The 1st
World Humanities Forum
Proceedings

Session 5

Organizers' Parallel Session

A. UNESCO: Towards a New Humanism

B. MEST/NRF: Renaissance of Humanities in Korea

C. Busan Metropolitan City: Humanities for Locality

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The Age of Abundance

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What immense and growing abundance of commodities we see about us, the result of extraordinary technological advances in industry driven by information and communications technologies! Manufacture has acquired new and advanced materials, and daily contrives new inventions and devises new products. Biotechnology is increasing food production with genetically altered plants and animals, and soon, meat not taken from butchered animals but grown from stem cells. Production is no longer bounded by the limitations of human labor; electrical and nuclear energy power the machines and robots shape materials and assemble cars, jet airplanes, computers, and soon everything. Nanotechnology is beginning to assemble molecules atom by atom, on the way to manufacture computer circuitry out of sand, gold out of lead, even living cells out of atoms.

We see ourselves beginning an essentially new kind of human existence, acquiring a new nature—postevolutionary, transhuman. We are awed, fascinated, but also bewildered by the prospect with an abundance beyond all our needs and desires; how shall we deal with it? We are watching extraordinary advances in biotechnology, which promise not only to cure and prevent diseases and correct defects, but, with pharmaceuticals, gene therapy and nanotechnology, to endow our bodies and our minds with greater and also new capacities. Indeed biotechnology is intent on discovering and counteracting the causes of aging; we are already beginning to speak of individual immortality. What would we do with this immortality? Is our human nature, evolved as an animal species in nature, equipped to deal with abundance? Is not abundance already having destructive effects on our understanding of ourselves, our emotions, and our communities?

Our anxiety darkens as daily reports by experts exhibit the destructive effects of this abundance. The juggernaut of industry and transport powered by fossil fuels are producing global climate change. Greenhouse gases increased last year 5.23%--in just one year! Scientists now predict that Earth will warm 1.4 to 5.8° C during this century. We will see heat waves, drought, floods, increased cyclone intensity, and

insect-borne diseases. There will be irreversible damage to glaciers, coral reefs, atolls, mangrove systems, polar and alpine regions. Ocean levels will rise 80-90 centimeters, mostly the result of thermal expansion of the oceans. When oceans rise 50 centimeters, 90 million people in coastal cities will be have to be displaced.

The resources of the planet are being depleted. 1% of the tropical forests are being destroyed each year. Forests store 40% of the carbon, and burning releases carbon dioxide. Deforested land has a reduced ability to retain and filter water. Mudslides, floods, and droughts follow. By 2020 a third of the world population will be affected by water shortages. Water will replace petroleum as the main cause of strategic conflict.

Soils are becoming eroded, and degraded from salt deposits and nitrate pollution from fertilizers. Runoff from herbicides and pesticides is polluting the water tables. Pollution from industries, agricultures, and municipalities are pouring into the oceans.

Fishing is being pursued well above sustainable levels. Biologists have long determined the crucial role of biodiversity for the maintenance of every ecosystem, and for the human species. By end of century, half of all mammal, bird, and plant species will be extinct.

Production has not been limited by resources and power; modern factories can double their production in a year. They have been limited by markets. Trade barriers have been lowered or eliminated; markets have now become global. Public utilities and enterprises have been privatized; corporations have become multinational through mergers and alliances. In 1986 in Edmonton, a city in the vast plains of western Canada, opened the world's biggest shopping mall; since then the biggest ever shopping mall was successively opened in Manila, Jakarta, Bangalore, now in Dongguan China.

But we now see with anxiety that the global distribution system entails extensive social problems. The new world economy is not a level playing field. The knowledge-intensive economy privileges rich countries. Poor countries often have deficient ports, road networks, infrastructure, customs systems, quality certification, and sanitary controls. Agricultural products are the main export of poor countries, but rich countries subsidize their agriculture. 920 patents have been taken out on rice, maize, soybean, wheat, sorghum, 70% of them by 6 multinational corporations.

Multinational corporations outsource manufacture to subcontractors wherever labor costs are lowest. The financial markets are now in the hands of portfolio managers who are quick to move away from any suspect company, country, or region.

The rapidly expanding corporations have produced new problems of regulation for public safety. The recent nuclear disaster in Japan revealed inadequate safety controls for the nuclear industry in Japan but also in the United States.

Nation-states have largely lost control of their economies. To maintain industries within their borders, they are reducing taxation and regulation on multinational corporations. With a shrinking tax base, governments are reducing funds for environmental protection and urban planning, labor policies, health care, family programs, and education.

In all developed countries wealth is concentrated in the hands of ever-smaller elites; the gap between rich and poor within countries has been steadily widening. In the USA the top 20% of households hold 85% of the nation's wealth, up from 71% in 2001; the top 1% of households hold 40%. The recent mass demonstrations that we have seen in Chile, Madrid, London, Israel, and the Occupy Wall Street movement shows large populations of people in the developed countries who have been marginalized.

With advances in hygiene, disease prevention, and curative medicine, the human population on the planet doubled from 3 billion in 1960 to 6 billion in 2000. Today's world human population of 7 billion will increase to 9 billion by 2040. 95% of this population increase will occur in regions where today 2.7 billion people live on less than $2 a day and another 1.7 billion live on less than $1 a day.

The pressure of population expansion in poor countries has produced immense migrations toward developed countries, more than 200 million today. 7.5% of the population of developed countries was not born there. Many are economically exploited; the labor policies of developed countries are deteriorating. Hostility to immigrants and to multiculturalism is becoming stronger.

The advances in biotechnology that promise not only to eliminate diseases but more radically to enhance our natural biological bodies and minds also confound our thinking and afflict us with anxiety.

Stem cell biotechnology will grow replacement tissues for the treatment of degenerative disorders such as heart disease, Parkinson's, Alzheimer's, and diabetes. Entire organs will be grown from stem cells to surgically replace defective body parts. Molecular nanotechnology would insert nanomolecules to hunt down harmful bacteria and viruses in the body, and also to supplement the cellular structure of body tissues and organs. Pharmaceutical research is discovering new drugs that alter the neurological and biochemical state of the body to treat neurological disorders, schizophrenia and bipolar disorder, depression, and hyperkinetic children. Researchers envision drugs that would break addictions and compulsions, as well as unwanted habits.

Pharmacologists envision drugs that would eliminate states of irritability, disappointment, and boredom. The range and richness of emotions could be expanded; people would have an increased capacity for pleasure, love, artistic appreciation, and serenity, would experience novel states of consciousness that current human brains cannot access. People would gain control over their own desires, moods, and mental states; would adjust their personality, emotional character, mental energy, romantic attachments, and moral character.

Pharmacologists are developing drugs to enhance mental ability more than caffeine and nicotine. Drugs to augment memory, focus, and alertness to levels not naturally available to us. Biotechnologists envision the neuron-by-neuron replacement of some brain components with improved artificial parts. Cognitive ability would increase in efficiency, flexibility, speed, capacity, and range of associations.

The Human Genome Project has been completed, and techniques for using this genetic information to modify adult organisms or the gene-line are being developed. Genetic manipulation promises to produce immunity to eventually most diseases. It would alter the bio-chemical processes that produce aging.

It will be possible to manipulate the genetic code of a fetus in the womb, to correct defects. It would be possible to design the genetic endowment for physical and psychophysical behavior abilities. Genetic manipulation would produce chosen sex, body size, body strength, hair color, and beauty. It would produce in the infant the docility or aggressiveness, athletic ability or musical talent chosen by the parents.

Reproductive cloning would produce a child who is genetically identical to the cloned parent, a younger identical twin.

We also see great risks and terrifying new dangers in this biotechnology. The emerging human enhancement technologies will be disproportionately available to those with greater financial resources, thereby exacerbating the gap between rich and poor. Intelligence enhanced by pharmaceuticals or by neural-computer interfacing, with superior planning ability and the technologies it could swiftly develop, could be built to serve only a single person or a small group (such as its programmers or the corporation that commissioned it).

It will be possible to design new viruses that combine the easy contagion and mutability of the influenza virus with the lethality of HIV. Molecular nanotechnology could be used to create insidious internal destruction on organisms. A terrorist group or even a lone psychopath, having obtained access to this technology, could wreck catastrophic damage to individuals, groups, or whole populations.

Nature, our Nature, and Abundance

We had long thought of ourselves as a naked and needy species of animal, vulnerable in a nature red in tooth and claw. We have long identified need, hunger, and desire as the forces that move us, as the very force of life in us. We have repeated that the natural state of mankind is solitary, poor, nasty, brutish, and short. We are dumbfounded by the prospect with an abundance beyond all our needs and desires; do we have the mental and emotional capacities in our nature to deal with it? Do we have the capacities to deal with the dangerous and devastating effects of this abundance? Many thinkers and advocates have determined that we must reduce our desires and expectations, learn to live with less, embrace austerity. Live simply, that others may simply live, they urge. They are not being heeded in the developing world, nor by the majority of the developed world.

I will argue here that our nature is naturally destined for abundance and produces abundance. But abundance is not simple and of one kind. We have the capacity to recognize the kinds of abundance, including the delusional kinds.

We have a natural capacity for abundance because we are born in nature and evolved from nature. Nature is a theater of staggering abundance. Biologists have now scientifically catalogued 5500 species of mammals, 10,000 species of birds, 15,000 species of reptiles and amphibians, 32,000 species of fish, 950,000 species of insects and 300,000 species of other invertebrates, 280,000 species of flowering and 40,000 species of nonflowering plants, 29,000 species of mushrooms, algae and lichens. 10,000 new species are identified each year, and from the rate of discovery, biologists now predict that 8.7 million will be eventually identified—7 times the present number. There are a hundred billion sunlike stars within our Milky Way galaxy with at least 2 billion earthlike planets. The universe contains 125 billion galaxies with some 70 sextillion—70 thousand million million million—observable stars.

The sense of abundance, and the pleasure of abundance, are the deepest evidences in our minds and our experience. When we take a walk in nature, our eyes are greeted with millions of leaves no two alike shifting and glittering with the least breeze, butterflies of many colors and designs, clouds of unnamable and shifting shapes; we could spend the whole day observing the life in a square foot of earth! In an oak forest in Pennsylvania, researchers counted the number of arthropods—insects and other jointed-leg species--in one square foot of soil three inches deep; they found 9,759 arthropods.

Thinkers have long depicted organisms as masses of inert material substances which excrete, secrete, leak, producing lacks inside. These inner lacks, hungers and thirsts, would agitate the organism to seek what it needs outside. But in reality a living organism produces energy, is a dynamo, produces energy in excess of

what it needs. Studies of ancient humanity in the Stone Age and of hunter-gathering peoples today have determined that they spent but 4 hours a day in acquiring and preparing their food and satisfying their needs. Every night our body restores its equilibrium and we awaken because it can sleep no more and has to discharge its energies. We get moving, we find things to do, we walk, dance, sing, we go outside, releasing excess energies gratuitously. We call up or visit friends to release memories, speculations, fantasies and dreams our brains continually generate awake or sleeping.

The satisfaction or hunger of thirst only ends the sense of inner lack, and produces contentment, which is inert and fades away. But the feeling of life, the feeling of releasing excess energies is exhilarating, intensifying the sense of being alive and the pleasure in being alive.

We feel this exhilarating sense of being alive when we take a walk in nature, darting our eyes over the abundance of alien living beings that flourish and flower, that flutter and that soar in the skies, greeting them, celebrating them, taking nothing from them. We may have furnished our house with a multitude of fine furnishings, but the sense of abundance is our garden is so much greater, and greater the pleasure.

We feel this exhilarating sense of having excess energies in being helpful. Everyday we are on the alert for chances to be helpful, to our friends and to strangers.

Friedrich Nietzsche identified power as the core pleasure, identified life with the will to power. But what is fundamental is the power to care for someone weaker than oneself. For most people caring for a child is the profoundest pleasure they know. Caring for other species weaker than oneself is a pleasure. In the USA most people keep dogs, cats, birds, fish or other companion animals. How many others feed birds on their windowsill or in the park, how many stop to help an injured rabbit, a bird fallen from the nest, a butterfly trapped in an office window.

If the exhilaration in life consists in releasing excess energies, our feeling of life is most intensified when we push our forces to the limit. Our best days are when we swim or hike the mountains to exhaustion. When we built levees against the threatening flood or volunteered to fight the wildfire in the prairie. When we pushed our minds to the limit trying to understand a book of theoretical physics or astronomy or thinking through entangled political or global problems.

Think of our fingerprints—a dozen curved lines, and yet we can be identified by them; no one else among the 7 billion humans on the planet has these same lines. Now think of our brains: there are a hundred billion neurons in our brain and a hundred trillion synapses. What an unimaginable number of perceptions, insights, thoughts, feelings, images they generate in the course of a year, a lifetime! And no one else has,

ever has had, or ever will have the same circuitry.

These exhilarations issue out of our own powers in life to generate and to release its excess energies. But they are also identified and enhanced by others. We see others enjoying the intensities of life and join them, and our buoyancy, our songs, the exhilaration of our life radiate about us and light up their lives.

Our excess mental energies produce historical and cosmic representations, they enhance men and women into heroes and unseen forces into deities, they make things seen and touched into symbols, they link the symbols into narratives, they dramatize exceptional events and ritualize everyday activities, they create ceremonies and festivities, they produce not only norms for behavior but also forms for polite encounters, gestures, and speech. The most ordinary and indigent individual elaborates a personal culture. Every society, every enduring and every transitory group, migrant workers or inner-city street kids, elaborates a culture. Anthropologists have much documented astonishingly intricate cultures among societies living in harsh environments with rudimentary equipment.

Our lives are intensified in cultural abundance, in big city parks, concert halls with excellent acoustics, an array of museums. In our homes, music systems, DVD players, computers and access to world libraries on kindle open us to all the knowledge, wonder, music, narratives, and dreams from across the planet and across history.

The great migrations of our time have made the cities of the developed world multicultural. But in reality every great city of a powerful civilization has been cosmopolitan. Athens, Alexandria, Angkor, Beijing, Lhasa, Qosqo, Rome, Istanbul—all these cities comprised communities with different origins, languages, cosmic representations, rituals, ceremonies, festivities. A great city is not simply a center of material abundance, but also of cultural abundance.

The excess energies in our minds bound ahead, envision the far horizons, and foresee the future. Nothing gives us so much the sense of the powers, the energies, of our minds as the ability to foresee the distant and the future, and to launch initiatives to respond to that future. The ability to foresee the consequences of our actions is an extraordinary power in the human mind. Responsibility is the excess power and the exhilaration of the mind.

Experience teaches us that there are also delusional forms of abundance. To move forth into the abundance of nature and culture, we acquire nutritious food, sturdy and supportive hiking shoes, effective firefighting tools, reliable transportation. Purchasing a great many more such things or paying a great deal more for them will prove to be disappointing. Having ten pair of hiking shoes does nothing to intensify the

exhilaration of hiking. A Rolex at 100 times the cost of a Timex does not keep time a hundred times better. A stereo set at $10,000 plays music only marginally better than one at $1,000, not ten times better.

It is the nature of commodities that the pleasure we find in them soon fades. With every purchase there is a certain excitement in its novelty, but as the days pass it fades away. The shopping malls with miles of counters piled with commodities induce people to continually buy new things to reexcite the brief pleasure of new possessions.

Much more expensive commodities, only marginally better than those a fraction of the cost, function primarily as positional goods. They are commodities that only a few people can acquire, so that they position their possessors at higher rank than others. Their purchase can only benefit one purchaser at the expense of others. The $20,000 designer topcoat functions primarily to identify oneself in public as one of the few who can acquire it.

The environment is a classic non-positional good: if I enjoy a good environment, my enjoyment of it does not vary depending upon whether other people enjoy it as well. Likewise being exceptional in intensity of life, in attaining exception strength, skill, intelligence, or artistic ability, being helpful, or caring for those weaker than oneself might be called positional, in that one achieves a state higher than that achieved by others and by oneself earlier, but it in no way excludes others or deprives others of these attainments and pleasures; to the contrary, it inspires them to do likewise.

Positional goods create an escalating "arms race" among purchasers seeking rank or status for goods that might boost one's status relative to others.

In times of economic downturn the rich affirm their rank much more clearly by increasing purchases of positional goods. This year, when overall incomes in the US declined 6.7%, purchases of luxury goods increased almost 12% in the United States; Yves Saint Laurant, Gucci, and Tiffany sales were up more than 20%, Porche profits were up 59%. Sellers increased their prices to make them more visibly affordable only to the very rich. In 2008, a pair of Louboutin suede boots cost $1,575; now the same pair is $2,495. Crème de la Mer, a facial cream, cost $1,350 for 16 ounces in 2008; it now costs $1,650.

Clinical psychologists and educators have not been investigating enough the delusional nature of compulsive purchasing to experience the brief excitement of novelty, and measuring the meaningfulness and worth of one's life by acquisition of positional goods.

In some people purely abstract wealth has become the dominant drive of their lives. In 2008, incompetent

management had brought Bank of America and its subsidiary Merrill Lynch to financial collapse; the US government forestalled bankruptcy by lending them $700 billion of taxpayer's funds. The banks then foreclosed mortgages on 2.2 million Americans, who lost their homes. Bank of America President Kenneth Lewis resigned. His annual earnings had been $20,404,009; upon retirement he was given a severance package of $125 million. How understand a 64-year old man who had disastrously mismanaged his company wanting and receiving $125 million? He does not need or want $125 million worth of commodities—Porches, suede shoes, and facial creams. He wants $125 million to measure his human worth, to maintain his sense of himself. There is clearly a pathological weakness of life, or identity in him, and his method of measuring the worth of his life is clearly pathological.

The delusional compulsive buying to reawaken the brief excitement of novelty and the escalating arms race for positional goods are intrinsically irresponsible. The immense resources that go into acquisition of positional goods deprive others of resources needed for health, for disease prevention, for education.

The New Humanism

The massive and extremely rapid developments of technology have launched a new epoch of humanity. A new humanism must be built on our natural understanding of abundance and our experience of life-intensifying joyous abundance and delusional abundance. It must be built on the joyous excesses of our minds to envision the future and to respond to its possibilities and its dangers.

The destructive effects and dangers of climate change, population expansion, the new world economy, and biotechnology are rapidly becoming more critical. But we also know that we have the resources to deal with them. We have the technology to replace fossil fuels with hydropower, solar power, wind turbines, and natural gas. Some nations have drastically reduced greenhouse gas emissions, the U.K. by 19.2%, Germany by 22.3% compared with 1990. We have the engineering knowledge to vastly increase energy efficiency in industrial equipment, transportation, and domestic appliances. At equal wealth, most European countries have a per capita energy consumption 50-75% lower than that of the United States. The ozone-hole crisis was averted not by an end to air conditioning but rather by more advanced, less environmentally harmful technologies. Moreover, these transformations from fossil fuels and reduction of energy consumption are affordable: the Intergovernmental Panel on Climate Change estimates that the cost would be .2 to 2% of GDP.

We have the means to produce lumber and fish sustainably. Today plantations, which represent but 5% of total forest, produce 35% of the lumber harvested. Aquaculture, or fish farming, now produces 46% of the world's consumption of fish. We know that hunger and malnutrition in vast areas of the world are not

due to the growing impossibility to produce enough food for the growing world population; instead the problem is distribution. Technology to produce fresh water from sea water is advancing rapidly; there are now 14,451 desalination plants in operation worldwide, producing 15.8 billion gallons a day.

Roughly 43 per cent of the world population lives below a World Bank poverty line of $2 a day. World Bank figures show that if high-income countries that already receive 81 per cent of the global product would give up a mere 0.7 per cent of their gross national income, that 43% of humanity, 2,735 million people, could be brought above the poverty line.

The problems are global; global institutions to measure and resolve the crisis are required. The nation-state has lost a great deal of control over production and distribution to multinational corporations. Treaties and conventions between countries have been too limited and too slow to effectively manage rapidly changing developments. Institutions such as the International Monetary Fund, the World Bank, Word Trade Organization, World Health Organization, and International Nuclear Regulatory Agency have been set up to deal with global issues. We urgently need new such institutions to deal with each of the global problems besetting us. They must bring together the most qualified experts on the issue. They must be able to draw up policy expeditiously. And they must have enforcement power.

Immense and critical task for climatologists, geographers, biologists, ecologists, economists! Immense and urgent task for jurists, policy-makers, political leaders! Immense task for the distributors of information! Immense task too for culture studies and for ethics!

The portion of production devoted to positional goods has to be addressed. In the USA where the top 20% of households hold 85% of the nation's wealth and the top 1% of households receive 25% of the income and hold 40% of the wealth, a third of all commodities are produced for the richest 5%, and 60% for the richest 20%. A September 2011 IMF publication studied countries that, after economic growth, declined over a 15-year period. They find that quality of economic and political institutions, an outward orientation of an economy, macroeconomic stability, and human capital accumulation are important determinants of sustained economic growth. But they found that income distribution is more important than any of these. Too much inequality is destructive to growth. Beyond the risk that inequality may amplify the potential for financial crisis, it may also bring political instability, which can discourage investment. Inequality may make it harder for governments to make difficult but necessary choices in the face of shocks, such as raising taxes or cutting public spending to avoid a debt crisis. Or inequality may reflect poor people's lack of access to financial services, which gives them fewer opportunities to invest in education and entrepreneurial activity. A 10 percent increase in inequality decreases the length of a growth spell by 50 percent.

Experience teaches people the delusional nature of purchasing commodities for the thrill of novelty, and engaging in an arms race of purchasing positional goods. There is much on the media that show this, and there are media that actively educate people. But if the growing gap between rich and poor will lead to decline in economic growth, then institutional reform—beginning with ending subsidies, tax loopholes, and offshore bases with which the rich evade taxes--is also necessary.

These institutions cannot be created without a scientifically informed knowledge of these problems in the public, and the development, beyond our individual and community responsibility, of global responsibility. Only if peoples everywhere develop global responsibility will policy-makers and political leaders be able to construct and empower the global institutions required.

Our primary sense of responsibility has been local, to our ethnic and cultural communities. This new sense of global human community and responsibility will appear abstract and distant from the limited geographical and social arena in which every individual is implanted and in which he acts.

The major tension will be between this sense of global responsibility and national interests. In the present situation of great inequalities between nations and economic instability, peoples are concerned that their national interests will be harmed.

But we must recognize that the nation-state itself is but 200 years old and that our fierce attachment to national interests was itself constructed. The fundamental communities to which peoples belonged were linguistic, ethnic, geographic, and religious. Although many nations aimed to extend over a linguistic and ethnic group, and new nations still do, in fact the modern nation states never did. There are whole regions of Hungarian-speaking people outside of Hungary; 73 million Irish are scattered outside of Ireland, where only 4 million Irish live; out of 13.5 million Jewish people worldwide, 5.7 million live in Israel; there are 3 million Koreans in China, a half million in Central Asia, 2 million in the USA, large numbers in Argentina, Brazil, and Mexico. Our sense of belonging to a nation-state is recent, abstract, an administrative juridical and security organization, which is constructed over our linguistic, ethnic, geographic, religious, and professional communities.

The current great migrations of peoples, the movements of traders and suppliers across national borders, and the access the electronic media and the Internet are producing something of a sense of global community. What is required is that this sense of global community become informed, informed by scientists and economists, and that a sense of global responsibility become quickly and urgently strong.

To promote this sense of global responsibility, thinkers have further resources and tasks. It is striking

that anthropologists have found that the smallest groups, in the harshest environments, and from the most ancient times, elaborated a representation of the cosmos. Their minds were not limited to resolving immediate problems; they advanced as far as possible, to situate themselves in the broadest global and cosmic theatre. The sense of being responsible, not just for what one has oneself initiated and carried through, but for aggressions and wars one suffered, for great natural disasters such as floods and volcanic eruptions, was depicted in the cosmic representations peoples created, and in religious rituals and texts. Students of religious, ethnic, and anthropological history must awaken these deep sources of global responsibility so that we can in our times build on it.

The abundance of commodities laid before us must not awaken delusional quests for transitory thrills of novelty or positional goods. Instead let them open us to the abundance and the exhilaration of abundance in nature, in friendships, in encounters with strangers, in knowledge, in ever evolving, ever multiplying cultures.

Subjectivity and Solidarity– a Rebirth of Humanism

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Subjectivity as Agent of Change

My contribution to our discussion at the session "Toward a New Humanism" will focus on the ability of individual and collective citizens to meet the challenges which we are today confronted with in constructing the foundation of a comprehensive just, equitable and sustainable societal life on the planet.

My thesis is predicated on the generally accepted conceptualization in philosophy and social criticism and, indeed, the conceptualization upon which UNESCO is founded, that human beings are agents of change, possessing awareness of themselves empowered with the ability to reflect critically, to think creatively and act resolutely. These combined abilities constitute "subjectivity," that well-recognized trope stemming from the 16th century Protestant Reformation, with its insistence that human beings are capable of self-determination.

In the context of our time, the essence of subjectivity can be illustrated with an example taken from the harrowing rescue operation conducted in the fall of 2010 for the miners trapped deep in underground for 69 days at the San Jose mine-site in Chile.

Initially, the rescuers had little cause for optimism after the accident. The world lost contact with the miners for 17 days. They were finally located only through the persistent efforts of a topographer Macarena Valdes whose compassion for the endangered miners compelled her to venture probes into the rock to find them in their underground refuge. Only when the probing at length revealed their location, could the drilling rigs be set up in the right direction for rescue. Valdes is a woman who had earlier in her career faced the challenge of gender prejudices in a male dominated profession, no novice to the courage required for such persistency.

With ingenuity demonstrated in developing scientific-technological know-how applied in constructing the drilling rigs and making the capsule which lifted up the trapped miners to freedom, the altruistic sense of mission, and resilience and perseverance of the rescue personnel are no doubt attributed to the successful accomplishment of the mission supposedly impossible.

And another factor which should be regarded as decisive to the rescue operation is the solidarity formed among the 33 miners. It was a solidarity that kept all of the trapped men sound and alive for 69 days before they were drawn to air of day. Those miners are manual workers working for daily wages who come from the local and from other areas of the country. Surely, they are persons of various dispositions and temper, and people with different life-views. However, confronted with their own imminent demise, immediately they came to the realization that they could hope for survival only by banding together in unison, overcoming any abrasive differences whatsoever that might have existed among them.

