. Training duration is two months, and Small Business Corporation (SBC) of Korea is the administrator of this training program.

A New Engineer Training Program is for new engineers who have worked for less than one year. Trainees in this program mainly go to Yokohama and Kawasaki to take OJT, because the Chamber of Commerce of these regions is an operating body of this program on the Japanese side. This is a relatively long term training of six months except for five weeks of language course, which is financed by the Korean side.

New Industry Technical Training and Science & Engineering Intern Training Programs started since 2000. Training areas of the former are manufacturing industries such as aerospace, biology, environment, precision chemistry, digital electric home appliances, new energy and service industries such as broadcasting, publication, cinema, recording, industrial design, advertisement and internet service.

Korea Technomart and the Association of Kyushu Machinery Industries and the Japan Technomart manage Science & Engineering Intern Training, whose objective is OJT at firms and research institutes. Training duration is one year, which is the longest among training programs financed by KJCF.

Table 13. The Number of Trainees joining in KJCF-sponsored training programs

(Unit : Person)

	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004 (plan)
Kitakyushu Specialized Technical Training	99	115	216	228	179	94	170	57	34	20	18	-
KITA Training	-	29	29	30	37	31	40	38	31	35	36	40
New Engineer Training	-	-	-	-	20	20	26	30	25	25	25	25
New Industry Technical Training	-	-	-	-	-	-	-	34	40	43	45	30
Science & Engineering Intern Training	-	-	-	-	-	-	-	30	30	32	34	30
Researcher Exchange	63	57	47	43	26	2	2	-	-	-	-	-

Source : KJCF.

Table 13 indicates changes in the composition of training programs. The number of engineers dispatched through the Kitakyushu Training Program was diminished since 2000 and the Researcher Exchange Program was terminated from 2000. On the other hand, the New Industry Technical Training and Science & Engineering Intern Training Programs started in 2000. It seems to reflect the change in the demand for personnel exchanges.

The Kitakyushu Training Program may coincide with the interests of firms on the Korean side rather than the Japanese side, because it began for the purpose of softening trade imbalance between the two countries. Japan has reduced the size of training and technological aid to Korea since Korea joined OECD in 1996. The assistant manager of SBC, Korean operation arm of this training said that Japan wants to stop or diminish the size of this training,

The New Industry Technical Training Program reflects the change of technological demand of Korean firms and the will of Korean government to assist new industries by acquiring advanced technologies, strengthening technical and industrial cooperation, and facilitating information inflows through OJT of young engineers to Japan. In most KJCF-sponsored programs, the participation rate of local SMEs is not high, while the firms of the capital regions are more active in joining these training programs.

SBC-sponsored Foreign Specialist Invitation Project

It seems that local SMEs are passive in inviting overseas specialists because of similar reasons to those of training abroad. SBC is supporting SMEs to invite foreign specialists in IT and professional design for the purpose of strengthening technological capacity of SMEs and securing advanced specialists. Firms using this support program are concentrated in Seoul and Gyeongin regions, whereas firms in the BUG region do not make an efficient use of this program. although further. In 2003, candidates for invited specialists were sixteen persons in Busan, but those actually invited were only three. Thus, Busan regional headquarter of SBC was encouraging firms actively with a target of inviting twenty-five foreign specialists in 2004.

SBC is financing SMEs for inviting foreign specialists through a round-trip airfare, searching fees (below 2.2 million won, and stipend for six months (1.5 million won for the national capital region, 1.7 million won for non-capital regions). But stipends for more than six months and other expenses should be paid by SMEs and these costs are often a heavy burden on them. Six months are usually too short for SMEs to use foreign specialists efficiently. Language is another problem for SMEs. These problems thus hinder small firms from using this invitation program and therefore firms applying for this program are usually medium-sized.

Gyeongnam Future Industry Foundation-sponsored Foreign Specialist Invitation Project

Technological guidance program for inviting foreign specialists sponsored by the Gyeongnam Future Industry Foundation has been carried out since 2000, as a part of Mecha-Know 21 project for the structural reorganization of the machinery industry. Firms or research institutions are supported for longer duration with more funds than those of similar programs. Secured funds for this program amount to total 15 billion won, 7.5 billion from the central government, 2.4 billion from the local government, and 5.1 billon won from private sectors. This fund is used to support firms, universities, public research institutions in Gyeongnam for inviting foreign scientists or engineers in the machinery, IT, and software fields.

Items supported are as follows: consulting fees, airfare, moving costs (those who stay for more than six months), housing rent (those who stay for more than one year). Eighty percent of consulting fees are subsidized to S&M firms, 60% to large firms, and 70% to universities or research institutions. Airfare is supported for invited foreigners and his or her spouse up to four times per year.

This program has achieved good results for 2000~2003. For this period, one hundred foreign specialists have been invited. Fifty six of them were Japanese. Through this program for four years, forty-seven cases of patents were applied, one case of patent and four cases of utility models were granted and two cases of S/W were registered.

There were other intangible fruitful benefits. First, firms could acquire new technologies more suitable for their need by searching for foreign specialists with technologies needed for those firms. Second, SMEs could enhance their international mind for technological cooperation. Third,

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governmental financial support could relieve firms' burden on costs. Finally, the longer time period of technology guidance made an efficient technology transfer.

Table 14. The Number of Foreign Specialists Invited by nationality

Nationality	India	Japan	Russia	U.S.A	U.K	Deutsch	China	Brazil	Sweden	Rumania
Persons	12	56	16	3	3	1	4	1	1	3

Source : Gyeongnam Future Industry Foundation(2003).

The problems detected in a process of implementing the program are as follows: scarcity of information about foreign specialists, language barrier, a higher rate of use by universities or large firms than SMEs. In order to resolve these problems, the following measures are suggested. Information about foreign specialists should be easily accessible by firms. Constructing a data base in electronic form and advertising through websites and other means would be useful.

IV. MEASURES TO OVERCOME

Here, I would like to suggest the whole conceptual framework for intensifying cross-border economic cooperation in general and specific contents of south eastern Korea - northern Kyushu Japan cross border regions[58].

1. Vision Setting

A vision setting is perhaps directly related to the perception of problems by the people in both parts of the strait zone. In this respect, one can speculate the future of the BUG-FNSY region in next 20 years or so. There are three possibilities for this combined region:

1) The best possible future: the region moves up to one of the core regions of Northeast Asia with strong competence in a few sectors

2) The business-as-usual scenario: the region holds on to the position of a secondary region, retaining some low knowledge-content industries

3) The worst future: the region slides down to a peripheral region, which will have hard time to survive

Against these possible futures, public agencies and residents of the BUG and FNSY region can have options for cross-border cooperation. These options are closely related to their perceptions about the costs and benefits of cooperation across the sea. As revealed in the survey results, residents of both regions—BUG and FNSY—are in favor of forming an integrated economic region or at least the expansion of private-level exchanges across the sea.

The vision-setting exercise should cover a whole variety of issues related to the substance and structure. One concept to be entertained seriously is 'industry cluster.' This concept can function as important guidelines by which we can steer the direction of cross-border cooperation. A crude and preliminary idea for the industry cluster for the cross-border region including primarily the BUG and FNSY region is suggested below.

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58 This part of discussion is mainly from Kim(2005)

This idea reflects the discussions in the analysis of potentials and weaknesses of the BUG and the FNSY region , as well as each region's strategic thinking about its industrial future. One big difference from the strategic industrial plans of BUG or FNSY (Kyushu in this case) is that the idea proposed here takes the potentials of the combined region into consideration. It should be noted that 'intelligent machineries' including robotics are proposed as a core industry.

The second concept critical to the vision setting is transaction costs, which is partly related the concept of cluster. The geography of transaction costs helps explain agglomeration and spatial division of labor. In the K-J strait zone, especially between the BUG and the FNSY region, transaction costs related to time, transfer, and logistics are low compared to for example between the FNSY and the Tokyo region. Low transaction costs arising from geographical proximity enable intra- and inter-firm trade easy and hence provide an opportunity to form a closely knit production system by multinational firms.

Figure 1 Industrial Cluster of the Cross-Border Region-Proposed

There is a great room to further reduce transaction costs by removing or simplifying border-crossing procedures. Even transactions costs related to knowledge transfer, inter or intra-firm trade and management can be lowered by removing language barriers, narrowing the differences in production system and technological standards, and expanding the interchange of knowledge and management know-how between the BUG and the FNSY region.

2. Institution Setting

Successful cross-border cooperation or cross-border region building depends greatly on the larger institutional context. For example, one factor behind the successful European cross-border cooperation was a favorable supra-national context. The European Council's Interreg Program was a

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big help for local and regional governments to pursue cross-border cooperation. Even in the Scandinavian countries, the tradition of inter-state cooperation across the border provided a favorable environment for cross-border cooperation. The North American experience shows mixed results. Even though NAFTA set the stage for cross-border cooperation at the local and regional level, some regions did not capitalize on this opportunity (e.g., Southern California in the US and Baja California in Mexico). The Arizona-Sonora region, however, is rather a successful case. Another variable related to the international and national context is the capacity of local and regional governments. In southern Europe, where local governments are generally weak, cross-border cooperation tends to produce insignificant results.

Looking at the political context of Northeast Asian countries, it is hard to expect the birth of multilateral economic cooperation organization in the near future. Hence, it is more realistic to develop programs at bi-national scale, following the examples of Scandinavian countries. Timing is very opportune now because the governments of Korea and Japan are seriously considering bilateral FTA at the moment.

We can suggest to the policy-makers at the central government to explicitly include cross-border cooperation as a component of the Korea-Japan FTA. Such an explicit recognition in the Korea-Japan Free Trade Agreement will provide a ground on which local and regional authorities can build local-to-local cooperative structures and initiatives. Even though this may not be sufficient to satisfy international laws, it enables for local and regional authorities to exercise para-diplomacy.

3. Stages of cooperation and appropriate structures

Considering that cross-border cooperation in the K-J strait zone is in the very early stages, a staged approach is recommended for cross-border cooperation. Three stages can be considered: coordination between partners, development of strategies, and management of programs.

First stage: getting to know each other

It is important in the initial stage to know your partners on the other side of the border, knowing their historical background, traditions and habits, political and legal structures, legal system, economic situations and most importantly their language. With this general understanding about the partners, one has to have a clear understanding about the barriers or obstacles to cross-border cooperation.

The survey results indicate that firm managers on both sides of the sea agree with that the lack of information and different customs of commercial transactions are impeding economic cooperation across the sea, although they place different weight on other reasons. The BUG side mentioned the lack of trust and the reluctance of technology transfer by the Japan side as important impediments, whereas the FNSY side emphasized language problem and entry and tariff barriers. Obviously, these perceptions lead to expectations about the role of local/regional government in cross-border cooperation in slightly different order at each side. The BUG firm managers mentioned support of funds, information, the removal of institutional barriers and descending order of importance, while the FNSY managers mentioned information, removal of institutional barriers, the provision of opportunities for private-level exchanges, and support of funds.

The survey results together with the lessons from other continents suggest that socio-cultural barriers are in more enduring nature than institutional or physical barriers and thus require long-term sustained efforts. Institutional barriers such as tariff may be easy to remove by inter-governmental agreement. One should not, however, have too high expectation that the formal agreement can remove all the institutional barriers because some are deep-rooted in the socio-economic system of a country. As our survey results confirm, cross-border information networks are essential in building contacts.

Figure 2. Obstacles to Integration

| Region A | Obstacles | Region B |

Second stage: developing concepts and strategies for cross-border cooperation

As cross-border cooperation progresses, it is necessary to pay more attention to cross-border cooperation concepts and strategies. These concepts and strategies should be based on the analyses of the existing situation, previous cross-border cooperation and the potential for economic and social development. One of the first steps is to define the cross-border region. Here, one of the main criteria is joint problems and/or common interests and concerns.

The objective of cross-border development concepts is to provide the information and analysis for an integrated and long-term (15-20 years) strategic approach, which defines specific priorities and objectives. Individual projects can be developed and carried out within this strategic framework. Short-term (3-5 years) operational programs should be formulated from this long-term strategy.

In order to develop cross-border concepts and strategies, it is necessary to make a formal agreement on cross-border cooperation between political representatives of BUG and FNSY region. Given the absence of international laws enabling such agreement, it would be suffice to have a working-level agreement between regional associations on both sides of the border. While the development of genuinely cross-border structures, it is quite difficult to achieve in a short period of time, some practical arrangements can be set up fairly fast. For example, it is possible to create regional associations on both sides of the border based on the public law applicable in each country. These regional structures under national law serve to conclude cross-border private-law agreements, which can be used to form a joint cross-border structure. Moreover, these regional associations can commission drafting of cross-border concepts and strategies to an ad hoc group representing both sides of the border.

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Third stage: program management and implementation

The implementation of a long term and task-oriented cross-border strategy requires functional cross-border management. Responsibilities need to be taken into account as well as qualitative and time priorities. In the implementation of an overall strategy, there are certain components, which can be addressed only with the help of national bodies or through the cross-border regions themselves at regional and local level. At this stage, it is important that a permanent cross-border structure be established to be able to continuously accompany this process of strategy development and review.

From the European experience, this could take various forms such as a council, a committee or a working group (AEBR 2000 and Perkmann 2004). Given the larger institutional context surrounding the Rainbow Strait Region, it is recommended that a Council, Commission and a Secretariat be established following the example of the Scandinavian countries, where inter-state (often bi- or tri-national treaties) agreements are a prevalent form rather than a supranational organization like European Council.

While the Council is like a parliament composed of political representatives of member regions and cities, the Commission functions as an executive body that develops program and implement them. The Commission can deal with subject areas defined by the Council. A cross-border secretariat, which is composed of technical and administrative personnel, must be responsible to the Council. This helps to overcome obstacles arising from strong national/local interests and parochial thinking. This is perhaps the only way to achieve a cross-border regional consensus, which is internally acceptable and externally credible.

V. CONCLUSION

The branch economy characteristic of the BUG and the northern Kyushu region poses difficulties in cross-border cooperation. But because of it, they need more international cooperation than do core regions. As usual, a peripheral region does not want to cooperate with another peripheral region. And there are other obstacles to cross-border cooperation such as fund shortage, lack of information, and language barrier. As revealed by the KJCF survey, Korean firms in the BUG region prefer to cooperate with the Kyushu region over other local regions of Japan in such industries as machinery & metals, electricity & electronics, IT, and environment.

Support of central and local governments is essential in soft areas like technological cooperation. It is also necessary to establish an organization acting as an anchor point for technological cooperation between the BUG and northern Kyushu region. This anchor point can function as a center of information, a place of coordinating cooperation with language aid, a pool of funds and many other related activities for technological cooperation across the strait. Most of all, it is essential to build networks of researchers and research institutions through several small-scale projects.

For this purpose, developing social capital between two cooperating regions is an essential pre-requisites of forming future Asian Community, based on mutually beneficial exchange of technological and human resources

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Glossary of Acronyms

KCCI : Korea Chamber of Commerce & Industry

KEDI : Korean Educational Development Institute

KJCF : Korea-Japan Industrial Technology Cooperation Foundation

KISTEP : Korea Institute of Science and Technology Evaluation and Planning

KOSEF : Korea Science And Engineering Foundation

JKF : Japan-Korea Industrial Technology Cooperation Foundation

JSPS : Japan Society for the Promotion of Science

MOST : Ministry of Science & Technology

MOE : Ministry of Education & Human Resources Development

MOIE : Ministry of Commerce, Industry, and Energy

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BUILDING A CULTURAL PUBLIC NETWORK FOR CONVERSATION AND COMMUNICATION AMONG CIVILIZATIONS AND HANRYU (KOREAN WAVE)

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> Having dinner with friends is always fun. When I visit Hukuoka and Sanghai, we usually talk and drink together all night. The next day, we have forgotten our nationalities, races, and ethnic groups, and we are ready for the new day.

I. BUSHMAN AND COKE BOTTLE

Sometimes, one may have memories of deviation to fill up the chasm between daily life and the repression of desires. During my college years, there was a movie that indirectly satisfied my realistic desires. The movie was called "The Gods Must Be Crazy," which included a character named Bushman. His world was a textbook type paradise where he could work based on his capability and he owned things according to his necessity. One day, according to a prophecy, a coke bottle, fallen from an airplane, disrupted Bushman's peaceful life, and eventually, the disruption was resolved by returning the coke bottle up to the sky. This movie illustrates how the desire for possession drives human society into 'conflict' and 'disaster'.

Due to the millennium festival celebrating the coming 21st century, the human race was shortly filled with a hope of pacification and solidarity. It was furor which brought an end to the Cold-war era, based on icy ideology, and opened up the century of co-prosperity and co-existence. However, shortly after, the World Trade Center in Manhattan went up in flames by the suicide attack of civilian airplanes. The incidence confirmed how hope is so desperate. The foretoken existed long before the incidence, with the international community suffering from disputes due to the emphasis of discrimination and discrepancy of ethnic group, nationalities, races, and religions. The Western world tried to interfere and control the Non-Western world, with the strong ethnic groups against the weak ethnic group, in particular, the United States against China, and Israel against Palestine.

Perhaps, because of those disputes, opinions of global village society showed a conspicuous discrepancy regarding the evaluation and the response of 9.11 terror. Although the appearance may be terrorism, its nature is a challenge to hegemonism. However, no one else in the Western society agreed with it except few. Thereafter, most human race kept silence on the ravagement of Afghanistan committed by the United States. It was just a challenge to hegemonism and the childish revenge against it. Nevertheless, no one won this war. Neither winner nor loser gained legitimacy of that war.

In the opening ceremony of 2002 Saltlake Winter Olympic Games, the United States team entered holding the burnt and torn 'Stars and Stripes' raised on the top of the World Trade Center. It may be a demonstration to justify the punishment against terrorism through remembrance of ravage. Is nationalism, manipulated by a series of symbols such as national flag and song, pure? As nationalism becomes stronger, fundamentalistic, nationalistic, and traditionalistic resistance must also gain a new

life and grow up. Is a provocation and violence committed by them a disaster which mostly concerns the 21st century?

II. TILTED CIVILIZATION

Today's civilization that the human race enjoys is the result of consecutive integrations and harmonizations of all civilizations which have existed in history. Accordingly, civilization includes a commonality that the human race has created together beyond space and time. Boundary, called nation, drawn on the world map is illusional when observed by the level of civilization. Race and religion, ethnicity and nation, politics and economy, and society and culture, all are a hybrid created by acculturation. They continuously cross each other's boundary.

In this regard, Silk Road, a symbol of communication between civilizations, plays a significant role of meaning-symbol. Silk Road is quite meaningful not because it existed as an actual route, but because it was a passage of communication for diversification, bi-directionalization, and horizontalization. Several thousand years of conversation and communication brought a total globalization embracing not only culture and civilization, but also the entire aspect of human society, such as nation, society, politics, and economy etc. Thus, a particular region or nation cannot exclusively posses the result of globalized civilization.

However, the collision between nations' interests has become more frequent since the establishment of modern nation-state. Why does terror and war between religions, races, and the strong and weak nations become further multiplied these days when it is believed that 20th century type conflict and confrontation has disappeared being replaced by the epoch of conciliation and solidarity approach? Perhaps, it may be because conversation and communication between civilizations lost a balance and tilted toward one or the other.

The above represents that a figure of life, which is a common value that the human race aims for, is realized and distorted. Today, control and balance existing between nations, ethnic groups, and civilizations sustains a tight tension. Yet the Western World, which accomplished an early success of industrialization and democratization, voluntarily takes a central role. Also, the order of international society is often driven or justified by the Western World's interest. As a result, an equal and horizontal relation of international society lost its balance. Accordingly, a resistance and refuse against this uni-directionally tilted cultural contact should be considerably fierce as well. This unbalanced tilt cannot be recovered as long as a minority of locality is ignored and global standard of the western perspective is uni-directionally insisted. Conflict and disaster that began with the Western universalism's devaluation of the non-Western ethnic groups and nations are unlikely to be resolved for the time being. This is a task that all of human race must solve by working together.

The 21st century looks rather desperate since globalization of capital and standardization of global standard are fortified. The present world where the strong and the weak, possession and distribution, and capital and labor lost their balances and tilted to one end or the other looks somewhat gloomy and insecure. The globalization that the Western world unilaterally dominates should be refused. The Western civilization should communicate and converse with the Non-Western civilizations. Furthermore, it should be considered how competition and reform can be integrated into the value of co-existence for a mature encounter with unfamiliar civilization. Doing so, we should devise the possibility that the society of the entire global village can band together into one. In this aspect, the concept of international relationships comes to us with an even greater meaning in this 21st century.

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Today's resurrecting movement of fundamentalism, traditionalism, and nationalism is created to strongly resist against the hegemonistic culture led by one side. Thus, the movement of anti-western culture or anti-globalization may be a reasonable consequence drawn from an aspiration for recovering from the lost-balanced tilt.

III. "I" AS PLURAL

Today, the international society converges or expands by freely crossing the border of race and nation. Due to the globalization of the trade market, capital and labor concurrently float. It is a reality that about five hundred thousand alien workers immigrated into Korea, and also it comes to be a task that Korean society should deal with for becoming a more mature society.

The Western world watches over the rapid growth of China considering it as "Yellow Disaster". Korea and Japan point out that "Yellow Sand Storm" blown from Western China includes heavy metal pollutant. In the waterway of the Eastern Asia, the issue of exhaustion of maritime resources becomes a severe concern. Problems such as Japan's provocative territorial insistences on Dokdo Island, Korean territory, and Diaoyu Dao Island, Chinese territory, and China's incorporating the history of Gogurye, a part of Korean ancient history, into its own currently remains a sensitive encumbrance between three nations of the Eastern Asia. Also, the issue of Japan's distortion of history textbook negatively impacts on several Asian nations. The mutual dependence of the regions increases as time passes, and, therewith, international cooperation gets even more important as seen in the problems of energy and environment, natural disaster (Tsnami), and medical prevention (SARS). These problems not only exceed the boundary of a single nation's capacity, but also urgently require the design of an international joint alternative.

The twenty first century requires a fundamental change from the existing values that our present society accepts or sustains. We should sublate both the complex of the past and the illusion of the future. So we should construct the channel of conversation that enables tradition and modern times to bi-directionally interfere with each other.

"I" mentioned in the saying, "I alone exist in the universe," is not based on the physical understanding of individual "I" but "I" in the meaning of establishment of righteous and firm subjective consciousness. Also, it is not "I" as an individual, but "we" as a holistic entity. Namely, the concept of "I" as plural, not as singular, should be focused. More broadly, the meaning of "We together" should be thought of for human's joint hope and prosperity. In this regard, it is very important that we practice the value of harmony aiming for a world where differences are recognized and at the same time harmony of differences are sought.

First of all, an attention to periphery is required. The movement of healing and caring, which begins with love and care of the trivial in the periphery or daily things, should put down roots. The world view of water, which negates the hardfast value of land and incessantly communicates and moves around, may be a new thought that the 21st century calls for.

We need to overcome the discontinuity, uni-dimensionality, discrepancy of the past and the present, folks and nation, and society and civilization, and seek for the way to gain the sincere continuity, multi-dimensionality, and sameness. The Butterfly Theory, the movement of a butterfly' wings flying over the lake of Baikal caused the rain-storm in the Brazilian forest, may be a paradigm of a new world consciousness for a world of great harmony where we altogether harmonize with each other.

IV. THE CONVERSATION AMONG CIVILIZATIONS FOR THE CO-EXISTENCE

The prediction that intervention of market and state following pan-globalization of capital will be strengthened is right. However, the function and role of market and state has a limitation. Therefore, in the international relationship of the 21st century, a network made by civilians will have a greater function rather than the interaction between big masses such as nations or ethnic groups. There is a prediction that the 21st century will be the century of Asia. To be the century of Asia, the choice of Korea is very important. The geographical status of Korea's location is meaningful because of the continuous geographical line, considering the Korean peninsula as a center of the world in that Korea stretches via China and Silk Road through Turkey to the Mediterranean westward and connects via Japan and the United States to Europe eastward. Korea needs a very considerate choice and effort to get out of yoke until the 21st century and come forward as a leading part of the new century. "I"s as plural which can harmonize into one for the century of communication and conversation based on solidarity and conciliation should be a subjective entity and open up the new century.

Culture is a part of civilization encompassing both the material and the mind. It includes food, clothing, musical instruments, religion, geography, environment, race etc. Culture may reseed but also bring contact to other cultures through transmission or accommodation by mutual imitation. Also, culture creates the third civilization by blending with another culture and becomes absorbed by assimilating into another. In today's world, various civilizations have been formed this way. They have unique particularities different from each other, reveal a feature of time and region, and boast vitality in the long history.

Co-existence and symbiosis through conversation and communication between civilizations is a task for human's prospect in the 21st century. To resolve the task, we need to overcome the limitation of territorial racism and exclusive nationalism and construct mutual respect and trust. For doing so, we need to practice 'tolerance', that each Asian culture genuinely communicates with each other and become permissive to each other.

Recently, with the development of the information communication technology and the acceleration of openness, the wave of globalization transgresses borders without hesitation. Regarding this matter, there is a deep concern about the ulcer of unilateral globalization. When the centrifugal force of globalization and the centripetal force of localization lose the balance of power, it is highly possible that the unilateral globalization or localization, without a mutually equitable communication and conversation, concludes to the one-sided encroachment by one party over the other. In this time when global and national culture and central and local culture actively interacts with each other, unlike any other time period, a fundamental thought of cultural interaction within the region should be requested without hesitation.

The international system is already being integrated into one by capital, and moreover the world is moving toward the world beyond border and nation-state by the expansion of the Internet and tourism. The imagination as a real global person can be realized through the recognition of the mutual relationship. This can be concluded to the forbearance on the difference acquired through the empathy on the memory and traced back to history and the multi-interaction between sub-regions and recognition of the world of 'the greater I' realized through the attitude of solidarity. This world of 'the greater I' may be the world of harmony between differences.

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V. HANRYU (KOREAN WAVE) AS A TOOL OF COMMUNICATION

It is an obvious fact that the Korean cultural contents enter the world market while improving Korea's economic power. Korean movies, music, and sports as well as Korean electronic goods such as the Samsung mobile phone and the LG television draw a certain amount of attention from the people of the world. As a result, Korea is required to transform its status into the country of cultural exports through cultural creation from the oneway cultural consumer countries of the Western or Japanese cultures.

However, the most important thing is that the phenomenon of Hanryu should be grasped by the context of diversity concerning the de-westernization of cultural identity dealing with the whole world beyond the Asiatic setting such as Japan and China. It is accomplished by understanding the Western world as other being and expanding the breadth of consciousness and understanding the East Asian world. Also, Korea should be able to enjoy pleasure to discover other being in the process of altruistic self-consciousness through Korean mass cultural goods which have power and flamboyance close to the Western counterpart despite its non-Western nature.

Culture itself cannot directly change the international relationship. It can be only communicated through dissemination and transference in the middle of the harmony of differences. Culture is just culture. No state or corporation can directly engage into or interfere with culture. It is because that cultural industry grows or perishes within the power of culture itself and its mutual relationship. Merely, by grasping the cultural identity of East Asia in the context of diversity following the de-Westernization, we should continue to enhance the recognition and comprehension of the East Asian world while understanding the West as other being.

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GLOBALIZATION AND THE SOCIAL VALUES IN THE ARAB WORLD

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Translated by Wisam Mansour

Note

I am very grateful to Professor Alparslan for inviting me to give a speech in this prestigious conference. I opted not to use English and deliver my speech in Arabic to remain in harmony with myself as we live in a world where English language and Anglo-Saxon culture become a fad and a fetish. By not using English, I mainly protest against a major tool of globalization.

Regardless of the varied definitions of globalization, and regardless of the degree of the objectivity of these definitions, globalization remains synonymous to Americanism. And there are strong voices from within and without incessantly cry for adopting the American model, thus paving the way for creating a cultural hegemony that threatens other local cultures and values.

Apart from how we look at globalization, it remains an American tool for classifying the world into those who are "with us" and those who are "against us." Take for example the call for creating the global village that obliterates distances and facilitates the transmission of information, or the redistribution of Capital and the reshuffling of markets, or the call to liberate women and enhance democracy in line with a Western liberal tradition in a way that disrupts conventional sovereignty in many world countries, all this is advocated to match an American vision entrenched behind its cultural and political dogmas.

As a result, the only option available to us is to join the resistance camp to challenge the immense influence of the institutions of globalization incarnated in such foundations as the World Bank, the World Trade Organization, and the International Monetary Fund, which have strong ties with the American capital and are born out of the American imperialist womb. We endeavor to confront the enforcement of a single American model that is not different in its essence from the unilateral and unidirectional communist regimes imposed upon the peoples of the ex-Soviet Union and the citizens of the communist block. We defy an American model that constantly denigrates the other and denies the concepts of relativity, privacy, plurality and difference. We confront the American model that divides the world into two camps: The "Us" and the "Them." As a matter of fact, what happens now in many countries such as Iraq, Afghanistan and Iran is an example of the ruthlessness of globalization *a la* American style.

It is worth noting that in spite of globalization's tendency to bring world people together through mass communication and its varied technologies, the insidious element in this bright side is that English so far remains the major language of communication. And as language is an authentic vehicle for the dissemination of culture, we warn against the spread of English and the danger it carries in subverting the others' cultures.

I. THE CONCEPT OF SOCIAL VALUES

Before we start talking about the major effects of globalization on the social values in the Arab World, we want to consider a single definition for the concept of social values that suits the purpose of this presentation.

Social values are "the basic social standards shared by all members of the society and contribute toward contiguity among them. The values in this sense are derived from the social conditions that control the individual and determine his behavior and thinking patterns and influence his methods of perception and learning. Each value has two meanings: an objective meaning connected with the society or the collective consciousness where the value becomes a subject of veneration and a model to be followed; and a subjective meaning tied to the individual where the value differs from one person to another, each according to his needs, tastes, and social background."

It is worth noting that in the Arab world there is a strong interconnectivity between Social values and the Islamic values to the extent that it is difficult to separate the one from the other. For example the value of female conservative dressing is originally social, confirmed by the Islamic values of the society. This interconnectivity between religious and social values all through the Arab world made of globalization, with its different values, a threat, not only to the Arab's social values, but also to their religious values. This explains the relatively widespread antagonism to the spirit of globalization in the Arab World.

Further more, it is quite difficult to draw a strict boundary between one social value and another, as social values often inter lap with each other. For example, it is commonly known that consumerism is classified under economic values, yet we should not forget that consumerism is interconnected with other values as well such as social, cultural and political values that pertain to a mode of expressing one's social or cultural status, or one's desire to shun a certain oppressive regime.

II. THE INVASION OF GLOBALIZATION IN THE ARAB WORLD

The last decade of the 20th century witnessed a catastrophic change in the Arab values after the Iraqi invasion of Kuwait and the subsequent American intervention in the region. The Arab World got split into two opposing camps: one champions Iraq and another supports Kuwait and the International Coalition Forces under the leadership of America. It is during this time that a myriad of values pertaining to kinship, trust, cooperation, Arabism, belonging, and loyalty were crashed beyond repair as the Arab man found himself suddenly torn apart between the idealistic values he was nurtured upon and the new hazy and foggy values that mock the first!

This dreary climate in the Arab world, coupled with the collapse of the Soviet Union paved the way for globalization to infiltrate into the region. It is also in such a climate that a theorist such as Fukuyama audaciously announced the end of history and the eminence of the American model.

Due to the resounding failure of the Socialist Block, which was a strong shield protecting various Arab regimes from falling prey to the American ghoul, and due to the proliferation of all economic ills and failures, and due to the spread of corruption and the prevalence of fragmentation and disunity, and in the light of America's *generous* offer to help, the Arab world fell into the claws of the American ghoul and its imperialist organizations such the

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International Monetary Fund and World Bank, etc. As a result, the Arab man, already distressed, distracted and defeated had no much choice but to acquiesce to the impositions of the pro-American oligarchies at home.

Such crises of polarization between the local and the foreign are not really novel to the Arab world. The Arab world has been going through similar experiences since the Napoleonic invasion of Egypt in the 18th century, where western cultural values began to compete with and even supplant traditional values creating more confusion and rift among the inhabitants of the Arab world.

III. THE EFFECT OF GLOBALIZATION ON THE SOCIAL VALUES IN THE ARAB WORLD

As we know, the sudden and quick materialistic change in any society tends to weaken the society's hold on conventional values. The constant battering of traditional values can result in a state of chaos and loss of principles where individuals find themselves unable to distinguish between justice and injustice, right and wrong. Furthermore, under such circumstances, the immorality might assume primacy over the traditional right and morality. In such a phase, a state of hypocrisy and opportunism prevails in the society!

As a matter of fact, globalization stained the fabric of the Arab societies with such negative values and notions. These stains are very obvious to any observer in the Arab world. The globalization values succeeded in damaging the main frame of the traditional cultural values in the Arab world and left its people in schizophrenic state.

This can be seen clearly in the impotence of the Arab societies in adopting a single and coherent framework of reference under the continuous onslaught of globalization. In stead, the Arab societies have adopted two oppositional frame works of references: traditional Islamic reference, and Modern Western reference. These two references are totally incompatible with each other and lead to a state of contradiction and oppositionality.

For instance, recently in Saudi Arabia the authorities tried to ban importing certain models of cell phones that take and transmit digital images to find that it cannot do so as the technology of communication used in the kingdom does not permit such ban. The authorities' raison d'être behind the attempted ban is to preempt misusing these communication tools in compromising the ethical and moral values of the society. Consequently the authorities have to back up. Another event witnessed in Saudi Arabia is the on going women campaigning for more rights including their right to drive. I am not trying to judge the legitimacy of the Saudi pattern, but I want to show how globalization comes in to upset the prevailing social values.

IV. CONCLUSION

It is most probable that the negative aspects of globalization in the Arab World far out reach its positive aspects. As a result, and in the light of the impossibility of stopping the strong tide of globalization, or the impossibility of shunning the out side world to protect one's self from the deluge, there is an urgent need for all those believers in the noble human values all through the Arab world to collaborate and join forces to create and develop a new consciousness against the perils of globalization in an attempt to fashion a world based on plurality, justice and peace.

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KÜRESELLEŞME VE CUMHURİYET'İN İLK YILLARINDA TÜRKİYE'DE GERÇEKLEŞEN TOPLUMSAL DEĞİŞİMLER (ADAB-I MUAŞERET)

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Yirminci yüzyılın başlarından itibaren iletişim araçlarının ve özellikle basının etkinliğini artırması dünyada var olan toplumsal değerlerin daha hızlı bir şekilde yayılmasına sebep olmuştur. Avrupa adab-ı muaşeretinin Osmanlı toplumunda karşılığı ise, şehirli insanların yaşam biçiminde meydana gelen/gelecek olan değişimler şeklindedir. Bu gelişimlerin toplumsal değişme olarak ele alınması ise daha sonraki süreçlere etki etmesi ve zamanla/Cumhuriyetle ülke geneline yayılmasıyla mümkün olmuştur. Cumhuriyet modernleşmesinde ise Avrupa adab-ı muaşeretinin ülke satında toplum hayatını belirlenmesinde etkili olması için çok ciddi yapısal dönüşümler gerçekleştirilmiştir. Bu gelişmeler aynı zamanda ülke insanını gündelik yaşamını geleneksel dönemden farklı olarak şekillendirilmesi dolayısıyla yeniden belirlenmesi anlamına gelmekte ve toplumsal değişmenin birebir karşılıklarından biri olmaktadır. Böylece Avrupa adab-ı muaşeretinin toplumsal alanda ne gibi değişimleri hazırladığı ve sosyo-kültürel değişimin önemi gözlenmektedir. Bir başka ifadeyle Avrupa adab-ı muaşeretinin, sosyal yaşamda uygulanır hale gelen tavır alışlarını görmek mümkün olmuştur.

I. GÜNDELİK HAYATTA VE ADÂBI MUAŞERETTE YAŞANAN DEĞİŞİM

Gündelik yaşamın ve adâbı muaşeretin değişiminde en büyük etkisi olan Batılılaşma ile başlayan Avrupaî yaşam tarzı ve özentisi, artan refah seviyesi ve iletişim araçlarının etkisiyle birlikte görülmüştü. Böylelikle Avrupai yaşam tarzını sembolize eden ve Avrupa'dan ithal edilen mallar mağazalarda hızlı bir şekilde yerini almaktaydı. Beyoğlu'nda yaşayan ve Avrupalı ile iletişimde bulunan ve ticaretle uğraşan Rumlar, Ermeniler ve Yahudiler bu tarz ürünleri Türk toplumuna sunma imkanı bulmuştu. Ekonomik gelişmeler ve Batılı lüks yaşam tarzı gündelik hayatı değiştirmede etkili olmuştur. Cumhuriyetle birlikte gelişen şartlar içerisinde gündelik yaşam ve kullanılan eşyada değişim büyük bir hızla devam etmişti.[59]

Gündelik hayatta kullanılan eşyaların hızla yerlerini Avrupa'dan gelen mallara bırakmaya başlamasıyla, gündelik hayatın rutinleri büyük ölçüde değişmeye başlamıştı. Bu durumdan İstanbul ev hayatı Avrupalılaşma adına üzerine düşen payı almıştı. Ayrıca, 19. yüzyılın ikinci yarısından itibaren gazete, dergi ve romanlarda yer alan Avrupa tarzı davranış biçimlerinin topluma yayılması da büyük hız kazanmıştı. Özellikle gazete ve dergilerdeki reklamlar Avrupa ürünlerini ve tüketim modalarını önceleri kendi kendine yeten Osmanlı yaşantısında ilk olarak vitrinlerde sonrasında ev ortamında görülmesinde etkili olmuştur. 1910 ve 1920'lere gelindiğinde orta halli evlere nüfus eden Avrupaî tarz gündelik yaşam yavaş yavaş alt sınıflar üzerinde de etkisini göstermeye başlamıştı. Bu dönemde yaşanan sıkıntıların başında, alaturkayla alafranga yaşamın getirdiği ikilem şeklinde ifade ediliyordu.[60] 1920'lerde kıyafetlerin satıldığı mağaza reklamlarında[61] her ne kadar tam bir Avrupalı kıyafetler içerisinde manken

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[59] Mehmet Törene, **İşgal İstanbulu,** İstanbul, Kitabevi Yayınları, 2002, s. 139.

[60] Alan Duben / Cem Behar, **İstanbul Haneleri,** İstanbul, İletişim Yayınları, 1988, s. 222.

[61] Excelsior mağazasının Karaköy'de ki mağazası ve her türlü kıyafet ve kostümün bulunduğu fabrika olarak takdim ediliyor (**Milli Mecmua**, 15 Şubat 1928).

resimler kullanılsa ve satılan ürünlerin bu şekilde olduğu ifade edilse de gerçekte bu kıyafetleri giyen kesim oldukça azınlığı oluşturmaktadır. Bu ikiliğin temelde Doğulu bir hayat tarzı üzerine bina edilmiş geleneksel yapının üzerine oturtulmaya çalışılan yeni hayat tarzı olarak görmekteyiz.

Ayrıca, Avrupaî tarz gündelik yaşamın hüküm sürdüğü İstanbul'un Avrupa'sı Beyoğlu semti idi. Burada kılık kıyafete çeki düzen verilmeden gezilmez, Fransızca konuşmalar duyulur, temizliğe dikkat edilir, buradan binek hayvanlarının geçmesine müsaade edilmezdi. İstanbul'da hamalların büyük tavuk kafeslerini taşımaları yasaklanmıştı. Ancak yıllar sonra İstanbul genelinde Belediye 1930'lu yıllarda kentin sokaklarında eşeklerin ve develerin dolaşımına yasaklar getirmişti. Modernleşen İstanbul'da Türk gezici esnafı Paris'teki meslektaşı gibi küçük el arabaları kullanmaya başlamıştı.[62] Gündelik yaşam başta giyim kuşam olmak üzere her alanda değişim yaşanmış, şalvarın yerini pantolon almış, Frenk gömleği, mintanın yerine geçmiş, yüklüklerin rafların, dolapların, sedirlerin, yerini alafranga eşyalar almıştı. Avrupaî tarz mobilyalar evlerde görülmesi hızlanmıştı.[63]

Batılılaşmayla alaturka yaşamdan alafranga hayata geçiş, yani Osmanlı gündelik yaşamıyla Avrupaî tarzlar arasında bir ayrılığın oluştuğu ve bunun etkisiyle aile yaşantısındaki değişime kadar uzandığı görülmekteydi. Batı'dan alınan mobilya ve giyim eşyaları özel yaşamı da değişime itiyordu. Yüksek iskemlelerde oturmak, yemekleri Avrupaî tarzda masada yemek, öğünlerin düzene konduğu, elle yemek yeme gibi eski alışkanlıkları sağlığa aykırı hatta itici bulunduğu, eski saygı kurallarını "medeniyetsizlik" saymaya yol açabilecek bir değer yargısının oluştuğu, yemek tabaklarının ayrılması ve Osmanlı adâbının tam tersine önce kadınlara servis yapılması gibi resmiyete yol açan bir takım yeni kurallar görülüyordu. Pratikte modernleşmeyle birlikte gündelik yaşamda oluşan değişim, farklı taban, alışkanlıklar ve beğeni unsurlarını seçici bir tarzda benimsemesine dayanıyor, bu durum aynı zamanda toplumsal statünün işaretleri olan farklı tarzları yaratıyordu.

Gündelik yaşamda hayatın parçası olan meslek dallarında önemli değişimler yaşanıyordu. Bir örnekleme yapacak olursak dönemin ihtiyaçlarına uygun olarak gündelik yaşamda görünen ve görevi değişenlerin başında berberler gelmekteydi. Eskiden emlak alım satım ve kira işlerinden tutunda, hastalara kupa çekmek, sülük salmak, kulak ağrısı çekenlere ilaç yapmak, sarılık hastalarını tedavi etmek, sünnet yapmak, kan almak, diş çekmek ve cerrahlık gibi görevleri vardı.[64] Bu durumun doğurabileceği tehlikelere dikkat çekilmiş olsa da Dahiliye Nezareti tarafından ehil olmayan ve diplomasız sünnetçilik yapanların fenni tehdit oluşturduğu, mahzurlarının olduğu, diplomalı şahısların yapması gerektiği dile getirilse de bu konudaki ihtilafları halledecek bir nizamnamenin mevcut olmadığı dile getirilmiştir.[65] Fakat zaman zaman diş çeken berberlere bu sanatlarda maharetleri olduğundan dolayı izinname verilir. Ayrıca, fesine alâmet olarak cerrah aleti olan kerpeten işareti takmasına müsaade edilmişti.[66] Gündelik yaşamdaki değişim onları da etkileyecek modern araçlara kavuşan ve "perukâr" adını alan bu kuaförlerin artık yeni modaya uygun olarak yeni tarz tıraşlar ve özellikle hanımların yeni saç modelleri ve boyalarla Batı modasına yetiştirmeye çalışmışlardır.[67] İstanbul'da ki değişim mahalli zanaatların gerilemesi, Pera'da Avrupaî kültürün bir sonucu malların sergilendiği Cadde-i Kebir'de

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[62] Willy Sperco, **Yüzyılın Başında İstanbul,** İstanbul, İstanbul Kütüphanesi, 1989, s. 50.

[63] Malik Aksel, **İstanbul'un Ortası,**Ankara, Kültür Bakanlığı Yayınları, 1977, s. 301.

[64] Abdülaziz Bey, **Osmanlı Adet Merasim ve Tabirleri**, İstanbul, T.V.Y.Y, 2000, s. 350.

[65] Dahiliye Nezareti'ne gönderilen yazıda bu konuda ihtilafı halledecek bir nizamnamenin olmamasından dolayı çözüm için bu husustaki mütealanın bildirilmesi istenmiştir. Bu isteğe nasıl cevap verildiği görülememektedir (B.O.A., **DH. İ.UM**, Dos: E-63, Nr.62, Tar: 1340 Z 8 / 03.08.1922).

[66] Balıkhane Nazırı Ali Bey, **Bir Zamanlar İstanbul**, İstanbul, Tercüman 1001 Temel Eser, s. 47.

[67] Sperco, **Yüzyılın Başında İstanbul,** s. 64.

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"bonmarşe"lerin sıkça görülmesi, değişen tabakalaşma kültürlerle ile birlikte gündelik yaşamda birçok unsurda değişim yaşanmıştır.[68]

Gündelik yaşamda zamanı tanzim eden takvim zaman ve tatil anlayışı zaman içerisinde değişime uğramıştır. Osmanlılar 1790 yılına kadar Hicri takvim kullanırken, mali işleri düzene sokma adına Rumi takvime geçilmiş, 1917'de yapılan düzenlemeyle Rumi takvimle Gregoryen takvim arasındaki gün uyumsuzluğu ortadan kaldırılmıştır. Cumhuriyet döneminde 1925 yılında çıkarılan kanunla Miladi takvim benimsenmiş, mali yılbaşı 1983'e kadar 1 Mart olarak kalmıştır. İstanbul'da üç dinin bayramı ayrı ayrı kutlanır tatili bol olurdu. 1890'dan itibaren çalışma yaşamı çağdaşlaşma yolunda düzene sokulmaya çalışılmış, Cumhuriyet döneminde resmi tatil ve bayram günleri yasayla düzenlenerek gündelik yaşamı farklılaştırmıştır. İstanbul'da yaşanan tatiller konusunda, 1922 yılında, Ulusal Kurtuluş Birlikleri, İstanbul'a girmeden önce, kentte bulunan ünlü yazar Ernest Hemingway şöyle yazmaktadır: "İstanbul'da tam 168 resmi izin günü var. Cumaları Müslümanlar'ın, Cumartesileri Yahudiler'in, Pazarları da Hıristiyanlar'ın tatil günü. Ayrıca Katoliklerin, Müslümanların ve Rumların hafta içlerinde Dinî bayramları var. Yahudilerin Dinî bayramları da cabası. Bu yüzden İstanbul'da her delikanlının en büyük emeli, bir pununa getirip banka memuru olmaktır" şeklinde durumu tasvir etmiştir.

Said Naum Duhani de, o sırada gazeteci olarak İstanbul'da bulunan Hemingway'i doğrulayan şu satırları yazmaktadır: "O dönemde, mali kurumlar, çok çeşitli olan bayram günlerinde, kozmopolitik müşterileri hoşnut etmek için kapalı oluyorlardı"[69] diyerek her dinî bünyesinde barındıran İstanbul'da tüm tatillerin uygulandığı görülmüştür. Hafta tatili anlayışı ilk olarak medreselerde görülmüştü ve Salı günü tatil kabul edilmişti. Osman Nuri Ergin'e göre Salı gününün seçilmesinde Rumlar İstanbul'un Salı günü fethedilmiş olması nedeniyle bu günü uğursuz saydıkları bu düşüncenin Türklere geçmiş olabileceğinden bahsetmiştir. Müslümanlar da Salı günü bir işe başlar başlamaz, halk arasında "Salı sallanır gezer" deyişi de bu tatili anlatmaktadır. Hafta tatilinin 18. yüzyılda Perşembe günü olarak benimsendiği, Cuma tatilinin 1826 yılından itibaren uygulanmaya başlandığını bilinmektedir. Meşrutiyet'in ilanından sonra Haziran, Temmuz, Ağustos aylarında Cuma ve Pazar günleri resmen tatil günü kabul edilmişse de, bu karar uzun süre uygulanamamıştır. Gündelik yaşamda iş hayatının hızlanması günü zamana bölmeyi ve takip etmeyi gerekli kılmış ve saat gündelik yaşamın vazgeçilmez bir unsuru olmuştur. Gündelik yaşamın diğer önemli bir öğesi olan zaman kavramında gün saatlere ayrılarak parçalanmıştır. Çalışma hayatı güneşe göre değil artık saatlere göre ayarlanmaktadır. Bu anlamda çalışma önemli bir değişim geçirmiştir. Zamanın kullanımındaki bu değişim hızlı yaşamı beraberinde getirmiştir. Bu durum sosyal hayatın yapılanmasında etkili olmuştur.[70] Halk arasında kullanılan çeşit çeşit saatler, Sultan İkinci Abdülhamit devrinde şehirlere medeniyet geldiğini simgeleyen saat kuleleri ve cep saatleri yerlerini yeni modalara bırakacaktı. 1926'da ezani saat yerine Greenwich saati kullanılacaktır.[71]

Ayrıca, Gündelik yaşamın önemli parçasını günlük alışverişler oluşturmaktadır. Bakkala kasaba erkekler giderken, kadınlar haftalık pazarlara, çarşıya giderlerdi. Gelenek üzere aile reisleri eve eli boş dönmez mutlaka küçük dahi olsa bir şeyler getirirdi. Bunu yapmamak demek, evle ilgisi azalması olarak algılanırdı. Cumhuriyetle birlikte İstanbul'da kadınlarında çalışma hayatında yer almaları ve kent yaşamının getirdiği yeni sorumluluklar bu tür anlayışların değişmesine sebep olmuştur.

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[68] Özdemir Kaptan Arıkan, **Beyoğlu Kısa Geçmişi, Argosu**,İstanbul, İletişim Yayınları, 1998, s. 126.

[69] Arıkan, **a.e,** s. 120.

[70] Nevin Meriç, **Osmanlı'da Gündelik Hayatın Değişimi**, İstanbul, Kaknüs Yayınları, 2000, s. 119 vd.

[71] Kudret Emiroğlu,**Gündelik Hayatımızın Tarihi**, İstanbul, Dost Kitapevi Yayınları, 2001, s. 85.

1) Kullanılan Eşyada Yaşanan Değişim

Gelenek ve modernlik arasındaki farklar, kullanılan eşyada ve döşemelerde giyim ve tüketim tarzlarında da görülür. Geleneksel yapı ile yabancı unsurların kontrolsüz ve sindirilmeden kaynaştırılması uyumsuzluğu beraberinde getirmiş, sonradan görmeliğin işareti sayılmıştır. Böylece moda, yemek, müzik ve kullanılan eşya tercihleri, giyim, popüler mizah dergilerinin ve karikatürlerin sürekli işlendiği hicivli yaklaşımlarla toplumsal yorumlara açık bir hale dönüşülmüştür.[72]

Gündelik yaşamın her alanında görülen hızlı değişimler, eski alışkanlık ve gelenekleri de zorlar hale gelmekteydi. Yeni modalar ve Amerikalılara Avrupalılara benzeme hevesiyle eskiden Sakız Adası'nın dişleri beyazlatan nefis sakızını çiğneyen kadınlar artık Amerikan çikletini tercih etmekteydiler. Batılılaşma adına Virjinya tütününden yapılma Amerikan tütünü içme moda haline gelmişti. Hatta Haftalık Mecmua kapağından verdiği fotoğraflarda "Kadın sigara içerken nasıldır? diye merak ediyor musunuz, işte numuneleri..!" diye poz vererek sigara içen kadın resimlerine yer vermiştir.[73]

Gündelik yaşamda yer alan ve kullanılan eşyada değişimin büyük çoğunluğu, Batı kaynaklı gerçekleşmiş ve birçok yeni buluş hayretle ve Frenk icadı diye adlandırılmaktaydı. Benzin bilinmediğinden Osmanlı son döneminde buharla işleyen otomobilden söz edilmekteydi. Bisiklet bir kısım halk arasında şeytan veya cin arabası olarak nitelendirilmişti, fakat Cumhuriyetle birlikte bisiklet reklamları gazetelerin ilan sayfalarında yer almıştı.[74] Fotoğraf çekimleri, sonra gramofonlar ve kamera ile çekimler hayretle izleniyordu. Mumdanlıklardan havagazına ondan elektriğe geçiş çok önemli olaylardı. Kibrit kutularında nasıl yakılacaklarını anlatır tarifeler vardır. Ütü bilinmezdi ve pantolon giyimleri yaygınlaştıkça toplumda görülmeye başlanmıştır. Ayrıca adâbı muaşereti değiştiren özellikle ev kadınının gündelik yaşamına giren ev gereçleri de hayatı değiştirmede önemli bir etkiye sahip olmaktaydı.

Dönemin bir çok dergilerinde ve özelikle Süs dergisinde İngiliz ve Amerikalı kadınların gündelik yaşamına giren ve modernleşmenin gereği olarak görülen elektrikli süpürgeler, ev kadınının hayatını değiştirmede etkili olmaktaydı.[75] Ayrıca ütü, bulaşık makinesi, çamaşır makineleri gibi bir çok araç modernleşen dünyada ev kadınlarına yardım ediyor başlığıyla veriliyordu.[76] 1920'li yıllarda ütü reklamları sıkça görülmeye başlamıştı. "Kadınlara müjde" başlığıyla verilen ütü reklamlarında elektrikli, hava gazı ve kömürle çalışan modelleri görülmekteydi.[77] Çamaşır makinesinin kadınların hayatını kolaylaştırdığı haberleri 1920'li yıllar boyunca gazetelerde yer almıştır.[78] Fakat ekonomik yapının uygun olmaması bu tür aletlerin evlere girmesini oldukça geciktirmiştir. Çengelli iğneden de kimsenin haberi yoktu. Mangaldan sobaya geçiş hatta kalorifere geçiş kolay olmamıştır. Yurt çapında soba üretimiyle isim yapan ise Zümre sobaları 1920'de kurulan Şakir Zümre Madeni Eşya Fabrikası'nın sahibi Şakir Zümre tarafından gerçekleştirilmişti. Osmanlı döneminde gündelik yaşamda diş macunu da pek bilinen bir şey değildi. 19. yüzyılda Avrupa kentlerinde görülmeye başlandı. 1900'lü yıllarda yaygınlaşmasıyla

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[72] S. Bozdoğan- R. Kasaba, **Türkiyede Modernleşme ve Ulusal Kimlik**, İstanbul, T.V.Y.Y, 1999, s. 107.

[73] **Haftalık Mecmua**, 12 Kanunevvel (Aralık) 1927.

[74] Pejo marka bisiklet reklamı (**Cumhuriyet**, 26 Haziran 1926, No; 764).

[75] Elektrikli süpürgenin ev kadınının hayatında yaptığı değişim "ev kadını oda içerisinde adeta gezer gibi dolaşarak, eğilmeksizin, terlemeksizin, zerre kadar toz yutmaksızın ortalık süpürebilirler" şeklinde anlatılmıştır (**Süs,** 23 Haziran 1339 / 1923).

[76] Bulaşık ve çamaşır makinesi olarak tanıtılan aletler hacimleri oldukça geniş olması açısından dikkat çekicidir (**Süs,** 1 Kanunevvel 1339 / 01.12.1923).

[77] **Cumhuriyet,** 5 Kanunevvel (Aralık)1924, No, 208.

[78] **Hakimiyeti Milliye**, 28 Mayıs 1926.

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Türkiye'de de ünlü diş macunu markaları yerli ürünler yaygınlaştı. 1927'de Necip Diş Macunu adıyla üretilmişti. 1931'de adı değiştirilerek Radyolin ismiyle satılmaya başlanmıştı.[79]

Gazetelerde sağlıklı yaşamla ilgili haberlere yoğunluk verilmesi ve düzelmeye başlayan ekonomik şartlarla sağlığa verilen önemin artmasına paralel olarak sağlık ürünlerinin kullanımını yaygınlaşmıştı. Ve daha sayılamayacak nice icatlar Batı kaynaklı olarak Osmanlı son döneminden itibaren toplumu etkisi altına almıştı. Bu gelişmeler toplumun bir kesimi tarafından kabulü zor iken, diğer taraftan Avrupa medeniyetine girmeden ilerlenemeyeceğini savunan hatırı sayılır çoğunluk bulunmaktadır.[80]

Kullanılan eşyada yaşanan değişimlerden biri de geceleri giyinilen kıyafetlerdir. Gece kıyafeti pijama Osmanlı kültüründe pek bilinmez hatta pijama ile yatan görülse pantolonla yattığı sanılırdı. Entari şehirli erkeklerinin gece kıyafeti olarak uzun zaman giyilmiştir. Evde kalınan günlerde hiç üstten çıkarılmazdı. Fakat entari hırka takke yerini, Batılılaşma ile birlikte Avrupaî tarz gece elbiselerine bırakmıştır. Aslen Farsça bir kelime olan pijama, 1800'lerde Hindistan yoluyla İngiltere'ye gelmiştir. Oradan da Avrupa ve tüm dünyaya yayılmıştır. Bu uygulama Batılılaşma ile birlikte İstanbul'da görülmeye ve yaygınlaşmaya başlamıştır.[81] Pijamanın Birinci Dünya Savaşı sırasında birdenbire savaş zenginlerince ve zenginlik modası olarak İstanbul'da yaygınlaştığı bilinmekteydi. Dönemin moda dergilerinde Erkeklere mahsus bir giysi olarak görülen pijamanın zaman içerisinde kadınlar tarafından danteller işlemelerle güzelleştirilip adeta bir İngiliz geceliği haline dönüştürüldüğü yazılmaktadır. Ayrıca dergi pijamayı ince ve uzun boylu kadınlarda daha güzel durduğu tombul ve kısa boyluların daha farklı giysiler giymesini öneriyor ve pijamalarındaki son moda tasarımlar okuyucuya sunuluyordu.[82] İlerleyen yıllarda Avrupa modalarına paralel olarak sabahlık modaları da mecmuaların sayfalarında yer almaya başlayacaktır.[83] Aynı yıl şalvarlı pijama denilen bir tür yeni bir moda olarak tanıtılmaktadır.[84] 1929 yılında ise İpek pijamalar Almanya başta olmak üzere tüm dünyada moda olur Newyork'ta ipek pijama satan büyük mağazaların açıldığı gazetelere haber olmuştur.[85] 1930'lara gelince İspanyol pijamalar moda olacaktır. Şimdiye kadar sadece oda tuvaleti olan pijamaların bundan sonra İspanyol pijamalarla kadınlar briç, poker masasında, çayda hatta gayri resmi yemek ziyafetlerinde giyilebilecek tarzdadır.[86] Dünyada gelişen bu pijama modaları İstanbul halkı arasında oldukça yaygınlaşacak 1920'li yıllarla birlikte entarilerden eser kalmayacaktır. İlk meclis döneminde mebusların entarilerle dolaşmasından rahatsız olan Mustafa Kemal Paşa, mebuslara pijama diktirilmesini söyler. Akşam otele geldiğinde, mebusların pijamalarını giymiş, yemek salonunda hazır, kendisini bekledikleri rivayet edilmiştir.[87]

Ayrıca, ev eşyasında ki değişim önemli oranda gerçekleşmiştir. İstanbul halkı yemeğini yerde sofra denen sini etrafında yerdi. Masada yemek yenmezdi. Öyle ki sonraki dönemlerde masada yemek yeme yaygınlaştığında misafirler masaya değil sofraya davet edilir olmuştur. Mutfak eşyaları hemen hemen hepsi bakırdan olup, zehirlenmemek için ise içleri sokak sokak dolaşan kalaycı esnafına kalaylatılırdı. Beyazıt'ta Kazancılar denilen bakırcı esnafı bir dereceye kadar eski hallerini muhafaza etmekte iseler de bir müddet sonra gelmeye başlayan Avrupa çini kaplar, bu mağazalara doldurduğundan esnafın yaptığı

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[79] Emiroğlu, **Gündelik Hayatımızın Tarihi**, s. 191.

[80] Aksel, **İstanbul'un Ortası**, s. 111.

[81] Aksel, **a.e**, s. 117.

[82] **Süs,** 1 Eylül 1339 (1923).

[83] 1928 senesi sabahlıkta son moda, renkli krep saten üzerine çiçekli işlemelerdir. Pijama ise yine modasını devam ettirmektedir (**Resimli Ay**, Almanak, 1928, s. 132).

[84] **Cumhuriyet**, 29 Teşrinsani (Kasım)1928, No: 1638.

[85] **İkdam**, 26 Şubat 1929, No: 11439.

[86] **Cumhuriyet**, 16 Mart 1930.

[87] Emiroğlu,**Gündelik Hayatımızın Tarihi**, s. 223.

mallar da itibardan düşmeye başlamıştır. Hali vakti yerinde olan ailelerden kaplarını altınla kaplatanlar görülürdü.[88] Çatal ve yemek bıçağının İstanbul mutfağında kullanılması İkinci Mahmut döneminde görülmüştür. Bu dönemde İngiltere elçisinin Osmanlı ülkesinde verdiği ilk baloda kullanılan çatal için mekruh alet olarak nitelendirilmiştir. Daha sonraları çatal kullanımının yaygınlaşması üzerine yemeklerden eskisi gibi lezzet alınmadığı değerlendirilmelerinin yapıldığı da görülmekteydi.[89]

Kaşık üretimi Büyükçarşı'dan Beyazıt Meydanı'na giden ve Kaşıkçılar Kapısı denilen yerde Kaşıkçı Esnafı tarafından yapılırdı. Burada şimşirden yemek kaşıkları, koka, abanoz, gergedan, manda boynuzlarından, sığır tırnağından Hindistan Cevizi kabuğundan hoşaf ve tatlılar için kaşıklar çeşitli boy ve ebatlarda mercan ve sedef kaplamalı yapılırdı. Sonraları Avrupa'dan daha ucuz maliyetli madeni kaşık ve çatallar gelmeye başlayınca bu malların kullanımını yaygınlaştırırken maliyeti yüksek el işi mallara rağbet gitgide azaltmışlardır.[90] Batının etkisiyle yaygınlaşan çatal kaşık kullanımının ya da buna benzer gündelik yaşamın ev içi mobilya gibi bir çok parçası sadece yüksek tabaka ve seçkinler arasında değil, alt tabakaların ve küçük burjuvazinin yaşantısında giderek yaygınlaştığı görülmektedir.[91]

Tel dolaplarda saklanan yiyecekler gelişen teknoloji ile birlikte yerini Buzdolabına bırakmıştır. Bundan önce, su kuyuları su ihtiyacını karşılamanın yanında yemekleri soğutmak ve muhafaza etmek amacıylada kullanılırdı. Hatta bazen, olduğu gibi teldolabı sarnıca indirilirdi.[92] Buzdolabının yaygınlaşması kolay olmamıştır, 1903'te İstanbul Belediyesi ve bir İngiliz firması arasında imzalanan anlaşma ile soğuk hava mahzenleri inşa ve işletme hakkı tanınmıştı. Ayrıca kurulan buz fabrikaları İstanbul'un ihtiyacına cevap vermeye çalışıyordu. Buzdolabının kullanılması ve yaygınlaşması 1930'lu yıllarla birlikte başlayacaktı. Gazete reklamlarında "otomatik soğuk hava makinesi" diye Frigidaire marka buzdolapları Frijitör adıyla satılmaya başlanmıştı. Ayrıca tamamen otomatik sloganıyla satılan Kalvinatör marka buzdolapları da gazete reklamlarında görülmektedir.[93]

Günlük yaşamda ayrı bir yeri olan hamam ve sonraları plaj kültürünün vazgeçilmezi bir zamanların en çok kullanılan takunya ve yüksekliği, ön ve arka ayakların arasının geniş ve derin oyukluğu, ince işçiliği ve ayakları tutan şeridinin de özenli yapımı ile takunyadan ayrılan nalın şimşir ve abanozdan yapılırdı. Sonraları yerini özellikle apartman yaşamı ile önce nalın günlük kullanımından kalktı. Yerini terliklere ve hatta bir zaman moda olan tokyolara bırakacaktı.[94] Banyodan sonra bornozla çıkılması dönemin mecmualarında "dünya işleri, banyodan sonra böyle çıkıyorlar" diye yadırganıp karikatürize dahi edilmiştir.[95] Cumhuriyetle birlikte gündelik yaşam içerisinde kullanılması yaygınlaşacaktır. Kullanılan eşyaların gündelik yaşam içerisinde gösterdiği değişim, hızla değişen dünya ile birlikte Cumhuriyet Türkiye'sinde tüm alanlarda görülecek her alanda yayılacaktır.

2) Adâbı Muaşeret

Osmanlı döneminde yaşanan Tanzimat süreci adâb-ı muaşeret anlayışında önemli değişimler meydana getirmiştir. Adâb-ı muaşeretin İstanbul toplumunda geçirdiği değişim sürecinde ilk fark edilen ayrıntıyı yönetici kesim, tavır belirlemede toplumun diğer kesimlerinden farklılık göstermiştir. Modernleşmede yönetici kadronun öncülüğü teşrifat kurallarının Batılaşmasında da kendini gösterir.

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[88] Suraıya Faroqhi, **Osmanlı Kültürü ve Gündelik Yaşam,** İstanbul, T.V.Y.Y, 2000, s. 175.

[89] Emiroğlu,**Gündelik Hayatımızın Tarihi,** s. 106.

[90] *Balıkhane Nazırı Ali Bey, Bir Zamanlar İstanbul, İstanbul, Tercüman 1001 Temel Eser, s. 34.*

[91] Stefanos Yerasimos, **İstanbul 1914-1923,** İstanbul, İletişim Yayınları, 1996, s. 33.

[92] Aksel, **İstanbul'un Ortası,** s. 93.

[93] **Cumhuriyet**, 8 Haziran 1930.

[94] Emiroğlu,**Gündelik Hayatımızın Tarihi**, s. 188.

[95] **Akbaba,** 27 Ağustos 1339 (1923).

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Geleneksel dönemde bu kesimin gündelik yaşamı kurallarla tespit edilmiştir. Belli bir zümrenin dışında kalan kesimlere Avrupa da olduğu gibi kapalı bir yapı içerisindedir. Kabul edilen kurallar uygulanmak zorundadır. Enver Paşa'nın, padişahla yediği bir yemekte bamyadan sonra su içmesi padişah tarafından yadırganmıştır. Çünkü adâbı muaşerette bamyadan sonra asla su içilmezdi. Osmanlı yönetimi değişimi bizzat yaşamasında yabancı elçilerin karşılanması, bu elçilere verilen ziyafetler, mönüler, ziyafetlerde kullanılan yemek yeme aletleri, kadınların ziyafetlere dahil edilmesi vs. gibi durumlar, etkili olmuş sosyal hayattaki değişimi hızlandırmıştır. Cumhuriyet modernleşmesinde buna benzer durumlar devam etmiş korunmuş ve uygulanmıştır. Böylelikle Batılılaşmanın en katı şekilde uygulandığı ve taviz verilmediği davranışlar ilk önce ve en kesin şekilde protokollerde görülmüştür denilebilir.

Batılılaşma kavramının modernleşmeyle özdeşleşmesi ise 1890'lara kadar uzanır. İkinci Abdülhamit dönemi ve İkinci Meşrutiyetle birlikte hızlanması mutfak ve yemek kültüründe önemli değişimleri beraberinde getirmişti. Yemekler Batılı ülkelerde olduğu gibi belli kurallar çerçevesinde estetiğe uygun yemek için ayrılmış bir odada yenilmeye başlanmıştı. Geleneksel sofra anlayışında tepsi etrafında kaşıkla yemek yemek alışkanlığı yerine çatal, bıçak ve tabakla yemek oldukça zor olup, öğünler tat alma düşüncesinden uzaklaşıp bir an önce bitirilmeye çalışılan bir görev halini almıştı. Türk ve Avrupalı yeme alışkanlıkları birbirine taban tabana zıt olması bunda etken olmuştu. Alafranga yemek adeti, daha önce aynı ortak kaba uzanıp bandırarak yemek yiyen ailelerde ilişkiler hatırı sayılır bir mesafe, bireysellik ve resmiyet kazandırmıştı.

Cumhuriyet'le birlikte sofra adâbında, sofranın kurulmasında ve hazırlanan mönülerde Batıdan ilham önemli değişiklikler görülecektir. Masanın kurulması, üzerindeki örtü ve sair eşyanın yerli yerine yerleştirilmesi bütün ayrıntılarıyla dönemin mecmualarında halka öğretilmeye çalışılmıştı. Ayrıca sofrada mönü tanzimi de önemlidir. Örneğin; bir sebze veya madde bir yemekte iki defa kullanılmaz, birden fazla sebze yemeği konmaz, çok sulu veya çok kuru yemeklerden ve kızarmış et ve sebzeden içtinap etmeli, yemek renklerinde ahenk olmalı, çorbalar et veya tavuk sulu olmalı, salata soğuk olmalı, meyveler iyi yıkanmalı ve buz içerisinde döndürülmelidir[96] şekliyle yeni usuller yerleşmiştir.