Thus, ingenuity, perseverance, compassion and solidarity can only be attributed to human beings. Humans are the only species to have evolved these traits to the degree of complexity as was witnessed during those suspenseful days at the Chile mine site. They are inner qualities possessed by human beings. And those trapped miners and their rescuers truly exemplified them. Conscious self-reflection and empathetic interaction with other fellow beings and solidarity of purpose are marks of subjectivity and constitute part of the essential attributes that make humans capable of getting better using affect in the service of reason and, for better or worse, using reason in the service of affect.

Here, it should be unequivocally pointed out that my argument on subjectivity has no bearing on any postmodernist discussion over the age-old polemic between subjectivism and objectivism. I have duly isolated this famous rescue operation in order to draw attention to the enormous, and in this case, magnificent extent to which the human emotional and cognitive processes comprising self-reflection, reasoning, intention, compassion, creativity, believing, valuing, planning and predicting, to name only some aspects of subjectivity, have evolved over the thousands of years of history.

The Making of Subjectivity

Human beings, of course, are not composed of the very best attributes with which to reason and come up with a single best mode of action. We have much else to contend with in our make-up. We are, as all our history shows, a bundle of oppositional traits which we inevitably bring to our reflections and actions, that is, love and hate, pride and humility, creation and destruction, autonomy and dependence and more. And these pairs have numberless nuanced manifestations in our daily interaction with one another. Yet, as we relate to one another, we manage to come to peaceful unity. Further more. In times of crises, we put aside

mutual differences and come to solidarity of purpose.

Humans are not born to subjectivity that is capable of critical thinking, creative reasoning and purposive action. They have come a long way to emerge as subjectivity in relation to the objects of the outside world. They attained subjectivity vis-à-vis nature by cultivating it. Humans attain subjectivity through a series of social interactions in the modes of love, hate, peace, conflict, work, play, death, to name a few.

Work is one of the dominant modes of human existence through which we relate to nature and fellow beings. Tilling arid land, hunting fowls and beasts on the wilderness, building shelters with woods, earth and rocks, constructing dams to prevent flooding, erecting villages with high walls around to keep themselves safe from encroaching strangers, humans together have learned to sustain their way of life by appropriating the given nature to their survival. By doing so, we humanize nature by putting the stamp of our subjectivity nature on it. One can work alone but work is essentially communal as shown above. This becomes clearer in the division of labor. The product of work is always shared or traded. One works hardly alone. In the division of labor lies a powerful motive for our being with one another. Every individual must find a collective solidarity in the products of work. The division of labor implies taking part while others take their parts, all partaking of communal life in the process. In the name of survival, most human societies in the past have found ways to co-operate, to work together.

After a long day's hard work family and neighbors get together at the dinner table drowning their bodily ache in drink and lifting their spirits. Wine invites them to sing and dance life's burden into oblivion and the make-believe world sets in. Singing and dancing are playing. Play is a collective imagination in which players indulge in fantasy and learn the genuine sense of being free without constraints of reality.

In human life love and hate are always side by side. In the warm bosom of the family, love unites the mother and the child whereas hatred prompts siblings to quarrel. Through parental love the child learns the meaning of oneness with others which imbues him with a sense of wholeness. But, out of hatred arises cleft and severance. Hatred, a universal capability, of which many fear that it will spell the doom of the human race, is all in mind. Yet, it destroys tangible things. Hatred finds its infinite ways to divide; it conjures the notions of superior and inferior among us and festers into generations of domination and subjugation.

Hatred sets all against all. Suppose that I work under the hateful gaze of the other, I shall certainly feel like losing myself, become petrified and reduced to nothing. Facing the imminent nullification of my own being I see the dark abyss of nothingness, and feel compelled to reclaim my being as subjectivity against the other and fight back until I prevail over him. This is the process of conflict in which I recover

my being as subjectivity as Sartre so aptly describes in his *Being* and *Nothingness*. However, human life cannot remain in the constant state of conflicts as Hobbes and his followers assumed.

Love binds us. And hate separates us. Both are two modes of human relationship from which we have acquired bifurcated oppositional categories of unity and division, and peace and conflict with which we relate to reality in thought and action and come to recognize that the tension of conflict has to be resolved in peace rather than in war and destruction for the sake of our own survival as Kant showed with his notion of "unsocial sociability." This was indeed proven by the mission accomplished in the rescue of the 33 miners trapped in the dungeon from the dark abyss of death.

Most of us entertain the thought that one day we shall pass away from here. We have seen this happen to those we loved so dearly. We know they will never return to us. This death-awareness accompanies all human beings. The inevitability of our own demise holds us captive in thought and imagination. It is a common theme of almost all religions and myths. Death illuminates the disparity between transience and eternity. Mourning over the death of the beloved clearly demonstrates this distinction and our moral consciousness attains its strength from the gnawing anxiety about what will become of us after death. So, we yearn for perpetual life and seek a place where there is no hate, quarrels and destruction, a place where we can live with one another in eternal peace and actualize ourselves without undue hindrance.

Subjectivity in Eclipse

Advanced as well as emerging market societies alike have taken total interest in technological innovations as a means to enhance the quality of life by way of generating ever increasing material abundance. As economic globalization accelerates, once idyllic rural villages are turning to buzzing and booming mega-cities, and both new and old societies are being gradually engrossed into the techno-sphere. From primary school children to ageing farmers, much of the planet population now has easy access to the Internet and they are adept at using search engines.

As technology changes, we change with it. Think of our reliance on information technology. We do research quickly on the Internet and we work with colleagues in various countries through email. Our way of responding to the world has changed to our advantage when we began to use information technology, and this change appears to be in order.

However, not all is well. Driven by voracious consumerism ordinary people are drowning in the deep sea of debts. Inculcated by the global telecommunication network that carries deliberate stimulation of new needs, the desires for luxury food, clothes and housing are day by day becoming stronger having no

natural limits to satisfy. Fanned by the installment selling on credit card, less affluent people can jump on the wagon of mass consumption.

Luxurious life-style demands sacrifice on the part of its beneficiaries. Consumers force themselves to work all the more in order to quench their insatiable cravings for finest goods that undermine the virtue of frugality and temperance, and political processes must give way to unilateralism in decision-making for the sake of achieving higher productivity that usually leads to the collusion of political and business elites which would manipulate the decision-making process in an expedient direction. Most findings of all hitherto scientific research have shown that the state of our environment is alarmingly impaired, and most scientists as well as the general public accept this. However, political and economic interests in jobs creation are in conflict with the vital issue of the protection of the sound environment on which the enjoyment of human rights to life depends. Of course, the ruling elites never failed to `sound warnings about environmental endangerment but all this fanfare seems to end up being just a hollow lip service to clean air and green technology.

All-devouring consumerism lets technological innovations expose its ill effects not only in natural surroundings of our lifeworld but also on the minds of those individuals living in this world. Common users of technology are unaware of or disregard imminent calamities befalling on their daily life. Flashing technological wonders they behold simply leave them oblivious to the critical predicament they find themselves in.

Those governments that are reluctant to allow democratic decision-making over the goal of societal development continue to use consumerism as a justifiable excuse for power control. While society is seduced into a bland acceptance of the status quo, they have their citizens get rich and live exuberantly as long as they do not challenge the government authority, and young generations mostly keep themselves aloof from politics doing multitasking from iPhoning to friends, to watching TV shows, to eshopping, to Twittering, to checking emails. They are concerned mainly with personal welfare rather than social reform. In fact, one could say that these young people appear to be the lost generation in morality and purpose.

It is no doubt as shown in the above that advanced and new industrial societies take economic growth as the unique way by which their citizens could have means with which to enjoy freedom for realization of their life to fuller extent. However, where efficiency of the political and economic system is deemed as the ground of its legitimacy, all emancipatory endeavors by way of economic growth are turning to enslavement of society to commodity fetishism.

In ideal capitalism the market should move in the balanced relationship of production and consumption. However, the logic of growth without limits seems to require a different set of rules since the economy has long reached a point at which rampant consumerism and unbridled greed have become the spirit of capitalism, ushering out the conventional work ethic to the dismay of ardent Calvinistic Protestants and the worldview that thrives on a belief in continuing progress has become to dominate the entire markets of the world.

Consumerism is by no means new, but it can pose totalitarian as suggested in the above. By the pervasiveness of ever-renewing technological innovations that invokes false needs, society is seduced to acquiesce in status quo. Bur, unfortunately, that status quo always consists of haves and have-nots for there is no desire to help those who cannot fit into the existing production scheme when one's own life revolves around consumption and acquisition. Now, here rises the question: Who can be the agent of change and how can the breaking with the status quo come about?

Renascent Humanism and Citizenry Solidarity

It is generally said that when awareness of oneself as an independent individual subjectivity among the majority of people in a society is being raised, there can be expected a strong catalyst of change for democratic development. The Renaissance and the Reformation were the two moments whereby Europe was able to build the cultural foundation from which social and economic conditions were readied for democratic development, and we identify this stage of history with modernity. Modernity implies freeing from blind dependence to nature through the advancement of science and technology and freeing from subjugation to unjust political power through reform or revolution.

Daniel Bell asserted back in the 1970s that the fundamental assumption of modernity which had run through Western civilization was that the unit of society was the self-determining individuality which can be epitomized in Protestant tenet that the individual is the source of judgment.[1] Today, one can easily say that the notion of individuality should be applied to newly industrialized societies. Yet, as noted earlier, the citizen's awareness of self as autonomous is being eroded through perverted consumerism and unquenched possessiveness. However, in less industrialized traditional societies which the Arab Spring is being spoken of, the cries for individual freedom, justice and human rights are stronger than ever, and ever growing. Demands for such democratic ideals from students, teachers, cleric, office workers of those countries should attest to the fact that democracy is no longer the privilege of those highly advanced

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1 Daniel Bell, *The Contradictions of Capitalism*, New York, Basic Books, 1978, p.16.

societies that take pride in their heirdom to humanist heritage of the Renaissance.

Many events in recent history have precipitated the process of dissemination of democratic ideals throughout the world. Most importantly, the rampant use of information technology has built up the close network of communication and interconnectedness which enabled their ever-widening diffusion and history has led us to the juncture where we see about us an understanding of human rights and dignity in our lifeworlds.

In reality, the notion of human rights has travelled through time but its universality was seriously articulated in mid-20th century in the Article of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and right." When the Declaration was first drafted in 1948, many nations in both Asian and African regions were not represented, and the suspicion of Euro-centrism surrounding the concept of human rights was aroused on the part of non-Westerners. After over sixty decades since its inception, however, the civil, political, economic, and social rights stipulated in the Declaration are believed to be acknowledged by the greatest part of the entire international community. This is the consequence of humanity's long and tenacious struggle of self-liberation from the conditions that had threatened to degrade individual dignity and significance. Over the centuries of dissemination processes, the idea of human rights that no human being has the right to exercise his or her rights at the expense another's has come to encompass almost all existing cultures of the world.

What is it, then, that allows us to accommodate those democratic ideals? The answer should not be farfetched. As earlier discussed, we have acquired through social interactions with fellow human beings a complex of meanings by virtue of which we relate to society and nature, and among these meanings are the afore-mentioned bifurcated oppositions of unity and division, peace and conflict, creation and destruction. These pairs of contrariety function as categories of reasoning and action in every society and in every culture. We are aware that unity and peace would lead us to overcome differences among us so that we could live a creative life in harmony with others rather than in war and destruction.

At this critical juncture of the global economic downturn, the catalyst role of change seems to be falling on the shoulders of concerned intellectuals. First and foremost, the task of theirs would be bringing the citizens of the world to self-awareness of their being subjectivity of critical reflection, creative reasoning and determined action, and intervening in their worldviews that are blind to sober reasoning when the entire world economy is being tumbled by sheer avarice of the plutocrats. And we also need to strengthen the voice of those humanists and social and natural scientist so that policy and decision makers can hear. Above all, we need to find ways to reinvigorate the role of civil society.

John Dewey, a reform liberal, famously wrote that "Democracy has to be born anew in every generation, and education is its midwife.[2] This perennially insightful thought reminds us that democracy requires its citizens, not just their representatives, to engage in constant deliberations. And we need to reclaim from the market worldview from kindergarten to university. Students need to understand the limits of natural resources.

They need to know that they are the ones entrusted with keeping the earth safe. We need to deeply reflect on our unnatural and unnecessary lust for extravagant lifestyle and recover the old virtue of thrift and sobriety. We need to promote citizen participation in the political process while they involve themselves in close dialogue with decision makers in government and business. Dialogue brings parties with different backgrounds together to reason and identify common interests to shape fruitful cooperation.

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2 John dewy, *The Middle Works*, Vol.10, 1917-17, p.19.

Reconstructing Humanism

John Crowley
UNESCO

The debate about "post-humanism" has become significant in our societies because specific new technologies involving not just genetics but other biotechnologies as well as nanotechnologies and information technologies may eventually create the capacity not just to reshape human biology, but to emancipate humans from biology. In this sense, the post-human agenda is both a continuation of early 20th century eugenics, and a repudiation of it. An attempt to "enhance human potential", to quote Roco and Bainbridge. But also an attempt to make humanity something other than a "species".

The paradox the paper proposes to emphasize is that post-humanism, in these terms, is profoundly humanistic. It is centrally concerned with the "question of Man", which is the core of traditional Enlightenment and post-Enlightenment humanism. It is, ultimately, all about "us".

"Enhancing human potential", as Peter Sloterdijk has argued, is just another name for "civilization". Humanity is, among other things, a set of technologies of which the most primordial is, perhaps, speech. Conversely, the refusal to regard humanity in primarily biological terms is the essence of humanism. To be human, in the view ultimately deriving from Aristotle via Kant that is UNESCO's philosophical intellectual heritage, is to have reason and dignity.

But if post-humanism is just an extension of humanism, does that mean that (supposedly humanistic) objections to post-humanism also bear against (traditional) humanism? If so, if the time has come, as Michel Foucault famously suggested in 1966, for the image of "Man" to be "washed away", what might be an alternative philosophical perspective?

Transversality, Ecopiety, and the Future of Humanity[1]

Hwa Yol Jung
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Dao was born before Heaven and Earth, and yet you cannot say it has been there for long; it is earlier than the earliest time, and yet you cannot call it old.

> — Zhuangzi

The earth is the very quintessence of the human condition, and earthly nature, for all we know, may be unique in the universe in providing human beings with a habitat in which they can move and breathe without effort and without artifice.

> — Hannah Arendt

The problem of Nature is the problem of human life.

> — Daisetz Teitaro Suzuki

The universe is a communion of subjects rather than a collection of objects.

> — Thomas Berry

I.

In 1976 I published an essay entitled "Toward a New Humanism: The Politics of Civility in a 'No-Growth Society'" in which I warned—incessantly with a sense of urgency before and after 1976, I might add—my audience of the impending ecological crisis which loomed as the struggle of Eros and Thanatos or, better, the struggle of life against death or humanity's extinction. Then I called for a new philosophy of life.

The philosopher should not look back passively or disinterestedly on the earthly condition in the manner of Hegel who, reminiscent of Mephistopheles' words in Goethe's *Faust* on the grayness of all theories,

says that "the owl of Minerva spreads its wings only with the falling of the dusk." For his/her radicality and embodied thought, the philosopher must transgress the present condition and transform the world rather than just interpret it. To put it differently: the foremost task of philosophy is to integrate theory and practice without sacrificing one for the other. To make human civilization complete, there must be—as the late French phenomenologist Paul Ricoeur saw it—both a civilization of the "word" and a civilization of "work." Ultimately, it is the question of how philosophy becomes a *critique* (in a Foucauldian sense) in which the thinker participates in the affairs of a multitude without losing his/her reflexive distanciation or—to use the common parlance—his/her "cool." To be a critique, philosophy exists for the sake of common humanity. This is precisely the way the founder of phenomenology, Edmund Husserl, conceived the role of the philosopher as "the functionary of humanity" in order to open up the horizon of human possibilities and potentialities.

From the very outset, let me say that "humanism" is a motherhood issue and has a thousand faces. In 1928 Max Scheler discerningly observed that in our age man has become more problematic to himself than in any other age in recorded history and he bemoaned the dismal state in which the study of man finds itself. The specialized division of academic labor is more of a curse than a blessing in understanding man fully. No unified idea of man is forthcoming despite a proliferation of special sciences or disciplines. On the contrary, this proliferation unfortunately points to an academic narcissism when the understanding of the human psyche retreats to "metapsychology," the understanding of human society becomes cloistered in the "sociology of sociology," and the apex of human thinking called philosophy is mirrored in "metaphilosophy." In short, our academic specialization is nothing but a "navel gazing."

Modern Western humanism began in earnest in the Renaissance based on a return to ancient Greek culture as its ideal model. It began as an anti-theocentric orientation against the theological Middle Ages. There is no time for me to elaborate on or detail the history of Western humanism. What I wish to emphasize in this Forum is to argue against anthropocentric humanism or the arrogance of humanism which began, though paradoxical it may sound, with the Old Testament with God's given endowment to humanity to dominate all the other earthly creatures. Arrogant humanism has a boomerang effect or backfires on humanity. My argument is Sinic, especially Daoist and Zen Buddhist as well as Heideggerian and Merleau-Pontyan. It is in support of that geophilosophy[2] which is meant to be an all-comprehensive and all-encompassing philosophical endeavor concerned with all the matters of the earth (*geo*).

II.

Now is the time for everybody to think the unthinkable: the death of humanity and the end of nature as

interconnected (t)issues. I used to say that geophilosophy was my professional avocation. No longer. In light of the impending environmental catastrophe of global warming and climatic change, it has now become my passionate vocation. It has become my ultimate concern. I have only a single thread of thoughts. The most recent warning for this impending environmental catastrophe comes from the American journalist Thomas L. Friedman's *New York Times bestseller, Hot, Flat, and Crowded* (2008), which pleads for "a green revolution" on a global scale. Before him, Al Gore warned us of the "inconvenient truth" of global warming and climatic change in his acceptance speech of 2007 Nobel Peace Prize. He passionately appealed to us to act "boldly, decisively, and quickly" before it is too late to save the earth which has become an inhospitable, ruinous, and deadly place for all earthlings both human and nonhuman alike.

III.

The Limits to Growth[3], the inaugural volume of the Club of Rome series, was published in 1972. It called for "a Copernican revolution of the mind." Because it warned of an environmental catastrophe in a short period of time based on five major categories of accelerating industrialization, rapid population growth, widespread malnutrition, depletion of non-renewable resources and a deteriorating environment, many castigated it as a "doomsday" forecast. It turned out to be a book of prophecy. In the same year, the momentous United Nations Conference on the Human Environment was held in Stockholm, Sweden. Perhaps green revolutionaries were trying "to repair a torn spider's web with [their] fingers"—to borrow the trenchant metaphor of the Austrian/British philosopher Ludwig Wittgenstein (p. 62). As Oswald Spengler, the famed and controversial German author of *The Decline of the West* (1918-1922 in German), who observed the technological destruction of nature including climatic change, remarked that "optimism is cowardice" (p. v *et passim*). All in all, Gore's expression *inconvenient truth* may not be forceful enough. It should be called the "fatal truth" of humanity as a collectivity. We are become our death. We are choreographers of the dance of our own life or our own death: to be or not to be, indeed. I would echo the sentiment of Martin Heidegger's testament of his final thought published posthumously: "Only a god [Heaven in Chinese] can save us" (p. vi).

Without question, Francis Bacon (1561-1625) is the high priest of Western modernity, who embodies the intellectual underpinning of modern Western civilization which is by and large responsible for the imminent "death of nature"—to use the expression of Carolyn Merchant. He was the most eloquent voice of Western modernity at the birth of the age of science, technology, and a quantitative economy. Unlike the founder of modern Western philosophy René Descartes (1596-1650), Bacon was a thorough-going empiricist. He propounded practical and efficacious applications of science for the sake of what he called

the "love of humanity" (*philanthropia*), rather than scientific knowledge for its own sake or Cartesian epistemocracy. If anywhere, it is here that the intellectual and practical roots of the environmental crisis may be found.

Bacon master-minded and spearheaded an industrial civilization grounded firmly on scientific and technological advancement, which is now global or world-wide. In this he was an intellectual harbinger of the making of the modern world. He lauded the modern experimental and inductive method of science, and he advocated the convergence of theory and practice, the unity of knowledge and utility, and the inseparability of knowing and making—all for the sake of *philanthropia*. To create and apply technology, there must first be knowledge of the world, obtained by what he called "the inquisition of nature." Nature must be "tortured" to reveal her secrets. Experiment is for him the essence of the natural sciences, because it is the only way of discovering the secrets of nature. Bacon laid the foundation of humans' ability to "subdue and overcome the necessities and miseries of humanity." The framework of modern technology is set forth and justified when he insists on the meeting of human knowledge and power in discovering many secrets of excellent use in the womb of nature. As Bacon himself emphasizes, the fruits of science do not grow in books. In *The Advancement of Learning* (1605), Bacon scorns the idea of studying words rather than matter, for "words are but the images of matters; and except [that] they have life of reason and invention, to fall in love with them is . . . to fall in love with a picture" (p. 59). In regard to the "degenerate learning" of medieval Scholastics, he felt that they had "sharp and strong wits" and "abundance of leisure" in the cells of "monasteries and colleges," but that they knew little history of nature or "no great *quantity of matter*" (italics added for emphasis), and for that reason their "cobwebs of learning" produced "no *substance of profit*") (italics added for emphasis).

Furthermore, the Bible, according to Bacon, mandates that nature, with "all her children," be bound and enslaved to serve humanity, to achieve "the fructifying and begetting of good" for *philanthropia*. *Philanthropia* results from putting into action Christian duty and charity derived from the worship of God. Bacon faults intellectuals who are indifferent to "the plight of mankind" and calls them "unholy" and "unclean." He wages a holy polemic in the name of Biblical religion in "Jerusalem" against allegedly wrong-headed philosophers in "Athens," whom he believes to be unholy "talkers" rather than doers. His Biblical call for *philanthropia* sacralizes humans at the apex of God's creation, while it desacralizes nature as a pile of inert and useful (use/ful) matter. The ecopoet Loren Eiseley puts it judiciously: Bacon's Christianity "took God out of nature and elevated man above nature" (p. 60).

The Baconian conception of technology as *instrumentum* no longer tells the real and whole truth about the essence of technology today because technology has become *end* itself rather than *means*, the phenomenon of which is called "autonomous technology." Technology is no longer merely the application

of the mathematical and physical sciences to praxis but is rather a *praxis* in and of itself. The idea that technology is applied knowledge and instrumentum is obsolescent. In his *Man and Technics* (1931), Spengler was powerful and prophetic in advancing the idea that technology is no longer instrumental, but the "spiritual" essence of human *praxis* and the *Geist* of modern European civilization. Thus he is the harbinger of such contemporary thinkers as Martin Heidegger, Herbert Marcuse, Lewis Mumford, and Jacques Ellul. Heidegger in particular, who thinks of technology as the consummation of Western "metaphysics," echoes Spengler. To quote the poetic passage of Loren Eiseley that sums up the predicament of the human as technologist:

> it is with the coming of man that a vast hole seems to open in nature, a vast black whirlpool spinning faster and faster, consuming flesh, stones, soil, minerals, sucking down the lightning, wrenching power from the atom, until the ancient sounds of nature are drowned in the cacophony of something which is no longer nature, something instead which is loose and knocking at the world's heart, something demonic and no longer planned—escaped, it may be—spewed out of nature, contending in a final giant's game against its master (p. 38).

We are living in the vast techno-metropolis where everything both human and natural is manufactured and commercialized as prosthetic. We are living in the world whose dominant prose is written in the language of technology. The modern predicament of humanity is enframed by the hegemony of technology, including the cybernation of knowledge and the computerization of society. We are fully wired to, and have become hostages of, the network of technology from whose "channeled existence" there seems to be no exit in sight. Ours is the epoch when technology has become totalizing, one-dimensional, planetary, and terrifyingly normalizing and thus banal. When the fundamental project of macro-technology threatens to create a "nuclear winter" or a vast necropolis for the entire earth and to bring all humankind to the brink of collective extinction; and when micro-technology claims to have invented or cloned a second or "posthuman" self whose "soul" may soon become imprisoned behind the invisible walls of a gigantic Panopticon. Indeed, our *dilemma* lies in the fact that humans are *human* by virtue of the fact that they are technological in the most basic sense of *techne* (craft). And yet, on the other hand, their very physical survival is in jeopardy or hangs in the balance because of the overproduction and superabundance of their own artifacts. Now the human has reached the crucial juncture of history where technology has the potential of destroying the entire earth. He or she has potentially become the victim of his/her own creation: as the Hindu scriptural saying goes, *I am become my death*. The human has finally succeeded in manufacturing his/her own death—the most radical evil of all evils. We hear a grim echo of Daedalus's voice in James Joyce's *Ulysses* concerning history as a nightmare, from which there is no awakening.

IV.

What, then, is to be done to green or re-green the entire earth? In this essay, I wish to focus on Sinism—the term which is coined by the American sinologist H. G. Creel in 1929. By it he means that cluster of characteristics which is uniquely or peculiarly Chinese or the Chinese *habitus* of thinking and doing things. Despite its origin in China, Sinism is not confined to the territory of China alone. It encompasses Korea and Japan as well as China, namely, the geographical region called East Asia where sinograms have been and being used wholly or partly as its daily linguistic diet.

Sinism, whether it is Confucianism, Daoism, or Chan/Zen Buddhism, is a species of what I call *relational ontology*—the term which I have been using since mid-1980s. It is the way of describing reality as social process. It is the principle that where there is no social process, there is no reality. Reality as social process subscribes to the notion that everything is connected to everything else in the universe or nothing exists or can exist in isolation. It is the way of describing the universe *both holistically and synchronistically*. The Vietnamese Zen Buddhist Thich Nhat Hanh uses one simple word to describe reality as social process: Interbeing. The principle of synchronicity is the underlying fountainhead of the Chinese Book of Changes (*Yijing*). In his popular book *Zen and the Art of Motorcycle Maintenance* (1974), Robert M. Pirsig uses "Quality" holistically and synchronistically, whose synonyms are Zen and Dao. The "ecosophy" or "deep ecology" of the Norwegian philosopher Arne Naess may also be characterized as a philosophy of "Quality." Most recently the French philosophers Gilles Deleuze and Félix Guattari coined the term *geophilosophy*. For them it is that philosophical discipline which embraces the earth as a whole. The American eco-biologist Barry Commoner, with whom I had an opportunity to work for the United Nations Conference for the Human Environment in 1972, calls synchronicity the "first law" of ecology in opposition to "scientific reductionism," which is intellectually responsible for and promotes environmental degradation and destruction. Long before Al Gore, Commoner ran for the 1980 Presidential campaign as a third-party candidate primarily on an environmental platform.

In the tradition of Western modernity since Descartes, the body has been a philosophical orphan. In constructing his epistemocracy, he dichotomizes the mind (*res cogitans*) and the body (*res extensa*) in favor of the former over or at the exclusion of the latter. We shall call it the *cogito* principle, which is disembodied and thus monologic. The alleged dark grotto or continent of corporeality has almost always been castigated and crucified as an ephemeral and perishable commodity in favor of incorporeal immortality in the mainstream of Western thought—Greek as well as Christian thought. Origen, the stern third-century Christian ascetic and theologian who voluntarily castrated himself—for that matter, castration was not an uncommon practice in his time—depicted corporeality or, more specifically, sexuality as a passing phenomenon and hinted at the eschatological hope of purifying the soul from the

flesh. In the eloquent words of Peter Brown:

> Human life [for Origen], lived in a body endowed with sexual characteristics, was but the last
> dark hour of a long night that would vanish with the dawn. The body was poised on the edge of a
> transformation so enormous as to make all present notions of identity tied to sexual differences, and
> all social roles based upon marriage, procreation, and childbirth, seem as fragile as dust dancing in
> a sunbeam (*The Body and Society*, 1988, p. 168).

The eighteenth-century Neapolitan philosopher Giambattista Vico argues against the *cogito* principle.4
The German Tantric philosopher Friedrich Nietzsche may be called a progeny of Vico. For Nietzsche,
who was acquainted with Buddhism, the human is entirely the body and the soul is merely another word
for the body. The *cogito* principle may be faulted because it scandalizes embodiment that is the silent
spring of sociality or reality as social process. To be social must first and foremost be intercorporeal.
Indeed, the body is the umbilical cord to the social. Only because of the body are we said to be visible
and capable of relating ourselves first to other bodies and then to other minds. The body is our *social
placement* in the world. With the synergic interplay of its senses, the body attunes us to the world. The
world, as the existential phenomenologist Maurice Merleau-Ponty has it, is made of the same stuff as the
body presumably because we relate ourselves to the world by the medium of the body, which is the lived
field of perception. With the phenomenologist Erwin W. Strauss, we can argue that the body is related to
other bodies, whereas the mind is related only to one body. The mind becomes a *relatum* because the body
is populated in the world with other bodies. It is necessary that we exist as body, as flesh, in order to be
social and thus ethical.

The body is the participatory locus of perception. To perceive natural things in the world is to sense the
"wild" (*sauvage*) nakedness of nature. The act of perception as embodied consciousness is then neither
representation nor idea. Rather, perception participates in or inhabits each reality it senses. It intertwines
or interlaces the flesh of the body and the flesh of the world: the body and the world form one inseparable
fleshfold. In each act of perception, the body participates in the world. Each perception is an instance or
moment of the sensuous unity, and it is enclosed in the synergic work of the body. In other words, it is
synchronistic in that the body as the carnal field in which perception as a whole becomes localized as
seeing, hearing, smelling, tasting, and touching this or that particular.

In the East there is the Sinic saying that the land and the body are not two, but one: they are inseparable
partners. This corporeal poetics of topophilia is the celebration of the body in defense of the land, and vice
versa. They mutually enhance each other. The body is an "earthword" as much as the earth is a "bodyword."
But for the body, it is impossible to have the spatial conception of the earth in the first place, or, as the

Japanese expression has it, the "great land" (*daiji*). The body and the earth inscribe each other in/as one fleshfold. Sinic eco-art called *feng shui* (geomancy or sinographically spelled "wind"/"water"), which is widely practiced as a conventional art of everyday living even in highly modernized, urbanized East Asia, sanctifies and ritualizes the inseparability of humans from the land and the energy (*qi*) of the cosmic "elements." The eco-art of *feng shui*, whether it is used in building their dwelling places and skyscrapers or in planning ancestral burials, means to harmonize human activities with the land, with the cosmic "elements."

Filial piety in Confucianism, which governs interhuman relationship, is also connected to reverence for nature or "ten thousand things." In the Book of Rites (*Liji*), Confucius views that cutting down a tree out of season is a violation of filial piety. The fifteenth-century neo-Confucian philosopher Wang Yangming who yielded considerable influence inside and outside China (in Korea and Japan) declared that "the great man [sage] regards Heaven, Earth, and myriad things as one *body*" (p. 222). The sage's feeling of commiseration for animals, his feeling of pity for destroyed plants all show his "humanity" (*ren*) with all the sentients as they together form one body as the sensible sentient. The feeling of "humanity" (*ren*) embraces the sage's feeling of regret even to shattered tiles and stones. Wang not only incorporates the body into the mapping of his geophilosophical ideas but also extends the Confucian notion of "humanity" (*ren*) to nonhuman things both animate and inanimate. Seven centuries earlier, the Confucianist Zhang Zai envisioned the universe in an encompassing way when he wrote the following reputed passage, which is couched in part in the imageries of Confucian (filial) piety: "Heaven is my father, and earth is my mother, and even such a *small creature* [i.e., earthling] *as I* find an intimate place in their midst. Therefore that which fills the universe I regard as my body and that which directs the universe I consider as my nature. All people are my brothers and sisters, and all things are my companions" (p. 223) (italics added for emphasis).

The beauty of nature and the nature of beauty are interconnected. In his A. W. Mellon Lectures in the Fine Arts in 1956, the noted art critic Kenneth Clark points out that the naked human body is not the subject/object of art, but an artform in itself (see *The Nude*, 1956, p. 5). The *aesthetic (aisthesis)* is an embodied consciousness: it is a discourse of the body. The aesthetic attitude is the way of overcoming the Baconian and Cartesian way of mastering, exploiting and possessing nature for the sole purpose of human use, which is by necessity anthropocentric. In his pioneering work *The Meeting of East and West* (1946), F. S. C. Northrop makes a perceptive though oversimplified distinction between the "aesthetic" culture of the East and the "scientific" culture of the West.

Sinism, whether it be Confucianism, Daoism, and Chan/Zen Buddhism, is abundantly aesthetic. It *appreciate*s rather than *appropriates* nature. Confucius, for example, was an aficionado of music and

regarded it as akin to humaneness or benevolence (*ren*), which is the noblest virtue. In the modern West, it was Friedrich Nietzsche more than any other philosopher I know who, in *The Birth of Tragedy* (1872 in German), valorizes music—perhaps in the ancient Greek sense of *mousike* (performing arts) that includes oral poetry, dance, drama and music: "it is only as an *aesthetic phenomenon* that existence and the world are eternally *justified*" and that "only music, placed beside the world, can give us an idea of what it meant by the justification of the world as an aesthetic phenomenon" (p. 116). For Nietzsche, in short, the world is "measured" (in the musical sense of *metron*) by the aesthetic of music whose primary condition of being is to *attune* ourselves to or harmonize ourselves with the world both human and nonhuman. As a matter of fact, harmony (*hwa*) is the aesthetic soul of the musical which, as the consummation of the aesthetic, all other arts strive to emulate. In Sinism, it is at once both aesthetic and ethical. The Sinic idea of morality or goodness is closely related to the idea of beauty. In Chinese morality "virtue" that is harmonious means "beautiful conduct" on the one hand, and "evil" or vice that is disharmonious is synonymous with "ugliness" on the other.

It may be said that the way of Daoism is equivalent to the way of *homo ecologicus*. It is an exemplar of the relational ontology *par excellence* of our relationships with nature. To borrow the exquisite words of the American philosopher Henry G. Bugbee, Jr. in *The Inward Morning* (1958): "We all stand only together, not only all men, but all things" (p. 223). It is an unqualified affirmation of the sacrament of embodied coexistence among all beings and things. Daoism deflates rather than inflates or magnifies the importance of both the self and humanity in conceptualizing the earth or cosmos. It is, in brief, neither egocentric nor anthropocentric. According to the *Daodejing*, there is a "circulation" of "four greatnesses" in the universe: Humanity, Earth, Heaven, and *Dao*. *Dao* is the "mother" of Heaven and Earth:

> In the universe we have four greatnesses, and man is but one.
> Man is in accordance with earth.
> Earth is in accordance with heaven.
> Heaven is in accordance with Dao.
> Dao is in accordance with that which is [i.e., *ziran*] (p. 123 *et passim*).

At the heart of the circulating wheel of the four greatnesses lies "that which is" (*ziran*). "Being natural" or "thusness" refers to the sense of "thisness" or "thatness" in depicting the singularity of a particular thing. As it is spelled with two sinograms, it has a twofold meaning. One is physical in that it refers to myriads of beings and things in nature or "ten-thousand things"—mountains, rivers, animals, trees, plants, and so on. The other, more importantly, is ontological. As "thusness," it signifies the intrinsic and spontaneous (or uncontrolled) propensity of beings and things which may be called "being natural." It is a description of myriad things *as they are*, i.e., it is autotelic whose opposite is utilitarian. It may be likened to the natural

flow of a river without human intervention that meanders unconcernedly or purposelessly along the natural terrain of the landscape and to splitting of a bamboo with its natural grain without forcing it. The Pastoral Symphony of Beethoven—who said that "I love a tree more than a man"—brings the aesthetic and nature together. It is his animated portrayal of nature and the life of the countryside: the fields, meadows, woods, and streams; a chorus of the nightingale, quail, cuckoo, and yellowhammer; a storm; a peasant's festival (a village dance or fair); and a shepherd's hymn of thanking at the passing of the storm. Rachel Carson, who was in the forefront of banning the use of DDT in her book with the poetic title *Silent Spring* (1962), conveys the same aesthetic feeling of human fusion with nature when she writes:

> Those who dwell, as scientists or laymen, among the beauties and mysteries of the earth are never alone or weary of life. Whatever the vexations or concerns of their personal lives, their thoughts can find paths that lead to inner contentment and to renewed excitement in living. Those who contemplate the beauty of the earth find reserves of strength that will endure as long as life lasts. There is symbolic as well as actual beauty in the migration of the birds, the ebb and flow of the tides, the folded bud ready for the spring. There is something infinitely healing in the repeated refrains of nature—the assurance that dawn comes after night, and spring after the winter (p. 46).

Japanese Zen must be singled out as the way of cultivating the sense of appreciation and reverence for "that which is" (*ziran*) in myriads of living creatures and nonliving things. Taking a cue from the first stanza of William Blake's *Auguries of Innocence* ("To see the world in a grain of sand,/And a heaven in a wild flower; /Hold infinity in the palm of your hand, /And eternity in an hour" (p. 116), I wish to dwell on Japanese *haiku*, which mirrors the beauty of small things. Zen and writing *haiku* are often if not always interconnected. The symbol of sound is echoed in the most famous and metaphysical *haiku* that the seventeenth-century Japanese poet, Basho, who studied Zen and also revolutionized Japanese *haiku* in the 5-7-5 syllabic formula: *Furu ike ya/kawazu tobikomu/mizu no oto* ("The old pond — /A frog jumps in, —/ The sound of the water") (p. 119). It is a concordant continuum of the cosmic elements. So the simplicity and wilderness of *oto* (sound) is the elemental, all-embracing soul of the *haiku*. The Zenish splendor of the simple and wild in this Basho's *haiku* airs and echoes the sonorous mood of "serenity"—the seasonal serenade of Being or Nature *(shi-zen* in Japanese). The aesthetic harmony of the elements is the great continuum of Being where the reverberation of the water's sound is perceived by the poet in the little creature's or earthling's consonance with nature or the whole universe as the background of tranquility, serenity, or "beatific repose." Indeed, small is simply beautiful.

I discovered some years ago an interesting legend in reading Greek and Roman religion concerning *pietas* (piety) as *unconditional* reciprocity. A temple was built in Rome to honor the goddess Pietas. Concerning this legend, C. Kerenyi relates that "on the site of this temple, so it was related, a mother had once been imprisoned and had been kept alive by the milk of her own daughter's breast. The story may have been adapted from a Greek original, though this is by no means certain. But it would have been pointless, had it not represented pietas in the ideal form in which it appeared to the Romans. The special thing which stands out here is something bodily and spiritual at the same time. Pietas here shows itself as a form of absolute reciprocity in nature, a completely closed circle of giving and receiving" (p. 201).

Discussing war as human inhumanity to humans in *The Warriors: Reflections on Men in Battle* (1959, pp. 237-38), J. Glenn Gray makes an extremely important point: "What is missing so often in modern men is a *basic piety*, the recognition of dependence on the natural realm. . . . Man can sin only against man, it seems, or possibly against God, not against nature" (italics added for emphasis). In this light, Erazim Kohák makes eminent sense when he writes in *The Embers and the Stars* (1984) that "To recover our moral sense of humanity, we would need to recover *first* the moral sense of nature" (italics added for emphasis) (p. 171).

2. Geophilosophy is in need of the concept of transversality in the globalizing world of multiculturalism, which means to be (1) intercultural, (2) interspecific, (3) interdisciplinary, and (4) intersensorial—those conceptual categories which are relevant to my discussion in the following pages. Because of lack of time, I will focus on the first two, which are relevant to geophilosophy. For my detailed description of the concept of transversality and my argument against all ethnocentric philosophies, including Eurocentric universality, in the globalizing world of multiculturalism, see *Transversal Rationality and Intercultural Texts: Essays in Phenomenology and Comparative Philosophy*, Series in Continental Thought, No. 40 (Athens: Ohio University Press, 2011), particularly chaps. 1 and 2: "Enlightenment and the Question of the Other: A Postmodern Audition," pp. 3-11 and "Transversality and the Philosophical Politics of Multiculturalism in the Age of Globalization," pp. 15-34. For my argument for the relevance of transversality to the issue of global public philosophy, see "Transversality and Public Philosophy in the Age of Globalization," in Comparative Political Theory and Cross-Cultural *Philosophy: Essays in Honor of Hwa Yol Jung*, ed. Jin Y. Park (Lanham: Lexington Books, 2009), pp. 19-54.

Phenomenology as a philosophical *movement has* so far gone through four different phases: (1) transcendental, (2) existential, (3) hermeneutical, and (4) deconstructive. Here I am bold enough to suggest we should add a *transversal phase* in order to face the changing world of multiculturalism

and globalization. Furthermore, this transversal phase should be *infused*, whenever necessary, with the other four phases in the true spirit of transversality. In addition to my above-cited books, see further relevant chapters on the subject in my forthcoming books: (1) *Transversality and Intercultural Hermeneutics* (New York: Global Scholarly Publications), (2) *Transversality and the Future of Political Theorizing* (New York: Global Scholarly Publications), and (3) *Transversality, Political Hermeneutics, and Phenomenology of Morals* (New York: Global Scholarly Publications).

3. Now some writers call for "de-growth" rather than "sustainable growth" which may by default be inherently unsustainable. We have been defining the good life primarily if not solely in terms of "economic man" (*homo oeconomicus*) for a few centuries now—the ethics of man the producer and manufacturer (*homo faber*), economic growth, prosperity, abundance, affluence, and massive consumption. The obsession with having more and more things (*pleonexia*) still remains a commonplace virtue. In essence, therefore, we must *redefine* the good life beyond the escalating psychology of "economism" and "consumerism" which is by necessity anthropocentric rather than ecocentric. The idea of ecopiety is an attempt to define a *new ethics* of the future based on "ecological man" (homo ecologicus) in place of "economic man" by recycling and recirculating the forgotten wisdom of the primitive. Robert L. Heilbroner observed cogently the "post-industrialism" and post-economism in one of the most widely read texts on the "human prospect" (p. 190):

whether we are unable to sustain growth or unable to tolerate it, there can be no doubt that a radically different future beckons. In either eventuality it seems beyond dispute that the present orientation of society must change. In place of the long-established encouragement of industrial production must come its careful restriction and long-term diminution within society. In place of prodigalities of consumption must come new frugal attitudes. In these and other ways, the "post-industrial" society of the future is apt to be as different from present-day industrial society as the latter was from its pre-industrial precursor. . . . It is . . . possible that a post-industrial society would also turn in the direction of many pre-industrial societies—toward the exploration of inner states of experience rather than the outer world of fact and material accomplishment. Tradition and ritual, the pillars of life in virtually all societies other than those of an industrial character, would probably once again assert their ancient claim as the guide and solace for life. The struggle for individual achievement, especially for material ends, is likely to give way to acceptance of communally organized and ordained roles.

Thus far we have failed in the most part to invent an "alternative future," that is a radically new future. The invention of a radically new future must come to terms with the age of scarcity. In short, the economics of scarcity dictates us to redefine the notion of the good life. Whatever other

ingredients it may contain, the good life cannot be defined primarily in terms of the spiral of material abundance and affluent consumption as we expect it today. As Erich Fromm puts it, "to have" is not "to be" or "I am not what I have." The economics of scarcity on an entropic scale has one, and only one, injunction: to ecologize is to economize and share scarce resources, to live the life of simplicity and frugality which would once again make "ecology" and "economies" belong to the same conceptual household. Indeed, the idea of ecopiety echoes that elegant voice of the late E.F. Schumacher which said: "small is beautiful" (p. 110).

4. By rejecting Descartes' dualism of mind and body, Vico writes: "this 'I' who is thinking is both a mind and a body; and if thinking were the cause of my being, then thinking would be the cause of body, but there are bodies which do not think. Indeed, because I consist of body and mind, I think on account of both, so body and mind together are the cause of my thinking; for if I were only body, I would not think, but if I were only mind, I would have perfect understanding. What is more, thinking is not the cause of the fact that I am a mind, but only a sign of it, and a *techmerion* (indication) is not a cause; and no prudent skeptic ever denied the certainty of indications, only the certainty of causes" [see *On the Most Ancient Wisdom of the Italians*, trans. Jason Taylor (New Haven: Yale University Press, 2010), p. 35]. It is also instructive to note for the audience of this conference on the humanities that Vico wisely complained apropos in *On the Study of Methods of Our Time* (1709) against the prevailing pedagogic methods of scientific epistemology in his own time. This complaint is very contemporary in its message and thus relevant to that moral education of public conduct which he broadly called the "science of politics." Vico tells us:

The greatest drawback of our educational methods is that we pay an excessive amount of attention to the natural sciences and not enough to ethics. Our chief fault is that we disregard that part of ethics which treats of human character, of its dispositions, its passions, and of the manner of adjusting these factors to public life and eloquence. We neglect that discipline which deals with the differential feature of virtues and vices, with good and bad behavior-patterns, with the typical characteristic of the various ages of man, of the two sexes, of social and economic class, race and nation, and with the art of seemly conduct in life, the most difficult of all arts. As a consequence of this neglect, a noble and important branch of studies, i.e., the science of politics, lies almost abandoned and untended [see *On the Study Methods of Our Time*, trans. Elio Gianturco (Indianapolis: Bobbs-Merrill, 1965), p. 33].

To follow Vico's argument, it is possible to show that the study of politics is a humanistic discipline. I am also certain that were he writing today he would pay his undivided attention to the "study methods" of environmental *ethic*s as a humanistic discipline.

5. In his phenomenological study of primitive religion(s), *The Myth of the Eternal Return* (1954), Mircea Eliade shows that by making history independent of nature modern man has replaced the "imitation of nature" (naturalism) with the "terror of history" (historicism). The intimate relationship of man with nature in the felt harmony, that is, their social principle, is characteristic of the archaic ontology of primitive man. This felt intimacy of man with nature and the cosmos is embodied in the "sacred" myth of the eternal repetition and the psychology of participation. The closeness of man to nature is vindicated by the simple fact that an ordinary natural object or thing (for example, an ordinary stone) becomes "sacred," whereas modern man worships only the objects of his own creation, the objects made by his own labor, work and industry. For primitive man nature is "sacred," whereas for modern man nature is "profane." In primitive ontology, man is inextricably bound up with nature and Mother Earth. The periodicity of time is a mere imitation of the cycle of seasons, eternal occurrences and recurrences of nature.

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Humanities Promotion Policy in Korea

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I. Why is Korea paying attention to the Humanities?

1. Significance of the Humanities in Korea

Korea is widely known to be a country that put much emphasis on courtesy (禮) and the humanities and is even dubbed 'the country of courteous people in the East' (東方禮義之國). There are unique honorific words in the Korean language such as *jin-ji* (steamed rice), *saeng-sin* (birthday), *gae-si-da* (exist), and *joo-mo-si-da* (sleep), highlighting the unique culture and emotions of Korean people. However, the focus of Korea has shifted to economic, efficient, and practical values from historical traditions and cultural values as Korea went through the Japanese colonial period, the Korean War, and economic development. Although Korea has become the world's 13th largest economy in 2011, Korea still lacks cultural and academic strengths. The quality of life of people in Korea is ranked low at 27th out of 39 major OECD countries.

As a measure to enrich the quality of life and to improve the image of Korea as a culturally strong country, the humanities can play an important role. The humanities is a discipline that is not translated directly to products, and it plays an essential role in solidifying the foundation for other practical disciplines and technologies through long-term investments. In addition, the humanities allows society to smoothly respond to rapid environmental changes, creativity, imagination while the free expression of the humanities contributes to strengthening tangible and intangible national competitiveness.[1] That is why the humanities should be promoted further in Korea. With 5,000 years of immemorial history, Korea is a country based on a long historical tradition and a creative spirit of the humanities. Utilizing this spirit and

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1 Han Hyung-Jo, 「Policy Development Research on Promoting the Humanities」, Policy Research Report, National Research Foundation of Korea, 2010

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tradition, Korea strives to build interest in the humanities on the national level through various methods that support the humanities, including the 'Humanities Korea support program,' 'support for Korean studies overseas,' and programs that promote the humanities, such as "Humanities Week," "Lecture on the Humanities with CEOs," etc. Since advanced countries put a great deal of value on culture and welfare the humanities is an essential element for Korea to join the ranks of advanced countries in this context. In brief, in order to prepare the cultural and spiritual values of an advanced country and to establish a firm central axis for national competitiveness, the humanities must be promoted.

2. Changing Periods/Society and the Humanities Environment

The quest for humankind — which is central to the humanities and is called the small universe — has been highlighted on a continual basis since ancient times until the modern era. Historically, Roman political theorist Cicero created the term 'humanities' as it is a discipline 'for humankind and about humankind,' and it began to be taught as part of the liberal arts curriculum regardless of the students' major since the early 12th century. In addition, the humanities has been developed further as a part of 'liberal arts & sciences' and an applied discipline for official occupation in US universities for realizing the educational philosophy to make people more human and knowledgeable.[2]

In modern society, new approaches and analyses on the research on mankind have been implemented in social sciences, natural sciences, engineering, medicine and pharmacy — extending beyond the academic boundaries — based on people's understanding of the humanities. Such approaches can be understood as an attempt to look for solutions for complicated social and national issues such as science supremacy, loss of human dignity, the decline of ontological meaning, and degradation of human relationships.

As shown in the above-mentioned example, the importance and necessity of the humanities has begun to be highlighted in the modern era. However, the environment surrounding the humanities is not quite favorable. The employment rate of graduates majored in the humanities and other liberal arts fields is low in Korea, and the doctoral program admission rate is only about 12.6% in the humanities and other liberal arts fields during the period between 2005-2008, which is significantly lower compared with 21.3%-23.4% in the natural sciences and engineering fields.[3] It is difficult to find graduate students who can serve as research assistants in local universities in the regions outside of Seoul, indicating the grim reality of the

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2 Park Young-Shik, 「Challenges to Develop the Humanities Research and the Creative Future」, Policy Discussion Document on Development of the Humanities Research, Host: National Assembly Ministry of Education, Science and Technology, Chairman Byeon Jae-Il, National Research Foundation of Korea, 2011

3 Ministry of Education, Science and Technology, 『Long-Term Vision on Developing the Humanities』, p61, 2010

humanities today. There are other factors that threaten the humanities research: the convergence and joint research foundation has not been strongly established for humanities research, and invisible and long-term tendencies of the humanities research make it difficult to meet market needs that require short-term and visible results.

Steve Jobs stated "Apple tried to integrate technology with liberal arts and iPhone is a product that integrates science technology and liberal arts." Such remarks played the role of raising the awareness of the importance of the humanities. In addition, Korea's national standing on the global stage has been heightened - which was highlighted when Korea hosted the G20 Summit - and the focus of the science technology paradigm has shifted to humankind. Moreover, there are increasing social interests in pluralistic cultures and the Korean popular culture wave, thus providing a new opportunity for the renaissance of the humanities.

Most of all, it should not be overlooked that the humanities is one of the essential elements that boosts national competitiveness. The humanities play a pivotal role in improving the national image. A country's tradition of humanities determines the value of citizens on the global stage and serves as a starting point for political, economic and diplomatic relations of a country.[4]

There have been continuous efforts in the liberal arts to 'explore humankind' and to 'improve the quality of life' in an endeavor to improve academic value of the humanities and to improve liberal arts policies. Since 1963, academic research projects for the liberal arts have been conducted, and, since 2002, continuous support has been made to develop the basic studies as part of continuous governmental efforts to promote the humanities and reflect the growing social awareness on the importance of the humanities. Such continuous government efforts highlight the government's determination to create a virtuous cycle of improving the humanities through developing basic studies, growing the economy and improving the quality of life. In this study, Korea's humanities promotion policies and achievements will be examined, and the future directions and challenges facing the humanities will be discussed.

II. Analysis Model for Humanities Promotion Policy

Before discussing the current status of Korea's humanities promotion policy, this study utilizes the Logic Model to build an analysis model for this policy. This Logic Model refers to the logic and diagrams that can induce the desired results through a causal analysis process. In other words, this Logic Model is based on the assumption and logic that resources contribute to creating desirable results through certain

4 Han Hyung-Jo, 「Policy Development Research on Promoting the Humanities」, Policy Research Report, National Research Foundation of Korea, pp5-6, 2010

processes and phases when the government inputs resources. According to a general Logic Model, the analysis model for these policies can be classified into Inputs, Process, and Outputs/Outcomes (refer to [Figure1]). One of the major examples of Inputs is resources, which is closely related with the government's budget support for its humanities promotion policies.