İstanbul sofraların da bireysellik ön plana çıkmaktaydı. Yemek yenen koşulların rahatlaşması beraberinde aile ve ev ortamlarında neşe dolu sohbetleri beraberinde getirmekteydi. Osmanlı sarayının sandalye ve masaya tam anlamıyla geçişi Dolmabahçe Sarayı ile başlamıştı. İstanbul'un geleneksel düğünlerinde de ziyafet sofraları 8-10 kişilik siniler içerisinde sunulurdu, kaşıklar sedef işlemeli ya da altın kakmalı, fildişi saplı, kaşıklardı, alt gelir düzeyindeki ailelerde kaşıklar basit tahtadan olurdu. Yemekler aynı kaptan yenilirdi. Yemek esnasında parmakların yalanması, ağzın şapırdatılması, ortaya konan yemeğe uluorta "dalınması" ayıplanırdı. Kendi önünden başka tarafa kaymak, siniye yemek dökmek ve damlatmakta ayıp sayılırdı iyi görülmezdi. Yenilen etin kemiklerini sini üzerine, ancak herkesin tam kendi önüne koyması gerekirdi. Yemek sonrası eller ibrikle leğende yıkanırdı. Peçeteler sofralarda yerini almazdan evvel küçük billur hokkalar içinde hafif sabunlu ve gülsuyu kokan elbezleri bulunurdu. Özellikle Ramazan ayında iftarlarda, konuklar uğurlanırken, "diş kirası" diye hediyelerin özellikle yoksullara verilmesi ihmal edilmezdi.[97]

İkinci Abdülhamit dönemi ve İkinci Meşrutiyetle birlikte yaygınlaşan, masa, sandalye, tabak, herkese ayrı bardak usulü küçük ve orta halli ailelerde de kendisini göstermesi tam anlamıyla gerçekleşmez. Alafranga yeme adetleri öncelikle Hıristiyan ve Museviler arasında başlamış, varlıklı Müslüman ailelerden önce Gayrimüslimlerin alt tabakalarına ulaşmıştı. 19. yüzyıl sonu ve 20. yüzyıl başı popüler yazarları bu anlayışı hızla yayıyorlardı. Ahmed Mithat Efendi önce İkdam gazetesinde tefrika halinde

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[96] **Resimli Yıl,** 1925, s. 67.

[97] Diş kirası yoksullara uygun miktarda para olarak da verilirdi. Ünsal, "Mutfak", **D.B.İ.A.,** s. 8.

yayınladığı Avrupa adâbı muaşereti kitabı yeni kurallar hakkında bilgiler veriyordu. Bu arada dönemin mecmualarında Adâb-ı muaşeret kuralları tefrika edilmeye başladı. Afiyet mecmuası her sayısında farklı bir kuralı okuyucularına tanıtmaya başlamıştır. Bunlar içerisinde bir bayan sandalyede nasıl oturmalı[98], nasıl gülmeli[99], nasıl su içmeli[100] sorularının cevabını resimlerle göstererek kadın ve erkekler[101] için ayrı ayrı anlatmıştır. Bu tür basın yoluyla adâb-ı muaşeret kurallarının öğretimi Cumhuriyet yıllarında da sürecektir. Sevimli Ay'ın 1926 sayısında "hanımlar bacaklarını nasıl tutmalı nasıl oturmalı?"[102] sorusunun altında birçok fotoğraf karesiyle farklı duruşlar ve bunların doğruları gösterilmiştir. Ayrıca güzel yürüme nasıl olmalı ve bunun Batı ülkelerindeki örnekleri yine mecmualar vasıtasıyla okuyucuya aktarılmaktadır.[103] Daha çok asri kadın yaşam tarzı nasıl olmalı sorusunun cevabı aranmaktadır.[104] Adâb-ı muaşeret rehberleri geleneği Cumhuriyet yıllarında da yaygınlığını sürdürdü. Bu konularda bir çok adâbı muaşeret kitapları yazılırken, 1920'li yılların gazete ve dergilerinde adâbı muaşeret kuralları ile ilgili geniş yer ayrıldığı yazı dizilerine rastlanmaktadır. Yemek adetlerinin Avrupalılaşması öğünlerin zamanında değişiklikler getirmişti. 19. yüzyıla kadar belli bir yemek saati zamanı olmamasına karşın, iş hayatının toplum yaşantısında önemli bir yer tutması ve yeni koşullar altında yemek zamanı düzenli hale gelecektir.[105]

Ahmet Mithad Efendi 19. asrın sonlarında kaleme aldığı yazılarında Avrupa adâbı muaşereti ve Batı'da görgü kurallarını değerlendirirken eleştirel bir yaklaşım sergiler. Avrupa etkisindeki Osmanlı seçkinleri ile Avrupa adâbı muaşereti arasında var olan ikilemden bahsederek, eleştirel bir tutum geliştirmeye çalışır. 1911 yılında orduya yönelik olarak hazırlanan Usûl ve Adâb-ı Muâşeret (Matbaa-i Askeriyye), Lütfi Simavi'nin yazdığı Teşrifât ve Adâb-ı Muâşeret (1913), Hariciye Vekaleti Teşrifat Umum Müdürü Safveti Ziya'nın Adâb-ı Muâşeret Hasbihalleri (Ankara Türk Ocakları Merkez Neşriyatı, 1926) gibi eserler, görgü kurallarının değerler dizgesi ile çakıştırılması, saray, ordu ve bürokrasi geleneklerinin yeni Cumhuriyet'in de devralacağı yeni insan talebiyle uyumlu hale getirilmesi çabalarının göstergeleri olarak değerlendirilebilir. Abdullah Cevdet'in 1927 yılında yayımladığı Mükemmel ve Resimli Adâb-ı Muaşeret Rehberi adlı kitabı ise aydınların görevinin, iktidara rağmen toplumun yetiştirilmesi görevini üstlenmelerini istemiştir.

Cumhuriyet'in politikalarında özellikle kılık kıyafet ve kadının dış mekanda alacağı tavrı ve muasır medeniyetin gereklerinin yerine getirilmesi yolundaki çabasıyla, Batı tarzı adâb-ı muaşeretin topluma öğretilmesi günlük konuların başında gelmiştir. Dönemin basını asri hayat ve uyulması gereken kurallar

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[98] Yedi adet resim konularak en uygun oturuş anlatılmıştır. Arkaya veya öne eğilmek yahut bir bayan için ayak ayak üstüne atmak tasvip edilmemiş düzgün bir oturuş uygun görülmüştür (**Afiyet,** 26 Teşrinevvel 1329 / 08.01.1914, s. 9).

[99]Yerleştirilen beş adet resmin üçünde gösterildiği gibi kahkaha ile gülmemesi gerektiği diğer iki resimde olduğu gibi güzelliğine zarar vermeden latif bir tebessümle gülmesi adâbı muaşerete uygun bulunmuştur (**Afiyet**, 26 Teşrinevvel, 1329 / 08.01.1914, s. 16).

[100] İki resimle adâbı muaşerete uygun su içmek nasıl olması gerektiği gösterilmiştir. Su içerken kolu kaldırmadan bedeninden ayırmadan su içilmesinin makbul bir davranış olduğu izah edilmiştir (**Afiyet**, 19 Kanunevvel 1329 / 04.03.1914, s. 4).

[101] Bir erkeğin oturuşu yine resimlerle gösterilerek izah edilmiş, adâbı muaşerete uygun oturuşun öne ve arkaya eğilmeden sandalyeye ters veya ayak ayak üstüne atmadan düzgün ve dik bir şekilde oturmanın adâbı muaşerete uygun olduğu belirtilmiştir (**Afiyet,** 2 Teşrinsani 1329 / 15.01.1914, s. 4).

[102] Çapkın kız, yorgun kız, zarif ve nazik kız, cadı kız vs. duruşları olması ve olmaması gereken halleriyle gösterilmiştir (**Sevimli Ay**, Ağustos 1926, No: 6, s. 10-11).

[103] Amerika mekteplerindeki kızlara verilen eğitim adıyla verilen haberde, başlarında birer kitapla güzel yürümenin öğretilesi ve vücutlarını güzelleştirmek için öğretilen hareketler dönemin dergilerinde yer bulmaktadır (**Resimli Perşenbe**, 7 Teşrinevvel (Ekim)1926).

[104] Asri kız nasıl oturmalı, nasıl yürümeli sorusuna cevap aranmaktadır. En güzel ve en zarif oturuş ökçelerden birini diğer ayağın dahiline doğru çekerek oturmalıdır. Ayrıca resimlerle en zarif ve en doğru duruşlarda gösterilmektedir (**Haftalık Mecmua**, 5 Mart 1928).

[105] Duben/Bahar, **İstanbul Haneleri,** s. 226.

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çerçevesinde yayınlar yapmaktadır. Baloda, düğünde, cenaze alayında, tiyatroda nasıl giymeli şeklinde yeni tarz adâbı muaşeret kuralları okuyuculara tüm ayrıntısıyla verilmektedir.[106] 1920'lerin sonlarına doğru düğün davetiyeleri ve nikah adetlerinde de bazı değişiklikler gündelik yaşam içerisinde yerini almaktaydı. Artık düğün davetiyelerinde uzun ve süslü yazılar demode olmuştur. En münasip olan şekli: "Seniha Feridun ve Ahmet Feridun kerimeleri Ayşe Emel'in izdivacını bildirmekle müftehirdirler. Teşriflerinizi istirham ederler" şeklinde davetiye oluşturulur ayrıca eğer evlenecek kızın anne ve babası yoksa aileden en yakını davetiyeleri imzalardı.[107]

Adâb-ı muaşeret toplum hayatın da görülen hızlı nüfus artışı teknolojik gelişmelerin insan yaşamına getirdiği değişiklikler ve Batılılaşmayla birlikte, insanların yaşadığı mekanlar taşradan kentlere doğru yönelmesiyle oluşan nüfus artışı değişen toplum hayatı gelenekten moderne, iktisadi gelişmelerle birlikte bir seyir göstermiştir. Bu durum ferdi yakın çevresinden çıkarıp birçok insanı içine alan ve yabancılardan oluşan toplum hayatı içinde varolma mücadelesine itmiştir. Din kaynaklı adâb-ı muaşeret kuralları çerçevesinde büyük ve yaşlılara hürmet, yaşlıların elini öpülmesi, kadınlarla konuşulurken yüz yüze gelmeme, evlerde sedir üzerinde oturma, eve ayakkabısız girme adâb-ı muaşeret gereği sayılmaktadır. Bu kurallarda yaşanan hızlı değişim halk tarafından takip edilememektedir. Hatta bu kuralları tatbik edenleri gören halk, zaman zaman anlamada zorluk çekecek dönemin dergilerine karikatürlere malzeme teşkil edecektir. Süs'te yayınlanan bir karikatürde geleneksiliği temsil eden çarşaflı bir kadın, modern giyimli bir bayanın elini nazikçe öpen yeni tip bir beyefendiyi görünce "ne terbiyeli delikanlı benimkiler elimi böyle öpmez"[108] diyerek saygıdan öptüğünü sanmaktadır. Gelişen bu yeni adâb kurallarının halk tarafından benimsenmesi kolay olmayacaktı.

Dış mekanda görünen insanlar ise sakalını kesmiş, çarşafını ve fesini çıkarmış, takım elbiseli kravatlı modern bir görünüm içinde olduğu görülmekteydi. Cumhuriyet yönetiminin kurucuları modern adâb-ı muaşereti birey ve toplum hayatına yerleştirmede etkili olmayı hedeflemişlerdir. Dolayısıyla insanlar arası iletişim ve davranma biçimlerini de geçmiş dönemden farklı olarak yeniden belirlemiştir. Bu gelişme Cumhuriyet'in üst tabaka elit ailelerini de etkilemiş, özellikle aile yapısı yeniden biçimlenmiş ve toplumun diğer kesimlerini yönlendirici olabilmesi için bürokrat aileler yapılan eğlence ve etkinliklerde birlikte hareket ederek etkili olmaya çalışmışlardır.

Değişen dünya şartları ve Batılılaşma sürecinde adâbı muaşeret içerisinde değişen davranışlardan biri olan selamlaşma o vakte kadar dış mekanda ve çalışma hayatında görülmeyen kadının toplumsal yaşama katılımıyla farklı bir boyut kazanmıştır.[109] Avrupa topluma örnek gösteriliyor, Avrupa görgü kuralları yayınlar vasıtasıyla topluma sunuluyordu. Sofrada çatal nasıl tutulur, zeytin elle mi alınır çatalla mı? Karpuzun kabuğu nasıl kesilir, öksürürken elin vazifesi ne olmalıdır vs. şeklinde yeni adâbı muaşeret kuralları, gerek Osmanlı gerekse Cumhuriyet yıllarında yayınlanan kitaplar ve basın yoluyla halka öğretildiği görülmektedir. Hatta 1920'lerin sonlarına doğru dönemin gazetelerinde adâb-ı muaşeret sütununda okuyuculardan gelen sualler cevaplanmakta ve yeni adet olan ve dünyada geçerliliği kabul edilmiş kurallar ele alınmaktadır. Bunlar;

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[106] Baloda; fantezi yelek, frak veya smokin, silindir, melon veya fötr şapka, kolalı beyaz gömlek, tek kat kolalı yaka, kravat, frak için papyon ve rugan iskarpin. Düğünlerde; smokin, frak veya siyah pantolon ve ceket, yakası kürklü palto, silindir, melon veya siyah fötr şapka, beyaz kolalı gömlek, tek kat kolalı yaka, redingot, frak veya ceket altına beyaz kravat, smokinle siyah papyon kravat, rugan iskarpin. Cenazede; siyah pantolonla redingot, palto, silindir veya melon şapka, beyaz kolalı gömlek, tek kat kolalı kıvrık yaka, siyah kravat veya boyun bağı, siyah potin veya iskarpin, Tiyatroda; Frak, smokin, siyah veya lacivert takım, palto, silindir veya melon şapka, kolalı beyaz gömlek, frak içine küçük beyaz kravat, smokin içerisine siyah küçük kravat, takım için siyah küçük kravat ve rugan iskarpin giyilirdi (**Büyük Gazete**, 16 Kanunevvel (Aralık)1926). Sokakta; Veston takım, pantolonu birlikte spor elbise çizgili pantolonla ceket, kabardin pardösü, ceketle beraber yumuşak fötr şapka, pardösüsüz melon şapka, renkli gömlek, ceketle birlikte beyaz gömlek, kolalı veya yumuşak yaka, münasip renk ve istediğiniz şekilde kravat, sarı veya siyah renkte iskarpin veya potin. Yazıhane ve dairede; Veston takım ceket, kabardin pardösü, ceketle beraber yumuşak fötr şapka veya melon şapka, renkli gömlek ceketle birlikte beyaz gömlek, kolalı veya yumuşak yaka, münasip renkte gravat, sarı veya siyah renkte iskarpin veya potin giyilmesi dönemin adâbı muaşeretini oluşturmaktadır (**Büyük Gazete**, 6 Kanunevvel (Aralık) 1926).

[107] **Cumhuriyet,** 13 Nisan 1930.

[108] **Süs,** 7 Temmuz 1339 (1923).

[109] Meriç, **Osmanlı'da Gündelik Hayatın Değişimi,** s. 127.

Umumi bir yerde erkek kadının şapkasını taşımaz herkes kendi şapkasını taşır, düğün ziyafetlerinde hizmetçilerin aynı elbiseyi giymeleri daha uygundur, bir erkeğin eli tanış olduğu takdirde eldivenle sıkılabilir yeni tanışılıyorsa eldiveni çıkarmak gerekir.[110]

Bir kız iki erkekle sokağa çıktığında erkeklerden biri kızın bir tarafına ötekisi diğer tarafında yürümelidir. Sevgiliniz veya nişanlınızla giderken bir tanıdığıyla konuştuğunda şapkanızı çıkarmanız lazımdır. Bir toplantıdan erken çıkmak gerektiğinde mazeretiniz yavaşça ev sahibine söylenir rahatsızlık vermemek için kimseye allahaısmarladık denmez.[111]

Lokantada masada oturuyorsunuz. Tanıdığınız bir adam içeri girdi. Eğer sizin masanıza gelmeden, size selam verip diğer bir masaya oturmuşsa, çağırma mecburiyeti yoktur. Doğrudan doğruya sizin masanıza gelmişse, davet etmek münasip olur. Siyah pabuç her elbise ile giyilir, fakat kırmızı çorap çok banal ve çirkindir. Balo tuvaletiyle siyah saten pabuç daha uygun bir giyim tarzı oluşturur.[112]

Yemek masasında uygulanacak adâba gelince: bir yemekte sofraya umumi tabakta tavuk geldiğinde kesilmişse tabaklara alınır, kesilmemişse ev sahibinin dağıtımı beklenir. Salata ve omlet içinde aynı yöntem tatbik edilir. Ayrıca tabakta eti ya da tavuğu kestikten sonra çatal sağ ele almak uygun değildir, çatal hep sol elde olacaktır.[113]

Yeni bir mahalleye taşınan aileye yerine bazı değişik adetler olsa da yeni taşınan aile komşuların ziyaretini bekler ve kendilerini ziyaret edenlere mutlaka iadeyi ziyaret yapılır.[114]

Bir ziyafette tanışılan bir kimseyle daha sonra tekrar görüşmek için öncelikli davet kadın tarafından gelmelidir. Erkeğin kızı davet etmesi muaşerete muvafık değildir. Bir dans esnasında kadınla sinema, tiyatro, müzik üzerine konuşmalar yapmalı, ciddi siyasi konulara girmemelidir. Dans esnasında erkek bir kusur yaparsa teessüf ederim, affınızı rica ederim gibi beylik cümleler kullanılır. Erkek dansa götürdüğü kadınla dört defa dansa mecburdur. Hiçbir dansta onu kavalyesiz bırakmamalı kadın kavalye bulamamışsa ona eşlik etmelidir.[115]

Tanışmak istediğiniz bir kıza takdim edildiğiniz zaman, böyle durumlar için muayyen bir cümle olmamakla birlikte en güzel söylenecek söz, "Hanımefendi çoktan beri şerefyap olmak istiyordum. Tanıştığımıza çok bahtiyarım" denir. Bir genç kızın şu ana kadar lokantada yemek yemedim, erkek arkadaşlarımın tekliflerini bu nedenle kabul etmedim nasıl hareket etmeliyim sorusuna ise lokantada yemek yemek zannettiğiniz kadar küçük bir iş değildir. Bunu tecrübe ile yavaş yavaş öğrenmelisiniz. İlk zamanlarda yanlış yapmamak için başkalarının hareketlerine dikkat ediniz şeklinde tavsiyede bulunulur. Diğer bir soruda bir bankada daktiloyum bayram münasebetiyle şöyle böyle tanıdığım erkek arkadaşlarıma bayram tebriki yazdım. Bu hareketim doğrumudur? Sorusuna cevap olarak, iyi yapmışsınız, insan tanıdığı herkese bayram tebriki göndermelidir[116] şeklinde burada örneklediğimiz konular ve benzeri sorulara cevap aranmakta yeni gelişen kurallara ayak uydurulmaya çalışılmaktadır.

Gündelik hayatın bir parçası haline gelen fakat toplum tarafından belli ölçülerde yabancı kabul edilen suare, çaylar ve hususi kabullerde misafir nasıl karşılanması gerekir konuları dönemin basınında ele alınacak konulardan biridir. Yeni tip hayat tarzlarında kurallar belirli oranlarda değişiklik göstermektedir. Salon ve oda kapısında neşeli bir tavırla misafiri karşılama, gülümseme ve ayrıca misafirlere yabancılıklarını unutturacak güzel şeyler söyleme ilk etapta yapılacak uygulamalardı. İkinci olarak tanışmayanları birbirleriyle tanıştırma yapılmalı, sonrasında davetlileri otururken mizaçları uymayacakları mümkün mertebe yan yana oturtmamaya gayret sarf edilmeli, hatta konuşmayı canlı

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[110] **Cumhuriyet**, 1 Şubat 1930.

[111] **Cumhuriyet,** 22 Şubat 1930.

[112] **Cumhuriyet,** 9 Mart 1930.

[113] **Cumhuriyet,** 30 Mart 1930.

[114] **Cumhuriyet**, 26 Teşrinevvel (Ekim)1930.

[115] **Cumhuriyet,** 8 Haziran 1930.

[116] **Cumhuriyet,** 16 Haziran 1930.

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kılmak adına müşterek bir konu bulmakta ev sahibinin vazifeleri arasında yer almaktadır. Ve buna benzer salon hayatında uyulması gereken kurallar gazete sayfalarına taşınmaktadır.[117]

Gündelik yaşamda en çok karşılaşılan selamlama, musafaha ve Osmanlı usûlü selamlaşma eli başa kaldırarak ve eğilerek yapılan temenna yerini Osmanlı 'alafranga'ları arasında görülmeye başlayan el sıkma adeti Cumhuriyetle yaygınlaşmış, Cumhuriyetle birlikte kadınların eli de sıkılmaya başlanmıştır.

Alkışlamak, tezahürat gibi adetlerde Avrupa'dan Osmanlıya geçtiği bilinmektedir. Avrupa hükümdarına halk tazim için alkışlarla cevap verirken, bizde susmak saygı ifadesi olarak kabul edilmiştir. Abdülaziz'in Mısır ve Avrupa seyahatleri sırasında alkışlı tezahüratların görülmesi üzerine, Padişah da alkışlardan memnun olmuş, böylelikle alkışlar İstanbul'da görülmeye başlamış ve halk bu yeni adeti benimsemiştir. Özellikle 1908'den itibaren İstanbul takımlarının futbol maçlarında tezahürat ve alkış geniş halk kitleleri arasında görülmüştür. Cumhuriyetle birlikte ise siyasiler, sahne sanatçıları, gazinolarda şarkıcılar, sinemalarda kahramanlar alkışlanmıştı.[118]

Gündelik yaşam içerisinde karşı cinslerin birbirlerine olan temayülleri kendine göre bir adâbı muaşereti vardı ve çeşitli semboller ve işaretlerle ifade edilirdi. Bunlar[119]; "İç çekme "Seviyorum", dudak bükme "Öpmek" anlamındadır. Zampara kibriti çakmasıyla "ateş bacayı sardı", ardından mendil tutulup iç çekilir ve "seni kokluyorum" mesajı verilir. Ceket bağlandı mı "seni bir sarsam" ve derken mendil çıkar Beyaz mendil: Temiz duygularım var, Pembe mendil: Gönlüm sende demektir, Mavi mendil: Çok Kibarsınız, Mor Mendil: İçim yanıyor, Al mendil: Beni sinene al. Kadın olsun erkek olsun nerede olursa olsun bu halk mesajları yazılmasa da basılmasa da her tarafta bilinirdi. Bunlara ek olarak parmağını çıtlatır, "hadi artık" gibilerinden sabırsızlık belirtilir. Ya da bastonunu şöyle bir çevirip yetti artık denilebilirdi. Dili dudak kenarından göstermek daha yakın olmayı anlatır. Utanmaz zamparalar ise dudağını yalayıp, kadının bal gibi olduğunu ima ederler. Bazı hatunlar kaş çatıp darıldıklarını beyan etseler de, ayaklarını titretip, sabır ve tahammüllerinin kalmadığını belirtirlerdi. Arabada ve sandalda ki kadının kucağına çiçek atanlar, göğüslerine bir anda lavanta sıkanlar, kokulu ve çiçekli aşk mektupları fırlatanlar olurdu. Ama kadınlara dokunmak olmazdı, tutma ve elleme cezası ibreti alem için sopalıktı. Sopanın sayısı yasayla değil, zaptiyenin insafına bağlıydı"

Modern yaşamla birlikte özellikle Cumhuriyet sonrası bu tür semboller devam etse de artık kamusal alanı ortak paylaşan insanlar birbirlerine karşı olan duygu ve isteklerini daha özgürce ifade etme imkanı bulacaklardır. Bu tip sembolleşme zaman zaman Cumhuriyet'in ilerleyen yıllarının köşelerinde nostalji haberleri ve bir özlem olarak dile getirildiği görülmektedir. Karagöz'de yayınlanan bir yazıda, "...eski İstanbul'da aşk mektuplarında coşku başkaydı, yazısından tut da zarfın rengine, kağıdının biçimine kadar her şeyine ne kadar ehemmiyet verirdik, bazen kağıdı lambada kavururduk, manası yüreğimde senin aşkınla böyle yanıp kavruluyor demekti. Bazen mürekkebin üstüne bir damla su akıtırdık, bu da yazarken ağlayıp kağıda göz yaşlarımızın damladığına işaretti, ya o mektup verişler, o cevap alışlar bunlardan sonraki buluşmadaki lezzeti vallahi şimdiki gençler tadamıyor, şimdi aşk mektuplarına hacet kalmadı, gençler pat diye ilk görüşte ilanı aşk ediveriyorlar bizim çoğumuzu o aşk mektupları şair yapmıştı..."[120] şeklinde bu yorum değişen şartları göstermesi açısından önemlidir.

İstanbul adâbı muaşeretinin önde gelen unsurlarından biride terbiye ve nezaket anlayışıydı. Bu durum hatta İstanbul'u tanıtıcı özelliklerinden biri olarak kabul edilmiştir. İstanbullu olmak bir ayrıcalıktı, İstanbul'un meşhur külhanbeyleri, tulumbacıları bile terbiye ve nezaketleri ile övünürlerdi. Hatta birkaç yıl İstanbul'da kalmış taşralılar dahi kendilerini İstanbullu sayarlardı. İstanbul semtine göre terbiye ve nezaket anlayışı değişim gösterirdi. Beylerbeyi bu konuda başı çekerlerdi. İstanbul yaşayışı üzerine çok güzel tespitler yapan Malik Aksel bu durumu anlatırken şöyle ifade etmektedir. Şirket-i Hayriye'nin Boğaziçi'nde işleyen vapurlarının sık sık gecikmesini kaptanı izah ederken, Çengelköy'ün zerzevatı, Kuzguncuk'un haşaratı, Beylerbeyi'nin teşrifatı bir türlü bitmiyor ki vaktinde gelebilelim. Vapur Beylerbeyi'ne uğrayınca daha

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[117] **Cumhuriyet,** 13 Nisan 1930.

[118] Emiroğlu,**Gündelik Hayatımızın Tarihi**, s. 113.

[119] Ergun Hiçyılmaz, **Eski İstanbul'da Muhabbet**, İstanbul, Cep Kitapları, 1991, s. 12.

[120] **Karagöz,** 11 Eylül 1929.

iskelede herkes birbirine: Efendim rica ederim buyurun lütfen! Estağfurullah, zâtı âliniz buyurunuz! Hakipayinize fazla iltifat buyuruyorsunuz, ne haddime efendim, bendeniz...gibi sözler devam ederken vapurun zamanında kalkamadığından şikayetçidir. Ayrıca, İstanbul'da dilin kullanımı, görgü ve terbiye ölçüsü sayılırdı. İstanbul dili ve terbiyesi özellikle İstanbul hanımları arasında farklı bir anlayış kadınlara mahsus bir nezaket kuralı vardır. Topuğundan, bacağından bahsi açılırken hemen "Affedersiniz" söylenirdi. Affedersiniz belim tutuldu, yahut ayağım burkuldu gibi, lügatli konuşanlar kibar ve soylu sayıldığı gibi herkesten saygı ve itibar görürlerdi. Utangaçlık, tebessüm iyi bir şey, ama güler yüzlülükle sululuk birbirinden ayrılan özellikler olarak kabul edilmiştir. İstanbul'a has dil özellikleri bazı komik olayların yaşanmasına sebep olduğu görülmüştür. Sultan Hamid'in meşhur sikkezenbaşısı (para kalıpları yapan) yüksek rütbeli hattat, tuğrakeş Fettah Efendi, Ali Paşa'nın ziyaretine geldiği zaman harem ağası kapıyı açar, sikkezenbaşıyı divanhaneye alır, sonra da paşaya haber verir: --Paşa Hazretleri, ziyaretinize sikkezenbaşı geldi, diyeceğine harem ağası'nın aklınca nezaket olsun diye sünnetçibaşı ziyaretinize geldi, der. Bunlar yüksek rütbelilere hizmet ettiklerinden terbiyeli, kibar görünme zorundadırlar.[121]

Fakat 1920'li yıllarla birlikte değer yargılarındaki değişimler toplumun ahlâk anlayışında da önemli değişimler meydana getirecekti. Önceleri öpmek öpüşmek gibi kelimelerin kullanılmasından dahi mahcubiyet duyulurken, 1920'lerde dönemin mecmualarında öpüşmek hıfzısıhhaya uygun mudur değil midir tartışmaları yapılabilmektedir. Sevimli Ay'da çıkan bir makalede "dudakların birbirini emercesine teması asri buselerin en muteberi, sıhhat noktasında en mahzurlu olanıdır"[122] şeklinde yorumlar yapılırken, yine aynı mecmuanın başka bir sayısında öpüşmenin bir sanatı olduğu ve aşıklar sevgililerini nasıl öpmelidir konulu makalede, "yedi türlü buse vardır. Her busenin kendine göre şartı ve adâbı vardır. Sevgilinizi nasıl öpmek lazım geldiğini biliyor musunuz?"[123] diye sorarak bu sanatın sinema mekteplerinde öğretildiği belirtiliyor ve öpme usulleri verilen örnek fotoğraflarla gösteriliyordu. Öpüşmenin asriliği, usulleri ve sıhhate uygun şekilleri okuyucuyla paylaşılması değişen anlayışları fark etme açısından önemlidir.

Misafirlik yatıya kalma gibi aktiviteler zaman içerisinde Osmanlı döneminden farklı olarak bir değişim yaşamıştır. Şehir yaşamında Batılılaşmayla birlikte görülmeye başlanan oteller sosyal ve toplumsal alanda kültürel değişimde etkili olmuştur. Geleneksel dönemde yakın çevre ve akraba evlerinde gece yatıya kalınırken ve misafiri göndermenin ayıp telakki edilmesi geleneğinin modern yaşamla birlikte değiştiğini söyleyebiliriz. Batılılaşmayla birlikte ise aynı şehirde bulunan insanlar yatıya kalmayacak evlerine döneceklerdir, hatta gece yatıya kalınması görgüsüzlük olarak kabul edilecektir.[124] Batılılaşma ilk dönemlerde taklit düzeyinde başlamış, çağı yakalama adına yönetim kadroları toplum hayatının değişmesini bir Batılı ülkelerdeki yaşama biçimi gibi olması gerekliliğine karar vermişlerdir. Bu anlayış Batıyı her alanda taklide götüren bir sonuçla karşılaştırmıştır.

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[121] Aksel, **İstanbul'un Ortası**, s. 172.

[122] **Sevimli Ay**, Nisan 1926, No: 2, s. 11-12.

[123] **Sevimli Ay,** Teşrinevvel (Ekim) 1926, s. 8-9.

[124] Meriç, Osmanlı'da Gündelik Hayatın Değişimi, s. 96.

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POLITICAL DIMENSION OF IDENTITIES IN THE FORMATION PROCESS OF AN INTERNATIONAL COMMUNITY

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The word 'Identity' is relatively well anchored in the discipline of *psychology*.[125] The social sciences have also to develop other categories than their hackneyed objectivistic approaches. Our interest, however, is not so much about individual comportments but *'Collective Identity' or 'Political Identity'* which appear in the *journalistic* wrtitings, but rather strangely or rarely treated in the text books of *political sciences*. The recent discipline of *political psychology* borrowing the terms and concepts from *social psychology* and dealing with the *behaviors of popular masses tries to explain electoral or voting patterns which* escape the familiar *economical criteria or institutional* perspectives. Now as far as such *erratic or catastrophic behaviors as separatist movements, revolutionary upheavals, warfares between States,* etc., are concerned, however, we are obliged to have recourse to *historical* studies together with *cultural and cognitive* approaches enunciated by *linguistic* disciplines. Studies of political behaviors are abundant when they have to do with advanced Western countries equipped with legal codes and boundaries. As we are now witnessing tremendous changes above and beneath Statehood, it is high time for us to develop new insights and tools to illuminate those phenomena of the State with well established political orders which took shape in the European context and which are challenged all around the world. .

I. THE EUROPEAN UNION AND THE DECENTRALIZATION

The world has undergone a tremendous transformation since the dismantling of traditional ideological configurations which characterized the period following World War I and II, The Korean War, the Vietnamese War, etc. coupled with the nuclear threats of the Cold War entailed such traumas and horrors which nullify any preposterous ambitions of a military conquest or domination trespassing the given territory of a State.

This means that a State no longer constitutes a solid shell excluding other nations and pursuing its own glories. States in Europe have to brace themselves for a new stage of greater understanding and consciousness. The EU, though confined in its narrow prerogatives, denotes a step forward by manifesting a certain viability in realizing some perspicacious observations made by Rousseau and Kant in their predictions about "the permanent world peace" under the rule of law. The EU still has to cope with a series of challenges owing to its uneven perception of otherness, but it surely has overcome many obstacles in favor of civil society and regional autonomy to the extent old separatist disputes tend to subside under the larger notion of 'Subsidiarity'.

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[125] "Quant aux creatures vivantes, leur identite ne depend pas d'une masse composee des memes particules, mais de quelque autre chose. Car en elles un changement de grandes parties de matiere ne donne atteinte point a l'identite.....L'identite repond a l'idee qu'on se fait des choses...C'est par la con-science qu'un homme a en lui-meme de ses pensees et de ses actions presentes qu'il est dans ce moment le meme a lui-meme; et par la meme raison il sera le meme soi, aussi longtemps que cette con-science peut s'etendre aux actions passees ou a venir... John Locke, **Identite et difference,** Ed. du Seuil, Paris, 1998. pp. 113-115

II. THE STATE AS AN OLD DECREPID IDENTITY

The State as 'sovereignty' was forged out by the thinkers and social forces of the 17th century to combat religious and feudal formations and to substitute them with a centralized bureacracy and a unified legislation.[126] This also is the goal that enflames so many minority groups in these days who desperately try to shake off the yoke of ideological World-States. The question of whether this ideal State is to be placed under the authority of a Nation or a Class does not matter so much. That the State is to be regarded as a Culture or an Identity was first adumbrated by such thankers as Antonio Gramsci and Franz Fanon. Said, on the other hand, stresses the need to think Culture not as a homogenous whole but as a sum of overdetermined layers[127], just as Michel Foucault coined in his **Archeologie du savoir** and Althusser in his **Montequieu, la politique et l'histoire**. The Napoleonic simplification of the notion of State, in France, was challenged by thinkers like Emil Zola in the case of l'Affaire Dreyfuss and by the social movements of Mai 1968.

My interest in the question of political identity was motivated by my preoccupation about the looming prospect of a quasi Global Order managed by great holders of transnational capital and policed by a hegemonic power. It seems as though the world is now on the verge of total integration thanks to the fantastic possibilities of communication and transport. combined with economic and scientific exchanges, technological innovations, sports events, etc. The advantages of integration seem to be offsetted, however, by the problems of neo-liberalism which tend to unfurl its deadly waves of deconstruction in the name of rationality and restructuration. As 'one-dimensional' modern man poses threat of uniformisation under the panoptical, patrimoniarchal World State, the dominance of world communication by some hegemonic languages will also result in the annihilation of the will and wisdom of the different nations who have learned to live in a particular climate and environment from generation to generation. The danger of unification consists in the possibility of anachronic specialization and concentration in certain megalopolitan areas leaving enormous spheres of non-development unpopulated, devastated, and dependant.

As we cannot deny the fact of having to live in the inequal world where great powers and small nations coexist, we cannot escape from the reality which is forged by the politics of diverse social group formations. Those small countries incapable of furnishing these means and conditions are deemed either to disappear from the world map or to maintain its meagre existence as buffer or shadow countries. The small countries are not exempt either from the military dimension of politics or from the political dimension of culture and society. What is essential for them is to reduce the part played by the physical logistics in favor of the axiological standing in the international opinion. The small countries which comprise most of today's Third World came into existence through civic means such as guerilla warfares, public opinion campaigns, or elections.

Idealistic and religious vision of the world can lead us into believing in the false assumption of international relations and global situations based on the non-realistic and ethical dichotomies

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[126]) We do not enter here into the discussion concerning the ideas of Jean Bodin, Machiavelli, Thomas Hobbes, J.J. Rousseau, John Locke, etc.

[127]) "From the counter-culture comes the critique of authority and attacks on what is official and orthodox. The great contemporary Arab poet Adonis has written a massive account of the relationship between orthodoxy and heterodoxy in Arabic culture and has shown the constant dialectic and tension between them. No culture is understandable without some sense of this ever-present source of creative provocation from the unofficial to the official; to disregard this sense of restlessness within each culture, and to assume that there is complete homogeniety between culture and identity, is to miss what is vital and fecund." Edward W. Said, "The Clash of Definitions" in **Identities - Race, Class, Gender, and Nationality**, Edited by L. M. Alcof and E. Mendieta, Blackwell Publishing Lmt. 2003, p. 335

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simplifying political complexities. Once the political consciousness of a nation is diluted or dulled by an utopic idealism or a certain chamanistic fervour, the dynamism of the civil society will be exhausted and the advent of an authoritative and personalized leadership can emerge with the help of populistic and charismatic image fabrication. Politics, however, should not be confounded by the bureaucratic rule whose one-dimensional rationality finds its legitimacy in an one-sided modernization whose performance is measured only in terms of quantitative positivistic accomplishments.

As far as great Empires are concerned, the military preparedness was also destined to quash eventual skirmishes due to the defiant resistance of some minorities across the territory.   Great empires tend to simplify complexities and nuances that underlie human lives around the world. They are incapable of aptly providing ecological solutions to envirionmental challenges. The local wars effectively managed by Great Powers signify military domination of the small countries by the wills representing several hegemonic powers.

III. A CRITIQUE OF HEGEMONIC SCIENCES AND TECHNOLOGIES

One of the serious dangers confronting contemporary cultural situation is the reduction imposed by the positivistic logic that established itself as a hegemonic language and which abolishes contextual implications and the possibility of dialogue with the Other. I think Merleau-Ponty was essentially right when he asserted, in his **Le visible et l'invisible**, the reason of Ambiguity to discard cartesian dichotomic method and to invite the presence of Otherness in any serious ontological reflection. Asian culture was rich in thinking of Paradox and Contradiction as a step to broadening our perspectives beyond the limited horizon of Ego and the Sameness. When we refer to the history of Rome to gather information and wisdom about politics, it is because we cherish its wholesome way of discerning the Whole through the double perspectives accorded by its founding God, Janus.[128]

A new social contract on the global scale should be envisaged to offer an ideal alternative that will offset the given state of nature whose institutional loopholes continue to induce humanity to squander its resources in the quagmire of discrepant collective egoisms. It is high time for us now to think about "the World Confederation" as a virtual reality that will sublimate the bad reality taking root in the form of "hegemonic world order". It is premature to talk about the Asian Unity but Asian continent was and is still rich in thinking the Otherness and the creative dialogue with the other.

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[128]) Since Maurice Duverger canonized the expression in his introduction to political institutions, we have at hand a more thoroughgoing study of the phenomenon. Jean Emile Bianchi, **Les Mysteres du dieu Janus,** Ed. Ivoire-Clair, 2004.

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TÜRK-ERMENİ DİYALOĞU VE İKİ TOPLUMUN SOSYO- KÜLTÜREL ETKİLEŞİMİ

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I. SOSYO-KÜLTÜREL ETKİLEŞİM

Tarih boyunca Türk halkı ve kültürüyle yakın bir ilişki içinde olan Ermeniler, zorunlu olmamalarına rağmen kendileri için faydalı olabilecek özellikleri alma konusunda tereddüt göstermemişlerdir. Ermeniler tarafından Türk kültürüne ait öğeler yaratıcı bir biçimde özümsenmiş bu öğelerin bir araya getirilmesiyle yeni ve özgün bir sentez doğmuştur.[129] Türk toplumu içinde toplumsal, ekonomik, kültürel ve hatta siyasi yapılarıyla iyice bütünleşmiş bir yandan da kökenlerinden gelen temel ayırt edici özellikleri yüzyıllar boyunca korumuşlardır.[130] Türkler de birlikte problemsiz bir şekilde yaşadıkları Ermenilere her hangi bir ulustan daha fazla güven duymuşlardır. Karşılıklı bu tutum sonucunda Türk ve Ermeni kültür değerleri arasında büyük benzerlikler oluşmuş, Anadolu'da adet gelenek ve zevkleri Türklerle hemen hemen müşterek bir Ermeni yapısı oluşmuştur.[131]

Türk kültür hayatında da Ermenilere karşı ön yargılar oldukça azdır. Diğer komşu milletlerde Ermeniler hakkında çeşitli şakalar, küçümseyici folklorik hikayeler bulunmasına rağmen bunlar, Türklerde en az derecededir hatta bazıları sempatiktir. Bu da Müslüman ve Türklerle adet, gelenek bakımından en çok uyuşan ve benzeşen kavmin Ermeniler olmasına büyük bir zemin hazırlamıştır.[132]

Ermeniler devlet idaresinden diğer pek çok alanda Türk sisteminden etkilenmişlerdir. Örneğin Türklerde var olan ve ülkenin ölen prensin erkek çocukları arasında paylaşılması geleneği Ermenilerde de görülmektedir. Örneğin, Vaspurakan prensi Grigor Derenik'in ölümünden sonra ülkesi daha çocuk yaşta olan oğulları Sergis Aşot, Haçik Gagik ve Gurgan arasında taksim edilmiştir.[133] Ermeniler Türklerde olduğu gibi ülkeler arasında bir garanti belgesi ve barış antlaşması gibi algılanan siyasal evlilikler de yapmışlardır. Maddî, manevî ve siyasî kazançlar sağlanan bu tür evliliklerde başka bir kazançta güçlerin ve silâhların birleştirilmesidir.[134] Türk beyleri bilindiği üzere komşu ülkelerin prensesleri ile evlenmiş ve bunu siyasî olarak kullanmışlardır. Eski Türklerde var olan geleneklerden biri de Kağan ülke dışında olduğunda ya da esir düştüğünde ülke idaresine eşinin vekalet etmesidir. Aynı uygulamayı Ermenilerde de görmek mümkündür. Örneğin, Levon'un yaşadığı kalenin alınmak

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[129] Boğos Levon Zekiyan, **Ermeniler ve Modernite-Gelenek ve Yenileşme Özgürlük ve Evrensellik Arasında Ermeni Kimliği**, Çev. Altuğ Yılmaz, İstanbul, Aras Yayınları, 2001, s. 26.

[130] Zekiyan, **a.g.e.**, s. 31.

[131] Ercüment Kuran, "Tarihte Türkler ve Ermeniler", **Osmanlı'dan Günümüze Ermeni Sorunu**, (Editör: Hasan Celal Güzel), Ankara, Yeni Türkiye Yayınları, 2000, s. 30.

[132] İlber Ortaylı, **Tarih Boyunca Türk-Ermeni Sempozyumu 13-14 Nisan 2001**, Ankara TBMM, (Çevrimiçi) http://www.belgenet.com/arsiv/ermeni/sempozyum2.html, 23.9.2004.

[133] Hakkı Dursun Yıldız, "10. Yüzyılda Türk-Ermeni Münasebetleri", **Tarih Boyunca Türklerin Ermeni Toplumu İle İlişkileri Sempozyumu, (8-12 ekim 1984 Erzurum)**, Ankara, 1985, s. 34.

[134] Vartanuş A. Çerme, "Tarihte Ermeni Kadını", **Tarih ve Toplum**, Mart 2000, c. 33, Sayı 195, s. 187-194.

istenmesi sonucu kale, anne ve eş konumunda olan Prenses Riba'ya bırakılmıştır. Amca oğlu Hatem'un başa gelmesine kadar, kalenin savunma ve yönetimini elinde tutmuştur.[135]

Nüfus fazlalığı nedeniyle Türkler kültürel etkileşimde daha etkin bir duruma sahip olmuştur. Ermeni örf, adet, gelenek ve halk edebiyatının oluşmasında Türk tesiri toplumun her alanında görülmüştür. Örneğin tarihler 930 yılını gösterirken bile Ermenilerin "gırmızı" adlı bir toprak kurdunu kaynatarak boya elde ettikleri bilinmektedir.[136] Bu kelimenin Türkçe oluşu, Ermenilere ait dokuma ve süsleme sanatının Türk etkisinde geliştiği ipuçlarını vermektedir.

Bu etkileşim hayatın her alanında olduğu gibi yemek kültürünün şekillenmesinde de görülmüştür. Ermeniler, üzüm kaynatıp pekmez yapmayı yada yağsız eti tokmakla dövüp çiğ köfte yapmayı Türklerden öğrenmişlerdir.[137] Bütün bu etkiler sonucu ortaya çıkan Ermeni toplumuna bazı seyyahlar, Ermenilerin "Hıristiyan Türkler" diye tanımlamışlardır. 1835-1839 arası Türkiye'de bulunan Helmuth Von Moltke; "Bu Ermenilere, hakikatte, Hıristiyan Türkler denilebilir. Rumların kendi özelliklerini korumalarına karşın Ermeniler Türk âdetlerini, hatta dilini benimsemişlerdir. Dinleri onların, Hıristiyan olarak, tek kadınla evlenmelerine izin verir, fakat onlar Türk kadınlarından fark edilmez, ayrılmaz. Bir Ermeni kadını sokakta sadece gözlerini ve burnunun üst kısmım gösterir, diğer taraflarını kapatır." bilgilerini aktarmaktadır.[138]

Sosyal yaşam içinde kadın-erkek ilişkileri ve düğün merasimleri de Türklerinki ile örtüşür bir vaziyet almıştır. Ermenilerde Türklerde olduğu gibi gelin ve damat adayı düğünden önce flört etme veya iki aday arasında görüşme söz konusu olmazdı. Evlilik ana babanın uygun gördüğü kişilerle gerçekleştirilirdi.

Daha sonra da ilk adımlar atılarak damat adayının, kızın evine giderek kızı görmesi sağlanırdı. Ardından da söz ve nişan töreni anlamında bir evlilik antlaşması yapılırdı. Bayram ziyaretlerinde, damattan hediyeler, gelinden de yemek kabulleri olurdu. Düğün tarihi, oruç ve bayram günleri dışında aileler tarafından kararlaştırılırdı. Damat ve gelin baba evlerinden iyi cins atlara binerek ve onlara eşlik eden genç kız ve erkeklerle ayrılırlardı. Sıra hediye ve çeyizlere gelirdi ve hediyelerin bir çoğu damat tarafından verilir, çeyizin gösterilmesi ve verilmesi kız tarafınca yapılırdı. Törenin devamı evlerde olup, zengin sofraların kurulup, sabahlara kadar yenilip içilmesi ile eğlence devam ederdi.[139]

Ermeni kadını evlendikten sonra eşinin sülalesinin adıyla anılırdı. (Vaspuragan kadını, Rıştuni kadını) Evlenen çocuklara bazen ayrı ev açılmaz kayınvalide ve pederi ile otururdu. 19. yüzyılda özellikle Anadolu'da yaşayan Ermeni aileleri birkaç kuşağın bir arada yaşadığı geniş aile yapısına sahipti. Evin oğlu evlendiği zaman genellikle baba evinden ayrılmazdı.[140] Ermeni düğünlerinde bir önemli konuda çeyiz idi. Damadın hediyesi, yüz görümlülüğü o tarihlerde de geçerlidir. Çeyizde en büyük yeri tutan mücevher ve değerli eşyalar, daha sonra gelinin yapacağı hayır işlerinde kullanılırdı. Türkler arasında boşanma nedeni olarak kabul edilen zina, Ermenilerde de boşanma nedeni olarak kabul edilmiştir.[141]

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[135] Çerme, a.g.m., s. 59.

[136] Fikret Türkmen, **Türk Halk Edebiyatının Ermeni Kültürüne Tesiri**, İzmir, Akademi Kitabevi, 1992, s. 3

[137] Kirkor Ceyhan, **Kapıyı Kimler Çalıyor**, İstanbul, Belge Yayınları, 1999, s. 116.

[138] **20. Yüzyıl Başlarının Askeri ve Stratejik Dengeleri İçinde Türkiye'deki Gayri Müslimler (Sosyo-Ekonomik Durum Analizi)**, Ankara, Genel Kurmay Başkanlığı Yayınları, 1996, s. 153; Ermeniler Üzerindeki Türk edebiyatının tesirleri İçin bkz. Fuad Köprülü "Türk Edebiyatı'nın Ermeni Edebiyatı Üzerindeki Tesirleri", **Edebiyat Araştırmalarını**, Ankara, 1966, s. 239-269.

[139] Çerme, **a.g.m.**, s. 64.

[140] Arus Yumul, "19 yüzyıl Osmanlı Toplumunda Ermeni Kadını", **Toplumsal Tarih**, C. 7, Haziran 1997, Sayı 42, s. 15.

[141] Çerme, **a.g.m.**, s. 61-62.

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Tüm bu bilgiler ışığında Ermenilerde aile içi kültür anlayışı Türklerdeki ile büyük ölçüde benzer olduğu görülmektedir. Erkek egemen bir kültür ve toplumsal yapıya sahip Osmanlı Devleti'ni oluşturan toplulukların pek çoğunda olduğu gibi Ermenilerde de aile yapısı ataerkildi. Ailenin geçimini evin erkeği sağladığı gibi, ekonomik güç de tamamen erkeklerdeydi.[142] Dünyaya gelen çocuk kız ise, bu doğum boşa harcanmış, boşa çekilmiş kürek kabul edilmiştir. Çünkü, kız "yüz karası" erkek "paşa" dır. Erkek çocuk konusunda o denli şartlanmışlardı ki, bunun gerçekleşmesi için dualar ve çeşitli merasimler bile yapılmaktaydı.[143] Anadolu'da Ermeni kızlar 14-18 erkekler ise 15-20 yaşları arasında evlenirlerdi. 20 yaşını aşıp da hâlâ evlenmemiş olan kızlara evde kalmış gözüyle bakılırdı.[144]

Görüleceği gibi Ermenilere ait isim ve dinî terimler çıkarılsa düğün merasimi ve aile içindeki kültürel yaklaşımlar bir Türk ailesininki ile neredeyse aynıdır. Pek tabiidir ki Türklerle Ermenilerin örf, adet ve geleneklerinin aynı olduğunu söylemek doğru olmaz. Ancak, diğer gayrimüslim milletlere bakıldığında kültürel anlamda Türk aile yapısına en çok benzeyen aile tipi Ermeni aile yapısı olduğu gerçeği karşımıza çıkmaktadır.

Ermeni ailelerinin gelenekleri ve kadınlara olan yaklaşımları da Türklerinki ile aynı özellikleri taşımaktadır. Ermenilerde de Ailenin erkekleri ve özellikle en yaşlı olan aile reisi, aile onurunu korumakla yükümlüydü. Yani ailesindeki kadınların davranışlarından sorumluydu. Bir kızın erkeklerle birlikte görülmesi, gezip eğlenmesi, flört etmesi, toplum içinde rahat davranması hoş karşılanmazdı. Ermeniler arasında kızların bekareti çok önemliydi.[145]

Ermeni gelini aynı Türkler gibi evlendikten sonra bir süre için bir sessizlik kuralına göre hareket etmek zorunda idi. Ermeniler arasında "Munç" adı verilen bu dönemde gelin, evdeki çocuklar hariç, hiç kimse ile konuşmazdı. Kadın kocası ile ancak yalnız kaldıklarında konuşabilirdi. Evdeki diğer üyeler ya işaret diliyle, yada çocuklar aracılığıyla iletişim kurardı. Bu sessizlik dönemi, genellikle kayınvalidenin veya, kayınpederin "kızım konuşabilirsin" diyerek izin vermesine kadar sürerdi. Bu izin genellikle gelin ilk çocuğunu doğurduğu zaman verilirdi.[146]

Aile yapısının yanında Ermenilerde bazı semboller Türklerinkiler ile büyük benzerlikler göstermektedir. Örneğin Ermeniler, ekmeğe çok büyük önem vermekteydi. Ermeniler ekmeği Türkler gibi 3 kez öptükten sonra bir kenara hayvanların yemesi için bırakırdı. Bir başka sembolik benzerlik de Halil İbrahim bereketidir. Ermeniler ve Türkler Halil İbrahim bereketine inanır, bereket dualarında bu sembolü kullanırlardı.[147]

Ermeni ve Türk gençleri aşklarını aynı sembollerle ifade etmişlerdir. Ermeni kızları bir kalple birlikte vuruldukları kişilerin baş harfini kırmızı iplikle mendile (marhama) işlerdi. Birbirinden haberdar olan gençlerden kız olanı pencereden mendili gösterirdi. Bu da kızın mendile nakış yaptığını ve bitince usulünce gencin önüne atacağı anlamına gelirdi. Eğer mendil atılmış ise kızın mendil attığı erkeğe aşık olduğu tescillenirdi. Aralarındaki ilişkiler duruma göre her geçen gün artardı. Bu mendil geleneği bilindiği üzere Osmanlı toplumunda da vardı ve Ermeniler de aynı yolu tercih ederek bu konuda bir birliktelik sergilemişlerdir.[148]

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[142] Yumul, **a.g.m.**, 15.

[143] Mıgırdıç Margosyan, **Gavur Mahallesi**, İstanbul, Aras Yayınları, 2000, s. 21-22-23; Yumul, **a.g.m.**, s. 18.

[144] Yumul, **a.g.m.**, s. 15.

[145] John Bamberger, "Family and Kinship in an Armenian-American Communitiy", **Journal of Armenian Studies**, 3 (1986-87), s. 81'den nakleden Yumul, **a.g.m.**, s. 17.

[146] Yumul, **a.g.m.**, s. 17.

[147] Margosyan, **a.g.e.**, s. 32.

[148] Margosyan, **a.g.e.**, s. 78.

Eldeki tüm bu bilgilere rağmen bazı yazarların iddia ettiği gibi, Türklerin düğümlü halı tekniği dahil bütün sanatları Ermenilerden öğrendikleri mimarî ve tezyini sanatları geliştirenlerin de Ermenilerin olduğu iddiaları tutarsız kalmaktadır.[149] Türkler Ermeniler karşısında her zaman nüfus ve kültür bakımından hakim bir halde olmuşlardır. Ermeniler, her alanda kendilerinden üstün durumda olan Türklerden ve kültürlerinden etkilenmişlerdir.

II. DİL VE EDEBİYAT ALANINDA ETKİLEŞİM

XI. yüzyıla kadar Türkler, Ermenilerle üç koldan ilişki içinde iken 1071'den itibaren dört yönden Ermenilerle komşu olmuşlardır. Gerek nüfus olarak gerek misyon olarak bölgeye yerleşen Türkler, Ermeni toplumunu kısa süre içinde tesiri altına almıştır. İlk etkileşimin dil ve edebiyat alanında başladığı görülmekle beraber ilerleyen yıllarda kültürel ve sosyal açıdan da Ermeniler Türk toplumu ile ortak değerlere sahip olmaya başlamıştır. Özellikle Selçuklular döneminde aynı devletin çatısı altında iç içe yaşamışlar ve müşterek pek çok eser ortaya koymuşlardır. İki millet başta dil olmak üzere, musiki, mimarî, el sanatları ve edebiyat alanlarında karşılıklı olarak birbirine katkılarda bulunmuşlardır.

Türklerle Ermeniler arasında dil alanında görülen ilk köklü etkileşim XIII. yüzyılda kendini göstermeye başlamıştır. XIII. yüzyıldan sonra Türkçe'nin Kafkasya'da genel anlaşma dili haline gelmesiyle Ermenilerin eski kilise dili olan "grabar" bu tarihten itibaren terk edilmeye başlanmıştır. Bundan sonra Ermeniler arasında Türk dil yapısının özelliklerini taşıyan ve halk dili olan "aşharabarcan" yerleşmeye başlamıştır. Devrin Ermeni edebiyatının kurucularından Haçatur Abovyan Ermenilerin yeni dilinin (aşharabarcan) yarısının Türkçe ve Farsça kelimelerden oluştuğunu ifade ettikten sonra bu yeni dilin Ermenilerin ağzına çok tatlı geldiğini ve milletin kendi dilini bırakıp, türkü, masal ve darbı meselleri Türkçe söylediğini dile getirmiştir.[150]

Ermeni tarihi yazarlarından Grakos Gransagesi, kitabında yaşadığı Gence şehrinden ve Türklerin sosyal yaşamından söz ettikten sonra Ermenice'nin Türkçe'den etkilenişini anlatırken yüzlerce Türkçe kelime almıştır.[151]

Eldeki bilgilerden anlaşıldığına göre birlikte yaşayan iki toplumdan Ermenilerin Türklerden daha fazla etkilendikleri yadsınamaz bir gerçektir. Buna karşın Türkler de Ermenice'den yerel anlamda etkilenmişlerdir. Bunların büyük bölümü, genele yayılmamış yerel ağızda yada argoda yaygınlık kazanmıştır. Bunlardan bir kaçını örnek vermek gerekirse;[152] "azap" dokumada bir ilmikteki iki çözgü telinden birincisi (Niğde); "antık" kül içinde gömülü ateş (Erzurum); "abur" kara lahana fasulye ve mısır unundan yapılan bir çeşit yemek (Rize); "kut" tavuk yemi (Muş); "çilot" şamar, tokat (Bitlis, Urfa); "corik" emziksiz çinko ibrik (Elazığ); "marmaş" ince tülbentten yapılmış başörtüsü (Artvin); "barav" kocakarı (Rize).

Argoda; "bızdık" çocuk; "çarmakçur" rakı; "garmircur" şarap; "madik" hile dalavere; "moruk" yaşlı erkek; "oski" altın para altın lira gibi. Bunların yanında yerel ağızda (bir veya bir kaç yerde) yada argoda kullanılan Ermenice kelimeler, ortak kültür dilimizde kalan Ermenice alıntılar oldukça azdır. Bunlardan bazıları; bar, çap, çermik, kaban, kepenk, kirvedir.

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[149] İbrahim Yılmazçelik, "XIX. Yüzyılda Anadolu'da Ermenilerin Sosyal ve İktisadî Durumları Hakkında Bazı Belgeler", **Fırat Üniversitesi Dergisi (Sosyal Bilimler),** 1987, Sayı 1, s. 240.

[150] Haçatur Abovyan, Ermenistan'ın Yaraları, Yerevan, Haybedhrad, 1959, s. 80-81'den nakleden Zeynelabidin Makas, "Bazı Ermeni Alimlerinin Türk Dili ve Kültürü Üzerine Samimi İtirafları", **Ondokuz Mayıs Üniversitesi Eğitim Fakültesi Dergisi**, Samsun, 1987, Sayı 2, 113.

[151] Türkmen, **a.g.e.,** s. 7.

[152] Hasan Eren, "Türkçe'deki Ermenice Alıntılar Üzerine", Türk Dili, Ankara, 1995, Sayı 524, s. 903-904.

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Ermenice'nin Türkçe'den bu kadar çabuk ve kalıcı bir şekilde etkilenmesinin ilk nedeni; Türklerin komşuları olan Ermeni topluluğuna zarar vermedikleri gibi başkalarının da zarar vermesine engel olmaları, onların huzur içinde yaşamasını sağlamasıdır. Bu tutum Ermeni halkının Türk kültürüne ve öğretilerine açık olmalarını sağlamıştır.[153]

Anadolu'da Türklerin hakim topluluk olmasından dolayı, Ermeni kültürünün ve millî dilinin yeniden yapılanmasında Türklerin büyük etkisi olmuştur. Ermeniler yoğun bir şekilde Türk kültürünün ve dilinin tesirinde kaldıklarından Ermeni-Türk edebiyatı (La litterature armeno-turquie) adı verilen Ermeni harfleri ile yazılmış Türkçe edebî eserler ortaya çıkmıştır.[154] Ermeni harfli Türkçe eserler ayrıca incelenmesi gereken önemli bir konudur. Çünkü Osmanlı Devleti tebaası ve Ermeni asıllı Türkiye Cumhuriyeti vatandaşları bu yolla kültür hayatımıza çeşitli eserler, gazete ve dergiler kazandırmıştır. Bu tür eserlerden bir kısmı, Ukrayna Devlet Arşivinde iken 1944 yılında Almanların çekilmesi esnasında yanmış olsa da Bugün Viyana'da Mehitarist Kitaplığında, Paris'te Millî Kütüphanede, Venedik Mehitarist Kitaplığında, Breslav, Lvov ve Krakov şehirlerinde birçok yazma bulunmaktadır. Bu yazmaların bir çoğu dinî eserler, vaaz ve dualar, Ermeni cemaati mahkeme kararları, evlilik kayıtları, noter senetleri ve vakayinameler gibi tarihî değere sahip nadide evraktır.[155] Ermeni harfleriyle Türkçe gramer, ahlak, sözlük ve konuşma kitapları da basılmıştır. Bu eserlerin içlerinde pek çok Türk atasözü ve deyimlerine rastlanmaktadır. Türk toprakları dışında da Ermeni harfli Türkçe kitaplar basılmıştır.[156]

Ermeni harfli Türkçe yazılmış kitapların yanında Osmanlı döneminde gazeteler de çıkmıştır. İlk Ermeni harfli gazete Takvim-i Vakayi'dir. Birinci sayısı 22 Ocak 1840 tarihinde neşredilmeye başlanmış ve 3 Mart 1840 tarihine kadar ancak 5 sayı çıkmış ve 6. sayıdan itibaren Osmanlı Devleti Alisi'nin gazetesi Liro Kir Medzi Derutyanın Osmanyan adı altında Ermenice olarak devam etmiştir.[157]

Büyük oranda XIII. yüzyıldan itibaren başlayan bu etkileşim daha sonraki yüzyıllarda da gelişerek devam etmiştir. Bu etkileşim; Destan, Masal, Atasözü, Bilmece, Fıkra, Mani Türkü,, Halk Edebiyatı, Aşık Edebiyatı alanlarının tamamında görülmüştür. Öyle ki Eski Ermenice'den günümüzdeki Ermenice'ye geçişte gramer sisteminden kelimeye pek çok alanda Ermenice'nin tekamülü Türkçe'nin tesiri altında olmuştur. Osmanlı döneminde Akşehir, Bolu, Çatalca ve başka yerlerde bulunan bir çok Ermeni dil değiştirmişlerdir. Ermenice'yi kullanmaya devam edenler de özellikle gramatik açıdan Türkçe'den bir çok istiareler olmuştur.[158]

Ermenilerin Türkçe'den etkilenmesi sadece aldıkları kelimelerle sınırlı kalmamış daha sonraki dönemlerde aldıkları isimden, kilisede okudukları İncil[159] ve yaptıkları duadan mezar taşlarına yazdıkları dörtlüklere tamamen Türkçe kullanmaya başlamışlardır.[160] Ermenilerin Türkçe'nin ne denli tesir altında kaldığının tespiti bakımından Osmanlı arşiv kayıtlarında Ermenilere ait şu isimler dikkat çekmektedir; Uğurlu, Aslan, Eymür Dede, Budak, Ankaradaki Ermeni ahali arasında Gökçe, Aydın, Hudavirdi, Siverek'teki Ermeniler arasında Yağmur, Budak, Tatar, Eynebey; gibi isimler taşıyanlar vardı. Yine Türkler tarafından kullanılan Yahşi, Emirşah, Kutluşah, Yadigar, İlbeyi, Bahadır ve Kaya

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[153] Zeynelabidin Makas, "Türkçe Yazan Ermeni Aşıkları ve Bizden Aldıkları Halk Şiiri Nev'ilerinden Örnekler", **Millî Kültür**, Ankara, Haziran 1989, s. 76.

[154] Mehmet Saray, **Ermenistan ve Türk Ermeni İlişkileri**, İstanbul, İstanbul Üniversitesi Yayınları, 2003, s. 19.

[155] Talat Tekin, "Ermeni Alfabesi ile Türkçe", **Tarih ve Toplum**, C. I, sayı 4, Nisan 1984, s. 246-247.

[156] Turgut Kut, "Ermeni Harfleriyle basılmış Türkçe Atasözleri Kitabı", **Türk Folkloru**, İstanbul, 1983, C. 5, Sayı 53, s. 5-6.

[157] Kevork Pamukciyan, "Mizahi "Hayal" Gazetesinin Ermeni Harfli Türkçe Baskısı", **Tarih ve Toplum**, C. 7. , Haziran 1987, sayı 42, s 37.

[158] R. Godel, "Eski ve Yeni Ermenice Arasındaki Gramatik Farklar", **Varlık**, Sayı 186, Yıl 1941, C. XI., s. 443.

[159] Kuran, **a.g.m.**, s. 30.

[160] Yılmazçelik, **a.g.m.**, s. 248.

gibi isimler Osmanlı topraklarında yaşayan gayrimüslim Ermeniler tarafından kullanılmıştır. [161] Yine Şeriye Mahkeme Sicillerinde Ermenilere ait şu isimleri görmekteyiz; Kaya kızı Nikol, Sevindik oğlu Timur, Elvan oğlu Budak, Bahadır oğlu Asvador, Çavuş oğlu Civanşe, Şehri oğlu Saya, Mustafa oğlu Ahmet, Veli oğlu Karaca. Buradan da anlaşılmaktadır ki, Ermeniler gerek Anadolu'da gerekse İstanbul'da Türkçe isimler almışlardır.[162] Kimi zaman Türkçe isimlerin sonuna bir takı ekleyerek Ermenice'ye çevirmişlerdir. Bunlardan bazı örnekler vermek gerekirse; Hallaçyan, Portakalyan, Kuyumcuyan, Boyacıyan, Taşçıyan, Pastırmacıyan, Demirciyan, Keresteciyan, Balyan, Çerkesyan, Aslanyan, Kalfayan, Ankaralıyan, Yüzbaşıyan, Terziyan, Kömürcüyan, Hamamcıyan, Uncuyan, Berberyan, Demircibaşı, Tokatlıyan, Yavrumyan, Çıracıyan, Reisyan, Berberyan, Horasancızade gibi yüzlerce Türkçe kökenli Ermeni isimleri vardır. Ermeniler arasında çok yaygın olarak kullanılan isimlerden Torkom (Torkomyan) adı da, bir çok tarihçinin Türkmenlere verdikleri isimden başka bir şey değildir.[163] Özellikle Anadolu'da yaşayan Ermeniler Türkçe'den başka lisan bilmezler anıldıkları soy isimlerini bir Ermeni eki olan "yan" değil de "oğlu" kelimesini kullanırlardı.[164] Garakin Levonyan da, Ermeni Aşugları isimli eserinde Ermenilerin Türklerle iç içe yaşadıklarını ve pek çoğunun Türkçe isimler aldıklarını söylemiştir.[165]

Masal ve fıkra gibi edebi türde de Türk tesiri altında kalan Ermeniler, ortak motiflere ve kahramanlara sahiptirler. Ermeniler, pek çok masalda "Şah Abbas'ın Gül Bahçesi" ve "İstanbul'da kıymetli Erzurum'da kıymetsiz" gibi Türkçe isimler kullanmakla kalmamış, Türk masallarında var olan "Bir varmış bir yokmuş,... Onlar erdi muratlarına" gibi formülleri Türkçe olarak kullanmışladır.[166]

Ermenilerin ilgisini Nasrettin Hoca fıkraları da çekmiş ve rağbet görmüştür. Ermenice eski ders kitaplarında bile yer alan fıkraların Ermeni harfli Türkçe baskıları da yapılmıştır. Bunların ilki 1853 yılında ünlü matbaacı Arabyanlar'ın İstanbul Ortaköy'deki matbaalarında basılan "Nasreddin Hoca Latifeleri"dir. Kitapta yer alan latifelerin sayısı 112'dir. Dili sade ve bazı latifelerde müstehcen ifadelere rastlanmaktadır. Burada yer alan fıkraların kaynağı belli olmasa da, Türkçe ilk dört baskıdan birinden yararlanıldığı tahmin edilmektedir.[167]

Atasözü, bilmece ve manilerinde de Türkçe'den alıntılar yapan Ermeniler Türk atasözlerini aynen Türkçe'de olduğu gibi yada bazı küçük değişiklikler yaparak kültür hayatlarında kullanmışlardır.

Zaman içinde Türkçe ata sözleri Ermeni harfleriyle Türkçe olarak basılmış ve Ermeni topluluğu bu atasözlerini benimseyerek günlük yaşamlarında kullanmışlardır.

Türk edebiyatının en yaygın türlerinden biri olan mani, çeşitli Türk boyları arasında man, çıngcır, eşule/aşule, türkü, aytıspa, mani, meni, mahnı, mahnu, mahna gibi adlarını almıştır. Maniye Azerbaycan

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[161] Osmanlı Arşivlerindeki Tahrir Defterine dayanılarak, yapılan tespitler için bk. Nejat Göyünç, **Osmanlı İdaresinde Ermeniler**, İstanbul, Gültepe Yayınları, 1983; Mehmet Ersan, "Türk Yönetim Tarzı Ermenilerin Türk İdaresini Kabulü ve Kendilerine Tanınan Haklar" Selçuk Erez, Mehmet Saray, **Uluslararası Türk Ermeni İlişkileri Sempozyumu (24-25 Mayıs 2001)**, İstanbul, İstanbul Üniversitesi Rektörlüğü, Yayınları, 2001, s. 18.

[162] Ali Rıza Yalgın, "Bursa Müzesinde Enteresan Bir Mezar Taşı", **Folklor Araştırmaları Dergisi**, 1 Ocak 1950'den naklen, Ergün Hiçyılmaz, **Beni Toprağıma Gömün (İstanbul, Azınlıkları)** İstanbul, Altın Kitaplar Yayınları, 1993, s. 134.

[163] M. Sadi Koçaş, **Tarihte Ermeniler ve Türk Ermeni İlişkileri**, İstanbul, Kastaş Yayınları, 1990, s. 118-119.

[164] Ali İhsan Gencer, "Ermeni Sorununda Dış Etkenlerin Rolü", Selçuk Erez, Mehmet Saray, **Uluslararası Türk Ermeni İlişkileri Sempozyumu (24-25 Mayıs 2001)**, İstanbul, İstanbul Üniversitesi Rektörlüğü, Yayınları, 2001, s. 73.

[165] Garakin Levonyan, **Ermeni Aşugları**, Aleksandropol, 1982, s. 133'den nakleden Fikret Türkmen, "Türk Ermeni Âşık Edebiyatı İlişkileri", **The Journal of Ottoman Studies**, III. , 1983, s. 17.

[166] Fikret Türkmen, "Tarih Boyunca Türk Ermeni Kültür İlişkileri", **Türk Tarihinde Ermeniler Sempozyumu**, Manisa 1983, s. 60.

[167] Kevork Pamukciyan, "Nasreddin Hoca Fıkralarının Ermeni Harfli Türkçe İlk Baskısı", **Türk Folkloru**, İstanbul, 1979, Sayı 5, s. 4.

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Türkleri "bayati" adını vermişlerdir. Ermeni aşıkları da onu bu adla kabul edip, bir çok örnekler vermişlerdir.[168] Ermeniler Türkçe manileri de odlukça sık kullanılmıştır.[169]

Bilmecelerde de etkileşim devam etmiştir. Ermeniler bilmece, bulmaca anlamına gelen "Hengul" kelimesini kullanmışlardır. Etkileşim bilmecenin kurgusunda da görülmektedir.[170]

Türk ve Ermeniler arasında yaşanan dil ve kültür alanında yaşanan etkileşim bütün edebi türlerde görüldüğü gibi Türkülerin konularına da yansımıştır. Bunlardan "Ermeni Kızı Türküsü" en iyi örneklerden biridir. Türküye konu olan olay Müslüman bir erkekle Ermeni bir kızın aşklarıdır. İki sevgili aralarındaki din engeli değişik etkenlerin yardımı ile aşılmış, sevgilerini her şeyden üstün kılmışlardır. Bu hiç de kolay olmamış karşılıklı ikna terennümleri yapılmıştır. Türkü, birbirini seven iki insanın dinî inançları hakkında ip uçları vermektedir. Türküde geçen Ermeni kızın Türk toplumunda var olan inançlardan hangilerine eğilim duyduğu konusunda bilgi verilmektedir. Bu eğilim daha çok Bektaşilik yönünde olmuştur. Fuat Köprülü de "Türk edebiyatının Ermeni edebiyatına Tesiri" başlıklı yazısında Ermenilerin Bektaşiliğe ve Bektaşi Edebiyatına duydukları ilgiye dikkatleri çekmektedir.[171]

Araştırmalar göstermektedir ki Ermeniler üzerinde en derin izler bırakan edebi tür Türk halk edebiyatıdır. Sovyet Rusya'da ve hususiyle Azerbaycan'da çalışmalar yapan Ermeni ve diğer araştırmacılar tarafından da bu durum açıkça ifade edilmektedir.[172] Ermenilerce bir çok Türk halk hikayesi, dil ve konu açısından, aynen veya adapte edilerek kullanılmıştır. XIII. yüzyıldan başlayarak Türkçe'ye meyletmeye başlayan Ermeni hikayeci aşugların gelişimi, Türk aşıklarının gelişimi ile paralel olmuştur. Önceleri Türkçe'de bulunan "ozan" ifadesi ile aynı kullanılan "gusan" adı ile anılan Ermeni şairleri 15. yüzyılda Türkçe'deki ozan kelimesinin yerini "aşık" kelimesine bıraktığı gibi, Ermeniler de "aşuğ" adını almışlardır.[173] XVI. yüzyıldan XIX. yüzyıla kadar Ermeni asıllı Türk âşıkların sayısı Ermeni Garakin Levonyan'a göre 400'ü aşkındır. İsmen tespit edilen 110 Ermeni aşığının bir çoğuna ait şiirler de elde mevcuttur.[174] Türk âşıkları, oluşturdukları şiirleri boy ve yer adlarına göre türkü, bayatı, varsağı gibi isimlere ayırdıkları gibi Ermeni âşuklar da şiirlerine Hayren adını vermişlerdir. Ermeni halkı, Türklerde olduğu gibi düğünde, toyda, herhangi bir eğlence ortamında bu hayrenlerden okurken çoğu zaman da Türkçe'yi kullanmışlardır.[175]

Türk halk hikayeleri; Ermeni aşuglar tarafından Türkçe veya Ermenice olarak anlatılmıştır. Halk edebiyatı tarihçisi ve folklorcu Mehmet Halit Bayrı, Ermeni şairlerin halk edebiyatı türünde çok güzel şiirler yazdıklarını dile getirmiştir. Ermeni şairlerin Türkçe yazdıkları şiirleri, Tünel civarında Billur Sokakta, Gül Han'da ofisi olan Toros Azadyan'ın topladığını, Azadyan vefat ettikten sonra bu değerlerin eşine devredildiği bilgisini de aktarmaktadır.[176]

Türk halk hikayelerini, tercüme, adaptasyon, yeniden yapma şeklinde Ermenice'ye kazandırma faaliyetleri Ermeni aşuglarını ve şiirlerini konu itibari ile de etkilemiştir. Bu tesir sonucu "Türk Ermeni Edebiyatı Ekolü" gibi ekoller doğmuştur.[177] Bu ekole mensup 400'ü aşan Ermeni aşuglardan bazıları

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[168] Makas, **a.g.m.**, s. 79.

[169] Geniş bilgi için ve cangülüm örnekleri için bakınız; Türkmen, **a.g.e.**, s. 16-17.

[170] Türkmen, **a.g.e.**, s. 18.

[171] Fuat Köprülü, "Türk Edebiyatının Ermeni Edebiyatına Üzerindeki Tesirleri", **Edebiyat Araştırmaları**, Türk Tarih Kurumu Yayınları, Ankara 1966, s. 238.

[172] Çelenklioğlu, "Ermeni Aşık Krikor Hakkında Kısa Bir Not", **Türk Kültürü**, C XVI, Aralık 1977, Sayı 182, s. 118.

[173] Türkmen, **a.g.e.**, s. 21-22.

[174] Makas, **a.g.m.**, s. 77.

[175] Türkmen, **a.g.m.**, s. 14-15.

[176] İhsan Hınçer, "Türkçe Şiir Yazan Ermeni Şairleri", **Türk Folklor Araştırmaları**, İstanbul 1959, C. 6, Sayı 125, s. 2054.

[177] Türkmen, **a.g.e.**, s. 11.

Türkçe Kul, Miskin gibi mahlaslar kullanmışlar, Gul Hovannes, Gul Harutyun, Miskin Burcu gibi, İslâm tarikatlarına bile girenler olmuştur.[178] Yine Türkçe'nin tesirinde kalan ve bu ekole mensup Ermenilerden bazıları şunlardır; Anzavuroğlu, İstanbul'da doğmuştur ve 17. yüzyılda yaşamıştır. 1660 yılının 14. Cumartesi günü meydana gelen İstanbul yangınını destanlaştırmıştır. İz'ani, Kayseri'de 1817 yılında dünyaya geldi. Asıl adı Hacı Mığırdıç olan İz'anî, Halk ve Divan Şiiri tarzlarını kullanmıştır. 1889 yılında vefat etmiştir. Lütfi, 1863 yılında Diyarbakır'da doğmuştur. Asıl adı Hagoptur.[179] Âşug Civani (1848-1909) biraz genişleterek ve şahıs adlarını değiştirerek Âşık Garip ve Şahsenem'i, Şah İsmail'i, Kerem ile Aslı gibi hikayeleri Ermenice'ye kazandırmıştır. Aşug Cemali, 1898-1904 yılları arasında Köroğlu Hikayelerinin çoğunu, C. M. A imzalı bir aşug 1913 yılında Ferhat ile Şirini Ermenice'ye kazandırmıştır. Türkçe'den Ermenice'ye çeviri ve adaptasyon devam etmiş ve Agek Mıhiteryan; Aşık Garip, Tahir ile Zühre, Şah İsmail, Leyla ile Mecnun ve Ferhat ile Şirin gibi eserleri yalnızca şiirleri Türkçe kalmak suretiyle Ermenice'ye çevirmiştir. Bütün bu hikayeler Ermeniler tarafından da çok sevilmiştir. Örneğin Kerem ile Aslı 1877-1914 yıllarında 5 baskı yapmıştır.[180]

Ermeni aşuglar topluma olumlu mesajlar veren eserler yazmışlar ve toplumlar arası dostluğun teminini için gayret göstermişlerdir. Bunlardan 1882'de hayatını kaybeden Ermeni asıllı aşık Emir'in Ermenice söylediği bir dörtlüğün tercümesi son derece manidardır;[181]

Din ayrı, möhkem gardaşıg

Senin bahtına benzerik

Gol bir, el bir éliyek, birlikte dağık

Ayrılıkta, nazik bir goluk.

Türk halk edebiyatında bulunan hikayelerin Ermeni edebiyatında bu denli yer alması, Türklere ait olan Kuşperi, Hazaran Bülbülü, Akıllı Lokman, Kırk Haramiler'in Çırağı, Şah Abbas'ın Gül Bahçesi ve Tepegöz gibi tamamen Türk halk edebiyatına ait eserler Ermenilere ait olduğu izlenimini vermiştir.[182]

Türk edebiyatında sözlü ve yazılı metinlerinin her türünde de mutlaka Ermenilerden söz edilmiştir. Destanlarımızda, romanlarımızda, orta oyunlarımızda, meddahta genellikle bir Ermeni tipi mevcuttur. Çok iyi bilinen Kerem ile Aslı hikayesinde Kerem'in sevdiği Aslı bir Ermeni papazının kızıdır. Yakın tarihlerde derlenen Köroğlu Destanı'nda Ayvazın babası nalbant bir Ermeni'dir. Yine Tiyatro oyunlarında, 18. yüzyılda Ayvaz Sarkis tipinin Karagöze girdiği görülmektedir. Ermeniler eserlerde en çok sivrildikleri mesleklerde yer alırlar. Ayvazlık, sarraflık, oyunculuk, pansiyonculuk gibi. Netice itibarıyla toplum içinde bulunan unsurlardan Ermeniler yazılı ve sözlü sanata çeşitli tiplemelerle girmişlerdir.[183]

Cumhuriyet döneminde de Ermeni asıllı yurttaşlarımızın Türk edebiyatına katkıları devam etmiştir. Bunlardan biri Ermeni Getronagan Lisesi öğretmenlerinden Hırant D. Andreasyan'dır. İstanbul Üniversitesi Yayınları arasında Müverrih Vardan Vardabet'in Cihan Tarihinin Türk Tarihini ilgilendiren bir kısmını tercüme ederek "Türk Fütuhatı Tarihi"ni yayınlamıştır. Ermenice bir kaynağın tercümesi sonucu ortaya çıkan eser, pek çok tarihçi için büyük bir öneme sahiptir. H. D. Andreasyan, imzasını taşıyan mukaddimede, Vardan'ın hayatından, eserinden, Fransızca tercümelerinden bahsetmiştir.

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[178] Türkmen, **a.g.m.**, s. 63.

[179] Hınçer, **a.g.m.**, s. 2054.

[180] Makas, **a.g.m.** s.77; Türkmen, **a.g.m.**, s. 20.

[181] Mireli Seyidov, Azerbaycan-Ermeni Edebi Eleganları, Bakü 1976, s. 11-13'den Nakleden Türkmen, **a.g.m.**, s. 19.

[182] Türkmen, **a.g.e.**, s. 1.

[183] İnci Enginün, "Tanzimat Sonrası Romanımızda Ermeni Tipleri", **Tarih Boyunca Türklerin Ermenilerle İlişkileri Sempozyumu**, Ankara 1985, s. 53-54.

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1271'de ölen müverrih hakkında bilgiler de verilmiştir. Bu bilgilere göre Vardan, zamanındaki ruhaniler arasında yüksek bir mevki sahibi idi. İlerleyen satırlarda, "hayatında en dikkate değer ve heyecanlı olayın Hulagü Hanla olan mühim mülakatı"ndan söz etmektedir. 600 sayfa tutan "Türk Fütuhatı Tarihi"nde "Arapların İnhitatı ve Türkler, Mahmut Gaznevi'nin Hindistan Fütuhatı, Mesut Gaznevi, Mesudun Mağlubiyeti veya Ölümü, Selçukiler, Tuğrul Bey, Alp Aslan ve Halefleri" gibi pek çok Türk tarihi ile ilgili konu yer almıştır. Kitabın bazı bölümleri dönemin kimi gazeteleri tarafından eleştirilmiş olsa da pek çok yazar Andreasyan'ın bu kitabına olumlu tepki vermiş ve "Müverrih Vardanın Türk Fütuhatı Tarihi'ni Millî Kütüphanemize koyarken Hırant D. Andreasyan'dan yeni tercümeler bekleriz." temennisinde bulunarak bu tür yayınların yapılması konusunda Ermeni yurttaşlarımızı teşvik etmişlerdir.[184]

Yakın tarihimizde yer alan yazarlarımızın bazıları da Ermeni edebiyatı ile ilgilenmişlerdir. Cumhuriyetin ilk yıllarında yer alan Mehmet Emin, Abdullah Cevdet, Şahabettin Süleyman, Süleyman Nazif, Mehmet Süreyya Bey, Prof. Dr. Fuat Köprülü gibi isimler Ermeni edebiyatı ile ilgilenen aydınlardır. Günümüz yazar ve düşünürlerden eski kültür bakanlarından Talat Halman (New York Üniversitesi Türk Edebiyatı Profesörlerinden), şair yazar Melih Cevdet Anday, mizah yazarı Aziz Nesin, Roman yazarı Yaşar Kemal, gazeteci yazar Oktay Akbal (eski Türkiye Yazarlar Sendikası Başkanı), şair ve yazar Necati Cumalı, oyun yazarı Güngör Dilmen, yazar Tarık Dursun gibi kişiler Ermeni edebiyatı ile ilgilenen yazarlar arasındadır.[185] Bu yazarlardan Yaşar Kemal Köroğlu, Mayıl Bey, Han Mahmut ve diğer bazı hikayeleri Andırınlı İbrahim adında bir anlatıcıdan dinlemiş ve derlemiştir. Yaşar Kemal bu kişiye "Bunları kimden öğrendin?" diye sorduğunda "Ustam Vartan'dan" diye cevap vermiştir.[186]

Görülmektedir ki Türk ve Ermeni kaynakları her iki toplumun kültür birikimlerinin tespiti bakımından önemli bir hazinedir. Edebî eserler ve tarih yazımı ile uğraşan Ermeniler ve yazdıkları eserler Türk tarihi bakımından önemli kaynaklardandır. Özellikle İstanbul'un tarihini yazan Ermeni tarihçilerden; Engürülü Rahip Apraham, Bitlisi Rahip Arakel (1380-1454), Polonyalı Simeon (1584-1637), Kemahlı Rahip Kirkor (1576-1643), Tebrizli Rahip Arakel (1590-1670), Eremya Çelebi Kömürciyan (1637-1695), Mağakya Çelebi Cevahirciyan (1665-1733), Patrik Kirkor Şığtayagir (1670-1749), Patrik Kirkor Basmaciyan (1715-1791), Rahip Simon Eremyan (1871-1938), Dr. Vahram Torkomyan (1858-1942), Hovnan Palakaşyan (1860-1951) bunlardan bazılarıdır. Bu kişiler, dönemlerine ait bilgileri aktarmak sureti ile İstanbul hakkında önemli bilgilerin tespiti konusunda katkılar sağlamışlardır.[187] Bu türlü kaynakların yeniden değerlendirilmesi ve üzerinde yapılacak çalışmalar, Türk kültürünün kaynaklarından birinin daha keşfine katkılar sağlayacaktır.

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[184] Reşat Ekrem Koçu, "Müverrih Vardam ve Türk Futühatı Tarihi", **Vakit**, 26 Şubat 1938, No:7228, s. 2.

[185] Pars Tuğlacı, **Ermeni Edebiyatından Seçkiler**, İstanbul, Cem Yayınları, 1992, s. 18.

[186] Tuğlacı, **a.g.e.**, s. 12.

[187] Kevork Pamukciyan, "İstanbul Tarihini Yazan Ermeniler", **Tarih ve Toplum**, C. 15, Mayıs 1991, Sayı 89, s. 305-309.

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THE CORRELATION BETWEEN THE RULING CLASSES OF KIM (金) DYNASTY
IN SILLA (新羅) AND TURKISH

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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(口滿). As the 燕(Yon) nation was perished by 秦 (Jin), the king of Yon, 盧綰, 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 盧綰, 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 蘆管 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[ts∂nu](a name of king) was 撑犁孤塗單于, where 撑犁[t'ǎŋri>t'∂ŋri], 孤塗[koto], and 單于[ts∂nu] correspond to täŋri(Sky God, O.Turk), qawutı/qutı(Grace Dignity, O.Turk. cf. ı '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 saǧ(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 šūra(會議, Turk)/ sıla(親睦會, 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 šūra./sıla-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-hān], 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- hān(king) of Kağan(king, O.Turk. cf. kağan>kān>hān '干') and hān(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.

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(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～pïr 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～pïr(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>

保豐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 üĕ, and üĕ can be changed into üĕ >iĕ ~ iĕi. It is understandable that it corresponds to iĕi(Retainment), which was developed from iĕlig(Retaining to the inside, O.Turk. cf. iĕlig>iĕli>iĕi : iĕ '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 iĕi(new)-the developed form of iĕe(new, Ma. cf. iĕe>iĕi ~ iĕ), corresponds to iĕi(保有retainment), which is Silla language of Turkish origin. Therefore, it is known that Silla language- iĕi(Three) was used for the Turkish corresponding word-üč(Three).

(3) 五谷郡一云于次吞忽<地理誌 4>

We obtain the equality of '五∞于次', and the corresponding word of 于次[uĕi](cf. 次[ĕi>ĕï>??>ĕa]) in neighbor Languages-üč(Three) is just uĕi(Five), which is developed form of beš(Five, Turk. cf. beš>weĕi> üč i>uĕi). 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, uĕi(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 tōr' developed form of doğur-(>dour->tōr, Give birth to:breed, Turk) Therefore it is going to be altōr(地育). Since 北谷 is a changed name of the Kory∂ 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 Kory∂ era of t∂r(谷 valley cf. dere 'valley, Turk : dere>t∂r∂>t∂'). 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>nyūdūp>yūdïp '仁goodness'), the developed form of lûtuf(Goodness, Turk) that is similar to 'y∂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-ğan (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 Kory∂ 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)- t∂r(谷. cf. dere 'Valley,Turk' : yeti-t∂r>yeid∂r> yēd∂r　y∂dïlp, '八 ·eight'), it is a similar sound type with 八居[y∂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) 九皐縣本百濟埃坪縣<地理誌 3>

In the sentence, the correspondence of '九∞□' can be seen, and among the sound pronunciation of a Chinese-[tol] or itsvernacular translation-kudul, closer word meaning 九(Nine) is only tokkūz(>dokuz. Nine, O.Turk). Therefore, the process of　tok'ūz>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', kōk-'decrease, O.Turk'∞kolh-'ïd',Kor okša-'Caress, Turk'∞∂ls'Λ-'ïd',Kor)>toru>tōr, 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 - tōr(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[če]), 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 p∂gïr(2, Next, Li dynasty language, cf. -ïr 'to strengthen the form of a word' Example : kïš '冬Winter, O.Turk'∞ky∂ir 'id,Kor', küz '秋Autumn, O.Turk'∞kΛzΛr 'id,Kor),p∂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>p∂gïr('2'). From the estimation of the expression in 處容歌-'二肹(cf. 肹[kïr>hïr])' it showed the form of p∂gïr(2) at the Silla era. From there, it has

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developed to p∂gïm(2) and kä(2). Therefore, it is understandable that the Silla word of Turkish origin- p∂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 değer(功德, Turk), and 亦德 is an expression of Hyangchal that 德(değer) 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[∂(ö<Turk>∞∂<Kor>, example : ködüg 'Behavior, O.Turk'∞k∂doŋ 'Behavior', töz 'Basis, O.Turk'∞t'∂ 'id Kor', köp-'Bubble, O.Turk'∞K∂pïmid, kor). Therefore, the Silla word of Turkish origin should be törk(四), and the Korea language can be presumed to be ty∂k, which is similar to t∂k.

(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> pār>pōr-m>pōm(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 bašin Turkish, and the retroactive form of it must be bal. In this case, spring(春) might be pār(< bal). This must be a Silla word of Turkish origin, pār(> pōr. Spring), which passed by the change of bahar>pār. After the changing process of pār>pōr-m(to strengthen the form of a world)>pōm(Spring), it is used currently(cf. -r/l∞-m. Example : dal-'Sink, Turk'∞t^m-'id, Li dynasty language', bïǎk 'Kinife, Turk'∞piȧm 'l=칼모양 보람').

(12) Although no place name, which is corresponding to ñyāz(>yāz. Summer, O.Turk. cf. najir 'id, Mo-Briad') in Turkish, currently used y∂rïm(夏) and ny∂rïm(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 r₁>r and r₂>z is experienced based on Turkish phonology history (z∞r. example: miz 'water, Jap'∞mur 'id, kor', agïz 'Mouth, Turk'∞agari 'id, kor', nebze 'a slip, Turk'∞nabur-agi 'id, kor', bazu 'the upperarm, Turk'∞p^r>pȧr 'Arm , kor').

Second, there are many example such as yašin Altaic corresponds to y∂in Korean (yāl-et-'to make Mention of, Turk'∞y∂l-'id, kor', yalpa 'the side of a ship, Turk'∞ny∂φ'>y∂φ"Side, kor', yaš'Fresh, Turk' ∞y∂ri-'id, kor', yasala-'Watch for, Ma'∞y∂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 ñyāz(Summer, O.Turk)- nyār(Summer) and ny∂-ïm(id, Yi dynasty language) is obvious. Since the Silla word of 'Spring(春)' is pār(>pōr) 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 koʃi>kosï(Autumn).

皐西本秋子兮<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 koci(秋子), first, 'c' between vowels, is vocalized into 'j', and based on Li dynasty language-kʾzˆr(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 kozi(Fall). The development process of kozï-r(to strengthen the form of a word) > kʾzïr(Li dynasty language)>kaïr(Current Korean lanaguage) has been undergone.

(14) The corresponding word of kˇš(Winter, O.Turk) in Turkish is appeared in the place name of Silla with the form of kiʧi (Winter).

單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>kiʧi. In other words, the process of 'kïzï-gï>kïsï-gï' is experienced for Li dynasty word. Therefore, the Silla word of Turkish origin is kïzï (Winter), it becomes Li dynasty word-ky∂zïr(Winter) after experiencing the changing process of k iʧi -r(to strengthen the form of a word)>ky∂zïr, it changed into ky∂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 'sä' as prefix or pre-noun, but it was ' sar' at ancient times, and it corresponds to šark(東 East, Turk, cf. šarq '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-ɑ̃k' '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. ǧarb 'West, Arab').

馬耳山新羅稱西多山<膏麗史 地理誌2>

韓山縣本百濟馬山縣 <膏麗史 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

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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(< pčïrya, 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', kïviir '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>sōr '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   kud∂r[古龍] cf. 古[ku>ko]- t∂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 kíndííri(南 South, O.Turk : kíndííri>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 hˆarmonize, W.Mo', aor-'id, Li dynasty language' ∂bïr-'id, kor'), 雨(Rain) is Hyangchal of Silla language- abïr～amïr, which is corresponding to āb(Water・Rain, Turk)・yaǧmur(Rain, O.Turk, yaǧmur>yāmur>āmur>ābur), 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 šimal(北, Turk. cf. šamāl '北, Arab・Iran' : šamal>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 dōr-, 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 -aŋi(Grand father)   ap/aba(Ancestor grand
  cf.-aŋi(to strengthen the form of a word)   father)<o>

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ab∂i(Father)

am-aŋi(Grand Mother)

aj>ajä(Uncle Aunt)

∂m∂n(Mother)

p∂>p∂(Friend)

akisł(Girl)

asi(Brother Sister),

aji(Younger brother or sister)<ㄴ>

∂(an offspring od a concubine)

al(闕氏, Queen)<Kogooryo>

am(female),am-nä(Body odor)

∂mi(Mother)

anhE>anä(Wife)

∂run>ar∂n(one's elders人)

 ∂juk([於陸] Queen)<Baekje>

abi/ap'a(Father)

kasi-p∂si(Husband and wife)

čok'a(Nephew)

pu∂k-teki(Kitchen- Family)

tol(Child) cf. 복-돌이

ka(clan) cf. 김가(金氏)

kas(Wife)

ky∂re(Race)

łokĕĕi(Beggar Boss)

ky∂i-p(Woman), 글(Girl)<Silla>

Ibus=/ibus=(step=)

 maro([麻呂], Man's designation) <Silla>

a3Λm(Relative)<L>

ari(Relation)cf.동(同)-아리(agroup)

∂b∂i(Parents)>∂b∂i

hanïm([漢吟], woman)<Kory∂>

kasina(Girl)

łri(Group)

ibïč(Neighbor)>iwji

avi⵿(Father)<o>

ebe : (Grand Mother)<o>

eč : (Uncle)<o>

evč(Wife)<o>

        adaš< padaš(Friend)<o>,
        peš>ešid)<G>

ekeč(Boy)<o>

atï(Nephew Grandson)<o>

Öge:y(Step=)<o>

alⵖn(Madam)<o>

am(Vulva)<o>

oma: (Mother)<o>, mama(Madam)(G)

ana: (Mother)<o>

ärän(Man Noble man)<G>, eren(Man)

Urai:ⵖı:t(Madam)<o>

buba(Father)<o>

böšük(a man made by wedding)<o>

čïkan(Nephew)<o> yegen(id)<o>

teki(Family)<o>

tö:l(Offspring)<o>

ka(Family Clan)<o>

ka:tun(Madam)<o>

qara(Race)<G>, kelin(Relative)<o>

kö:k(the headman of villages)<o>

kisi:(Wife)<o>, qïz(Girl)<G>

        yuvⵖaï(Illegitimate   child Adopted
        child) <o>, üvey(Step=,繼)

mar(Man)<G>

asabe(paternal relations)

ara(Relation)

ebeveyn(Parents)

hanïm(Lady)

hasnā(Kind woman)

hizip(Party)

ihvan(Friends Brethren)

koma(Concubine)

koma(Concubine)

mΛt=(昆 first born)>mad= cf.맏-딸

mebde(Biginning), mebdi(Founder)

mŝïma(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)

sahö>sawi(Son-in-law)

seyis(Son-in-law) cf. shohar(Son-in-law, Iran)

saski>säk'i(Youngling)

škirt(pupil　apprentice)

t'al(Daughter)

tāze(young girl)

t'orä(Similar group)

tuğay(Brigade)

tory∂n(Boy respectful)>tory∂ŋ

turhan(Nobleman)

utu-m∂ri(Head of group) cf.m∂ri(Head)

usta(Boss at work)

p'∂l(Relationship) cf. 四寸-뻘

vaziye(co-ordinate)

2. 身體語 (Body Words)

oip(Dissipation)

öp-(Kiss)<o>

p'äki(Hiccup)

ïk(< pïk, Hiccup)<o>

agari(Mouth, 口)

ağïz(Mouth)<o>

∂k'ä(Shoulder)

egim(Shoulder)<o>

∂(Hand)<Silla>

el(Hand)<o>, älig(Hand)<G>

∂gani(Foolish guy)

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

padak(Palm)

aya:< paya:(Palm)<o>

∂l(Spirit)

ö:z(Spirit)<o>

mΛl(Excrements)<L> mary∂b-(Want to relieve oneself)

boik(Excrements　dung)<o> cf.(o/u)-k∞-r/1

mok(Neck, 頸)

boğuz(Neck)<o>　boyïn(목·頸)<o>

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

bağïr(Belly•Stomach)<o>, bağïrsak(Guts)

polgi(Buttocks)

bügür(Buttocks)<o>

pΛl(One step)>pal cf. 한발(One step)

bere:(Length unit)<o>

mari(Head)<o>>m∂i, masu(First) cf. 마수-걸이

baš(Head)<o>

p∂-p∂(the state of trembling)

bez-(Tremble)<o>, beliŋ(Fear)<o>

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ǎm-äk-ǎr(Swimming)

č'ugi(Filth from a corpse)

p̌al-t'uk(Forearm)

tǒl(Hair)

tosuk put'-(Hairy)

čira(< tira. Spleen)

tΛračʻi>taräk'i(Stye)

tä-m∂ri(< tari-m∂ri. Bold)

Ł>łi(Dust)

kapʻΛr>kapʻur(Foreskin)

  kara(Arm)<Silla>

k∂kč∂ŋ(Anxiety)

kajuk(Fur Skin), kačʻ(Skin)

kuy∂kčir(Nausea)

PE-ľŏp(Belly button) cf. PE>pä(Belly)

k∂doŋ/k∂duŋ(Behavior) cf. 擧動?

K'um(Dream)

kuŋri(Thinking) cf. 窮理?

K∂ri(an epidemic) cf. 볼-거리

kü(Ear)   kur(Ear)<Silla>

n∂ks(Good spirit)

sar(Hair) cf. 살 쩍(髮祭)

ǎč(Milk)

sΛr(Flesh)>sar

sogar(Diabetes)

sEŋgak(Thinking) cf. 生覺? –ak
(Noun affix)

soma(Urine)

čap-čap(sound licking one's lips)

t∂b∂k-m∂ri(Disheveled hair)

nïski-(to feel)

ǎp-(Swim)<o> cf.-ak(Suffix to make
  noun)   ǎr(Doing)

ǒbik(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:>ŧ >tä

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

qar(upperarm)<o>

qudğur-(to worry)<G>

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

kusïğ(Nausea)<o>

köbek(Belly button)<o>

ködüg(Behavior)<o>

körüm(Dream)<o>

köŋül(Thinking)<o>

käzig(Fever)<o>•garām kïran(epidemic)

  kulğak(Ear)<G>,kulak(Ear)
    gûš (< kûl, Ear)

nevašigi(Good spirit)<o>

sač(Hair)<o>

  süit(Milk)<o>,šir(Milk) čis(Sweet   water
  from stem)

sağrï:(Raw hide)<o>

šäkär(Sugar)<G>   sökel(Sick)<o>

    sanğar-(to think)<o>   sāni(Thinking)
      sāniha(Inspiration)

sorma(Salty one)<o>

šaib(Sound licking one's lips)<o>

yapa:ku:(< tapa:kui Disheveled)<o>

yï:d(< nï:d Scent Smell)<o>

sunjuŋ(< tunjuŋ, Cold in nose)

norE>norä(Song)

nah(Age)>nai

nΛč'(Face)>nač'

p∂rïs(Habit)

al-mom(Naked body)

pΛlh(Arm)>p'al

ari(limbs)

pal(leg)

pák(Breast) cf. 가슴-팍

ɟam-t∂l(Cheek hair)

päsisi(Laughing form)

puj∂p(to Don't lean on)?

s∂mı(Intelligence)>s∂lmi

him(power)

sin-sori(Cute tricks)

čy∂ŋgaɲi(the shin)>č∂ŋgaɲi

čiral(Crazy)

t∂l-t∂l-ha-(Confused)

tud∂n>tud∂ŋ(Levee)

pisil-pisil(Reelingly)

alp'Λ-(to pain)>apï-

py∂nd∂k(Whim)

poji(Vulua)

pusk(Moxacautery)>puk'

polt'ägi/polt'ugaji(cheek)

ky∂r(Anger)

k∂-k∂ (Sound to belch)

h∂guri(the sides of one's waist)

kʉl-kʉl(Sound to snore)

kori-nun(the white of the eye)

Kol(Coffin)

yiŋdegï:(< tiŋdegï: Cold in the nose)<o>

yïr(< nïr Song)<G>

yaš(naš Age)<o>

Yï :iz(< nü :iz Face ><o>

alïš< palïš(Obtained Behavior→Habit)

āri(Naked   Poor)

bazu(Arm)   pazï(Forearm)

āza(hands and feet ; limbs)

bajak(Leg), paǯ(Foot)

baǧïr(Breast)

bamteli(Cheek hair)

bešuš(Laugh)

buse(Kiss)

jerbeze(Intelligence)

jebir(Power)

jinas(Cute tricks. pun)

čenk(Hand and feel)

ǯlgïn(Crazy)

deli(Insane)

dudak(Lip)

ejiš-büjüš(Crooked)

elem(Pain)

fend(Trik)

ferč(Vulva)

fišek(Cartridge)

pïrt lak(Expanding)

gayz(Anger), kïz-(to get angry), hïr (Growl)

geǧïr-(to belch)

geǧek(Lover rib)

gïr-gïr(Snoring)

göz(the eril eye)

gör(Grare)

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k∂nil-(to stroll)

güzerān(passing)

k∂p(Fear cowardice) cf. 怯?

hevil(< kevil. Terror)

him s'i(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)

kosΛ-(Fragrant)>koso-ha-

hošbū(< košbū. 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)

kȯpĉu(Hunchback)

kambur(Hunchback)

kaz3Λm(Chest)>kasïm

kasa(Chest)   kögüz(Chest)<O>

k∂si/k∂ü(Intestinal worm)

kāselis(Parasite)

kas∂n(Crow's fool)

kağ(Eyebrows)

kȯp(Belly button) cf. 빗곱

göbek(Belly button)

karak(small stake)

kazïk(Pile   Stake)

kuri(Flank) cf. 옆-구리

keĉ(Flank)

kȯb∂k-k'ub∂k(the state to drowse)

kipïk(Half-closed)

kïk-kïk(Sound to be laughing)

kiskïs(Imitates the sound of suppressed laughter)

kol(Arm)<Silla>

kol(Arm)

ky∂lïraŋ(Armpit)

koltuk(Armpit)

kopȯr(Influenza)

kopïl(Rascal)

kȯmĉ(the behind) cf. 뒷치?팔치

k mbeti(the behind)

man(Meaning)<Silla>

māna(Meaning)

m∂ĝ∂i(Foolish man)

meĉhul(Unknown)   mezellet (Meanness)

m∂ĝi(Hair)

mūy(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)

ödlek(Cowardly)

yokĉigi(Nausea)

ëğïrde-(to retch)

pɸɐ̃i(a deaf-mute)	pepe(Stammering) pepele-(to stammer)
nE>nä(Smell)	rāyiha(Smell)
nɐ̃ks(Soul)	ruh(Soul)
iyagi(Tale)	rivāyet(Tale)
sar(Age)	sal/sâl(Year)
sam(nebula of the eye)	sebel(nebula of the eye)
ɕ̃um(a handful)	tutum(a handful)<O>
ɕ̃i(Twitch)	seğir-/seyir-(to twitch nervously)
sɛ̃m(Wisdom)	semi(Sense of hearing)
ɕ̃ŋ-suri(Top of head)	ser(Head ·top)
sɨ̀rïm(wrestling)	ser-(to beat down to the ground)
syokyɐ̃ŋ>soky∂ŋ(Blind)	sokur(Blind)
son(Artificiality) cf. 손보다, som- sɪ (Skill)	Sun' î (Artificial) cf. -î(possessive)
kü-t s'yam(Slap)	šamar(Slap)
ip-subïr(Lip)<Kyungsangdo>	šefe(Lip)
sɨ̀p(Vulva)	šfāhî(Oral) cf. siv(Vulva, skt)
ɕ̃jïŋ(Irritation)	tahriš(Irritation) cf. -iš(Deverbal noun suffix)
tɐ̃l(Good spirit)<Silla>	telkin(Inspiration)
t -tk∂rïm(Backward step) cf. -t- (Sound to intermediate)	tözkür-(to back)
p∂jïm(Mange)	puyuz>uyuz(Mange)
sikɨ̂l-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)	aĕ(to begin)<o>
ač'Λm(Morning)>ač'im	ač-(to begin)<o>
aj∂k(Morning)	ačïk/ačuk(Open)<o>
agü(Crotch)	a:ğ(Crotch)<o> agïz(Mouth)<o>
k∂l(Ditch)	geriz(Ditch)
kΛrΛm(River)<L>	ögüz(River)<o>
alp(Front)>apʿa:rä(a few days age: formerly)	al(Front)<o>
arä(Under)	al(Under) <G>
alti(閼智 ·Gold)<Silla>	altūn(Gold)<o>

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ulle([慰禮＝國內])<Baekje　Kogooryo>

uluš(ċountry)<o>
cf. ulus(ċountry)<W.Mo>

ilčïk(Early)

irtäkän(Early)<G>

ol(>ö. Place)<Silla>

orun(Place)<o>

orïm(Hill ·Small mountain)<제주도>

orun(High place)<o>

ön(Left　East)

öŋ(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)

baš̌qa(Other thing)<G>, bakïye(Remainder)

p∂r/puri([伐 ·夫里] Region)<Silla>

bölük(Seetion)<o>　balïk(Town)<o>

pora(Whirlwind) cf. 눈-보라(風雪)

borağan(Whirlwind)　bor(Storm)<o>

ǎk(Time)

ǎ:ğ/ǎk(Time)<o>

tahi(towards)

tapa:(towards)<o>

ïh(Land)>tåŋ

topra:k(Dry ground)<o>, yēr(Ground)<o>,
yazï(Plain)

tar(達, 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>

tΛr(Moon)>tar

To:lun(Full moon)<o>

tar(Sea)<Silla>

talu:y(Sea)<o>

tuman(豆滿 ·Ten thousand)<Silla>

t　men(Ten thousand)<o>

sandïr(< sΛntur)-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>

ǎs(< tyas. Castle)

ti:z(castle)<o>

ǧ∂my∂k(evening) cf. 져-녁(頃)

tün(Night)<o>

t'Λr(Origin)<L>

tö:z(Origin　root)<o>

tïr(Plain)

tüz(flat)<o>

kΛ3(Edge)>가　가생이

kidïğ(Edge)<o>　kadïğ(Hen)<o>

kït(End)>k'ït'

kid(End)<G>　kïyï(Edge)

hä-k∂rïm(Sunset)

k??(Late)<o>, geje(Night)

kur>kor([忽]Castle)<Baekje
Kogooryo>

qurğan(Fortress)<G>

k∂juk(Surface)

kïrtïš(surface)<o>

kyði([在]Palace)<Silla> cf. 在城 (Palace)

karšï:(Palace)<o>

ky∂3ïr(Winter)>ky∂ïr

Kïš(Winter)<o>

kut(Pit)

kuyu(Pit)   kuy(Cave)<o>

kφům(Bubble)

köp-(to foam)<o>, kef(Bubble)

kòktägi(Summit)

kötki(High ground)<G>

kΛrΛm(Lake)

kö:l(Lake)<o>

kïnïr(Shade)

köli:-(to be shady)<o>, güzey(Shade)

kẫŋ(Sun)<Kory∂>

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)

kΛ3Λr(Autumn)>kaïr

küz(Autumn)<o>   hazan(Autumn)

s∂ri(Between)

sïẫ(Four boundaries)<o>

toraŋ(Stream)

yulag(a small spring)<o>

tyaŋ-ma>ǎŋ-ma(the rainy season)

yağmur(Rain)<G>

nyẫïm(Summer)>y∂rïm

ya:z/ya:y(Summer)<o>

an-ma(Instant southern wind)

an(Moment)

ajik(Not yet)

ẫi(Future)

pẫ>pōr-m>pom(Spring·春)

bahar(Spring)

parΛ/parΛr(Sea)<L>

bahri(Sea)

patï(West)<Silla>

batï(West)

py∂rak(Thunder) cf.霹靂

berrak(Sparkling)

pẫ(Field)

bor(Uncultivated land), berriye(Desert), fezā(Vast empty place·space)

ǯẫn>sy∂m(Spark)<Kory∂>

jenge(Spark)

sΛbi(South)<Baekje> cf. 泗

jenub(< janub,South)

hanΛr(Heaven)>hanïr

jennet(Heaven)

s∂r-mur(<hy∂r-mur.Ebbing tide)

jezir(Ebb), sel/selli(a drawing forth)

siguŋ(Dirty water) cf. 시궁-창(a ditch)

čirkef(Dirty water)

čyagar(Pebble)>čagar

čakïāl(Pebble)

t'ïr(Garden)

dergāh(Palace garden)   yer(Space)

tols(One full day)

devre(Cycle·circuit)

tü(Back)

dübür(Back)

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irï-(to be early)cf.일쪽>일찌기	er(Early) erje(A little bit early)
sadïr-param(Breeze)	esinti(Breeze)
čʌm>č'am(Gap)	zaman(Time)
pak'at'(Out side)	fakat(Exclusively)
pãk(Useless stone)	ferāğ(Renunciation)
Ka:r(West) cf갈 -바람	qarp(West) cf. ğarb(West, Arab)
kalčä([轄載]Tomorrow)<Kory∂>	gelejek(Future)
kòtóri(the rear)	götü(Behind)
kajʌgi(Nearly)<L>	hazïz(Perigee), karip/karîn(Near)
kʌč̀>kaji(Just now)	hālis(New) hâlâ(Now)
hʌlk(Earth)>hïlk	hâk(Earth)
k∂s(God)<Kory∂> cf. 귀-것	hak(God)
sʌnjE(Yet)<L>	henüz(Yet)
ičn([伊珍] Inside)<Silla>	ič(Inside)
piri([卑離] province)<Samhan>	il(< pil. Province)
ip-tǎ(Until now) cf. t'ä(Time)	išbu(the present)
pič'(Light)	išïk(< pïšïk.Light)
kom(Back)/komur(Buttocks)	kabaet(Buttocks)
kak'oro(Upside down : on the contrary)>kǎk'uro	kahkarî(In precipitate retreat)
kaβʌne(Center)>kaunde	kalb(Heart→ Center)
kòlč̀(Last)	kalǎ(Hip)
k?raŋ(Small amount) cf.랑-비(細雨)	kalil(Small in quantity)
kar(Snow) cf. 진-갈-비(Sleet)	kar(Snow)
kʌjʌgi(Evenly)<L>	kasağïla-/kaša-(to curry)
k∂mtok([險瀆]Metropolis)<Dangoon Chosun>	kent(Fort ·town) cf. -čk(to strengthen the form a word)
k'ï:(Short time)	kere(A time)
kʌβʌr(Town)>kour>kōr	kovuš(Dormitory,Kavïš-to assemble)
kubure(South)<Silla>	kïble(South) cf. qiblîy(South, Arab)
kor(Burning embers) cf.골-마(Hot southern Wind)	köz(Burning embers) kor(Red-hot cinder)
ko:r(郡 邑 ·Countryside)	kurā(Villages), kïr(Countryside), qolu(Local)<G>
kusek(Corner)	köse(Corner)

kü>kɨ>ki(Castle town)<Silla>

köy(Village)

käma([蓋馬]Hill plateau)

küme(Hill mound)

ma(Southern wind)

ma-ɨn(Southern-china)

mΛ3Λr(Village)>maʔr

mahalle(quarter of a town), mẳr(Company community)

miri(Beforehand)

melhuz(Anticipated)

my∂n(面, District unit)

miyan/meyan(Middle)

mut'(Land)

mülk(Dominion)

nač(Daytime)

nehar(Day,daytime)

nä(River)

nehir(River)

nïs(Gentle breeze) cf. 늦-바람

nesim(Gentle breeze)

no:r(Red sky)

nur(Light brilliance)

orïm(Small round hill)

orman(Forest)

säbak(Dawn)>säby∂k säbä

šafak(Dawn), sabah(Morning)

hΛma(Already)>hama

sɑbïk(Former,previous)

sΛzi(Space)sai•sas

saha(Open space)

soh(Deep pond or sea)>so

savak(Cistern from which water is distributed)

sär-ny∂k'(Dawn) cf.-녘(about time)

seher(Time just before dawn)

sobur(Mire)

sïvïš(Semi liquid sticky)

sok(Interior)

sok-(to thrust into:insert)

sEm(Spring)>säm

subaši(Source spring fountain)

sör(Nun)<衛滿朝鮮>

sör(Nun)

sar(East)>sä

šark(East)

sori place<Silla>

šɨra(This place.that place)

tam tamïrak(Fence)

tamlïğ(Having a wall)<o>

tamur(Land to be restored) (Kogooryo)

tâmir(Repair restoration)

t'ari(Border of garden) cf. 울(Fence)-

tarh(Gardenborder)

tok>tor tokmäŋi>tormäŋi(Stone)

tuğa(Brick) tokmak(Mallet→ stone)

čjim(Evil omen)

tešüm(Evil omen)

t'op(Piled place) cf. 모래-톱

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

t'uŋ(Bad brass)

tunč(Bronze)

t'am-na([耽羅]Round island→濟州島)

tümsel-(to become round)

=pak(Time) cf. 단-, 첫박새

vakit(Time)

pata(Sea)

varta(Abyss)

padak(Botton)

varta(Abyss)

padak(One's native country) cf. -사람

vatan(One's native country)

nyφ̂'(Flank side)>yφ̂'

yalpa(nalpa,the rolling of a ship)

nΛrΛ(Shore)>naru

yalï(< nalï. shore beach)

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

yar(< nar. Precipice abyss)

tar(plain)<Silla>

yazï(Plain) tarla(Arable field)

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ANCIENT TURKS IN KOREAN HISTORY BETWEEN 20TH to 8TH CENTURY B.C.

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The beginning of Korean history dates from 2333BC when Dangun established the first kingdom, Gochosun (meaning Ancient Chosun). We believe Korea's early native culture was based on a warrior aristocracy, a shamanistic religion, and a subject class of rice cultivators. Our territory reached to from Seobiro to South Sea from north to south and from East Sea to Yoseo and the some of its written histories are still succeeded.

Long before the western history books started to mention, Turks appeared in old Korean history books. The first one is in the Danki Gosa meaning Danki Ancient History Book and was written by Daeyabal in 719AD, and then in the Handan Old Story revised in the year 1898AD from two old ancient Korean history books, Dankunseki and Taebaikilsa.

Among them, many resources indicate that Turkey was inherited by the successful and shining history of the Ancient Turks over a time frame of more than 4,000 years.

Considering these records, Korean and Turkish share the same roots. In 2177BC, Saekchung, the governor of Yodong Province was sent to exile by the emperor due to his idleness of uncertain kind near to the Gobi desert and Mongolia. But later, he was allowed to rule that region. In Danki Gosa, it is clearly written the descendants of him and his followers became the Huns that we believe are the main people of Ancient Turks.

In 2137BC, the 4th Emperor of Gochosun ordered his younger brother, Osadal, to rule the Province of Mongol and he was called Mongoli-han(han means big or king in Korean). Mongoli was the name of the place where the Huns lived and Mongolians named by the western people quite later does not at all mean they are the main ancestors of all Mongolian people.

In 1990BC, it was written the Turk envoys visited Korea to congratulate the coronation of the 7th Emperor Suhan. Also, there was a record in 1746BC that Tartar tribe's territory was expanded almost near to the Northeren Manchuria.

Next record about Turks were several hundred years later, 1225BC just before the Gochosun Empire was divided into Post-chosun and Giza-chosun Empire, many turk envoys visited the Korean capitol and were treated very well.

In the history of Post-chosun Empire, that succeeded the most area of the Gochosun, Turks appear several times. In 1186BC, the King of Tartar(possibly Turks) made royal visit to Post-chosun that is quite uncommon during those days.

In 1091BC and in 1086BC, North Hun and East Turk asked to build up amity, respectively.

Turk envoys also visited to Giza-chosun in 823BC to be treated very well by Korean Emperor.

Ancient Turks were called by various different names by other countries. Those are Huns, Turks, Tartars, and even Mongolians. Turks is the name after the Huns and means helmet (Tuku in Korean word) as the Altai mountain looked as helmet.

But even more different names appear in Chinese history. In one of the Chinese history book, the ancestor of Turks was Soon-yoo whose last name was Ha-hoo. The names of Ancient Turks vary from time to time and place to place. During In Dynasty that was from 17 to 11th century BC and during early Chu Dynasty that was from 11 to 4th century BC, they were Kui-bang or Kon-i. During Chun-chu era, that is 8th to 4th century BC, they were called Yung or Jug. It was only around 403BC when Turks were called as Hiung-no(in Chinese way, Hsiung-nu;Huns) or Ho.

Another record indicates that during Soo Dynasty(581 to 618AD), Turks were called Chul-neuk that means 'iron band'. We believe the Iron Age in East Asia was introduced by the Turks in 4th century BC to China and Korea to be exact..

However, those named by old Chinese were not very fancy at all. As the Ancient China became seclusion country, they considered all other ethnic group other than their Han race as barbarians and put various names and that is one of the reasons to have so many different names. Even Koreans were called Dong-yi meaning East Barbarians. Everyone except their Han race seemed to be considered barbarians. Huns are from Chinese word Hyung-no the meaning of which is 'terrible slaves'. However, it is not clear if the word Hun is from Chinese word or the Chinese word is from the word Hun. But there is no reason to be upset about it as all other races were like that. There was even Kyun-yoong that means 'Barbarian dog'.

Ancient Turks later divided into three groups by one history book of recent years published in Korea and they later mostly emigrated to various part of the world.

1. Some emigrated from Altai to the region of Kazahstan to Mediterranean sea

2. Some crossed Ural mountains

3. But the majority moved down to south to the Kansyu Province area of northern China that we called the Huns.

4. Some moved to Siberia and even further north.

5. Some moved to north India.

According to Chinese history, the Ancient Turks established a big country named 'Hun'. However, this strong Hun Empire after losing its power divided into North Hun and South Hun in 17 BC. North Hun collapsed due to unrecorded reason and South Hun was ruined by China. The drifting people mostly migrated to west and west without too much resistance. The Germanian Goth made big migration to the West because of these Huns migration. They settled in Thracia of Balkan peninsula until the big Attila (406-453AD)

It is quite possible that Turks and East Asian Altai people also share same ancestors. But by living in different geographic region especially living among many different ethnic groups, the people and their lives have to be modified to the region they settled for a long time as it is not at all easy to keep their pure ethnicity. After hundreds or thousands years, they may certainly look different from their ancestors before migration. However, some traditional cultures remain, some language remain. With so-called retrospection method to study the roots of traditional culture, it is possible to get important historical information especially their origin of ancestors. As a Korean, one of the Altaian, I was very much impressed for a long time how you Turkish people have so many things in common nor only in language but also in traditions. We discover, that the material and spiritual culture of many of the Turks manifests the following characteristic features of nomadic people near Mongols 1) Burying their dead in barrows, wooden frames and logs 2) Accompanying the dead with the sacrifice items, etc.

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Searching for the chronological and geographical sources of these peculiarities, one can soon discover that Altai was the motherland of Ancient Turks.

Language-wise, there are some similarities as well. The Altaic language family is subdivided into the Turkic, Mongolian and the Tungus sub-branches. Some scholars consider Japanese and Korean are for sure parts of the Altaic family.

When speaking about the Mongols proper, we refer to the people that originated in the region around Lake Baikal, somewhat north of present-day Mongolia. Since prehistoric times, the Baikal area has been a center of cultural exchange and development. Some scientists believe the reason that Mongolians have such small eyes and thick skin is because they have lived for thousands of years near Gobi desert. But the Gobi desert in Neolithic era was not that immense as it is now.

My conclusion is that according to our history, it seems to be clear that the Ancient Turks used to live in the Far East. I am sure it is possible to track the existence of Turks in ancient ages in North China and today's Mongolia.

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THE MYTH OF THE '*MODERN*': OCCIDENTALISM INHERENT IN THE KOREAN STUDIES OF ENGLISH HISTORY

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It is 1960's that Korean historians began to study European history systematically. At that time, some historians who taught European history in the universities began to investigate the trends of the academic world in Europe and America, and to study the printed sources. The next generation of historians began to take a different perspective since 1980's. If we compare these two generations' concerns each other, we can find an interesting fact that while the former generation focused on political democratization of Europe and America such as the English Revolution, the French Revolution or the Revolutionary War of America, the next generation was concerned about industrialization, labour movement or socialism.

What does this conversion from the political to the social mean? It shows us that Korean scholars' interests reflect the political and social situations of Korea. In other words, they tried to re-interpret Western history in a light of Korean situation. Apart from Edward Carr's famous phrase, "History is a dialogue between the past and the present", it is true that most of historians really work under the influence of the situations of their own age. But the reason that Korean scholars try to study the past on the viewpoint of the present time seems to stem from the 'modern complex'. Here the modern complex means a belief or a prejudice that Korea has not yet accomplished the modern society completely, and that Korean people should find the desirable path of modernization by studying the historical processes of European countries.

In other words, Korean historians have not escaped from the illusion of Euro-centrism until some years ago. According to their view, the history of Western Europe shows them the path for autogenetic modernization, and the analysis of the process can contribute to understanding the reality of Korean society. In general, European modernization is summed up as the rise of capitalism, Bourgeoisie hegemony, the Enlightenment and the development of civil culture. They thought that these features stemmed not from the autogenetic process, but from the endeavor of the people looking forward to the progress of history.

More importantly, European history is perceived as an ideological artifact rather than as a historical reality when Korean scholars began to compare the completed modernization of Western society with the unfinished one of Korea. Intellectuals tend to seek for a certain 'golden age' in the ancient society in order to escape from difficulties of the present society. This illusion of the golden age is no more than an ideal type reflecting people's dissatisfaction with the reality. Korean scholars' image of western history was similar to such an ideal type. In other words, Korean historians were deeply impressed by the fictitious historical consciousness that Western society could show them the completed modern history while Korean society did not yet escape from the immature modern age. In this point of view, I think that such consciousness could be called 'Korean version of Occidentalism'.

This paper focuses on the studies of English history in Korea. For the sake of convenience I will select some representative works of the first generation of Korean historians. Then I will investigate how those historians recognized the modern history of England a generation ago. This attempt could be helpful to understand the inherent Occidentalism in Korean historiography about English modern history. For many

Korean historians tend to explain the formative process of Korean modern society on the basis of Britain's development process.

I. HISTORICAL IMAGE OF MODERN EUROPEAN SOCIETY AND THE TRANSITION TO CAPITALISM

Although most of Korean historians tended to cling to the 'modern' strongly since 1960's, there were some differences between the former generation and the latter. First, the former generation regarded modernization as a desirable change to which Korean people should look forward. They were, therefore, interested not in the contents of modernization, but in the transition to it. The transition was the change from feudalism to capitalism. They also emphasized not only economic change, but political, social and cultural changes. So, they focused on the development of democracy, the civil revolution, the religious reformation or the enlightenment in modern European history.

Next, some historians who began to study in 1970's or 1980's were interested in the content of modernization. They asked the question, "what kind of modernization should we achieve?" According to them, the desirable modernization should be a more comprehensive process including the subjugation of capitalism. They focused their mind on clarifying the sources of serious social conflicts in nineteenth-century European society such as industrialization, labour movement or socialism. But they also had no objection to the pursuit of modernization.

Though there were some differences between the two, they all attached importance to the transition from traditional society to capitalist one. In other words, the transition to capitalism was an issue that Korean historians majoring modern European history should deal with. A serious of debates provoked by the publication of Maurice Dobb's *Studies in the Development of Capitalism*(1946), the 'Dobb-Sweezy Debate' was well known to Korean historians from 1960's.[188] A few Japanese economic historians also took part in this debate, and Korean historians could easily know the content of the debate through the discussions in Japan. Japanese historians' flourishing discussion seems to be related with the perception that the participation in the debate could mean the recovery of their academic pride after the World War II.

The Dobb-Sweezy debate contributed effectually toward putting social scientific history into the main stream of history. It attempted to go beyond the limit of traditional socio-economic history by seeking the driving force of the transition from feudalism to capitalism in some changes of the economic system. In addition, many intellectuals believed that the debate dealing with historical transition could provide them some perspectives on the situation at that time.

Dobb's *Studies* which provoked the transition debate was an attempt to overcome the so-called circulative interpretation of economic history. This interpretation explains capitalist development as follow. First, it argues that the transition to capitalism could be possible only through the expansion of the market economy and its development. Second, it attaches importance to the external factors of capitalist development by setting forth the fact that the dissolution of feudal economy in European history was indebted to the revival of the Mediterranean trade and the development of commerce after the Crusade wars.

The circulative interpretation was a widely accepted theory among positivistic historians or Marxists until the World War II. Dobb believed that the detection of the transitional possibility to capitalism in the

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[188] After the publication of Dobb's book, American Marxist theorist Paul Sweezy contributed a critic paper to *Science and Society*. Then Marxist scholars such as R. H. Hilton, Charistopher Hill and Japanese historian Takahasi Kohaziro took part in the debate.

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productive process itself could make us to approach the essence of Marxist history closer, and he tried to seek an embryo of capitalism in the economic development of early modern England. In addition to it, he thought that the analysis of the English Revolution in the seventeenth century was very important to understand the true nature of English capitalism. He believed that the analysis should be directly related to how to define the character of the state in Tudor-Stuart period. According to him, although feudal tenure relationship was being dissolved in this period, the state power was feudalistic as before. The embryo of capitalism or the origin of the revolution, therefore, should be searched in the development of small producers freed from the feudal domination.

What is the essence of Dobb's views about the transition to capitalism? First, he considers feudalism and serfdom as the same thing. In this point of view, it was a duty system that peasants should bear by lords' demand regardless of their will. Therefore, feudal system was declined not so much by external factors such as the revival of commerce or the spread of exchange economy, but by some problems or conflicts inside the feudal society –for example, inefficiency of feudalism, the over-exploitation of feudal system, the decrease of peasants, and peasants' revolts.

Next, Dobb emphasizes that medieval city was a part of feudal society, and that merchants' wealth was accumulated through their plunder activities. Although commerce functioned as a solvent of feudal relations, the old commercial capitalists were nothing but parasites of the old feudal system, and they began to compromise with the existing ruling class as soon as they acquired their own privilege. After all, influential town merchants and their guild systems did not so much accelerate the capitalist development as interrupted it. As far as merchant capital was characterized like this, the origin of capitalism should be sought on the basis of a viewpoint different from that of circulative interpretation. Dobb looks for the origin of capitalism in the process of small producers' disintegration. According to his research, some of small producers changed themselves into industrial capitalists through their own capital accumulation, and this was the very way that Marx called 'revolutionary path' for capitalist development.

II. ENGLISH DEVELOPMENT AS A MODEL OF THE TRANSITION TO CAPITALISM

Dobb believed that English economic history could be a model of capitalist development. The transitional path from the extinction of serfdom to the bipolar-disintegration of small producers was the concrete reality that the English society had experienced since Tudor-Stuart period. Then, how was it developed in English history? He explains the development of capitalism in the two sectors - agriculture and industry - as follows. First, in the case of agriculture the class relations between landlords, leaseholders and labourers represent such a transitional path. After sixteenth century the enclosure by landlords continued to occur in several counties of England. While a large number of unpropertied classes were created in that process, at the same time, a small minority began to possess vast fields. In the process, rich farmers, so called yeomen, appeared among the peasants. They cultivated their own lands, but they could also expand the scale of management on the basis of arable rented from landlords. They were able to employ in farming those labourers who lost their own land by enclosure. Next, how was the industry changed? It is true that most of handicraft goods were produced under the regulation of urban guilds, and that handicraft industry itself was a part of urban economy. Guild masters who managed their workshops received a preference in purchasing raw materials and selling goods by virtue of the guild system, and could firmly maintain the status as handicraft producers. But the guild regulation at that time rather hindered urban industry's adjustment to the expansion of market. When small producers began to increase their market share, guild masters tried to strengthen their exclusivity and monopoly power. They depressed small producers' attempt to raise themselves to master, and some of them transformed

themselves into putters-out who employed small masters from journeymen. On the other hand, some of small masters moved from towns to agricultural villages in order to get out of the control of guild masters, and then opened their own businesses. This 'urban exodus' meant that the center of handicraft industry shifted from town to village [Duplessis, 1997: 235-40].

At this time rural industry began to rise inside the agricultural society in which small masters settled down. The fact that rural industry, especially woolen industry, was developed in seventeenth-century England could be ascertained through literature written by contemporary writers. Nowadays historians call this phenomenon the proto-industrialization. The rural industry was originally affected by regional conditions. While agriculture was developed in fertile area, the marginal region combined livestock husbandry with rural industry to succeed in specialization and to trade with agricultural villages.

Here, what is more important is the fact that the English model of economic development was standardized not so much by English scholars as by Japanese historians. Among Japanese socio-economic historians after the World War II there was a tendency to seek the origin of capitalism in the disintegration process of small producers and to regard their economic accumulation as a driving force of modernization. This tendency was, of course, affected by the historical interpretation of Oauska Hisao(大塚久雄) and his school. It is said that the Oauska school was an intellectual trend originated from the critical reflection on the distorted modernization of Japan.

They thought that it was necessary to compare Japanese development with a model of autogenetic modernization in order to recognize the distorted features of Japanese modernization. The Oauska school regarded the development process of Britain as a model of modernization. According to their interpretation, the English Revolution was related with the growth of the gentry and the yeomanry, and the Industrial Revolution also stemmed from the capital accumulation of the yeomanry. In short, they schematized a path of the capitalistic development by way of the self-growth of small producers. Political culture or value system in Britain was in connection with this rising small producers' consciousness.

The Oauska school identified a model of modernization in English history and compared it with Japanese historical experience, and then investigated what the distortion was, how it could be cured, and how they could find the desirable path of modernization. In other words, this historical recognition complied with the present task, namely the clearance of the distorted past. It is no exaggeration to say that the Oauska school had an absolute influence on Korean historians in 1970's. It seemed to them that the most important task would clarify the reasons of the deviation because Korea did not also follow the normal course of the autogenetic transition to capitalism. The study on the sprout of capitalism was an attempt to explain the deviation from the course of capitalist development.

Korean scholars believed that as English history showed them the course of the transition to capitalism, it could also help them to clarify other aspects of modernization. Today, Modernization theory takes a central place in the textbooks of the world history for Korean high-school students and college freshmen, and the historical experience of England forms an important part of the textbooks. It is summarized as follows; the governmental revolution in Tudor England meant the formation of the first modern state, and the Civil War was a bourgeois revolution, which could have brought about the tremendous socio-economic changes of the existing society. The Industrial Revolution was regarded as the first case of the modern economic growth, namely a watershed between the old age and the new age. Nineteenth-century England built up the first urban society, and there was a series of liberalistic reforms including governmental reform in the first half of the same century. So, it seems that English history is associated with the first modern state, the first civil revolution, the first industrialization, the first urban society, and the first welfare state.

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But nowadays there are few historians supporting this interpretation on Britain. These first revolutions have lost their revolutionary characters in the recent interpretations. Today's historians tend to emphasize gradualism in English history instead of its revolutionary character. For example, the Tudor Governmental Revolution only brought forth small changes in the governance, and the Puritan Revolution was nothing but a political struggle originated from the conflicts between the center and the provinces. On the other hand, the Industrial Revolution did not produce the perfect victory of machinery and factory system. Therefore it is no exaggeration to say that the word 'Industrial Revolution' was a 'false title', and that it was no more than a 'quiet revolution'.

After all, the English model of modernization that had captivated socio-economic historians of Korea and Japan after the World War II was just a fiction different from its historical reality. Therefore, it is not going too far to say that they set up a model of modernization absent in history and then have continued to cure their 'modern complex' by comparing their countries' history with the model.

III. THE HISTORICAL RECOGNITION OF THE EARLY KOREAN HISTORIANS

Up to now, we have made sure that there was a great difference between the English model of modernization and the real history of England. I think that this is Occidentalism peculiar to our society. How did it affect the studies of English history in Korea in 1960's and 1970's? I would like to analyze some works on English history written by the first generation of Korean historians such as Min Sukhong, Na Jongil, Oh Juwhan and Lim Heewan.

These earlier historians were mainly interested in the sixteenth and seventeenth centuries, especially the social history during the English Revolution. They placed the focus on the formation of the English modern society, and tried to investigate the social change before and after the revolution or to clarify the character of the revolution itself. It is very interesting that the earlier historians were similar to each other in selecting the subject for study.

Na Jongil analyzed the change of social relations and economy in Tudor-Stuart England in an attempt to find out the social character of the English Revolution[Na Jongil 1979]. In his earlier works he explored the most important theme in the social development of Tudor England. The first half of his *Studies in the Modern English History* is related with this theme. It deals with the governmental reform and the enclosure movement during the Tudor period. If we take into account the circumstance for study in the 1960's, of course, it is true that he and his contemporaries could not take advantage of the primary sources extensively. Because of this limit, Na Jongil analyzed the contents of important works of his predecessors-for example, R. H. Tawney and G. R. Elton- who had emphasized the modern character of the Tudor period.

After he summarizes Elton's view that the Tudor state was able to change into a modern governmental organization by virtue of Thomas Cromwell's reform, he also introduces us the criticisms about the view. On the enclosure movement, he takes the same descriptive form too. After summarizing Tawney's interpretation that the rational management of agriculture was expanded in the sixteenth century, and the driving force of the capitalist management was the rising gentry, he introduces us the criticisms about the view. What is important, here, is the fact that though he acknowledges the criticisms partially, he eventually supported Elton and Tawney instead of following the eclecticism [Na Jongil 1979: 31-33, 109-1]. Today many scholars criticize their views, and there are few historians interested in their views in Britain. The reason Na Jongil accepted the views of Tawney and Elton is that modern England was something not to be criticized, but given as it is.

Oh Juwhan focuses on analyzing the social classes of the Tudor-Stuart period structurally on the basis of his reference to the secondary sources. He follows the traditional view that regarded some of gentlemen and yeomen as a driving force for modernization of England, but on the other hand he pursues the origin of new bourgeoisies such as merchants and jurists. According to his view, during the sixteenth and seventeenth century the system of social status was dissolved owing to the economic change, and in the process some of gentlemen and yeomen advanced into agriculture, commerce or industry, and accumulated wealth. These were the distinct features of modernization. Therefore, 'first' symptoms such as the first agricultural revolution, the first commercial revolution, the first industrial revolution or the first modernization were originated from the growth of these social classes.

In this point of view, Oh Juwhan seems to adhere to the explanation of modernization as an ideal type more than Na Jongil did. He tells his view on England which he has had from his youth as follows. "The history of England, especially its modern history, was very fascinating to me at that time. The modern English society showed us originality and leadership unparalleled anywhere in the world. Oh! The country gave rise to the first political revolution in the West after the fall of the Roman Empire. The first industrial revolution, home country of parliamentary democracy and party politics…… These are only a part of attractiveness of the modern English society."[Oh Juwhan 1990: i]

While Na Jongil and Oh Juwhan placed their focus on the social background of the English Revolution or on the social change before the revolution, Min sukhong and Lim Heewan studied the revolution itself. There were hot debates concerning whether the revolution was bourgeoisie revolution or not, probably a result of the cold war at that time. It is well known that the orthodoxy of the revolution was based upon the Whig interpretation which sees the revolution as the struggles for constitutional and religious liberty. But social history affected by Marxism rose in 1950's. From then on conservative historians continued to criticize the social interpretation of the English Revolution, and hot debates between the two camps attracted considerable attention. It is well known that the role of the gentry was a key point in the debate.