Inputs		**Process**		**Outputs/Outcomes**

- Resources	→	- Project Planning,
		- Public Announcement,
		  Screening, Selection
		- Follow-up Measures
			→	- Academic Achievements
				- Nurturing Highly-Qualified
				  Human Resources
				- Social Achievements
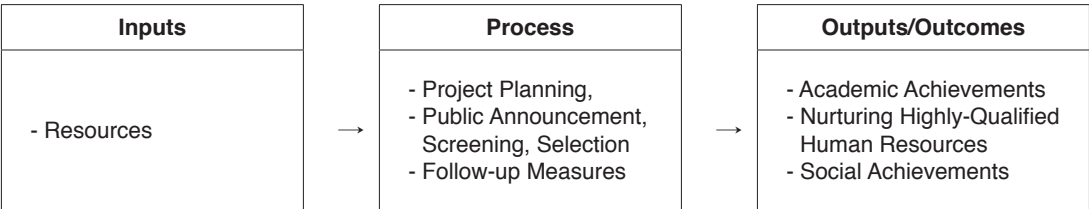
[Figure 1] Analysis Model for Humanities Promotion Policy

The humanities research support process is divided into the five stages: project planning, project announcement, screening/assessment, selection, and follow-up management (refer to [Figure 2]). First, projects are planned for each year, and those projects are announced and applications are received. The received applications go through a certain screening and assessment processes, which are carried out in three phases — screening requirements, panel discussion/interview, and comprehensive screening. Once the most qualified projects are selected, interim-phased assessment, result management and other follow-up measures are carried out.

Project Planning		Project Announcement		Screening/ Assessment		Selection		Follow-up Management
- Project Planning - Yearly Implementation - Planning	→	-Project Announcement -Receiving Applications	→	-Screening Requirements -Panel Discussion/ Interview -Comprehensive Screening	→	-Selection of Challenges	→	-Interim Evaluation -Achievement Management
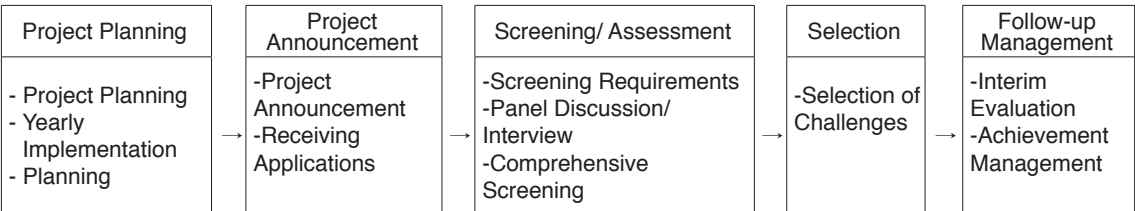
[Figure 2] Liberal Arts Research Support Process

The Outputs or Outcomes of humanities promotion policy can be divided into academic achievements (research papers, publications, translated books etc), nurturing highly-qualified human resources, and social achievements (improvement of quality of life, national image as a cultural nation, and strengthening of tangible and intangible national competitiveness.) However, this study can have limitations in failing to reflect invisible and long-term achievements if this study's analysis model is concentrated on the simple logic of inputs, process and outputs. Therefore, outputs in this study's analysis model should be understood as a model that encompasses invisible and long-term achievements in the field of humanities.

III. Current Status of Humanities Promotion Policy

1. Policy Objectives and Methods

Korea's humanities promotion policies are implemented based on the academic improvement law (the former academic improvement and student loan credit guarantee law) and other relevant regulations. Liberal arts improvement is a part of the academic research support project, which is conducted for the following two purposes: First, to establish world class humanities and regional research institutes conducting interdisciplinary research suitable for the current social times. Second, to expand communication between the humanities and people, expand the scope of the humanities, and strengthen the social role of the discipline, laying a foundation for a culturally strong country.

The government budget has continuously provided for the humanities since 1963. And since 2002, an annual average of 91.6 billion won has been offered through the basic study development project to further develop the humanities. In the year 2011, the government budget for promoting the humanities was a total of 153.8 billion won, 163.6% higher compared with the year 2002.

[Table 1] Annual Budget for Development of the Humanities

(Unit: Billion Won)

Category		2002	2003	2004	2005	2006	2007	2008	2009	2010	2011
Development of Basic Studies		94	92	92	94	86.1	85.8	86.7	91.6	89.1	110.7
Promotion of Humanities	Humanities Korea Project						20	32.6	39.4	39.4	40.4
	Humanities Popularization Project						3.5	2.7	2.7	2.7	2.7
Total		94	92	92	94	86.1	109.3	122.0	133.7	131.2	153.8

※ 2002-2005: Basic Studies Development & Liberal Arts and Social Studies Support Budget (2005) Academic Research Project Plan, Basic Studies Support Project Document (2004). A total of 3 billion is added in the 2005 Basic Studies Document Center Budget

※ 2006-2011: Project budget, which is restructured from the Basic Studies Development & Liberal Arts Social Studies Support (2002-2005), incorporates academic follow-up generation support, general research support (basic research, new research), outstanding academic papers, basic studies support, basic studies document center (KRM), and university curriculum development support

2. Status and Implications of Liberal Arts Promotion Efforts by Country

Before discussing Korea's humanities promotion policies, this study first takes a look at the liberal arts policies of other countries around the world. First, in the US, there is NEH (National Endowment for the Humanities) to support research, education, digitalization, and many other areas and to encourage creative

and substantive project development. The PCAH report (The President's Committee on the Arts and the Humanities) titled 'Creative America' (1997), emphasized that "healthy and cultural lives are essential for a democratic society, and thus strong countries must make investment in cultural development and conservation" and recommended support for the arts and the humanities and improvement of educational environments.[5]

In the US, the support for the humanities is more vibrantly provided by the private sector rather than the public sector. There are several private sector humanities support organizations such as Andrew W. Mellon Foundation (NY), Rockefeller Foundation (NY), Ford Foundation (NY), and Packard Humanities Institute (CA), supporting the humanities research efforts, education, history and cultural activities, exhibitions, and related broadcasting programs.[6]

In the UK, AHRC (Arts & Humanities Research Council) was established in 2005 to promote the arts and the humanities, university programs for the humanities and to nurture researchers in the arts field and other experts through master and doctoral degree programs. The British Academy was established to support the humanities and social sciences and has been offering □15 million annually to support the research of eminent scholars, research on the basic studies, research efforts of those who have Ph.D. degrees in the relevant fields, hosting of symposiums, and the popularization of the humanities. In particular, the UK focused on commercializing the humanities and sought to commercialize English, the tourism industry, and fantasy literature through active support endeavors.[7]

In France, the government policies to promote the humanities focused on interdisciplinary research efforts, international research, vibrant exchanges with external and foreign research institutes, building a solid network and improving treatment and compensation schemes for researchers. A total of 18 chapters and the Humanities Document Center were established in France to nurture next generation scholars and researchers and to share research results, thus promoting a balanced regional development in collaboration with the central government.[8]

In Japan, 'the liberal arts and social sciences promotion project' was conducted during the period between 2003-2008 in accordance with 『Promoting the Humanities and Social Sciences: Measures to Promote the Humanities to Meet the Needs of the 21st Century』released in June 2002. Also, active support has been

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5 「Long-Term Vision on Developing the Humanities」Ministry of Education, Science and Technology, p82, 2010

6 Han Hyung-Jo,「Policy Development Research on Promoting the Humanities」, p26, 2006

7 Han Hyung-Jo,「Policy Development Research on Promoting the Humanities」, p27, 2006

8 Han Hyung-Jo,「Policy Development Research on Promoting the Humanities」, p28, 2006

offered to reflect policy and social demands for the humanities.[9]

As shown above, major developed countries have made efforts to expand the scope of research support for the humanities and social sciences fields and have provided systematic support to obtain substantive research results. In the next chapter, challenges facing Korea's humanities promotion policies will be discussed in detail.

3. Challenges Facing Korea's Humanities Promotion Policy

When compared with the liberal arts policies in developed countries, it can be stated that there are three major challenges facing Korea's humanities promotion policy. First, Korea needs to strengthen research capacity in the humanities and social sciences fields up to the global level so that it can nurture future Nobel Prize winners (Nobel economics prize and Nobel literature prize). With the quantitative amount of research increasing, the qualitative competitiveness should be strengthened as well. Most research papers in the humanities and social sciences fields have been published only in Korea while only about 3.1%-6.3% of Korean research papers have been released in international journals.[10]

Second, Korea needs to develop measures to make its humanities promotion policies timely and effective. In addition, new areas that can actively respond to the needs of the times should be developed and supported. Expanding interdisciplinary convergence research can be one good way of exploring new areas. The necessity to create synergy effects by converging science technology with the humanities and social sciences fields is increasingly emphasized at a time when there are many complicated social issues which require more than just science technology. It is true that there is a weak research foundation and the notion of interdisciplinary convergence research is ambiguous even though the importance of converging interdisciplinary efforts is increasingly emphasized. Therefore, the notion and objectives for convergence research should be established and convergence research agenda items should be developed in a strategic manner.

Globally famous CEOs like Steve Jobs and Bill Gates can serve as good examples demonstrating the value of the humanities. For instance, Steve Jobs always emphasized the importance of the humanities

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9 『Long-Term Vision on Developing the Humanities』, Ministry of Education, Science and Technology, p83, 2010

10 「2010 Interim Result Report on the Humanities Research Support Project
'Humanities Support Project, University-Centric Research Institute Support Project」, Ministry of Education, Science and Technology□ National Research Foundation of Korea, p8, 2010

every time Apple released new products like the iPhone, iPad and other state-of-the-art devices. He stated that "Apple's DNA believes that technology alone is not enough" and "heart-beating results can be achieved only when technology is combined with the liberal arts and only when software is combined with hardware." Steve Jobs' firm belief on the value of the liberal arts is based on his life-long philosophy. In his 2005 commencement speech at Stanford University, he talked about "connecting the dots" (□). He said he took a calligraphy class when he dropped out of college and said he was fascinated by the beautiful, historical, artistically subtle value of calligraphy, which cannot be fully explored with science. And he added that he didn't know the calligraphy class would have any practical application in his life, but ten years later, when he was designing the first Macintosh computer, all of such processes came back to him, and he said he was able to design beautiful typography thanks to the calligraphy course he took.

Third, Korea needs to spread the research achievements in the humanities and social sciences fields and to strengthen the social responsibilities of such fields. As the humanities and social sciences fields are based on the exploration of humankind and society, spreading academic research achievements across society is all the more important. The humanities should better communicate with the general public so that the values of the humanities can naturally be permeated in the everyday life of people. In addition, the humanities should be able to provide a convincing discourse on pressing social issues such as the quality of life, happiness, social conflicts and integration and social trust. The existing Korean research in the humanities and social sciences fields do not pay due attention to Korea's traditional intellectual tradition and unilaterally take on foreign theories and cases, thus failing to solve Korea's pressing issues in the fields and failing to build Korea's unique research paradigm in the humanities and social sciences. Therefore, Korea's humanities and social sciences fields should focus more on comprehensively diagnosing and examining the social phenomena in Korean society and to contribute to solving pending issues in Korea, promoting a sustainable growth of Korean society.

IV. Achievements of Korea's Humanities Promotion Policy

1. Promotion of the Liberal Arts as a Basic Discipline

For the last 50 years of its history, Korea has been making strenuous efforts to support and develop the humanities as a basic discipline and as a foundation for other disciplines based on the recognition that basic disciplines – including the humanities - will determine national competitiveness in a knowledge-based society. To this end, large-scale basic discipline development policies have been enacted and implemented in Korea to turn the country into a knowledge-based country.

In the past, humanities research was conducted mainly by individual researchers. However, since the 2007

HK (Humanities Korea) project, the 2009 interdisciplinary research project, and the 2010 SSK (Social Sciences Korea) project, a diversity of research programs have been implemented to reflect the academic characteristics of the humanities, social sciences, and convergence fields, and institutional research efforts — together with the research efforts of individuals — have been carried out steadily.

As shown in [Figure 3], the 2011 individual research on the humanities contributed greatly to expanding the foundation for research, factoring in the researcher's life-cycle of academic next generation → new researchers → middle-grade researchers → outstanding researchers.
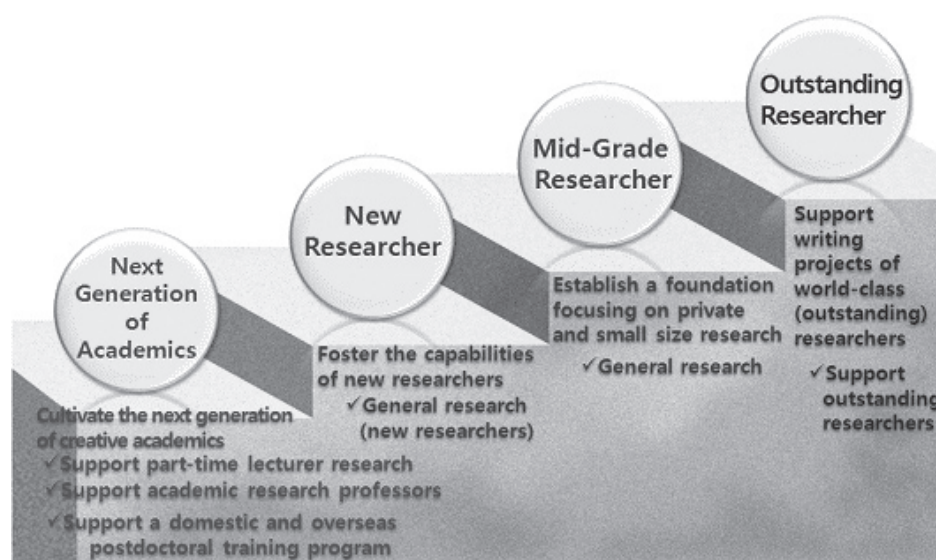
[Figure 3] A Customized Research Support Model by Researcher's Life-Cycle

2. Establishing a World-Class Liberal Arts Research Institute – "Humanities Korea" Project

One of the leading programs to assist the research in the humanities is HK (Humanities Korea), which is conducted to achieve the following two major objectives. First, HK plans to establish the 'research institute-oriented research framework' for the humanities research institutes of domestic universities, to nurture researchers, to establish the infrastructure for humanities research, and to secure the global level research capacity. Second, HK plans to strengthen the research function of the existing research institutes to spread research results across academic fields and across society, lead the global discourse on production communication, and create a knowledge-based high added value. Since the year 2007, when Korea first started the support projects, an annual average of 34.36 billion won has been offered over the years, for a total of 171.8 billion won. As of 2011, there are a total of 54 research institutes under

HK's umbrella: 5 large-class project research institutes (9.3%), 31 middle-scale project research institutes (57.4%), 5 small-scale project research institutes (9.3%), and 13 promising research institutes (24%). The government fund is provided for a 10 year period for the above-mentioned research institutes with large-scale project research institutes taking up about 1-1.5 billion won of the total amount while mid-scale project research institutes and small-scale project research institutes take up about 500-800 million won and 300 million won per year.

One of the major achievements of Korea's humanities promotion projects is a strengthened overall research capacity in the humanities. HK professors publish 2.41 research papers per year, more than twice the number of research papers published by other full-time professors. Also, each research institute authors and translates 11.7 research books per year thanks to the long-term effort at the institute level.

3. Humanities in Everyday Life – Humanities Popularization Project-

One of the leading projects to share the value of the humanities is 'the humanities popularization project' while the leading research support project is called 'Humanities Korea.' The humanities popularization project was launched based on the recognition that the humanities should not remain in research institutes or in academic circle and should communicate more with the general public so that the values of humanities can be enjoyed by people in everyday life.

In comparison with Korea's case, there are many popularization efforts made in developed countries. NEH in the US organized and hosted diverse education programs, exhibitions, conferences, and events in the 'We the People' program. In addition, its 'Coming Up Teller' program encourages private sector entities to make contributions to youth education programs on the humanities and the arts. In France and Germany, there is a joint broadcasting station, Artse, which organizes discussion programs for writers, intellectuals, and artists and operates 'Artse Cinema,' a film support program.

In Korea, both the public and private sector entities — including civic groups — are actively involved in the humanities popularization efforts. The government's humanities popularization project is classified into three major types: Scholar lectures on the humanities, citizen lectures on the humanities and Humanities Week. Scholar lectures on the humanities are provided on a weekly basis at Seoul Museum of History, covering topics in various fields such as literature, history, philosophy, engineering, and natural science. Up until now, about 50,000 people have attended the lectures of 40 scholars including Professor Michael Herzfeld (Harvard University, the US) and Professor Terry Eagleton (Lancaster University, the UK).

Citizen lectures on the humanities have been provided for adolescents, general citizens and the marginalized in society to heighten their social standing of the humanities by giving the achievements of the humanities back to society helping general citizens improve their knowledge on the humanities. The Humanities Research Institute of Sogang University offers humanities lectures for general citizens in collaboration with a homemaker university located in Mapo-gu, Seoul and the local community center. The Anglican Church of Korea's Da-Shi-Seo-Gi Counseling Center also offers lecture programs for general citizens and homeless people so that homeless people can restore their self-esteem and become mentally independent and start to seek job opportunities.

Meanwhile, Humanities Week, held since 2006, is an annual festival for the humanities providing various programs to allow general citizens to learn about the humanities under the mega-theme of 'openness and communication.' This festival is held for one week. Humanities Week was introduced based on the recognition that the lack of communication between the humanities and reality had led to a crisis of the humanities. Humanities Week is organized to resolve such lack of communication issues by popularizing the humanities in the everyday life of people. The 2011 Humanities Week was held under the theme 'Looking for Wisdom and Happiness in Everyday Life' from September 19th to 25th. During the 2011 Humanities Week period, a total of 33 organizations, including the humanities research institutes of universities, cultural foundations, private sector libraries, and approximately 50,000 people participated in various events such as an essay contest, book report contest, fortress, DMZ, Olle road tracking, reproductions of traditional Korean wedding ceremonies, film festival, contest on the humanities in blue jeans, a dialogue with writers, drawing a happy family animation, and a smart discussion. Unlike previous festivals, the 2011 Humanities Week offered programs for adolescents to give them a chance to have a serious dialogue and reflect on themselves to make the humanities more friendly and familiar to them.

Moreover, the National Library of Korea, the Chosun Daily, and Kyobo Bookstore jointly organized the event 'the humanities on the road,' inviting writers, poets, and other lecturers to have a dialogue with general citizens by offering diverse programs like a poetry reading session and a humanities concert. About 6,000 people participated in the event 'the humanities on the road.' The college of humanities of Seoul National University offered the lecture program (AEP) for social leaders such as members of the National Assembly, legal experts, CEOs, politicians, and economic leaders.

4. Korea, Capital City of the World's Humanities
– Significance and Achievements of the World Humanities Forum

In the year 2011, Korea will host the 1st World Humanities Forum (WHF), inviting global scholars and experts in the field of humanities. The World Humanities Forum, which is organized jointly by the

Ministry of Education, Science and Technology, UNESCO and Busan Metropolitan Government, is a great opportunity — since the G20 Summit — to let the world learn about Korea as a cultural country with the humanities at its core, to promote Korea's humanities worldwide and to build an exchange network for global cooperation between global humanities and Korea's humanities.

The theme for the 2011 World Humanities Forum is 'universalism in a multicultural world' and the 'multicultural' research and support programs that reflect the event's theme are offered by the Ministry of Education, Science and Technology. SSK (Social Sciences Korea) is a research support project for social sciences, which received about 20 billion won in financial assistance in 2011. This project has one of 8 agenda items on the 2011 SSK strategic Top-Down Agenda items — 'multiculturalism and identity of Korea' — and is preparing for the year 2020 for its 10 year plan. Such programs focus on social, ethnic, cultural diversity conflicts and the growing expenses for solving such conflicts and implementing solutions based on the recognition that there is a need to newly establish the identity of Korea and Korean people to prepare for a sustainable multicultural society in Korea. In relation with 'the identity of a multicultural Korea' agenda items, there are other studies comparing multicultural characteristics of Asian and European countries to develop measures to promote a sustainable multicultural society and democracy in the future of Korea. Also, there are studies analyzing cross-cultural elements in the Muslim world to find social integration policies for immigrants and comprehensive interdisciplinary analysis of research. In addition, there are other studies on marriage immigration, international migrants and on North Korean defectors.

Various multiculturalism programs are also provided, such as the 'global bridge project' and 'multicultural education lecture program project.' The 'global bridge project' is launched based on the recognition that there are not enough programs to provide support for students from multicultural families even though the number of multicultural families is growing rapidly. Science and mathematics excellence education programs are offered to students from multicultural families who have excellent language capacity and potential. Currently, Seoul National University of Education (Multicultural Education Research Institute, Science Talent Education Institute) and KAIST are offering such programs. Moreover, Korea's education universities offer and support education programs for elementary school, middle school, and high school students from multicultural families in order to prepare for changing educational environments of an increasingly multicultural society.

V. Korea's Mid-to-Long-Term Humanities Promotion Policy

In order for Korea's humanities promotion policies to create sustainable tangible and intangible results,

it is important to develop and implement mid-to-long-term strategies to develop the humanities. The directions and challenges of the humanities promotion policies will be discussed in 3 phases: Phase 1 is laying a foundation for strengthening academic research capacity for the humanities and social sciences fields, and for this, a relevant legal framework and support mechanism should be established, and the budget should be secured. The Ministry of Education, Science and Technology revised the Academic Research Promotion Act (Jul 21st, 2011) to improve the management methods for academic policies and to provide support for strengthening the autonomous research capacities of academic research institutes. Other sub-regulations are expected to be revised to support the policy line on a sustained basis. In addition, there is another challenge of establishing a policy organization that can develop systematic and comprehensive policies determining the future directions of the humanities. In the case of science technology fields, the Korea Institute of S&T Evaluation and Planning (KISTEP, planning and evaluation) and Science and Technology Policy Institute (STEPI, policy development) develop and evaluate policies in the field of humanities. The humanities also needs to establish such policy planning and evaluation institutions.

Phase 2 entails diversifying academic research support, nurturing qualified researchers in the field of humanities who can lead future society. Through such efforts, Korea should further develop the humanities field to secure global-level research competitiveness and to nurture future Nobel Prize winners (Nobel economics prize and Nobel literature prize). Specifically, Korea is planning to restructure academic research support methods to improve the characteristics of each academic field and is examining the establishment of the permanent research support system to receive, screen, and encourage necessary research tasks. By operating the permanent research support system, publications on the humanities can be released, creative and challenging topics can be discussed, and timely social issues can be suggested on a frequent basis, opening up the possibility for frequent screening of new ideas and suggestions. When such a system is well managed, it is expected to complement the current rigid research support system.

In addition, Korea is planning to strengthen evaluation and follow-up management efforts for the humanities and social sciences research projects in order to secure not just quantitative competitiveness but also qualitative competitiveness. For example, as part of its efforts to add qualitative evaluation methods to the existing quantitative evaluation, the introduction of an "excellent results review system" should be explored to evaluate the qualitative level of research in the humanities and social sciences fields. In addition to developing the qualitative evaluation standards and criteria, Korea is currently exploring measures to provide incentives for excellent research results and to offer additional points for follow-up research.
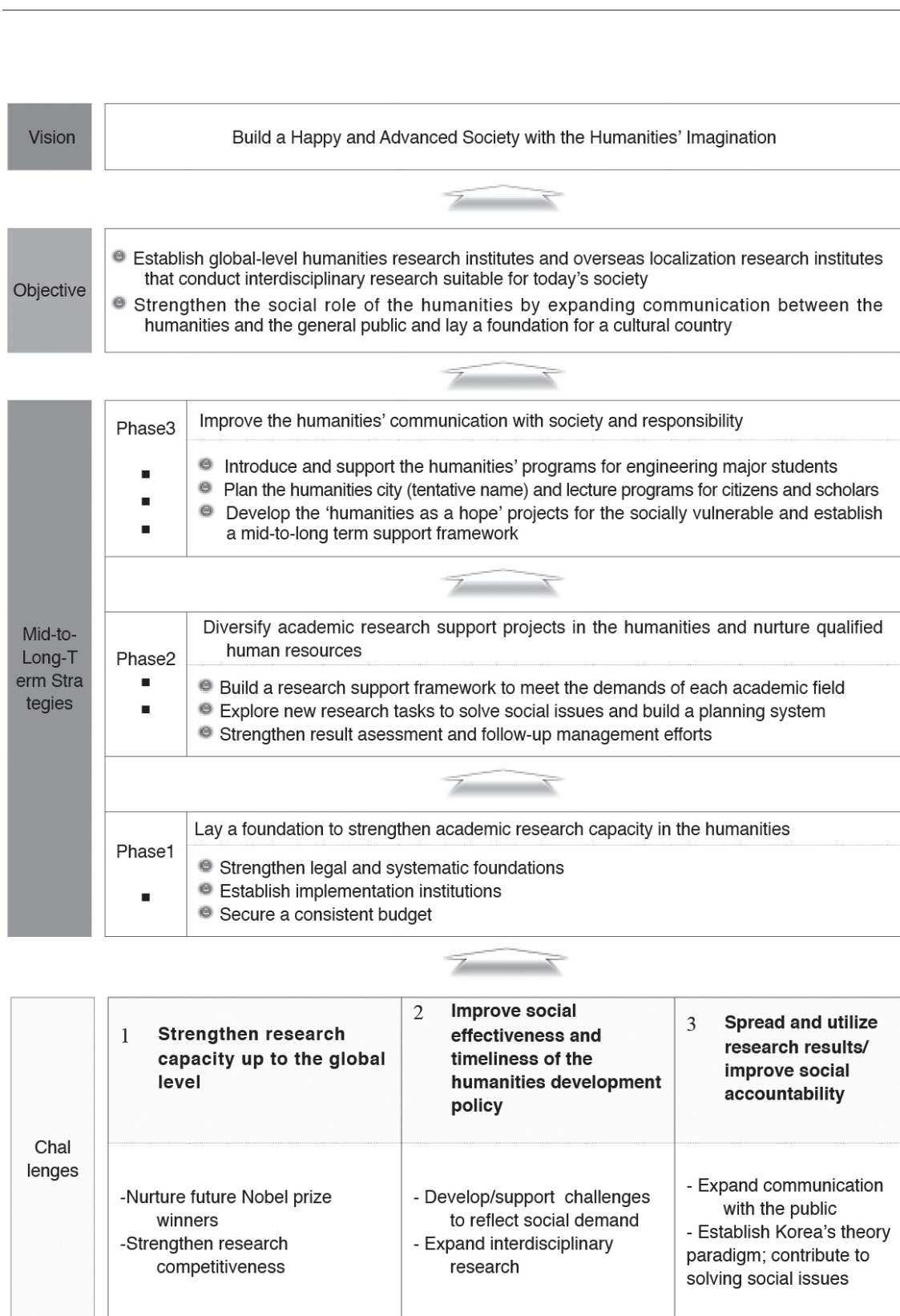
Phase 3 consists of improving the humanities' accountability and communication with society. For

instance, Korea is planning to nurture qualified convergence human resources in the humanities and social sciences fields by offering humanities lectures for engineering majors, who have much lower chances of learning the humanities. By reorganizing both the scholar lecture and citizen lecture programs, Korea also plans to spread and expand the humanities to local communities (universities and corporations). The Ministry of Education, Science and Technology is currently planning the 'humanities city' (tentative name) as a means to build a local humanities community model. The humanities city refers to a community for the humanities that tries to overcome issues in everyday life and restore 'the value of humankind and life' by expanding the humanities foundation to encompass literature, history, philosophy, arts and by conducting various programs like the humanities lectures, humanities experiences, humanities festivals. In case of Tongyeong in Gyeongsangnam-do, there are rich cultural contents such as the Park Gyeong-Ri Memorial and the Great Battle of Hansan Festival. Tongyeong has a beautiful natural environment, so it is even dubbed 'Naples in the East,' and it has project experiences through a life-long education city project and the UN sustainable development education project. Thus, Tongyeong can be a good place to be turned into the humanities city. Through on-site humanities city development projects, regional humanities assets and humanities popularization projects are expected to be combined together to create synergetic effects and to contribute to creating added value in the regions.

Moreover, Korea is planning to develop the 'the humanities as a hope' (tentative name) project and the mid-to-long-term support frameworks for the socially weak (low income families and multicultural families). The Clemente Course of Earl Shorris in the US can be a good policy model. The Clemente Course is an American humanities lecture course provided for the socially marginalized (homeless people, poor people, and prisoners), and the lectures are university level. Through the Clemente Course, Earl Shorris demonstrated that poor people respond to violence instantly in order to survive and the reflections based on the humanities allow those poor people to observe themselves one step away from the yoke of violence and to enter on the path of independence and autonomy. Since 1995, when it was first introduced in America, the Clemente Course has been offered in many other countries such as Canada and Mexico.

The above-mentioned mid-to-long-term strategies to develop the humanities can be summarized in [Figure 4]. First and foremost, the foundation needs to be established to strengthen academic research capacity in the field of humanities. Then, we need to diversify academic research support projects and secure qualified researchers. Last but not least, there should be efforts to improve the humanities field's accountability and communication with society. Korea's humanities promotion policies are established on the basis of the above three strategies, and a vision for 'building a happy and advanced society with the humanities' imagination' may be inferred from this study.

Vision	Build a Happy and Advanced Society with the Humanities' Imagination

Objective	⊚ Establish global-level humanities research institutes and overseas localization research institutes that conduct interdisciplinary research suitable for today's society ⊚ Strengthen the social role of the humanities by expanding communication between the humanities and the general public and lay a foundation for a cultural country

Mid-to-Long-Term Strategies	**Phase3** ▪ ▪ ▪	Improve the humanities' communication with society and responsibility ⊚ Introduce and support the humanities' programs for engineering major students ⊚ Plan the humanities city (tentative name) and lecture programs for citizens and scholars ⊚ Develop the 'humanities as a hope' projects for the socially vulnerable and establish a mid-to-long term support framework
	Phase2 ▪ ▪	Diversify academic research support projects in the humanities and nurture qualified human resources ⊚ Build a research support framework to meet the demands of each academic field ⊚ Explore new research tasks to solve social issues and build a planning system ⊚ Strengthen result asessment and follow-up management efforts
	Phase1 ▪	Lay a foundation to strengthen academic research capacity in the humanities ⊚ Strengthen legal and systematic foundations ⊚ Establish implementation institutions ⊚ Secure a consistent budget

Challenges	1 **Strengthen research capacity up to the global level**	2 **Improve social effectiveness and timeliness of the humanities development policy**	3 **Spread and utilize research results/ improve social accountability**
	-Nurture future Nobel prize winners -Strengthen research competitiveness	- Develop/support challenges to reflect social demand - Expand interdisciplinary research	- Expand communication with the public - Establish Korea's theory paradigm; contribute to solving social issues

[Figure 4] Mid-to-Long-Term Development Strategies and Vision to Achieve the Visions of Humanities Development

VI. Conclusion

Novels are written based on the experiences and creativity of writers, but they do not remain fiction and perform wonders of moving the heart of readers because they have truthful and realistic messages. Future society requires not only the imagination of writers but also creative imagination of all of us. Also, one person's desirable dream and imagination can give us happiness in the future, which is becoming increasingly true in science by materializing the imagination of humankind. And the humanities is at the heart of all these values and imagination.

The recognition of the importance and value of the humanities is expected to lead to the government's long-term policy support, to strengthen the national competitiveness of Korea and to turn Korea into a culturally strong country. However, it should be remembered that the government's efforts alone cannot result in the improvement of quality of life and a desirable human life. For this, more fundamental solutions should be put together by building new partnerships between the government and researchers, citizens, universities, humanities institutions and science technology related institutions. The Ministry of Education, Science and Technology plans to garner various opinions via a variety of channels and plans to implement steady efforts to continually develop Korea's humanities up to the global level.

Problems and Vision of the Humanities in Korea

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I. The Problem

The humanities is a theoretical field studying the human mind and its cultural manifestations, and at the same time, it is practice-oriented, seeking to realize humanity (humanitas) based on reason. In this point of view, it may be said that the humanities includes not just literature, history, and philosophy, which are often called the core of the humanities, but also arts and social sciences. In social sciences, however, some disciplines are modeled on natural sciences, and arts have built their own domain, so in a narrow sense, the humanities encompasses literature, history, philosophy, and related fields. In this paper, I use the term humanities rather freely depending on the context, but in general I use it in a narrower sense with a clearer reference to its characteristics.

The crisis of the humanities has been discussed as a social issue for quite some time. This is not a phenomenon unique to Korea, and it seems to be a universal problem caused by modern civilization. Many scholars have addressed it in various standpoints, and here I look at it from the angles of consumers and suppliers. When we approach it from the angle of consumers, the crisis means the alarming decrease of interest in the humanities. Consumers seldom read books on literature, history or philosophy and show little interest in them. Even college students, let alone the general public, disregard the humanities.

Why does this happen? There are many reasons for this, but in my view, rampant consumerism and screen culture in Korean society are the main culprits. Consumerism means that people have no interest in something unless it helps them make money or achieve promotion or worldly success. University students are reluctant to take courses that are not very helpful with their job search. Ambitious dreams and cultivation of lofty minds are pushed aside. Besides, the screen generation has sensitive feelings but does not want to think hard.

When we approach the issue from the angle of suppliers, the crisis means that the humanities is not playing its role properly. The humanities is entrusted with the responsibilities of carrying on tradition and developing it further in tune with the times, offering solutions to problems facing people and society. But today, it does not offer a persuasive discourse as to the problems facing modern civilization, such as the meaning and agendas of life, social conflicts and divisions, and the trends of globalization and polarization. In short, while the general public is responsible for the crisis of the humanities from the angle of consumers, humanities scholars are responsible for its crisis from the angle of suppliers.

This paper discusses the problems faced by the humanities in Korea in two aspects. One is universal problems of the humanities, and the other is problems specific to the humanities in Korea. The humanities in Korea has its own problems in addition to those pertaining to the modern humanities in general. Let me first lay out the problems and then discuss how to resolve them.

2. Modern Civilization and Universal Problems of the Humanities

It still seems valid that we start with Charles Snow's *The Two Cultures* to discuss the problems of the humanities. Snow points out in *The Two Cultures* that separation and conflicts between the cultures of science and the humanities is a serious social problem. The gap between literary intellectuals and scientists is widening for the lack of understanding and hostility and hatred against each other. What is even critical is that neither side attempts to understand the other. Humanities scholars have no idea of the second law of thermodynamics, mass, or acceleration, while scientists do not read Shakespeare.[1]

Defining the 20th century as the era of the scientific revolution, Snow argues that the scientific revolution has ushered in the industrial society of the 20th century. In a specific sense, the scientific revolution refers to the establishment of classic dynamics by Galileo Galilei and Isaac Newton in the 17th century and consequent changes in world affairs. Meanwhile, in a general sense, it means the radical change in the methodology and framework of scientific investigation, as originally used by Thomas Kuhn. Precisely speaking, Snow's scientific revolution refers to the general meaning of the term, i.e., scientific and technological revolution. With technological transfer and industrial applications of various theories of science, the world has been changed tremendously between the pre- and post-revolution periods. The 20th century is different, in nature, from the prior era due to technological applications of quantum theory, electromagnetism, the atomic theory and so on. We do not need Snow's explanation to understand that

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1 *The Two Cultures and the Scientific Revolution,* Sir Charles Snow's Rede Lecture, Cambridge: Cambridge University Press, 1959; *Du munhwa: Gwahakgwa inmunhakeui johwaroun mannameul wihayeo* (The Two Cultures: For a Harmonious Encounter between Science and Humanities), trans., Science Books, 2001, p. 15).

today, science and technology is not just one of several factors that affect our lives, but a determining factor wielding overarching control over human life. In these circumstances, science has broken away from the humanities with which it has the same academic roots and overlooking it for exercising little power in reality. Meanwhile, humanities scholars brush aside scientists as uncultivated meticulous specialists rather than to try to understand their achievements and make use of them.

This has serious consequences. First of all, people find it very difficult to communicate with each other or to have a normal social life. Snow emphasizes that a harmonious encounter between the two cultures, science and the humanities, is necessary to resolve the problem.

> "In our society (that is, advanced western society) we have lost even the pretence of a common culture. Persons educated with the greatest intensity we know can no longer communicate with each other on the plane of their major intellectual concern. This is serious for our creative, intellectual and, above all, our normal life. It is leading us to interpret the past wrongly, to misjudge the present, and to deny our hopes of the futures. It is making it difficult or impossible for us to take good action."[2]

Taking a step further from what Snow says, I call for the fusion of science and humanities. This is the foremost agenda of modern humanities as I see it. The point has been raised that the rising standard of living from scientific and technological advancement does not automatically increase life satisfaction, but this sort of counter-argument cannot deny the power of science. Today, various problems caused by science and technology cannot be solved without relying on their power. In my view, those problems can be solved not by a simple encounter, but by the convergence of science and the humanities. This is because science and technology show us what we can do while the humanities tell us why we must do it.

The prototype of fusion is nuclear fusion. Nuclear fusion is the process in which two atomic nuclei join together to form a single heavier nucleus. This prototypical fusion is applied and discussed in a variety of fields. Technological fusion, academic disciplinary fusion, and civilizational fusion are some of the examples. Fusion has become a must, not an option, in laboratories where new technologies are developed in research institutes where new theories are constructed and in places of globalization where a new civilization is being built. The ever more popular smart phone is a representative case of technological fusion. It seems as though new products cannot come out without technological fusion.

2 C. P. Snow, *The Two Cultures: and A Second Look*, Cambridge: Cambridge University Press, 1965, p. 60.

Fusion of science is different from the integration of science. In the former, all science fields are regressed to a single basic discipline, but two or more fields blend to be reborn as a new science field. For instance, cognitive science converges with psychology, philosophy, linguistics, artificial intelligence, anthropology, and neuroscience. Brain science is formed of cognitive neuroscience, affective neuroscience, and science of consciousness. These are fusion, not something interdisciplinary.

What concrete forms does the fusion of science and humanities take, which is symbolized by Steve Jobs? The characteristics of fusion are most clearly illustrated in processes where experts in different fields work together to study concrete, real problems and try to find a solution. We can look at something from a single perspective or from multiple perspectives. This is the same in dealing with a problem. For instance, when we address the issue of environmental pollution, we can discuss it from a physiochemical perspective (carbon emission, heavy metal contents), a biological one (living conditions of life forms), a philosophical point of view (relationship between humans and nature) or historical one (temporal transformation from the past to the present). If we try to solve the problem by taking multiple perspectives rather than focusing on a single one, it will be an approach of fusion. In this approach, the humanities can propose directions that science and technology should take, set the goals, or provide meaning and value for the pursuit, or sometimes plant an ideal or truth in the endeavor. In a product that is produced with the application of science and technology, the humanities can identify not only the usefulness and convenience of it but also its beauty, morality and humanity. If we understand fusion in this manner, fusion between science and humanities can provide new significance to each other. The humanities offers science the right direction and raison d'etre, while science and technology provide the humanities with objective evidence. The humanities is also needed to accelerate the advancement of science and technology. This is because setting hypotheses hinges on literary imagination, knowledge of historical facts, philosophical intuition, and logic. At the same time, the humanities cannot survive without accepting the advancement of science and technology. This is because humanities scholars have to develop their discourse based on facts, and the facts are newly defined and redefined by science and technology.

Meanwhile, if the humanities is used as a mere instrument for corporate growth, capital accumulation, or the manufacturing of new products, it would not be regarded as a fusion of humanities and science. Rather, it would be a horizontal merging. Modern disciplines are too specialized. Even in a major, there are sub-majors. In this structure, one has little chance to obtain a whole picture of what is under study or reflect on raison d'etre of one's study. I strongly believe that we can find a solution to this problem in the fusion of humanities and natural science.

I think that fusion can even lead to the convergence of civilizations. Different civilizations can mix and be reborn as a new universal one. This is the greatest problem facing human civilization. In a macro

perspective, the most notable feature of globalization is the full-scale holistic encounter of different civilizations.

The second agenda of the humanities is to regenerate the humanistic mind. The humanistic mind is the spirit to pursue humanity based on reason and to achieve the perfection of life through cultivation of character. It is defined as the exertion to reveal the meaning of human existence and refine humans to be higher beings.[3] The humanistic mind is a long intellectual tradition in the East and also in the academic tradition of the Greek and Roman eras. The humanities is grounded on the humanistic mind. Therefore, the humanities must stress practice as well as theory. As the 20th century ushered in the era of science and technology, physics rose as the model for all other fields and the humanities followed the suit. As a result, only the theoretical aspect of the humanities received focus. Even if the humanities is, given its characteristics, defined as mental or cultural science in juxtaposition to natural science, this view is lopsided toward its theoretical aspect.

This conventional approach has made the humanities a half-fulfiller. It would be fair to say that modern humanists Erasmus of Rotterdam and Thomas More were practice-oriented. The exploration of humanity and an ideal society goes beyond investigating what is given. Erasmus's representative work, *The Praise of Folly,* is a biting critique of the society of his time. He makes mockeries of intellectuals, royals, noblemen, artists, the rich, and social and religious leaders, portraying them as fools. Thomas More's *Utopia* is a speculative book of social and political theory on the ideal state, but it also presents a solution to the problems of contemporary society. Particularly, his fresh open-minded approach to religious tolerance influenced the posterity enormously.

Restoration of the humanistic mind may be realized at the individual or the collective level. The individual approach lays focus on the discussion of the humanities itself, while the collective one puts it into a social context. A concrete example is the recent social humanities that try to connect humanistic thinking and social problems.[4] Universities cannot be separated from society at large. Considering that today, communication is even harder despite closer ties between individuals and society, the revival of the humanistic mind can only be achieved in the social context. This amounts to integrating fragmentalized bits of knowledge and realizing a holistic understanding of life and humanity in actuality.

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3 Lee, Seung-hwan, "Dongyangeui hakmungwa inmun jeongsin" (Academia of the East and Humanistic Mind), in the Korea Academic Research Council (ed.), *Inmun jeongsingwa inmunhak* (Humanistic Mind and the Humanities), *Jisikeui jipyeong* (On the Horizon of Knowledge) Vol. 2, 2007, p. 40.

4 Kim, Seong-Bo et al., *Sahoi inmunhak iran mueotinga* (What is Social Humanities?), Seoul: Hangilsa, 2011.

Modern material civilization shrinks the spiritual values of humans excessively. As a result, our life has become vulgar and dwarfed. Modern civilization should be redirected to restrain material desire and realize humanity through the cultivation of spiritual values. I call this New Humanism.

3. Particular Problems of the Humanities in Korea

Temporal and local particulars may exist in the humanities. That is, the humanities can take particular forms depending on the times and regions. The reason for this is obvious: different problems occur with varying cultural traditions and social environments.

While the fusion of humanities and science and the restoration of the humanistic mind, which I discussed in the previous section, are universal problems of the humanities, I would like to propose three particular problems facing the humanities in Korea. They are i) to reinterpret Korean tradition in a modern fashion and discover its significance, ii) to come up with Korea's own brand of humanities, and iii) to prepare for the unification of national culture.

Koreans have been occupied with learning and absorbing modern humanities of the West for almost a century. This was unavoidable due to Korea's belatedness in becoming a modern society. The transition from a traditional to a modern society was not by its own choice but a forced process from outside under the colonial rule, and integration into the liberalist system was given as an irresistible option. In those circumstances, Korea had no alternative but to take the Western modern society as the model. Natural science had relatively fewer problems because it has the characteristic of seeking, in principle, universal truth beyond temporal and spacial constraints. Of course, some sociologists of science argue that truths in natural science cannot surpass historical or epochal boundaries, but natural scientists do not conduct research presuming such an assumption. Things are quite different in the humanities. It cannot ignore specific historical and spacial conditions. The human mind, in any number of given situations, finds a myriad of expressions, upon which the humanities is grounded in nature.

From this point of view, it was quite problematic that we threw away our tradition altogether and followed the modern Western model in building a modern society. Reality is created in a continuous process of partly inheriting the heritage and partly reworking on it. The modern Western model was not a universal one without temporal and spacial boundary but something particular to its own tradition. Therefore, applying it to another society with a different tradition and history must have been problematic.

As far as the development of an academic field is concerned, it is inevitable to learn and adopt modern methodology. But a modern interpretation of the tradition is as much needed. This is directly connected

with the issue of inheriting our history without ruptures and making use of the treasure of accumulated knowledge, in addition to the issue of how to maintain and transform our identity. Identity can be complemented and modified. But it should be a natural evolutionary process; otherwise, it would create much chaos. Today, identity exceeds the traditional boundary of nation and state and has expanded to the dimension of world citizens. Moreover, multiple identities are in discussion. Nevertheless, one would not agree that the roots of identity are completely irrelevant.

Moving to the second problem of the humanities in Korea, what do I mean by creating Korea's own brand of humanities? I mean that we should develop a humanities which reflects our own characteristics and is relevant in the international community at the same time. We should not blindly follow the modern Western humanities or adhere to our convention for the sake of identity. The strategies taken by world-level Korean companies such as Samsung, Hyundai, and POSCO can serve as good models. In the beginning, their products were made by assembling parts imported from overseas, so they were not genuinely Korean products. But the companies passed the imitation stage and have now become strongholds in the world market with their own brand power. For the Nation to become an advanced one, it must transform itself from a chaser to a leader in industry. This is the same in academia. It is time to move beyond the stage of imitation and modification and generate our own brand. The Koran Wave and K-pop are good examples. There is no reason why we cannot create the 'Korean Wave' in the Humanities.

The third problem, humanities for unification, is a very specific one to Korea. The division of the Korean Peninsula is the product of international interest relations and ideological confrontations among the world powers after World War II. The international Cold War regime based on the ideology of capitalism vs. communism has already been dismantled, but the Nation is still divided. Korea has an ages-old tradition of being a single nation, so the people long to be reunited. As a matter of fact, many forms of unification have been discussed, mainly focusing on how to unify the political and economic systems of the two Koreas. But a politico-economic approach to unification has many limitations, because it will only lead to a superficial unity. Therefore, to deal with national unification in the aspects of everyday culture, historical tradition and the sentiment of the people can make a new breakthrough and overcome the limitations of the politico-economic approach. Humanities for unification[5] is, definitely, an issue that we cannot turn away from.

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5 Kim Sung Min, "Tongileul wihan inmunhakeui yeokhal" (The Role of the Humanities for Unification), in *Sotong, chiyu, tonghapeui tongil inmunhak* (Humanities for Unification toward Communication, Healing, and Integration), Seoul: Seonin, 2009.

4. Vision for the Humanities in Korea

Can we achieve the dreams of the humanities in Korea? Can we resolve both the universal problems of modern humanities and the problems unique to the humanities in Korea?

I think that the humanities in Korea can offer creative answers to the problems on two grounds. First, we have an ages-old tradition of the humanities and are currently employing policies to revive the tradition. In the Confucian cultural zone, Korea has maintained the tradition of the humanities for the longest period. The government service examinations administered in the Goryeo and Joseon Dynasties to select high-ranking public servants were, in a nutshell, humanities tests, and humanists governed the power structure. Setting aside the issue of whether it is desirable for humanists to obtain political power, the social structure was built around the humanities and this legacy continued for the longest period in Korea among the three countries in East Asia. If this tradition is revived even in part, the problems facing the humanities can be resolved without much difficulty.

At the same time, I would like to draw attention to fusionism in Korean culture. This element is present in Weonhyo's *hwajaeng* (harmonization of disputes) paradigm and even in *bibimbap* (rice mixed with assorted vegetables). *Hwajaeng* is based on the logic of illustration and summation, saving and removal, and construction and deconstruction. Simply speaking, synthesis and fusion is the main methodology of *hwajaeng*. This methodology has a deep-rooted tradition of Korean academics. *Bibimbap* and *gimchi* are representative foods of Korea. *Bibimbap* symbolizes fusion and *gimchi* is a mixture of all sorts of seasonings. Koreans adopted diverse thoughts and technologies and transformed them with creativity. We are capable of mixing heterogenous things and creating new things out of them. I even think that the miracle of the Han River was possible as we are born with a cultural DNA of fusionism.

The cultural DNA of fusionism will exercise even greater power in the era of globalization, in the grand shift of civilizations. The revitalization of fusionism will help us overcome the depressing reality and lead to new thoughts, a new mode of life, new technologies, a new social system, new arts, and new methods of problem solving.

I expect that a new Renaissance of the humanities in Korea will come when our cherished tradition is combined with our great talent for fusion.

The Internet and Pop-Nationalism in the Trans-National Era – With a special focus on the case of East Asia

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1. Introduction

Globalization has without a shadow of a doubt been from the 2000s onwards the most important trend within the global community. Globalization was expected to replace the nationalism that served as the ideological basis behind the formation of nation-states from the 19th century. However, at this current point in time, some 10 years into the 21st century, nationalism is not only still prevalent, but new forms of virulent nationalism have risen to the surface.

One particularly interesting point has been that, contrary to the past, nationalism has emerged alongside multiculturalism. Generally speaking, the spread of multiculturalism was expected to mark the demise of exclusive nationalism. However, in East Asia, and in particular in Korea and Japan, where the myth of the homogeneous nation has long pervaded, the actualization of a multicultural community has been met with an increased focus on the uniqueness of 'Korea' and 'Japan.' Furthermore, there has been a strong trend towards the emergence of an Internet-based form of nationalism that is based on exclusion of other racial groups.

Oguma and Ueno (Oguma and Ueno, 2003; 21-23) analyzed the grassroots nationalism (草の根ナショナリズム), which emerged in the 1990s, and pointed out that the increase of individual contacts with others occasioned by globalization was helping to awaken and strengthen the self identity by making evident one's differences from others. In this regard, their analysis can be regarded as having been spot on. Put differently, the advancement of globalization has been accompanied by a marked increase in nationalism at the public discourse level. While globalization is represented by the free movement of capital, trans-nationalism and while it does not deny the nationalism that led to the establishment of modern states, it places a great importance on historicity and variability. As such, it can serve as an

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effective notion with which to explain the global-local politics created by the regional differences made evident by globalization.

The development of the Internet can be identified as an important implement which has facilitated contacts with others regardless of time and space. The importance of the Internet as a tool through which to come into contact and perceive the differences with others has been further strengthened since the 2000s, or the point in time in which the Internet was made available on a global scale. Considering this phenomenon from the standpoint of the East Asian context, the present study focuses on the fact that the relationships that have been formed between the three main East Asian countries (Korea, China and Japan) on the Internet is one that cannot be explained at the bilateral relationship level, namely between that of Korea and Japan, Korea and China, and Japan and China. Korea, China, and Japan all belong to the Chinese character and Confucian cultural sphere and have historically boasted a relationship that had been based on constant exchanges. These three countries constitute the core members of the region known as East Asia. The popularization of the Internet made possible by rapid economic development has allowed the denizens of these three countries to share opinions on various matters ranging from bilateral issues such as historical and territorial disputes to more mundane everyday affairs, in a prompt manner. To this end, the three countries can be said to have experienced the routinization of communications.

However, much of this communication has consisted of conflicts and clashes symbolized by what has come to be known as 'cyber war.' In this regard, examples include the rise of the Net Right (ネット右翼)[1] on Japanese web sites; the frequent cyber wars between Korean, Chinese and Japanese netizens over specific historical issues; and expressions of hostility over the Internet (Japan's Hate Korea (嫌韓) and Hate China (嫌中)/ Korea and China's anti-Japan sentiment, etc.). While language barriers and difficulties to communicate ensured that the appearance of such rancor and criticism towards other parties using raw, straightforward language was limited to the domestic arena, the visibility and group polarization made possible by the Internet has made it possible for such sentiment to be expressed and exposed beyond national boundaries, to the extent where we have now reached a constant state of conflict and dispute.

Why has this phenomenon emerged? Why do younger generations of Koreans, Chinese and Japanese, who have been directly influenced by globalization more than any other generation, exhibit such strong

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1 The Net Right (ネット右翼) refers to individuals who repetitively express right-wing statements on Japanese-language web sites. In this regard, Ni Channeru has emerged as an anonymous web site where the Net Right gathers. For more details, please refer to Kim Hyo-jin (2011).

nationalist attitudes? How has pop-nationalism[2], which exhibits characteristics of entertainment and pastimes that set it apart from political movements -based on nationalism of the past, emerged, and within what contexts? This study identifies the Internet as a new communication sphere and analyzes the communications between Korea, China, and Japan that have taken place over the Internet. How should we perceive and interpret pop-nationalism on the Internet, where negative perceptions of one another have been poured out without any filtration process? Is there any possibility that these parties can be reconciled? In this regard, this study focuses on the development of pop-nationalism on the Internet since the 2000s.

2. Cyberspace and East Asia: from the 2000s

1) The characteristics of the Internet and pop-nationalism in East Asia

How were the communications between the people of Korea, China and Japan, and in particular, the direct communications between the young generations of the three countries over the Internet, started, and how have such communications been carried out? The 2000s is introduced herein as the point of references because it was at this point in time that the rapid spread of the Internet commenced in earnest in East Asia. In the Korean case, high-speed internet began to be made available at the national level in 1999. Moreover, the recent rapid spread of smart phones has led to the 'ubiquitousness' of the Internet. In the case of Japan, high-speed Internet became widespread during the mid-2000s, with a clear divergence emerging between mobile and computer-based Internet. In this regard, there has been a high rate of Internet usage over mobile phones since the late 1990s. Meanwhile, China has barely managed to meet the global average Internet diffusion rate at the national level. However, a 90%-level of Internet usage is achieved when the scope of analysis is limited to urban areas and Internet usage amongst younger generations. As such, the Internet has been accepted by the younger generations in East Asia as a part of everyday life.