Some progressive historians paid attention to the levelers in the English Revolution. The levelers have been forgot among historians for a long time. But the new vision expressed by them was based upon the most advanced social theory at that time. It has been said that their thought and social theory affected the formation of political thought of England in spite of their frustration. Min Sukhong was a historian who had studied the French Revolution, but he was also interested in the levelers during the English Revolution. By studying the process in which the contents of the People's Charter was changed intermittently by the levelers, he analyzed the political thought of the leaders such as John Lilburne. Generally he associated the radical contents of the charter with rising yeomen' political desire, which seems to be related with his academic interest for the sans-culottes during the French Revolution. Then, why are the levelers important in English history? According to his conclusion, it is because we could find out the political ideology of modern democracy in their political thought[Min Sukhong 1975: 69-90].

Min Sukhong took the focus not on the movement of the levelers itself, but on their three versions of the People's Charter. What is more important to him, is what kind of people could have the suffrage. The charter permitted independent producers to have suffrage and eligibility for election. After summarizing several views on this issue, Min Sukhong concluded that the capability of the political subject was based upon the extent of economic independence. Of course, this conclusion is quite obscure. But the political communities founded on the troops or the villages were small. So, he concluded that there must have been a certain standard on the right to vote among people, and that whether the standard was orbvious or not must have been a trivial problem for them[Min Sukhong 1975: 81-87]. Why did he take the focus on small producers' independency? Perhaps because he was affected by Dobb's view that the origin of the driving

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force to capitalism should be searched in the disintegration of small producers. He has actually introduced the Dobb-Sweezy debate to Korean historians for the first time.

Lim Heewhan's concern is different from Min Sukhong's studies in that he emphasized the religious attitudes and faiths of the levelers when he introduced the movement of the levelers to Korean historians. In fact, though there are some trends to focus on the religious origin of the English Revolution, his works are different from today's revisionist studies. While the revisionists regarded the revolution as a simple civil war or a coup d'etat, his study was close to the traditional research in that he emphasized its influence upon the formation of the modern society. But he took the focus not only upon the socio-economic factors, but also upon the religious attitudes of the levelers. He opposed to other historians emphasizing the socio-economic factors. He thought that the various development of Puritanism was also an important aspect of the mental history. According to his conclusion, the religious beliefs of the levelers represent the English characteristics, and at the same time it is a type of the modern faith seeking the harmony between the individual and the society. [Lim Heewhan 1988]

IV. THE MYTH OF THE MODERN AS A LONG-TERM CONTINUANCE

As we have seen so far, the early generation of Korean historians was mainly interested in the social history during Tudor-Stuart dynasties. What kind of Occidentalist characteristics could we find in their works? Above all, they seemed to possess complex for a backwardness of their home country by experiencing imperialistic ruling and the Korean War during their youth. This complex was common mentality among their contemporaries.

In fact most of intellectuals had some kind of modern complex in 1960's and 1970's. I think that this feeling was expressed into two courses in the academic studies. One is blind following to Western civilization. This attitude manifested in the earlier historians is similar to a type of cultural toadyism. The other is an attitude that tries to seek for an alternative to backwardness in European history in spite of acknowledging the backwardness. This seems to be similar to the mental attitude of Japanese economic historians in 1950's.

Then, where and how should we search for it? Some Korean scholars believed that they could find an alternative in the formation of the modern society in England. Korean German historians or French historians also held this belief in common. For example, French historians tried to ascertain the some differences between England and France, and German historians also emphasized the German characteristics different from that of England. In short, to Korean intellectuals at that time the embodiment of modernization was England. With structuring of this prejudice, there were some errors that tried unconditionally to connect social changes of England with modernization.

The prejudice is directly related to 'the first symptoms'. The word 'first' has an important meaning in historical studies. Because historians putting too much emphasis on change tend to be attracted to a cause or a origin of the change, and regard it as a driving power of other changes. Therefore, English history is not only history of a country. It became an ideal type through which we should understand Western modernization, and seek an alternative of backwardness. In fact we cannot know how long this prejudice had prevailed. What is important is the fact that the next generation of historians had also grown under such a mentality.

If we compare British studies of Korea with those of Japan, we can find an interesting fact that historians of two countries have had common academic interests jointly though there was a time difference between the two. In 1950's Japanese economic historians were interested in the issue of the transition to

capitalism, and then they tried to clarify the driving forces to capitalism. According to their view, the driving force was linked to the leading group during the English Revolution. Korean historians in 1960's and 1970's also had the same historical consciousness. While Japanese historians were fascinated with the self-tormenting historical consciousness after the war, Korean young intellectuals who had experienced the frustration of the youth revolution in 1960 also began to reflect the backwardness of their country deeply.

But with the period of higher economic growth, Japanese intellectuals' interest for English history was moved from Tudor-Stuart dynasties to the Industrial Revolution. They were concerned not only with the cause of the Industrial Revolution, but also with social problems brought about by it. This change means an escape from the backwardness complex, and at the same time it implies the result that the recognition of higher economic growth was reflected in historical studies. This change also appears in the historical studies of Korea in 1970's and 1980's. In this period Korean scholars became interested in industrialization, labour problem, socialism and social policy. This also shows us two aspects, the escape from the backwardness and the recognition of higher growth.

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A STUDY ON THE KOREAN SHAMAN AND KOREAN SHAMAN'S COSTUME

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A study on the Shaman's Costume, which has played a big role in the Korean Shamanism, has done with the view of Korea traditional culture as well as Korea Clothing history. Shaman's Costume, which the shaman has worn until now, has been reflecting that historical clothing features and lost traditional clothing trends remain unabated even today. Especially *Gangsin Shaman Costume* is valuable enough that traditional clothing styles still remain and shaman used to wear these days.

I) FUNCTIONS OF THE KOREAN SHAMAN AND ITS COSTUME

1) What is the Korean Shamanism

Korean Shamanism is the core of the traditional folk religion. It has had a great effect upon the formation of Korean mind, and its magical power remains unabated even today. Substance of Shamanism would be different due to cultures or traditions of each area. Shamanism of Korea came from that of Northern Siberia[1], which had been mixed with Korean spiritual culture, Confucianism, and Buddhism. That means that the Korean Shamanism is similar to original natural religion of West Asian Countries; Mongolia, Manchuria, China, and Japan.

Shamanism in Korea has been localized and harmonized with other religions; Confucianism, Buddhism, and Taoism. *Dongshindang* (Shaman shrine) such as *Sanshindang* and *Seonangdang*, which is similar to Christian church or Temple, has been a people's spiritual rest place. Each town built *Sanshindang* in front hill and *Seonangdang* in the entrance of a town and believed that those could protect town. And they believed that each home had *Seongjusin* (Living room Spirit) in living room, *Jowangsin* (竈王神, kitchen Spirit) in kitchen, *Munsin* (門神, Door Spirit) in front door, and *Cheukgansin* in rest room. That is, they had belief that *Samsin* (Birth Spirit) decides human birth and Spirits take care of whole human lives and even after death lives. It was believed that Spirits of Shamanism are always with humans in daily lives.[2] Spirits of Shamanism used to be Natural Spirits as well as deified historical celebrities; *Dangun*, Kings, and Generals such as Young Choi, Yushin Choi, Gyeongeop Lim, and Yi Nam. Shaman shrines to worship historical celebrities strengthen spiritual relationship and co-operation of town.[3]

2. Meanings and Functions of Korean Shaman's Costume

Korean Shaman's Costume becomes various depending on which performance of exorcism is done and where it is done. *Gangsin-mu* (降神巫, Spiritual Shaman) in the central province shows the uproarious dancing with rhythmical music and its Costume expresses *Gangsin* (how Spirit comes).

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[1] Gilseong Choi, 「Lineages & Shapes of Korean Folk Belief」, Folklore Doc. (60th Birthday of Professor Juseon Seok), p.172.

[2] Taegon Kim, 『World of Shaman & Spirits』, Hanwool, 1993, p175.

[3] Taegon Kim, 『Korean Shamanism』, Daewon Corp., 1991, pp.118-119.

While *Seseup-mu* (世習巫, Hereditary Shaman) in Honam province shows that its Costume used to be means for performance of exorcism because it doesn't show *Gangsin*. That is, the former has gradually developed its Costume as the Spirit's Costume because shaman became deified in order to get spiritual power. While the latter has made ordinary person manage performance of exorcism and has no one to deify. So it didn't need Shaman's Costume as the Spirit's Costume.[4]

Gangsin-mu (Spiritual shaman) Costume is divided into 3 kinds in each step during performance of exorcism; *Siui* (始衣), *Sinui* (神衣), and *Jongui* (終衣). *Siui* (始衣) means the ordinary Costume such as *Jeogori* (Korean Jacket) and skirt in the beginning of the performance. Shaman on those means that she is ready for exorcism performance and waits for the Spirit's coming with the Shaman music before main performance.

Sinui (神衣) means the Costume of the Spirit for which shaman performs and proves that the Spirit comes. It makes shaman deified and she acts like the Spirit.

Jongui (終衣) means the end of performance and she wears same as the *Siui*. She doesn't perform for the Spirit and makes herself ordinary person.

Shaman on the Costume of the Spirit for which she performs is agent of the Spirit and becomes a Spirit during performance. And her last dancing and undressing the Shaman's Costume mean sending the Spirit back.

II) STYLES OF KOREAN SHAMAN'S COSTUME

1. Shapes of Traditional Shaman's Costume

Procedure and name of Exorcism performance can be different depending on who is doing. However it is common that performance starts from *Bujeonggeori* (Shaman's Music) and *Duitjeon* (send the Spirit back). Shaman's Costume during exorcism performance is different in each province and each shaman. Generally shaman wears *Wonsam* (圓衫) in *Changbugeori*, *Changsam* (長衫) in *Jeseokgeori, Bulageori, Chilseonggeori,* Red *Cheolrik* (紅帖裏) in *Daegamgeori, Dodanggeori, Byeolsanggeori, Seongjugeori,* Deep blue *Cheolrik* in *Sangsangeori, Mongduri* (蒙頭里) in *Malmyeonggeori, Gamanggeori, Chosanggeori,* and *Gugunbok* (具軍服) in *Shinjanggeori*. *Gangsin-mu* has 6~11 kinds of Costume and *Seseop-mu* has 2~3 kinds. So this study researches the common Costume in *Jeseokgeori, Changsam,* which controls the birth.

Changsam in Buddhism is the one of Buddhist priest's robes and composed of upper garment and lower one. It is called "*Jikcheol(直綴)*" in China.[5] *Changsam*, traditional Costume, was the combination with *Pyeonsam* (upper garment) and *Sang* (Lower garment) in Chosun Dynasty. It is white and its sleeve is *Gwangsu* (廣袖) type that end of the sleeve is not sewn. Its garment is so wide and long that *Changsam* trails. Red Gasa is on the bias from the its right shoulder and red *Dae* is fastened on the chest.

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[4] Taegon Kim, 『Korean Shamanism』, Daewon Corp., 1991, pp,21-22.

[5] Yeongja Lim, 『Korea Religious Clothing』, Asia Cultural Corp. 1990, p.33.

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[Picture1] Great Buddhist Priest Samyeong's *Chang-sam* (Korea Religious Costume p.112)

2. Shapes of Modern Shaman's Costume

Changsam in modern performance of exorcism shows that various decorations and changes; collars and sleeves are changed, *Jatmulrim* (Fold various colors of silk fabrics into triangle shape and decorate with them) and flowers are embroidered. Compared with traditional Costume, only modern one has '*Agui*' on *Jindong* part of *Changsam*. That means that *Changsam*, a Buddhist priest's robe, had been practically changed since the Flowering time.

III. COMPARISON BETWEEN TRADITIONAL SHAMAN'S COSTUME AND MODERN ONE

1) Shape

Below pictures tells that Shapes of *Gangsin-mu Changsam* and *Seseup-mu Changsam* in modern performance is similar to those of traditional *Changsam*. That means that shapes of Shaman's Costume has been transformed from those of traditional Costume.

Mudang Naeryeok』   Modern Gangsin-mu Costume Modern Seseup-mu Costume
[Picture 2] Traditional and Modern shaman's Changsam

Traditional shaman's Costume in 『*Mudang Naeryeok*』 of Chosun Dynasty shows that garment is so wide and long that it trails and red Dae is on it. Shaman's *Changsam* in modern performance features shorter and wider than traditional one. Especially Shaman's *Changsam* in Hwanghae province features embroidered crane and splendid plants on it. Modern Shaman's *Changsam* shows *Jatmulrim* or various embroidered decorations which the traditional shaman's *Changsam* didn't show. *Seseup-mu* Costume features changed collar shapes and shorter sleeves.

2) Pattern and Decoration

Pattern was a medium for people to console themselves, to express what they want, and to symbolize their social position. Human being has sometimes transcended or challenged the Nature but they wanted to be consoled and obeyed by certain Symbol. This is the incantation meaning of pattern.[6] But pattern in Shaman's Costume reflected not decoration desire but religious and shaman desires.

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[6] Youngja Kim, 『Korean Clothing Beauty』, Mineum, 1992, pp.134-155.

In exorcism performance of Hwanghae Province, Hak-bong Jung's shaman's *Changsam* and Geum-hwa Kim's show patterns about *Sipjangsaeng* (10 never-die and long-lived objects) It is meant not to realize unrealistic desire but to imitate the traditional patterns and their *Sipjangsaeng* doesn't include all 10 objects. *Sipjangsaeng* patterns on modern shaman's Costume don't symbolize each meaning of 10 objects but improve visual effects of performance. And modern patterns in Shaman's Costume are much more splendid and exaggerated.

III) Conclusion

Shaman's Costume is divided into two basic types, namely *Gangsin-mu*(spiritual shaman) Costume, which is fancy and splendid and performs in the Central Provinces and *Seseup-mu*(hereditary shaman) one, which is simplified and performs in the Southern Provinces. In exorcism performance, *Gangsin-mu* worships different Spirit in each performance and shaman wears Costume to symbolize each Spirit in each stage. Modern shaman comes from traditional one and shaman's Costume has been affected by traditional clothing. However shaman's Costume shows differences from traditional clothing in several aspects. Because how to inherit is different in each era. In order to improve visual effects and movement of performance and not for shamans to change shaman's Costume in each performance stage, shaman's Costume would have been changed gradually.

It can be said positively developed or negatively transformed that *Changsam*, one of Korean shaman's Costume, has been changed. Under the assumption that no tradition can be changed, various changes on Shaman's Costume can be positive. While recent indiscreet transformation against traditions brings not inheritance of tradition but collapse of tradition. So constant interest and more studies on the Shaman's Costume are necessary in order to inherit it. In addition shamans and shaman's Costume manufacturers should be re-trained.

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A STUDY ON CONFUCIAN VIEW OF LIFE AND THE ISSUE OF EUTHANASIA

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Confucianism is the tradition that seems to have rapidly declined in the 20th century. Even the so-called "last Confucian" is viewed to have passed away. All traditional moral resources are rationally deemed to be irrelevant to contemporary moralities. This study aims to offer particular Confucian perspectives concerning important bio-ethical issues, and specifically to make clear the Confucian views regarding the human body, health, virtue, suffering, suicide, euthanasia, and health care.

Why is it necessary to pursue Confucian bio-ethics? And what is the epistemic status of Confucian bio-ethics? These questions are not new. In fact, as early as in the 1960s, a historian Joseph Levenson already declared the triumph of cosmopolitan culture over the Confucian tradition. He predicted that Confucianism was inevitably doomed to decline.

Yet, pursuing Confucian bio-ethics is significant in that its fundamental assumptions and premises are still in practice. Confucian values are still influential in East Asian areas such as Korea, Japan, Hong Kong, Taiwan, and mainland China. Although many people in these areas no longer consider themselves as Confucian, Confucian teachings continue to exercise deep effect on their lives. Moreover, as people move and emigrate from their motherlands to other countries, no singe moral community geographically isolated can take root in the contemporary world. Just as we can find Christian communities in East Asia, so are Confucian communities common in North America.

The fundamental goals of Confucianism lie in respecting traditional manners, acquiring classical knowledge, and cultivating moral virtues. It is thus known that Confucianism had few direct discussions concerning issues of physical health. No confucian seems to be associated with healthy image. The scholars, always immersed in reading, meditating, and teaching their juniors, were generally described as weak and pale figures. We find health-related sayings just twice in 「論語」 (*The Analects of Confucius*), namely the Bible of Confucianism.

Such view, however, may derive from serious misunderstanding of Confucianism. Though mentions of health are not emphasized throughout the teachings of Confucius, scrutinization of them shows that all of the lessons are closely related with health issues. Cultivation of virtues of *ren*(仁) and *yi*(義) that Confucius scholars advocated foremost can be an effective means to the improvement of social as well as individual health indeed. If we define the concept of health as a condition not only free from physical illness but complete with happiness as well, the whole set of Confucius ideology could be understood as a health care system. Furthermore Confucian moral virtues could be applied to the peculiar concept focusing on a healthy man both physically and mentally.

Essentially moral cultivation commented in 「大學」 is closely related with health care. Cultivation, loosely translated into "the physical" in Chinese, has to do with the "body" in English, but does not exactly correspond to it. We sometimes contrast the body with the mind. Yet, in Confucianism, the view makes no sense. Moral cultivation suggested as the best way of training oneself does not completely exclude bodily health care. For any Confucian scholar, as Tu Wei-Ming commented, the physical is "not a mere servant, means, or surrounding of the mind. It is the

embodiment of a human being.". The physical as a human incarnation takes on a physical form as a whole being. It is the full manifestation of a human being. In this sense the physical comprehend both the body and the mind.

This study will first discuss the Confucian view of life in the respect of *ren-yi* (仁義), the fundamental principle of Confucianism. Discussion of euthanasia, a thorny issue of modern medicine, will follow in terms of *ren-yi* (仁義). This debate, I think, will make clear how the ethical, moral concept of *ren-yi* (仁義) is related with physical health care.

I) LIFE (生) AND *REN-YI* (仁義)

The fundamental principle of Confucianism is *ren*(仁). *Ren*(仁)인 can be said to be both a life principle and a moral principle in Confucianism. Confucius described 인 in many ways. One example by which Confucius explained *ren*(仁) collectively is that *ren*(仁) is *ai-ren* (to love others, 愛人). We can find other explanations of *ren*(仁), which are more abstract and applied. Those are *zhong-shu*(忠恕), *ke-ji-fu-li*(克己復禮), *ji-sou-bu-yu-wu-shi-yu-ren*(not to do what I don't feel like to do for others, 己所不欲勿施於人). Though there are many explanations of *ren*(仁), the most humane and moralistic principle is "love".

The love in Confucianism can be extended from the most familiar people. It first starts from the love of parents and then extends its range to the love of brothers or sisters, and then to the love of neighbors and then finally to the love of the nation. It is practiced gradually in its practicing steps.

Therefore, in the love of Confucianism, the relation between oneself and his or her parents is the starting point. When one is born as one of human beings, the fatal connection that he or she is obliged to have is the relation with parents. So, *xiao*(孝)is the first love in Confucianism. The first love concerning the relation between parents and oneself is inevitably applied to the view of human body. Is short, someone's physical body is not his or her own thing but a thing which is given by one's parents. Any way, the love of Confucianism sets *xiao*(孝) the first. And then the love takes step toward the next stage, *ti*(悌). *Ti*(悌) is the love toward one's brothers or sisters. The love of Confucianism takes the love steps gradually to the outer and wider range. And finally the step reaches the love of the nation. The love of the nation is called *zhong*(忠). *Zhong*(忠) means loving one's own nation as his or her own body, parents and brothers or sisters. Like this, the love of Confucianism extends its range of love gradually from one's own body to the nation.

As Confucius explained *ren*(仁), he pointed out the relation between *ren*(仁) and human physical body. He said, " A man with *ren*(仁) live a long life." Seen from the confucius point of view, human's body is not just a physical structure. The physical body is influenced by a abstract substance. This idea made people consider human's life as not only a physical object but also a cultural and moral object.

In the same way, this idea led the Confucianism in *Song* (宋) Dynasty to develop a theory. In this theory, human body is involved in the theme of the physical-mental *xiu-yang*(修養). According to this theory, human body is not a physical object. It is deeply related to mental condition. *Dong Zhong-shu* (董仲舒, B.C.179-104) said, "People with *ren*(仁) are not greedy at outer materials, but they keep inner fullness and have pure mind. Their mind is clam and harmonious, and doesn't lose its balance. People with *ren*(仁) provide themselves with the best nutrition." His thought like this lets us recall '*ke-ji*(克己)' mentioned by Confucius. *Ke-ji*(克己) was not just a theory for moral instruction. It was suggested as one of the ways for health improvement. The following phrases show us the apparent relation between *ke-ji*(克己) and health improvement.

"*Jun-zi*(君子) should be careful of three things. In youth, his temper is not balanced, so he should control his own sexual appetite. When he becomes an adult, he should avoid fighting with

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others. In old ages, when his blood temper gets weak, he should keep himself from falling in greed."

We try to avoid sexual appetite, fighting with others and material or mental greed. This is because we are anxious to keep our mind and body clean and healthy. It is not just for an ethical instruction of theory. It is concerned with our physical body. It is evident that our body is related with mental condition. Mencius also instructed us that less greed is the best way in cultivating our mind.

In the Song Dynasty, Confucianism is refromed as Neo Confucianism. Neo Confucianism of the Song Dynasty is called the doctrine of *xing-li*(性理學). And its main theme is the relation of the mind(心) and the nature(性).

Jung ho, the volunteer of the doctrine of *xing-li*(性理學), thought that the most important thing in all living things is *ren*(仁). For him, all human beings should have the open mind and look into the love and the life of this universe. When all living things begin to move in spring, our nature is full of love. In the same way, love is involved in human mind originally. This is what we call "the mind loving others(惻隱之心)".

It is owing to universal life that all things can move around and act lively. All living things in the universe are related because they are the universal lives. Jung ho said that the universal harmony is possible due to the power of love(仁).

He said that we could find the movement of love by feeling our pulse. According to him, we can feel the pulse of life when we touch our wrist. It is the very love filled in our body. Along with this way, we should recognize the lively power of this universe. He said, "We can experienced the love(仁) exactly by touching the pulse of the wrist." 'The doctrine of *zhi-jiao*(知覺說)' instructed by a scholar, who is one of the pupils of Jung ho, is based on Jung ho's principle. This principle was developed into 'the doctrine of paralysis(麻痺說). He said, "In the medical book, the paralysis of hands and feet is non-loving(不仁). This is the suitable words that indicate the love(仁).

Zhu-xi(朱憙) believed that the core of ten among a thousand of sayings is to show the way to decrease human's greed by recognizing the heavenly truth. His slogan was used as a principle for social policies. But the original purpose of this slogan was to direct the way to make physical body healthy. Many arguments on human beings' moral lives are described in details and frequently in Mencuis

The doctrine of *yang-qi* of Mencius (養氣論) supported *Zhu-xi*(朱憙)'s principle. In the chapter of *hao-ran-zhi-qi* (浩然之氣) in 「Mencius」, when Mencius was asked about *bu-dong-xin* (不動心) by Gong Sun-chou (公孫?), he answered as following :

" Namely, *Zhi* (志) is the controller of *qi* (氣), *Qi* (氣) is what is filled in human body. As *zhi* (志) rises, *qi* (氣) follows *zhi* (志). So, we should keep our *zhi* (志) upright and keep our *qi* (氣) from being rough.

Qi (氣) is our 'lively power' or 'lively energy'. Mencius said, "Our body is full of *qi* (氣). *Qi* (氣) makes our body lively. And *zhi* (志) is the controller of *qi* (氣). *Qi* (氣) follows wherever *zhi* (志) exists." *Qi* (氣) can't arise at one moment. It can arise by accumulating *zhi* (志)."

Qi (氣) is a material element of our body and *zhi* (志) is a mental element. *Qi* (氣) is controlled by *zhi* (志). But *qi* (氣) and *zhi* (志) affect each other. " Consistent *zhi* (志) can make *qi* (氣) active, and consistent *qi* (氣) can make *zhi* (志) operate. It is *qi* (氣) that runs and falls and at the same time, it is *zhi* (志) that reveals itself by *qi* (氣)'s movement.

According to Mencius, when such a *qi* (氣) is accumulated in human body by practicing moral behaviors continuously, we can have a *qi* (氣) which is called a great *yi* (義). *Yi* (義) of this time is so comprehensive and strong that it can fill this whole universe. And this *yi* (義) is called *hao-ran-zhi-qi*

(浩然之氣). This *hao-ran-zhi-qi* (浩然之氣) can be obtained only by accumulating a lot of *yi* (義). *Hao-ran-zhi-qi* (浩然之氣) can't be obtained at a sudden moment. But if we don't mind practicing it, it will be stored in our mind.

When *qi* (氣) is fully stored by accumulating *yi* (義), we can have a massive power of *yi* (義), *zhi* (志). This power is equal to the power which is so immense and boundless that can fill the universe from the earth and the heaven.

II) CONFUCIAN VIEW OF EUTHANASIA

1) Confucian View of the Physical

As seen above, Confucianism accepts death as something inevitable. Since life and death are parts of the course chi circulates, death, like life, is natural. Human life comes into being when chi concentrates in human body. Death comes when chi disperses. Human body is a form of chi that changes all the time. Human life is, thus, subject to the evolutionary order of universal body.

"Of all the things heaven gave birth to and earth brought up, nothing is greater than man."

"Man is the virtue of heaven and earth, the junction of yin and yang, collection of *qui*(鬼) and *shen* (神), and the prominent energy of Five Elements (五行)."

Originally man can not exist without heaven and earth. He is recognized as the most peculiar creature of all influenced by them. The meaning of yin and yang, Five Elements, or *qui-shen*(鬼神) could be discussed only in the realm of the very heaven and earth.

"My body is inherited from my parents. In treating the body they endowed, how dare I be careless of it?"

"While parents are alive, one can not neglect his(her) body and can not dare covet their property."

"As long as parents are alive, one should never swear with friends by death nor possess anything for his(her) own interest."

The above are arguments against the thought or misbehavior misleading one into believing his(her) body is an independent being separated from the other parts.

These sayings in 「禮記」 emphasize the point that we are, from the moment of birth, organically related with our parents. Thus a practical significance of filial duty takes on a metaphysical sense. The last saying advises us to think first of the gravity of son(daughter)-parent relationship in case we try to do something we may by any chance risk our lives.

Dying before one's parents will bring the greatest shock to them. It's also against the nature's providence. Confucianism, therefore, does not separate taking care of one's body from practicing filial duty. In this context alone, such debate itself as the issue of suicide or euthanasia has little meaning. Yet practicing filial piety has another significance. We can not neglect the so-called "physical piety," in which case one is supposed to sacrifice his(her) bodily parts to treat the parents' illness. This view on the physical seen in filial practices could be understood in the context of *ren-yi* (仁義), fundamental teachings of Confucianism.

(2) Confucian View of Life And the Value of Physical Transcendence

The fact that every human being is endowed with the order of universe, or the movement of heavenly body, can be fully explained by the moral virtue of 인. A moral being is the one who obeys the law of *qi*(氣) and cultivates the virtue of *ren-yi* (仁義). That's why Confucius mentioned "*Ren-zhe*(仁者) is not afraid of death." He even goes further; when morally challenged, he positively chooses to die. Such a Confucian position not only has a lot to do with the above view of the physical but is

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quite contrary to it as well. This inconsistency, involved in modern medical ethics, can bring about serious moral dilemma.

We can understand and discuss the Confucian view of suicide and euthanasia in this respect. Confucianism assumes that in order to realize the value of *ren-yi*(仁義) we can give up our lives, be the act positive or passive. Keeping our lives is good, but it is not the highest good. Overlooking *bu-yi*(不義) and *bu-ren*(不仁), and trying to keep the lives has no significant value. Causing our death is evil, but it is not the worst evil. While the highest good is the life led by *ren-yi*(仁義), the worst evil is the life living against *ren-yi*(仁義). It is, thus, evil to keep life at the sacrifice of *ren-yi*(仁義). Rather, we can resolutely risk our lives to enhance the value of *ren-yi*(仁義).

III. PURSUIT OF PHYSICAL TRANSCENDENCE

Confucianism does not object to all kinds of suicide acts. In some cases to put one's life to an end may prove to be the only way of obeying the demand of *ren-yi*(仁義). In extreme cases suicide to keep a secret involving others' lives, to avoid humiliation, to keep dignity, or to keep ideological faith may fall under such category. In this sense Confucianism claims suicide can be morally justified, and even morally praised.

This recognition seems contradictory to Western tradition of natural law. To give up one's life is never morally allowed in the tradition. As John Locke claims, man belongs to God. Man is His creation. Therefore, just because one wants to die, he(she) can never deal with life at will.

Confucianism, on the other hand, sees a human being as the embodiment of major moral value of *ren-yi*(仁義), and understands the being as a vital form of *qi*(氣) energy shaped by the principle of chi and its change. Man's biological life or death itself in its changing course is neither good nor evil. It becomes either good or evil through the inner, moral cultivation toward *ren-yi*(仁義). In this regard, committing suicide is not absolutely wrong in every circumstance. Suicide has significance when committed according to the moral principle of *ren-yi*(仁義). It does not follow that Confucianism allows suicide only because it makes light of the value of life.

Confucianism stresses that man has the greatest value of all the creatures under the sun and is the sublimest being, for it assumes man alone is gifted with the best *qi*(氣). It advocates the idea that instead of dying for rather limited cause, man should live and die for higher objectives. A righteous death may not be just a sadness. This view has grave significance in our bio-ethical discourse concerning euthanasia. Confucian scholars do not fully object to euthanasia. If immediate death is the only alternative to relieve one's suffering, it is not easy to tell whether euthanasia is against *ren-yi*(仁義) indeed.

Even when suicide is acknowledged as a righteous death, it's not easy to approve of euthanasia without hesitation. Families and society may favor euthanasia to ease its members of emotional and financial burdens. Such idea may be influenced by an ancient Chinese record that reads altruistic suicide can be affirmative benefit for others. Since Confucian students approach the idea of human body in terms of *qi*(氣), they highly value the physical. In such a stance emphasizing *qi*(氣)-body, scholars are at a loss whether to favor euthanasia or not. For patients in hopeless or vegetable state, a decision to stop treatment is another pain for the scholars.

When faced with a surgical treatment injuring the body (cutting off a limb, or deforming a part of it), they may not agree to such a positive treatment. Decisions based on Confucian ideology should be understood in social respects. Confucianism recognizes a human being as a social existence, an individual related with the others. Confucian tradition never perceives an individual as an isolated

being with absolute sovereignty. Man is, in an individual sense, a part of a family as well as social community, and is socially a being belonging to an organization like a nation.

A Confucian being is located in the center of relationships, and in harmonious cooperation with others in a social organization. The cooperative process is reached by the course of self-cultivation through *ren-yi*(仁義). In a clinical, euthanasia-involved treatment, mutual discussion and decision among patients, doctors, and family members are stressed. Confucian position is; nobody has the absolute authority to determine whether to stop or continue treatment for patients.

IV. CONCLUSION

Confucianism accepts death as something inevitable. Life and death are parts of the course *qi*(氣) circulates. Human life is, thus, subject to the evolutionary order of universal body. That's why Confucius mentioned "*Ren-zhe*(仁者) is not afraid of death." When morally challenged, he can positively choose to die.

We can sum up the Confucian view of suicide and euthanasia as follows. Confucianism assumes that in order to realize the value of *ren-yi*(仁義) we can give up our lives, be the act positive or passive. Suicide has significance when committed according to the moral principle of *ren-yi*(仁義). It does not follow that Confucianism allows suicide only because it makes light of the value of life. Confucianism stresses that man has the greatest value of all the creatures under the sun and is the sublimest being, for it assumes man alone is gifted with the best *qi*(氣). It advocates the idea that instead of dying for rather limited cause, man should live and die for higher objectives. A righteous death may not be just a sadness.

Confucian scholars do not fully object to euthanasia. Yet, he should also be cautious of decisions on it. If immediate death is the only alternative to relieve one's suffering, it is not easy to tell whether euthanasia is against *ren-yi*(仁義) indeed. In a clinical treatment, mutual discussion and decision among patients, doctors, and family members are should come first. Confucian position is; nobody has the absolute authority to determine whether to stop or continue treatment for patient.

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ETHNICIZATION' OF ISLAM IN MALAYSIA AND ITS EFFECT ON THE MALAYSIAN CHINESE MUSLIMS

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Malaysia is a colorful country. The nature, the flora and fauna, the food, the clothes, and most of all, the people exhibit a multitude of colors and diversity. The population of 25 million is composed of peoples of various ethnic groups, led by the majority Malays, around 27% Chinese, and less than 10% Indians, followed by other small minority ethnic groups. Islam is the official religion in Malaysia. By constitutional definition, Malays are Muslim. Peoples of other ethnic descents share a diversity of religion. The Constitution grants and protects the non-Malays' individual right to religious belief and practice. Chinese may be Buddhist, Christian, Taoist, or ancestor worshippers. Very few are Muslim.

In Malaysian politics and everyday life, identities are usually defined according to ethnic background which, in turn, is closely related to religion, especially where Malay and Muslim is concerned. Officially and popularly, being Muslim is generally assumed to be synonymous with being Malay, and vice-versa. The acceptance of this notion heavily influences political, economic, social, educational policies in the country, and especially the inter-ethnic relationships.

This paper will not attempt to give a detailed account on the historical, political and social basis of the appropriation of Islam by the Malay Muslims. Rather, it will present the cultural characteristics of 'glocal' Islam perpetuated by the local Malay Muslims. It will also highlight the corresponding rejection from the religion of anything Chinese -- the people, names, language, culture, without, however, intending to discuss any inference on the other minority races brought by the 'ethnicization' of Islam in the Malay society. Personal observation and experience, information obtained from interviews, grievances voiced by Malaysian Chinese Muslims, as well as a few literary reviews constitute the main sources of information for this paper.

I. FACE OF ISLAM IN MALAYSIA

In Malaysia, the two nouns Muslim and Malay are almost interchangeable. In Mohamad Abu Bakar's words:

> **"Ever since the Malays succumbed to Islam, religion has played a definitive role in their life. Islamic values permeated their philosophy, shaped their economic outlook and governed their cultural ties."**[189](Abubakar, 1997)

Ismael bin Mat also asserts that

> "...... **as Islam spread through Peninsula Malaysia and the entire area of the Malay basin, ..., it accumulated a distinctive cultural phenomenon, so what was disseminated was not**

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[189] Mohamad Abu Bakar 1997, Islam, Malaysia and Europe. In *Al-Nahdah* Vol.18 No.1&2. pp.38-42. Kuala Lumpur.

> *religion in the narrow sense of the term, but a comprehensive Islamic cultural reality......[190]"*
> *(Ismail bin Mat 1984:8)*

The above statements sum up how Islam permeated the everyday lifestyle of the Malay people, incorporating the practice, customs, language, clothing, values, superstitions, and other aspects of their cultures. At the same time, many aspects of Malay culture, as well as customs and traditions of Malaysians of other ethnicities have made their way into the religious practice, so much so that it is hard to distinguish the thin line between religion and cultural traditions.

1) Institutionalization of Islam

Islam in Malaysia is very much a government matter. Since more than three decades now, the global religious resurgence and the strengthening of an opposition Islamic political party has brought the Malay component of the ruling party in Malaysia to play the political game along the same religious line. Having to show the Malay Muslim voters that the government is indeed Islamic, an Islamization program has been put forward resulting in the founding of many Islamic institutions. One of the first was an International Islamic University, followed by more than a dozen other Muslim higher learning institutions. Islamic banking and Islamic insurance schemes followed suit. The Tabong Haji of Malaysia has become a worldwide respected brand name as a most successful and efficient institution dealing with Haj matters. (Muzaffar,1985:5-38)

2) Household practice & state responsibility

The learning and practice of Islam is taken seriously and with much loyalty by most Malays. Parents in both rural and urban areas send their children, boys and girls, to religious classes at the mosques after school hours or provide private classes at home, concentrating primarily on reading the Holy Qur'an. When the child finishes the reading of the entire book, a ceremony is held where he has to show his competency and fluency in front of relatives and invited guests, after which he receives presents.

Government school curriculum includes religious class for Muslim students, 6 sessions per week, at par with mathematics. The learning of the Jawi script – Arabic writing of the Malay language – constitutes a heavy content of the religious class. Religious class is a compulsory subject to pass in the unified government exams at the end of high school. However, all this individual and state efforts have not kept the young Malays from figuring highly in the statistics on drug addicts and juvenile delinquents in the country.

All Muslim couples intending to get married have to attend pre-marriage religious courses sanctioned by the government and offered by various religious bodies. The classes are intended to teach the new couple their spousal responsibilities and duties according to Islamic principles.

3) Natural blending of religious devotion and leisure activities

Malaysia must be one Muslim country where women's Islamic attire depicts the most variety and color.[191] Responding to the Islamic resurgence worldwide, in the last two to three decades, more women started to use the head covering. Even though majority stick to the usual pattern of a scarf extending over the chest, many ladies spend a lot of money and effort to come up with intricate

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[190] Ismail bin Mat   1984 Adat and Islam in Malaysia: A Study in Legal Conflict and Resolution   Temple University, USA.

[191] The two other Muslim countries in Southeast Asia, Indonesia and Brunei share many characteristics of the Malays.

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headgears matching the color and style of their costume, and wear them such that their earrings or necklace will show. It is not unusual to see young girls with a scarf over their head, but attired in T-shirts and blue-jeans.

This may also be one rare Muslim country where large crowds of women wearing hijab can be seen among the fans attending a Linkin Park or Mariah Carey concert, and hanging out late at night with friends at trendy places like Starbucks Coffee shops. This is not exclusive to young people only. The very costly recent solo performance by Engelbert Humperdinck was attended by many over middle age ladies in their classy Malay dresses and scarves respectably accompanied by their husband. Many of these people go back home after midnight and still perform their last namaz of the day. At the recent nationwide singing talent contest, the overwhelming winner was a Malay young man with a reputable religious background, and also who, among popular songs, delivered a few Islamic 'nashid' (religious song).

Malays, by nature, are a fun-loving, easy-going people, and have an inborn affinity towards music and creative art. There is no barrier or controversy between their fun-loving lifestyle and their religious devotion.

Malaysia is also unique in its food culture, where a large variety of halal food representing hundreds of different cultures and cuisines can be found.

4) Religiously believing in occult charms

One other characteristic of Malay Muslims is their penchant towards the supernatural imbued in religion. Even though stories of jinns and black magic involving Qur'anic verses exist in many other Islamic societies, in Malaysia, somehow it has reached rather excessive extent. Somerset Maugham has written countless short stories about the 'Bomohs' who put curses on people, wreck or save a marriage, take unimaginable revenge on the 'white master'.

Many people, especially in rural areas, still seek cures from bomohs rather than seeing a doctor. There are also special prayers to recite when passing through a jungle. Ghost story movies are well attended, and fiction novels with ghost and supernatural themes make to the best sellers list. So very often one hears about a spell put on somebody, then the search for another bomoh who has to be more powerful than the previous one to break or reverse the spell.

One other amusing twist in Malaysia corroborating the spilling over of religion into Malaysian culture can be seen in the fact that many non-Muslims have no qualms in using these essentially religious services, such as trying to locate a missing person for example. Rumors also have it that the reason why it never rains in the evenings on the 14th of July when the French Embassy holds their annual garden party for the Bastille Day, is because they have under their payroll a powerful bomoh.

5) Acquiring a blend of multiethnic rituals

Malay weddings are a sight to behold in all the splendor of a ceremony entwining religion and customs.   Usually the religious nikah and the exchange of gifts are finalized on the eve or a few days before the wedding ceremony. The highlight of the wedding is the arrival of the groom to the bride's house announced by the playing of kompang, a kind of small hand held drum, accompanied by the chanting of religious verses at the entrance. The new couple is led to an elevated dais and is seated in two elaborately decorated chairs, awaiting the start of the 'bersanding' consisting of blessing the couple with colored rice and scented water, a ceremony that is a remnant of a Hindu ritual. The number of

gifts exchanged, in fives, sevens, or nines, is also inherited from Hindu traditions. These have long been incorporated into Malay culture and are religiously followed by most Malays.

The Eid-il-Fitr, called Hari Raya is the most celebrated Muslim festival in Malaysia. The festive invitations and visiting last one whole month and mainly consist of serving varieties of food depending on the regions. In big cities the dates of invitations nowadays depend on the caterer's calendar. One newly acquired custom is the giving of money to children, (not only one's own children), in a small size, green color paper envelope. This is a custom adopted from the Chinese who use small red packets.

II. EXCLUSIVITY OF THE MAJORITY

Islam being a way of life, this blend of religion and culture may be true of most Islamic communities, but in multiethnic Malaysia, this phenomenon has culminated into a claim of not only cultural and religious, but also political and economic exclusivity by the Malays, leading to some sort of exclusion from Islam many things with a Chinese epithet.

As was said earlier, in Malaysia, the generally accepted notion of 'Muslim is Malay', at the same time gives legitimacy to one other view of 'Malaysians of other races are non-Muslim', especially when it comes to the Chinese.

The linking of Islam to Malay ethnicity is described by Chandra Muzaffar in these words:

> **"Islam defines the Malay. ….. In all the things that matter in the cultural life of a person – from food to dress, to social intercourse, at one end, to birth, marriage and death, at the other end – Islamic forms and rituals provide convenient channels for distinguishing the Malay from the non-Malay within the Malaysian milieu."[192]** (*Muzaffar, 1985*)

Zambry Abdul Kadir[193] (2000) also argues that despite the character of the nation being defined after the 'secular' Constitution, Islam has permeated all Malay social institutions and states functionaries, and the Malay psyche remains one that absorbs and internalizes Islamic tenets and teachings.

The fusion of Malay and Muslim identities, one religious and the other ethnic, are openly manifested in the country's social, political, economic and religious interpretations. This '*exclusivity of the majority*', to borrow Gladney's (1998) words, somehow, has put the almost 60.000 Malaysian Chinese Muslims, most of them converts, into a cultural identity dilemma.

1) Ethnic appearance

Starting from the physical looks that distinguish a Malay from a Chinese, we already see how Malays define Islam in their own ethnic appearance. Many a times, on his way to his prayers, a Chinese has been stopped at the entrance to the mosque, and asked if he is Muslim, because in Malaysia a Chinese face simply does not 'look' Muslim. Is there a Muslim look? *"**How do you sift a Muslim from a**

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[192] Chandra Muzaffar 1985. Islam in Malaysia: Resurgence and Response in *Islam in South and Southeast Asia* (ed.) Ashgar Ali Engineer. Ajanta Publications, Delhi.

[193] Zambry Abdul Kadir Islam & Politics in Malaysia: A Changing Scenario Conference paper delivered at Center for Leadership & Development Studies, May 2000, Taipei.

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non-Muslim?' Laments Zaharah Razak[194], **as she vents on "*If they look Malay, Arab, dressed like a Muslim, must they be Muslims? How about Chinese Muslims from China?"* …?**

My young son, in the midst of his prayers at a mosque, heard from the Malay children standing a few steps away from him: "***Orang Cina tak boleh sembahyang sini, tahu?***" (Chinese people cannot pray here you know.)

It also happened that my greeting of Assalamualaikum was met with silence and a blank stare, especially by Malay officials in government agencies, who sometimes even show a look of irritation because the Muslim salam comes from a Chinese face.

On the other hand, Malaysian Chinese have also long taken for granted that Muslims in this country can only be Malay. They think that a Chinese who is Muslim (more so if he/she is a convert), has to become Malay, therefore the misnomer '*masuk Melayu'*. A few decades ago, and even today, albeit to a lesser extent, Many Chinese treat the convert as having betrayed their race, and look down upon them. Countless parents have rejected their sons and daughters upon their embracing Islam because they felt humiliated and ridiculed.[195]

Chinese and Muslim somehow feels mutually exclusive to many Malaysian Chinese who habitually refer to Islam as the Malay religion. My children of both Chinese Hui parentage have been asked by their Chinese teacher that if both his parents are Chinese, how come he is Malay.

Another one commented in surprise: "*You are Muslim and speak such good Chinese!*"

2) Language and reading material

In Malaysia, Malay is the official language, but English may still be considered as the most socially used spoken language. The different ethnic groups conserve their mother tongue. The attachment of religion to Malay ethnicity has resulted in Islam almost forcefully taking Malay as the language used by Muslims, and more so, in the information media and when teaching religious knowledge.

For some people this may go to the extreme as told by one informer who married a Malay: "***My mother-in-law told me not to retain any Chinese culture, to the extent of forbidding me to have any Chinese friend or even speaking Chinese with the shopkeepers, and later to my children".[196]*** Her children were not allowed to learn their mother's mother tongue. Now that her mother-in-law has passed away, she speaks Chinese with her grandchildren. The reason for not allowing her to speak Chinese was **"*because my mother-in-law was convinced that continuing to speak Chinese may corrupt my new religion.*"**

Many Malays have also talked about this problem and condemned the linguistic attachment to Islam. Mohideen (1994) wrote: **"*Can we categorize languages as Muslim and non-Muslim? …. A language is only to help us communicate. For that reason Arabic does not become a Muslim language, …. For the same reason, non-Malay Muslims do not have to interact socially in Bahasa Melayu if that is not their first language."[197]*** But it is difficult to change the mindset of

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[194] New Straits Times, 'Letters'. July 5, 2000, p.13.

[195] See Rosey Ma, *Difficulties faced by Chinese Muslim Converts in Malaysia*, 1996 for a detailed analysis of this matter.

[196] Oral history. 2001, Terengganu.

[197] *Haja Mohideen bin Mohamed Ali* 1994 Muslim converts in Malaysia: Do we make them feel comfortable? In *Islamic Herald, Vol.1 February 1994 Kuala Lumpur*

many people, and a Chinese Muslim is just expected to be fluent in Malay, by virtue of having embraced Islam.

3) The name issue

In Malaysia, names will easily tell the ethnic origins, as well as, very often, the religion of a person. Malays used to have more Arabic rooted Muslim names both for males and females. Now many parents give their children names in Malay, or names made up of syllabus from the parents' names without any particular meaning.

When a person becomes Muslim in Malaysia, he has to register this officially. Without an official record stating his/her new religious status, the person is not allowed to marry a Muslim. Upon registration the new Muslim is asked to have a change of name. He/she is given a choice of a Muslim name adding *bin / binte Abdullah* (son / daughter of Abdullah) at the end. Usually there is no strong objection to acquiring a Muslim name. But for a long time, they were also asked to discard their former name and surname.

For Chinese who have a historical tradition of genealogy, the family surname is very important, particularly for a male. And the first name is carefully chosen by the elders in the family either according to clan tradition or a significant meaning. To replace the family surname with *bin Abdullah* which literally means 'son of Abdullah' (servant of Allah) has created unduly unhappiness and grievances for Chinese families in which a member has converted to Islam. The person known formerly as Gao Yong An or Chen Fang Lan suddenly, officially becomes Kamal bin Abdullah and Fawziah binte Abdullah. Among many reasons given for this name change was *'It's pleasing to Allah for you to have a good name with good meaning.'* How come *Yong An (forever in peace), and Fang Lan (fragrant orchid)* wouldn't be considered names with good meanings is most puzzling to the bearers.

In the early days, when Chinese converts were few and apart, and thinking that this was a compulsory condition of becoming Muslim, the name change was accepted, willingly or reluctantly. But it led to many Chinese sons and daughters to be rejected by the parents.

Many Chinese converts expressed their dissatisfaction at this rule that often was one of the root causes of family opposition. When they learn that this is not a religious requirement but is an administrative rule, their frustration and anger is diverted to the Malays' high-handedness. Many of them think that the addition of *bin / binti Abdullah* is compelled upon them with the purpose of ethnic identification, and the intention of letting it be known that they are converts, specifically on official documents. **"…..they [would-be converts] are humiliated by the imposition of a fictitious father by annexing to their name 'bin' or 'binti' Abdullah. I cannot help but feel that this label is precisely meant to isolate and alienate us from the born-Muslims (Malays), as if we new believers are second-class Muslims".[198]**

In Kelantan, the Chief Minister Datuk Nik Abdul Aziz came out publicly to denounce this administrative ruling: **"In Islam any name is allowed. Changing one's name upon conversion is a new culture in Malaysia, a practice adopted from somewhere."** According to the new rulings from the Religious Department, which came into effect in 1999, the person can choose how he wishes to have his name on the new identity card. Now, some of the better informed converts keep their own name, only adding on a new Muslim name of their choice.

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[198] Oral history.

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4) Culture and festivities

The 'ethnicization' of the religion as a defense mechanism towards the Chinese who form the largest minority community in Malaysia, culminates in the way Chinese culture and traditions are ostracized in the name of Islam by quite a segment of Malay Muslims.

"I am a convert. May I still celebrate Chinese New year with my family?" asks a distressed Mohkzani Tan bin Abdullah[199]. He goes on to say that his Malay religious teacher told him that it would be haram for him to celebrate the Chinese festivals now that he is Muslim. Mohkzani is not alone in this dilemma. He is not well informed yet about Islam, therefore he relies on his religious teacher. If the religious teacher is of the type defined above, then anything Chinese becomes 'haram'.

In Malaysia, cultural and religious festivals representing various ethnic groups are celebrated in a national scale. But for many Malaysians, apart from partaking of the food, and enjoying the music and dances, the true meaning of the festivals of other ethnic groups is quite unknown to most people. Not many Chinese understand the significance of the celebration at the end of Ramadhan, or the Eid-il-Adha. For them these are times *'the Malays are free now to eat all they can'* after one month of abstinence, and the time when they 'slaughter' animals and go back to their villages.

In the same way, not many Malays realize that behind the few major Chinese festivals celebrated in Malaysia, there are historical traditions rather than religious significance. The Chinese New Year started as a celebration of the end of the harvest season in the Chinese peasant society. After winter had settled in, people now look forward to the new spring on earth, manifested by a renewal of all living things in nature. In fact this festive day is called 'Spring Festival" in Chinese. As a minority community intense on keeping their cultures alive, this is the most celebrated event of the year by the Chinese. This is the time when all family members gather at the patriarch's home for a reunion dinner on the eve of the Chinese New Year. Traditional food with auspicious meanings is served, respects are paid to the elderly, children receive gift money in red packets. Everybody wear new clothes, preferably with something red in colour. There are lion dance shows and Chinese martial arts presentations, and many more events reflecting Chinese culture and food. The festivities last fifteen days, probably the only non-working days in the year for many Chinese businesses. There is no religious connotation to all these celebrations, even though some families will take the opportunity to make offerings to their ancestors or gods, for protection, good fortune and prosperity.

As is the custom in Malaysia, the government celebrates Chinese New Year on a big scale as it does for festive days of the other major races or religions (Eid-il Fitr for the Muslims, Deepavali or Festival of light for the Indians, Christmas for the Christians, Festival of Harvest for the Ibans, etc..). Chinese families will hold 'open house' for many days for friends of all ethnicities, as will the other races on their festive days. Many Malays go to their Chinese friends' house to visit and will attend the 'open house' of Chinese ministers. Yet, a big number of Malays in religious authoritative positions still go on telling the Chinese converts that, since they are Muslim now, they should not go back to their family for the New Year celebration.

My children have been asked by their religious teacher at school about our eating habits at home, and were specifically asked if we use chopsticks. When my children said yes, the teacher told them to inform us (the parents) that it is haram for Muslims to eat with chopsticks because it is Chinese.

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[199] Names have been changed to ensure privacy

One informant was utterly distressed because she was told by her Malay ustaz that as a Muslim, it would be improper for her to attend her (Chinese, non-Muslim) father's funeral. Filial piety is an utmost duty for Chinese, and seven years after her father's death, this young woman was still feeling very remorseful for not having paid the last respects to her father when he died. What could be the answer to her question: ***"If attending a Chinese funeral, even for one's own parent, where there are more traditional customary rites than religious, is deemed conflicting for a Muslim, how come it is alright for Malay state dignitaries to attend the late Pope's Christian funeral in Vatican?"***

There is also the case of a Chinese girl who converted to marry a Malay boy. After the nikah, the girl invited the Imam to come to the wedding dinner given by her widowed mother. When the Imam saw that the table clothes at the wedding dinner were red color he was very disturbed and decreed that since using red was a Chinese custom, it was most inappropriate, and demanded the red tablecloths to be changed. (Red color symbolizes happiness and prosperity in Chinese tradition, and is habitually used on auspicious occasions).

An incident that grabbed the attention is about a Chinese family in a tug of war with the Islamic Religious Department over the body of their son. The son had converted to Islam without the family's knowledge. When he died in an accident, his identity card revealed his Muslim identity. The parents claimed the body and prepared for a Chinese funeral. The religious department interfered saying that the deceased should be buried the Islamic way. This incident made headlines for a long time even in the most serious Chinese newspapers in the country, mostly accusing the Islamic Religious Department of insensitiveness to family feelings.

One other recent inheritance case brought to public view the struggle of a Chinese widow and her three sons against the Shariah court. The husband had converted to Islam, but not the family. When the man died without leaving a will, the Shariah court took custody of the estate he left, and did not allocate anything to the widow and the three young children because they were not Muslims. This case went on for more than fifteen years. Only a few months ago the court decided on 'humanitarian grounds' to give one part of the estate to the family, still to the dissatisfaction of the family who was claiming for the full amount left by the father.

Any controversy of this sort is played upon by the Chinese media and incites racial feelings, destructive to interethnic relationship between the Chinese and Malays, and extends to blaming Islam as unfair. Alternatively I may also say, it feeds the disappointment the Chinese feel towards Islamic rulings, extending the same feelings of antipathy towards the Malays.

III. THE MALAY PSYCHE

Shamsul A.B[200]. talks about Islam being used as the last defense shield of Malays against compatriots of other ethnic descent in Malaysia. He argues that, the reason the Malays cling to Islam as the concrete hold to their ethnicity is due to them having lost in the past few decades the cushioning comfort of their Sultan and the monopoly on their language. The Malay language, Bahasa Malaysia, is now the national language taught in schools; it is competently spoken and written by majority Malaysians including all other ethnic groups, and belongs to everybody. Therefore, Islam has become the only remaining element of Malayness for the Malays, a space in which they are reluctant to accept

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[200] Shamsul A.B. , 1996. Debating about Identity in Malaysia: A Discourse Analysis. Southeast Asian studies. Vol.34, No.3, pp 476-499.

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the intrusion of the non-Malays, especially the Chinese. ***"They (the Malays) don't welcome us in the religion. They want Islam only for themselves."*** This expression of lament from a Chinese convert points to the feeling of exclusion from Islam that many Chinese Muslims are made to experience.

With the Malay and national political games focusing more on Islam in the last few decades, religion is being increasingly used in all kinds of social, economic, and state implemaentations. This creates a feeling of alienation in peoples of other races, especially the Chinese, who feel once Islam comes into the picture, they are naturally excluded, socially, politically, and economically.

For the Chinese converts, having become Muslim does not necessarily entail their safeguard against this exclusion. State-defined new religious identity notwithstanding, many Chinese converts have expressed that ***"The Malays treat us as second-hand Muslims".***

IV. CONCLUSION

As in many other countries where Islam is the main religion, in Malaysia, the local, in this instance, not only Malay, but even the multiethnic Malaysian cultures have impregnated every aspect of its practice. And the Malays who are the dominant Muslim community have sort of claimed ownership of the religion, at the same time feeling that Islam only belongs to their ethnic group. The color of Islam is brought into economics, education, social functions, cultural activities and interethnic relations. It is increasingly shaping the Malay political parties, extending to dictate the direction of the national and foreign policies. Malaysia is a vibrant case of 'glocalisation' of the Islamic religion.

This creates some problems for the small minority of Chinese Muslims in Malaysia. (The current paper only focuses on the Chinese.) They are somehow forced either by relevant individuals or the environment they live in, to replace much of their Chinese customs and culture by the prevalent Malay way of life to be able to fit in as a Muslim, in the family and the society.

In the early 1960s the first Prime Minister Tunku Abdul Rahman had pushed for proactive programs to have more Chinese convert to Islam in the wishful thought of securing nation building and better integration of all races, especially between Malays and Chinese. Today, conversion of Chinese has more or less taken a natural course through more equitable interaction among races leading to more interethnic marriages rather than through missionary movements.

This trend will benefit the country only if becoming Muslim is not necessarily packaged into becoming Malay as well. Only by recognizing Islam as the universal religion that it is, and accepting that one's own ethnic culture is an integral part of one's being, will Malaysia keep its reputation of a modern, multiethnic Muslim country that celebrates 'harmony in diversity'.

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ZEN AND THE HUMAN LIFE

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The picture of today's world forces our mind to be driven into the pit of anxiety and uneasiness. What is the reason? It could be explained by the fact that our value system is in a chaotic state due to our ignorance of the Truth. We cannot perceive a phenomenon properly if our mind is not open to the Truth. For we judge everything as the whim of our egocentric value system directs. Therefore, the perception of external world and phenomena is distorted and many of our judgements are incorrect ones. Mistakes in our behavior entail pain and uneasiness. The phenomenon of this bad cycle is not limited to an individual but extended to a society or even a nation. Then, we have to seek a way to get out of this cycle. How can we maintain a peaceful mind and feel free and be happy?

The basic solution to the problem is to dispel the ego and resume our True Self. "Remaining in our True Self can change our circumstances and conditions."[201] To remain in our True Self means that we get out of the individual ego and join the total cosmic consciousness and become one with it and remain therein. But we do not perceive phenomena through the spectacles of our individual ego, but do not directly as it is, that is, the realistic perception to obtain correct information on every phenomenon in our lives.

In this context the important task is to invest our effort to overcome the individual egocentric frame of mind and to attain the consciousness of our True Self, i.e. the total cosmic consciousness. Jaspers says "Doing philosophy is the act of transcending oneself toward the True Self."[202] Therefore, proper perception of all existence and proper judgment are possible when our consciousness is in tune with the cosmic consciousness - the Totality.

In Buddhism, it is known that the pain and unhappiness of human being originate basically from our egocentric mind, and the goal of Buddhist practice is to obtain liberation from those pains. Several methods are prescribed for the purpose of salvation, and among them, the most effective method is Zen. "Zen is a means of living beings to get over illusion and attain the realization of the True Self which is the Original Nature of human being. Zen practice leads to the reduction of ignorance and vexation, and therefore, when the clouds of vexation is lifted off our Original Nature, the Truth of Human being is revealed."[203] Lotus Sutra emphasizes the importance of Zen. "If anyone sits in lotus position and meditates even for a brief moment, his or her reward is bigger than that of building as many stupas as all of the sands of the River Ganges. By sitting down for meditation, we can get over the pains and hardships of life and make our body and mind comfortable, and make our nature perfect and bright, and eventually transcend birth and death."[204]

The Zen culture was perfected by China, Korea and Japan completing itself as a unique asset of their Buddhism. But Zen itself transcends the limitation of time and space. Nowadays, Zen is not practised in Asian countries only but extended its power in a global scale. The interest in Zen is ever

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[201] Jaspers Karl,< *La bombe atomique et L'avenir l'homme*>, trd par Edmond saget, ed, Paris Buchet chastel, 1936, p.57

[202] Jaspers Karl, *Philosophie*, ed, Paris Bibliotheque de Seuil, 1950. p.32

[203] Paramita Library П, <*This is the Way to Zen*> Translation by Gwangdeok, Bulgwang Publishing Co., Korea

[204] *The Essence of Zen: Dharma Talk by Master Herwoon.* Translation by Daeseong Sunim, Yosiamun Publishing Co., Korea p.197

increasing in Europe and U.S.A., because they believe that Zen is filling their religious hungriness and is leading them to reflect on the fact that materially successful civilization did not contribute much to the liberation and happiness of their mind. For the first time, they are beginning to understand that the realization of their True Self is of the utmost importance. The True Self is called in Buddhism as Buddha Nature, or Empty Nature, or the True Self Nature, etc. "When we realize the True Self Nature, we become one with the world and in that moment, there is no distinction between you and me. We realize, therein, the existence of true liberation and peacefulness and happiness."[205]

Accordingly when we realize the True Self Nature, our perception of all existence becomes pure and transparent, and at the same time, sympathy and compassion extrude from the deepest core of our heart, covering not only our individual pain but also that of our society and our nations. Truly, the merit of Zen does not end at providing individuals peace and happiness but extends its compassion to the whole world. Thus the one who has realized his or her True Self Nature stands up for a new global ethics and for the exaltation of human consciousness, and for the creation of a new history transcending the past. That is exactly what the present world requires us as if it was at the time of Buddha who had come for the salvation of living beings, or Jesus Christ to teach the love for neighbors, or Socrates who tried to awaken the people. Zen should not stay at the stage of the realization of the Truth, but should extend itself to exercise its usefulness in our daily life.

Then, how is Zen conducted in practice, and what is its characteristics, and what are the conditions to achieve its goal? Also, we should find the reason it is required for the enhancement of human mind and its role in the development of humanity. Consequently, Zen is a practical act of doing philosophy which is provided with all necessary requirements to perfect the human integrity and to realize our existential entity.

I. THE OVERVIEW AND CONDITIONS OF ZEN

"Zen is an expression derived originally from the Sanskrit word 'dhyana', which means 'disciplining with the right thinking'. The right thinking indicates the clear understanding of prajna(wisdom), the emptiness of all phenomena and the emptiness of five Skandhas, in which the emptiness does not mean an ordinary physical emptiness, but the Truth of the Middle Way(中道實相). Disciplining the mind with this right understanding is Zen."[206] Zen is different from the simple internal concentration of mind or concentration at a certain part of body. Zen requires to accompany the right thinking in its practice. In other types of meditation, it is practiced for some other purposes, for example, health of body, or increasing memory power, and the like. However, the true Zen entails departure from clinging to such defiled merits, and is performed only to realize the ultimate Truth, the True Self Nature that leads to the Liberation. For a successful practice of Zen, we have to discard the relative discriminating mindfulness between goodness and badness, you and me, the subject and the object, to rest our mind in retreat. As is written in the <Blue Cliff Records>, "When your mind is in retreat and really in retreat, a tree made of steel will bloom."[207] Since the Original Nature of human being is Buddha Nature, when we put away the habit of clinging to our vexation, the Light of our True Self Nature reveals itself. The infinite merit of the Truth gradually surface up in our daily life as we progress—because the Truth of Dharma reveals itself as we practice Zen which gradually peels

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[205] The Unfolding of Zen. Translation by Han Bokwang. Minjok-sa Publishing Co., p.61

[206] Master Cheonghwa Sunim: <*The Essence of Unified Buddhism*> Seongryungak Publishing Co., p.200

[207] Master Cheonghwa Sunim: <*The Essence of Unified Buddhism*> Seongryungak Publishing Co., p.199

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vexation that have been covering the Truth. For this reason, Zen is called the 'The Woods of Merit', which does not mean that there are only one or two merits but tens of thousand or millions of merits. Also, Zen practice requires a quiet environment as it is a retreat from our vexation. Zen is the best way to get a harmonious achievement of wisdom, morality and emotional balance. Thus, Zen is the basic agenda in Buddhism by which eventual wisdom is attained.

Zen is a practice, not a theory. Thus, Zen is directly related to our practical life and becomes the mental foundation of our life. Our consciousness awakened by Zen activates our unconscious power to tackle our daily problems efficiently. A sustained practice opens the intuition and wisdom. This leads to relaxation of mind due to the fact that the acquired wisdom helps us solve the problems of daily life, to augment our feeling of freedom, to have our consciousness leave the ego and stay at the cosmic consciousness, to have a positive look at the world, and to perceive the phenomenon as it is. The virtue we acquire through the practice of Zen is not given from an external source but it is the unfolding of our internal capacity. In this context, Jaspers said "The act of meditation develops the function of our intuitive perception that is hidden in our mind, and allows us to perceive clearly the external existence as it is. It is a superior function to that of the scientific observation in the dimension of freedom and creativity and intelligence."[208]

Then how is the act of Zen performed in practice? Since the purpose of Zen is to realize our Original Nature leading to the Liberation which makes us get out of the hell of vexation, we have to discard our defiled mind clinging to delusion and attachment. "When the delusion and attachment are eradicated, we face in front of us, the The True Self Nature."[209] The prerequisite condition of Zen is to discard all delusions and try not to have even a single piece of thinking arise in our mind. Thus, we place our mind toward the Truth of the Middle Way. Then, what is the method to prevent even a single piece of thinking from arising in our mind? "To dispel delusions, we have to let go of all our causal conditions(因緣). If so, no thought arises and the Light of Self Nature dawns. This fulfills the condition of Zen, and then, if you go on steadily, you will realize the full meaning of the Light."[210]

In the practice of Zen, another important condition is to keep commandments thoroughly. "Keeping Commandments (戒) is the foundation of the Enlightenment. By keeping commandments, Samadhi(定) comes into being, and due to the Samadhi, Wisdom(慧) is earned."[211]

Although we have formed a clear and transparent mind through the practice of Zen, if our behaviour in the daily life is not moderate and gentle, our mind becomes cloudy and turbid, and our personality is degraded. Moreover, improper behavior in our life leads us to delusion, and prevents us from entering Samadhi. In the Sutra of Heroic Ones, four rules of clean conduct are recommended; 1) to avoid sexual misconduct, 2) not to kill, 3) not to steal, 4) not to lie or deceive, especially avoid falsely claiming the attainment of the Enlightenment.

While it is important for Zen practice to sit down for meditation in a secluded and quiet place, equally important is our behavior in the ordinary activities of daily life. The difference of human beings from the animals lies in the fact that the reason rules the behavior of human beings. Man is not expected to act as the whim of instinct directs, but he has to control his behavior in accordance with the social ethics and morals, as all the religions in the world stress.

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[208] Jaspers Karl, Introduction a la philosophie trd. Par Jean Herche. ed, Paris Plon. p.173

[209] Master Herwoon, <*The Essence of zen*>, Translated by Daeseong Sunium, Yosiamun p.15

[210] Master Herwoon, Idem, p.19

[211] Master Herwoon, Idem, p.40

In Buddhism, this point is even more emphasized for the attainment of the Liberation. Now, let's take a look at the theory of Cittamatra School(唯識學派) of Buddhism, which strongly recommends the Six Paramitas for the study of the world of mind. In Buddhism, the mind (consciousness) is the core of a human being. Jaspers also regarded soul, or consciousness, as the essential entity of a human being. Therefore, all the phenomena are created by the work of mind. 'All are the products of mind.' is the basic axiom of Buddhism. Therefore, the quality of human life depends on how our mind is managed. For this reason, the need for training our mind is emphasized.

Cittamatra School (唯識學派) of Buddhism concentrates on the study of mind. We use the five sensory organs to perceive external objects, but these organs do not have independent authority to define the contents of their perception. For example, when we look at a flower, the recognition of the flower is different depending on the state of our mind. In case of the ear, the sound of favorable remarks seems louder to our ears than the sounds of unfavorable sayings. The other organs work in the same way. Therefore, we come to a conclusion that there exists a sixth consciousness above the five sensory organs. The sixth consciousness, that is, mind, has a tendency to be greedy, angry, ignorant, arrogant, suspicious, and presents himself or herself in a unduly favorable light. Since the five sensory organs are dominated by this crooked mind, we perceive and judge everything in a subjective and crooked way, and we cannot have a proper picture of external objects as it is.

The sixth consciousness is dominated by the seventh consciousness, the Manas consciousness. The Manas consciousness is the ego-consciousness, and it is destined to operate in an egocentric way. Since our mind is driven by this egocentric Manas consciousness, our mind is to be armed with greed, anger, ignorance, arrogance, suspicion and delusion.

The seventh consciousness is again controlled by Alaya-vijnana, the storehouse consciousness. It is a depository of all kinds of karma-seeds good and bad. It is, by itself, neither good nor evil. It is regarded as an inner core of oneself with infinite potential which can be developed as a Buddha or in the opposite direction.