To Korea, China and Japan, the Internet has emerged as a third space that traverses borders. Of course, this does not mean that the Korean, Chinese and Japanese-based Internet has been integrated. While Internet sites are still mainly used by individuals whose mother tongue is the same as the one in which the content is presented, there has emerged of late a trend to go beyond such language limitations, or towards what

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2 The trend towards nationalism on the Internet is also referred to as 'cyber nationalism.' (For detailed examples, please refer to: <Cyber nationalism · diffusion of e-Hatred>, The Korea Economic Daily, July 28, 2008. http://www.hankyung.com/news/app/newsview.php?aid=2008072820961, last accessed on October 24, 2011)

However, based on the fact that this trend towards nationalism can be exposed not only on the Internet but also offline, this study uses the term 'pop-nationalism.'

can be referred to as 'border-crossing.'[3]

This trend has been the result of two overarching factors: 1) Although still limited in scope, technological advancements have now made it possible to use such means as border-crossing and machine translation systems to access Internet pages in other languages. 2) This has also been facilitated by the increase in direct contact with other language zones over the Internet symbolized by the above-mentioned advent of cyber wars. This phenomenon became more pronounced from the 2000s onwards, or when the Internet became widely available in individual East Asian countries. In the first case, the growth of the East Asian cultural industry highly influenced by U.S. pop culture and the border-crossing (emergence of J-Pop and Hallyu (Korean Wave)) have been intricately connected. Meanwhile, in the latter case, such conflicts can be regarded as the result of the spilling over of various international issues and historical problems into the diplomatic sphere, which in turn caused such issues to be perceived as pressing matters within East Asia. These conflicts have included not only the leaking of information by specialized hackers at the center of many cyber wars but also simple denial of service attacks aimed at individual sites.

Such conflicts are mainly spread by the mass media. The instances of jingoistic nationalism that have erupted on the Internet have been caused not only by international current issues and historical problems, including territorial and economic disputes, but also by minor matters such as an athlete's attitude toward another country, the results of a sports match, or the contents of a country's pop culture. These disputes do not stay within the relevant countries but rather are translated into other foreign languages for diffusion. As is the case in East Asia, such apparently mundane issues can become matters of primordial interest when they involve peoples whose historical and cultural relationships are complicated and dynamic in nature.

That being the case, is the nationalism of the past rooted in political ideology different from the current emanation of nationalism? If they are in fact different, then how so? Having identified the current proclivity towards nationalism amongst younger generations of Koreans, Chinese, and Japanese as 'unstable nationalism,' Takahara Motoaki (2007) separated this nationalism into two variants, namely nationalism brought on by rapid economic growth and nationalism motivated by individual social anxiety. Takahara concluded that while the former was the result of the political orientation pursued by the three states during the process of rapid economic development, the latter reflected people's discontent with foreign matters but also with domestic affairs amidst the slowdown in rapid growth and intensification of

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3 Here, the term 'border' indicates not only territorial limits or regulations but also naturally divided linguistic boundaries. However, these are not always consistent with the territorial boundaries between countries. (Please refer to the cases of Korean-Chinese, Korean-Japanese, and Korean Residents in Japan)

social ills amongst the young generations.

When viewed from the standpoint of Takahara, the pop-nationalism dealt with in this study, which can be defined as entertainment-based nationalism that pervades within the public culture and on the Internet, is more in keeping with 'nationalism motivated by individual social anxiety.' Such conflicts thus have more to do with entertainment than serious matters. Rather than fighting about political and economic issues, one finds many cases in which such conflicts are touched off by the use of sports and pop-culture as subjects of parody and humor.

2) Border-crossing communications: Case study

How has this third communication space that exists beyond the scope of the bilateral relations between Korea, China and Japan emerged? While a large scale research project would have to be conducted in order to examine all the Internet communications that takes place at various levels, the present paper will analyze one particular example in-depth.

Sites which collect and translate the reactions of internet users in particular countries to various items introduced through internet-based news sites have emerged as the fastest growing type of site. Examples include the emergence of 'summary sites (まとめサイト)' which select replies (comments) found at the bottom of news articles posted on the anonymous posting & communication site known as Ni Channeru (2channel, http://2ch.net) and introduces them in a humorous manner; and the emergence of sites (blogs) which translate the reactions of Korean and Chinese nationals to Japan's Ni Channeru site, as well as those of other countries around the world. Thus, rather than simply translating responses into one particular language in order to spread awareness of that country's reaction, these sites also translate the contents into other languages so as to induce reactions from these nations as well.

At this point, let us take a look at the internet article entitled <Chinese nationals' perception of the surprising level of Japan worship amongst the Taiwanese> (http://www.gasengi.com/bbs/board.php?bo_table=history&wr_id=24718 , referenced on October 21, 2011), which was introduced on Gasengi.com, one of the Korean sites that specialize in the translation of foreign reactions. The fact that this site intentionally calls itself, gasengi, a humorous slang-like phrase meaning 'edge,' makes it evident that it seeks to be humorous and ironic rather than serious.

A closer look at the genesis of this particular article reveals that an article discussed on a Chinese site (天涯社區, www.tianya.cn) on May 23, 2011 http://www.tianya.cn/publicforum/content/worldlook/1/350701.shtml) was first selected and introduced by 'Searchina,' a Japanese internet

news site specializing in matters related to China (June 13, 2011 http://news.searchina.ne.jp/disp.
cgi?d=0613&f=national_0613_044.shtml&y=2011). This article was then re-introduced by Ni Channeru,
where it motivated numerous anonymous replies and comments, which was then translated and introduced
in Korea by a Korean netizen, once again spurring replies and comments, this time by Korean netizens
(June 14, 2011). While it took about 20 days for the piece to be translated from Chinese to Japanese, the
translation from Japanese to Korean occurred in a very rapid manner. However, the replies and comments
left behind in each of these languages were filled with the type of racial discrimination and prejudiced
views commonly found on the Internet.

At this juncture, it becomes important to question the nature of such sites that participate in internet
communications linking together China-Japan-Korea, and to assess how, and through what means, these
communications are enjoyed by the internet users in these three countries. Above all, let us look at the
process up until the above article was introduced in Korea. This article was originally released on 'Tianya
Search (天涯社區),' a huge community site in China. The replies and comments related to this article were
then summarized and posted on the Japanese internet news site specializing in China-related information
known as 'Searchina.' This site has in the past introduced anti-Korean and anti-Chinese blogs with the
intention of causing a sensation in Japan. It has also drawn public scorn for having released and then
quickly deleting distorted articles about *hallyu* (Korean Wave).[4]

For its part, 'Ni Channeru,' which republished the article from 'Searchina,' has been known as an
anonymous community site in Japan and as a place where Net Right (ネット右翼) members who
repetitively attach Hate Korea (嫌韓) and Hate China (嫌中)-based replies and comments have actively
participated. Lastly, the Korean site Gasengi.com is a community site which has as its raison d'être the
publication of foreign netizens' reactions to particular items. A closer look at the contents found on this
site's bulletin board shows that it is more of a diversion site that revolves around humor and interesting
articles than it is a serious and sincere one. As such, unlike the mass media which seeks to cultivate public
trust, these internet sites provide reading materials that are meant as a diversion and means to pass the
time.

One of the most salient examples of these tendencies is the publication of <Humorous China
(笑える中国)> (2008), a collection of China-related articles and the replies and comments left by
Japanese netizens on Ni Channeru. Of particular interest is the fact that Ni Channeru publications, which
purportedly seek to introduce incidents and scary stories taken from everyday life, are broken down into

4 http://www.hatena.co.kr/1062, referenced on October 24, 2011.

the categories of 'Funny Stories,' 'Sad Stories,' and 'Ghost Stories.' This book falls under the category of 'Funny Stories'

This book consists of Japanese users' reactions to various incidents that occurred within Chinese society. This book does not present any specific political position or political interpretation of China, but rather simply introduces incidents that occur within modern Chinese society and Japanese users' comments and replies about such incidents (thus limiting editing to a minimum). The fact that the book features a much greater ratio of replies and comments than actual articles shows that what the readers truly enjoy is the give and take evident in the replies & comments (the so-called 'feedback banter') on Ni Channeru.

The sociologist Kitada Akihiro has labeled this phenomenon 'material communication (ネタ的コミュニケーション)' (2005). Kitada concluded that the decline in ironism originating from the failure of political reforms before and after World War II had the effect of increasing the desire for communication that was rooted in 'a sense of basic connection.' However, when we consider the fact that the reactions of Ni Channeru readers not only became 'materials' that could be introduced to internet users in Korea and China but created other reactions in these countries, it becomes evident that this phenomenon has not only been limited to Japan. Rather than the general mood surrounding Japanese internet sites having been disseminated to or influencing Korean and Chinese internet sites, this phenomenon can to a large extent be regarded as having been caused by the inherent attribute of Internet usage – 'people looking for materials to divert themselves with in order to forget about their own reality.'[5]

3. The characteristics and interpretation of Internet 'pop-nationalism' in East Asia

Communication on Korean, Chinese and Japanese internet sites has increasingly spilled over borders. The development of technology, such as mobile tools and the Internet, the increase in mobility and concurrent decrease in social distance created by technological development, as well as the increase in cross-border issues occasioned by political and economic cooperation, is expected to result in the Internet being used in East Asia to strengthen the tendency towards communicating information across language zones.

The citizens of the three countries (Korea, China and Japan) under analysis herein, which are linked to one another by a complex web of political, economic, historical and cultural ties, have exhibited a high degree

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5 <Internet as an escape in the unemployment era (WSJ)>, *Joongang ilbo*, February 4, 2009. In the case of the United States, a growing number of people have turned to Internet-based social networks and discussion sites since the onset of the economic recession.
 (http://article.joinsmsn.com/news/article/article.asp?ctg=11&Total_ID=3481285. visited on October 24, 2011).

of interest in the image which others have of their country. The increase in the amount of opportunities to connect with others since the onset of globalization has ironically increased interest in self-identity. Under such circumstances, the reactions of other countries toward incidents and news that emerge at home have become a good means of killing time. The reactions evident in the replies and comments are merely regarded as a source of diversion. Any attempt to bring about a serious discussion or consideration based on such reactions becomes the subject of criticism and mockery for having broken the diversionary mood.

Although ostensibly information sites, the above-mentioned internet sites are in reality geared towards public entertainment. Internet media outlets and sites boasting similar characteristics routinely seek to gain the upper hand over their multitude of competitors by publishing the most stimulating contents possible. This situation has led to the steady surfacing of instances where stories are completely fabricated or based on false reports. To make matters worse, established mass media outlets have routinely introduced the groundless reports first found on such sites to the public.[6] Although the mass media and Internet constitute two different spheres, the borders between the two have become increasingly obscure.

On the other hand, the directness and visibility of these internet sites can easily be perceived as reflecting the emotions of the regular people in a more frank manner than the positions adopted by public organizations such as the mass media and government. This can be construed as the result of the fact that such sites allow people to express their thoughts on any subject without filtering them. In this regard, many elements of pop-nationalism evident on Internet sites have been rooted in a general distrust of the mass media and government. To this end, the blind belief in 'media literacy' has led to a trend in which people depend too heavily on the information gleaned through the Internet.

On the other hand, in order to appropriately perceive the commonness evident in the three countries' Internet communications and the third Internet communication spaces which have emerged based on this commonness, one must consider the fact that the Internet has had different implications within their respective societies. A good example of this is the fact that while the Internet has routinely been used for political purposes in Korea and China, this has not been the case in Japan.

In the Korean case, Internet media and SNS (social network systems) have played the role of alternative media outlets during important political events such as elections. Meanwhile, despite the significant obstacle known as Chinese Communist Party (CCP) censorship, Internet sites in China have nevertheless

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6 <The Japanese reactions to MBC's I Am A Singer are Fake… The humiliation of the Korean media>, *Chosun ilbo*, May 12, 2011
(http://news.chosun.com/site/data/html_dir/2011/05/12/2011051201731.html, referenced on October 24, 2011)

managed to exercise political influence over social issues, as exhibited in the anti-Japanese demonstration of 2005 and to some extent in the battle against corruption. However, the political influence exercised by the internet has remained very insignificant in the case of Japan. The political influence of the Net Right, which has been at the forefront of the Hate Korea and Hate China campaigns, has also been quite limited.

Ogura Kizo (2005) compared the Internet in Korea and Japan and concluded that the difference between the two countries was the result of the level of social development that prevailed when the Internet was introduced. This can be regarded as a persuasive argument. Internet users in Korea and China have reacted in a very sensitive manner to the Hate Korea and Hate China contents found on some Japanese internet sites. This reaction can also be perceived as having been caused by the social meaning of the Internet in their countries. Thus, although much information is communicated on the Internet, the majority of the communicators do not even understand the contexts or the implications within each country's society.

In other words, one finds a growing number of cases in which while such individuals refuse to accept any information that runs contrary to their beliefs in the name of 'media literacy,' they unconditionally accept any information which supports their assertions. The sociologist Suzuki Kensuke warned about this situation and pointed out the irony that unseen cases were emerging because 'excessive visualization' and 'the selection of information based on predisposition' has led netizens to believe that they can see all the information (2005). In fact, one of the most important elements of the case introduced in Section 2 to emerge during the process of repetitive translations was the extremeness of Chinese, Japanese, and Korean netizens attitudes towards others. This has also been evident in other cases. The joint community site <Enjoy Japan> established by a large portal site in Korea during the mid-2000s, which featured stories translated using a machine translation system, was forced to close down in 2009 because it was regarded as having provided the seeds for new Korea-Japan disputes and conflicts by allowing users to engage in defamation and malicious gossip toward one other. The perception of the contents produced through mechanical translations, which fail to transfer the ambiguity and multiple meanings found in languages, as a 'transparent' vehicle even though the original contexts have been lost can only further worsen the characteristics of group polarization inherent on the Internet.

How should we respond to this situation? Most important at the individual level is a clear understanding of the Internet's characteristics as a means to 'kill time' or evoke an 'immediate reaction,' as well as tolerance towards others. At the same time, there is a need at the social level to not merely react to the individual replies and comments posted on the internet, but to make efforts to carefully look at the contexts and background to such statements. These tasks can be regarded as the responsibility of the mass media and further academia.

However, in reality, one finds many cases in which established mass media outlets and the academic sector have adopted a Janus-like attitude toward the Internet. While Internet communications are criticized for being pointless matters dispatched in an instant and immediate manner, the provocative contents that appear on the Internet are routinely cleaned up and published or aired without any explanation of the context as if they represented the general opinions of society. In other words, while they distrust and exercise caution vis-à-vis the Internet in general, they are not above resorting to using Internet content without understanding the contexts if they deem it to be necessary.

As evidenced by the <Yuna Kim Devil Mask> incident, the relationship between the existing mass media and Internet is never transparent. For example, the Korean mass media, based on the assumption that the Japanese supporters who wore such masks hated Korea, sent back articles that included 'intentional mistranslations.' Moreover, when anti-Japanese demonstrations in China reached their peak in 2005, a Japanese TV station published the replies and comments posted on Chinese internet community sites without filtering any of it for its viewers. However, what is evident here is the fact that extra caution should be paid to the reports released through the mass media, whose impact can last several times longer than the mutual criticism lobbed over the Internet. The fact that amateur sites which translate overseas reactions have not only surfaced but thrived stands as proof positive that Internet users enjoy knowing other countries' reactions to their own, a practice which they perceive as a means of 'killing time.' However, rather than blindly introducing such contents without any filtration, with the main emphasis being on the entertainment aspect, the mass media should focus on facilitating the formation of objective and critical perceptions of such sites.

In addition, there is a need to emphasize the fact that the implications of the Internet and pop-nationalism differ depending on the society and a need to focus on the importance of criticizing one's home country before criticizing others. The outbreaks of nationalism fueled by issues where the concrete political or economic interests of countries clash can to a certain extent be regarded as an inevitable outcome. However, the majority of the conflicts on the Internet are the result of mistranslations, misunderstandings, and groundless rumors.

4. Conclusion: the power of suffering and sympathy

On September 27, 2011, a pitiful and pathetic incident emerged. During the semi-final of the 2011 AFC Asian Nations Cup held in Korea, a game which pitted a professional soccer team from Korea against a Japanese side, one of the Korean supporters held up a huge banner on which was written: "We welcome the big earthquake that hit Japan (日本の大地震をお祝いします)." The banner was removed following the vehement opposition expressed by Japanese reporters and the Japanese soccer team, and the Korean

soccer team and organizers officially apologized for the incident. Later on, the man who was identified as the manufacturer of the banner was banned from entering a soccer stadium for 10 years and forced to post an official apology on the Internet. As such, the incident had huge repercussions.

This incident was promptly reported by the Korean mass media, the majority of which criticized the person who held the banner. More interesting, however, was the reaction of Korean netizens to this incident. Many reacted in a blatantly antipathic manner akin to the usual reactions toward Japan-related reports. However, the majority of comments and replies were strongly critical of Korean supporters' problematic behavior and exuded a sense of sorrow that such a disgraceful incident had occurred.[7] In actuality, many Korean and Chinese nationals expressed their sympathies toward the suffering of the Japanese people following the Japanese earthquake by taking part in undertakings such as fund-raising campaigns at the societal level. What meaning do these replies and comments, the majority of which consisted of expressions of sympathy towards the sadness and pain caused by the unimaginable disaster that struck our neighbor at the beginning of this year, have for us?

The anthropologist Veena Das pointed out that the suffering of people who had been victims of industrial disasters and ethnic conflicts in contemporary India was experienced as the result of suddenly emerged uncontrollable situations rather than those caused by historical or social factors (1995: 21-23). Das strongly emphasized the fact that while the victims of such suffering were confused and could not find the words to express what had happened to them, the legal system, state, and academic sector postulated reasons for their sufferings that were designed to keep the victims silent. The people of Korea and China must adopt a humble attitude toward the suffering experienced by the victims of the recent massive earthquake in Japan because nobody is in fact free from the irrational and uncontrollable situations that lead to such suffering. Netizens should feel free to sympathize with the victims of such suffering and a sense of sadness for what they had to go through.

As mentioned above, communications on the Internet are endowed with a certain element of diversion. In this regard, while it is necessary to accept the diversionary characteristics of the Internet, it is also essential

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7 One interesting point was the fact that the replies and comments posted through SNS services such as Twitter exhibited different tones from the replies and comments posted on portal sites where real name disclosure was required. While the majority of the former entries consisted of expression of sorrow from a humanitarian standpoint, 50% of the latter was still made up of the typical anti-Japanese diatribes. Given the fact that the former, which does not apply the Internet real-name-system, exhibited more normal reactions than the latter, which does apply the Internet real-name-system, one can see that the Internet real name system campaign introduced by the Korean government in the name of the purification of the Internet cannot resolve all the problems. At this point, there is a need to conduct in-depth studies on the perception and experience of the concept of 'anonymity'.

for the mass media and academic sector to adopt a different approach. The moment of self-purification, which emerges within the sphere filled with all kinds of parody and diversion and where racial and national prejudices can more easily be expressed than in any other spaces, or what we can refer to as the movement of sympathy for others' suffering, can be regarded as the untapped potential of the Internet.

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Reconstruction of Universalism and Korea's National Literature Theory

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1. Reconstruction of Universalism

When looking back, universalism has been, and is supposed to be, subject to doubts and distrust for a long time. The seriousness of accusations is well illustrated if you just take a few examples of criticisms made about universalism. Universalism was Western society's tool to suppress and denigrate the non-Western regions and Western society's method to realize universal truths and values. So the criticism was made that universalism is nothing but 'Europe-centrism,' which was widely accepted by many individuals. There is a similar criticism made about universalism that argues that the values and rights proposed by universalism can only be applied to small parts of society. When such criticism is true, universalism is nothing but an ideology that is created for the ruling class. Others also argue that universalism fundamentally incorporates unity or comprehensiveness; thus it fails to accept the differences, laying a foundation for totalitarianism. Such arguments also won wide support among many people.

As a number of criticisms are made about universalism saying that universalism is nothing but the packaging of particularism or the entry toward totalitarianism, alternatives are suggested to respect differences and promote coexistence and not to relate certain identities or values with the concept of universalism. Such pluralism began to appear in the form of multiculturalism, which emphasizes respect for the cultural identity of minorities in society. Pluralism has been frequently mentioned as a new alternative world view and as a new policy alternative in the globalized era. However, social conflicts and violent incidents take place again and again in many regions of the world — even in regions that openly promote multiculturalism, giving the impression that pluralism's effectiveness is questionable.

However, it is only a recent phenomenon that the failure of multiculturalism as a comprehensive policy of a society or a country is mentioned openly; however, the problem with pluralism as a discourse has already

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been criticized from long ago. For instance, multiculturalism is severely criticized for not respecting different identities and cultures (in principle, which can be subdivided infinitely) and not treating such different identities and cultures equally. Such criticism is similar to the earlier criticism that argued that there is a gap between its superficial value and its actual value. Multiculturalism does not disregard other cultures — like colonialism in the past — and does not put up their culture as the most superior culture, but it designates a privileged position or 'a kind of empty global position' for their culture. As multiculturalism is positioning itself in an empty universal position in terms of 'respecting' other cultures, multiculturalism is criticized as "a disavowed, inverted, self-referential form of racism" (Žižek 1997, 44). When such criticism is taken into account, multiculturalism is considered a biased concept that is already minimally 'gentrified' and 'domesticated;' however, ultimate respect it is advocating for the 'absolute other' (Žižek 2006, 114).

Meanwhile, there is another criticism that is pointed directly at respect and tolerance, the virtues that are proposed by multiculturalism, arguing that cultural differences in multiculturalism are not the values that should be promoted, but they are nothing but "the infinite and self-evident multiplicity of humankind" (Badiou 2002, 26). Such attitude toward cultural differences is just a mere repetition of given facts and fails to shed light on the specific reality. Thus, our "real problem is ….. We should **respect the same**" (Badiou 2002, 25). For instance, a totalitarian suppression in Nazi concentration camps was the result of disregarding 'the same' and of categorizing people based on 'minor differences' (Badiou 2003, 109-10).

Those criticisms are focused on the fact that multiculturalism itself is an evasion of problems or is just dealing with parts of the problems, leading to alternative thinking based on respect for group identity and skepticism for practices. A number of attempts for reconstruction of universalism start from this point. Badiou and Zizek, who are cited above, define universalism as something that breaks away from a certain identity or does not belong to the community. According to Badiou and Zizek, universalism is a matter of value or truth that anyone can approach and join and is not related with any kind of group identities. However, the concept of identity and community, which constantly exists in reality and exercises a certain degree of effectiveness, is treated too briefly. For instance, from Badiou and Zizek's perspectives, universalists take a 'withdrawn' attitude toward conflicts arising from the differences between certain cultures and customs, "traverse worldly differences indifferently" (Badiou 2003, 100), or push ahead with "unplugging" with their community or socially symbolic networks (Žižek 2000, 121-5). Apart from the fact that such crossings and disconnections require very bold determinations, certain cultures and groups will not just disappear like smoke. As at least one of the main agents of universalism has to be belonging to another, it is hard to imagine what the status of 'belonging without belonging' is. The very complex mechanism of the main agent called the Messiah, just like 'the expropriation of each and every juridical-

factical property … under the form of **the as not'**, has to be intervened (Agamben, 26)[1]. However, invalidating and dismantling the old without replacing the old with the new identity doesn't seem to be easy.

As shown above, universalism is rather an abstract and vague concept, and it overlooks the fact that there are actual cases where intermediary agents act in the relationship between universal value and certain identities or communities. In this sense, Balibar's explanation on universality is more comprehensive and balanced. Balibar divided the concept of universalism into reality, fiction and ideal. According to his explanation, universalism as reality refers to the concept that seeks to create a unified world as individual units of society are interrelated or dependent on each other, as expressed with the concept globalization. The world is already a given and thus is referred to as universality as 'reality.' The concept that is more closely related with this discussion is universalism as fiction and ideal: First, universalism as fiction is related with 'composition of social hegemony' (Balibar, 172) and major examples are universal religions or the establishment of a country. Balibar said that universalism as fiction is basically based on pluralism, but at the same time, it is working as a mechanism to make "the medium for accomplishing more superior and abstract objectives" by turning unique identities into relative concepts (157). This process includes the work of individuals moving beyond the limitations of primary community, creating relatively autonomous agents, and bringing values and cultures of such primary communities under the boundaries of the religion's transcending values or the country's judicial values. However, there are implicit conditions required to integrate the differences into one comprehensive value. For universalism as fiction, universality has to fall under the boundary of 'normality' and has to internalize the defined 'human agent.' The things that do not fulfill the conditions are exposed to exclusion and oppression. Furthermore, Balibar believes that universalism as fiction would lose its limited pluralistic capacity and tend to regress to a limited theory when hegemony is not properly achieved under the framework of country in the increasingly globalized world (172-3).

Unlike universalism as fiction, which has the standard and limitations of 'normality,' universalism as ideal is considered "absolute or infinite claims" (164) with "unconditional" attributes (165). For instance, 'equaliberty,' which is an important concept for universalism as ideal, is an "an all-or-nothing notion" that does make relative concepts based on historic or cultural conditions (165). In this sense, it can be said that Balibar's ideal universalism is similar to Zizek and Badiou's universalism. But Balibar doesn't believe that ideal universalism is irrelevant to the collective identity of certain groups and is related with such

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1 Zizek, Badiou, and Agamben, who are cited here, have similar attributes: they all defined universalism and the main agents of universalism in reinterpreting Apostle Paul. The detailed explanations on how they approach universalism and their differences are not included in this research.

identity via the method of negativity. When discrimination and exclusion for certain groups become denial of human universalism itself, claiming the rights of groups that materialize the fundamental differences based on the standard of normality would eliminate universal discrimination (173).

Balibar's explanation doesn't seem to link an "an all-or-nothing notion" and "the method of negativity" smoothly. However, the method of linking certain identities and cultures is far more complex and dynamically designed. In other words, universalism that should be reconstructed is not something that should be taken for granted but something that has to be achieved. Achievement itself includes an absolute non-compromise and takes the form of a tenacious fight into discovering shortcomings, rather than being a bold determination.

2. Universalism in Literature

Let's move on to the discussion on the role of universalism in literature and the way Korean national literature theory makes contributions. For this, we first need to take a look at what universalism refers to. The old fashioned explanation that states that literature shows universal human truths is no longer serving as an answer. In fact, literature is the field that has been influenced most by deconstructivism and post-colonialism. Thus, the naive argument that says literature itself is the treasure of universalism is no longer valid. Rather, universalism is more closely related with multiculturalism and can easily be considered the realization of the differences between cultures.

However, universalism is now returning to the discussion in the literary field. A case in point is 'world literature,' which has been intensively discussed recently. This category of world literature — going back to Goethe and Marx — is increasingly becoming a realistic universalism notion. As in Moretti's judgment that claims "literature in our life is a scheme that clearly encompasses the world" (Moretti 54), world literature has become a concrete notion, and a collection of world literature classics has begun to be published. Furthermore, an increasing amount of literature has begun to be planned, published and marketed in the global market. However, world literature is more like universalism as ideal — not like universalism as reality — given the fact that the notion of world literature proposed by Goethe and Marx was a 'movement' to overcome intolerance and to create exchanges and solidarity. Moreover, world literature is also related with the structure of universalism as fiction given the fact that it is "built on literature from certain countries, ethnic groups, and languages"(Park Nak-Chung 2011, 92).

Meanwhile, the category of world literature is also explained as the movement of perspective. Casanova, a leading world literature expert, cited a quote from 「The Figure in the Carpet」 by Henry James and emphasized the necessity of securing the perspectives that help secure world literary space, an entire

landscape that is not divided into specific countries or languages. World literature is not an abstract and theoretical notion but a realistic world that determines and evaluates literature because global configuration can "apply the meaning and consistency to the formality of individual text" (Casanova 2007, 3-4). When such global configuration is adopted, we can see "the real effects of literary domination and inequality," which have been hidden behind the boundaries of countries and languages (Casanova 2005, 78). According to Casanova's explanation, "world literary space is characterized by hierarchy and inequality" (Casanova 2005, 82) and the Nobel Literature Prize or a yardstick of aesthetic modernity that acts as "Greenwich Mean Time (GMT) in literature" are the tools used for such hierarchy and inequality (Casanova 2005, 74-5).

Therefore, Casanova's world literature explanation focused on disclosing the European-centric power relations for universalism in the literary field. What is interesting is that his discussion eventually acknowledged literary hierarchy even though it criticized literary hierarchy throughout the discussion. Casanova explained that inequality in world literary space is "the skewed distribution of goods and values" (Casanova 2005, 82), which means those who have more literary resources and values have greater literary excellence. But Casanova failed to recognize the possibility of those who lack resources and values creating new values and failed to examine universalism as ideal.

Casanova's discussion reminds us of the necessity of approaching universalism in a more sophisticated way. While criticizing domination and inequality based on universal standards, Casanova's discussion has the possibility of acknowledging the reality as a given reality. Then, it would be more appropriate to emphasize the fact that world literary universalism cannot be applied to different regions of the world in the same manner, rather than discussing distribution into small or big portions. Schwarz, a Brazilian critic, stated that "Baroque is Baroque regardless of its affiliation, neoclassicism is neoclassicism regardless of its location, and romanticism is romanticism regardless of its location. Whatever the pre-given conditions are, they come in this order" (Schwarz 2005, 95-6). It emphasizes that, unlike Greenwich Mean Time, which can be applied anywhere, the things that are considered universal formats, style, trends cannot be applied to all regions of the world.

Then, what happens to literature in the peripheral areas? Are individual differences that are irrelevant to universalism shown? No, that is not the case. Literature in the peripheral areas cannot exist by itself and has to build relationships with universality at the center in any way. According to Schwarz, "the fact that central countries are not likely to or cannot repeat their growth" is the basis for "the major social, economic, cultural experiences of former-colonial countries" (Schwarz 2005, 95). As in Casanova's analysis, Schwarz believed the relationship between central and peripheral areas is not a fixed hierarchy. In relation with this, Schwarz's discussion on 'imitativeness' of Brazilian culture is noteworthy as he

makes it clear that imitativeness does not belong to the historic departure, but rather, it belongs to the development of advanced countries and the same order, which comes from "the cruel inequality that lacks the least amount of reciprocality" (Schwarz 1992, 15). But on the other hand, Schwarz rejects the nationalistic argument that states that Brazilian culture has utopian elements like primitivism. Schwarz explains that imitative culture is not a sterile culture without creativity, although it's true that imitative culture may contradict with the notion of culture (Schwarz 1992, 15-6).

A good example showing creativity of 'imitativeness' is Brazilian writer Machado de Assis's work in the 19th century, which is later recognized as a canonical work of world literature. Schwarz claims that the interaction between the local and the universal portrayed in Machado de Assis's work does not register the unilateral dominant-subordinate relationship, but the discord of these concepts, the local and the universal, with their own abstract meanings. In particular, the universal becomes irrationality when it is applied to peripheral regions, and thus "the emptiness of the canonical culture" is revealed (Schwarz 2007, 104). Machado de Assis's work draws a satirical portrait of notions such as regionalism and universalism, and reconstructs a jumble of incompatible elements into a different kind of norm, thereby exhibiting Brazilian literature's unique creativity.

Schwarz's analysis shows the possibility of 'national literatures' in the peripheral area to build new relationships with the existing universality without simply following or dismissing it. However, as long as the "caricature of the present world" portrayed by Machado de Assis turns out to be none other than "a process of mutual belittling of great scope" between the local and the universal, and although one can agree that this process is itself "a true 'modern universal'" (Schwarz 2007, 107), the question remains whether Schwarz's discussion is still trapped in the limits of universality as reality.

3. National Literature Discourse and Universalism

Of course, under the current circumstances, it is not possible for the experiences of specific communities and the existing 'universal' cultures to automatically create the 'process of mutual reinforcing of great scope.' And such impossibility has to serve as the premise for the reconstruction of universalism. Yet, is there any possibility that literature, which is based on particular languages or collective identities, goes beyond exposure and criticism, satire and deconstruction and takes a more active stance? Let's now take a look at this possibility based on the discussion of Nak-Chung Paik, who leads the national literature discourse in South Korea.

First, national literature discourse defines itself as a historical category that is put "in the fate of being absorbed into a higher level ….when the situation changes." And it should also be noted that the concept

of nation, which serves as the premise for national literature discourse, is not described as "the permanent truth or highest value" (Nak-Chung Paik 1978, 125). At a time when what Balibar calls universality as reality is realized on an unprecedented scale and world literature is being discussed more and more, Paik still argues that the notion of national literature is valid and necessary. As mentioned above, the initial construction of world literature is not intended to absorb national literatures but is based on the existence of them. More importantly, universality as reality — like globalization — is hostile to world literature as ideal universality, which can be achieved only through movements of 'absolute claims.'

> As the world is becoming more and more globalized, there is the need to think whether such massive waves of globalization would threaten the existence of authentic literature, instead of letting world literature blossom. When such risks are inherent in the ongoing trend of globalization, literature — which has no other choice but to depend on national or local languages — becomes the base for self-examination and defense. And, in this regard, no other arts can replace literature (Nak-Chung Paik 2006, 24).

However, it is literally just 'defending,' which is difficult to be considered one of the major contributions to the reconstruction of universalism. It would not be an answer to focus solely on securing a higher position in the literature hierarchy by strongly claiming one's right as a periphery, which has the experience of relative inequality in the world literary space (mentioned by Casanova). Just like Brazilian literature, which is analyzed by Schwarz, Korean national literature is placed in a relatively unequal relationship with a more 'universal' Western literature, and such peripheral Korean literature has a complicated relationship with universality. 'The double project of adapting to and overcoming modernity' in national literature discourse is a very good example that highlights the complexities of such relationships.

The double project put forward the concept of adaptation to modernity because "without adapting to modernity — an inevitable reality of our life — 'overcoming modernity' would just become an empty discussion and can be reduced to the justification for a variety of repressive political positions or social actions" (Nak-Chung Paik 2009, 42). According to Balibar's explanation, Western modernity has inherent limitations of exclusion through the standard of 'normality.' But, within such limitations, it has produced at least meaningful discussions of 'unconditioned' values to some extent. So dealing with modernity should involve an "attitude of acknowledging the fact that we have to learn from valuable experiences and achievements in the cultures of the core of the world system" (Nak-Chung Paik 2009, 43).

In the meantime, 'overcoming modernity' includes the recognition that even 'learning' cannot be achieved simply by imitating Western modernity, and, thus, strenuous efforts to fundamentally overcome Western modernity are required. In that sense, Paik's argument is in the same vein as the discussion of other

universalism theorists mentioned above.

> … The nature of 'national literature' itself requires a complex attitude toward modernity. The national literature movement is filled with the desire to take lessons from Europe's blossoming literature in their native language. But what is more important here is that we cannot make our literature to blossom simply by imitating or 'catching up' with European literature. Our intuition tells us that our literature can flourish only when we make devoted efforts to focus on Korea's unique reality as a divided country with a colonized past and only when we face the aspects of modernity which have not been dealt with in world literature so far (Paik Nak-Chung 2009, 43).

Paik explained that Casanova unwittingly accepted a yardstick of modern universality and thus contributed to strengthening hierarchy in the world literary space because "Casanova's perspective did not factor in the Korean national literature movement of 'overcoming modernity and adapting to modernity.' The Korean national literature movement tried to integrate Korean literature into the modern world literary space while exerting resistance against capitalist modernity itself (Paik Nak-Chung 2011, 101). In the same vein, the fact that Schwarz was not able to imagine beyond a satirical caricature about modern university can be understood in relation with such lack of recognition on the 'doubleness' of the project.

What is important here is that 'overcoming modernity' is neither suggested as a necessary outcome in the coming years nor as something that has the performative effect like Balibar's ideal universality. That is because 'overcoming modernity' refers to the ongoing practices that have shown up until now — although it is indeed a challenging assignment. In the quote above, promoting the 'blossoming of national literature' through "facing the aspects of modernity which have not been dealt with in the world literature so far," is itself understood as pioneering new frontiers, for Western modernity doesn't open any channels of catching up other than 'imitating,' which has also been proved impossible because of the inherent inequality in Western modernity. Due to such contradiction, the efforts of adapting to modernity — without 'imitating' inequality and exclusion of Western modernity — can also be the practices to overcome modernity.

Therefore, the double project of adapting to and overcoming modernity can be regarded as an alternative that tries to solve the inconsistency of modernity itself because the double project seeks to perform modernity's project outside the framework of modernity. The inherent constitutional difference between modernity's universality and modern reality turns the resolution of such difference into a fundamental change. The double project criticizes modern universalism while respecting it. Also, it respects modern universalism while moving beyond it. By doing so, the project creates the landscape in which 'practices based on collective identity' encounters 'ideal universality' in an active and conscious way, which is also the way Korean national literature discourse is participating in the reconstruction of universalism.

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The Korean Soen Buddhist Tradition Considered in the Context of Universal Ethics

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1. Soen Buddhist Ethics on Discourse

The main title of this forum "Universalism in a Multicultural World" reveals the inconvenience of the position that we now find ourselves in. We notice and experience the hardship of the task of reconciling the demands of moral universalism with the multicultural society of a globalized world. The moral attitude of an individual reflects, without doubt, the inherited value systems integrated into his or her personal value system through the process of socialization. In this sense, we are not living in a vacuum and need not to start from nothing. It is, therefore, worth reviewing our spiritual heritage – in particular, whether or not it offered any universal value system in the past – if we hope to forge through the diversity of relativism. But in the process of such an endeavor, we encounter a problem, namely the complexity of layers of value systems which have been constructed with multifarious elements developed and inherited by members of a society throughout history. Even the identification of certain types of our cultural heritage as an integrated unit which has its own history is open for dispute. Considering this, the derivation of universal ethics out of a religious tradition demands a highly sensitive awareness for both historical diversity and present reality.

I will confine myself to the discussion of the Korean Soen (禪) Buddhist tradition. The case of Buddhism is nothing if not a cluster of divergent traditions which contain even some contradictory orientations. The Korean Soen Buddhist tradition is worth examining within the context of ethical discourse on account of the fact that it is now the dominant Buddhist tradition among the living Buddhist traditions of Korea,

in addition to being the one and only living descendent of the archaic Chan[1] traditions of East Asia.[2] Out of this circumstance, the tension between actual practice and ideological self-understanding of the Soen tradition in present-day Korea can provide us with a clue from which a meaningful discussion about Soen ethics can begin. This tension has already been noted and has been one of the central themes discussed not only within the circles of Buddhist clergy and lay followers, but also by Buddhist scholars.[3] Historically seen, Buddhism was introduced into the Korean peninsula to fulfill the need for a universal value system required for the social integration of the sub-groups that were merged at the time. But against the background of the secularist multi-religious society of today, the request for a Soen ethics with universal validity has again become in demand. What I would like to attempt is to eliminate the misleading impressions about Soen Buddhism, which consider it to be without any moral orientation or to transcendent to any moral discourses. Furthermore I will try to reveal one more indistinct layer of the moral orientation shared by the Soen practitioners, namely the soteriological context of Buddhist ethics. The peculiar constellation of ethics in the Soen tradition may provide a new impulse for a Buddhist ethics with a more universal character.

It is not surprising at all that a call for ethics discourses traceable in Buddhist traditions which have the potential of being universal ethical principles has remained firmly in societies with Buddhist communities. Especially in the context of ecological ethics, the interest seems to be great on account of the less homocentric features of Buddhism in contrast to Judeo-Christian traditions.[4] A flood of printed works is available, not only in Korean, which attempts to demonstrate the capacity of the Soen tradition in offering a convincing basis for universal ethics. They are often overwhelmed by religious convictions and arrested by the tendency to (over-)generalize some topical and fragmental moral demands of Buddhist traditions which are then presented to be the basis of the universal Buddhist ethics. Such an oversimplified depiction of Buddhist ethics is normally based on anachronical haphazard listings of moral demands which lack concrete historical and contextual considerations. Almost all elements out of Buddhist traditions are cited

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1 I am using the three different pronunciations for the same Chinese character '禪' if a distinction needs to be made between the different traditions: Chinese *Chan*, Korean *Soen* and Japanese *Zen*.

2 In China it is hardly possible to find, nowadays, the living *Chan* tradition. In Japan the *Zen* tradition is still alive, but without the monastic traditions kept by monks (*bhikṣu*) and nuns (*bhikṣuṇī*), such as maintaining celibacy with full monastic disciplines.

3 A good overview of scholarly discussions and bibliographical information can be found on Keel and Oh (2011) 20ff.

4 The Buddhist tradition is less homocentric in the sense that other forms of living beings that are not humans are also considered at parity in soteriological and ethical discourses. But the homocentric stance that only human beings have the capacity to reach the ultimate goal (*nirvāṇa*) should not be overlooked. The complex questions of what should be included in the category of living beings, or what ethical meaning of the belief in *karma* ([rewards for moral] deed) and *saṃsāra* (rebirth) have will not be addressed here. Cf. Schmithausen (1991a) 30 and (1991b).

to offer purported ethical principles: compassion (*karuṇā*), dependent co-arising (*pratītyasamutpāda*), selflessness *(anātman)*, Buddhist behavioral discipline (*śīla*) etc. But, in most cases, no obvious clarification is offered as to how they are connected with Soen traditions, and why they can be declared as ethical principles.

The obvious tendency of Soen Buddhism toward inverted subjectivism combined with an antinomianistic position seemingly does not give any room for an opening on a discourse of ethics. This is not due to a lack of academic attempts in detecting or identifying or proving or strengthening or implementing ethical elements into the Soen tradition.[5] But two hurdles were too high for the majority of the attempts: the identification of the integrated ethical principles in Soen Buddhist teachings, and the clarification of how such a principle can be regarded as ethical principles. The first hurdle is often spuriously estimated to be relatively low. Numerous researchers were able to establish some doubtful connections between Soen traditions and the cultivated mental states contained within them (for example, compassion) in order to anchor social ethics onto these traditions.[6] But the remaining second hurdle still needs to be overcome through the clarification of how such a cultivated attitude or tendency of mind can actually function as a moral principle or, at least, behavioral code. In this respect, the socially engaged Buddhist movements prominent during 1970s and 1990s in Korea – *Minjungbulgyo* (民衆佛敎) – were more realistic and antiseptic. They acknowledged the deficit of the Soen Buddhist tradition in respect to social, political and economic justice, and called for course correction.[7] However, in the case of such criticisms, factual affirmation and wishful demand were not clearly distinguished.

Recognizing this issue, it is possible to quibble on one further loophole in Soen morality, namely the explanation that the Soen monk will show, automatically, moral behaviors without any effort after reaching the sudden awakening.[8] If such a state should be depended upon to endow ethical meaningfulness to the Soen tradition, the effect would be too narrow a restriction of Soen ethics. Then how, if at all, can the behaviors at will of the awakened be regarded as being moral? And how far can such a hypothetical status offer any ethical principles for the general members of society, given that the majority of members have not experienced such awakening?

Other less religiously motivated and critically thinking researchers have rather given up on the assumption

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5 Interested readers can access the *Journal of Buddhist Ethics* at *http://blogs.dickinson.edu/buddhistethics* and easily find rich entries and bibliographical information there.

6 See Park (2006), especially part 4 as an example.

7 Keel (1988) 28-29 summarizes the major points of its critical view. A better overview of its social context can be found in Kim (2000) 8ff.

8 E.g. D. T. Suzuki, Abe Masao and D. Mikkelson follow this line; references and short overviews cf. Kopf (2010) 40.

that Soen Buddhism should have any moral orientation. Maraldo's words, "saving Zen from moral ineptitude is like saving fish from drowning"[9] can be seen as representing this position. Explanations for this moral ineptitude of Chan/Soen/Zen traditions have been also offered. Kasulis explains, as the context of this, that "Chan or Zen did not develop a comprehensive social ethics" for "it arose in an East Asian milieu with axiologies (Confucian, Daoist, and Shintō) already firmly in place". In his estimation, the Chan/Zen traditions would have felt no need for criticism or supplementation because "these value orientations did not conflict with basic Buddhist principles".[10] In other words, with regard to the peculiarity of the present situation, it should be objectively recognized that the search for social ethical principles in the Soen tradition is motivated by the present social and political contexts in which no single dominant value orientation is available.

Apologies adopting a similar reasoning were not unknown in the past. A paradigmatic example would be the Buddhist apologetic treatise *Exposition of the Correct* (顯正論) written by Kihwa (己和, 1376–1433) in the context of social ethics justifying the Buddhist moral orientation against its Neo-Confucian critics. Kihwa was trying to demonstrate the conformity of Buddhist teachings with Confucian social ethics.[11] Kihwa's major argument was the usefulness or stronger efficiency of Buddhist moral teachings in realizing Confucian social ideals; this argument was formed under the political circumstances in which the newly empowered Neo-Confucian literati of the Chosoen Dynasty had begun to systematically suppress Buddhism with the ideological justification that Buddhism was morally and socially deleterious.[12]

Buddhism as an ascetic tradition in ancient India originally had no real reason to have commitments to social affairs.[13] The ascetic community had only a loose connection with the supporting groups in the society, and any active engagement of renunciated monks in social affairs was ideologically self-contradictory, especially in the earliest phase of Buddhism, in which even the permanent settlement of the ascetic order was a taboo. It was only after the establishment of Buddhism in China and the subjugation of the Buddhist order under state control that a totally different social context for the Buddhist ascetic order

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9 Maraldo (2006) 1.

10 Kasulis (2006) 1.

11 The evaluation how far Kihwa was sincerely convinced in superiority of Buddhism also in the context of social ethics is disputed. See Park (2002) and Kim (2004).

12 The ideological founder of Chosoen dynasty, Jung Dojoen (鄭道傳, 1342–1398) composed a treatise, *Bulssijapbyoen* (佛氏雜辨, *An Array of Critiques Against Buddhism*), to criticize Buddhism from the Neo-Confucian standpoint and the actual social demands of the time.

13 The thesis that Buddha would have criticized the social structure of class discrimination in ancient India is too farfetched to be taken seriously. The social organization with endogamous and occupation sharing units (*jāti*) was not class differentiation with Marxistic connotations. And the neglect of the social background of individual ascetics inside of *saṅgha* (Buddhist ascetic community) was of a matter of course.

emerged.[14] Chan Buddhism, as the most sinitized form of Buddhism, found itself in such a situation from the beginning.[15] Chan developed in the grounds of Chinese – rather than Indian – soil where the Buddhist order was not a community of wandering ascetics (*parivrajaka-s*) and not endowed with exceptional social status.

2. How to Read the Soen Teachings

To discuss the Soen ethics, we need to identify, at first, the peculiar Soen teachings relevant to it. In doing this, a critical attentive approach is required. We do not need to take the messages recorded in Soen texts as verbatim messages. Soen Buddhist scriptures offer seemingly antinomianistic assertions which look even self-contradictory with the Soen understanding of the incommunicability of the truth. Even the assertion that the subjective self is not discernable from the outer world at all – setting aside the question if such a view is an integral part of the Soen tradition itself – is not only perplexing but rather frightening for any moral philosopher. The general tendency of the Soen tradition to be attached exclusively to the first-hand experience of meditation (*dhyāna*, 禪) leads to an evasiveness in beginning any discussion about the ethical principles of Soen. In this respect, the skeptical attitude about Soen ethics seems to be well grounded.

But from a historical perspective, we should differentiate the rhetorical formulations of Chan/Soen Buddhist classics from factual descriptions. We should also be careful in bestowing historicity to the literary stories transmitted in Soen texts.[16] Journalists, historians, criminal investigators and medical doctors are well aware that the self-description of the interviewee is not the last authority. The self-description and self-understanding of the Soen tradition should be dealt in the same way – it gives useful information on the entirety of the Soen tradition only in connection with other (objective) available data. This critical mind is often absent in discussions about the Soen traditions. To identify any ethical orientation in Soen traditions, I would like to suggest one other approach, that we take a look at the everyday lives of Soen practitioners.[17]

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14 The most eminent case is the establishment of the state examination to license the Buddhist monks (僧科). The success-ful candidates were hired by the state or permitted to be a Buddhist monk, with resulting effect of this being the bureau-cratization of monks under state control.

15 Even the thesis "Zen is not Buddhism" has its reasons; regarding the Japanese debate on it, cf. Swanson (1993). In many respects Soen Buddhism deviates from Conservative Buddhist traits. But regarding the theories and practices of Bud-dhism throughout history, we should simply accept multiple Buddhisms.

16 They are literary in the sense that they are, for the most part, literary products and not historical records and should there-fore be read as such.

17 This descriptive and objectifying approach was seldom applied to Soen research. In this respect, Buswell (1992) is a well-balanced and informative source.

3. Factual Soen Practices in Korea

To begin with the observation of factual Soen practices in present Korea, some conceptual and historical clarifications are required, especially in the contextualization of "Korean" practices. As for the identity or characteristics of Korean Buddhism, it is generally agreed by scholars that the construction of the specifically Korean identity of Buddhism happened in Korea as a projection motivated by the nationalistic demand of the early 20th Century. Buddhism was introduced into the Korean peninsula as a religion with universal validity, offering integrating social momentum with its integrating universal characters since the fourth to sixth centuries. Before the modern period, Korean Buddhists generally identified themselves as Buddhists with a universalistic self-estimation (at least as a part of East Asian Buddhist world) rather than as geographically or ethnically confined Korean Buddhists. In this sense, it would be odd to talk about "Korean" Buddhist traditions. But in this time of globalization, following the the phase of national state building which took place during the colonial period in East Asia, it is not a fabrication to talk about "Korean" Buddhism. For nowadays, within the borders of the Korean state, the social and cultural peculiarities of Buddhism in Korea are demonstrated obviously enough. Furthermore, this status quo can be regarded as the starting point for further developments, and also further subordinate academic discussions, of Buddhism in Korea. In other words, we can talk about the Buddhism of Korea as the present Korean Buddhism with the historical roots of universally oriented self-estimation.

Then why should Korean Soen Buddhism be discussed? The present living Buddhism in Korea consists dominantly of Soen Buddhist oriented groups combined with various strands of other traditions which are subordinate to it.[18] And historically Soen Buddhism is the living inheritor of the Chan Buddhist traditions which were kept alive through the monastic lives of Buddhist ascetics committed to celibacy. In this sense it is not out of place to talk about Soen Buddhism in Korea as the representative Buddhism of Korea and 禪 (Chan/Soen/Zen) Buddhism *par excellence* in East Asia. Thus we begin our discussion on Soen ethics with the features of the real practices that take place in the Soen Buddhist monasteries of Korea.

4. What Living Tradition Confirms

In the history of Chinese Buddhism, the Chan tradition emerged within the concrete context of maintaining a critical tension with the established doctrinal Buddhist schools of the time, almost all of which had their own elaborated exegetical and scholastic orientations. Putting the genesis of the Chan

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18 Chogye order with dominent Soen Buddhistic orientation is occupying ca. 81% of the whole Buddhist monasteries in Korea according to information offered by the Ministry of Culture, Sports and Tourism in May 2005. It is known to the author that this narrowly focused discussion should miss numerous aspects of Korean Buddhism in the past and present.

tradition in China aside, the self-identification of the Soen tradition as the direct descendent of the Chan tradition and the understanding of the core tenets of the Soen worldview reveals that Soen is understood as the most enhanced form of Buddhism. Not only the historical context of Chan Buddhism, but also the self-understanding of individual Soen Buddhist monks in practice – putting aside the texts representing the Chan ideology in literary overstatements – confirms that the entire Soen tradition should not be displaced in an intellectual vacuum filled with the jargon of sudden awakening. I am rather of the opinion that the contextualization of Soen discourse in the whole of Buddhist history is the one and only proper academic approach to it.

The living tradition of Soen Buddhism in Korea confirms this approach in two aspects. At first, the practical moral norms kept by the Soen Buddhist monks and their monastic disciplines are not specifically Soen Buddhist. Secondly, the practice of Soen Buddhist trainings in monasteries also contains the theoretical foundations which contextualize Soen meditational practice against the background of the historical development of Buddhism in China and Korea. I will sum up the essential structure of Soen practice in Korea with some words à la Ernst Haeckel: The ontogeny of a Soen Buddhist monk recapitulates the phylogeny of the whole Soen Buddhist tradition! This observation is much more significant than hermeneutical discussions on certain dialogues of Soen masters in avoiding the failure of reading "ideological prescription as phenomenological description."[19]

The postulants (行者) in Soen monasteries in Korea are introduced to monastic life with training programs which include monastic etiquette, rituals, Sūtra recitation, education in Buddhist scriptures and Soen meditation.[20] Educational programs held in monastery colleges (講院)[21] generally include Mahāyāna and Soen relevant scriptures.[22] The education courses of the monastic colleges are normally divided into the following four levels: Novice course (沙彌科), Four Anthologies course (四集科), Four Doctrinal course (四教科), and Major Doctrinal course (大教科). Additional courses are organized under the Elective

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19 Sharf (1995) 244-45 points this out as a general problem in the field of academic research in Buddhism: "In fact, much of the scholarship in this area suffers from the all-too-common methodological error mentioned above: scholars read ideological prescription as phenomenological description. As soon as one redirects attention away from the content of the manuals, towards the manner in which such texts are actually used, one finds that the elaborate "visualizations" or "contemplations" recorded in the manuals are instantiated through formal recitation and ritual gesture."