The seventh consciousness, Manas-vijnana is, sometimes, called the consciousness of thought capacity. It has thinking capacity but in an egocentric way. It controls the sixth consciousness which controls the five sensory organs. Thus, human beings are confined in egocentric world. For example, when we look at a sea, the sea is a conception formed by our Manas-vijnana, the seventh consciousness, and that sea is not the sea as it is. For the image of the sea seen by a person who had a enjoyable experience in it is different from that of the one who had to depart with the beloved fiancee at the beach. Therefore, Cittamatra School names this phenomenon as 'Four opinions for the same sea', which means there are four different opinions for the same sea. However, if we develop the seventh consciousness properly, it can be a door to enter the world of our True Self Nature. Thus, the purpose of the teachings of Cittamatra is to trim the operation of our mind to meet the requirements of Buddhahood, and to develop the infinite capacity of the eighth consciousness so as to become a Buddha.

To achieve this goal, Cittamatra recommends the Six Paramitas, that is, the six means of transcendence, to exuviate the shell of ego mind, and to reach the cosmic consciousness, thus transforming the self-love into the great compassion, the subjective mind into the objective mind making it possible to have a true perception of existence. The Six Paramitas consist of alms giving, keeping commandments, perseverance, exertion, Samatha and Prajna.

Alms giving(布施)is giving needy ones the things or services to eradicate arrogance and ignorance from our mind. Keeping commandment(持戒) covers five main items; 1) Do not kill living beings. 2)

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Do not steal. 3) Do not commit sexual misconduct. (A monk should keep celibacy; laity should not commit adultery.) 4) Do not utter destructive sayings. (Do not lie. Do not say alienating words. Do not use bad words). 5) Do not drink alcohol or use narcotics.) Perseverance(忍慾) is to tolerate insults and hardships. Exertion(精進) is to improve one's integrity with constant efforts to practice the Six Paramitas. Samatha(禪定) is to dwell in tranquility calming the mind to meditate. Prajna(智慧) is the wisdom of the enlightened insight.

Thus, the discipline of mind by practicing the Six Paramitas leads us to transform our egocentric mind into the True Self Nature. Likewise, Zen practice also requires the importance of keeping commandments. Violating the commandments while practicing Zen is compared to the one who is trying to make boiled rice with sands instead of rice. Next, the law of cause & effect is emphasized. "Any one trying to attain Enlightenment should have a firm belief in the law of cause & effect."[212] Also, it is written in the Sutra of Heroic Ones that if the cause is not sincere, the effect is to be deformed. All acts bring commensurate reward.

The next prerequisite for Zen practice is the firm belief ~~in~~ that we were originally Buddhas. "The true belief is that the achievement of Buddhahood by Siddhartha is also possible for me."[213] As Master Herwoon says, "We have to keep a firm mind to attain the Liberation. If we do not exert ourselves hard enough in accordance with the Dharma, we cannot attain Buddhahood. When we do not retreat and believe firmly that we were originally Buddhas and keep the standards of Dharma, we will finally attain the Buddhahood."[214] This idea and belief is called 'Samadhi of Oneness'(一相三昧), and maintaining this belief continuously and without losing a moment is called 'Samadhi of One Act'(一行三昧). This method of Zen practice is recommended and emphasized by the Sixth Patriarch Hui-neng and Master Cheonghwa. "If you really want to achieve your ultimate goal, you should practice with Samadhi of Oneness and Samadhi of One Act."[215] This method is known as a practical and very effective one for Zen practice.

So far, we have discussed that Zen is a means to dicipline the mind to perfect our human integrity and to attain Buddhahood. For this purpose, it is required to meditate tranquilly in Samadhi, and at the same time, we have to keep commandments to lead our daily life in a clean way. In this way, Zen practice becomes perfect. Zen is experience and practice, so it enliven our practical life and thus is a fountain of vitality for our living. Now, let's examine the details of Zen closely.

II. TYPES OF ZEN AND THE METHODS

Some people are confused and cannot tell Zen from ordinary meditations performed for health or strengthening mental power. They use meditation but do not believe in the law of cause & effect. They are called by the name of 'Zen by the outside way'(外道禪). Since they do not believe firmly in the law of cause & effect, they are apt to fail in maintaining ethical and moral duty. They may succeed in fulfilling their worldly purpose by meditation, but cannot attain the Liberation free from the anxiety and pains of their life.

Another category is 'Zen practiced without religious motivation'(凡夫禪). Here, the practicians believe in Buddhism and the law of cause & effect. However, their attachment to the self-image is too strong to direct effort to perfect their human integrity, or to create valuable mental assets, but remain

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[212] Master Herwoon, <Essesce of Zen>. p.43.

[213] Master Cheonghwa, <The Essece of Unified Buddhism>, Seonryungak, p.204

[214] Master Herwoon, <*Essesce of Zen*>. p.43.

[215] Maser Hui-neng, <*Platform Sutra*>, Translation by Maser Cheonghwa, Gwangryun Pub. p.31-3.

in fulfilling their individual needs and greed.

Another one is 'Zen by Small Vehicles'(小乘禪). Practicians of this Zen believe in the law of cause & effect and the emptiness of selfhood(我空). They rightfully believe that the body is formed by the four components (soil, water, fire, vapor) and mind is composed of four Skandhas (sensation, discrimination, mental formation, consciousness) which are present temporarily according to the law of cause & effect. Thus, they believe their selfhood is empty, but do not believe all the existence is not real and empty. Next, there is the 'Zen by the Great Vehicle'(大乘禪). Practicians believe in both of the emptiness of selfhood and the emptiness of dharmas, that is, phenomena(法空).

For the last one, there is the 'Zen by the Great Vehicle'(最上乘禪). It is divided into the 'Zen of Tathagata and the 'Zen of Patriarch'. The two types of Zen have their respective theory, but their final conclusions converge to the same point. The story is that we believe that Buddha and each of us are not separate ones, and each of us was originally Buddha and therefore, we are provided with all the undefiled merits. Upon this ground, practicians are expected to proceed with Zen practice, knowing that only delusion and vexations hinder the revelation of the Truth and the demonstrations of entailing merits. Next, we need to examine what methods there are to practice the 'Zen of Supreme Vehicle'.

There are three methods of Zen practice; Huadu Zen (話頭禪), Mukjo Zen (?照禪), Zen by Buddha recollection and invocation (念佛禪). Huadu Zen has many subjects of meditation(公安), such as 'What are these all about?', or 'Nothingness'. The important thing here is that the practicians should not only question them but have to accompany the thought of the Ultimate Truth, that is, the Original Nature. In this way, he or she can collect his or her mind effectively and avoid the rush of blood to the head. "The Samadhi(禪) should go on a parity with the Wisdom(定), because Buddha Nature is provided with the Samadhi and Wisdom equally."[216] Here, Samadhi is defined as a state where all vexations are dispelled, and the Wisdom means the Prajna Wisdom which is the Ultimate Light itself. Mukjo Zen is recollecting the mind of Buddha in silence. Recently, some people misunderstand Mukjo Zen as simply sitting down doing nothing.

Zen by Buddha recollection and invocation is based on the ground that Buddha and 'me' are not different beings, and all heaven and earth and cosmos are Buddhas. The practicians firmly believe that their mind is Buddha itself. With these convictions, the practicians invoke Buddha's name recollecting Buddha image.

In his book quoting from 'Perfection of Wisdom in Seven Hundred Lines (The Saptasatika Prajnaparamita Sutra), the Fourth Patriarch Tao-shin says "The mind invoking Buddha is Buddha itself, and the mind diverted to vexation is the poor living being. Invoking Buddha's name is invoking the name of his or her own mind, and the seeking for the mind is the search for Buddha. The mind has no form, and Buddha has neither. Thus, to know that the mind and Buddha are not different but the same one each other is called the 'Mind in Rest'(安心)."[217] As mentioned before, my true mind is Buddha, and as the whole of cosmos is the body of Buddha, the "True Me' is the cosmos. When we settle down in this belief and practice Zen, the overall scene reduces to an original Buddha recollecting Buddha.

Thus, "Regarding the whole of cosmos as Buddha is the 'Samadhi of Oneness'(一相三昧)."[218] Keeping this notion in mind incessantly, day and night, is the 'Samadhi of One Act'(一相三昧). The

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[216] Master Cheonghwa, <*The Essence of Unified Buddhism*>, Published by Seongrygak, p.215.

[217] <Platform Sutra>, translated by Master Cheongwha, Gwangrungak, p.31-32

[218] Master Cheonghwa,<*The Essence of Unified Buddhism*>, Published by Seongrygak, p.226

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importance of this frame of mind is emphasized in 'Blue-green Record' of the Sixth Patriarch Hui-neng, "If you want to achieve your ultimate goal, you should practice with the Samadhi of Oneness and the Samadhi of One Act."[219] The fourth Patriarch Tao-shin and the Fifth Patriarch of Zen, Hung-jen, also recommended this practice. This practice is handed down from the First Patriarch Bodhidharma to the Sixth Patriarch Hui-neng, consistently. The age of the six patriarchs is called the 'Age of Pure Zen'.

In modern times, Master Cheonghwa in Korea, repeatedly stressed the importance of this practice in his book 'The fragrance of Traditional Zen'. In the Age of Pure Zen, Buddhism was not divided into many schools. The only method of Zen was to concentrate the mind on the True Self Nature, or our Original Nature (Buddha Nature, Dharma Nature, Buddha, the Truth are of the same meaning with these two expressions.)

The practice of Zen is to realize the True Self Nature. Then, what ~~is~~ are the attributes of the True Self Nature that make us yearn for, and have us practice Zen throughout our whole life? Is it worth that much of our devotion? In what way does it influence our daily life and what kind of change does it bring us? To solve these problems, we will check the change of our consciousness at each stage of the progress of Zen. Also, we will see how our attitude toward life transforms itself according to the changed consciousness.

III. THE BENEFITS OF ZEN

There may be many ways to be a sincere human being, but the most important point is that he or she be equipped with the 'Right View', in which 'me' and 'you' are the same one, all the existences in the cosmos are equal between them, and are one body with no difference. In that view, all the living beings and all the inanimate beings are the Buddha Nature itself. To realize this view, we strive to find out our True Self Nature which is the origin of our life, and we can be a sincerer person to lead a proper life. This attitude toward life not only perfects the integrity of an individual but also contributes to build a society or a nation in which a mature form of culture is created. This is because "it is true that the total spirit of a society is the sum of the individual's, and the absolute decision of a society results from the current of history formed by the mass of individual leading their respective daily lives."[220] It is not sufficient to change the system to upgrade the quality of a society or a nation. Since it is an individual and its group that set up systems and operate them, the reform and transformation of a social system are based on the change of each individual's consciousness. Therefore, the power of the morale of an individual which looks insignificant is, in fact, the ultimate substance that decides the level of the consciousness of a group. That is why the salvation of the world depends eventually on the individual's executive effort for the completion of his or her own salvation.

It should be noted that it is imperative to realize our True Self Nature to solve the fundamental and the most important problem of our life. To settle down in our True Self Nature means that our mind resides in total cosmic consciousness, departing with our egocentric mental frame. In this mental state, we can have proper perception on the all existence and make right judgements. Regarding this point, Jaspers says "Only existing as a True Self can be the foundation of changing the existential circumstances."[221] Therefore, the effort of each individual to perfect his personal integrity, that is, an existential attitude toward life, is the only shortcut to elevate the quality of the culture of a nation or

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[219] Master Hui-neng, <Platform Sutra>, Translation by Jeong, Byungjo, Korea Buddhism Research Institute p.170

[220] Jaspers karl, *philosophie*, ed, Paris Bibliotheque de Seuil, 1950. p.304

[221] Jaspers karl, *philosophie*, ed, Paris Bibliotheque de Seuil, 1950. p.212.

the whole world.

Now, let's examine how our consciousness is transformed by the practice of Zen, and how it will benefit our future life. The practice of Zen and the Six Paramitas purports to escape from the egocentric consciousness directed by the Manas consciousness characterized by greed, anger, ignorance and conceit. With these characters, one cannot get along with other people, but has to get involved in friction, trouble, quarrel and war, and therefore, he or she cannot have free and peaceful life. In this state of consciousness, one cannot have proper perception and judgement of daily affairs, but have to fall in a pit of pain and falsehood due to the mistaken acts.

In the process of Zen practice, the contents of change and its speed is different depending on the character and the capacity of people. But generally, we can dissect it into several steps. The practician experience various mental phenomena as his consciousness is shading off and disappearing, and their appearances differ depending on the respective stage of progress. Detailed explanations are given in the theory of 'Abhidharmakosha'(俱舍論), and the 'Sutra of Heroic Ones'.

The first experience a practician encounters at the initial stage of Zen practice is that the body and mind feels the openness of a sky cleared of dark clouds. The body comes to have the best condition and the mind becomes refreshingly reviving. This transformation comes from the gradual cessation of both discriminating activities of mind and vexations hanging on, and That is a symptom that the state of our mind is getting closer toward the True Suchness Buddha Nature, that is, the True Self Nature. Therefore, this state is named 'The Warm Dharma', meaning that the warmth of Buddha Nature is felt. The Cittamatra School named it 'Samadhi of getting Light' (明 得定), meaning that the practician starts to move from the darkness to the world of Light. It also means that our consciousness is getting clarified.

Next states(四善根) continue in 'Summit Dharma(頂法), Patience Dharma(忍法), and the Supreme Worldly Dharma(世第一法). Reaching the Patience Dharma, the clarity of mind is firmly rooted and does not retreat and continue, and therefore, we cannot do negative or evil deed to other people because our mind is clarified, Instead, our inborn goodwill springs up naturally toward our neighbours. Also, the practician realizes the ephemeralness of worldly phenomena and the vanity of all existence. In the next step, the practician comes to believe the emptiness of selfhood and the emptiness of dharma (existence or phenomena), and his or her ego is diminished significantly, and therefore, his attachments to the worldly affairs are much weakened.

In the state of Supreme Worldly Dharma, the practician's conviction of the emptiness of selfhood and dharma is firmly established, and his body experiences them directly. This state is also called, 'The Unimpeded Concentration'(無間定), and is very close to the stage of the realization of Buddhahood or awakening to the True Self Nature. This is the highest state of laity practician, and he or she faintly perceive the Light of the True Self Nature, although it is not a perfect Enlightenment. In this state, he or she has not gained the final sainthood. However, the mind is clear and the power of intuition is strong, the practician can perceive and judge precisely and speedily. The practician almost escaped the Sphere of Desires (慾界), leaving behind the egocentric consciousness and he or she realizes the oneness of the world and cosmos, and therefore, compassion arises automatically toward people around. Therefore, he or she cannot do harm to others, or he or she cannot join to invade other nations for the material profit of his or her nation. In this state, the practician's Zen practice is deepened and therefore, he or she practices the Six Paramitas automatically although he or she doesn't intend them consciously. Of course, the attainment of this state is not easy and also the happenings along the way to reach this state are variant depending on the character and the capacity of the

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practicians. As mentioned earlier, in Zen practice, although the practician does not intend to achieve or perform merits, he or she automatically accomplishes it since his or her consciousness is clarified and his or her positive thinking gains power. He or she feels comfort, since anxiety has disappeared, and compassion overflows out of practician's heart automatically. The body gets fitness, and above all, an immense joy is felt coming out of his or her deep core.

The next stages are the holy positions. The first one is called 'The First Stage of Meditation', or 'The First Land of Bodhisattva'. The practician, in the meditation, confronts the 'True Suchness Buddha Nature' before his or her eyes (現觀), and becomes one with it. Thus, he or she experiences and realizes the emptiness of selfhood (我空) and the emptiness of dharma(法空), personally. On this Land, he or she feels joy the Truth (or Buddha Nature, Self Nature) sheds, and that is why it is called, in other name, the 'Land of Joy'(歡喜地). Since the practician becomes one with the cosmos - the Whole, he or she realizes that all existence is himself or herself, and his or her compassion automatically overflows. Therefore, the exclusivism cannot stand here, and there exists no differentiation between 'you' and 'me' and 'them'.

Before the Enlightenment, the practician considers many conditions prior to giving something to others upon their requests. At this stage, he or she performs non-abiding giving(無住相布施), that is, giving without thinking of any profit or return, now or in the future. He or she departs far away from desires, anger and ignorance(three Poisons, 三毒心). His or her consciousness transforms into those of saints. Now, the practician has reached the stage in which he or she can perceive the nature of all existence and phenomena properly. However, since the vexations have not completely abolished, the practician have to go further to perfect the 'Right Awakening'. In all, the practician should pass though 10 stages.

The next is 'The Second Stage Meditation', or 'The Second Stage of Bodhisattva'. Here, the mind is much more clarified. It is because, contrary to the First Land of Bodhisattva where one did not escape the vexations of the Realm of Desires completely, the practician departs from those vexations for good. Thus, it's called, in other name, 'The Land of Tranquility with Joy and Blissfulness' (定生喜樂地). This Land is the world of joy and blissfulness in tranquility.

As the Samadhi goes further and deeper, the consciousness (mind) is getting clearer and the joy and blissfulness diminish and the 'Third Stages of Meditation' comes with a subtle ecstasy. This is also called, 'The Land of Tranquil Ecstasy'(離喜妙樂地). In the 'Fourth Stage of Meditation', no joy and no blissfulness are left any more. Thus, it is called 'The Land of Abandonment with Pure Mind Only'(捨念清淨地). It leaves all the feeling but only the purest mind remains.

The final stage is 'The Meditation of Cessation'(滅盡定), where all the seeds of vexations are extinct. It can not be attained by the 'Zen by the Outside Way', because its followers aim at abiding in heavenly world enjoying himself or herself in the joy and blissfulness. Therefore, the Meditation of Cessation is available when the practician exerts a courage to leave behind the joy and blissfulness, and everything concerning his or her body, and keeps on exertion(精進) disregarding his or her life, and abandoning attachment to the worldly things until the Liberation comes. At this final stage, the ego-consciousness is non-existent and his or her mind completely unites with the cosmos, remaining as the Eternity, and at this point, the practician realizes the real nature of existence and phenomena.

When the consciousness of practician is united with the cosmos in one, the incomprehensible and mysterious merits and power of the True Self Nature manifest themselves. The merits are infinite and innumerable, but expressed in a simplified form as the Eternity(常), the Joy(樂), the True Self(我), the Cleanliness(淨). The Eternal means that the Original Life of cosmos is immortal and everlasting, and

the Joy means the supreme, true happiness. The True Self is the Omniscient with infinite wisdom and knowledge, that is, the Supreme Self which is the cosmos itself, and the Cleanliness means the vexation-free and incomparably clean Original Mind.

Therefore, we can now understand that the actualization of the true freedom and happiness is possible when we have gained the realization of the true existential entity - the True Self Nature. The Original Nature of human being has infinite potential and the description of its world is impossible, but in that world, anything supernatural is possible, and thus, it is called the 'Paradise'. Rantna-Kupa Sutra(寶積經) says that "If one attains this Liberation through Zen practice, his or her karma accumulated through a period of a million kalpas (kalpa: a period of time from the creation to the destruction of a universe) melts away instantly." This declaration represents strikingly the nature of the merits embedded in the True Self Nature. At the same time, it explains why the importance of the encounter with the True Self Nature was so much emphasized at the time of the Age of Pure Zen. So far, we have reviewed briefly the transformations of our consciousness subject to the progress of Zen practice, step by step.

IV. CONCLUDING REMARKS

Since the Original Nature of a human being has such an infinite merit, if we train it properly, our consciousness can escape from the Realm of Desires(欲界), the Realm of Forms(色界), and the Realm of formlessness(無色界), and become the Eternity itself. Therefore, the majesty of the Original Nature of a human being is revered as the Supreme Goodness. On the other hand, a human being has a free will. It is up to each individual how to use his free will. The difference of the result of the use of free will among the people can be as wide as the heaven and the earth. Someone leads an anti-existential life; consuming, excluding other people, jealous, hating, troublesome, with pugnacious disposition of an ordinary people. If people are driven by egocentric mind poisoned with desires, anger and ignorance, our society and this world are filled with deception, stealing, strife, wars and terrors.

To live as a human being different from that of animal implies to live as a man of character. It means to escape from the frame of ego, and live with a consciousness of higher and open expectations to an existential life. We have to make efforts to live with truthful consciousness. To achieve this, we have to get out of ego and make every effort to reach the world of clean and pure consciousness. The same teaching is found in the teachings of the great saints in the past. They say, to be a sincere human being, that he or she should have rightful picture of self-image, or 'me'. The basic philosophy of Socrates is, "You should know yourself." advising us to realize our ignorance of our True Self which is the same teaching with Buddha. Confucius taught us, "A man should perfect himself first, and then, his home. After then he is able to reign the nation, and pacify the world." This means that an individual should study and discipline himself first to lead his home, his society. In the West, the existential life means an attitude of life approaching toward the noumenon of existence. Thus, Jaspers said, "Philosophy presents a special potential for the absolute perfection by the internal contemplation on transcendence.'[222]

Plato expressed that the salvation of human being is possible by directing life toward 'Idea', the ultimate goodness which is the origin of all existence. He says that the World of Idea is the Eternity itself, and it is a non-material, void world that transcends the dimension of time and space, but it retains all merits. From that world, all the existence came into being. Therefore, the philosopher

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[222] Jaspers karl, *philosophie*, 1950. p.658.

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awakened to the World of Idea is eligible to be a king to rule the nation and its people properly.

Practice of the teachings of Buddhism is to achieve the Supreme Truth of Buddha and save the infinite living being and lead them into happiness. The Supreme Truth of Buddha is the Ultimate Truth and the origin of all existence. It is called in many names; Original Face, Buddha Nature, True Self Nature, Noumenon, True Suchness. To achieve the Supreme Truth of Buddha is not an easy enterprise, and not everyone can succeed in it. But, as much as we endeavor toward that goal, our consciousness, personality, and the quality of life are to be transformed and upgraded. That is the belief of Jaspers, Spinoza and other philosophers.

From the immemorial past to the present, the awakened saints and sages have been leading our spiritual world. However, at present, the world is in a chaos of value system and therefore, the dignity of human beings has collapsed, and human nature is in desolation. This abnormal phenomena originate from the poverty of mental foundation that can interpret and meet the challenge of fast advancing mechanical automation and materially oriented culture.

In front of these challenging anomaly, the time has come for the modern individuals to reflect on themselves whether their mind is desolate, and far away from the original point. To solve this problem, our education for young people should be revised. Education destines the future of human beings. The young generation should be provided with education stressing more on the development of creativity and their potential, beside the present educational system for collecting informations and technology. Therefore, new educational programs for humanity are needed and a meditation program must be included in their curriculum, along with the teachings of saints which are revised in modern style. Education on the art and the environmental nature is indispensable to prevent their mind from emotional desolation. The master of human existence is his consciousness. The human consciousness directs the change of the world and the quality of life, and the history and civilization.

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THE ZEN BUDDHISM OF THE AGE OF PURE ZEN,
WITH THE 6TH PATRIARCH HUI一NENG AS THE PRINCIPLE FIGURE

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Presently, the interest in Zen Buddhism is increasing throughout the world. How is it that Zen Buddhism is in the spotlight? Because Zen Buddhism is not bound by time, space and language, or is transcending them, and is the gate of the peace of mind and happiness. This is witnessed by the confessions of many Zen practicians of Western world.

Zen Buddhism is the Buddhism of practice, and it has the system of a thorough theoretical justification of its own. In fact, Zen Buddhism is not a simple system. Chinese Buddhism was dominated by Zen Buddhism since the arrival of Bodhidharma from India, and it has been the mainstream of Korean Buddhism since it was passed over to Korean peninsula forming the 'Nine Mountains of Zen Gate' (九山禪門) in the age of the Unified Shilla Dynasty. Thereafter, many theories and methods of practice were developed and competed. For example, the dispute between the 'Zen of Tathagata' and the 'Zen of Patriarch' is an old model, while the dispute between 'Sudden Enlightenment with Sudden Completion of Discipline' and 'Sudden Enlightenment with Gradual Completion of Discipline' is a modern one. These arguments contributed to the development of Buddhism, but on the other hand, it caused confusion to many Zen practicians throughout the ages.

How can we make the path straight? In this case, the best solution is found when we get back to the starting point. What is the root of Zen Buddhism? It is the theory and method of Zen practice established at the beginning of Zen Buddhism. We named the period from Bodhidharma (? - 528 C.E.) to the Sixth Patriarch Hui-neng (638 - 713 C.E.) the 'Age of Pure Zen' (純禪時代). Examining this period closely, we can find a key to solve the problems of theoretical discords of later days. Further, it sheds light to find the essence of Zen Buddhism, and also, plays the role of a beacon for the aspirants of Zen Buddhism of modern days.

Fortunately, we have a great enlightened master who had realized the problems and

presented the solutions before us in recent times. He is Master Cheonghwa (1923 - 2003) of Korea. In this thesis, the writer will examine the doctrines of the Zen Buddhism of the Age of Pure Zen, based on the works of Master Cheonghwa (The Essence of Unified Buddhism, 圓通佛法의要諦), and the 'Platform Sutra' (六朝壇經) of the Sixth Patriarch Hui-neng who summarized the earlier theories of Zen Buddhism. This thesis aiming at examining the Zen Buddhism of the Age of Pure Zen will peruse the theories of important Zen Buddhism of the said age, and then, see how the standards of primary doctrines established at the Pure Zen age can rule out, or interpret the secondary theories developed at the later periods.

I. THE CONTENTS OF ZEN PRACTICE AT THE AGE OF PURE ZEN

1. Bodhidharma and his 'Treatise on the Two Entrances and the Four Practices' (二入四行)

For the doctrine of 'Entering the Absolute' and 'Entering the Practices' (理入行入), 'The Dharma Gate to enter the Absolute' (理入法門) is discussed in 'Small Room with Six Doors Sutra' (小室六門) of Bodhidharma, and Vajrasamadhi (金剛三昧論). 1) "When the Main Theme (宗旨) is understood with the help of Doctrines (教), one perceives that all the living beings and heaven and earth are of the same Buddha Nature that is just shielded by vexations. If one discard vexations and return to the Truth, then the saint and laity become the same and equal in Tranquility. To believe and understand this fact is called the 'Entering the Absolute' (理入)."2) Thus, entering the Absolute means to converge one's discriminating activities of mind into one, homogeneous state. The next step is the 'Entering Practices' (行入). It is entering into action in accordance with the nature of the Absolute. There are four practices; Practice of recompense, Practice of following karma, Practice of having no want, and Practice of behavior compatible with Dharma. (Details are abridged.)

2. Master Tao-shin and his "Samadhi of Oneness' and "Samadhi of One Act'

The Fourth Patriarch Tao-shin (580 - 651 C.E.) explains on 'Samadhi of Oneness' and 'Samadhi of One Act' in his writing, 'Entering Tao to Rest needs the Gate of Means'(入道安心要方便門). "The cosmos is seen as Oneness in view of the True Suchness, so the cosmos is Oneness, while 'Samadhi of One Act' is maintaining the idea of the 'Samadhi of Oneness' incessantly without losing a moment. If the aspirant aims at entering the 'Samadhi of One Act, he or she should recite the names of Buddha continuously, and then, the aspirant can encounter many Buddhas of past, present and future. Because the merits of one Buddha is identical with those of innumerable Buddhas."3) Master Cheonghwa declares in his sermons on the 'Platform Sutra' of Master Hui-neng, "The discipline practice of Pure Zen age was the 'Samadhi of Oneness and One Act' accompanying or invoking Buddha Recollection. It is the supreme method of Zen meditation."4)

3. Recitation of Buddha's Name (念佛), and Samadhi of Buddha Recollection (念佛　禪)

It is generally known that 'Recitation of Buddha's Name' (念佛) is a means of soliciting to external power, while the 'Samadhi of Buddha Recollection'(念佛禪) is a means of the mobilization of the internal power of practician's own, and in addition, the Samadhi of Buddha Recollection is inferior to Huadu Zen and Mukjo Zen, and is away from the essence of Zen practice. But these are misunderstanding and a totally wrong view. Samadhi of Buddha Recollection includes Recitation of Buddha's Name, and these methods are the most recommended methods for Zen practice in the Pure Zen Age. Let me go further on this subject.

There are four ways of Samadhi of Buddha Recollection; Recitation of Buddha's Name, Recitation of Buddha's Name contemplating on the Images of Buddha, Recitation of Buddha's Name contemplating on the Merits of Buddha, and Recitation of Buddha's Name contemplating on the Abode of Enlightenment. (The writer abridges explanations on them.) Among them, 'Recitation of Buddha's Name contemplating on the Abode of Enlightenment' means accompanying the contemplation on the Truth of the Middle Way (中道實相), Dharma-body, the True Suchness Buddha Nature, or in other words, the Light of Life, and therefore, this is the true and real Sammadhi of Buddha Recollection.5) The method represents the Zen practice of the Pure Zen Age.

The Fourth Patriarch Tao-shin quoted the Saptasatika Prajnaparamita Sutra (文殊說般若經) and said the surest way to attain the Ultimate Awakening is to recollect Buddha every moment of our life

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consistently. Of course this means accompanying the fourth method of the Sammadhi of Buddha Recollection, as mentioned above. Setting aside Mukjo Zen, it is apparent that Huadu Zen did not exist at the time of

Pure Zen. Huadu Zen was introduced by Linchi Ihsuan (? - 867 C.E.) (臨濟義玄) of China. The selection of one's own method for Zen practice among the Huadu Zen, Mukjo Zen and Recitation of Buddha's Name depends totally on the characteristics of the practician's capacity and karma of his or her previous lives. The Recitation of Buddha's Name is known as most acceptable method for the person with emotional disposition.6)

4. The Essential Doctrines in the 'Platform Sutra' of Master Hui-neng

1) Relying on the Three Bodies of Buddha in Self Nature(歸依自性三身佛)

This means there are three bodies of Buddha embedded in our Self Nature (自性). It is to trisect the infinite merits of the True Suchness Buddha Nature, into Dharma Body(法身), the Body of Bliss (報身), the Mass of incarnated beings(化身), and to give them personified names. But they are all equal and of one taste, and are the descriptions of True Suchness Buddha Nature viewed from different points.7) The Three Bodies emanate from the Self Nature(自性). The independent Nature which is free and unfettered by phenomena is called the Clean Dharma Body, the Mass of Incarnated Beings of Self Nature, and the Body of Bliss. In other expression, the Mass of Incarnated Beings (including thoughts, feelings) is emanated from the Dharma Body, and the Body of Bliss (報身) is thinking goodness every possible moment. A self-initiated Enlightenment and voluntary discipline are called the Relying on Buddha (歸依).8) In this way, to realize the Buddha in oneself is the central teaching of 'Platform Sutra'.9) Therefore, when one establishes the belief in Buddha in himself or herself, one takes a decisive action to discipline himself or herself for the Enlightenment.

2) Repentance to the Formless (無相懺悔)

Here, the Formless indicates our True Self Nature, the Truth of the Middle Way, or True Suchness. Although it is expressed as something formless, it is not void, rather, it is filled with something wonderful (眞空妙有). Although it looks empty, it is an abode filled with infinite life energy and light. Therefore, the 'Repentance to the Formless' means the poignant repentance for one's ignorance, in the past, of the existence of such an Absolute Being which is the Truth of the Middle Way. Accordingly, the repentance for one's past crimes and faults follows, and one makes a vow not to repeat such mistakes again, and carries out the vow.

3) Dharma Gate of Prajnaparamita

If one realizes that one's True Self Nature which can be trisected into Dharma Body, the Body of Bliss, the Mass of Incarnated Beings, is provided with infinite merits and, and lead his life up to the nature of Dharma, he or she is a true Bodhisattva, and this is the Dharma Gate of the Supreme Vehicle for the Sudden Enlightenment. Prajnaparamita is expressed in other words, as Prajna View of Emptiness (般若空觀), or the Perfection of Wisdom. Prajna View of Emptiness means contemplating all phenomena as same with this Emptiness. Then, why is Prajna expressed as the Emptiness? Because, in this context, the Emptiness denies not only the distinction of subject and object in the dimension of existence, but also transcends the dimension of existence and non-existence. This implies that all individual beings' characters to distinguish themselves with others are empty and void. This view is called 'All phenomena are the Emptiness.'(諸法皆空). The Emptiness is pure empty like vacuum, but at the same time, it is filled with something wondrous. In view of Prajna Wisdom, the True Self Nature is called the Original Face, the Proprietor, the Truth of the Middle Way, the True Suchness. If one realizes this fact, one's egoistic individual self transforms into non-self, or the True Self, and his

concept of worldly ownership is transformed into non-possession, or all-possession. Thus, this transformation is named the 'Perfection of Wisdom'.

4) The Sermon on the Supreme Vehicle with Sudden Enlightenment (最上乘頓教說法)

This is the sermon on the Sudden Enlightenment (頓悟). For the purpose, one should raise the Prajna contemplation (Prajna View of Emptiness).

II. DISPUTES AND ZEN BUDDHISM OF THE AGE OF PURE ZEN

1. Disputes on 'Zen of Patriarch' and 'Zen of Tathagata', compared with the Zen Buddhism of Pure Zen Age

In the later periods of Lee Dynasty of Korea, there was a hot debate in Korean Buddhism society, on "Two kinds of Zen' and 'Three kinds of Zen'. It was started by Baekpa(白坡) (1767 - 1852). In his book, 'Hand Mirror of Zen Story', he classified Zen practice in three grades; Zen of Patriarch (祖師禪) - the high grade, Zen of Tathagata (如來禪) - the middle one, Zen of Righteousness (義理禪)- the low grade. Against this claim, Cho-eui (草衣) (1786 - 1865) refuted the claim of Baekpa that Zen practice can be graded in accordance with the individual capacity to persevere and other standards. He insisted that Zen of Patriarch and Zen of Tathagata is differentiated for the sake of m naming, and in the other case, Zen of the Exceptional and Zen of Righteousness for the sake of style. He said Zen of Patriarch belongs to the Zen of the Exceptional, and both Zen of Tathagata and Zen of Righteousness are of the same grade.

Then, which one should we follow? As said before, it is wise to trace the standards of Pure Zen Age. What are they? According to the witness of Master Cheonghwa, the word, 'Zen of Tathagata' was used in Lankavatara Sutra (Neungga Sutra). Master Kueifeng Tsungmi (圭峰宗密) (780 - 841) of Tang Dynasty of China, a great master of Huayen School (華嚴宗), classified Zen practice in five grades and named the Supreme Vehicle Zen (最上乘禪) as the highest mode of Zen practice. He designated the 'Clean Tathagata Zen' (如來淸淨線) as one of the highest Supreme Vehicle Zen. He said it is called in other words, as 'Samadhi of One Act' or 'Samadhi of True Suchness' and it is the cornerstone of all other samadhis. Master Cheonghwa says the word, 'Zen of Patriarch', didn't exist in the period of Pure Zen.10)

Now, we have to decide which one we should select. Master Cheonghwa gives answer for this question. "The advocates of the Zen of Patriarch intended to give warning for the practicians not to cling too much to the sayings of Buddha, objecting to the theory of oneness of Zen and Teachings (教). So, they preached the Zen of Patriarch. Therefore, both Zen of Patriarch and Zen of Tathagata are differentiated for an immaculate use of teaching techniques to meet the challenge of different personality and timing. Thus, no Zen of Patriarch exists outside of the Zen of Tathagata, and no Zen of Tathagata exists outside of the Zen of Patriarch, and there is no difference and no superiority or inferiority between the two."11)

2. Disputes on 'Sudden Enlightenment with Sudden Completion of Discipline'(頓悟頓修) , and 'Sudden Enlightenment with Gradual Completion of Discipline' (頓悟漸　　修), compared with Zen Buddhism in the Pure Zen Age

Recently, an important subject of discussion of Korean Buddhism was the disputes between 'Sudden Enlightenment with Sudden Completion of Discipline' and "Sudden Enlightenment with Gradual Completion of Discipline'. This is a problem of enlightenment and discipline, one of the most important and nuclear contents of Zen Buddhism. Master Seongcheol (1912 - 1993), a representative master of Korean

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Buddhism in recent times, declared in his writing, 'The Straight path to Zen Gate' (禪門正路), "Since a useless tree is standing in the garden, it should be cut off.", designating the futileness of the theory of 'Sudden Enlightenment and Gradual Completion of Discipline' of Master Bojo of Korea Dynasty. Thus, the dispute started.

Then, what is the point of view of Master Seongcheol to criticize the theory of Master Bojo? The claim of Master Seongcheol is that the 'Sudden Enlightenment' of Master Bojo is just an 'Understanding the informations on Enlightenment', not the 'Enlightenment gained by Enlightening', and 'understanding Enlightenment is only a matter of informations, and therefore, should not be accepted as the true Enlightenment. He insists that the 'Sudden Enlightenment with Sudden Completion of Discipline' is the only proper view of the orthodox Zen, and the others are heresy of outside way.

In the age of Pure Zen, Master Hui-neng mentions 'Sudden Enlightenment with Sudden Completion of Discipline' in his book 'Platform Sutra' at the 7th Chapter under the title of 'The Sudden of the Southern Territory and the Gradual of the Northern Territory' (南頓北漸). Then, what shall we do with this problem of sudden completion of discipline and gradual completion of discipline? Here is master Cheonghwa's explanation on this problem. "In the world of Dharma, there is no gradual and no sudden. The capacity of the practician's character and perseverance decide the sudden or the gradual, and also in the dimension of the discipline and the enlightenment, there is inevitably the difference in depth of their attainments. Therefore, the Sudden Enlightenment with Gradual Completion of Discipline cannot be wrong, and the theory of Sudden Completion of Discipline is acceptable for it is to stress the importance of the 'Act of Undefiled Disciplining'(無染汚修行). In all, these are only the spontaneous strategy to awaken the Zen practicians in the principle of 'Awakening First, then Disciplining' ".

Further, Master Cheonghwa clarified that, in case of Buddha, the Prince Siddhartha, he proceeded in the sequence of 'Discipline First and Awakening Next' (先修後悟), but practicians thereafter should follow the steps of 'Awakening First, then Disciplining' (先悟後修) which is the sequence of practice in the Pure Zen Age. This concludes that the mode 'Awakening First, then Disciplining' includes both 'Sudden Enlightenment with Sudden Completion of Discipline' and 'Sudden Enlightenment with Gradual Completion of Discipline'. The 'Sudden Enlightenment' can be either a thorough understanding of the informations on Enlightenment (解悟), or the Enlightenment by enlightening the mind (證悟). Whatever is the case, the understanding of Enlightenment (解悟) naturally calls for the entailing discipline to attain the Enlightenment by Enlightening, and the latter also necessitates disciplining of mind to achieve the eventual Buddhahood. Anyway, after achieving the Enlightenment by enlightening the mind, the practician should go with non-thought, non-defilement discipline. This is called 'Formed Fetus and Raising it' (成胎長養). Thus, the real meaning of 'Sudden Enlightenment with Sudden Completion of discipline' is to stress, at this stage of discipline, the importance of non-defilement discipline. The meaning of Sudden Completion of discipline is not that there is no more need of discipline after the initial Enlightenment.12) Thus, it is meaningless to carry on the disputes between the Sudden Completion and Gradual Completion of Discipline if we correctly understand the philosophy of Discipline and Enlightenment of Pure Zen Age.

III. CLOSING REMARK

Modern people extend their interest in the external world and not very much in their internal realms, thus individualism and egoism prosper and force them to friction and disunion with the

surroundings, and make them unhappy. I believe the basic treatment to heal the malady of modern society can be found in Buddhism, especially the Zen Buddhism of East Asia. Zen Buddhism is of a complex system which sometimes causes discords on practice and theory for the modern people. Thus, I have tried with some efforts here to clear the path basing upon the philosophy of the Zen Buddhism of Pure Zen Age.

In conclusion, the essence of zen Buddhism lies in retrieving the Truth of the Middle Way (中道實相) to achieve Buddhahood, and the search must be supported with the proper methods of disciplining. For the purpose, the doctrine of entering the Two Entrances and Four Practices (二入四行), and 'Samadhi of Oneness' and 'Samadhi of One Act' were introduced, along with the importance of the 'Samadhi of Buddha Recollection.'

To recover the Truth of the Middle Way, a practician should rely on the Three Bodies of Buddha in himself or herself (自性三身佛), and this requires, as prerequisite conditions, the Repentance to the Formless (無相懺悔) and disciplining mind with Prajna View of Emptiness (般若空觀) for all phenomena, to attain the Sudden Enlightenment. Disputes between the Zen of Patriarch (祖師禪) and the Zen of Tathagata (如來禪), and disputes between the Sudden and Gradual Completion of Disciplining (頓漸論爭) can subside by the mature understanding of the Zen Buddhism of the Pure Zen Age, but further study is still expected.

The writer believes the spirit of the 'Platform Sutra' in which the Zen Buddhism of the Pure Zen Age is distilled by the Great Master Hui-neng represents the identity of the Asian mind, and meets the requirements to guarantee the peace, co-existence and a happy future of Asian communities.

<Foot note>

1) Master Cheonghwa, <The Essence of Unified Buddhism>, P.188

2) Master Cheonghwa, <The Essence of Unified Buddhism>, P.189 - 190

3) Master Hui-neng/Master Cheonghwa, <Platform Sutra>, Gwangryun Pub. Co. P.31 -32

4) Master Hui-neng/Master Cheonghwa, <Platform Sutra>, Gwangryun Pub. Co. P.33

5) Master Cheonghwa, <The Essence of Unified Buddhism>, Gwangryun Pub. Co. P.232

6) Master Cheonghwa, <The Essence of Unified Buddhism>, P.222 - 223

7) Hui-neng/ Cheonghwa, <Platform Sutra>, P.111

8) Hui-neng/ Cheonghwa, <Platform Sutra>, P.112 - 117

9) Hui-neng/ Cheonghwa, <Platform Sutra>, P.118

10) Master Cheonghwa, <The Essence of Unified Buddhism>, P.75

11) Master Cheonghwa, <The Essence of Unified Buddhism>, P.68 - 89

12) Master Cheonghwa, <The Essence of Unified Buddhism>, P.25-67, 87

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RELIGIOUS FAITH IN ASIAN CONTEXT

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Today, different from the last era when ideological or economical conflicts dominated, religious differences seem to have the world troubled. Especially in western countries, this kind of conflict shows its own appearance of wars between Christianity and Islam. Historically, there have been many wars between them; further, many wars and struggles have been made for the sake of religions. Which religion was bad and which was good?; which is right and which is wrong? Although in religious wars each country claims for its righteousness, people think both parts of them were wrong; for ironically what every religion teaches people to seek after is rather peace than war, or love than hatred. In a word, every religion which is involved in wars goes against what it speaks. If this is true, what is the problem?

A war between countries occurs when a part claims for its own preference to the other part. Once it happens, the war goes for another direction; it begins with nominal justice and finishes with real damages. What really is underlying wars, however, is not justice but power by which the stronger governs the weaker. This is true in the case of religious wars. As said above, this is really contradiction to the law of religious love. And unfortunately this contradictory wars have been made to be right in western countries. On the other hand, few cases of such wars have been seen in eastern countries, with exception of wars on behalf of westerners. For eastern(Asian) countries are religiously pluralistic societies.

I. RELIGIOUS PLURALISM

Asia is the fatherland of worldly higher religions: Buddhism, Christianity, Confucianism, and Islam. Although they have quite different histories and customs, they have good fellowship among them in Asian countries, e.g., in Korea. Only when used by politics, do they make conflicts between them. Bad politicians like to use religions in order to meet their own desires, while religious believers or leaders to use them in order to exterminate them. However, a believer when becoming political may use them to amplify his desires. At this time he takes up this religion rather than that, ranking them in line. For he believes that this contributes more to his own prosperity than that.

On the other hand, each religion is in its own right productive and contributive not because it helps someone to meet his desire but because it helps someone to check it. In this point every (higher) religion is the same. For they are all concerned with the same ultimate reality by which each person can see his own limits. Each religion teaches this to people with the same purpose but in different ways. Therefore in Asian countries it has been common sense that many religions work together in a society, even though they make many different colours and figures which made different temples, clothes, catechisms, and so on.

A dictator regards plural religions as ugly and makes them unique by force. But ugliness differs from pluralism. Ugliness comes from unnaturalness while pluralism from naturalness. In nature one sees everything pluralistic; and to understand the whole nature, one needs to open his eyes and see everything as it is. Instead of following any given ready made course, he needs to begin new dialogues with neighbours in different religions. Then he can understand not only what roles other religions play,

but what their own values are. If all religions are fellows as we have seen, what are the relations between them?

II. RELIGIOUS FAITH AS LANGUAGE-GAMES

Many people may agree with ease that religions are so plural that they are the same as language-games. But this might be wrong because this understanding can lead us to think that the language-games ARE religions.

What the first philosopher in philosophy, Wittgenstein, claims for is not the fact that this IS that, but the mechanism by which something works in both sides. One needs to consider what is going on in Wittgenstein's language-game theory. If this is the case, what is needed to talk is not about religion as language-games but about religious faith as language-games.

In his Philosophical Investigations, Wittgenstein gives many examples of language-games: board games, ball games, military games and the like. So multiple are they unable to be counted in a single criterion. Multiplicity applies in many ways. Board games for example use different material from ball games: likewise Buddhism is quite different from Christianity in that this has a unique reality governing the other things while that doesn't. Even in ball games, football is being played differently from basketball. Football players use feet only, while only hands are used; otherwise players in each game are rejected to keep playing.

Each religion has its own history, custom, catechism, and systems. It serves its worship according to their rules. Sometimes a religion argues against another religion for the worship service system. This argument is useless unless critics belongs to the same religion and much better to the same denomination. Otherwise they are playing different language-games. Just as they cannot apply "foul" to football and basketball in the same way at the same time, so do they never criticize another religion with some. The reason for this is that as if anyone is a football player, he is neither to be blame because he is a poor basketball player, nor to be forced to become a basketball player. All he is asked is only to measured by football criterion; that is, following the rule governed by football, he is trained to be a better player.

Likewise each religious leader first of all follows what his religion asks, and concentrate on the practice belonging to it. He must reject the attempt that rank all religions in line or make the whole system talking about them in the same sense. Even dialogues between religions should not be accelerated to talk; for the same appearances in religion might make nonsense (At this point, the writer does not agree with so called religious pluralists). All we need is to say that they are different and to admit that this religion works for this, while that does for that. Furthermore, we should approve that what this religion does is valid or valuable in the same sense that what that does is as well. Now, this leads us to the question: are all religions the same at all?

III. RELIGIOUS FAITH AS RENOVATION

Many critics argue against Wittgenstein that it is so much nonsense to talk about all language-games according to the same rule that it falls easily into the error of relativism. However, to say that football is not basketball is one thing; to say that this religion is not that is quite another. What we get from this ballgames is not the same as what we have from religions; the parts physical strength from football arises is not the parts from basketball. But the spiritual status with praying in this religion is quite the same as that with praying in that. Although the practices with prayer in this religion are totally different

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from those of that religion, the result says that they are closed related. For all religions are concerned with human beings, in particular the renovation of human beings as far as any religion is higher.

Superstition shows to people all possibilities to get material richness, while religions, in particular higher, lead them to change their mind, attitudes, values in order to get spiritual richness. Spiritual richness cannot approach to the goal only with material having. Rather, it sometimes does with lack of material. To get richness, in a word, religions open the door to spiritual perfection; superstition seeks after the opportunities to change outer world. Unlike the appearances, both sides run in totally different ways for the sake of human beings. Superstition comes from any personal specific desires, which ignore others' interest; and he makes his desires absolute in his life. In his living, he keeps targeting only what he aims at, even having religions corrupted: as it were, his religious faith contributes to his desire.

Higher religions say in opposite ways. All agree to the message that public welfare comes before personal happiness. Christianity speaks, "Love your neighbours as yourselves." Confucianism says, "Control yourself so that you become gentle." Buddhism claims, "Every person is Buddha." Etc. All these sentences show that everyone's own desire should not become absolute, rather that it must be relative or given up for the sake of others' interest. That is, the role religion plays for human being is rejecting his self-centered desire, turning his concern to others. As a result, every religion renovates religious believers to open their mind to outer world to get it better by changing it rather than changing his circumstances toward his desire.

This means that he admits multiplicity of human beings' desires. In superstition, he believes that there is only his own desire in the world regardless of the fact that there are others in reality. This belief closes every possibility of what others believe or any other kind of renovation. However, renovation is always taking place in religion, and for the sake of this people have religious faith. In the long history of religions there has been much kind of changes among believers by which their lives turned to different dimensions of belief. One can say therefore that there are two ways in which religions goes forward when applying to human life: the positive way, that is, in people may renovate their life looking after others; and the negative way, in which people look only for their own desire. This is called superstition. This turns our concentration on the final question: Do religions necessarily have to produce good result?

IV. RELIGIOUS FAITH AS FREEDOM OR LIBERATION

An eager desire asks for an expected process in one way or another. As shown in many quasi-religions, compulsory practices are perhaps claimed in the name of religious faith. Contradictory to what religions proclaim, they seem to burden believers with some load. Religious faith so forced is an ill-oriented ideology, which governs our life. Religions in its own right play a positive role, that is, lead us into some happiness rather than unhappiness. No matter what it may be, a religion should give more freedom to people for them than force or compulsion. To decide whether anything is a pure religion or quasi-religion, we need to ask and see if it is free or compulsory. Although it is comparatively unclear to see whether it is, this is a good criterion by which we can find out a genuine faith in religious believers in that there are few other than theological theories or rituals.

Truth shall make you free!" Not only body but mind as well do we dream of being free. A free body with bonded mind is mentally disabled people; a free mind with bonded body is called injured people being helped by nursing beings. If disabled in body or mind, anyone shall not be free however differently he proclaims. Objectively, he is burdened with something else if he hopes not. However, in

religious belief, we sometimes feel free, sometimes feel bonded. In a certain case some people feel free, some feel bonded. Why does it happen so? It may be said that our eager desires have different stages or extent to which we can feel free or bonded. The states of our mind are so complicated that a word or sentence can describe how they work or go. Any attempt to do such description fails to explain that in detail. In fact, such attempt can only succeed in showing how religious believers are or how they feel in reality.

What does it mean to say then that religious faith is free? To have deep faith sometimes means that believers in the faith are free from any kind of things: whether of things material or things mental. He is not only freed from within but also from without himself. A person with some books may be free from some knowledge; however, he might be bonded to money. Another person, vice versa. If this is the case, is it true that being free means being satisfied/ filled with whatever needed? If this is true, is it right that having religious faith is the important part for believers to be filled with what they desire? This is totally wrong, for to have religious faith is rather not to fall into such a mechanism, but to be free from them. In fact, it is the liberated from the mechanism of having something because of his desires; as it were, they are totally free from the system of any kind of his desires. To have religious faith means to take a totally different form of life, which alone is possible only with religion supernatural.

In a word, religious faith is unique in the sense that each religion gives in its own way and every believer experiences differently, while it is universal in that it gives supernatural way to change human lives. This clearly shows up in Asian religions at the same time.

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THE WAY OF PRESENTING JAPANESE CULTURE: THE MUSICAL INSTRUMENTS AND DOCUMENTS DISPLAYED IN THE WORLD HYGIENE EXPOSITION IN LONDON 1884

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The musical environment of Japan experienced a drastic change with the systematic introduction of the western music in the Meiji period (1868-1912). This paper will discuss the method and materials that the Japanese government employed to explain its own culture to the West when it got involved in the globalization in the late 19th century. In concrete, the musical instruments and documents, which were sent from a Japanese governmental organization, Institute for Music Investigation (Ongaku Torishirabe Gakari), to the World Hygiene Exposition of London 1884, will be examined in detail.

From the latter half of the 19th to the first half of the 20th centuries, the event of World Exposition was booming among western countries. The event aimed at 'displaying' advanced technology and products of western civilization, and, as their opposite, 'different and interesting' cultures of various non-western areas that were 'discovered' by the westerners. It is well known that the exotic gaze toward Japanese culture gave rise to the cultural phenomena 'Japonism' in the western world.

The Japanese, who felt an urgent necessity to absorb the western civilization, sent the first delegation in 1862 to the exposition held in London[223]. When the Japanese new government participated in the Exposition of Vienna in 1872 for the first time after the Meiji Restoration (1868), an officer of the Ministry of Industry, SANO Tsunetami (1822-1902), clearly expressed the purpose of delegation; 1) to display Japanese excellent products; 2) to observe and study the western products, arts, and technology; 3) to make preparation for a national industrial exhibition inside Japan; 4) to seize an opportunity for the export of Japanese products; and 5) to research cost, selling price, demand and supply of the western products and utilize the data for trade (cit. in YOSHIMI 1992:117). In 1877, Japan held the first national industrial exhibition (Naikoku kangyou hakuran-kai) after the model of European expositions.

Here, obviously, is a gap between the western expectation and Japanese intention. Namely, the West expected Japan to show an original side of Japanese traditional culture, while Japan tried to prove that the Japanese possess potential skill and material to master the western technology and gain a high productivity in the near future. In this article, I will focus on the musical materials for the exposition as items that mediate between the western gaze and the Japanese intention. In particular, the musical instruments and documents dispatched to the Hygiene Exposition of London in 1884 will be examined in terms of content and meaning implied as well as its influence on the studies of Japanese music by the westerners afterwards.

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[223] At that time, Tokugawa Shogunate sent the delegation. See YOSHIDA 1985,1986 for more about relation of Japan with expositions.

I. MUSIC AS AN ITEM DISPLAYED

Music is a form of expressing cultural identity of a people through sounds. It contains a physical aspect as well as metaphysical one. In other words, it can show a level of science and technology in making complicated musical instruments or calculating and tuning pitches, as well as artistic and aesthetic character of the people. Thus, music could be a suitable item for the exposition.

There, however, is a great difficulty in presenting music when a delegation of musicians was impossible and the recording technique was not yet fully advanced. In this limited condition, people can only 'see' or 'read' some visual sources concerning music. The Japanese government sent a series of musical materials that would mainly catches the 'eyes' of the westerners in the 1884 Exposition in London. The selection of materials and their function will be analyzed in the following part.

1.) Musical instruments and documents displayed in the Hygiene Exposition in London 1884

In 1884, Ongaku Torishirabe Gakari (OTG, hereafter)[224] sent musical instruments, books and charts and other documents to London for Hygiene Exposition[225]. In *Tokyo Geijutsu Daigaku*[226] *Hyakunen-shi* (*Hyakinen-shi*, hereafter)(the Centennial Commemorative Chronicle of Tokyo National University of Fine Arts and Music) (TOKYO GEIJUTSU DAIGAKU 1987), a list of musical stuff dispatched to the London Exposition can be available (see Table 1). These instruments, books charts and documents were donated after the Exposition to Musée Instrumental du Conservatoire Royal de Musique de Bruxelles in response to the request of Victor-Charles MAHILLON(1841-1924), who was a director of the Museum. As is shown in Table 1, these materials, except a few documents, have still been preserved in Musée des Instruments de Musique (MIM) in Brussels today that can be classified roughly into 5 categories; 1) instruments, 2) published notations of school songs *shôka*; 3) western theory books translated into Japanese; 4) handwritten manuscripts of students' exercise of harmony, examples of Japanese melodies, and *shôka* songs arranged in two voices for *koto;* and 5) extracts from the *Report on the result of the investigation concerning music* edited by ISAWA Shûji (discussed later) .

Table1 Musical instruments and documents displayed in the London Exposition 1884
The numbers shown in the column 'MIM' indicate catalogue number by MAHILLON.
" / " indicates the item is currently missing.

List of Ongaku Torishirabe GAkari	MIM
Instruments	
hôshô (*gagaku*) (nouth organ), cover	M736
hichiriki (gagaku) (reed pipe), case & cover	M164
ryûteki (*gagaku*) (transverse flute), case & cover	M716

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[224] OTG was established in 1879 under Monbushô (the Ministry of Education), which declared three purposes; 1) to combine western and eastern (Japanese) music in order to create a new music; 2) to foster excellent musicians who would carry on *kokugaku* (national music) in the future; and 3) to teach music in schools. More information, see TERAUCHI 2003.

[225] Prior to the participation in the London Exposition 1884, the Japanese government let the section of royal court music (Shikibu-ryô Gagaku-ka) send musical instruments and notations to the Paris Exposition 1878 (Tsukahara 2005: 47). OTG also participated in the New Orleans (USA) Exposition 1884, and London Exposition 1885 with the similar musical materials as in London 1884 (TOKYO GEIJUTSU DAIGAKU 1987: 191-197).

[226] OTG was reorganized into Tokyo Ongaku Gakkô (Tokyo Academy of Music) in 1879, which is a forerunner of present Tokyo Geijutsu Daigaku, ongaku gakubu (Dept. of music).

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komabue (*gagaku*) (transverse flute) , case & cover	M717
kagurabue (*gagaku*) (transverse flute), case & cover	M718
wagon (*gagaku*) 6 stringed zither, frets	M766
koto (*gagaku*) 13 stringed zither	M763
biwa with a plecrum (*gagaku*) 4 tringed lute	M783
koto (*zokugaku*) 13 stringed zither, cover	M764
shamisen with a plecrum (*zokugaku*) 3 stringed lute	M780
kokyû with a bow (*zokugaku*) 4 stringed bowed lute	M754
shakuhachi (*zokugaku*) (vertical flute), cover	M714
Didactic song books and charts	
Shôgaku shôka-shû, vol.1, vo.2	1st vol.only
Shôka kakezu, vol.1, sequel, vol.2	/
Text books of western music	
Gakuten (Callcott's *Grammar of Music*)	D205
Ongaku mondou (Yousses' *Catechism of Music*)	D204
Ongaku shinan (Meason's (sic.)*National Music Reader*)	D203
Students' excercises	
Appendix A *Students Works*	C213
Appendix B *Students Works*	C212, 215
Appendix C *Japanese music Specimens*	G99
Appendix D *Shool music on koto*	C214
other materials	
a photo of the Institute (with a frame)	/
rules (and carriculum?)	/
Charts for indicating tunings of instruments	/
Extracts from the Report of S. Isawa on the result of the investigations concerning music	C308

2-1. Musical instruments in MIM

The instruments and other materials exhibited in the London Exposition were donated and added to the collection of Musée Instrumental du Conservatoire Royal de Musique de Bruxelles (MICRM, hereafter). A director of the Museum, MAHILLON, edited a large-scaled catalogue *Catalogue Descriptif & Analytique du Musée Instrumental du Conservatoire Royal de Musique de Bruxelles* (4 volumes), in which Japanese instruments exhibited in the London Exposition were described (in the second and third volumes)(MAHILLON 1909, 1900). MAHILLON wrote on February 11, 1885, to ISAWA Shûji (1851-1917) a director of OTG, to whom he expressed a gratitude for the generous donation of the instruments and asked several questions about the instruments. MAHILLON's main concern was on the tunings of *gakusô* (a zither used in the imperial court music *gagaku*), *zokusô* (a zither for popular music), *biwa* (4 stringed lute), *shamisen* (3 stringed lute), *kokyû* (fiddle), and modal system of Japanese

music. MAHILLON also asked ISAWA if there is any guidebook for Japanese music published in a western language, mentioning an example of a book for Chinese music written by Van AALST (Van AALST 1884), which was available at a trading company Kelley & Walsh at Yokohama, Japan. Originally, according to the list of OTG, explanatory tables and figures concerning pitches and tunings of the instruments were supposed to be attached to the instruments. They seemed, however, not enough for MAHILLON to understand them in detail. ISAWA seemed to send additional information about tunings later. Based on the information from ISAWA, MAHILLON completed the catalogue in the part of Japanese instruments. The following instruments can be found in MIM collection today, on which MAHILLON's catalogue gave precise description.

1) Istruments of the imperial court music *gagaku*

Sho (mouth organ)   ID736   [227]

In the MAHILLON's catalogue, each pitch of a tube (except for the 9th and 16th tube) is shown in the western notation. These pitches were confirmed by the Japanese tablature given by OTG.

Hichi-riki (reed pipe)   ID694

This instrument is referred to as 'chalumeau classique'. Japanese tablature and pitches of finger positions are given in the western notation.

Riu-teki (transverse flute)   ID716

After the etymological explanation (*riu*=dragon; *teki*=flute), Japanese tablature and pitches of finger positions are given in the western notation.

Koma-fouye (transverse flute)   ID717

After the etymological explanation (*Koma*=dragon; *fouye*=flute), Japanese tablature and pitches of finger positions are given in the western notation.

Kagoura-fouye (transverse flute)   ID718

This instrument is referred to as used in an ancient sacred ritual called *kagura*. Japanese tablature and pitches of finger positions are given in the western notation.

Waggon (long zither)   ID766

It is referred to as 6 stringed zither, tuned by movable bridges. Four different tunings are given in the western notation, but there is no explanation about musical genres in which they were used. According to the current tradition in the court, the first tuning (d'-a-d-b-g-e) in MAHILLON's catalogue is corresponding to the present one for *kagura* and *kume-uta*; the second one (f#-c#-b-a'-e-a) for *ô-uta*; and the fourth one (e'-b-e-c#-a-f#) for *azuma-asobi*[228]. It is interesting that the third tuning is for *saibara* accompaniment, which has been lost today[229]. This instrument was on the display when I visited MIM in March 2005.

Koto (long zither for *gagaku*)(ID763)

MAHILLON devoted a large space for the description of this instrument. First, a difference in shape of artificial nails for plucking strings between *gakusô* and *zokusô* is mentioned. Then, seven kinds of tuning are shown in the western notation. Each tuning is categorized into either *ritsu* or *ryo (rio)* group as follows.

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[227] This ID number corresponds to the one given in the MAHILLON's catalogue.

[228] *Kagura, kume-uta, ô-uta*, and *azuma-asobi* are all belonging to the ancient indigenous vocal genre, while *saibara* is a newly created vocal genre which appeared after the 9th century.

[229] Wagon does not accompany *saibara* songs any more after the Meiji restoration.

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MAHILLON's description	tuning	current mode
en *sol rio-sen* (sol-ré-la-mi-si)	g-g-d-e-g-a-b-d'-e'-g'-a'-b'-d"	*sô-jô* mode
en *ré rio-sen* (ré-la-mi-si-fa#)	d-d-a-b-d-e-f#-a'-b'-d'-e'-f#'-a"	*ichikotsu-chô* mode
en *la ritsu-sen* (ré-la-mi-si-fa#)	e'-a-b-d-e-f#-a-b-d-e'-f#'-a'-b'	*ôshiki-chô* mode
en *mi ritsu-sen* (la-mi-si-fa#-ut#)	b-e-f#-a-b-c#-e'-f#'-a'-b'-c#'-e"-f#"	*hyô-jô* mode
en *la rio- sen* (la-mi-si-fa#-ut#)	e'-a-b-c#-e-f#-a-b-c#-e'-f#'-a'-b'	*sui-chô* mode
en *si ritsu-sen* (mi-si-fa#-ut#-sol#)	f#-b-c#-a-f#-g#-b-c#'-e'-f#'-g#'-b-c#"	*banshiki-chô* mode
en *mi rio-sen* (mi-si-fa#-ut#-sol#)	b-e-f#- g#-b-c#'-e'-f#'-g#'-b'-c#'-e"-f#" *taishiki-chô* mode

Then, MAHILLON explains absolute pitches found in China and Japan, the method of producing the twelve pitches (circle of fifths), system of intervals, and the difference between *ryitsu* F-g-a-b-c-d-e-f and *ryo(rio)* D-e-f-g-a-b-c-d scales. He also mentioned that in actuality, the Japanese reduced the diapasons into pentatonic scales.

Biwa (4 stringed lute) ID783

After explaining the shape or structure of the instrument, MAHILLON introduces six different tunings and tablatures. Each tuning is classified into *ryo(rio)* or *ritsu*, as is the case in *koto*.

MAHILLON's description	tuning	current mode
en *ré rio-sen* (ré-la-mi-si-fa#)	a-d-e-a'	*ichikotsu-chô* mode
en *mi ritsu-sen* (la-mi-si-fa#-ut#)	e-b-e'-a'	*hyô-jô* mode
en *sol rio-sen* (sol-ré-la-mi-si)	g-a-d-e*	*sô-jô* mode
en *la ritsu-sen* (ré-la-mi-si-fa#)	b-c-e-a'**	*ôshiki-chô* mode
en *la rio- sen* (la-mi-si-fa#-ut#)	a-b-e-a'	*sui-chô* mode
en *si ritsu-sen* (mi-si-fa#-ut#-sol#)	f#-b-e-a'	*banshiki-chô* mode

*g-a-d-g', correctly. ** a-c-e-a', correctly.

In the correspondence of MAHILLON mentioned before, he asked ISAWA whether these six types of tuning in *biwa* are equivalent to those in *koto* (except for *mi rio-sen*). The tunings of *biwa* and *koto* are, of course, different since they are different instruments. However, they share same modal systems. ISAWA might send a detailed notation of tunings later in response to the MAHILLON's inquiry.

2) Instruments of popular music *zokugaku*

Koto (long zither) ID764

This item is introduced right after the *koto* for *gagaku* (*gakusô*) (ID 736) in MAHILLON's catalogue. MAHILLON describes that its body structure is similar to that of *gakusô,* although the nails are different in shape. Twelve types of tuning are shown in the western notation.

Hira-dioshi(mi -si -[fa-ut]-sol- ré -la)   d-g-a-b -d—e -g-a- b '-d'—e '-g"-a"

Akebono I (si -[fa-ut]-sol- ré –la- mi)   d-g-a-b -d——e-g-a- b '-d'——e'-g''-a''

Akebono II   (si -fa-[ut]- sol- ré –la- mi)   d-g-a-b -d——e-f-a-
b '-d'——e'-g''-a''

Kumoi I (la - mi -[si -fa]-ut –sol- ré)   d-g-a -c-d——e -g-a - c'-d'——e '-g''-a ''

Kumoi II (la -mi -[si -fa]-ut-sol- ré -la) d-g-a -c-d——e -g-a - c'-d'——e '-g''-a''

Han-Kumoi   (mi -[si -fa]-ut-sol-la- ré)   d-g-a-c- d——e -g'-
a'- c'-d'——e '-g''-a''

Kata-Kumoi   (la - mi -si -[fa]-ut-sol- ré-la)d-g-a-b -d——e -g-
a - c'-d'——e '-g''-a''

Sakura   (la - mi -[si -fa]- ut-sol- ré)   d-g-a -c-d- e -g'-a - c'-d'——e '-g''-c''

Swato*   (ré - la [mi -si]-fa-ut-sol)   c-g-a -c- d -f-g'-a '-c'-d '-f'-g''-c''

Han-Swato*   (la -[mi -si]-fa-ut-sol- ré-la) d-g-a -c-d-f-g'-
a   '-c'-d'-f'-g''-a''

Kata-Suwato*   (ré - la -mi -[si]-fa-ut-sol- ré-la)d-g-a -c- d -
f-g'-a '-c'- d'——e '-g''-a''

Kumoi Hin   (la - mi -[si -fa]-ut-sol- ré-la) d-g-a -c- d- e -g'-
a - c'-d'——e '-g''-a''

   *Iwato, correctly.

   These tunings in detail seems to be informed of by ISAWA in response to the MAHILLON's request, as is written in the correspondence mentioned above. MAHILLON gives an analytic comment here saying that the scale of *zokugaku* (popular music) is not so 'regular' as that of *gakusô* is, and that the former is a mixture of diatonic and chromatic scales.

Siamisen (3 stringed lute)   ID780

   It is explained as an instrument for *zokugaku*. Three types of tuning, which are equivalent to *honchôshi* (d-g-d'), *niagari* (d-a-d'), and *sansagari* (d-g-c), are given in the western notation.

Kokiu (bowed lute)(ID754)

   Two types of tuning, equivalent to *niagari* and *sansagari* are introduced. MAHILLON also says that this instrument sometimes employs the same tuning as the violin's.

Siaku-hachi (vertical flute)(ID714)

   MAHILLON seemed to be interested in this bamboo flute very much, since it carries simple (primitive) structure and, in contrast, requires complex playing techniques. He describes the way of using lips, breathing, fingering and tablatures in detail.

   MIM have kept several other Japanese instruments which were donated or purchased later in addition to these instruments displayed in London Exposition 1884.

2-2. Published notations of school songs *shôka*

   Shôka is school songs newly created after the Meiji restoration (1868) for music education in elementary schools and junior high schools. Monbushô, or the Ministry of Education, published *Shôgaku shôka shû* (Song book for elementary school children), the first volume in 1881, followed by the second volume in 1883, and the third volume in 1884. According to the list of OTG, *Shôgaku shôka shû*,

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the first and second volumes were exposed in London Exposition 1884 and eventually sent to the Museum in Brussels, but only the first volume can be found today in MIM.

Shôka kakezu is a complementary chart for music education in school classes. Three versions, the first, the sequel and the second, of *Shôka kakezu* were supposed to have arrived at the Museum but not found currently.

In addition to these song books and charts, MICRM continue to gain other song books published after OTG reorganized into Tokyo Ongaku Gakko (TOG, hereafter) in 1887. *Sôkyoku shû* (Anthology of *koto* music)[230]1888, *Kokumin shôka shû* (National song book)[231] 1891, and *Shôka suikin* (Florescence of songs) [232]1889, can be found in the MIM collection today.

2-3. Western theory books translated into Japanese

In order to absorb the western music theory and disseminate it in Japan, OTG translated and published several western theory books into Japanese. Three books as follows were displayed in the London Exposition and later moved to Brussels. MIM has still kept these books. Interestingly, a number is put on the front cover of each book to indicate class and group in which the book was supposedly used.

Gakuten, 1883, translated by KOUZU Senzaburô

> Group 6/ Class 56/ no.202/ Callcott's *Grammar of Music*

Ongaku mondou, 1883, translated by TAKIMURA Kotarô

> Group 6/ Class 56/ no.201/ Yousse's *Catechism of Music*

Ongaku shinan, 1884, translated by UCHIDA Yaichi

> Group 6/ Class 56/ no.200/ Meason's (sic.) *National Music Reader*

2-4. Handwritten manuscripts of students' exercise

Unexpected but most interesting discovery of my investigation at MIM in March 2005 was the handwritten manuscripts of students' exercises of OTG. They can be classified into 1) students' exercises of harmony; 2) examples of Japanese melodies, and 3) *shôka* songs arranged in two voices for *koto*.

1) Students' exercises of harmony (see Table 2)

Appendix A   *Students Works* (C213)

Appendix A contains hand written exercises by the students, who were affiliated in OTG around 1884. Female students' names can be found in this book. Students are required to understand structure of western melody and harmony in copying these notations. Melodies are all taken from *Shôgaku shôka shû*.

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[230] Edited and published by TOG.

[231] Edited by KOYAMA Sakunosuke and supervised by ISAWA, published by Kyôeki shôsha. KOYAMA is a composer who studied at and graduated from OTG.

[232] Edited by OKU Yoshiisa, a court musician, published by Kyôeki shôsha.

Table2 Students' exercises

Appexndix A (C213)

student's name	content	original melody
KÔDA, Nobu	a melody	Shôgaku shôka no.27 "Fujiyama"
TÔYAMA, Kine	a melody	Shôgaku shôka no.27 "Fujiyama"
MORI, Tomi	a melody	Shôgaku shôka no.48 "Taihei no kyoku"
ICHIKAWA, Michi	a melody	Shôgaku shôka no.27 "Fujiyama"
KIMURA, Saku	a melody	Shôgaku shôka no.48 "Taihei no kyoku"
KOGI, Tomo	a melody	Shôgaku shôka no.48 "Taihei no kyoku"
TÔYAMA, Kine	a melody	Shôgaku shôka no.78 "Kiku"
KÔDA, Nobu	a melody	Shôgaku shôka no.78 "Kiku"
MORI, Tomi	a melody (2 voices)	Shôgaku shôka no.75 "Haru no no"
ICHIKAWA, Michi	a melody (2 voices)	Shôgaku shôka no. 78 "Kiku"
KIMURA, Saku	a melody (2 voices)	Shôgaku shôka no.75 "Haru no no"
KOGI, Tomo	a melody (2 voices)	Shôgaku shôka no.75 "Haru no no"
TÔYAMA, Kine	hamony (4 voices)	F dur, g moll, D dur
KÔDA, Nobu	hamony (4 voices)	c moll, d moll, a moll
MORI, Tomi	hamony (4 voices)	C dur, d moll, a moll
ICHIKAWA, Michi	hamony (4 voices)	A dur, h moll, C dur
KIMURA, Saku	hamony (4 voices)	C dur, d moll, a moll
KOGI, Tomo	hamony (4 voices)	C dur, d moll, a moll

Appendix B   *Students Works*   C212, C215

   This also includes hand written exercises by the students, who were affiliated in OTG around 1884. Male students' names can be found in the Appendix B. All the melodies can be found in *Shôgaku shôka shû*.

Appexndix B (C215)

KOYAMA, Sakunosuke	hamony (4 voice)	C dur, B dur, a moll
HIRUMA, Kenpachi	hamony (4 voice)	C dur, B dur, a moll
FUKAZAWA, T.	hamony (4 voice)	C dur, B dur, a moll
MEGATA, Mayokichi	hamony (4 voice)	C dur, B dur, a moll
SHIRAI, Kikuo	hamony (4 voice)	C dur, B dur, a moll
NÔSHO, Benjirô	hamony (4 voice)	G dur, D dur, a moll
YAMAMOTO, Shô	hamony (4 voice)	G dur, D dur, a moll
MATSUMOTO, Chô	hamony (4 voice)	G dur, D dur, a moll
KURACHI, Kashitarô	hamony (4 voice)	G dur, D dur, a moll

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IWANAMI, Shigeo	hamony (4 voice)	G dur, D dur, a moll

Appexndix B (C212)

KOYAMA, Sakunosuke	a melody with hamony (4 voice)	Shôgaku shôka no.24 "Omoi izureba"
HIRUMA, Kenpachi	a melody with hamony (4 voice)	Shôgaku shôka no.24 "Omoi izureba"
NÔSHO, Benjirô	a melody	Shôgaku shôka no.20 "Hotaru"
UCHIDA, Kumetarô	a melody	Shôgaku shôka no.44 "Sumera mikuni"
YAMAMOTO, Shô	a melody	Shôgaku shôka no.18 "Utsukushiki"
MATSUMOTO, Chô	a melody	Shôgaku shôka no.20 "Hotaru"
MEGATA, Mayokichi	a melody with hamony (4 voice)	Shôgaku shôka no.24 "Omoi izureba"
FUKAZAWA, T.	a melody with hamony (4 voice)	Shôgaku shôka no.24 "Omoi izureba"
KURACHI, Kashitarô	a melody	Shôgaku shôka no.18 "Utsukushiki"
SHIRAI, Kikuo	a melody	Shôgaku shôka no.44 "Sumera mikuni"
IWANAMI, Shigeo	a melody	Shôgaku shôka no.44 "Sumera mikuni"

2) examples of Japanese melodies

Appendix C *Specimens of Several Japanese Music* G99

Hand written manuscript. Several Japanese traditional melodies are put into western score. Two examples from imperial court music *gagaku*, "Somakusha" and "Yetenraku", two pieces from popular *koto* music "Fuki" and "Rokudan", and *shamisen* music "Murakumo (Yoi yamachi)" are introduced here. As is well known, *gagaku* is an ensemble music of eight kinds of instruments, although only five instruments, *ryûteki, hichiriki, shô, biwa, koto*, are translated into western notation in this source. In the *shô* (mouth organ) part, a chord is represented only by a fundamental single note. This translation of *gagaku* is much simpler than the transcription of *gagaku* later made by Hôgaku Chôsa Gakari, established in Tokyo Ongaku Gakko in 1907[233].

3) *shôka* songs arranged in two voices for *koto*

Appendix D *School Music as played on koto*   C214

49 melodies from *Shôgaku shôka shû* are copied by hand writing. The melodies from no.1 to 47 are arranged into two voices. The song no. 48 is arranged for three *koto*. The melody no.49 is a single melody as originally found in the *Shôgaku shôka shû*.

2-5. *Report on the result of the investigation concerning music* edited by ISAWA

As mentioned before, OTG was established in 1879. Five years later in 1884, ISAWA produced a report of achievement of OTG, *Report on the result of the investigation concerning music,* which was published

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[233] See TERAUCHI 2000, 2001 for more information about transcription of *gagaku*.

by Monbushô. The English version, *Extracts from the Report of S. Isawa,* was also made soon after the Japanese version was completed[234]. MIM has kept its hand written copy. The contents are as follows;

History of the Institute

Researches on Oriental and European Music

Japanese Scale

Similarity between the Ancient Greek Music and the Present Japanese Music—Hymn to Apollo

School Music

   Music Charts, Readers, and Guide Books for Teachers

   Musical Instruments

   Present State of Musical Instruction

   Course of Study for the Special Students Attached to the Institute

   Orchestral Music

  Appendix

   Outlines of the History of Japanese Music

   Improvements of Popular Music

   Specimens of Japanese Koto Music

1. Purposes of the selection

The selection of the items shown above seem to reflect two intentions; 1) to introduce characteristics of Japanese traditional music, and 2) to report the state of the reception of the western music in Japan. In 1884, OTG completed the *Report on the result of the investigation concerning music* and the selection of the items to London Exposition is closely related with the policy and achievement of OTG 's five years' activities.

For the first purpose, the musical instruments (as discussed in 2-1.) and music notations *Specimens of Several Japanese Music* (discussed in 2-4.), and *Extracts from the Report of S. Isawa* (discussed in 2-5.) were chosen to be delegated. Under the limited condition that well developed equipment of recording and reproducing were not available yet, they tried to provoke the imagination of the westerners by giving them musical instruments and notations. Needless to say, the notations, in this case, were western staff notation which the Japanese recognized as 'universal' at that time[235]. The explanation of playing technique, tuning, pitches and scales were also given together with the musical instruments.

The instruments were typically chosen from the both categories, *gagaku* and *zokugaku*. These concepts of classification was brought from ancient China and used from time to time in explaining Japanese music categories. The literal meaning of *gagaku* is 'elegant' or 'correct' music and treated as the most (and only?) elaborated artistic music at the Meiji period, which had kept more than a thousand years history closely associated with imperial rituals. On the other hand, *zokugaku*, which means 'secular' and therefore very 'popular' among ordinary people, includes such genres as *shamisen,*

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[234] The Japanese version is available in ISAWA 1884/1971, and English version, except for the parts of 'History of the Institute' and 'School Music', in TOKYO GEIJUTSU DAIGAKU 1987.

[235] In the Report of ISAWA, the western notation is referred to as 'common (or universal)'(ISAWA1884/1971: 21). See more information about transcription of Japanese music into western notation, TERAUCHI 2003.

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koto, biwa and *shakuhachi.* The Report of ISAWA listed *gagaku* and *zokugaku* of Japanese music, European music and *Shin-gaku* (music of Qing dynasty China) of the foreign genres which should be studied at OTG (ISAWA 1884/1971: 21).

The number of *gagaku* instruments displayed in the Exposition 1884 is relatively large (8 items), compared with that of *zokugaku* (4 items) (see Table1). The reason for the fact is partly in that *gagaku* is the noblest music related with imperial rituals and therefore considered by the government to be the representative of Japanese music, but more likely, in that it is a large scale ensemble with a various kinds of instruments which are constructed with a delicate mechanism and have been rendered with artistic ornamentations. In actuality, the wind chamber of *shô*, body of *koto*, and case of *ryûteki* and *komabue*, were all beautifully embellished with lacquer, silver, gold, and inlay. As *zokugaku* instruments, only four instruments*, koto, shamisen, kokyû,* and *shakuhachi* were sent to the Exposition. Corresponding to the selection of the instruments above, two *gagaku* pieces "Yetenraku (Etenraku)" in *hyôjô* mode[236] and "Somakusha" in *Banshikichô* mode[237], two pieces of *koto* music "Fuki" and "Rokudan", and one piece from *shamisen* music (*nagauta*) "Murakumo (Yoiyamachi/ Akenokane)" were translated into western notation as is shown in Appendix C *Specimens of Several Japanese Music.*

For the understanding of tuning, scale, and pitches, such items as the Charts for indicating tunings of the instruments the Report of ISAWA, and additional information were supposed to be effective. These Charts and explanations possibly worked to prove that the Japanese have possessed a coherent system of tuning, scale, and pitches in music, and an ability to analyze, explain, translate them into western notation or language.

For the second purpose, namely, to report the state of the reception of the western music in Japan, *shôka* songs and *Shôka kakezu*, translation of western music theory book, and students' exercises (Appendix A, B, D) were dispatched to the Exposition.

The song book *Shôgaku shôka shû* and *Shôka kakezu* were edited and published mainly for disseminating western style music among young children in Japan. Appendix D *School Music as played on koto* is an anthology based on the *Shôgaku shôka shû* in which songs were arranged into two voices for *koto*. The latter easily reminds us a piano manual book like *the Beyer* for beginners. The Japanese government thought that 1) the melody of *shôka* songs themselves could easily demonstrate how Japanese were trained in composing western style songs, 2) *shôka* books could show how the Japanese were competent in creating a coherent system of teaching music to children; and 3) students' exercise books would tell how Japanese students were excellent in assimilating western music.

Thus, "the display of Japanese music" in the Exposition implied the intension of the Japanese government to demonstrate ability of the Japanese to absorb the western music and the systematic process of the reception as well as to introduce traditional feature of Japanese music, in terms of scales, pitches and technique of making musical instruments. The Japanese positively utilized such western devices in explaining Japanese musical culture as staff notation and English language, which were recognized to be 'universal' at that time.

2. Development of the study on Japanese music in the late 19th century

As a concluding part, I will survey the development of the study on Japanese music in the last two decades of the 19th century Europe. The dispatch of the Japanese musical instruments to the Exposition was not merely a one-way export but led to a further reciprocation between Japan and

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[236] Fundamental note is E.

[237] Fundamental note is B.

Europe. As mentioned before, MIM has preserved such musical sources as *Sôkyoku-shû* (1888), *Shôka suikin* (1889), and *Kokumin shôka shû* (1891)[238], published after the Exposition 1884. This fact indicates MAHILLON tried to keep in touch with OTG (Tokyo Ongaku Gakkô, after 1887) for more sources on Japanese music.

OTG participated in the World Invention Exposition held at London in1885 again (TOKYO GEIJUTSU DAIGAKU 1987: 193-197) with almost same kinds of musical instruments. This time,however, several tuning forks and pipes were newly added to the display for more clear explanation of Japanese pitches or scales. Scores of classical music and popular genres and special notation for training of blind musicians (a domestic Braille for music) were also added[239], while students' exercises and translation of western theory books were omitted. These instruments, except for tuning forks and pipes, were donated to the South Kensington Museum, London, after the Exposition. It was a musicologist Alexander ELLIS 1814-1890 who utilized these instruments and analyzed Japanese pitches and scales in detail[240] (ELLIS 1885/1951).

In the late 19th century Europe, other type of sources than display in expositions were also available for the research on Japanese music. Travel reports by the visitors who stayed in Japan sometimes effectively contributed the development of the study. A German medical doctor, Benjamin C. L. MÜLLER (1824-18930) stayed in Tokyo during 1871-1875 and taught at Tokyo Medical School, a forerunner of current Medical School of Tokyo National University. An English lawyer, Francis T. PIGOTT (1852-1925) spent three years from 1888 in Japan and dedicated himself to the establishment of Meiji Imperial Constitution. Although they were not musicologists, both were deeply acknowledged with the realm of music and carried uncommon interest in Japanese music. Their reports, though different each other in terms of period and style of description, were recognized as valuable information based on the experience in Japan (MÜLLER 1874,1875,1876, PIGOTT 1891, 1892a,b,c, 1893, 1893-1895)[241]. But verbal documentation has a certain limitation for showing music. The display of musical instruments in the exposition could give more 'vivid' information to observers in that people can see and touch real instruments in existence.

But still, the instruments cannot produce music by themselves. Although European people had a few opportunities to see fragmental demonstrations by *geisha* girls in such places as Japan Village in Knightsbridge in London or Japanese tea house in the site of expositions, they had to wait for a consistent theatrical performance until KAWAKAMI troupe appeared in the World Exposition Paris 1900. The troupe gave a great impact to the European. One of the French critiques, Julien TIERSOT (1857-1936) wrote on their play with musical examples in a journal *Le Ménestrel.* Their performance was recorded by the brand-new device phonograph during their stay in Paris[242]. The troupe visited Berlin in 1901. Their music and recitation were also recorded at Institute of Psychology, Berlin University[243]. Based on the recording and interview with KAWAKAMI and his wife SADAYAKKO,

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[238] *Sôkyoku-shû* (the first edition) was purchased and sent from Yokohama, Japan to Brussels by Mr. DUMOUTIER (Personal contact with Dr. DE KEYSER, March 21, 2005).

[239] Meiji government established several music institutes for the blind as one of the practices of modern social welfare. They might try to show the Japanese level of social welfare by presenting the domestic Braille in the Exposition.

[240] Another set of tuning forks and pipes were given to ELLIS from OTG. The letter of ELLIS expressing gratitude to OTG can be seen in *Hyakunen-shi* (TOKYO GEIJUTSU DAIGAKU 1987: 196-197).

[241] More information about achievement of PIGOTT and MÜLLER, see TERAUCHI 2004.

[242] The recording was reissued recently in CD *Yomigaeru Oppekepe* (MIYAKOYA 1997). See MILLER 1998 for information on the recordings.

[243] The recording was reissued（SIMON; ZIEGLER; FRITSCH2003）.

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a musicologist Erich HORNBOSTEL (1877-1935) wrote an article on the tonal system of Japanese music (HORNBOSTEL; ABRAHAM 1903/1975)

As the titles of articles "On the Musical Scales of Various Nations" by ELLIS and "Studien über das Tonsystem und die Musik der Japaner" by HORNBOSTEL suggest, the European interest was mainly on pitches, intervals and scales of different musical culture of Japan. Supported by the development of acoustics, they tried with a great enthusiasm to document, describe and analyze Japanese music scientifically as accurate as possible with the aid of electronic devices. On the contrary, they paid little attention to the state of reception of the western music in Japan. And even, they worried about extinction of local and domestic feature of non-western areas in exchange with the dissemination of European culture all over the world   (HORNBOSTEL; ABRAHAM 1903/1975: 67).

This 'worry', a kind of orientalism of the Westerner, has been totally realized afterwards in Japan. As the Meiji government intended, an excellent nature of the Japanese has been evidenced in the perfect assimilation of the western music. Today, the traditional genres, such as *gagaku, nô, kabuki, bunraku, koto* and *shakuhachi*, have been still existing, but they make only a small part of Japanese music culture.   In this westernized situation, what should we present as 'Japanese music'?

The music display in the Expositions in the Meiji period was a place where a western gaze of orientalism and a vector for western modernization of Japan who wanted to be a 'civilized' nation-state came across. It strongly tells us an idea and realization of the 'modernity' of music in the late 19th century Japan and also urges us to reconsider the identity of 'Japanese music' in the current globalized world where the advanced technology of mass media and transportation enabled us more diverse and rapid cultural reciprocations.

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A NEW DIRECTION OF CONTEMPORARY ARCHITECTURE WITH THE VIEW OF "EXPRESSIVE MULTIPLICITY"

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The object of this paper is to explore the problem of multiplicity in contemporary architecture. The theoretical framework of this paper is the French philosopher, Gelles Deleuze's ontological account of multiplicity in art. A key Deleuzean notion is that multiplicity originates in difference in itself, *expressive multiplicity,* and that it emerges as the result of the ontological movement for creation between what Deleuze calls the virtual world and reality.[244] A new contemporary architecture armed with expressive multiplicity will be presented as a new paradigm of harmony, *nomadic harmony*, which is embodied with non-dialectical, non-hierarchical, and non-structural relationship among man, nature, and architecture. That is clearly different mode compared with already existing contemporary architecture since 1960's failed to express the true meaning of multiplicity. In this context, it is necessary to give attention to the design methodology of traditional Korean architecture because it provides a practical motive for revealing expressive multiplicity, and shows us a possibility of a new direction of contemporary architecture.

I. A CRITIC OF EXISTING CONTEMPORARY ARCHITECTURAL TRENDS

Within the discourse of contemporary architecture since 1960's, the problem of multiplicity has become a key issue. Multiplicity is a term that challenges to Modern Movement ideology, *unity*, and represents the new social order of contemporary era variously known as late capitalism, multinational capitalism, post-industrialization, or the consumer society that pursue pluralism. In that context, many contemporary architects and architectural theorists have attempted to answer the question, What is multiplicity in architecture? ; Robert Venturi's *Complexity and Contradiction in Architecture,*[245] Colin Rowe's *Collage City,*[246] Mark Wiegly and Philip Johnson's *Deconstructivist Architecture*,[247] and *Folding in Architecture*[248] have prescribed the importance of multiplicity as a representative architectural motto.

Despite these distinct and experimental attempts, most of contemporary architectural trends seem to fail expressing true meaning of multiplicity in architecture. It is mainly because they would rather focus their attention on ideological framework of each architectural phenomenon than concentrate difference in itself which can present true meaning of multiplicity. In this sense, we can call the former as "representative multiplicity", that is, disguised form of multiplicity because the word "represent" connotes the meaning of something copied from the original one and reductive meaning to unity. By contrast, the latter called "expressive multiplicity'" which means multiplicity in itself. The word "express" has the meaning that it is something becoming what always accompanies creativity from its virtuality. That is to say, expressive multiplicity involves "a peculiar type of complexity-a complexity in

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[244] Gilles Deleuze, *Expressionism in Philosophy: Spinoza*, trans. Martin Joughin, Zone Books, 1990.

[245] Robert Venturi, *Complexity and Contradiction in Architecture*, MOMA, 1966.

[246] Colin Rowe and Fred Koetter, *Collage City*, Architectural Review, 1975.

[247] Philip Johnson & Mark Wigley, *Deconstructivist Architecture*, MOMA, 1988.

[248] *Folding In Architecture*, Architectural Design no. 102, 1993

divergence-where it is not a matter of finding the unity of a manifold but, on the contrary, of seeing unity only as a holding together of a prior or virtual dispersion"[249], and originally connected with the philosopher Spinoza, Leibniz, Bergson, and Deleuze's ontological account of multiplicity. Clearly differentiated two camps will be operated as a reexamining framework of contemporary architecture which asserts multiplicity; such as, Post-Modern Architecture in 1960's, Deconstructivist Architecture in 1980's, and Folding in Architecture in 1990's.

Venturi's notion of contradictory, "difficult whole", and Rowe's "image of cubist collage and Gestalt perception" are typical forms of multiplicity in Post-Modern Architecture. "For the first these reduce multiplicity(complexity) to totality and simplicity of compositional elements, and the second reduces depth to the simultaneity of figure and ground. Thus they eliminate what makes complexity multiple and divergent and what makes depth intensive and ungrounded. They assume a bounded or framed space in which discreet elements maybe associated with one another, more or less ambiguously; and so they subordinate multiplicity(diversity) to unity, rather than seeing unity as a contingent operation holding together a potential divergence."[250] That is why we must call multiplicity in Post-Modern Architecture as representative multiplicity.

The meaning of multiplicity in Deconstructivist Architecture has been generally regarded as a presentation of the French philosopher, Jacques Derrida's critical thinking since it first appeared in 1980's. Most of Deconstructivist architects and theorists draw upon Derrida's notion of '*differánce*'. *Differánce* in French is a kind of strategic neologism compounded of verbs "to differ" and "to defer". To differ means to be non-identical or to be discernable in space and to defer means to be temporally separate.[251] The point that the meaning of *differánce* is never subordinated to any spatial and temporal unity, it implicates the possibility of expressing difference in itself, *expressive multiplicity*. However, actual works of Deconstructivist Architecture are quite different from Derrida's critical thinking, because these were primarily affected by literary critics of American Deconstructuion who changed the meaning of *differánce* itself as a new reductive ideology. In this reason, we can also regard multiplicity in Deconstructivist Architecture as *representative multiplicity*.

The theoretical framework of Folding in Architecture has been known as the expression of the French philosopher, Gilles Deleuze's idea of the "fold" or *pli.,* originally from the characteristics of Spinoza and Leibniz's philosophy.[252] Deleuze introduced it as a material phenomenon and as a metaphysical idea, and expanded on its implication an almost ontological status as the defining characteristic of baroque space and thought. In spite of such a broad meaning of fold, the actual phenomenon toward this architectural tendency is fundamentally different from Deleuze's ontological thinking. Because most of these works were primarily fabricated as a formal theme by architects always searching for the meaning of "fold" as only a tangible attribute. Such a phenomenon also shows us that the meaning of multiplicity in "Folding in Architecture" is reduced to an architectural dogma and never escapes the boundary of representative multiplicity.

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[249] John Rajchman, *Constructions*, The MIT Press, 2000, pp. 14-15.

[250] Ibid, p.16.

[251] Jaque Derrida, Difference. In J. Wild(ed.), D. B. Allison (trans.), *Speech and phenomena and other essays on husserl's theory of signs*, Evanston: Northwetern University Press, 1968.

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II. A NEW MEANING OF CONTEMPORARY ARCHITECTURE WITH THE PERSPECTIVE OF "EXPRESSIVE MULTIPLICITY"

To turn the meaning and essence of contemporary architecture toward difference in itself, we must concentrate on embodiment of a new contemporary architecture based on true meaning of multiplicity, *expressive multiplicity*. As previously stated, the word "express″ is deeply connected with the system of ontological movement for creation originated philosophical envision by Spinoza to Deleuze. Deleuze explain this philosophical structure system as folding movements from the virtual to the actual to the real that is fundamentally different to the system of representation. Thus expressive multiplicity will be operated as a core tactics for opening the virtual world. If so, how can we open it and arrive there? In this sense, Deleuze suggest "Paradox and Nonsense" as a clue of uncovering that world and we need them for a more practical strategy of architectural design method for expressing multiplicity.

Paradox and Nonsense is a conceptual tool, which disrupts everydayness, that is called "representation world", and uncovers the virtual world composed of expressive multiplicity. The word "para" means "ambi-directions" and "non" means "multiple" in this context, thus "Paradox" connotes multidirectional world and "Nonsense" does multi-meaning world, and both are other forms of the virtual world. This world never subordinates to reductive unity, *representation world* but holds potential energy to disperse expressive multiplicity.

When Paradox and Nonsense are applied as practical architectural strategies, we can find a possibility to overcome the fallacy of those previous contemporary architectural trends. These also exert three different forms of disruptive power in architecture -openness, eventuality, and sensation - along to three different dimensions- spatiality, temporality, and consciousness. This a new contemporary architecture armed with Paradox and Nonsense will give a new paradigm of harmony, *nomadic harmony*, which is embodied with non-dialectical, non-hierarchical, and non-structural relationship among man, nature, and architecture, and present expressive multiplicity.

III. CHARACTERS OF TRADITIONAL KOREAN ARCHITECTURE AS SOURCES OF "EXPRESSIVE MULTIPLICITY" IN CONTEMPORARY ARCHITECTURE

Considering previous discussion, it is necessary to pay our attention to the fact that the design methodology of traditional Korean architecture not only provides a practical motive for revealing expressive multiplicity, but also shows us a model as a possibility of a new direction of contemporary architecture. In other words, it means that on one hand, previous three major trends of contemporary architecture show us Western cultural limitations, on the other hand, the traditional Korean architecture provides a clue for overcoming those limitations as Asian culture.
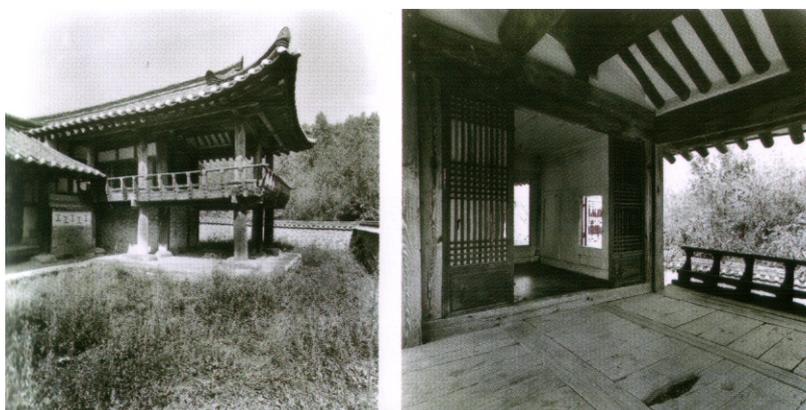

(pic.1) *Pyŏngsan Sŏwon*: series of open and closed space

The design characters of traditional Korean architecture would be condensed as three features, "ambiguity of boundary", "multifunctional space", and "interpenetrating harmony" which operate as Paradox and Nonsense for expressing virtual architecture world along to three different dimensions. The first operates as a design tool to disrupt concept of habituated space, binary opposition of interior & exterior space, inner face & outer face, and to express spatial multiplicity, flexibility of space.

Pyŏngsan-sŏwon(pic.1)[253] may be one of best example in this case. The whole space of this building is composed of series of open and closed space and we never find distinct spatial boundary. There is no beginning and end of space, no interior and exterior space paradoxically. Only spatial openness could exist and express multiplicity.

The second operates as a paradoxical design tool to disrupt concept of fixed function and to disturb fixed meaning of architecture with time based situation in architectural space. *Sarang-Chae*, a space for visitor at upper-class houses in Chosun dynasty of Korea, is one of representative example as multifunctional space, which expresses multiplicity along to temporal dimension. *Sarang-Chae* was not limited to simple role but added with several functions, such as studying & teaching, reception & social intercourse, eating & drinking with amusement, and meditation. Thus it had become a parametric space not only separating but also integrating different characteristics-holding spaces. In this space, we could experience that infinite number of events, expressive multiplicity, would happen among man, environmental context, and architecture

(pic. 2) *Sarang-Chae:* time based multifunctional space

The third operates as a paradoxical design tool to break concept of habituated consciousness in architecture. Habituated consciousness always connects with the ability to make value judgments, that is, a unique attribute of self- consciousness. "With self- consciousness one can judge the good and the bad. In this way one make distinction between this and that. Through this capacity for making distinctions, one comes to involved in attachments. One loves this and hates that, pursues this and avoids that. But when one sees with pure mind-that is, with no value judgments-a pine tree is not inferior to or superior to a bamboo; each seems to be beautiful its own manner."[254] Pure mind always happen from interpenetrating harmony between body and soul, I and others.

In this context, *Dokrakdang,* a traditional Korean house, is one of best example as pure minded architecture, which is embodied with non-dialectical, non-hierarchical, and non-structural relationship

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[253] *Pyŏngsan* is an east province of Korea. *Sŏwon* was an educational private institute during the Chosŏn dynasty in Korea where Confucian scholars researched classic studies, cultivated personal characters, nurtured young disciples, and performed sacrificial rites in accordance with the philosophy of Neo-Confucianism. Most of the *Sŏwons* are situated in quiet, rural areas surrounded by valleys with streams and mountains that were suitable for cultivation of mind and scholastic nurturing. – Ann, Jang-heon & Lee, sang-hae, *Sŏwon Architecture,* Youl Hwa Dang Publisher, Korea, 1998.

[254] Jongkeun Lee, A Phenomenological Inquiry into The Problem of Meaning in Architecture, Ph. D. Thesis, Georgia Institute of Technology, 1994, p.169.

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among man, nature, and architecture. There is only co-existence. Thus we also can experience the bringing of difference itself, expressive multiplicity, from this architectural space.

(pic. 3) *Dokrakdang:* space of interpenetrating

IV. CONCLUSION

Through this research, we observed the fact that since 1960's, most of contemporary architecture failed to escape Modernism's ideology, unity, in spite of pursuing multiplicity as a new architectural paradigm. In this situation, Gilles Deleuze's ontological account of multiplicity gives a theoretical clue to overcome the limitation of contemporary architecture, and the design methodology of traditional Korean architecture provides a practical motive to reveal expressive multiplicity in architecture. Thus both show us the possibility of a new direction of contemporary architecture, which can express true meaning of multiplicity with interpenetrating harmony among man, nature, and architecture.

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CHANGTZU AND LAOTZU'S CULTURAL THEORY AND AESTHETIC THOUGHT

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The Aesthetic Thoughts of Changtzu and Laotzu are closely related to their cultural theories. For they believed that the real aesthetic ideals are achieved not through simple aesthetic activities, but from making cultural vices correct. Accordingly the study examines Changtze and Laotzu's cultural theories in relation to the elements of aesthetic perception, and also inquires into the ways to connect the cultural theories and aesthetic ideals.

I. THE CULTURAL THEORIES OF CHANGTZE AND LAOTZU

(1) Criticism on Excessive Culture

Despite Laotze and Changtze are said to criticize the human civilization; they did not desire humans to live in the state of complete wilderness as animals. They remarked that humans needed to build houses, to wear clothes and to cultivate for food with their wisdom. Hence the cultural criticism of Laotze and Changtze was on the excessive culture beyond moderation. What was Laotzu's moderate level of culture?

In a little state with a small population, I would so order it, that, though there were individuals with the abilities of ten or a hundred men, there should be no employment of them; I would make the people, while looking on death as a grievous thing, yet not remove elsewhere (to avoid it). Though they had boats and carriages, they should have no occasion to ride in them; though they had buff coats and sharp weapons, they should have no occasion to don or use them. I would make the people return to the use of knotted cords (instead of the written characters). They should think their (coarse) food sweet; their (plain) clothes beautiful; their (poor) dwellings places of rest; and their common (simple) ways sources of enjoyment. There should be a neighboring state within sight, and the voices of the fowls and dogs should be heard all the way from it to us, but I would make the people to old age, even to death, not have any intercourse with it.(Lao Tzu Chapter 80.)[1]

'Culture' can be said the process that make patterns complicate. The history of culture is the process to create endlessly new patterns originally not existed in nature. The things such as building houses, raising cities, making paths and tailoring clothes to wear are works to create new patterns. Changtze has criticized these cultural behaviors to be the ways to corrupt humans' nature and disgrace harmonious life energy of nature. The evil practices Changtze saw are the very 'excessiveness.' That is, overdoing all behaviors means excessiveness, which immoderately uses humans' mind rather to conceal the original self-nature where reverse phenomenon, unessential elements overwhelm essential elements, happens.

Changtze examined that 'Excessiveness over necessity' begins on the level of sense to disturb minds and to destroy natures ultimately. Consequently the damage of natures is followed by the damage of vitality.

Now there are five things, which produce (in men) the loss of their (proper) nature. The first is (their fondness for) the five colors which disorder the eye, and take from it its (proper) stillness of vision; the second is (their fondness for) the five notes (of music), which disorder the ear and take from it its (proper) power of hearing; the third is (their fondness for) the five odors which penetrate the nostrils, and produce a feeling of distress all over the forehead; the fourth is (their fondness for) the five flavors, which deaden the mouth, and pervert its sense of taste; the fifth is their preferences and dislikes, which unsettle the mind, and cause the nature to go flying about. These five things are all injurious to the life. (The Writings of Chuang Tzu [Thien Ti, or 'Heaven and Earth.']) [2]

Having excessively bright eyes or clear auditory sense makes seeing or hearing hard that it gets nervous and costs much accordingly. These people result in the development of culture, however, hurt humans' nature to destroy vitality ultimately. Changtze sees the harmonious and content revelation of life energy as healthy life; it implies that 'excessive effort' or 'excessive culture' to destroy vitality rather harms humans' happiness.

Also excessive culture produces socially excessive competition; competition overuses mind and body; overusing forces life with rest.

(But) in the setting up of (the ideas of) glory and disgrace, we see the cause of those evils; in the accumulation of property and wealth, we see the causes of strife and contention. If now you set up the things against which men fret; if you accumulate what produces strife and contention among them; if you put their persons in such a state of distress, that they have no rest or ease.(The Writings of Chuang Tzu [Tseh-yang.]) [3]

Humans find no rest but should make efforts by grading compensation with results and stimulating desires to compete. The process, in which evaluation and money get together to produce endless competition, then competition produces exhausting life without rest, has been penetrated even earlier than two thousand years ago.

(2) Alternative Culture to Excessive Culture

What is prescription to correct the corrupt age? Laotzu tells as following;

The Tao in its regular course does nothing (for the sake of doing it), and so there is nothing that it does not do. If princes and kings were able to maintain it, all things would of themselves be transformed by them. If this transformation became to me an object of desire, I would express the desire by the nameless simplicity.

> Simplicity without a name
>
> Is free from all external aim.
>
> With no desire, at rest and still,
>
> All things go right as of their will. (Lao Tzu Chapter 37.)[4]

In the writing Laotzu tells about doing nothing, desiring nothing and simplicity. When without leaving it to nature, but striving to achieve with excessive artificiality, it should be treated with 'nameless simplicity.' It is said that it is treated in the process of formlessness without making oneself or a matter standing for. The power of formlessness comes from simplicity. Certain power not led by any form, title or cause is to be used. Here 'the effort to achieve something artificially' is the very image of corrupt culture. It is overcome with simplicity, the primitive vitality.

Changtze like Laotze also suggest simplicity as an ideal for culture and a therapy for corrupt culture. Simplicity is the basis to make all of the worldly things peaceful and harmonious according to the principle of nature. It helps the innate nature of human maintaining real health without going wrong,

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and other animals, plants and all things as well as humans could show their own full innate nature. Here is the ecological philosophy. Laotze's ecological philosophy implies that people and all other things are able to demonstrate their own innate natures to attain the world of great harmony. The culture attained with simplicity is the one full of harmony.

Harmony is a significant notion in Laotze's philosophy. The original strength for all things to exist as breathing life comes from harmony.

The ancients who regulated the Tao nourished their faculty of knowledge by their placidity, and all through life abstained from employing that faculty in action;-- they must be pronounced to have (thus also) nourished their placidity by their knowledge. When the faculty of knowledge and the placidity (thus) blend together, and they nourish each other, then from the nature there come forth harmony and orderly method. (The Writings of Chuang Tzu [Shan Hsing, or 'Correcting the Nature.']) .[5]

Coping with the discriminating and classifying thoughts over the culture of dividing harmony leads to the fundamental and integral principles, and accordingly the principle of harmony as the principle of life can be restored.

The principle and power of harmony occurs when people see the relation of the superior and inferior, or the relation of contradiction as equal to maintain commensal process. All things exist separately. Nevertheless as the consciousness of discrimination and classification by disputes and relative merits flows, harmony is lost. In applying the view to culture, culture has developed as complicatedly differentiated, however, seeing the differentiation and gaps of culture as equal can restore harmony. It is essential that the principle of harmony here does not suggest denying diversity, nor meaning unification as one or integration. Knowing the essentially being one without denying the differentiation and activating mutually as divided, but equal relationship the vitality comes from.

Changtze has repeatedly emphasized on the equality and oneness of things in many theories including 'theory of things.' However, all things must not be seen as one. Various differentiation and individuality in the world of existing state are inevitable, but it doesn't have to indulge into the feelings of joy, anger, sorrow and pleasure with relative merits and discrimination since the essence is one. The theory is '兩行知同論; the different, but the same.'

II. AESTHETIC SIGNIFICANCE OF ALTERNATIVE CULTURE THEORY

(1) Aesthetic Aspects of Alternative Culture Theory

Excessive culture makes humans' life exhausted without feeling of real fun. It is examined above that simplicity as its cultural alternative makes the vitality of harmony full and the difference and identification on things and culture should be accepted at the same time beyond disputes and relative merits. Then, what is the ultimate stage acquired by manifesting harmony and accepting the difference and identification? Laotze and Changtze explain the ultimate stage as aesthetic state. The aesthetic state is real and best pleasure. It is aesthetic because it offers the great and real pleasure more than one achieved by realistic desires.

What is the counterpart gain instead of simple, not selfish and not greedy life? The alternative life offered here is the life of enjoying. The aim is to enjoy the life as alive without worrying about the world after death. This pleasure also comes from the life of inactivity.

People in the world strive and run to feel happy in wealth, long life and moral. However, Changtze casts a question, 'is there real pleasure here?' On the other hand he says the extreme pleasure having body as alive lies in inactivity.

Inactivity leads the culture of simplicity, the culture of simplicity the greater pleasure and more real happiness according to Changtze. Material desire and social desire is the desire instigated, but it does not come from the innate nature. Instead Changtze says that healthy and beautiful life is to live and show the original desire, vitality, as innate nature with inactive attitude.

Vacancy, stillness, placidity, tastelessness, quietude, silence, and doing-nothing are the root of all things. When this is understood, we find such a ruler on the throne as Yao, and such a minister as Shun. When with this a high position is occupied, we find the attributes of the Tis and kings,-- the sons of Heaven; with this in a low position, we find the mysterious sages, the uncrowned kings, with their ways. With this retiring (from public life), and enjoying themselves at leisure, we find the scholars who dwell by the rivers and seas, among the hills and forests, all submissive to it; with this coming forward to active life and comforting their age, their merit is great, and their fame is distinguished;-- and all the world becomes united in one. (Such men) by their stillness become sages; and by their movement, kings. Doing-nothing, they are honored; in their plain simplicity, no one in the world can strive with them (for the palm of) excellence. (The Writings of Chuang Tzu [Thien Tao, or "The Way of Heaven."]).[6]

It is concluded that Virtue of vacancy, stillness, silence and doing nothing is the most beautiful in the world since it show glorious virtue in every position and situation. Vacancy, stillness, silence and activity are summed up as doing nothing and simplicity. The culture of doing nothing and simplicity is the image of culture that Changtze regards as the ideal and best beauty.

Changtze's ideal culture is the culture of doing nothing and simplicity in which the world is not discriminated and feels the identifying essence in diversity. The best pleasure is felt with doing nothing and simplify that the pleasure is not the one discovered in the limited world nearby, but in the huge world of universe. It is the best pleasure in the state of oneness with aesthetic judgment as best beauty.

(2) Principle of Aesthetic Perception for Alternative Cultural Theory

The principle, which the culture of doing nothing and simplicity opens the best pleasure and beauty through meeting with the greater world of universe, implies that giving up a great part of secular gains secures acquiring real gains not secular ones. Giving up secular gains opens the world of aesthetic perception, and aesthetic perception in turn leads to the state of real and endless pleasure.

According to Changtze this world could not be discovered with the secular way of life in which senses are stimulated and desires are instigated. The world grasped by secular way of life is the world perceived by patterns and colors. Changtze says that the essence of things is not seen by patterns and colors. Nonetheless, Laotze and Changtze admit that the truth is not completely formless, but has certain form. Humans are merely unable to perceive it with the senses.

He sees where there is the deepest obscurity; he hears where there is no sound. In the midst of the deepest obscurity, he alone sees and can distinguish (various objects); in the midst of a soundless (abyss), he alone can hear a harmony (of notes). (The Writings of Chuang Tzu [Thien Ti, or 'Heaven and Earth.']) [7]

It is clearly described that some people with other senses unlike ordinary people perceive the image of truth with some different recognition unlike sensible judgment. It is an interesting point that the reason for senses unable to grasp the real image of world is not its small, dark and hiding quality, but its hugeness.

Its largest square doth yet no corner show

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A vessel great, it is the slowest made;

Loud is its sound, but never word it said;

A semblance great, the shadow of a shade.'

The Tao is hidden, and has no name.(Lao Tzu Chapter 41.)[8]

The tao is too minute to be perceived and too huge to be perceived at the same time. Excessive hugeness is not perceived as huge, and Excessive rapidity is not aware as rapid. It requests that humans should realize their limit of physical condition and accept the world beyond it.

Then, what is the methodology to perceive the world beyond humans' limit of senses? Gorgeous decorations and patterns or attractive music excessively stimulating and alluding senses weaken the sensibility over the world beyond senses. The use of senses should be abstained to develop sensibility since the truth can be reached with the sensibility beyond senses. The new sensibility opens with abstained senses; consequently the truth can be reached. Changtze often calls the control of sense 'bearing.' 'Bearing' implies; being aware of senses to be attracted by objects, but noting denying the ability of senses, or having, but abstaining the ability of senses. Through bearing the energy, according to Changtze, is associated with the development of new sensibility finally to reach the truth.

4. CONCLUSION

Laotze and Changtze do not deny culture entirely. They acknowledge the minimum culture, but the culture beyond that rather debases humans. Corruption means destroying the innate nature.

The characteristic of culture Laotze and Changtze discovered is differentiation. Excessive differentiation produces differences, differences in turn discrimination, and discrimination occupies the conscious of humans to be passive creature. Hence humans are not capable of showing the innate nature freely, but being led by the demands of culture.

The development of culture means the process of endless differentiation. The culture passed through the endless differentiation features complication. Complication induces complex and strong stimulation to disturb humans' mind and instigate their desires that they use senses and wills excessively to lose self-control life. Also it socially causes excessive competition to deepen these phenomena. Therefore, Laotze and Changtze stress the pursuit of minimum culture in order to reduce these side effects of culture.

The minimum culture is the simple culture carried with the attitude of doing nothing. The strength in which simple culture helps the nature of humans to be fully demonstrated comes from harmony. The simple culture has all things as well as humans show their own nature fully that finally the formation of harmony resulting from the commensalisms of the natures consists of the ecology of world. The motive of ecology comes from harmony, harmony from simplicity. The principle of harmony is on the assumption of acknowledging the diversity of all things. All things give full play to their various natures to operate mutually that the great harmony of ecology accomplishes. This diversity is different in the external form, but same in essence. Accordingly the principle of diversity by Laotze and Changtze is to acknowledge the difference and to deny the discrimination.

What is meaningful in the thought of Laotze and Changtze acknowledging the minimum culture? The minimum culture emphasizes on simplicity, doing nothing, inwardness and tastelessness, often pursues vacancy. Simplicity, tastelessness and vacancy are not meaningful itself. The senses open with these attitudes and ways of life, and the invisible world in ordinary situation can be seen as the senses

open. The infinite vitality grows to give full play to the innate nature. The world discovered fresh by open senses is wide and interesting. It is the world without distinction and discrimination. Melting to become one or being separately in harmony that the state of great one accomplishes. It is not contractual form, but one as oneness. Changtze explains it as the notion of '遊; flowing.' The pleasure enjoying in the state of flowing is great in both quality and quantity unparrelled to the pleasure acquired from material and social desires of ordinary life or excessive culture. It is possible because of discovering the principle of nature from abstinence of desire and doing nothing, its followed 'opening of senses, its followed in turn discovery and acquaintance of new world, and the process of pleasure to be one. The best pleasure here is possible just by other level of aesthetic sensibility acquired from simplicity, doing nothing, tastelessness and vacancy. The cultural theory of Laotze confirms to be accomplished by the aesthetic principle.

Changtze suggests the more detailed and developed principle and ideal while Laotze stresses freedom from avarice and astringency and suggests vital life by simple life. He states the influence of simple life on aesthetic sensibility in detail, and repeatedly remarks the pleasure being oneness from experiencing the new world with opening of aesthetic sensibility. Laotze has developed the aesthetics in the passive aspect of simplicity and doing nothing nature. On the other hand, Changtze has advanced the aesthetics in the positive aspect of vigor and freedom without obstacles in deconstruction of principal and auxiliary separation, discovery and acquaintance of the greater world and leisurely strolling.

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AN APPROACH TO A SPORT VIEWED FROM EASTERN PHILOSOPHY

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The purpose of this study to examine that how a sport can meet with view of eastern philosophy. Physical education, which has an independent field in the late of the 20th century, has been organized essence of physical education and sports and character as a study. In the 1994 Seoul International Sports Science Conference, Dr. Kleinman, American philosopher of sports, addressed physical education like other studies had been influenced by western philosophy (e.g. we couldn't reach the truth without scientific methods) which had scientific, objective, analytical and general thoughts and had brought about harmful effects ,and then had put maladies into modern society. Physical education of the 20th century presented proposition of how human can run much faster instead of proposition of why human runs. This appearance produced fateful problems that they used every means to run even faster and raised dehumanization, loss of human nature, triumphalism, commercialism, and doping in sports (Kwon, Oh Ryun, 1997). So Kleinman made a new paradigmatic proposal that philosophical base of physical education   should be reconsidered by synthetic, deductive, non-logical views of eastern philosophy for future society of the 21st century.

Presentation of new paradigm of eastern philosophy is to search rather complementary and harmonious relation than the meaning of exclusive and confrontationist composition in specific ways of thinking between western and eastern philosophy. As a result of these efforts, the ideal aim of physical education and a sport could be established, and a new vision of physical education could be presented in the 21st century.

The union of eastern and western philosophies are become active by discussion of human body. Kim, Hyoung Chan(1999) said that 'body', which had been despised after Descartes, had a support from Merleau Ponty who was a French philosopher. He criticized dualism that separated spirit and body, and rationalism that distrusted sense of body. Through this change, he directed his attention on the stream of modern eastern philosophy that focused on searching recovering organic natural points view. So, he criticized ideology of modern society and insisted that the stream of thoughts was inclined to relate on basis of 'body'.

To overcome the limitation of western philosophy, the human body on ontological point of view in physical education needs eastern philosophy for new paradigm, and 'body' has become an important factor for unifying between western and eastern philosophy.

I. INTRODUCING OF *KI (氣)* TO PHYSICAL EDUCATION

There are two clear differences in points of view of the world and the humanity between western and eastern philosophy. The western philosophy is based on mind-body dualism of Descartes and mechanistic materialism founded by Newton. In contrast, the eastern philosophy which had had a command until 19th century is based on mind-body monism and holistic theory of lives (Park, Byoung Woon, 1998).

In the body of human, the core of eastern philosophical view is *Ki(氣)*. It is no exaggeration that philosophical method of speculation related to human - not only physical education but also eastern

philosophy - has *Ki(氣)* on the center of major premise that tries to graft eastern philosophy together into physical education. In ontological aspect Chinese traditionally recognized internal organs, digestive canals, and bone structures as vessels or tracts. They thought that the real aspect of body was the thing which streamed in the human body - *Ki(氣)*. *Danjunhoheb(丹田呼吸)*, *Chamsun(參禪), and Myungsang(瞑想)* have been introduced in order to improve skills for sports performance but they have some problems to practice and generalize because there is no definite philosophical conception. Moreover, there is a wide range of opinion about *Ki(氣)* because *Ki(氣)* doesn't have scientific evidence about its substance (Seo, Jeong Sun, 2000).

To prove the existence of *Ki(氣)*, many societies, associations related to oriental philosophy, psychology, mental science, and oriental medicine have made a great effort. Physical education is a course connecting two different aspects : first, the philosophical facts that become known by experience or history in ontological and axiological views, which is based on theory of *Ki(氣)* of eastern philosophy, second, the objective and scientific proved facts. For practical examples, mind-body view, *Danjunhoheb(丹田呼吸)* as a movement of body, training courses and effects of *Ki(氣) through Chamsun(參禪)*, and *Myungsang(瞑想)*, the development of well-being program, and the grafting theory of *Ki(氣)* in sports field might be included in a domain of study of physical education. Although mechanical theory of western philosophy is progressed by quantitative method, the study of *Ki(氣)* should be performed by qualitative method.

Young researchers should indulge themselves and make constant efforts to establish the new paradigm of physical education as eastern philosophy (thoughts of eastern Asia). It is necessary to find and study original texts or ancient books which contain *Ki(氣)*. These results of studies can produce the new eastern philosophical paradigm, and 2008 Beijing Olympics can be meaningful festival that shows eastern spirit and soul.

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EAST ASIA PEACE COMMUNITY AND THE KOREAN UNIFICATION

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I. WHAT IS EAST ASIA PEACE COMMUNITY?

East Asia Peace Community is when the state of peace exists among the East Asian states, the political communities and their members; and the shared belief that when conflicts occur, the East Asian nations have the mechanism to peacefully resolve them.

The major East Asian countries are China, Japan, Mongolia, Republic of Korea, DPRK, and Taiwan. USA and Russia also play an important role in the region.

In order to establish an East Asian Peace Community, each of the states or the political units must respect all cultural aspects of the different states such as the unique culture and traditions, customs, lifestyles, history.

In Northeast Asia, the past ideological blocs are broken down and the inter-reliance is strengthening in various areas. The ideological differences still exist between China-Taiwan and ROK-DPRK.

Northeast Asian nations are rapidly changing into an economical community through the geologically nearness and the interlaced economical reliance, but the conflicts in political-military fields still exist.

Some factors make it difficult to establish an East Asia Peace Community; strategic conflict and territorial disputes between China and Japan, South-North Korean conflict, China-Taiwan conflict, and the historical disputes among neighboring states against Japan.

The process of overcoming the difficulties in political-military spheres among the East Asia states will be an important step in the establishment of East Asia Peace Community.

II. CURRENT NORTHEAST ASIAN CONFLICTS

Conflicts Between China and Japan

- Japan is openly seeking to secure a seat in the United Nations Security Council to match its political-military role to its economical influences

- China opposes to Japan's efforts to securing a position in the Security Council to repress any growth in Japan's international status while looking for diplomatic cooperation with ROK and other nations. China is especially wary of the strengthening alliance between USA and Japan.

- While the suspicion against each other are becoming stronger in the historical and territorial disputes, China and Japan have more and more economical inter-reliance and cultural exchange.

South-North Korean Conflicts

- By the international law, South-North Korea is in the state of cease-fire, but the conflict is weakening through cooperative exchanges.

- However, the North Korean nuclear issue and the internally unstable conditions of the North Korean society may cause instability over the Korean peninsula and the region.

- If the conflict between DPRK-USA and DPRK-Japan are not resolved all together, there may be definite limits to easing the conflict between South and North Korea.

China-Taiwan Conflicts

- The conflict between China and Taiwan remain as China refuses to acknowledge Taiwan as an independent nation, and Taiwan seeks to be recognized as one.

- China is wary about Taiwan allying with USA and Japan to challenge the "One China" policy while Taiwan is worried that China may use military force to include Taiwan to China.

- Although the political-military conflict between China and Taiwan remain, the economical reliance is growing, and as both nations share the unity of Sino-centrism, the chances of serious occurrences if relatively low.

Territorial Disputes

- Japan's claim of ownership over Korean territory Dokdo is causing serious conflicts between the two countries.

- Japan and China are conflicting over the ownership of the Sengaku archipelago and the surrounding continental shelf.

Historical Conflicts among the Neighboring Countries and Japan

- China, ROK and other countries are strongly criticizing the Japanese government and society in trying to justify and glorify its past history of aggression.

- The different views of the three countries in acknowledging modern history is directly effecting the matter of trust-building which is mandatory for East Asia Peace Community.

Conflict Regarding World Strategy

- USA is holding the same position of singular military order in Northeast Asia as is all over the world. They are   maintaining strong alliance with both Japan and ROK,   securing and developing the strategic flexibility in the US force stationed in the Asia-Pacific, and   proceeding with the Missile

Defense Program.

- China is wary of such USA behavior and is seeking means to deal with the issue together with Russia.

- Japan is trying to become a leading nation in Asia by utilizing the US power and strategy.

- ROK changed from its formerly US-centered security diplomacy to keeping a neutral position and seeking to promote peace in Northeast Asia.

Multilateral security mechanism to secure peace and stability is lacking in Northeast Asia.

* Some Chinese and Korean scholars are suggesting that the "six party talks" to resolve the North Korean nuclear issue may possibly develop into "Northeast Asian Multilateral Security Talks".

III. EAST ASIA PEACE COMMUNITY AND THE UNIFICATION OF THE KOREAN PENINSULA

As long as the two Koreas remain, there are limitations to building East Asia Peace Community.

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- The political-military confrontation between the two Koreas will maintain the competitive relation in the region.

- The confrontation of the two Koreas will urge North Korea to maintain its will to possess nuclear power, and such would continue the conflict with North Korea and its neighboring countries.

- The existing confrontations among states will deepen the conflicts.

Contrarily, with a peaceful Korean unification, the East Asia Peace Community will radically develop.

- The Unification of the Korean Peninsula will trigger peaceful relation in Northeast Asian countries.

- Korean unification will signify the resolution of the ideological conflicts from the Cold War era, urging China and Taiwan to ease their conflicts.

- Moreover, the strategic confrontation among the more powerful countries will drastically fall apart.

- The cooperative relations forming in the process of unification will develop into efforts to form the Northeast Asian peace community.

Korean unification will bring about not only stability in the Korean peninsula, but the essential opportunity to establish Northeast Asia Peace Community.

- However, if the unification were to proceed not in peaceful means, the conflict may deepen the confrontation between the two Korean, and grow to a world war.

- Korean unification is not enough, and the internally insecure elements must be resolved or they will cause more severe conflicts in Northeast Asia.

IV. CONCLUSION

1. Northeast Asian nations must recognize that a peace Korean unification is essential to forming Northeast Asia Peace Community.

2. Northeast Asian nations must support peaceful Korean unification with the belief that only through the Korean unification can the ideological differences and political-military confrontations be fundamentally be resolved.

3. North Korean nuclear possession will block peaceful unification efforts, and essentially cause difficulties for the formation of Northeast Asia Peace Community.

4. In relation to the historical issues and the territorial disputes, Japan must acknowledge its past role as aggressor.

5. The strategic conflicts between Japan and China must cease for the establishment of the Northeast Asia Peace Community, and proceed to sincere bilateral and multilateral talks.

6. Various programs to promote cultural unity and the identification of togetherness must take place.

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THE ROLE OF AN ASIAN COMMUNITY IN INTERNATIONAL POLITICS

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As people's lives and ways of survival get more uncertain, their desire to seek a new paradigm of life gets stronger. The recent theory of 'clashes of civilizations' can be accepted as a milestone response to these growing uncertainties in human life.

However, the problem is that, as all theories in the past century that interpreted the world in terms of confrontations, struggles and clashes caused calamities, Huntington's theory of clashes of civilizations can also bring about misfortunes. The world is made all the more restless by the hypothesis that the 'bloody borderline of Islam' can forge an alliance with Confucian civilization to confront the West. If leaders in the West interpret the world and formulate foreign policies based on such an hypothesis, this can create the roots of evil that can make the seemingly impossible alliance between Islamic and Confucian civilizations a reality.

Marxism-Leninism was fundamentally rooted in the 'clashes of classes' and at the core of the theory was 'violence,' thus bringing about violent revolutions. Confrontations and struggles between the proletariat and the bourgeoisie also represented the clashes of civilizations between the material beneficiaries and those who were deprived in the wake of the Industrial Revolution.

Following the end of the Cold War, the intellectual adventure of Huntington stopped at the civilization clash theory but the tone of his theory resembles the atmosphere of Marxian methodology. The only difference is that, in the case of Huntington, a core country exists at the center of each civilization and such a country leads each civilization.

Thus, theories of confrontations and clashes established by Westerners like Marx and Huntington may have partly contributed to the interpretation of the world but they may have failed to help overcome the civilization crisis. Instead, when leaders try to establish order in reality based on such theories, the passion for a peaceful world may cool down momentarily.

Currently, we find ourselves in a state of a serious worldwide crisis. This crisis affects all aspects of our lives in a complex and multi-dimensional manner including health, livelihood, the quality of the environment, social relations, economy, technology and politics. Besides, the crisis represents an intellectual, ethical, and spiritual crisis of unprecedented scope and tension. For the first time, we are faced with a situation of great urgency that threatens to exterminate the entire lives on the earth including the human race.

An escape from this desperate crisis may be possible not through 'struggles' and 'clashes' but through mutual survival, harmony and cooperation.

Westerners tend to resolve a crisis mechanistically because they are still immersed in the mechanistic view on the world advocated by Descartes and Newton. As witnessed in the 9/11 incident, they try to approach the resolution of a crisis from a fragmentary viewpoint rather than from a holistic perspective.

This is likely to eventually cause another calamity and may accelerate the civilization crisis.

Now, human beings should break away from 'struggles' and 'clashes' and instead create an era of 'mutual survival, harmony and cooperation.'

In this context, Westerners began to turn to Asian civilization to escape from the edge of Western civilization because Asia still retains a world view of mutual survival, harmony and unity.

An inflow of Western civilization into Asia is putting Asians into a crisis but they will demonstrate their self-cleaning abilities on the basis of their own view on the world. Obviously, the cycle of civilization is moving toward Asia and the key to ending sensory culture could also be found in the secret of Asia.

In this sense, an Asian community should be formed and Asians should come forward to help overcome the worldwide crisis. This represents the very purpose of this study.

This study will first consider why a new paradigm of civilization is necessary and then examine the relations between civilizations and international politics to pur forth a strategy for the establishment of an Asian community.

I. CALL FOR A NEW PARADIGM

Following the collapse of the East European socialist bloc in the late twentieth century, the paradigm of the Cold War system lost its validity. During the Cold War era, the world could not pay so much attention to issues other than systemic confrontations in order to maintain the different ideologies and systems led by the United States and the Soviet Union that also tried to secure superiority over each other.

Under the Cold War system, wherever a political, economic or social problem may take place, people tended to approach such a problem through the paradigm of the Cold War system. Accordingly, the loss of the paradigm that helped people lucidly observe aspects of human civilizations put both the West and the non-West into darkness with respect to the interpretation of the world. With the disappearance of a concept net conducive to the interpretation of the world, non-systemic pathological phenomena that had been accumulated began to emerge in a threatening manner. The systemic tension gave rise to "the collapse of international law and order, the escalating state of anarchy stemming from the falling of countries across the globe, a worldwide increase in crimes, international mafias and drugs, the collapse of families, weakened trust and social ties found in most countries, and rampant ethnic, religious and civil violences."[255] At the same time, the destruction of the ecosystem by human beings put human beings themselves into a desperate situation where science and technology led the earth and the lives on it to a world of darkness.

The spread of Western civilization lifted the human race to a higher-level material stage but it also aggravated confusion in the less-civilized non-Western bloc brought about by 'development-first' dictatorships and human rights infringement; the emergence of authoritarian regimes and faltering democracy; rampant sensory cultures; and the loss of identity. These phenomena contributed to the loss of viability for the evolution of the non-Western civilizational bloc as well as the loss of the vitality of non-Western civilizations. Accordingly, the non-Western bloc's realization of the 'invasion' of Western civilization urged a return to its own civilization. In January 1989, the then Singaporean president stressed in his address made at the opening of the National Assembly that 2.7 million Singaporeans were extensively exposed to cultural influences of the West and pointed out that, as a result, people came to experience new trends of thought and technologies from abroad but at the same

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[255] Samuel Huntington, The Clash of Civilization, p. 441

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time foreign lifestyles and values permeated them. He also expressed concerns by saying that "Asia's traditional senses of morality and responsibility and social consciousness gave way to individual and egocentric views of life from the West." Afterwards, the Singaporean government published a white paper stressing: (a) a state that comes before a (ethnic) community; society that comes before individuals; (b) family as a fundamental unit of society; (c) consideration of individuals and support of communities; (d) mutual agreement over confrontation; and (e) harmony between races and religions.[256]

The self-consciousness of Singapore came from the diagnosis of the Western civilization crisis, and the major values that cover the five moral principles in the above appear to essentially come from the Confucian ethical framework of 'cultivating one's own virtue(修身)'→'wisely managing one's family(齊家)'→'governing a country(治國)'→'ruling the whole world(平天下).'

These civilization-regressive efforts can also be found in China under the Deng Xioping regime. Following the death of Mao Tsetung in 1976, Deng came into power. Reinterpreting Mao's ideology, Deng presented 'practice' as a standard of truth. This soon led to the practical line that "It doesn't matter whether a cat is black or white only if it can catch mice," paying the way for innovative communism. China's communism attracted Marx-Leninism into the smelting furnace of China, converged it into China's nationalism, and developed it into Mao's thought. Then, Mao's thought was screened by pragmatism and combined with useful aspects of capitalism to give a birth to socialism unique to China. At the same time, liberation from Mao's thought corrected the errors of the 'Pi Lin Pi Kong' (or Lin Biao and Confucius Criticizing) campaign and brought about a return to the origin of Confucianism. Due to this, the tradition of 'Zhung Ti Xi Yong(中體西用 : or taking Chinese things as a body while taking advantage of useful things of the West) revived and Chinese civilization began to leap forward.

Marx-Leninism represents a Yang (陽 : positive) civilization pursuing extension and expansion while Chinese values, which attach importance to harmony and unity, relates to a Yin (陰 : negative) civilization based on convergence. Accordingly, China converged the positive civilization of communism to the negative Chinese civilization which was in turn combined with the positive Western civilization of capitalism. In the process, a dynamic equilibrium comprising both Yin and Yang has been created to help China embark on a historic long march toward a rich, powerful, and cultural nation.

The acknowledgment of the errors of Chinese socialist civilization brought about 'Gorvachev phenomenon,' eventually leading to the end of socialist civilization. Then, Chinese civilization began to emerge in the forefront of world politics.

Thus, the self-examining vitality of Asia brought about historic changes and put civilization at a crossroads of a turnover. At the same time, the awareness of the evils of Western civilization led to a long journey into Asian values that propped up Asian civilization.

The current confusion over identity and culture facing the non-Western block including Korea, Japan, China and Singapore originates from the invasion of Western civilization. Although the non-Western bloc countries successfully introduced civil props called science and technology, confusion of values, ethical and moral collapses, maximized individualism all combined to drive such societies into a wild vortex.

Eventually, it will be difficult to find a solution to the crisis in a paradigm rooted in a Western

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[256] ibid., pp. 438-439

world view or a paradigm of coexistence which is premised on the sense of superiority of the West.

The communist paradigm which emerged as an antithesis of capitalism and free democracy exposed its inappropriateness in Asian countries including China and it is self-evident that the mechanistic world view of Descartes cannot help overcome the current crisis. In *The Clash of Civilizations*, Huntington frankly admitted that "While fostering its economic power, East Asia is building a base from which it can expand military power and influences. With accumulation of power and confidence, non-Western societies began to gradually assert their cultural values and refuse the 'values forced' by the West."[257]

East Asian countries are now refusing both 'values forced' by the West and 'values flowed' from the West and have embarked on reconfirming their identities. Accordingly, if Asia succeeds in overcoming identity confusion and returns to its own culture quickly, Asian values will regain its original position rapidly.

Huntington's 'civilization clash theory' or Harald M?ller's 'civilization coexistence theory'[258] is ultimately to defend Western civilization and reflects psychological inclination to sustain the superiority of the West. Huntington put forward the dream of 'Euro-America' on the assumption that North America and Europe renovate themselves and build cultural homogeneity while reinforcing an economic and political framework of solidarity to complement the security cooperation of the NATO. Harald M?ller displayed Westerners' viewpoint to keep the West's strength by asserting that "Western society is much stronger than you may think. In the eyes of other regions, it might seem fearful because it is very strong. When the strong approach the weak, the strong do not feel the threat to their survival. Therefore, the strong should approach the weak first."[259]

Accordingly, both the 'civilization clash' and 'civilization coexistence' theories focus on presenting a milestone to check the soaring non-Western forces. Therefore, the two paradigms put forth as new paradigms to lead the age of darkness following the extinction of the paradigm of the Cold War regime are fundamentally premised on the unilateral strength of the West and therefore they cannot help overcome the crisis.

A number of pathological phenomena including destruction of the ecosystem, health care, smog, global warming, psychological disorders, and drugs are at the core of today's crisis. At the same time, internal and external politics dealing with such phenomena cannot but cause changes.

To eliminate the pathological phenomena of Western civilization and the cultual evils in the non-Western bloc caused by the inflow of Western civilization and lift the world to a higher level of civilization, we here have to turn our eyes to an Asian paradigm characterized by mutual survival, harmony and unity rather than struggles and clashes.

Descartes' mechanical world view had strong influences on all sciences and the general ways of thinking of the West. In the West, complicated phenomena were reduced to basic components and mechanisms were found through their mutual actions. This method deeply permeated Western culture, and it was often understood as the synonym for a scientific method. As a result, the dominance of reductionism extremely fragmented cultures and made them develop into extremely unsound

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[257] ibid., p. 21

[258] Harald Müller, Das Zusammenleben der Kulturen
    This book criticizes that Huntington's clashes of civilizations "neglect modern society's 'tendency to break from myths' and regards religious fundamentalism as a more important and decisive tendency." At the same, it sternly defines that "an attempt to reduce the world as an object that can be measured with a single and decisive standard cannot succeed." p. 40

[259] Ibid., p. 309

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technologies, institutions and lifestyles. The fragmented mechanical world view became unilateral and Yang-oriented values which resulted in serious cultural unbalance and various unhealthy symptoms.[260]

Accordingly, there has been an increasing request for a holistic and single paradigm to overcome the crisis of Western civilization. The logic of conflicts and struggles, confrontation and split, trouble and destruction, and discrimination and hate will only disrupt the flow of the post-Cold War-era civilization and international politics.

Already the transition of Western civilization has begun and international politics led by the West has faced limitations.

In this sense, Asia's response to the West is natural.

II) ASIA'S WORLD VIEW AND INTERNATIONAL POLITICS

International politics is based on civilization, grows within civilization, meets with civilization, controls the conflicts and interests between civilizations, and pursues peace. In the process of pursuing peace, however, when international politics fails to compromise conflicts, it turns to violence. However, the realistic logic that international politics fundamentally adheres to 'power' is based on the biased view that human nature is evil. Although advocates like Hans J. Morgenthau who raised a realistic logic still have a lingering desire for the 'moral unity' of western civilization, the emphasis on 'competition' and 'power' of the political world can definitely cause a catastrophic situation. Morgenthau describes the transition to a bipolar system as follows:

The Mutiple-state system of the past, whose center was in Europe, has been replaced by a worldwide, bipolar system, whose center lie outside Europe. Furthermore, the moral unity of the political world, which has distinguished Western civilization during most of its history, has been split into two incompatible systems of thought and action, competing everywhere for the allegiance of men."[261]

Thus, when he takes into account the development of science and technology by foreseeing international politics with the paradigm of the Cold War regime, one may be reminded of a nuclear war that can cause the destruction of the human race.

Western scholars did not regard the 1917 Russian Revolution and the 1949 Chinese Communist Revolution as birth of new heterogeneous civilizations but they saw them as a power regime that threatened the capitalist system and therefore clashes in world politic were inevitable. Socialist civilization had intrinsic limits because it was created artificially.

At the dawn of the twentieth century, the tone of argument of the press and politicians in Western countries was dominantly celebrating the beginning of a new century. The United States was full of expectations for the expansion of economic and political strength. On January 1, 1900, the New York Times maintained as follows in its 'Economic Trend:' "All industrial sectors in the U.S. are greeting booms. Tillers are enjoying an unprecedented boom and the same is true for factory workers." The paper concludes its economic diagnosis by asserting that "As long as we move forward in the U.S., we will be able to expect an eternal prosperity which will make our country the first-class nation in the world."[262]

This atmosphere was also reflected in the newspaper editorials. They identified the belief in

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[260] Fritjof Capra, The Turning Point, p. 221

[261] Hans J. Morgenthau, Politics Among Nations, (New York : Alfred. A. Knopf, 1966), p. 21

[262] Zbigniew Brzezinski, The Grand Failure, p. 12

democracy with the trust in America. In an article titled "The Burden of the Twentieth Century," The North American Review took up the issue of the future of democracy and strongly contended that "We can pin expectations on America, only America. … It is a very important issue in relation to the future of human beings. The answer to the problem will be given in 1999 or 2000. We hope that the results will be advantageous to democracy. And we wish democracy eternity."[263]

If the belief in America and democracy was so strong, was it necessary for Morgenthau to assert that "The whole political life of a nation, particularly of a democratic nation, from the local to the national level, is a continuous struggle for power."[264] And as long as he regarded the U.S. as "a power of the powers," was it necessary to see the emergence of the communist system only as a power struggle?

The realist theory that sees domestic and international politics as multi-layered power struggle structures can make leaders have a fantasy for struggles.

The class struggle theory of Marx already made leaders commit cognitive errors toward society and state. Likewise, Huntington's 'civilization clash' theory can also mislead leaders in their interpretation of the world. These confrontational thinking patterns of Western political scholars made leaders lead the world into violence, and as the U.S. predicted at the dawn of the 20th century, socialist civilization collapsed even before the year 2000 starts. These two-member confrontational theories of struggles and clashes suggested by Western scholars were fundamentally based on the mechanical view on the world.

The Peace of Westphalia, terminating the intense religious and political conflicts engendered by the reformation, laid the legal basis for the modern Europe State System. At about the same time, the works of the great thinkers on the continent determined the future direction of Western intellectual endeavors. More and more, Europeans were devoting themselves to scientific investigations of nature, and this had a profound impact on their philosophy. Thus, both in the political and in the intellectual sphere, the mid seventeenth century is correctly regarded as a dividing line between two major periods in the history of western civilization.[265]

Kepler who made great contributions to understanding nature by suggesting the movement of satellites, Galileo who continued research on physics and astronomy that started in the previous century, and Descartes who became a pioneer in the 'century of reason' were all mathematicians and philosophers who represented a new spirit of inquiry that changed Western civilization over the following several centuries.

Descartes occupied himself with an investigation of man's ability "to know". He postulated the "self-evident" fact: Cogito, ergo sum (I think, therefore I am) and from this fact proceeded rationally and logically to draw conclusions. To him, God appeared as the "First Cause", and mechanistic laws ruled in nature. This view of a cause-and-effect relationship in the universe led him to postulate a dualistic reality-a dualism of mind and matter. It is noteworthy that Descartes also developed the principle of analytical geometry and contributed to other sciences, such as optics.[266]

Due to this, what became to be called 'cogito' made Descartes think mind rather than material as a sure thing and led him to conclude that the two are separate and fundamentally different. To

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[263] Ibid., pp. 12-13

[264] Hans J. Morgenthau, op. cit., p. 32

[265] Walther Kirchner, Western Civilization Since 1500, (New York : Harper & Row, Publisher, 1975), p. 77

[266] Ibid., p. 77

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Descartes, the material world simply represented a machine, that is, the material world was nothing but a machine. No purpose, life or mind existed in a matter. Nature moved in accordance with mechanical rules and all things could be explained with the arrangement and movement of each part. This mechanical image of nature became a dominant scientific model following Descartes.

Descartes looked the universe as a mechanical organization and this view on the universe gave a scientific approval for the operation and exploitation of nature which characterize Western culture. His outlook on the universe had a decisive influence on biology and medical science as well as nature, driving Western civilization into a crisis.

Accordingly, to minimize the hardships, disharmony, and split that inevitably accompany social changes and to attain civilization transition with as little sufferings as possible, it is necessary to be aware of the fact that their attitude or behavior can no more adapt itself in the 21st century, not to mention its attack on a special social group or institution. In the case of medical science, the reductionist way of thinking that analyzes an organism as parts enables partial attacks on parts of the human body, and causes the loss of viability which helps maintain the equilibrium of an organism, thus distancing itself far from treatment. Likewise, the view of Marx that takes contradictions and struggles as important factors for social development and Huntington's civilization clash theory are the same as the theory of Descartes which fragments everything for analysis and the theory of Darwin which stresses struggles in biological evolution.

To just ensure smooth transition of civilization, we need to take note of Asians' eyes toward the world. The period in which changes begin to take place may correspond to a 'double divination sign' of the Yi Jing (or the Book of Changes) "A positive stroke (-) quickens at the bottom of a negative stroke (--) and naturally an old one disappears and a new one appear. Likewise, cultural transition should take place peacefully and naturally."[267]

Originally, Yang meant 'sunshine' and Yin 'shade' but later their meanings gradually evolved. As a result, Yin and Yang were regarded as the two principles of the universe or the driving forces. Yang represented masculinity, activity, heat, brightness, dryness or firmness while Yin indicated femininity, passivity, coldness, darkness, humidity or softness. All things in the universe were created by the reciprocal action of the two great driving forces.[268]

Chinese philosophers saw real existence as a continuously flowing and evolving process and called its ultimate essence a truth. From their viewpoint, all phenomena we observe are participating in the universal process and therefore they are essentially dynamic. The basic characteristic of a truth lies in incessant periodicity and all developments in nature display periodic forms not only in the physical system but also in the psychological and social areas. By introducing Yin and Yang, that is, the two reciprocal extremes that limit the cycles of changes, Chinese gave a structure to the idea of a cyclic form. "When Yang reaches its extreme, it retreats for the sake of Yin while when Yin reaches its extreme, it retreats for the sake of Yang." These reciprocal things do not belong to mutually different categories but they are holistic and single extremes. There are nothing that is wholly Yang or wholly Yin. All natural phenomena represent an expression of vibration between two extremes and all changes proceed gradually without discontinuation. Natural order represents one of the dynamic equilibriums between Yin and Yang.[269] Here, the one indicates a thing confrontational toward a holistic and single thing which peels itself, flows into the other, and becomes the same as the other. Thus the one is many

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[267] F. Capra, op. cit., p. 35
[268] Peng You-lan, Chinese Philosophy History, p. 193
[269] F. Capra, op. cit., p. 35. 狩野直喜, op. cit., p. 94

and the many is one. It is the 'one' that achieve complete fusion after going through the process of self-dissolution and reciprocal permeation between confrontational things. This is the very 'nothing,' and the very 'truth.'[270]

In truth, there is no distinction between ego and non-ego and nature and a human being are united into one. This Chinese view on the world brought about market socialism, recovered the equilibrium of China, and is aiming at achieving dynamic changes. It is not too much to say that the current problems facing Western civilization including destruction of the ecosystem, climate change, limitations to Western medical science, depleting resources, spread of new diseases, rampant selfishness, thriving low-quality sensory culture indicate that Western civilization nears its twilight. It is self-evident that Western society prefers Yang to Yin, reasonable knowledge to intuitive wisdom, science to religion, competition to cooperation, nature utilization to nature preservation. Thus laying disproportionate emphasis will cause serious cultural unbalance, that is, unbalance in people's thought and emotion, values and attitudes, and social and political structures.

Accordingly, international politics should also proceed in a comprehensive manner as a field that can improve these cultural unbalance in connection with educational institutions, and social, economic and ecological relations.

These circumstances naturally led Westerners to turn their eyes toward Asia's view on the world and the axis of international politics will also shift toward East Asia. In this context, the establishment of an Asian community will be conducive to easing the Western civilization crisis.

III. ORIENTING TOWARD AN ASIAN COMMUNITY

The holistic and single view on the world which forms 'one' with the combination of Yin and Yang is based on oneness made possible not through respective self-expansion of Yin and Yang but through self-control. However, the mechanical view on the world focuses on fragmentary individual egos and therefore self-expansion comes before others.

Self-control represents behavior of Yin while self-expansion indicates behavior of Yang. Both the communist system centered on class struggles and the capitalist system focused on free competition are Yang systems. Since these two systems pursued self-expansion, they brought about sharp confrontation between Yin and Yang. Self-control was not possible under the Cold War system which represented confrontation between Yin and Yang and one of the two was destined to collapse through continuous confrontation.

During the Cold War era, the two Yang forces with differing ideologies and systems were involved in fierce competition to draw the Yin forces of developed and developing countries to their sides. At that time, the Yin forces could not ensure survival or development unless they chose one of the two forces of the U.S. and the Soviet Union and were united as one. The non-alliance bloc, another Yin force, hoped that the Yang forces of the U.S. and the Soviet Union would competitively help it strengthen its power.

With the collapse of the Soviet Union, the Cold War system broke up and the Soviet Union returned to an Yin force. Only the U.S., another Yang force, remained as the only superpower and is attempting to expand itself. With the return of the Soviet Union to an Yin force, however, it became impossible to infinitely strengthen violent means for system confrontation including military preparations. Paradoxically, the existence of the Soviet Union helped strengthen the U.S. but the

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[270] Chang Chung-yuan, Creativity and Taoism, (New York : The Julian Press, 1965), p. 36

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collapse of the Soviet Union made the U.S. a superpower fallen into a dilemma. As tensions under the Cold War system eased, the civilization crisis rose to the surface and efforts to defend Western civilization became evident. This is the very 'clashes of civilizations' postulated by Huntington.

Following the collapse of the Cold War system, President Bush declared a 'new world order.' The declaration was not a paradigm to interpret the world order which was temporarily reduced to a chaotic state after the collapse of the socialist civilization bloc but it was no more than an abstract concept that interpreted the world order ambiguously.

Although the U.S. cannot strengthen itself further like the one under the Cold War system, it still is the only and most powerful state as the only Yang force. No state can challenge the U.S. Therefore, the U.S. is trying to lead the world with the logic of self-expansion. The U.S. is isolating itself from the Yin forces and focuses only on Yang. Besides, it tries to build moral values and power. Thus, the world order is beginning to seek a new solution.

Passive Yin forces under the Cold War regime tried to join a Yang force, that is, the U.S. or the Soviet Union, depending upon their ideologies and systems. Uniting with one of the Yang forces helped them maintain security, prosperity, and peace. To be united as strongly as possible with the respective leader states of the communist and capitalist camps, they displayed a 'centripetal phenomenon of international politics' in which they tried to come nearer toward the leader states. Following the collapse of the Cold War system and the emergence of the U.S. as the only superpower, however, those passive Yin forces were afraid of the U.S.'s unilateral use of power in the economic, social, and cultural areas. Then, they began to distance themselves from the U.S. to a certain degree to defend and preserve themselves. In the process, they showed a 'centrifugal phenomena of international politics.' This can be proved by the solidarity of the European Union or Africa or the strengthened unity of the ASEAN members.

As an Yin force alone could not defend itself from the U.S., the powerful Yang force, these regional cooperative regimes have emerged, naturally triggering the cooperaton between Yin forces. If the regional cooperative bodies, which are combinations of Yin forces, can make economic improvement, increase their sense of cultural belonging, and strengthen their political, economic, social and cultural capabilities, Yin will reach an extreme and change to Yang. When regional cooperative systems emerge in the forefront of world politics as respective powerful communities, regional communities will be able to forge a force equilibrium in parallel with the U.S. Since Yang is aggressive and pursues self-expansion, an equilibrium comprising Yang forces will break down with a sudden emergence of another Yang force. Then, the power of the U.S. will wane and another newly emerging Yang force will lead the world.

Supposing that there exist these international political flows, it becomes evident that the 'theory of American revival' or the 'theory of American degeneration' is not an incidental discussion. As Huntington asserted, on the assumption that civilizations will clash, it has been maintained that America should be revived by repelling the attacks of the alliance of Confucian and Islamic civilizations against Western civilization. Historian Kennedy presented science, technology and the recovery of ethics, improvement of women's status, and political leadership issues as the major challenges facing the twenty-first century. This means that America will wane if it fails to appropriately address such challenges.

As the theories of American revival and degeneration all originated from the uncertainties over the future role of the U.S. in international politics, they imply the crisis of Western civilization. At the same time, the split of the American spirit is giving a shock to the pioneer spirit that has continued for the

last 200 years. The twilight of Western civilization can be found in the withering of Christianity, an explosive increase in shooting incidents, an increase in juvenile crimes, air pollution, destruction of the ecosystem, destruction of ethics by life science industries, fallen etiquette, rampant low-quality sensory cultures, cyber culture evils, etc.

And so, American turn to Buddhism, they get themselves absorbed in Zen (禪 : or religious meditation), and they go to Oriental medical clinics to cure incurable diseases. Also they get interested in Korea's 'bibimbab' (or boiled rice with assorted mixtures) for their health or they get wholly devoted to alternative medicine. They also get increasingly interested in Asian music, dance, paintings, and clothes. Korea's Taekwondo is gaining growing popularity among Americans. What do all these interests in Asia mean?

In international politics conducted amid the civilization crisis, the U.S. should seek harmony with other civilizations through self-control rather than self-expansion. If the U.S. establishes the "bloody borderline of Islam" as a concept net of international politics, it will eventually bring about civilization clashes and make Western civilization stand on the edge of a cliff.

The unilateral foreign policy of the U.S., a leader of Western civilization, and its high-handed attitude shown in President Bush's post-9/11 remarks that "Either you are with us, or you are against us." can disturb world civilizations. They can also interrupt the flow of 'energy(氣)' in international politics. Preparations to fight against terrorists are necessary but going beyond the bounds can invite further risks. Arrogance means that human progress has reached its extreme while humility indicates the opposite that human progress is still far from its extreme. As Lao-tzu(老子) said, "A sage should give up something extreme, something undeserved, and something great." Extreme self-expansion of a civilization will only bring about its own catastrophe.

Rather, the awareness of the evils of Western civilization has come from Asia. Asia, which had been overwhelmed by Western Yang civilization, has regained its consciousness after a fainting spell and begun to seek its identity.

In the process of the communist revolution, China, based on anti-Confucian Western values established during the New Cultural Revolution, introduced Marxism, a branch of Western thought, from the Soviet Union. However, Mao's peasant-centered revolutionary strategy combined with China's concrete national realities to expose its national communist figure. But it essentially focused on power struggles and therefore it walked down the road of retrogressive history like the Cultural Revolution. Following the death of Mao, Deng came on stage in the 1980s. At that time, 'Confucianism' was restored to the driving force of Chinese development and 'Zhung Ti Xi Yong(中體西用)' was taken as a means to achieve development. By combining socialism with capitalism and presenting the 'theory of the first-class stage of socialism,' China sublated complete Western orientation. Instead of revolution, Chinese leaders built Chinese nationalism founded on national realities and Confucian tradition. By doing so, they could protect cultural values unique to China and political authoritarianism.[271] Now Chinese are proud of being Chinese and set fire to Chinese nationalism.

Encouraged by the post-war economic development, Japan compared the failure of the U.S. economy and the social system and realized that the Western model was a fantasy. They also began to realize that their success should be attributed to their unique culture. As Japan had been maintaining direct contacts with the West following the Meiji Restoration, the Japanese people could be awakened

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[271] Cable News Network, 10 May 1994 : Edward Friedman, "A Failed Chinese Modernity", 122 (Spring 1993), 5

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to their own values relatively earlier. Identification of their identity led the Japanese to rapidly turn their eyes from the West-oriented viewpoint, that is, breaking from Asia and going into the West, to the inside of Japan and values unique and universal to Asia. Rediscovery of Japanese culture by the Japanese led to their positive evaluation of their traditional values and let them distance themselves from America. This means Japan's comeback to Asia and Japan's efforts to establish diplomatic ties with North Korea can be interpreted as a measure to return to Asia and Asian civilization.

Since 1945, Korea has completely sunk down with Western values and lost its cultural identity. Moreover, the first republic of Syng Mann Lee strengthened its dictatorial power and its policies were in exclusive support of the West including the U.S. Therefore, the Western cultural prism served as a reflector of civilization that can look into the inside of Korea. However, the April 19 Revolution provided people with an opportunity to reflect foreign culture while helping to escalate their passion for Korean nationalism. Since then, repeated dictatorial rules of military regimes obstructed independent discussions on values and ideologies. But, as long as the October Revitalizing Reforms are excluded from this discussion, 'education with nationality' and 'Korean democracy' advocated by President Park Chung Hee helped people open their eyes toward rediscovery of Korea. In the 1980s, a huge stream of independence and introversion aimed to reverse the dictatorial wave flowing against history made a surprise attack on Western values. In the 1990s, Koreans themselves could make judgment on Western values and renewed their attachment to national culture. This led to their enhanced aspiration for Korean nationalism and strengthened determination to achieve reunification of the Korean Peninsula. Efforts to rediscover Korea were carefully made under the overwhelming influences of foreign forces. In a sense, this, coupled with economic development, helped enhance the pride of Koreans. The sudden emergence of 'Red Devils' (or a group of enthusiastic Korean soccer fans) during the Korea-Japan World Cup games in 2002 was an expression of maximized national pride of Korea.

Thus, East Asians began to identify their own cultural values and worked to eliminate the evils stemming from the invasion of Western civilization. At the same time, efforts to join the universality of Asian culture are on the increase.

Encouraged by the economic growth in the late 20th century, East Asians believe that a new Pacific era will arrive. That is, based on the 'theory of civilization cycle,' they believe that the world's center, which once existed in Asia 500 years ago, has been moving from Asia to Italy, East Europe, England, the United States, and then again to East Asia.

Accordingly, the establishment of an Asian community is first needed to overcome the Western civilization crisis and to harmonize Asian civilization and Western civilization instead of their clashes.

Prior to the formation of an Asian community, it is urgently needed to establish an East Asian community first. The establishment of an East Asian community should be premised on the following:

First, Japan should frankly admit and reflect on its imperialistic errors committed in the process of invading Korea, China and Southeast Asian countries and actually show its willingness to establish an East Asian community.

Second, endless efforts should be made to identify cultural commonness among Korea, China, and Japan and to build culture universal to East Asia.

Third, it should be made clear that the building of an East Asian community is aimed to harmonize Asian civilization with Western civilization. That is, the purpose of such a community is not to expand one party's civilization but to lift the human race to a higher moral level by resuscitating the earth and reviving ethics through self-control.

Building on such an East Asian community, it will be possible to establish an Asian community by adding the ASEAN, Turkey, India and other Southwest Asian countries to the community.

Creation of new human civilization will be possible not through civilizational invasion or clashes but through the harmony and fusion of civilizations.

IV. CONCLUSION

Western culture has been based on the mechanical view on the world since Descartes while Asian culture has been founded on the world view of harmony and fusion characterized by 'oneness of God and man.' Accordingly, political theories based on Western civilization ranging from Marx to Huntington has placed emphasis on struggles and clashes. Theories of struggles and clashes are destined to accompany violence and any one party should face its destruction. Unless harmony and fusion of confrontation are set forth as a premise, the so-called 'bloody borderline of civilization' will remain to invite civilization destruction.

The U.S. put forth a 'preemptive strike strategy' in the post-Cold War era and this represents unilateralism at the extreme point of Western civilization which does not take into account the other parties' sufferings. As the U.S. gets closer to the extreme point of Western civilization, it more ungently needs ethics of self-control.

Reversely speaking, a sense of unease over the crisis of Western civilization is expressed as a powerful physical reaction against the external world. Therefore, the virtues of modesty and consideration are necessary.

The Western crisis has been accumulated for a long period of time and therefore it is not possible to ease the crisis only through endless self-expansion. To avoid destruction, Westerners incessantly turn their eyes toward Asian values. Even tough they do not believe the theory of civilization cycle, the West can feel relieved only by trying to nestling in Asia's breast.

Spurred by economic development, Asians began to rediscover their own culture. Efforts to establish self-identity naturally combines with nationalism. In particular, East Asian countries encouraged by the economic growth achieved in the 1990s came to regain pride in their culture and realize that their development did not come from the benefits of Western civilization. Accordingly, they can make a clear distinction that the West is the West and Asia is Asia.

As a result, there has been increasing moves to consolidate the unity of Asians based on the homogeneity of Asian civilization. However, efforts to establish an Asian community should not take a defensive stance just to win the competition with Western civilization or to eliminate the evils of Western civilization. Instead, they should take a positive and creative stance to dissolve Western civilization into Asian civilization and thus to create a new human civilization to rescue human beings from the civilization crisis.

Prior to the establishment of an extensive Asian community, it is necessary to first form an East Asian community consisting of Korea, Japan, and China.

To this end, (a) Japan should make an apology to nations to which it inflicted damages and clearly display its willingness to establish such a community; (b) East Asian countries should build cultural universality respectively; and (c) it should be made clear that the purpose of the building of an East Asian community is to harmonize Asian civilization with Western civilization and find a way for mutual survival of the human race.

Once such an East Asian community has been established, it will be possible to set up an Asian community involving the ASEAN, Turkey, India, and Southwest Asian countries. Then, Asian and Western civilizations will be able to harmonize for mutual survival and ensure creation of a new human civilization that can rescue human civilization from the current crisis.

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EURASIA: A NEW SCALE OF PEACE FOR ASIA AND BEYOND

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The thesis 'Asia joins fortunes with Europe' lies behind the main idea of this paper. The two continents, connected through or separated by the Eurasian landmass at times, have taken turns leading world civilization since human history, sharing confused memories of mutual benefiting and exploitation.

Asia transmitted advanced civilization to Europe from ancient through the middle age as the senior counterpart, which reached the climax in the era of Pax Mongolica between the early 13th and mid-14th century. Since the modern age and up to the present, on the other hand, it was Europe - and the United States as its powerful offspring - that has been the senior counterpart and dominant over Asia thanks to overwhelming edge in science and modern industrial technology. 'Modernization' was the main justification for Europe's colonization of Asia between the mid-nineteenth and mid-twentieth century. But this kind of modernization merely ended in brutal exploitation of 'pre-modern' Asia by modern Europe.

The exploitative relations between Europe and Asia largely persisted during the Cold War era, intervened by the U.S.-Soviet rivalry in which Asia was split between the rivalry and failed to devise its own line of modern civilization. A key to Asia-Europe cooperation, the Soviet Russia instead took parts of Europe and Asia to confrontations vis-?-vis its 'archrival' and thus became a 'Eurasian Bloc' inadvertently blocking Asia-Europe cooperation. On the other surface of the rivalry, the U.S. also broke in Asia and Europe like an 'ice pick', rather than fostering cooperation between the two continents.

With the collapse of the Cold War order, after a half century's intervention by outsiders, Europe is now striding away toward political integration embodied by European Union. With economic integration complete involving the creation of a common currency *euro*, which has made war among European states virtually improbable, the politically integrated Europe implies war-free Europe which has been a centuries-old aspiration among Europeans plagued by intermittent wars from ancient times.

What about Asia, Europe's civilizational counterpart? May it be Asia's turn? In this article, we seek implications of the European achievement in prosperity and peace for Asia, especially in a Eurasian context. Most of all, we aim to find ways of mutual development and peace for both continents, not just for Asians. The Eurasian scale suggested here is an output of such endeavors.

I. EURASIA: A NEW GEOPOLITICS OF SCALE

1) Geopolitical tradition: poverty of statist geopolitics

What is referred to as geopolitics normally means 'traditional' geopolitics. Traditional geopolitics include the so-called 'formal' models in the first half of the twentieth century and the geostrategy models which masterminded the U.S. strategy for the 'New Cold War' in the late 1970s and up to the collapse of the Soviet Union. Formal and geostrategy models are of the same breed: 'statecraft' to be employed on the dramatic backdrop of hegemonic incumbent-challenger rivalry and conflicts.

Geopolitics is firmly rooted in the tradition of state-centrism.

State-centrism is also the intersection of traditional geopolitics and 'realist' international politics or international relations(IR) theory. One of the familiar political landscapes to be pictured at this intersection is 'territorial scramble.' Early geopolitical masterminds - Halford Mackinder, Alfred Mahan, Rudolf Kjell?n, Karl Haushofer, Nicholas Spykman - still inspire myriads of so-called international affairs experts and strategists trapped in the game of territorial scramble regardless of global shift involving significant changes in game rules and participants. The main problem with the state-centrism is that, when each state behaves under the rule of state-centrism, even marginal conflicts among states are hard to manage, let alone international peace.

There are several reasons for state-centrism to prevail, despite the problem, in both academic and political worlds: law enforcement function of the state; public perception of the state as an *a priori* entity; monopolistic status of the state as the producer of crucial statistical indicators, and so forth. Most of all, however, the main power of state-centrism comes from its 'parsimony.' Parsimony provides explanatory efficiency by reducing things to a very limited number of variables. The source of state-centrism's parsimony is the 'unitary actor' hypothesis: all states, in international arena, act and react like an individual human being or unitary substance like billiard balls colliding with each other on a table. A few lines of reading international affairs books and journals will easily reveal how people are 'embedded' in this kind of explanation. Zbigniew Brzezinski's strategic suggestion for the U.S. domination of Eurasia is a typical case in point. In Brzezinski's explanation, states are no different than players participating in a grapple match.

Brzezinski represents one of numerous and dominant 'realist' masterminds of IR theories. In IR theories, realism refers to political realism which values the 'reality' of power disparity among the states over the 'ideality' such as international peace based on enlightened behaviour of the states. Like human beings, states are and cannot be good by nature. You have to resort to your physical power to protect yourself from powerful others. Likewise, physical strength is the only key to the safety of a state.

Political realism's moral maximum is 'peace through power' or 'balance of power.' That is, peace in anarchy - in the sense that you cannot know or control things beyond your national boundary - could be attained and sustained only if your physical strength could survive external pressures from the anarchic international order. War is thus natural, necessary, and even desirable in this line of reasoning, so long as 'our' country can benefit from the war. For weak states, the reality bred by political realism would only be a disaster. That is the very 'real' outcomes of the realist view of the world.

Realists survived a short-lived hiatus in the early 1970s carved up by a group of liberalist - as an idealist derivative - IR theorists. From the liberalist viewpoint, it is free movement of goods and people, not the balance of power among the states, that ensures world peace. This liberalism was based on the changes in the real world during that period - i.e., such as the U.S.-Soviet d?tente, rapid increase in the volume of world trade, emerging dominance of the Transnational Corporations, the Oil Shocks directed by the OPEC, and so on - although political realists would not accept the concept of such 'changes.' The realist camp has regained its power since the arrival of the so-called New Cold War era in the late 1970s and early 1980s. The recent breed in the realist tradition includes the U.S. neocons like Richard Cheney, Donald Rumsfeld, Paul Wolfowitz, John Bolton, Condoleezza Rice, and so forth.

2) A new geopolitics and Eurasia: beyond state-centrism

The starting point of new geopolitics is skepticism on traditional geopolitics tainted with state-centrism. New geopolitics thus suggests rethinking the identity, role and meaning of the state. In new

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geopolitics, say, national boundaries, a key element of state-centrism, are not seen as fixed - *a priori* - geographical 'facts' or environment on which the statecraft has to evolve and maneuver. Further, even the violence - military power - of the state crucial to the maintenance of the state boundaries is not regarded as the ultimate means but as one of many factors defining international order and peace.

New geopolitics, beyond criticizing the problems of traditional geopolitics, pursues practical engagement to the transformation of the status quo brought about by traditional geopolitical practice. This practice orientation of new geopolitics is based on the acknowledgment that the 'value-neutral' attitude toward 'objective' facts - e.g. geographical environment and endowment such as national boundaries, locations, terrains, etc. - has been responsible for the warmongering practices involving the misuse of those 'objective' facts for the (subjective) justification of particular military maneuvers by the state.

More optimistic advocates of new geopolitics tend to take a view that social forces and processes may not necessarily be confined within the state boundaries. They see supranational social forces and processes emerge as another determinant in changing world order.

Eurasia, a new scale of peace presented here for Asia and beyond, is an application of new geopolitics of scale, as an antidote to state-centric doctrines of traditional geopolitics and realist IR approaches. Taking Eurasia as such should require its definition first. Still, avoiding the tricky issue of regional division, as is the case of historical period division, we adopt only a tentative definition of Eurasia in this paper. That is, we hereby define Eurasia, on a working hypothesis level, as: i) civilizational Eurasia merging Asia and Europe into a grand and rather abstract space of civilization('union' of the East and West in a mathematical metaphor) or ii) Geographical Eurasia focusing on the landmass connecting Europe and Asia(transitional and bridge areas between the two continents, or a 'common' set of Asia and Europe in a mathematical metaphor), although it is not easy to delineate Asia and Europe geographically. These two definitions of Eurasia are used interchangeably in this presentation.

There are two meanings or purposes of the Eurasia scale: upward mobilization and re-discovery. First, the Eurasia scale is employed as a larger scale to absorb and dilute inter-state scale conflicts. Supranational/multilateral projects applying to a great landmass like Eurasia are one of the most practical means to guarantee peace among states. Interstate conflicts - e.g. South Korea-U.S. tensions regarding North Korean nuclear development - and global conflicts - e.g. wars caused by the U.S. unilateralism - can only be resolved through solutions appliable to the larger-than-interstate scale. As a peace 'vacuum' in the global political space, Eurasia urgently needs a cooperative framework to check divide-and-rule tactics by a superpower state.

Upward mobilization of scale presumes the transformation of the state itself. Cho's 'East Asian imagination', quoted below, could be transposed into 'Eurasian imagination'

The East Asian imagination should be a one that will seek for ways to gradually expand interstate reciprocity and regional benefits by democratizing and equalizing the statehood, not for solutions involving a drastic change or nullification of the entity amassing into an independent state through the modern age. In East Asian modernity, the state failed in excessive statism with the overpowering of the state over the nation, of the mythified ethnicity over the citizen, and of politics over the market and economy. Establishing a new East Asia should be based on the refinement of the statehood, that is, the organic balance between the nation and the state, the rejuvenation of the citizen and demythicization of the ethnicity, the autonomy of the market and economy over politics.

Second, the Eurasia scale is introduced as a new scale of prosperity to apply a New Deal concept

for rejuvenating world economy. Economic recession and unemployment due to globalization laden with job-dispelling innovation is rapidly spreading across the globe. Even the most developed economies in Western Europe are plagued by high unemployment rates running around 10 per cent. The idea of a global New Deal deserves attention here as an antithesis to the destructive, warlike and winner-takes-it-all approach to economic recovery advocated by superpower states like the U.S. and, to a lesser extent, the U.K.

Eurasia - especially the still nascent market economies of Central Asia and part of Eastern Europe - is of such a scale to apply the concept of a global New Deal. The huge base of energy and mineral resources combined with poor infrastructure in those regions provides great motivations and conditions for mega-scale development projects to energize the world. Plans for railroads, highways, water and electricity supply systems - all large-scale job-creating and economically feasible projects - might could be mapped out on a blank sheet here. A conduit of prosperity, infrastructure development in Eurasia would be a killer application for reinvigorating world economy, protecting Eurasia from falling a prey to footloose capital as an underdeveloped resource supplier. This kind of grand New Deal would require a roadmap for a Eurasia-wide development network drawn on a specific Eurasian scale. The preplanned Eurasian scale of development network is a precondition for ruling out the possibility of individual states swung by predatory mega-development corporations which would prefer deals with individual governments in search of a maximum return on investment.

II. REDEEMING EURASIA: PAX MONGOLICA FOR THE 21ST CENTURY

Searching for a new geopolitics of scale in Eurasia urges us to look back upon the monumental Eurasia integrated under the rule of the Mongol Empire nearly a millennium ago. Let us start with a quote:

The unprecedented achievement in cultural exchange and coexistence brought about by the Mongol Empire drastically changed the way people see the world in those days. *Collections of History*, reputed the first book of world history, bears a vivid testimony to this....*Collections of History* was completed, with three parts - History of Mongolia, History of World Peoples, and Regional Geographies of the World..The emergence of the Mongolian world empire brought changes in world views - e.g. a new whole-world view transcending the histories of separated and isolated regions - based on political economic integration and exchanges. In this regard, the greatest legacy of the Mongol Era was the 'birth of the world history.'

Eurasia retreated to history's hinterland for centuries after the collapse of the Mongolian Empire. The world returned to pre-Mongolian parochial civilizations after the breakdown of Eurasia - the backbones of the world-scale system administered by the Mongolian Empire. Mongolian innovations thereby deteriorated or were crushed to death.

Asia suffered most from the aftermath of this parochial retreat. The Ming Dynasty, in particular, retreated into reactionary anti-Mongolian isolationism, providing a critical momentum for the West(Europe) to overtake the East(Asia). Globalization as it unfolds these days, running on unequal exchanges between developed and developing parts of the world and taking advantage of domination-subordination relations between the West and East reproduced for the past 150 years, might have its origin in this parochial retreat of world civilizations in the post-Mongolian era.

The Pax Mongolica system aimed for and implemented universalism on the scale of humankind, not allowing any single civilization's preferences or biases to prevail over others'. Building upon conquests notwithstanding, the Mongolian Empire recognized and kept alive the religions and

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languages of the conquered, on the one hand, and initiated civilizational development - such as perpetual calendar, mathematics, typography and even a universal alphabet and bank notes - fusing the Western and Eastern knowledge, on the other. This world would have been a different one from what it is now - still in search of peaceful coexistence between different civilizations which came into being as early as 800 years ago - had Pax Mongolica lasted for one or two centuries longer.

Europe seems primarily responsible for the redemption of the world as the one inherited from Pax Mongolica, since it treated the world as its prey, betraying the good wills and expectations of most of Europeans who were largely innocent of the brutal colonization and imperial atrocities over the rest of the world. The great motivations and objectives of European integration - of sharing the best of civilizational benefits not just with fellow Europeans but with the rest of the people in the world - should spill over across the European boundary into Eurasia and to the world.

Russia is endowed with a special status and opportunity in the redemption of the 'world,' since it geopolitically straddles on the Eurasian landmass and culturally inherits dual identities of being European and (albeit partly) Asian. Russia is truly Western and Eastern, and European and Asian at the same time. Other Western or Eurasian countries or peoples will also be welcome and supported by most peaceful minds of the world once they return to the world in redemption for the world as inherited from Pax Mongolica.

A redeeming of Eurasia in new geopolitical terms should thus mean that of universalism and a more equal world in which differences need not breed conflicts. We believe that Pax Mongolica should be the starting point of such a quest.

Pax Mongolica, i.e., a Mongolian world system, was something to pay tribute to, even in Europe up to the 17th century. From the mid-18th century on, however, with an enhanced basis of technology and production, there began to appear a kind of anti-Asiatic atmosphere among certain corners of Europe in which Mongol-represented Asia became symbolic of something inferior and to despise. Enlightenment philosophers were at the front of such endeavors. Rooted in eugenic classification of civilizations and races, Eurocentrism began to dominate European minds propelled by the presumed superiority of the Western to Eastern civilization hitherto deemed superior. Without heeding to the brighter side of Pax Mongolica, Eurocentrism stigmatized the Asian as something pre-modern inheriting 'ruthless Mongolian traits' of brutal predators and barbaric slaughterers.

The practice of 'domesticating others' entered a new stage during the late 17th and early 18th century..For the first time in history, Europe began to became conscious of material advantages over 'the East,' thanks to the primitive accumulation of capital resulting from 'expansion' reaching a certain level..The philosophy of enlightenment, thought to invent 'progress,' also discovered the category of 'backwardness,' and the West defined itself in the mirror of such backwardness.

John Agnew, a renowned geographer, calls this line of reasoning "time-space translation." 'Asia is Europe's past' is such a case in point. Time-space translation is the other side of Eurocentrism. Its variants are legion. In Asia, Japanese version of 'Asianism' in the first half of the 20th century employed a time-space translation kind of reasoning to legitimize its 'domestication' of the lesser Asian countries which are Japan's past. A loyal follower of European time-space translation, the Japanese state has also been keen about duplicating Europe's inconsistency toward Pax Mongolica, i.e., to learn brutality which is the main ground of its contempts for the Mongolian, but fail to learn Mongolian universality which should be the main virtue of any civilization to claim global leadership. The world today seems to suffer from this inconsistency - of selective learning from a great historical system - of alleged global contenders.

Time-space translation was not existent during Pax Mongolica. That is, the Mongols did not demote the materially inferior West to be its 'past.' What is to blame for the depreciation of Asia as Europe's past by the Europeans, the very beneficiary of Pax Mongolica? - Ignorance? Deliberation? Or, purposeful mistakes?

We need to keep watchful eyes on the possible paths of time-space translation lacking diversity-nurturing universality. Environmental destruction might be one of those possible paths. Hence nostalgia for Pax Mongolica - and the Eurasian civilization that upheld Pax Mongolica - in which diversity brought ecological balance without reducing agricultural output. Unlike other empires in history, the Mongolian Empire did not enforce any of its civilizations - language, religion, husbandry, lifestyle, etc. - but rather encouraged all indigenous ways in its dominions. The Mongols' emphasis on local methods of farming brought diversity in crop mixes with rather increased - not reduced! - production.

The Pax Mongolica system may not be a warranty for prosperity, but it deserves perusal as a text for the Golden Age in the history of human being. A global New Deal concept stated in the previous chapter might be implemented in the spirit of Pax Mongolica as a textbook for a New Golden Age, at least in the Eurasian context. We are not very ardent supporters of the New Deal. However, as the pace of losing jobs worldwide seeming to be reaching an intolerable level in the myths of neo-liberalist globalization as the panacea for affluence, we think the highest priority should be placed on job creation, and the New Deal be paid attention to anew as it was in the 1930s when the Great Depression drove people into massive unemployment. It has been proved, more than ever now, that the neoclassical economic theorem of 'free market competition leading to full employment' does not work very well in the real world. The ongoing practices of downsizing and process innovations in economic organizations are driving more and more employees either jobless or payroll-less. We sympathize with the proposition that jobless growth would only breed antagonism among people which may end in a violent readjustment of the existing system.

The nature and role of states are critical in the New Deal approaches, especially on the supranational scale like Eurasia. The primary qualification of the state should be 'welfare-oriented yet efficient.' Welfare-oriented in the sense that it has discretions to save the socially weak against the formidable power of global capital. Efficient in the sense that it provides fair-competition rules and thereby brings a long-term stability of the economy by domesticating the excess of the market. It remains our task to reify the concept of the New Deal and New Deal states - not statist - on Eurasia's scale. Prior to the task, which will take years, we find it imperative to initiate a pilot organization and projects for encouraging states-level cooperation. One of the main objectives of this paper is to remind the readers of such imperatives. The Pax Mongolica system provides a fine reference for our quests for the Eurasian New Deal. As well, suggestions for the Eurasian New Deal by such sages as Lyndon LaRouche and Helga Zepp-LaRouche, albeit rather state-dependent and state-oriented, should merit our attention as texts for human prosperity on a grand scale.

In all, the Pax-Mongolica-minus-brutality, i.e., a world system of cultural diversity and network of prosperity, should be an alternative to allegedly Pax Americana as it unfolds now. With Pax Americana, administered by the American Empire, trapped in a vicious circle of divide-and-rule/disruption/conflict/war/resistance/violence and unable to attain even the self-appointed goal of hegemonic stability, Pax Mongolica seems a less malign alternative - in the sense that it was based on the consent by the ruled - compared to the unilateral, self-righteous Pax Americana system.

Redeeming Eurasia should above all avoid leaning toward hegemony-seeking, geostrategic quests

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for an ownerless land. In light of this, redeeming Eurasia in Pax Mongolican context should be a one that provides a clue to eternal peace of the humankind, which may be the synthesis of the East hegemony(thesis) and the West hegemony(antithesis), rather than another antithesis(redemption of the East hegemony) to antithesis(the West hegemony). That is how we could learn, in a re-reading of Pax Mongolica, from the errors of the European Renaissance when the discovery of the Europeans was mistaken for the discovery of the humankind. The Great Game-kind of sea power/land power confrontations should be the last thing to be envisioned in the re-visioning of Eurasia.

True, the significance of Eurasia comes basically from its spatial affinity to Pax Mongolica. Without paying due attention to civilizational tolerance of Pax Mongolica, however, the spatial affinity could merely end in an archaeological excursion into traces of a grand conquest in history.

III. ENVISAGING THE 'EURASIAN COMMUNITY'

1) How could we rediscover the Pax Mongolica Idea, the source of the Eurasia imagination?

Remember the earlier quotation that the world scale was first brought by Pax Mongolica, and hence the history of the world in true terms. Also be reminded of our contention that a clue to rediscovering Eurasia in the 21st century may lie in the spirit of Pax Mongolica in which the 'world' meant something that operates in the direction of universal affluence for all human beings and propelled by the diversity of local cultures.

Humankind has yet to achieve eternal peace. Then, is war normal and peace not for human being? Political realists and traditional geopoliticians would say yes. As we contended in Chapter 2, however, we believe that it is such a 'realistic' attitude itself - i.e., that war is normal and inevitable - that is to blame for the 'real' outbreak of war. Peace may not be a normal state, either, but not necessarily be less normal than a state of war. It may take great toil to maintain peace, but much more to wage wars. So we simply rebuff the Clausewitzian notion that wars are extensions of the politics, i.e., part of political actions. Are wars not the failure of politics? Peace depends on our determination and disposition to have it. So does war.

Fortunately, every corner of the world community has its own blend of peace philosophy. For peace to be normal, we have only to mobilize them synthetically and to realize that humankind is normally a peaceful tribe. That is the primary task of the intellectuals. For our part, as Koreans, main contributions would include the philosophy of *Hongik Ingan*(to widely benefit humankind), the National Foundation ideology thousands of years old, and Ahn Choong-Keun's *Dongyang Pyonghwa Ron*(The Theory of Peace in the East). What are going to be your contributions?

And then, there is an important task of implementing the Eurasian concept rediscovered in the spirit of Pax Mongolica as stated in Chapter 3. Who will be in front? Researchers - philosophers, historians, archaeologists, anthropologists, geographers, political scientists, economists, management scientists, engineering scientists, biologists, ecologists, medical scientists, architects, writers - from every part of the world should constitute the main squad of the Pax Mongolica research group. The basic principle of this endeavor is 'in the Eurasian context.' That will require an organizational framework to attract individual studies into the reservoir of Eurasian Studies, the first and most important step toward the grand Eurasia project envisaged here.

Every Eurasian country will encourage its research people to participate in this virgin soil of Eurasian studies. Russia and China might be the prime engine given their pivotal locations within the

geographical Eurasia. Other countries, including Mongolia the originator and those used to be within the sphere of Pax Mongolica - Kazakhstan, Uzbekistan, Kyrgyzstan, Turkmenistan, Tajikistan, Georgia, Armenia, Azerbaijan, Iran, Iraq, Saudi Arabia, India, Turkey, Ukraine, Koreas, Japan, etc. - will contribute their shares. The Eurasia project will take off with participation from these countries. Yet it is stressed again that state-centrism should be ruled out also in these intellectual quests of the Eurasia scale. A wise role distribution among countries(governments), intellectuals and NGOs needs to be preplanned.

The actual development projects toward Eurasian integration will find their ways toward implementation without much difficulty once we attained the upward mobilization and re-discovery of scale in the context of Pax Mongolia transcending interstate frameworks. Participating countries will be awarded different benefits: for Russia and China, a new framework of external cooperation excelling such traditional multilateral alignments as Russia-India-China triangular alliance; for the new republics of Eurasia, a momentum for identity-building and efficiency in economic development; for the great civilizations like Turkey, Iran and Iraq, a new opportunity to contribute to the development of human civilization through the renewal of their national orientations.

All this demands deliberate efforts on researchers' part. An Eurasia student will belong to a transnational research network or group pushing their own governments for cooperation with other countries, instead of being zealot chauvinists dying for the defense of their motherlands. For example, areas in territorial dispute might be advised by our researchers to be jointly owned and developed for special international zones having enhanced bases of value creation, rather than fortified for nobody's prosperity. The multilateral and transnational Eurasian Research Community is therefore a precondition for the grand Eurasia projects.

The essential skill, en route to a Eurasian imagination, will be the one able to wisely bypass and administer the states-governed and state-centric elements like national ideologies, social systems and practices, government systems, and most of all, national sovereignty. These elements are inimical to the Eurasian Community ideals. An efficient combination of inter-governmental and inter-network cooperation is the key to the success of the Eurasian Research Community and Eurasian Community. CyberEurasia, stated below, is one of the skills to be employed in this context.

2) A CyberEurasia, our suggestion

Lyndon LaRouche's Eurasian New Deal presupposes the state which is conducive to global prosperity by removing the trap of structural depression forced by the imperialist policies of the U.S. LaRouche therefore stresses the importance of reforming the imperialist-orienting U.S. state. LaRouche stays state-centric, which seriously impairs the originality of his theses. State remains the main actor of supranational affairs in his visions. Parsimony may also work here. Another hole in LaRouche's reasoning, with regard to the Eurasian New Deal in particular, is the negligence of possible imperial collaboration between the government, international development banks and speculative capital which may run counter to the interests of the people living in the areas to be developed in such a New Deal scheme. He does not pay attention to ways to prevent corporatocracy - connection between corporations, banks and governments in pursuit of global economic dominance by a handful of power elites - as pointed out by John Perkins. Our planning of Eurasia will take this issue seriously.

The concept of redeeming the Eurasian scale, suggested in this paper, may complement LaRouche's notions of Eurasia, opening a way for a new alternative as a synthesis. That would also remain our job in later phases.

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CyberEurasia, a online network to practice Eurasian community membership and identity, is suggested here as a project to start in initial stages. CyberEurasia will work as: a training field of rediscovering the Eurasian scale; a network to forge the cultural- diversity ideals of Pax Mongolica; an opinion forum to collect and define directions and contents of Eurasian development; a learning space of a Eurasian Union based upon the concept of Eurasian citizenship. There is a lot to learn, in terms of community construction and management, from online community experiences of South Korea which is leading the global standard.

CyberEurasia is a virtual community to make the Eurasian imagination a reality. Although not necessarily having in mind the foundation of a virtual state of fraternity or of a multi-ethnicity state having a territory in the real space as envisioned by Jacques Attali, CyberEurasia will be a great experiment of converging people - those aspiring for a new state whose citizenship is open to all peoples of the world - into one network.

The CyberEurasian membership presupposes the concept of multiple identity which is coexistent with existing nationalities and citizenships of the members in the real world. Focusing on practical manageability, it does not presume to be a substitute for traditional sovereignty, which has been the ideal of the Law of Peoples. Nevertheless, the spirit of world citizenship or the Law of Peoples may well be applied to the concept of rights and duties for CyberEurasia. Glenn Paige's exemplary propositions for the rights and duties of a non-violent world citizenship can be a reference in this regard.

Evolution of digital networks is making the dream of knowledge society a reality. The vivid memories of Zapatista messages, from Chiapas jungles, spreading over the internet throughout the world, which shocked people in technological as well as political terms, is now a history. We are already in the age of knowledge-sharing in which almost all kinds of news, ideas, opinions, analyses and statistics are reached, processed, responded to and sent back with sympathy or criticism, at our fingertips on desktop. In the 18th century Jean-Jacques Rousseau, skeptical of contemporary cosmopolitanist philosophers for their hypocrisy - merely voicing empty ideals while neglecting civic duties - thought that world citizenship was a remote dream. Time has changed.

World citizenship is no more a remote dream now. The digital utopia ahead, world citizenship and eternal peace now becomes a dream we can realize, at least in the experiments of a cyber community - CyberEurasia - a precursor to the Eurasian Community carrying peace for Asia and beyond.

IV. CONCLUDING REMARKS

The main objective of this paper has been to trigger and inspire the concept of the Eurasian scale, and thereby stimulate various Eurasian projects - hitherto envisioned or being implemented without imaginations on a Eurasian scale - to be coordinated and reoriented into the basin of Eurasian Community. That may be the main excuse for the rather assertive and affirmative inclinations of this paper. Making Eurasian imagination a reality should require ongoing and time-consuming explorations into a variety of schemes and tools applicable in different contexts and sub-scales of Eurasia. At this moment we are merely content with normative suggestions for rediscovering and envisaging the Eurasian scale here.

In the eyes of traditional geopolitics, Eurasia is merely a grand landmass to be secured for its geostrategic location: whether a pivot, heartland, power buffer, energy base, or whatever. So long as Eurasia remains a strategic space for power projection by geopolitical states, Eurasian development schemes - such as petroleum and natural gas development plans - would only reflect the interests of

powerful states without regard to their implications for the prosperity of local people and for global peace and affluence.

A new geopolitics of scale has been introduced here as an ideological tool to overrule these embedded grammars of traditional geopolitics, stressing the cultural and civilizational aspects of Eurasia as a bridge between different local worlds. Redeeming the spirit of the Pax Mongolica system - especially that of prosperity within cultural diversity - will provide a great reference for the ongoing quests aiming for Eurasia as a '*deus ex machina*' of global prosperity.

What we need for practice, together with ideological tools as inspired by a new geopolitics of scale, is an action plan to coordinate and synergize the powers and resources of states, states-system, international organizations, global capital and corporations, NGOs and civil networks affecting global and Eurasian order. Especially, we need to invent a practical scheme to absorb existing projects being implemented by individual Eurasian states - in the absence of cooperation with other states - into the spirit of Eurasian imagination.

Eurasian imagination-inspired development projects will at least warrant negative peace for Asia and Europe. In the long run, the negative peace turns to positive and eternal peace for the whole humankind. A new scale of Eurasian identity should be a precondition to this envisioning. Our proposition purports to be a start in that direction.

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THE MARSHALL PLAN FOR ASIA AS A PART OF THE GLOBALIZATION STRATEGY (1953-1955)

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Though the process of globalization entered its final stage in the beginning of 90-s, its genesis had been initiated as early as the beginning of the World War II. The various elite groups, which were represented in the Roosevelt administration, generally shared a common view on a final goal of American foreign policy. All of them believed that in the future the world should be integrated as tightly as possible in all respects – economic, financial, political, social, cultural, and etc. However, these groups disagreed on ways and means to achieve this goal of globalization. As a result, the bitter struggle broke out within the Roosevelt and then Truman administrations between the major groups – conservatives, traditionalists and progressives – for formulating and planning the post-war world order building program.

Progressives were the most influential and powerful of them. Representing interests of big industrial producers, they advocated the expansion of the American model of capitalism throughout the world in order to accelerate and complete the "global economic revolution" through social and technological reforms. The goal of this revolution was to create a homogeneous economic and political environment all over the world, in which free enterprise could raise the standards of living and form markets and where American businessmen would be able to work by customary and convenient rules. The group was headed by such business executives as Paul Hoffman, Phillip Reed, and Nelson Rockefeller.

The progressives' Grand Strategy implied that this global integration process should be based on regional economic integration but taking into account major cultural factors. The Marshall Plan, which was developed by progressive executives and launched in 1948, turned out to be the first classic example of such an approach. The Plan was aimed, first, at the internal integration of Western European economies, and second, at the integration of Western Europe as a whole and the U.S. economically.

However, by the end 1948 it had become clear that the Marshall Plan would not work well alone, especially in respect to its second goal – it urgently needed some supportive plan. Two alternatives were offered. Progressives wanted to work out a Marshall Plan for Asia (MPA) with the same goals – internal integration and connection with the Western European economy. But because of the vehement opposition of other elite groups and public opinion, they could develop only the very modest Point Four program as a palliative. Conservatives offered the plan of militarization of Western European economy, justifying it by complications of the cold war (the so-called NSC-68 directive). The start of the Korean war allowed them to take the strategic initiative and to launch their plan. However, the militarization plan did not solve the major problem of the "dollar gap", that is, the competitiveness of European industries and integration with U.S. economy had not been reached yet.

Progressives returned to the levers of the global building only after Eisenhower's coming to the White House in 1953 and immediately began the preparatory work for the Marshall Plan for Asia. The main idea of the Marshall Plan approach consisted of regional economic integration on the basis of "specialization, unification, and simplification." This integration had to be built around some regional industrial center, which cold play the role of an engine, similar to Germany's role in Europe. Progressive executives supposed

that in Asia such an economic bloc should unite the free countries of South and Southeast Asia[272] around Japan as the only advanced industrial center. They believed that after creating such a bloc, it had to be linked through trade and financial connections with Europe and the U.S., thus completing the integration of Asia into the world labor division system and restoring the pre-war triangle of the global trade.

However, given the negative attitude of American public opinion toward another "give away" program, it was necessary to cover up this economic plan with a communist threat again, as it had been done on the eve of the Marshall Plan in Europe in February 1948. The White House began its new "red scare" campaign immediately after the Dien Bien Phu disaster in August 1954. It was declared by administration officials that in order to stop the spread of communism on the border between the North and South Indochina, not allowing it to conquer entire Southeast Asia, the United States along with the French authority should provide economic prosperity to the local population in the next two years.

During the entire 1954 Eisenhower was carefully moving ahead with the new strategy. First, he created a huge administrative machinery to carry out the MPA. The super-agency, called the Foreign Operation Administration (FOA), was the basic part of the machinery. It was headed by Harold Stassen, a real political heavyweight, who had presidential ambitions of his own, and successful fulfillment of the MPA could turn him into Eisenhower's successor.

Besides, as the second step, Eisenhower, "brought back to Washington the former budget director, Josef M. Dodge, to review the government machinery for dealing with foreign economic policy." Accordingly, the Council on Foreign Economic Policy (CFEP) was created and headed by Dodge (a traditionalist but a strong advocate of globalization) to generate fresh ideas for the new strategy. Finally, he summoned Nelson Rockefeller to the White House "to advise him on the best way to make his new foreign policy plans clear to other nations."[273]

Stassen started to explore the possibility of applying the regional integration approach to Southeast Asia as early as the spring of 1954. During his Far East tour in March, he discussed new plans with local officials in the Philippines, Formosa, Thailand, Burma, Indonesia, Indo-China, and Korea. In summer, during the appropriation process in Congress, he tried to create a financial basis for the MPA through redistributing the regular bilateral assistance funds in favor of the Southeast Asia countries. As a result, the lion's share of the funds was directed to the SEA region, while Latin American countries got only a tiny fraction of the appropriations – for the further development of this region Stassen planned to activate the flow of private investments from the U.S.

FOA officials described the way, in which the MPA would work, as follows: "Japan is short of iron ore; she finds it difficult to sell in Southeast Asia because these lands are short of foreign exchange. Malaya has iron ore. If these Malayan mines were expanded, Malaya would earn of foreign exchange she needs and be able to buy more of what Japan and other countries sell. (And the developing of these mines would give Japan a market for mining machinery and mining equipment). Indonesia wants to develop a cotton textile industry to meet domestic textile needs. She cannot afford to import the machinery to start it. Japan has cotton textile machinery to export; she cannot find enough buyers to sell the machinery to. If some way will be found to finance this deal, then Indonesia will save foreign exchange – because she won't have to import so many textile. Japan will have a growing market for industrial goods.[274]"

From Stassen's point of view, the Western European countries should team up with the U.S. in this

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[272] Countries situated to the west of the region did not need capital assistance – they had their oil money.

[273] James Reston, "Nelson Rockefeller to Be Named White House Foreign Policy Aide", *The New York Times,* December 8, 1954.

[274] Ray Cromley, "Aid Billions: Ike's Advisors Mull Costly Foreign Aid Program", *The Wall Street Journal,* August 14, 1954.

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program. The director of the FOA believed that "just the U.S. is drawing important economic, moral and political dividends from the success of the Marshall Plan in Europe", "so the United States and Europe would draw tremendous dividends in the years ahead from a successful development program in Asia."

Thus, by the end of the fall of 1954, a fuller picture of the new plan had begun to emerge. First of all, Stassen proposed not just a regional integration, but simultaneously, under the pretext of the Cold War transformation and escalation, he planned to establish or restore strong multilateral economic relations between Asian economies and European powers, sometimes despite the dislikes on both sides.

Trying to force American legislators to appropriate necessary funds for the MPA (different estimates ranged from $4 billions to 20 billions), Stassen began to underscore that it had been Communist China, not the USSR, which had stood behind the Western failures in Korea and Indochina. The reducing of the Moscow role and the increasing of the Peking influence allowed him to justify shifting the focus of the entire American foreign policy toward the SEA countries plus their neighboring states, which together formed the so-called "Arc of Free Asia" (Afghanistan, Pakistan, India, Ceylon, Nepal, Burma, Thailand, Laos, Cambodia, Vietnam, Indonesia, Formosa, the Philippines, Korea, and Japan). So, the Marshall Plan for Asia officially was entitled the Arc of Free Asia Plan.

As a whole, from Stassen's view, in order to win the Cold War in Asia, it was required to provide, first, stabilization of the military situation (SEATO would help preserve peace in the area); second, tranquility in political affairs; third, technical and economic assistance from the outside to help raise standards of living (MPA); fourth, investment of capital, both local and outside, in particular, private capital, in productive enterprises. "Only in this way, with carefully thought-out plans, numbered not in months, but in years, can the free world help all people to make a decent living and decent life."[275]

However, this huge preparatory work and the MPA itself collapsed at the very first stage of its practical realization. Stassen decided that in the spirit of the European Marshall Plan "Asians must decide for themselves how to use the money."[276] The Indian government agreed to host the conference in Simla. So, like the Paris 1947 conference, the Simla conference, which took place on May 12, 1955, had to demonstrate initiative toward a regional approach if Congress was to be convinced of the need for a special fund. However, all of a sudden, thirteen participants "shelved ideas for the use of American assistance on a regional basis", since they could not "agree on any program in which they could share as parts of a regional whole." Circles close to the conference said that delegates concluded that Asian recipients of American aid should continue their individual economic ways with no closer regional cooperation than in the past.

The media wrote that there were two main reasons why they "threw some cold water on the regional idea." First, "American politicians had wrong understanding of the degree of the Asian unity. The Simla conference should have made it plain to us that there are differences, areas of mistrust and antagonism, conflicting views and aims that make it difficult, if not impossible, to deal with a geographical area as if it were unified in spirit as it is in need. The unity does not yet exist," since "Asia is not Europe."[277] Another reason was that they were sure that with time the multilateral regional component of the American assistance program would be expanded at the expense of its bilateral part. Local elites considered such development as undesirable, since they could lose the ability to influence the process of aid distribution on the national level.

As a result, Congress cut the AFAP fund to $100 million, and later even this modest amount was

[275] Harold Stassen, "Stassen Sees Cold War as an Economic Tussle", *The Washington Post and Times Herald*, March 27, 1955.

[276] "Asia as a Region", *The New York Times,* May 16, 1955.

[277] "Asia as a Region."

not appropriated. So, the Marshall Plan for Asia died together with the FOA, which was merged with the Department of State and renamed. Stassen was appointed a Secretary on disarmament and never became Eisenhower's successor.

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RECOGNITION AND SOLIDARITY IN AN ERA OF GLOBALIZATION

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The central aim of this paper is to reconsider the idea of 'recognition' (Anerkennung) in its Hegelian meaning, with regard to the contemporary international relations. In many international spheres, they use so often, without any serious consideration, such concepts as 'peaceful cooperation' 'reciprocal relation', etc., which all can be possible only if based on mutual 'recognition'. In most cases they are just slogans or utopian ideals based on wishful thinking.

The pages that follow attempt firstly to show the ambiguity and abstractness of what so-called "recognition among states" in reality means, and secondly try to describe some aspects implied in the actual efforts to establish mutual recognition, and finally to outline its possibility in two different respects. Main concepts used in this argument are myopia/foresight, civil society and solidarity.

There are two big problems related to the concept of recognition among states. First, in its strict meaning, 'recognition' is only possible between self-conscious human individuals. It is similar with Immanuel Kant's concept of 'respect' (Achtung) claiming to treat any other human being only as an 'end in themselves' and with Fichte's conviction that subjects can only achieve consciousness of their freedom if they challenge each other to exercise their autonomy and accordingly recognize each other (and themselves) as free persons. The young Hegel, who developed these precedent philosophers' idea to his unique view that recognition or the struggle for it among human individuals is a necessary step for each transition from a lower to higher inter-subjective relations (e.g.: from legal or moral recognition to the forms of recognition constituted by love and the state), also fundamentally conceive this process as a relation of human beings. According to these philosophical views, 'recognition' is a mutual relation between self-conscious and free human beings, which is not applicable to social entities like states. And accordingly, "the recognition among states" so often proclaimed in international relations is either one among human beings belonging to their states, or some relation different from recognition in its meaning mentioned above.

A simple solution to this problem is to assume states as entities, abstract or real, having the power of decision-making to improve their members' state of affairs. Our ordinary common sense supports this assumption: the states have ability to tax, confiscate, conscript, impose punishments, defend their members from aggression, protect their rights and provide many kinds of social services, and also establish many kinds of agreement with other states. Lexical definition of the state (as being legally and politically independent from other states and recognized by other state as an independent or sovereign state) also seems to support this interpretation. If we accept this view, we can make sense of the recognition among states, even though many related problems might still remain.

The second big problem is that even if we accept a possibility of the recognition among states, it may be just a result of 'wishful thinking' and far from the reality we have experienced and are experiencing. Inter-national relations established in real world history have always been relations based on a cold calculation on the advantages and disadvantages of them. They are no more than strategic coalitions under the guise of 'mutual recognition'. For example, we develop the economic exchanges

among states, because of its merit for both sides in economic outcomes. Another example: the South Korea's 'Sunshine' (or reconciliation) policy in regard to North Korea seems to be based on the recognition of North Korea. But on the other hand, the domestic debate over the policy consists in political and economic calculations based on strategic and instrumental criterion, which might so easily lead not to a recognition or reconciliation in its proper sense, but to unequal, unfair, or unilateral relation. It is the same with the policies of neighbor countries (U.S., China, Russia, and Japan) on that issue. In theoretical respect, economic cooperation (exchanges) also is based on the rational calculation of each government, so that in case of economic conflicts they always try to find the way to get more outcomes. It means that there is a constant possibility of retreat from the market or from the cooperation.

This kind of inter-national relation has a form of "collective action," which slips mostly into a cooperator's dilemma (the Prisoner's Dilemma). In the original prisoner's dilemma, two prisoners who have committed a certain crime are interviewed separately and offered a deal. If only one confesses, that prisoner will be released, whereas the other will receive a harsh sentence. If both confess, each will receive an intermediate sentence. If both refuse to confess, they will get a milder sentence for some different crime which can be proved independently of either confessing. If each prisoner is concerned solely with their own interest, it is rational for them to confess, even though if neither confesses the outcome will be better for each. But if each is unwilling to receive a benefit when this will harm the other, then each will refuse to confess, and both will be better off.

In some cases not leading to such a dilemma but assuring benefits to both sides, cooperation will continue. Increasing interdependence among states in an era of globalization can be explained from this perspective. But the state or the representative of states is not supposed to be altruist, so that if faced with the situation like cooperator' dilemma, their cooperations probably cease. Theorists of collective action (Rational Choice theorists) have tried to find solutions. But most of them, in order to escape a vicious circle of and to solve the problems, seem to finally appeal to external noneconomic variables (e.g. : norms, trust, foresight / education, institutions, leadership etc), which might cause incoherence of their theory. In case that we ignore their theoretical in coherence, these factors will sure help people continue collective actions, I think. In this respect, efforts to help people overcome myopia (e.g. through education) may have crucial importance.

On the other hand we can see the problem from a different view-point, focusing on the concepts of 'civil society' which can be distinguished from 'the state', 'life-world' distinguished from 'system'.

In modern social and political philosophy civil society has come to refer to a sphere of human activity and a set of institutions outside state or government. It embraces all kinds of voluntary associations and social movements. Even though the concept is a result of long historical development and, in its theoretical level, contains several different implications, it is clear that the concept has revived in recent theory and practice. The civil society especially has a special importance during last decades in East Asia and Latin America, related with a new radical reformist strategy for the transformation of dictatorships. And even in Western world, it has become meaningful focus or arena in social theory and movements.

In South Korea, the discourses on civil society and civil movement have been, with their unique features, related with the democratization. There have been some scholars who stressed the role of elites on the road of democratization in South Korea. But the other interpretation, which I support, puts emphasis on mass mobilization by civil society groups. This approach in essence argues that the most crucial factor for the democratic transition in South Korea was the formation of a pro-democracy

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coalition and an unprecedented level of mass mobilization, which eventually pressed the ruling authoritarian regime to accommodate popular demand for democratic reform. And I think it is also true of the process of democratic consolidation.

One particular characteristic of this movement is its orientation towards building solidarities outside authoritarian states. It appeals to a civil public sphere independent of all official, state or party-controlled communication. Solidarity can provide a way out of situations which have the structure of a 'prisoner's dilemma'.

Solidarity exists among a group of people when they are committed to abiding by the outcome of some process of collective decision-making, or to promoting the wellbeing of other members of the group, perhaps at significant cost to themselves.

There are two different views on the sort of relationships in which solidarity can be realized. Some maintain that solidarity is feasible only for small groups, whereas others believe that it is realizable among larger groups including states. A society in which everyone willingly accepted and acted from what John Rawls has termed 'the difference principle' might be thought to embody solidarity. Some others (especially Richard Rorty) have argued that it makes sense to aim at solidarity even at the global level. In his view solidarity would require not a belief in a shared human essence, but rather an ability to see traditional differences as unimportant compared to our shared capacity to experience pain and humiliation.

Related with this latter perspective, we can possibly think about solidarity in international relations. Along beside the globalization trend, there have already been plenty of discourses on "international civil society"(Alejandro Colas, "The promises of International Civil Society", Global Society 11(3) (1977)) , focusing on solidarity in INGOs' activities which address transworld issues, involve transborder communication, has a global organization, and work on a premise of supraterritorial solidarity. Rapid development of many kinds of telecommunication accelerates this global solidarity.

This story shows pretty plausibly that recognition among states might be possible in the form of international civil society, which means solidarity among NOGs and world-wide cooperative activities of INGOs.

To summarize, there can be two possibilities, in theory and practice, to establish "recognition among states" which can lead to perpetual peace and reciprocal cooperation for the future: widening and deepening international solidarity in the public spheres, civil movements, NGOs' cooperation or INGOs' activities; and also elaborating the theoretical and practical solutions to cooperator's dilemma.

This presentation is just a sketch of the constellation of problems related with what "recognition among states" mean, and how it is possible. I just finish this presentation by indicating that it still remain many controversial points and different interpretations on civil society and solidarity to be further discussed.

Many regard solidarity as an important political ideal on the grounds that it is related to community and conductive to social cohesion and stability. Some individualists, however, believe that it is incompatible with autonomy on the grounds that full autonomy requires one always to take the final decision oneself about what one should do.

The concept of civil society is also plagued by ambiguities in regard with what it actually comprises, and accepted (interpreted) differently by liberalists and communitarians.

Related with the provisional concept of international civil society, we can mention more questions to be discussed and solved: priority problem between a cosmopolitan morality and the moralities of

individual states: problem of the principles or content of the universal values supported by the international solidarity: how to overcome the failures of Marxist-international solidarity, and so on.

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APPENDIX

BEYOND MERE INTELLECTUALISM

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Western philosophy put great emphasis on rational thinking. Historically in the field of knovledge, intellectualism means that knowledge mainly comes from intellect i.e. from pure reason. In modern period with Descartes, the Cartesian method discredited sensible entities as starting point for philosophical reasoning. In this way the mind and its ideas were considered apart from anything sensible. Kant"s epistemological revolution, with his theory of knowledge, is also evident in the alineation of the knower from himself. He voileted our own sensibilities.Until recent times, epistemology dominated by intellectualism. Although there are some references to biology, psychology and sociology we cannot see enough word on human totality except some interest in the philosophy of existential.

My emphasis in this paper is on incorrect assumption in that knower can in principle be reduce to intellect. For thinking is always an act of particular individual. The subject of the act of knowledge is neither the intellect nor the senses but the knower?himself / herself. So our thinking occurs within the totality of individual and intellect must be regarded an element of integral part of this totality. It is not an autonomous kingdom. It does not operate apart from the rest of the person.For?supporting this comprehensive approach at least two claims can be mentioned ; 1- The question of ?How human knowing is?is related to being of the knower?2-Knowledge has existential dimension which goes beyond the realm of concepts. At least, today some philosophers belive that certain mental states have non- conceptual contens.

The Quranic term nafs, which is taken together with its external and internal signification, reveals itself as a whole and unity without going into a duality to man?s nature. It also refers to states or tendencies of knower. Taking into consideration?this suitable concept I hope that?we can solve epistemic problems which raised in traditional epistemology. New epistemology needs a radical reorientation and epistemologists need to broaden their intellectual horizons.

FROM JAMI`AH TO UNIVERSITY: MULTICULTURALISM AND CHRISTIAN MUSLIM DIALOGUE IN ASIA AND BEYOND

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Sociology has a role to play in the development of multiculturalism and, therefore, the facilitation of inter-religious dialogue. Multiculturalism does not merely refer to the co-existence of a plurality of cultures but is a social context that encourages the possibilities for harmonious interactions of different cultures. Sociology may contribute in meaningful ways to multiculturalism by the thematic development of a number of areas concerning the study of societies and civilizations. This paper focuses on three such themes, that is, the multi-cultural origins of modern civilization, inter-civilizational encounters, and the point of view of the other. I argue that these themes are essential for the facilitation of dialogue and the development of the multicultural outlook in Asia. Dialogue here is not restricted to the literal sense of the term, that is, a conversation between two sides but rather as a metaphor for peaceful and harmonious relationships founded on mutual trust and admiration and informed by the spirit and substance of multiculturalism.

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THE HADARI APPROACH-A MALAYSIAN MODEL FOR THE REVIVAL OF INTELLECTUALISM

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The Malaysian governemnt recently introduced an approach, sometimes referred to as the 'Civilizational Islam Approach\', which is intended to emphasise the development of the Muslim at its core. Much has been said and written with regard to the approach but this has generally centered around the need to enhance the economic concerns of the Malays in particular. In addition, it is our opinion that there should aklso be an emphasis on the educational concerns of the Malays in particular, which may then serve as a model fort he Muslim world in general.Sadly, the tradition of Muslim intellectualism has sufferred in recent times due in large part to the misrepresentation of Islam and its subsequent inherent worldview. The common perception is that Islam is a stagnant entity only capable of reflecting on past glory without posessing the ability to remain relevant throughout history. This erroneous view, apart from being perpetuated by the Orientalist tradition itself, is held by the Muslims themselves perhaps due in large part to a misunderstanding, or for lack of a better word, shallow comprehension of the worldview of Islam itself. What the Malaysian approach intends to emphasize is that the spirit and vigour of the intellectual tradition of the past must be emulated and revived, punctuated by an erudite authoritative grasp of the sciences. In doing so, contemporary conceptual issues currently confronting the Muslims, for example conflict, tolerance, terrorism and the like may be defined accurately according to the perspective of Islam and its related fundamental elements.

İSLÂM'DA DİNLERARASI DİYALOĞUN DÎNÎ VE TÂRİHÎ TEMELLERİ

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Müsamaha, hoşgörü ve dinlerarası diyaloğun kaynağı, dinimizin de kaynağı olan Kur'ân'dır ve bu düşünce coşkun bir ırmak halinde Kur'ân'ın Tebliğcisi Efendimiz'den akıp bize gelmektedir. Bu açıdan müsamaha, hoşgörü ve diyalog, kaynakları itibariyle Kur'ân ve Sünnet'e dayandığından Müslüman'ın tabiî ahlâkıdır. Gelecekte uzaklar daha da yakın olacak ve dünya küreselleşerek, bir köy haline gelecektir. Dolayısıyla Hıristiyan, Yahudi, Budist ve ateist demeden her kesimden insanla münasebet kurmak ve onlarla bir diyalog ve anlaşma zemini aramak şimdiden kaçınılmaz görünmektedir. Dinlerarası diyalogdan kaçınmak, dindarlara büyük bir vebal yükler. Siyasilerin, insanlığın geleceğini kana ve savaşa boğmak maksadıyla, diyaloga değil savaşa ve çatışmaya yönelik, medeniyetler çatışması gibi teoriler ürettiği bir ortamda, dindarlar, bugün çok zayıf bir ışık da olsa, fakat gelecekte aydınlığın ve barışın hakim olmasına yönelik bu tür çalışmalara destek vermelidirler. Eğer diyaloğun alt yapısını hazırlamaz ve gereken önlemi almazlarsa, o zaman Hungtington'un insanlığın geleceği adına ürkütücü teorisi, meşruluk kazanmış olur. Bu tebliğde; başta dinlerarası diyalog nedir, ne değildir diyerek konuya giriş yapılmış, sonra Kur'an ve Peygamber Efendimizin söz ve uygulamalarında diyalog, son olarak da İslam Târihinde diğer din mensuplarına gösterilen hoşgörü ve diyalog örnekleri zikredilmiştir.

BATI-DIŞI KAVRAMININ ÖTESİNDE: ASYA'DA MODERNLİĞİN İNŞAASI

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Çalışmanın temel amacı Türkiye, Japonya ve Çin'de yaşanan modernleşme deneyimlerini Batı-dışı modernlik kavramı aracılığıyla değerlendirmektir. Bu amaç çerçevesinde Batı-dışı modernlik kavramının Batı-dışı toplumları ve özellikle de Asya toplumlarını birlikte değerlendirebilmede kavramsal bir araç niteliği taşıyıp/taşımadığı ve sınırlılıkları tartışılacaktır. Türkiye'de bu konu üzerine yapılan çalışmalarda iki temel kavram belirginleşmektedir. Türk modernleşmesi ve Batı-dışı modernlik. Türk modernleşmesinin Türkiye'nin modernleşme deneyiminde kavramsal bir araç olarak benimsenmesi, bu deneyimin özgünlük yönünü öne çıkarmaktadır. Batı-dışı modernlik kavramı aracılığıyla modernleşme deneyimini irdelemek ise Türkiye'yi, Batılı olmayan diğer Asya toplumları ile birlikte değerlendirmeyi mümkün kılmaktadır. Türk modernleşme deneyimi içerisinde Batı'dan farklı bir referans noktası olarak Japonya ve Çin her zaman gündemde olmuştur. Türkiye'de farklı eğilimlerden aydınlar ve elitler farklı gerekçelerle Japonya ve Çin'in modernleşme deneyimi ile Türkiye'yi ilişkilendirmişlerdir. Japonya ve Çin'in kalkınma deneyimleri de bu ilişkilendirmeyi Türkiye için bir model olarak sunulmaya kadar götürmüştür. Bu nedenle Türkiye, Çin ve Japonya'yı birlikte değerlendirmek hem modernleşme deneyimleri arasındaki benzerlikleri ve özgünlükleri görebilmeyi hem de Batı dışında referans noktası oluşturan diğer toplumlara dair bakış açısı sunabilmeyi sağlayacaktır. Çalışmada referans noktaları olarak ele alınan Japonya ve Çin gibi Asyalı toplumların ve Türkiye'nin modernleşme deneyimleri farklı göstergeler üzerinden değerlendirilecektir. Bu göstergelerden ilki bu toplumların modern Batı'yla karşılaşma biçimleridir. İkinci temel gösterge ise Türkiye, Çin ve Japonya'nın modernliği yok edici bir tehdit ya da varlıklarını sürdürmelerini sağlayacak bir olanak olarak içselleştirme biçimleridir. Üçüncü temel gösterge ise bu toplumlarda süregelen toplumsal yapıya dair politik elitler aracılığıyla gerçekleştirilen müdehalelerdir. Çalışmada ele alınan bu üç temel gösterge aracılığıyla Türkiye'de yaşanan modernleşme deneyiminin diğer Asyalı toplumlarla birlikte ele alınıp alınamayacağı ve Batı-dışı modernlik kavramının işlerliği değerlendirilmiş olacaktır.

MAHALLİ KÜRESELLEŞME SÜRECİNDE AZERBAYCAN

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Küreselleşme Sürecinde Azerbaycan Doğu Bloku'nun çöküşüyle daha da hızlanan küreselleşmenin 'kaçınılmaz' olduğu fikri, gittikçe zihinlerde yer edinmektedir. Küreselleşme, bazıları için mevcut durumdan kurtulma ve dünya birliğinin gerçekleştirilmesi sürecinde tek çıkış yolu olarak görülebilir. Bazıları ise yeni dünya düzenini, yeni totalitarizmin ilk örneği gibi kabul edebilirler. Söz konusu sürecin, çağdaş insana sağladığı kolaylıklara karşın ulusal sınırların tedricen yok olmasına ve kültürlerin erimesine yol açacağına dair ihtimaller de tedirginliye yol açmıyor değildir. Diğer taraftan eski Sovyetler Birliği'ne dahil olan ve aslında küreselleşmenin bir çok unsurunu sosyalizm bünyesinde yaşayarak acı bir tecrübe edinmiş Azerbaycan'ın belli tereddütlerinin olması doğaldır. Yakın geçmişinde belli bir etnik grubun, dilin, kültürün üstünlüğü ortamında yaşamış, soyut evrenselliği ulusal değerlere tercih etmeye zorlanmış ulusların sorgulama hakkının daha çok olması gerekmektedir. Fakat ne olursa olsun küreselleşme treni yola çıkmıştır; yapılacak tek iş yaşanan sürece zenginlik katabilmektir. Son yüzyılda şiddetten kendi payını fazlasıyla almış Azerbaycan, uluslararası teröre karşı mücadelede ön safta yer almış ve dünya barışı taraftarı olduğunu bir kez daha kanıtlamıştır. Başkalarına karşı devamlı iyi niyet

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sergileyen Azerbaycan insanının kendi milli ve manevi değerlerine sahip çıkma isteği doğal bir haktır. Bunun yolu ise bizi biz yapan değerlere sarılmakla beraber eğitime ciddi önem vermekten geçmektedir. Unutulmamalıdır ki, toplumların karşılaştığı sorunların başında fakirlik ve ihtilafla beraber cehalet gelmektedir.

KÜRESELLEŞME SÜRECİNDE AZERBAYCAN EDEBİYATI

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Tarihi seyir içinde değişik dönemler geçiren Azerbaycan edebiyatı günümüzde çağdaş örneklerini vermektedir. Azerbaycan edebiyatının kronolojik seyrini; İslam öncesi dönem, İslam tesiri altında uzun bir süre devam eden ve klasik örneklerin verildiği dönem, Çarlık Rusyası zamanında Batı ile ilk tanışmanın olduğu dönem, Sovyetler Birliği zamanında Sosyalist edebi ürünlerin verildiği dönem ve 1990 Bağımsızlık sonrası kapılarını dünyaya tamamen açmış bir dönem olmak üzere değişik başlıklar altında inceleyebiliriz. İletişim araçlarının toplumun her kesimi üzerinde etkisi olduğu gibi şair ve yazarlar da bu etkilenme sürecinde global konulara eserlerinde yer vermektedir. Edebi eserlerde mahalli kültürün korunması, aidiyet/kimlik kavramının belirlenmesi, felsefi akımların estetik düşünceyi şekillendirmesi, ahlaki problemlerin çözümü, Karabağ savaşının toplum üzerindeki maddi ve manevi etkileri gibi konular ele alınmaktadır. Roman, hikâye, tiyatro, manzume, şiir, vb. şekillerde estetik kaygının yanı sıra, içerik olarak da sosyal konular dile getirilmektedir. Bu bildiride edebi eserlerden hareketle Azerbaycan'daki küreselleşme süreci üzerinde durulacaktır.

MAKING USE OF INTERNET AND MULTIMEDIA TECHNOLOGIES IN EDUCATION FOR BETTER UNDERSTANDING AND COLLABORATION

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Globalization is a paradoxical concept: the term implies erasing boundaries, yet the very process of merging emphasizes borders between civilizations and nations as every nation strives to preserve its identity. The balance between being close to each other and staying ourselves is often difficult to find, but as we try to preserve our originality it is very important to remember that other societies are trying to do the same – to be a part of the world while staying an individual and unique cultural entity.

The way to keep it in mind is to learn about other cultures and distribute information about your own. It can be done by different methods and through various means, but the area where promoting cultural awareness is especially important is education. To ensure that respect and knowledge of other cultures become a part of the consciousness of the new generation of leaders, professionals and decision-makers, cross-cultural understanding must be an essential component of education.

I would like to share experience of a system of collaboration in the area of education and cross-cultural understanding tried out at Saratov State University. The system uses web-streamed video and audio to bring together on-line in real time classes of students from universities in different countries to study topics and courses of interest for both sides. It is a very unique opportunity for students to learn about other cultures in a face-to-face environment without having to leave their classroom. This is a class designed to make the most of interactive technologies to give students the opportunity to communicate with students in different countries. The use of web cameras, chat and email communication within pairs of students help develop personal contacts and put the knowledge about other cultures into human context. This way, students at each participating university can learn about a number of different cultures while simultaneously helping to teach about their own.

The described model proved especially effective in exploring topics related to globalization. Courses "Globalization and mass media" and "Understanding global cultures" were studied by groups of students from Saratov State University (Russia) together with students of Shanxi Normal University (China), East Carolina University (USA), DCT International Hotel Management and Business School (Switzerland). This semester, collaboration with Jammu University (India) and Tlemcen University (Algeria) is planned.

A CRITIQUE OF THE BOOK ENTITLED *THE PROBLEM OF CONTINGENCY* BY THE JAPANESE PHILOSOPHER KUKI SHUZO

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AN ETHIC OF JAVANESE INDIGENOUS PHILOSOPHY

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Javanese is one of the ethnic in Indonesia. As an ethnic group, it has develop a thousand of years web of wisdom. The wisdom held my many javanese as their guidance for living in this mundane world. It is a living philosophy that emphasize interconnectedness rather than atomic individualism. So, as a philosophy it is rooted in javanese culture but also has a universal value share by most asian philosophy (confucianism, taoism, hinduism). I would like to present some ethical principles derived from javanese philosophy for exploring an alternative living philosophy from that of western one. This will give us insight into the ethical heart of one of asian local philosophy and its relevance to our contemporary existential problems caused by the economic driven globalization.

MİLLİ YETERLİLİK VE KÜRESELLEŞME

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DEĞERLER ALANINA EPİSTEMOLOJİK BİR TEMEL BULMA AÇISINDAN KÜRESEL AHLAKIN İMKÂNI

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Epistemolojinin önemli problem alanlarından biri, bilginin kaynağı konusudur. İnsan zihni tabula rasa olmadığına göre zihinde, sınırını tam olarak tespit mümkün olmayan birçok done vardır ve bu donelerin tamamı, öyle ya da böyle, bir kaynaktan gelmiştir. Bugünkü dominant bilgi anlayışının paralelinde, güvenilir bilginin yalnızca ampirik yöntemle elde edildiğini kabul etmek, birçok şeyi dışarıda bırakmak anlamına gelebilir. Çünkü insan sıradan günlük yaşamını bile, sezgileriyle, duygularıyla, kendine özgü değerlendirmeleri ve yargılarıyla sürdürmektedir. Epistemolojinin etikle olan kopmaz bağlantısı da işte bu noktada ortaya çıkmaktadır. Değerlendirme ve yargıları (iyi, kötü, doğru, yanlış) içeren ahlakta, meta-etik bir yaklaşımla herhangi bir sonuca ulaşma çabasını sürdürmek için, bilginin kaynağı problemi oldukça önemlidir. Moral yargılarda bulunurken yani iyiler, kötüler, doğrular, yanlışlar belirlerken kullanacağımız veya güveneceğimiz bilgi kaynağı, ampirik mi, rasyonel mi, intuistyonist mi, emotivist mi yoksa teolojik mi olacaktır. Hepsinden önemlisi, küresel bir ahlakın imkânını araştırırken, dünyadaki farklı kültür, din, dil vb.ne mensup olan, dolayısıyla farklı doğruluk anlayışlarına sahip bütün insanlar tarafından kabul görecek genel-geçer maksimler tespit etme iddiasıyla öne çıkarılacak, ahlaki kavramlar türetilirken dayanılması uygun bilgi kaynağının hangisi olduğu veya böyle bir şeyin imkânının olup olmadığı konusudur. Felsefe tarihinde, şimdiye kadar, evrensel bir ahlak anlayışını öngören teoriler, bunun için ontolojiyi, intuisyonizmi, objektiviteyi ve sübjektiviteyi temel yapmayı denemişlerdir. Ancak hepsine yapılabilecek itirazlar vardır. Diğer yandan bu anlamda Kant'ın ödev ahlakı en kayda değer anlayıştır. Bütün insanlar için genel-geçer maksimler bulabilmek için ödev ahlakını geliştiren Kant, kendi ahlak felsefesi sisteminin vazgeçilmez kavramı olarak, 'iyi niyet'i belirlemiştir. Bütün insanların bütün eylemlerinin arkasında Kant'ın öngördüğü 'iyi niyet'in olması, insanlar arasındaki farklı doğruluk anlayışlarına rağmen, anlaşmazlıkların çoğunu çözebilecek bir altruist ahlak anlayışı üretebilir.

ON PHILOSOPHICAL ANTHROPOLOGY PHILOSOPHICAL ANTHROPOLOGY

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On Philosophical Anthropology Philosophical anthropology (PA hereafter) provides us with a multidisciplinary approach to human sciences. PA is philosophies of man which considers the phenomenon of man within his contextualized cultural and historical existence. PA purports to understand man's position in the world by elucidating the basic qualities and conditions which makes man what he is. It is an investigation on the phenomena of man instead of the nature of man, because it aims at explicating and understanding the existence of man within concrete historicity and cultural variability. Methodology of science requires using reductions like reduction of man into social or biological organism however; such a methodology results in some problems. Reduction as the methodology of science may not be successful. This is why philosophical anthropology is so important. However, PA has an insufficiency of methods which provide criteria for true theory. In this study, I try to articulate and discuss whether the philosophical anthropology has any different characteristics providing us with basic knowledge of human nature and of the human condition or "total man". Although PA is accepted to offer a metaphysical foundation for the various sciences of man, there are difficulties in determining the truth of theories in PA because of lacking of a scientific methodology.

SOSYAL BİLİMLERDE POZİTİVİZM KARŞITI TAVIRLARIN TEMELLERİ

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Doğa bilimlerinde kullanılan metotların sosyal bilimlerde kullanılması gerektiği iddiası, sosyal bilimler felsefesinde pozitivizm ve pozitivizm karşıtı görüşlerin çatışmasının temelini oluşturmaktadır. Sosyal bilimlerde pozitivizm genellikle doğalcı tavırla özdeşleştirilmektedir. Bilimde özellikle de sosyal bilimlerle ilgili tartışmalarda yaygın olarak karşımıza çıkan Pozitivizm karşıtı tavrın temel argümanları hiç şüphe yok ki pozitivizmin başarısızlığına dayanmaktadır. Özelikle bilimsel bilginin matematiksel olması ve bilimin gözlemlenebilir önermelerle ilerlemesi gerekliliğini savunan pozitivizmin karşılaştığı yöntemsel problemler Pozitivizm karşıtı görüşlerin güç kazanmasını sağlamıştır. Bilimsel olma kriterinin ve basitlik kriterinin uygulanmaya çalışılması sosyal bilimler açısından yöntemsel hatalara neden olmaktadır. Sosyal bilimlerde bilgiye ve genel yasalara ulaşmak, konularının karmaşıklığı ve göreli olmasından dolayı zor bir olaydır. Demek istediğim, sosyal bilimlerin konu edindiği alanda "doğal tür" olmaması ve olguların çoklu gerçekleştirilebilir olması, pozitivizmin temel iddialarını çürütmektedir. Doğal türün olmaması, ele alınan konuların sosyal değerler ve inançlar sisteminden çıktığı anlamına gelir. İndirgemeci yaklaşımlar sosyal bilimlerde başarısız olmaktadır. İndirgemeyle, ele alınan olgu yada olayların sadece bir yönünü dikkate alarak, sadece eksik bir resim ortaya çıkartılabilmektedir. Bu çalışmamda Pozitivizm karşıtı tavırların temellerinin sosyal bilimlerdeki hangi problemlere dayandırıldığını ele alacağım. Pozitivizmin başarısızlığının nedenleri nelerdir? ve bu başarısızlık pozitivizm karşıtı görüşlerin bir başarısı olarak değerlendirilebilir mi? sorularını irdeleyeceğim.

KURESELLESME OLGUSU CERCEVESİNDE "KIZIL ELMA "İDEALİNE FARKLI BİR ACIDAN BAKIŞ

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Türkler, özellikle Oğuz Türkleri arasında cihan hâkimiyetinin sembolü olarak ifadesini bulmuş bir mefhum veya mefkuredir. Kızılelma, Türklerin yaşadıkları bölgeye göre batı yönünde ulaşılması gereken bazen bir belde, bazen de bir ülkedeki taht veya mabet üzerinde parıldayan veya cihan hâkimiyetini temsil eden som altından yapılmış kızıl renkli altın bir yuvarlak yahut top olarak tahayyül edilmektedir. Kaynak:www.bozkurt.com Bir kavme gazaplandığım zaman onları o kavmin üzerine saldırtırım' mealindeki hadis-i kutsi, İslâm dünyasında Türkler hakkında söylenen rivayet ve kehanetlere örnektir. Hz.Muhammed'in; 'Horasan'da Arap olmayan, güzel yüzlü hâkim bir insan zuhur edecek; onun adı da benimki gibi Muhammed olacak ve Büveyhilerin baskısına son verecektir. Horsan'dan Büyük Dervazat'a kadar fetihler yapacak. Irak, İran ve Mekke hutbelerinde adı okunacaktır ' mealindeki hadis ile 'Türkler size dokunmadıkça siz de onlara dokunmayınız' mealindeki hadisler bütün İslâm dünyasında dilden dile yayılmaktaydı. Türkler, gerek İslâmiyet'ten önceki GökTanrı inancı zamanında, gerek İslâmî dönemde kendilerinin Tanrı tarafından dünyaya hükmetme ve adaleti sağlamak için yaratıldıklarına ve hayat felsefesinin bu düşünce ile şekillenmesi gereğine inanmışlardır. Batıcılığı, Avrupa'dan damızlık erkek getirmek, alafranga pantolon giymek olarak anlayanlar olduğu gibi, Kızıl elma düşünü kafatası ölçüsü almaya vardıranlar da çıktı. Kızıl elma bir ütopyadır. Bir düştür. Irkçılık bu düşün gerçekleşmesinde yer edemez.kızıl elma tüm dünyanın var olan tek Tanrının hakimiyetinde olması gerektiğine inanan bir düşüncedir. kızıl elma varılmak istenen yerdir,gerçekleştirilmek istenendir.Bir idealdir...ülküdür... Gunumuzde ise Turkiyeden baslayan bir gonulluler hareketi basta Orta Asyada olmak uzere dunyanin her tarafinda okullar ve egitim yuvalari acarak bu ideale yeni bir veche kazandirmistir.Daha once ,tarihte kiliciyla ,toplumlara adalet ve fazilet cicekleri goturen turk milleti ,simdi de buyuk fedakarliklar icerisinde insanlik alemine egitim ve sevgi cicekleri sunmaktadir. Bir rivayette vezirleri buyuk padisah Fatih Sultan Mehmet Han hazretlerine sorarlar:Kizil elma neresidir padisahim?diye,buyuk sultan su tarihi cevabi verir:Kizil elma,gonlunun gidebildigi yerdir.

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BAŞKURT DİLİNDE HALK FELSEFESİNİN YANSIMASI

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Her dil o dili kullanan halkın gerçekliği tanıma öğrenme özelliklerini, dünya görüşünü, onların temelinde oluşmuş fessefe fikirlerini yansıtıyor. Bu cihetten başkurt dili de başkurt halkının asırların derinliklerinden gelen felsefesi kuşatmış olan dünyayı tanıma öğrenme özelliklerini yansıtmadan geri kalmamış. Bu konuda özellikle söz zenginliği büyük öneme sahip. Diyelim ki dağ başı, dağ yüzü, daü sırtı, daü ciğeri, nehir başı, nehir kulağı, nehir kolu, orman içi, göl ciğeri, kır sırtı, toprak başı, toprak ayağı gibi söz bağlantıları başkurt v.b. türk halklarının ilk asırlarından beri kendilerini kuşatmış dünyayı kendine, yani insana benzetip kabul etmesini, tanıp öğrenmesini gösteriyor. Onun için de dağın, suyun, toprağın başı, kolu, ciğeri, ayağı v.b. vücüt azaları varmış. İlk çağ insanının gerçekliği tanıma öğrenmesini özellikle zaman ve mekan düşüncelerini anlatan sözler, söz bağlantıları yansıtıyor. Örnek halk dilinde ve halk edebiyatında çok kullanılan yedi kat yer altı, yedi kat yer üstü, dört tarafın kıble gibi sözler, eski başkurtların yerin, göğün yedi kattan oluşması, dünyanın dört tarafı oluşu konusunda eski görüşlerini yansıtıyor. Farklı ve ilginç görüşler zaman düşüncesini anlatan sçzcüklerde de korunmuş. Örnek için kara sonbahar, sarı tandan kızıl (kırmızı) gün batımına, kara geceye kadar, kara tandan gibi söz bağlantılarını verebiliriz. Bu örneklerde Başkurt larda zaman düşüncesini tanıma öğrenmede renk sembollerinin, renk kodunun katılmasını görüyoruz. Renk sembolleri türk dünyası için çok tanıma öğrenme kodu olduğunu başka örneklerde gösteriyor. Diyelim başkurt dilinin sarı özlem, kara kaygı, ak (beyaz) baht (mutluluk) gibi söz bağlantıları Başkurtların duygularını bile renkli olarak kabul etmesini ve tanıp öğrenmesini gösteriyor. Zaman ve mekan düşünceleri ile bağlı bazı sözler başkurtların zaman ve mekanı aynı sözler yardımıyla ifade ettiğini bildiriyor. Diyelim Başkurt dilinde gün boyu ve nehir boyu, uzun kış ve uzun yol, yaz önü ve ev önü, kışka kadar ve Ankara'ya kadar, cuma adrı ve dağ ardı gibi söz bağlantıları mekan ve zaman düşüncelerinin Başkurtların bir zamanlar bu iki düşüncenin ayırmadan bölmeden kabul etmesini, tanıma öğrenmesini gösteriyor. Böylece dil maddesine dayanarak Başkurt, genel olarak Türk halkların ilk asır dünya görişlerini, felsefe fikirlerini açıklayabiliriz. Bu ve başka örnekler yardımıyla halkın küçüklerce, tek katlı kabul etmesini görüyoruz. Görüldüğü gibi her halkın dili ayrı bir dünya. Küreselleşme devrinde bu dünyayı kaybetmeden koruma toplumun, halkın temel borcu.

ECONOMICS AND POLITICS OF DEVELOPING CASPIAN OIL RESOURCES

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The Caspian basin, rich in oil and gas, has become a center of attention of influential political, military and business interests across the globe. Development of Caspian oil and gas resources proceeds under complicated economic and political conditions, created by on-going territorial and ethnic conflicts. Disagreements on various issues from the legal status of the Caspian Sea to the most efficient ways and means of transporting locally produced energy raw materials exist between the Russian Federation and other New Independent States, as well as Iran, Turkey, China, some Western powers, etc. The current article reviews some of these conditions that appear to be in constant flux. Evaluating the Significance of Caspian Oil and Gas Reserves Some Caspian littoral states tend to entertain fairly optimistic views of the region's potential in terms of oil and gas production, and occasionally compare the Caspian Sea to "still another Persian Gulf." However, according to a more realistic, if not pessimistic view, Caspian oil reserves remain fairly limited, compared to what is available in other oil producing regions. Proved resources at the Caspian shelf do not exceed 12 billion tons, i.e. approximately three percent of global reserves. Out of this amount 7 billion tons comes in the form of crude, the rest is represented by 5 trillion cubic meters of gas. However, it is also true that by the mid-1990s only seven percent of the Caspian shelf was explored, primarily in Azerbaijan. Azerbaijan's oil deposits (14 of them on land) contain no less than 3.5 billion tons of oil. Its known

sea-shelf resources are estimated at 2.3 billion tons. Potentially, the Azeri shelf may yield another 3 billion tons. Six shelf deposits (Guneshli, Azeri, Chigar, Shah-Deniz, Kazabakh and Kabaz) are the most promising. They have also become objects of international negotiations and contract agreements, not to mention political and diplomatic controversies. In the Azeri view, the development of above sea-shelf deposits may have a tremendous impact on the republican economy and its military-political situation: it may reverse the decline in land-based oil production that began in the late seventies, and provide needed resources to overcome a bitter social crises significantly intensified by the conflict in Nagorno-Karabakh. Moreover, it is expected that by opening the Shah-Deniz deposit the new Azeri state will be able to stop importing gas from Turkmenistan, which bears heavily on its national budget. International Implications of Azerbaijan's Efforts As early as 1990 Azerbaijan began negotiations with a number of international oil companies, headed by British Petroleum, on developing its oil reserves. Already on May 22,1993 the Azeri Oil Company signed a declaration on the so-called unitized development of Guneshli, Azeri and Chigar deposits in cooperation with a Western consortium. By early 1993 specific plans on transporting "early" Caspian oil were also taking shape. In March 1993 an Azeri-Turkish agreement, worth $1.4 billion, on building an oil pipeline going from Baku to Turkish Mediterranean shore via Iranian territory was signed. However, most of the earlier agreements and hopes about accelerated extraction on the Azeri sea-shelf did not materialize because of a severe deterioration of the military-political situation in Nagorno-Karabakh and the Azerbaijan republic proper. By June 1993 Azeri troops suffered painful defeats at the Northern and Central fronts in disputed Nagorno-Karabakh. Concurrently, on June 4, 1993 clashes had erupted between the followers of the then ruling "People's Front" and the internal Azeri opposition. In only two weeks of skirmishes the "People's Front" was moved out of power, with the former First Secretary of Azerbaijan's communist party, Gueidar Aliev, returning as the president of the new independent state. President Aliev moved swiftly to improve relations with the Russian Federation in the hope that Russian-Azerbaijan rapprochement would help resolve the Nagorno- Karabakh conflict on Azeri terms. To please Moscow, Azerbaijan suspended previously concluded agreements with a consortium of foreign oil companies. By November 1993 two important Russian-Azeri deals were concluded between respective government companies (State Oil Company of Azerbaijan and the RF Ministry of Energy) on developing Caspian oil resources and cooperation in pipe-line transportation and oil-and-gas machine building. Moreover Russian oil giant Lukoil was invited to take part in the proposed international sea-shelf consortium. In February 1994 negotiations with foreign companies were resumed, this time with the active participation of Lukoil. As later events showed, Russia was not prepared to change its political positions on such key issues as Karabakh settlement, the role of foreign interests in developing Caspian oil resources, and defining the legal status of the Caspian Sea in such a way as to accommodate dominant Azeri interests. In response, the Aliev government proceeded to conclude the "oil deal of the century" with Western companies worth $7.4 billion. However again every precaution was taken not to alienate the Russian side entirely: Russian oil giant Lukoil was intimately involved in the deal. The new agreement has set up specific conditions for exploiting Chiraz, Azeri and Guneshli deposits for the next thirty years. Overall production through this period is expected to reach 511 million tons, with 258 million tons going to Azerbaijan. Out of $8 billion in proposed investments, $7.4 billion is expected to come from Western sources, while Lukoil will have to come up with $800 million. However, as soon as the agreement was concluded significant additional difficulties emerged. Many of them are rooted in the unresolved international status of the Caspian Sea.

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TÜRK MEDENİYET ÇEVRESİNDE ADALET DÜŞÜNCESİ

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Asya'dan başlayarak geniş bir coğrafyaya yayılmış kadim medeniyet çevrelerinden bir olan Türk Medeniyet Çevresinin gerek siyaset için ve gerekse toplumsal işleyiş için öne aldığı temel kavram hep adalet olmuştur. İslamlık öncesinden yirminci yüzyıla kadar devam eden ve kendisini daire-i adliye şeklinde dövizleştiren bu anlayışın üç önemli düşünürden (Farabi, Yusuf Has Hacib, Kınalızade Ali) yola çıkarak incelenmesinde ortak noktalar ve hikmet düşüncesi açısından belirleyicilik göze çarpmaktadır. Ayrıca bu kavramı İlkçağ Yunan düşüncesinden gelen etkileri dikkate alarak incelemek kendine mahsus bir düşünce geleneğinin delili konumunda olmaktadır.

GLOBALIZATION AND ITS IMPLICATIONS FOR EDUCATION

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Breathtaking advances in technology and communicative means, and fundamental changes in economic relations (i.e. emergence of multi-national or international corporations) brought us to the threshold of a new phenomenon today that we have never experienced before, it is called globalization. Many international organizations are promoting standardized activities in many realms of life, mainly in systems, processes, products and services throughout "the global village", borrowing McLuhan's phrase for a moment. Moreover, not only multinational corporations but also some universities are seeking global dominance through the internet or other technologies. Globalization has both benefits and drawbacks, and it provides exciting opportunities but at the same time it poses dangers due to its unanticipated, often contradictory and polarizing consequences.

Globalization is a reality that commonly accepted by almost all scholars that it will, whether we agree with it or not, affect our lives for good or ill throughout the world. David Rothkops, a Columbia University professor, states that "it is the first time in history that virtually every individual at every level of society can sense the impact of international changes. They can see it and hear it in their media, taste in their food, sense it in the products they buy." We can add to that those changes even impact, perhaps more than anything else, educational methods, school curriculum and textbooks in many countries given the current climate in international relations that we are in today. This paper will examine what this new phenomenon means for education, what ways it is affecting educational thought and what the advantages and disadvantages are in this process.

THE WORD-FORMS OF KOREAN REMAINING IN KAOSIMA(

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The Word-forms of Korean remaining in KAOSIMA(   ) Dialect abstract The object of this study is that find the word-forms taking the source from Korean in KAGOSIMA dialect. The fields of investigation and analysis is following. (1) Terms related with Ceramic industry (2) Word-form related with the Body (3) Word-form related with the Basic Environment The concrete Word-forms investigated and analyzed is shown in (4). (4)   (kamaya :   ): a kiln,   (ʃima :   ): an island,   (ka   :   ): a stream,   (kura :   ): a storehouse,   (koori :   ): a county,   (mura :   ): the country,   ,   (haru,baru :   ): a field,   (çi   :   ): the sun,   (kansa :   ): God,   (ue :   ): the upside,   (jama :   ): a forest,   (kan :   ): big,   (hatake :   ): thin,   (kan :   ): a head,   (na :   ): an eye,   (kuT :   ): a nose,   (kiT :   ): hear,   (tsura :   ): a face,   (hara :   ): the stomach

THE EAST ASIAN THOUGHTS IN JOHN CAGE'S MUSIC

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"Chance" of Cage, with "Dodecaphony" of Schoenberg is considered as the basic compositional methods of the 20th century music. But Cage's notion of the "indeterminacy" is so radically different from the western traditional musical concepts that even today it is indifferently misunderstood or hostilely distorted ty critics an audiences. This incomprehension is due to the failure to notice the influences of the East Asian thoughts in Cage's music. At first, the stimusus of Indian philosophy and Buddhism induced him to surmount the limits of western european music. By explorin the new sounds witn the sole use of the percussion instruments Cage came to invent the "Prepared Piano" The second stage, path to indeterminacy as he preferred to call it, Cage manifested his exposure to the fatalistic passivism of Zen as represented by Daistz Suzuki. The notorious <4'33"> called for a concert performer to sit motionless at any instrument while he and the public listened to ambient noises mediatating on sounds of silence. Fianlly, we notice Cage under the spell of Chinese I-Ching, , and he laid out in charts of 64 elements corresponding to the I-Ching. Cage consulted I-Ching to pick the combination of sounds and dynamics for a performance. The music of Cage consequently influenced on the thoughts of Boulez and Stockhausen who founded "Open Form" the most important compositional system of the second half of the 20th century.

TODAY'S MUSLIM WORLD FACING GLOBALISATION AND CONTEMPORARY ISLAMIC THOUGHT

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CROSS BORDER REGIONAL COOPERATION IN R&D, TRAINING AND EDUCATION – FOR THE FORMATION FUTURE ASIAN COMMUNITY

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The branch economy characteristic of the south-eastern region of Korea and the northern Kyushu region poses difficulties in cross-border cooperation. But because of it, they need more international cooperation than do core regions. As usual, a peripheral region does not want to cooperate with another peripheral region. And there are other obstacles to cross-border cooperation such as fund shortage, lack of information, and language barrier. As revealed by the survey, Korean firms in the south-eastern region (BUG region) prefer to cooperate with the Kyushu region over other local regions of Japan in such industries as machinery & metals, electricity & electronics, IT, and environment. Support of central and local governments is essential in soft areas like technological cooperation. It is also necessary to establish an organization acting as an anchor point for technological cooperation between the BUG and northern Kyushu region. This anchor point can function as a center of information, a place of coordinating cooperation with language aid, a pool of funds and many other related activities for technological cooperation across the strait. Most of all, it is essential to build networks of researchers and research institutions through several small-scale projects. For this purpose, developing social capital between two cooperating regions is an essential pre-requisites of forming future Asian Community, based on mutually beneficial exchange of technological and human resources.

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ON THE CONCEPT OF PUBLIC MIND: A INTERCULTURAL ANALYSIS OF EAST ASIAN AND WESTERN CONSCIOUSNESS

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Title: Abstract: I will tackle here questions as these: how can we understand the different pattern of developments of normative consciousness in East Asian and Western cultures? Are consciousness of morality and legality universal? Can we have a interculturally acceptable meaning of life? The ongoing philosophical and also political dabates on the value conflicts in the age of globalizations must confront necessarily with such questions. Before I clarify those issues, I will set out the assumption that might help us to refine the meaning of the concept of normative culture. My idea of \\\'public mind\\\', which is and should be subject to revision in the historical process of paradigmatic change of collective experience, can provide viable theoretical grounds for the clarification of the relevant normative issues. The main lines of my argument go back to the important diffrences between the powerful idea of univerlistic morality in western tradition and the pragmatic-naturalistic notion of morality, which is much more prevelant in the East Asian tradition. This analysis helps us to escape the sterility of much of the debate between universalism and culturally mediated particularism.

ENGLISH LEARNING AND CULTURAL IDENTITY IN JAPAN

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One of the most extensive debates over English education in Japan during the last decade has been over a proposal to make English the country's second official language. In January 2000 the Prime Minister\'s Commission on Japan\'s Goals for the 21st Century noted, \"Even if we stop short of making English an official second language, we should give it the status of a second working language and use it routinely alongside Japanese.\"   This presentation will examine the waves and consequences caused by the above statement within a context of similar recurrent discussions over English learning in Japan. It seems that learning a foreign language does not deal only with proficiency and communicative skills. It is an issue that goes down deep into the learner\'s psyche, shaping and transforming his or her cultural identity in critical ways. Comparing English competence to a touchstone in alchemy, Brag B. Kachru illustrated how English has become \"a symbol of power, authority, and elitism in the non-Western world.\" (The Alchemy of English, 1986) In this age of post-colonialism, English can no longer be naively equated to modernization. English education actually becomes a site of conflict in many countries as it is integrated within government policies on both education and economy.

MONGOLIA AND ASIAN COMMUNITY BUILDING

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UMMAH AND MİLLET: COMMUNITY SPIRIT OF COEXISTENCE

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The peace through coexistence or through war? Which is both better and more practical and possible for the Islamic fundamentalism both in short and long term?

The Islamic fundamentalism want to restore the Islamic ideal community: Ummah in Arabic and Islamic Empire and Millet in Ottoman Turkish Empire. Since the 18th century, Islamic society takes two strategies like Asiatic societies against the western imperialists: conservatism which negates the western powers and returns to the origin, and radicalism which accepts the western values and reforms fundamentally its State. But these two trends share the same criteria: the Only One God in its religion. So Islamic society renewal movements stand on the anti-Christianism(Catholic and Protestant Church). This fact compares to the western Reformation in the 16th and 17th century.

As every other political ideology(in Islam, religio-political dogma), these two have to suppose their specific and practical goal and method. The conservatism rejects the western secular civilization in its exclusive and independent reformation and in the very fundamental revolution. So the conservatism is against the pluralistic and democratic society, whereas the radicalism accepts pluralism and democratic change.

The Islamic world has the tasks in two, inner and outer levels. The one is just in its own world: peace between the conservatism(fundamentalism) and radicalism, the other is with the non-Islamic world. But these two tasks converge into the one peace between the fundamentalism with others; the radicalism and the non-Islamic world, because these last two are not in the severe conflict relations.

Anyway, for the first peace we have to return firstly to Millet and Ummah because they both want the historical context of the their original version of the theocracy. These efforts is to build the one national unified, the Pan-Arab or Pan-Islamic community, and also to find the possibility of coexistence between the Islamic nation-States. The second peace could be found in the Oecumenism firstly between the Islam and the Christianism, and between the Islam and other religions. The discussion for this peace starts from the purely theological area, and extends to the socio-political level. Here also, we have to examine again Millet and Ummah to find the new ideals for the Islamic fundamentalism. This is for the Global Community beyond the Pax Americana. If the Islamic fundamentalists want just the Global Islamic community, how they can realize their dream? If we minimize the global level to Asia, how the Islamic fundamentalism could treat the secular problems such as the division of religion and politics, the nationalism, and the stipulation of the consolidation of democracy as the political development in the Asiatic societies, and in South Korea? The peace through coexistence or through war?

This paper aims to find the community spirit of coexistence in Ummah and Millet, in concentrating not only to their theocratical sphere but to the polititico-economic, and social characters for building and maintaining the Islamic community.

A STUDY ON VEIW OF TIME IN ORIGINAL CONFUCIANISM

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TECHNOLOGY EDUCATION IN SOME ASIAN COUNTIRIES

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Asian Countiries have made progress in technology. Technology demands scientific study in the field of education. Technology Education is a discipline which combines technology with education. Technology education involves making products using prescribed drawings or plans. Technology education discusses the kinds of cognitive and affective processes that reconstruct students' existing schemas than the real-world trappings. This study has been carried out to investigate current status, and future perspectives of technology education in some Asian Countiries.

ORTA ÇAĞ FELSEFECİLERİNDEN YUSUF HAS HACİP VE KAŞGARLI MAHMUTUN FELSEFİ GÖRÜŞLERİNİN MUKAYESESİ

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THE CONCEPT OF NATURE IN RUMI AND JAVANIST WORLD VIEW

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As we know, "a people's ethos is the tone, character, and quality of their life, its moral and aesthetic style and mood; it is the underlying attitude toward themselves and their world that life reflects". So, their world view is their picture of the way things in sheer actuality are, their concept of nature, of self, of society. It contains their most comprehensive ideas of order. In my paper, I will compare and contrast the concept of nature in Rumi and Javanist mysticism. I think there are similarities and also some differences in the cosmology of Rumi and Java. Studying the similarities and differences, it will give us a better perspective to develop an environmental awareness for nature.

DOĞU'NUN HİKMETİ Mİ BATI'NIN FELSEFESİ Mİ?

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Özet Bu bildiride, "Hikmet ile felsefe aynı şey midir?" "Felsefeden önceki bilgiye hikmet denebilir mi?", "İslam tarihinde üretilen düşünce ürünlerine ve yaşam biçimlerine felsefe mi hikmet mi demeliyiz? türünden sorular sorulacak ve ana hatları ile bir hikmet- felsefe karşılaştırması yapılacaktır. Bunun için, 'hikmet' kavramı ile felsefe kavramı arasındaki farka dikkat çekilecek ve felsefenin hikmetten çıkmasına rağmen zaman içinde Batı'da nasıl değişip bugünkü anlamı kazandığı vurgulanacaktır. Eğer batı felsefesi tersinden okunursa, yani hikmetin batıda felsefeye dönüş süreci tersinden izlenir ise yolda kaybolan hikmete ait özellikler tekrar belirlenecek ve hikmetin tanımlanması kolaylaşacaktır. Şayet hikmet kavramı tanımlanabilir ise, Helenistik Yunan felsefenin katı mantıksal çerçevesi dışında, kendi orijinal kaynaklarına dayalı bir Doğu Felsefesi (Asya Felsefesi) nin ya da hikmet anlayışının varlığı da daha net olarak ortaya konmuş olacaktır. Olaylara ve nesnelere bütüncü bakmakla övünen felsefenin aslında bütüncülükle kastettiği şeyin sadece akledilebilir sınırında kaldığı fakat hikmet için bu sınırın insanın duygu, düşünce, inanç, günlük yaşam ve sezgi gibi çok daha bütüncü ve kapsayıcı sınırlara taşındığı tartışılacaktır. Tam bu noktada İslam filozoflarının ve hakimlerinin eserlerine niçin felsefe değil de hikmet adını koyduğu da açıklanacaktır. Çünkü onlara göre felsefe daha çok akıl ve mantığa sıkı sıkıya bağlı iken hikmet insanın duygu, düşünce ve eylemlerinin tümünü bir bütünlük içinde eriten ve hayatın bütün yönlerini kapsayan bir düşünme ve aydınlanma faaliyeti, hatta bir eylem felsefesi olarak görülmüştür. Hikmet bu manada alındığında, sırf teorik olmayıp aynı zamanda pratikte de uygulanan bir kavram olarak Yunan felsefesinden ayrılır. 'Felsefe', 'hikmetin teorik kısmının Yunan düşüncesinde sistematik hale getirilmiş biçimi olarak daha soğuk ve sevimsiz olarak algılanmakta iken hikmetin -kapsama alanı daha geniş olduğundan ve insana ait bütün yönlere hitap ettiğinden olsa gerek- felsefeyle kıyaslandığında toplumun çeşitli katmanlarında daha yaygın bir ilgi gördüğü daha sıcak karşılandığı dile getirilecektir. Bu bildiride elde edilecek nihai sonuç ise şu olmalıdır: Genelde Asya ve özelde İslam düşüncesi ve medeniyeti, bir kez de 'hikmet' kavramının odağa alındığı bir anlayışla okunmalıdır.

ASYA TOPLUMLARINI ETKİLEYEN ALEVÎ/BEKTÂŞÎ KÜLTÜRÜNDE İNSANIN DEĞERİ

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Asya kıtası bir çok kültür ve medeniyete beşiklik etmiş önemli bir merkezdir. Yapısında Asya'daki en eski Türk inançlarından izler taşıyan Alevî/Bektâşî düşüncesi de bunlardan biridir. Bu anlayış Türk inanç, adet, gelenek ve göreneklerini öğretilerinin içine almış zaman içinde yayılarak kitleleri etkilemiş, mensupları sosyal bir grup meydana getirmiş, sonuçta kendine özgü bir hayat tarzı, bir felsefe oluşturmuştur.

Alevî/Bektâşî kültüründe insana olağanüstü bir sevgi ve saygı vardır. Alevi Hak ademdedir anlayışıdır. İnsanı yücelten anlayıştır. Bakara süresi'nde "Meleklerin secde etmesi" gereken insandır."

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Size şahdamarınızdan daha yakınım " diyen ayetteki anlayıştır. Alevilikte sevgi özellikle insan sevgisi o denli yüceltilmiştir ki, o Alevi inancının temelini oluşturmuştur.

Anadolu'da, Balkanlar ve Asya'nın bazı bölümlerinde bir çok kişinin gönlünde taht kurmuş olan Hacı Bektaş Veli ile ilhamını ve temel sistemini ondan alan Bektâşîlik felsefesinde insanın, insana duyulan sevgi ve hoşgörünün ayrı bir önemi vardır.

Nefsini bilmek, benlikten geçmek, alçak gönüllü ve kanaatkar olmak, iftira, kıskançlık, kibir, hased, kin, dedikodu gibi huylardan uzak olmak, doğruluk, iyilik, yardımcı olmak, sıkıntıya tahammül ve sabır göstermek Bektâşî ahlakının başlıca noktalarıdır.

Bu anlayış inanç ve düşünce ayrılığı gözetmeden bütün insanlığı sevgi ile kucaklar. Dünya insanını bir ve kardeş bilir. Hacı Bektaş öğretisinde arslan ile geyik birarada işlenerek, güvercin görünümünde ortaya çıkmış; barış dostluk ve maddi temeller üzerine oturtulmuş bir sevgi anlayışıyla yapılandırılmıştır.

Alevi düşüncesine göre *'İnsan, konuşan Kurandır.' 'İnsan, kıbledir. Secde edilecek makamdır; mihraptır...'* Bektâşîler, hayatı ve toplumu gözden geçirirken reel, müsamahalı ve toleranslıdırlar, geniş düşüncelidirler. Ayıp görmeme konusu daha and içme törenlerinde yeni gelen cana söylenir. "Gördüğünü ört, görmediğini söyleme" denir.

Alevî-Bektâşî ahlakının ve yaşam felsefesinin tam merkezine yerleşen eline, beline, diline sahip olma kuralı Alevîliğin-Bektâşîliğin edebini oluşturur. Bektâşîliğin pîri olan Hacı Bektaş Veli, "Her ne ararsan kendinde ara, Gönül ek gönül biçesin, Düşmanınızın dahi insan olduğunu unutmayın, İncinsen de incitme, Kendine ağır geleni kimseye tatbik etme sözleriyle insana verdiği değer ile engin hoşgörüsünü vecizeleştirerek sevgi ve hoşgörüyü Bektâşîliğin temel prensibi haline getirmiş "Bir olalım, iri olalım, diri olalım" ifadeleriyle halkı birlik ve beraberlik içinde yaşamaya davet etmiştir.

PSİKOLOJİK YAKLAŞIMDA YEREL VE EVRENSEL BOYUTLARIYLA DEĞERLER

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Çağımızda, yaşamak, 'sanat olma' niteliğini yitirmiş görünmektedir. Çağdaş insan, okuma ve yazmanın, öğrenilmesi gereken bir sanat olduğuna, mimar, mühendis ya da usta bir işçi olmanın büyük bir çalışma gerektirdiğine, ama yaşamanın, hiçbir özel öğrenme çabasını gerektirmeyecek kadar basit bir iş olduğuna inanır görünmektedir. Günümüzde, bireysellik ve kişisel menfaat üzerinde daha çok durulmakta, bize hayatımızın amacının mutluluk (ya da teolojik deyimle, kurtuluş) değil, görevimizi yerine getirmek ya da başarı kazanmak olduğu öğretilmektedir. Para, saygınlık ve güç kazanma isteği, hem bizi bir şeyler yapmaya götüren bir kuvvet hem de hayatımızın amacı olmuştur. Böyle bir ortamda, psikoloji biliminin verileriyle, manevi değerleri bütünleştiren din psikolojisi bilimine önemli görevler düşmektedir. Ahlak kelimesinin, 'hulk-yaradılış' kelimesinden geldiğinden yola çıkılarak, insanın özüyle bağlantılı evrensel nitelik taşıdığı söylenebilir. En yüce değerler insanın doğasında vardır. Bu yönüyle değerler evrensel nitelik taşımaktadırlar. Bunun yanı sıra her insan değerleri kendi özgün yapısı ve içinde yaşadığı kültürün motifleriyle yorumlar. Bu yönüyle de değerler yerel nitelik taşımaktadırlar. İnsan özünden, doğasından ve dolayısıyla değerlerden uzaklaştıkça ruhsal açıdan sorunlar yaşar. Ve bu sorunlar insanı hatalar yapmaya götürür. Bu sorunların çözümünde evrensel ve yerel boyutlarıyla değerlerin yaşanmasına dönüş gereklidir. Bunun için psikoloji bilimi terapi yöntemlerinde bu iki boyutu içeren yöntemler uygulamalıdır. Bu bildiride; Türk kültürünün, psikoloji biliminin ve ilahi öğretinin yaklaşımlarını bütünleştiren ve "manevi ve psikolojik yaklaşım" olarak isimlendirilen değer vurgulu geliştirilen yöntem açıklanacaktır. Bu yaklaşım Ankara Ulucanlar Ceza ve Tutukevinde mahkumlara uygulanmıştır.

NEW HORIZONS IN ALTAI LINGUSTICS

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Presenting lexical, phonological and semantic features enough to include Korean and Japanese into the Altai language family. Altai language family.

NON-METRIC TRAIT OF KOREAN SKULL: COMPERATIVE STUDY OF THE ASIAN POPULATIONS

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The skull shows the most morphological characteristics of population in the field of physical anthropology and is impacted by rather genetic inheritance than environments. The studies about morphology of the skull help to understand the origin of specific population, genetic similarity or difference between populations. Thirty-nine non-metric cranial traits of the Korean skulls were investigated and compared with those of eighteen human populations. The Korean had the highest incidence of the accessory infraorbital foramen (18%) of all populations compared. None of sutural infraorbital foramen, posterior ethmoidal foramen absent, ear exotosis, temporal ossicle and bregmatic bone was observed in the Korean. The genetic distance analysis (MMD; mean value of divergence) revealed that the Korean are more closely related to the population in Kazach and Mongol than to the population in China and Japan, taking into account for these for populations.

NORTHEAST REGION'S CONNECTIVE ROLE IN INDIA-ASEAN RELATIONS: LUCRATIVE OPPORTUNITIES AND PROVOCATIVE CHALLENGES- VIETNAM'S 'BETWIXT AND BETWEEN' POLICY ON ECONOMIC DEVELOPMENT AND ENVIRONMENTAL PROTECTION

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Vietnam was obliged to contend with THE limited arable land, while historical conditions have accentuated the misdistribution of land. The cumulative effect of geography and history have resulted in regional imbalances in population distribution and led to the polarization of population in the deltaic regions of Red river and Mekong River. The Socialist Republic of Vietnam (SRV), which was founded following the unification of the country in 1976, pursued the socialist model hoping that it would serve as a panacea to all the problems. But Vietnam was baffled by the adverse impact of its hastily devised targets and the dismal economic performance during the 1976-1985 periods. This paper seeks to make an analytical study of the environmental consequences of land development programme and the adjunct population resettlement in the New Economic Zones (NEZs), besides assessing the impact of the remedial measures initiated by the SRV. In the euphoria of war victory, the SRV envisaged, among various other programmes, an ambitious plan to provide the 'land to the tiller'. The Socialist regime, which considered land as the gift of nature rather an asset to be preserved, embarked on the land development programme with scant regard to the environmental management. The SRV claimed to have added 3.5 million hectares (m.ha) of land to its original farming land of 7.0 m.ha and settled 3.0

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million people in NEZs. This pursuit had only sustained the process of decline in the forest cover from 29% (1975) to 23% (1986) of the total land area and set in motion a clain of reactions, including soil erosion, flooding, siltation of water bodies, decline in the water storage capacity and hydel power generation, erratic rainfall, and recurrence of droughts. Injudicious exploitation of natural resources has threatened biodiversity. Ecological imbalance has attenuated the tropical levels including the food production. Rampant human interference in the form of illegal logging, conversion of wetlands into rice fields and fish ponds, over fishing and degradation of corals have all perpetuated the environmental crisis. The afforestation programme in the form of monocultural plantations hardly succeeded in arresting the forest decline which was put at 200,000 ha. Per annum. The SRV's economic renovation programme, popularly known as Doi Moi, though fetched the expected economic benefits, added a host of ecological problems to those already persisted. Nonetheless, the SRV, of late, initiated such environmental protection policies that would be in harmony with the developmental strategies. Despite its concern for environment and sustainable development, SRV's new environmental policy calls for its commitment to the faithful implementation of legislations it enacted in 1990s.

INDIA IN THE ERA OF GLOBALISATION
(A CASE STUDY OF SMALL INDUSTRY)

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In India like in many other countries small scale enterprises have been assigned a greater responsibilty for employment generation through various economic reforms initiated in the recent past. This has been done in view of the growing unemployment in the country due to several factors including a substantial growth in capital intensity in agriculture/ large industry as a result of credit allocations and subsidized interest rates, which reduces labour absorption. Keeping this as a backdrop, the present study examines the growth, structure and labour absorption in small industry during the post-reforms period (1991-92 to 2003-04) compared to that of the pre reforms period (1980-81 to 1990-01). The study observes that although small scale industries have exhibited a low growth in terms of number of units, employment, output and exports during the reforms period compared to that of the pre reforms period, their efficiency has gone up since they have registered an increase in terms of output per unit of labour, output as well as exports for manufacturing unit during the reforms period. Further labour input has been efficiently utilised in these industries particularly during the reforms period, since its contribution to the growth of output has increased. However, the study observes that these industries have not experienced an increase in terms of employment per manufacturing unit but in fact they have shown a sharp decline. It may be due to the fact that small industry became capital intensive particularly during the reforms period. This view is also supported by the size effect analysis where output has not shown any significant impact on employment generation over the study period more particularly during the post reforms period. It may be noted that by means of capital intensification, industry may experience an increase in labour productivity but may not experience an increase in its employment potentiality. Further it is more true, if the growth in capital is associated with technological advancement which reduces labour employment. This could be the reason for the poor performance of small industry as far as employment generation is concerned in the era of globalisation in the country. In view of this, industrialisation with higher degree of labour intensity is desirable especially in India, where a large proportion of population has been entered the labour force. Hence the Government of India, should promote labour intensive industries such as rural and traditional small scale industries along with modern small/ large industry in order to achieve its full employment objective at least in the near future.

KÜRESELLEŞME IŞIGINDA ORTA ASYA EKONOMİSİNİN DURUMU

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XX. yy. sonunda bilgi ve iletişim sahasında meydana gelen inkılap birbirine bağlı tek dünya hayâlini gerçeğe dönüştürerek yeryüzünü "büyük bir köy" durumuna getirmektedir. Bilgisayarın yaygınlaşması, İnternet, uydu iletişimi dünyanın tüm devlet ve bölgelerini kültür, ekonomi, ilmi ve teknolojik yönlerden yegane sistem hâlinde birleştirmektedir. Küreselleşme kavramıyla tamamlanan bu süreç objektif bir gerçektir ve beşeri hayatın tüm sahalarını – ekonomi, siyaset, kültür, dil, manevi-ahlaki gelişme, uluslararası ilişkiler– etkilemektedir. Onun, bilgi iletişimini kolaylaştıran, enformasyon, ürün ve yabancı sermayeler akımını hızlandıran v.s. gibi olumlu özelliklerinin yanı sıra standartlaştırma eğilimi, ulus devlet sınırlarının gevşemesi, dünyadaki mevcut eşitsizliğin daha da yaygınlaşması gibi negatif hususiyetleri de vardır. Bu bağlamda Orta Asya Cumhuriyetlerinin iktisadi durumunun tahlili önemli güncel meselelerden sayılır. Bu cumhuriyetlerin ekonomileri serbest piyasa şartlarına 1991'de bağımsızlık kazanmalarıyla geçmeye başladı. Bu da dünyada ortaya çıkan küreselleşme olayıyla eş zamanlı olup, söz konusu geçiş sürecinde çok basamaklı reform tedbirleri almayı gerektirmiştir. Bu hareket cumhuriyetlerin çoğunda başarılı olarak sona erdirilemedi. Özetle şunu söyleyebiliriz ki, geçen dönem zarfında Orta Asya Cumhuriyetleri (Kazakistan hariç) liberal ekonomiye geçiş istikametinde istenilen hedeflere ulaşamadı.

FROM CULTURES TO COMMUNITY

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To build The Asian Community we must address at least two fundamental challenges. The first challenge is one that is faced by any group of cultures that aspire to bridge their particularities and relate to each other as a community. Such an aspiration must ultimately involve the ability of the cultures in question to overcome the tendency to only look inward in matters of visions and values and learn how to look outward as well in the search for such guiding principles. The second challenge is the more specific one that results from the fact that, in the case of Asia, forming a community is made all the more difficult due to the great diversity of cultures that exist in Asia. One of the important tasks in attempting to address this second challenge is to find a thread of commonality among this diversity, on which such a community could be based.

In this paper we propose that the first challenge be met by what will be referred to as "moving beyond culture". As for meeting the second challenge, we will base our discussion on the fact that we in Asia do not deal with our past very well. We will then discuss this common predicament of ours and use the problematic of cultures dealing with their past as a shared problematic among Asian cultures. Since a sense of community arises from helping each other deal with a common problem shared by all concerned, this problematic could be a beginning on which to build The Asian Community.

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GLOBALISATION AND ISLAM: ARE THEY COMPARABLE OR IN CONFLICT?

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Globalisation and Islam: Are they comparable or in conflict? Dr. Aydin Topaloglu Globalisation, beyond its various sophisticated definitions and different dimensions such as economical, cultural, political, technological and ideological ones, can be understood simply as a process of social change bringing distinct and different civilizations, cultures, communities and individuals into interaction with each other. In other words, it is the intensification of worldwide social relations linking distant localities with instantaneous communications. As for Islam, in spite of its ideological representations or political perceptions by some Western intellectuals, it is a religion based on a very simple monotheistic essence Tawhid "God's oneness", and on some universal moral principles seeking goodness for everybody regardless of their race, origin, background, language and colours. As a contemporary development, globalisation, is not religious or an anti-religious process in its essence. And, religion (Islam) is not necessarily in a conflicting position with globalisation, on condition that theories or practices of globalisation are ethical, humanitarian, egalitarian, just and healthy for all. The main purpose of this paper is to examine the nature of globalisation phenomenon its relation with Islam, and to deal with Islamic approach to this fact with questioning whether they are comparable, in conflict or compromise.

THE DEVELOPMENT OF THE INTELLECTUAL GLOBALISM IN THE MEDIEVAL EURO-ASIA

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I will classify the meanings of globalism into economic, political, and intellectual dimensions and focus on undertaking the intellectual meaning of the term. In order to examine the third meaning, I should make a comparative analysis of the specific periods of medieval Islamic and European cultures. Throughout my presentation, this meaning appears to be more fundamental to others because of its natural and historical antecedence. Finally, I will propose the concept of the intellectual globalism that has predisposed the globalist developments in our contemporary world. It is an extending idea over many cultures. Within this new concept, I attempt at defining the sub-concepts of extension that basically depend on the paradigmatic conversion.

DIFFERENT WORLDS, DIFFERENT GENDERLECTS

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Culture plays an important part in establishing gender roles and helps to shape the position of both men and women in society. In this presentation, different approaches of Western and Asian worlds in using language to refer to common concepts of life and childhood play will be discussed. The study supports the view that many factors affect language use patterns between and across genders, including topic of discourse, socio-economic class, degree of familiarity between speakers, age, status, degree of identification with mainstream social values and cultural context. Thus, the presentation will conclude that it is both useful and appropriate to view gender communication as a form of intercultural communication, because of the different behavioural patterns that can be observed across male and female gender groups.

THE PROBLEM OF TIME AND SPACE IN THE WORKS OF FICTION CH. AITMATOV AND A. CAMUS

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Philosophy and Literature are two independent spheres of culture. Nevertheless they are interrelated despite considerable differences therefore we can discuss philosophic problems expressed by Dostoevsky, Camus and Aitmatov by means of fiction in their works. European classical tradition of considering time and space is well known. Both time and space possess the following characteristics: measurement, finiteness, infinity, eternity, dependence or independence on nature. Why do the problems of time and space are important for works of fiction? It is obvious that consideration of the problems does not achieve philosophic level of theoretical analysis. There is given the perception of time and space which is figurative embodiment of the concepts of time and space characterized by finiteness and infinity. It is not the objective of the writer to develop a philosophical analysis. Time and space concepts in the works of fiction implement different goals: to ask what we are living for, to think of the values of life, to comprehend our destiny. These concepts solve existential characteristics

KAZAKH ETHNICITY AND GLOBALIZATION

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Globalization has been defined in various ways. At present the prime mover for the globalization process is economic activity. It makes an effect on social and cultural behaviors of various peoples. Kazakhs are the ethnicity which founded the state. On the other hand, there are two different approaches in understanding of the concepts "ethnicity" and "nationality" as far as it had been considered differently both in the Soviet and Western philosophies. It is of great importance to develop the concept of ethnicity in Kazakhstani conditions in the epoch of globalization. Our history shows us that there was an economic integration and social and cultural convergence. Sovereignty gave the rise to a contrary trend, to save and restore historical traditions, values as the main resource of civilization. It is obvious that modern world is diverse and there could be a collision of traditional and modern values. On the contrary traditions could become a bridge to become equal partners in the process of globalization.

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SIMERENYA'DAN AGARTHA'YA PEYAMI SAFA'NIN ÜTOPYASI

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Türk edebiyatı ütopyaya, Türk düşüncesi de ütopik düşünceye uzak ve yabancıdır. Batı medeniyetinin tesiri bu yabancılığı ortdan kaldırmış değildir. İstisna kabilinden birkaç eser dışında Türk edebiyatında ütopyaya rastlanmamaktadır. Türk romanının önemli yazarları arasında yer alan Peyami Safa'nın Yalnızız isimli eseri bir ütopyayı ihtiva etmesi itibariyle ayrı bir ehemmiyete sahiptir. Romanın başkişisi olan Samim'in günlüğünün konusunu Simerenya isimli ütopik ülkenin özelliklleri oluşturur.Romanda Samim'in, Simerenya'yı; sanki orası gerçek bir yermiş gibi, ziyaretlerinden bahsdedilmektedir.Bu ziyaretler bazen rüyada gerçekleşir.Simerenya'daki her şey, içinde yaşadığımız dünyada çarpık ve yanlış olarak yer alan yapıların, doğru ve ideal karşılıklarıdır.Bu çerçevede aslı teşkil eden; madde ile mana, ruh ile beden arasındaki çatışma ve bunlardan birinin diğerini alt etmesidir.Günümüz dünyası maddenin hükümran olduğu bir dünyadır.Simerenya'da ise madde ile mana, ruh ile beden arasında ahenkli bir terkip vücuda gertirlimiştir.Madde ile mana arasındaki çatışma fertlerin iç dünyasında iki ayrı ben'in meydana gelmesine sebep olmuştur.Romanda bu iki ben'in çatışmasını yaşayan ve ikinci benine yenilmek üzere olan Meral, madde ötesi bir alemin müdahalesi ile yanarak ölür.Romanın sonunda bir dizi psişik hadise ile anlatılan bu son ile roman boyunca yer yer Samim'in Günlüğünden yapılan alıntılarla anlatılan Simerenya arasında bir bağlantının olması gerekir.Bu da ister istemez bizi Simerenya'nın neresi olduğu sorusunu sormaya sevk eder.Görünüşte hayal ürünüymüş gibi takdim edilen Simerenya'nın, metafizik bir gerçekliğe sahip olduğunu söyleyebiliriz.Çeşitli ipuçlarından hareketle, Simerenya ile; Ossendovski'nin Hayvanlar, İnsanlar ve Tanrılar isimli eserinde sözü edilen ve Rene Guenon'un Alem'in Hükümdarı isimli eserinde izahı yapılan Agarta arasında bir münasebet kurmak mümkündür.

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