20 Nowadays postulants training normally takes six months in the Chogye order. After that comes the training phase known as *śrāmaṇera* (沙彌).

21 Literally meaning "lecture hall", they offer the lectures on Buddhist scriptures. Theoretically, the meditation hall (禪院) and disciplinary hall (律院) stand in contrast to the lecture hall (講院). Practically, the major monasteries in the Chogye order which are equipped with both lecture halls (講院) and meditation halls (禪院) are called "comprehensive temple" (*Chonglim*, 叢林). There are currently five *Chonglim*-s in the Chogye order.

22 The exact origin and formation history of this monastery education system is still in obscurity.

course (隨意科). Especially under the Four Doctrinal course they study the *Śūraṅgamasūtra* (楞嚴經), *Vajracchedikā Prajñāpāramitā Sūtra* (金剛經), *Yuanjuejing* (圓覺經) and *Dashengqixinlun* (大乘起信論). All of these scriptures offer the theoretical basis for Soen meditation. The *Dashengqixinlun*, for example, is the scripture based on the *tathāgatagarbha* (如來藏, Buddha-nature)[23] doctrine, even equating *ālayavijñāna* (storehouse consciousness) and *tathāgatagarbha* in the doctrinal line of *Śūraṅgamasūtra*.[24] These scriptures build the contextual frame that should be realized by the on-going Soen monk in his or her Soen meditation, namely the existence of potential Buddhahood in oneself. And other texts taught in monastery colleges (講院) are normally anthological texts which summarize Soen teachings, especially those of Koan meditation (看話禪).

This means practically that the Soen tradition should be understood within the framework of its soteriological structure, which is historically and structurally predestinated by the Buddha-nature (*tathāgatagarbha*) doctrine. The sudden awakening in which the potential buddhahood present in oneself is realized marks the turning point for a Soen practicing monk. But the entire interpretational framework for one's subjective experience is given through the theoretical background based on the *tathāgatagarbha* doctrine. Historically, and in contemporary practices as well, Soen teaching is built on complex beliefs and practices developed and transmitted mainly through the traditions of the doctrinal schools (教宗). The self-identification and religious declaration with antinomianistic tendencies should not delude our view of that reality.[25] Obviously enough, the on-going monks are theoretically and practically presupposed to move from the "lecture hall" (講院), representing the doctrinal schools of Buddhism, to the "meditation hall" (禪院), representing Soen Buddhism, in order to realize Soen awakening. There are organizational variants in some monasteries in which the simultaneous training of the "doctrinal education" (講院) and the "meditational education" (禪院) can be observed. But the basic structure of the training curriculum is obvious. As Keel and Oh have precisely pointed out, Korean Buddhism follows the tradition of "discarding doctrinal teachings and entering into Soen" (捨敎入禪) based on the belief in the supremacy of Soen to

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23 Buddha-nature considered as true self, literally means "Buddha embryo" or "Buddha womb".

24 Overview on the debates regarding the standpoint of the *Dashengqixinlun* in the history of Buddhist philosophy cf. Jung (2009) 419ff.

25 I am agreeing generally with Sharf (1995) 260 explicating; "In other words, terms such as *samatha*, *vipassanā*, *sotāpatti*, and *satori* are not rendered sensible by virtue of the fact that they refer to clearly delimited "experiences" shared by Buddhist practitioners. Rather, the meaning of such terminology must be sought in the polemic and ideological context in which Buddhist meditation is carried out. Once again, the most compelling arguments are not theoretical, but rather ethnographic."
But the ethnographical data should not be considered as the last testimony in general. Under numerous kinds of Buddhisms, we can find some traditions which keep the meditational practices alive in a much stronger tie with their soteriological theories. Such cases will provide us with the clues to understand even seemingly obsolete practices in other traditions.

the doctrinal studies (禪主敎從).[26] This structural orientation, which is merged into the training curriculum of on-going monks, reflects the philosophical and soteriological standpoint of the Soen tradition formed mainly by Chinul (知訥, 1158–1210) and Hyujung (休靜, 1520–1604). On the other hand, everyday life in the monasteries is strictly regulated, officially by Buddhist monastic disciplines which have no peculiar Soen characteristics, and unofficially by the strict patriarchal system which reflects the Confucian social order.

5. Soteriological Context

The structure of training for a Soen monk convincingly shows that the Soen tradition is still kept alive precisely according to the readily established Buddhist theories and institutions. Due to this reason, the Soen tradition had no real need to hold a consistent moral standpoint. Monastery life is regulated by an inherited monastic discipline (*vinaya*) system. The Soen practitioners should generally be monks, for the recapitulation of discarding doctrinal teachings and entering into Soen meditation is practically impossible for lay people,[27] not to mention the *Ganhwa-Soen* (看話禪) practices, in which the pupil is personally given a *hwadu* (話頭)[28] by the master. The lay people have their orientations within the Buddhist value system, but practically it is the Confucian or democratic social rules that regulate everyday social life.

The peculiarity of Buddhist ethics is that it integrates the moral codes into the soteriological program. The traditional eightfold path (八正道) was a programmatic scheme which included the moral codes that were thought to be required by individuals who decided to become ascetics striving for *nirvāṇa*.[29] This eightfold path includes not only meditational activities, but also moral norms that must be adhered to by the Buddhist ascetics. The general demand of moral behavior for the lay people was also encompassed in the macroscopic soteriological paradigm, in the sense that moral behavior was seen to increase the possibility of *nirvāṇa* in the future (life). One other way in which moral codes are integrated into the soteriological framework is specific meditational technique which employs positive emotional states to overcome negative emotions and realize ideal mental states. A good example of this would be the four *apramāṇa*-s (immeasurables) which are practiced in order to increase and strengthen the positive emotional attitude

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26 Keel and Oh (2011) 33.

27 In this sense, Soen tradition is inevitably elitist as Keel (1987) 37 properly points out.

28 Buswell (1983) 397 explains *hwadu* as follows: "Literally "head (topic) of Speech" – the essential point in a *kongan* story, used as a topic of meditation in the Sŏn school. As the "apex of speech" or "the point at which speech exhausts itself," the *hwadu* leads to the source of thought, thereby allowing the meditation to break through ordinary patterns of thought and realize the enlightened state of mind."

29 Cf. Vetter (1988) 11-13.

towards the world; they should be regarded as a meditational technique to reach the ultimate goal[30] and not as a stimulus to be engaged in moral activities at all.[31]

Moral improvement should precede and accompany spiritual advancements in Buddhist soteriological practices. And this aspect of morality contained within Buddhist traditions will leave a deep mark on the Buddhist ethical orientation. The debate on whether or not such an ethical orientation will necessarily expose the deficit of social ethics is beyond the scope of the present paper. Considering this peculiarity of Buddhist ethics, there is even the view that Buddhism is non-moral.[32] But it is an obvious fact that moral codes are considered as the presupposed components for spiritual advancement. Elaborated system of *vinaya* offer practical regulations of monastic life which will have a social character, in the sense that the ascetic community requires concrete regulations to be properly kept for the Buddhist ultimate goal. On the whole, the ultimate purpose of *vinaya* is enabling harmonious community life conducive to realizing *nirvāṇa*.

In contrast to the Conservative Buddhism flourishing in South Asia nowadays, Soen Buddhist monks follow the disciplines in a rather easy-going way. The impression that the Soen Buddhist tradition would be a supra-moral tradition not relevant to behavioral codes is a misunderstanding, perhaps stirred by the strict self-assertion of Soen traditions in the context of soteriology. Soen Buddhism is not a supra-moral or antinomianistic tradition. In the history of Buddhism, the *saṅgha* (community of Buddhist ascetics) had no reason to oppose the general moral norms governing any given society; the *saṅgha* only had a loose integration into society in the early phase, and in the later phase this integration became stronger as the *saṅgha* came to be dependent on the support of the surrounding society with the establishment of settled Buddhist monasteries. The Soen Buddhist rhetoric of mistrust and contempt to established ethics

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30 This was technically called *brahmavihāra* which should be understood according to Maithrimurthi (1999) 13 ff. as "the brahmanic [spiritual] state" understood as the ultimate goal of Buddhist meditation which has been posed to the lower state of spiritual achievement in later developments, probably as it was theoretically not compatible with the emphasis of the insight (*prajñā*).

31 This point should be understood properly. This kind of highly technical mental training was irrelevant to social or moral engagements; cf. Maithrimurthi (1999) 162 ff.

32 A good example would be Richard H. Jones (1979) who analyzed the specific features of Buddhist ethics integrated into its soteriology, but with a rather negative attitude and without a proper estimation of the soteriological orientation. Jones(1979) 375 says "Only non-moral senses of "good" and "bad" are appropriate in describing these action-guides. The course of action leading to enlightenment is considered supreme and justifiable solely because of this: what is good is what leads to *nibbāna*, i.e., those actions which weaken the sense of "I" and craving, and what is bad is what hinders the quest. No other criterion is deemed relevant–there are no crimes against humanity nor sins against God, but only errors that are unproductive or harmful for oneself."
But some conceptual clarification is in need here. If the concept of the morality is taken as descriptive and not as normative, then the Buddhist moral teachings should be considered as a system of morality.

would be best understood as an expression of "deep mistrust towards normative ethics and a hesitation to reduce Buddhism to mere moralism".[33] It simply had no need to establish its own ethical codes for Soen practitioners who practically stayed only in the monastic sphere, where *vinaya*, at least ideologically, regulated everyday life. In this sense we can understand the fact that there is a less strong internal cohesion between the moral codes and soteriology in Soen tradition. In Soen Buddhist monasteries we observe quite an unusual mixture of various *vinaya* systems. The *vinaya* of the Conservative Buddhism, Mahāyāna Buddhism mingle with, and eventually supplemented with, the Pure Rules of Pai-Chang (百丈清規) which could be considered as Soen peculiar monastic rules. This practical adaptation of mixed-up customary *vinaya-s* by the Soen tradition shows that even the *vinaya* system – which is indispensable for the ascetic community and often determines the practical identity of an individual ascetic community more significantly than the soteriological theories – is not strictly associated, theoretically, with Soen Buddhist ideologies.

The Capability of Soen Buddhist Ethics

The majority of people would agree that the social reality we observe in the countries with a Buddhist heritage demonstrates no or very minimal observable positive differences. In the case of the Soen tradition, the situation looks much worse. Even blatant violations of general moral codes by Buddhist monks, including criminal activities, are no more exceptional cases in Korea. The proper contextualization of Soen Buddhist ethics is significant in this context once again – can Soen Buddhist ethics function as an ethical system?

In later developments of Buddhism in China, especially under the influence of the Buddha-nature doctrine, serious modifications of the Buddhist soteriological program can be observed. In effect, the disciplinary rules required for gradual ascetic training aiming at Buddhahood have a blurred soteriological context. The end of the long ascetic path is now put as the starting point – everyone is a Buddha in this or that sense. This reversion of the soteriological path has made the long arduous endeavor, at least in some aspects, obsolete. The moral code of a Buddhist monk includes much more than the generally expected conducts of good person which are considered as the requirements for Buddhahood. The blurring of the soteriological context of gradual advancement accompanied by the ascetic disciplines in the Soen tradition has even led to the shaking of other general moral codes for Buddhist monks. General codes of behavior shared by society were often, out of the erroneously conceived superiority of a Soen Buddhist monk already arrived one's awakening, considered as irrelevant for a Soen practicing monk. In my estimation,

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33 Kopf (2010) 40.

the equation of Buddha-nature with the real essence of everything (*tathatā*) acted to amplify such an effect.[34]

The Soen Buddhist monk is a monk who, ideologically at least, has departed from the doctrinal teachings of Buddhism to practice Soen, and has obtained the recognition of the readiness of the potential Buddhahood in oneself.[35] This kind of self-recognition perplexingly results in, more often than not, the impudent moral hazards of monks in Korea. Occasionally a transgression of the moral norm is tolerated as a part of the means for spiritual development, especially within Soen Buddhist traditions. This is not a deviation from social conventions in a religious context or a case of misused religious authority. The view which regards such misconducts as the result of the historical circumstances which Buddhism has undergone in a Confucian society, or explains such a tendency as a part of the Soen immanent tendency in which all major religious activities rely more on personal charisma than organized religious consensus misses, in my opinion, at least one basic point.

This obvious moral hazard was, I believe, preprogrammed in the structure of the Buddhist ethics in that the ethical codes were integrated into the soteriological framework. Noticing this point may enable us to grasp the danger and, at the same time, the potential in searching for a meaningful moral discourse excavated out of the treasury of the Buddhist spiritual traditions. In this respect, the question about the possibility of universal ethics of Soen Buddhist tradition is, in my opinion, to be equated with the question about the possibility of universal ethics of Buddhism itself. But the ultimate stance of Soen Buddhist understanding will appeal to the metaphysical assumption that everyone, or even every living being in the world, has the same potential of Buddhahood. In this sense, it has a kind of metaphysical basis for universalism.

The general situation of society has changed. The Soen tradition nowadays encounters a new situation that is a secularistically oriented multi-religious society. The competitive religious market is now open and the demands of the people have changed. The transformation of the Soen tradition is required, and this process is partly ready. Soen training centers open for the general public and Buddhist missionary bureaus in the cities – forms unknown in customary Soen tradition – have become established as trends for several decades now in Korea. Given this situation, Soen practitioners cannot presuppose a given general

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34 A short but insinuating mention of the difference between the original Indian theory and later Chinese development is to be read on Schmithausen (1991a) 22.

35 I will not go into the debate what 始覺 (beginning awakening) means and what difference it has from 本覺 (original awakening). But generally the consensus is that the contents of 始覺 consist in the realization of the potential Buddhahood in oneself. Buswell (1983) 394 explains this "actualized enlightenment" as "literally "inception-enlightenment", this term referring to the entire process of enlightenment from inception to consummation" based on *Dashengqixinlun*.

religious condition, including soteriological and ethical orientations, shared by all groups of society.[36] So the questions about Soen Buddhist ethics come to acquire autogenous social relevance. In other words, the descriptive sense of morality offered by Soen tradition is gradually losing its functionality. The attempt to establish convincible Soen morality in a normative sense is ongoing.

The Soen tradition, as a fundamentalist movement aiming to go back to the ultimate root of Buddhism, the *dhyāna* meditation, is still alive in Korea. The Soen tradition shares with Buddhism in general the same structural weakness in terms of social ethics. But it has the potential to establish a bridgehead for a more generalized ethics, at least in relative sense, as it has relinquished the internal systematic integration of moral codes into the soteriology. So far as the phylogeny of Soen Buddhism is recapitulated by individual Soen practitioners, the uneasy combination of Soen ideology with the conventional soteriologically oriented Buddhist ethics will induce a strong tension in theory and practice and, at the same time, the productive energy to overcome this tension.

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36 The presentation of Zen as easily accessible practices by Daisetsu Suzuki was generally criticized that it represents only a modern transformation of Zen tradition in Japan; this has an extensive context shifting of Zen including military orientation. Sharf(1995) 246-47 brings it to the point; "Western conceptions of Zen have been unduly influenced by the writings of a small group of twentieth-century Japanese intellectuals, many of whom are associated with the so-called Kyoto School (Kyoto gakuha), including D.T. Suzuki (1870-1966), Hisamatsu Shin'ichi (1889-1980), and Nishitani Keiji (1900-1990). The view of Zen propounded by these men was based not so much on their familiarity with classical Zen monasticism, as on a particular ideological agenda inherited from the New Buddhism (shin bukkyo) of the Meiji period (1868-1912)."

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The 1ˢᵗ World Humanities Forum
Proceedings

Organizers' Parallel Session

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The Urban Regeneration and Restoration of Local Communities: Focused on the Sanbok Road Renaissance Project in Busan City

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1. Introducing: Hoping for Communities in An Individualist City

In the 20th century, the notion of advancement was like the "modern religion," with cities as its sanctum and civilizations as its holy treasures,[1] and became the criteria for estimating values together with rationality. And during the urbanization process, rationalism gave rise to individualism, which was disseminated in an unruly manner under the name of advancement. Accordingly, the majority of architectures in a city came to reflect on individualism in their spatial expression, with the largest extension of individuals being a family or pseudo-family.

These days, however, the urbanization process is shifting its direction radically as central areas of a city have now lost their development dynamics substantially. The paradigm of urban development, which depends upon the relentless influx of capital into a city and encourages growth of its outskirts, has finally been brought to a halt. One primal cause may be the world's real estate capital having lost its strength considerably after the global financial crisis. The focus of urbanization has changed from expanding a city by developing new towns and themed cities in a suburb, to restoration of its very heart. This restoration is characterized by social and cultural regeneration on top of spatial one, and notably, aims to restore "communities" within a city. Discussions are now going on in the field of urbanology over the significance of restoring communities that have been disbanded by and during the individualist urbanization.

While much attention is given to the restoration of communities, it is not clear-cut to define what should be called as a "community" within a city permeated by individualism. A group of "neighbors" in a typical Korean apartment building is perhaps not so conceivable as a community as they hardly mingle with each other. Hobby or online communities, while increasing their number and influence, lack in necessary spatiality as they are nomadic rather than static. Most probably, high density detached housing areas have

the highest potential as an urban community in that each of them has long been inhabited by people of a similar social status with a sense of kinship. They, however, are currently endangered to be demolished by the avid attacks of urban redevelopment or new town projects. So, the efforts for urban restoration now face challenges on both spatial and social levels: preserving those detached housing areas from the ferocity of development while recovering communities within a city.

When one envisages communities within an individualist urban area, they should first value preservation, regeneration, traditions, and historicity against development, destruction, recency, and disregard for history. This attitude can be embodied as endeavor to discover unique and indigenous places that retain those values inside a replicative city structure.

The Sanbok Road in Busan City, having been formed as a route to connect refugee settlements during the Korean War, well demonstrates the issue of preservation and restoration of urban communities, sensitizing us to the importance of their restoration. It invites those living in Busan to ponder upon the identity of their city[2], while, in general, helping us to find out a means to recover various communities in our individualist society.

The urban restoration process, while approving universal values, must go with creative diversity, and the the humanities is where one can identify values that supports it. The field, having taken a role as a critic and watchdog against side effects of industrialization who encourages people to think of and practice humanity, is now assigned an additional task of proposing a place of life where its dwellers are allowed to value humanity without ignoring economic improvement.[3] In other words, it is the humanities that can suggest ways of thinking to recover human relations and interaction. The humanities, with insight into people's life and connection, is able to guide us in carrying out the urban restoration of living instead of building.

The currently established paradigm of urban development, as embodied in a set of rationalistic urban discourses, is criticized to have failed in maintaining sustainability of a city. A great number of studies on locality have much indulged in theoretical debates far from yielding practical solutions. Lefebvre once observed that the multitude had taken a mistake of distinguishing a "social" space entrusted to geographers, city planners, and sociologists, and a "mental" space regarded as a topic of mathematicians and philosophers. He thought that the dichotomy between "social" and "mental" deters exchanges between practices and theories, or experiences and concepts, incapacitating both sides in the end.[4] In this background, this presentation will critically examine the current rationalistic urban discourses, and present the Sanbok Road Renaissance Project as an example of the practical and humanistic discourses over the restoration of urban communities.

2. Humanistic Against Rationalistic Urban Discourses

Having entered the age of rationality and efficiency, people were excited by the expectation of "unlimited" potentiality of human civilizations. Modernity, however, incurred so-called human alienation, or loss of humanity, in exchange for material development. One may trace this back to the loss of spatiality brought about by the spatial-temporal compression and distancing in modern times. Through this process, places have been standardized and commercialized while humans living in them been deprived of their reality and vitality. Nevertheless, we are still holding on to that last century paradigm which admires instrumental rationality. Urban discourses mostly consider cities as commodities and their citizens as consumers. As a non-consumer is not identified as a beneficiary of material civilizations, a city without commercial values is degraded as a defective product. By the mechanism of capitalistic market economy, "places" have been redefined as commodities, or altered into rational but absurd "non-places."[5] Mumford warned that such urban areas are liable to entering into the state of Tyrannopolis where parasitic power prevails in disguise of rationalism.[6]

Rationalistic urban discourses, while emphasizing on a physical city plan and paying attention to technical elements and specialization of space, take a "utopian" stance and bird's-eye view for redeveloping/reconstructing of old urban areas.[7] Various development projects for green fields (areas for which the development process has not been initiated) and brown fields (areas devastated during the development process) have been carried out in this utopian framework. These projects, however, have destroyed traditional places in a city and even damaged its intangible assets, drifting apart from sustainability. This is attributable to the attitude that objectifies a city as a lifeless being, or as a means to make developmental profits. As the traces of traditions, cultures, and histories of a city increasingly disappear along with attenuating connection between its people, the current model of capitalistic urban development is confronted by as many challenges as capitalism itself. Ironically, city plans taking this rationalistic utopian perspective have accelerated producing and excluding of the socially weak, with a utopia remaining only as conceptual rather than reality.[8] The hierarchical urban development with this kind of diagrams or master plans has only left us communities of "buildings" rather than of socially interactive "people."[9]

Engels and de Certeau, mindful of interdependency and tension between philosophy and a city, made concerned remarks on the utopian perspective described above. They argued that utopian or bird's-eye view type city plans cannot reflect life and experiences unfolded inside a city, and suggested bringing philosophy into it to resolve profound and daily challenges it faces.[10] They believed that philosophical introspection must contribute to redefining a practical model for urban development.[11] Similarly, the field of urban sociology examines the formation of a city in the context of its people and their life, focusing on communities inside it rather than its spatial aspects. It regards life of the citizens as more essential than

volume and surface area of a city. This idea is well illustrated by Calvino's "city where a trivial flow of everyday matters,"[12] or by Harvey's emphasis on narrative, ethics, and creation over image, aesthetics, and presence.[13] Adorno stressed the concept of "cultural landscape" of a city, remarking that its beauty must bear historical memory, which is embodied as a community that maintains historicity.

Solutions for side effects of industrialization have so far been sought after in the concepts of urban revitalization, urban renewal, urban redevelopment, or property-led urban regeneration. Now in the post-industrialization era, however, those problems can only be settled down through restoration of communities, that is, of relations between human and human, humans and their environment, and humans and their culture.

To contemplate an urban community and its human interaction instead of architectural engineering or aesthetic elements of a city, one first needs to sort through different meanings the term "community" has. Their common denominator, though hard to clarify, may be agreed upon to some extent. Seeing, for example, that Ross presents locality, communality, and organism as elements of a community[14] while Hilary chooses locality, interaction, and common tie,[15] it is conceivable to regard a community as a group of people who depend on each other on the social, economic and cultural levels within a certain geographical boundary. Therefore, a community comes to life only when its members relate to each other for their daily activities, rather than when physical structures are put into existence.

One reason that we must take note of communal relations is that a nation as a protector of local communities is breaking down in the course of globalization.[16] It was the formation and development of a nation-state as a political and cultural community through which modernity was structured. The concept of a nation-state has taken a symbolic and core role in institutionalizing modernity, being its spatial representation, as explained on the political, economic, and cultural levels respectively or combined. The nation-state is an imaginary community of "gesellschaft," formed through a kind of particularism produced in modernization, which transcends a group of people in direct interaction and gives all its members the same equal rights as compatriots.[17]

As globalization increasingly attenuates the state of a nation-state as a community, the notion of "government" began to integrate "local" or "subnational" units like a city or province. Emphasizing "local" may be one of the effective tools to motivate people's involvement in the management of a nation-state, although not self-sufficient. "Government" based on a bureaucratic system, having been an effective and dominant principle of management during modernization, is now being replaced by a new concept of "governance." National public domains, or a mechanism that converts private interests made in a civil society into a national public framework, are undergoing changes as the division between

a nation-state and a civil society is being blurred. People are now turning their eyes towards a new type of public domain, that is, the "micro-politics," or the "politics of daily life" that integrates their own life, experiences and involvement, away from "big" discourses over elections or political parties.[18]

When rationalistic urban discourses revealed their limitations as mentioned above, people began to note a local community and its potentiality. Now is the time that we should try to restore a community that connects its members closely, with a view to overcoming the modern paradigm of city plans and to establishing a sustainable city.

3. Viewing the Sanbok Road through the Eyes of the Humanities: Rediscovering Locality

Old city centers in Korea are similar to those cities of the Third World in the social, cultural, political, and economic dimensions. With a pile of social problems including a sharp population increase and poor urban infrastructure, they became the target of the reconstruction process in the 1970s under the banner of modernization. Deteriorated residential areas were renewed in their appearance through active urban redevelopment projects that embodied the national yearning for economic development. It was, however, in this process that local communities came to be disbanded and their identity broken apart. During all this time, the Sanbok Road has safely sustained its identity since the Korean War, and is perhaps the only place with local homogeneity and coherence within the city of Busan.[19] The city, focusing on such locality of the Sanbok Road, is now trying to restore local communities within it as a practical strategy for the urban regeneration.

1) Time and Space on the Sanbok Road: Universality and Locality

It is generally believed that universality lies in a span across the flow of the time, while locality in a particular space. The two concepts perhaps seem incompatible just as they are opposed to each other in a philosophical sense, but the Sanbok Road embodies them both by holding the traces of a particular case of the colonized Joseon in a general backdrop of the time when world capitalism was turning into the imperialistic expansion: upheavals of the Korean history, including the racial discrimination during colonization, the national liberation, chaos of the Korean War, and mass relocation of people from their place demolished during the economic development period, are all laid upon the streets, alleyways, houses, and stairways of the Sanbok Road, and makes it a historical "place" rather than a mere "space." It has narrow irregular streets, low houses built haphazard, and winding stairways like the life of its people. As seen here, universality and locality, in a certain place, may blend with each other on different layers.

Formed in the 1920s, the Sanbok Road had been a residential area of stevedores and textile workers in

Busan. It later became a major residential area of ordinary people when a large number of repatriates settled down there after the 1945 liberation, and refugee settlements developed during the Korean War in the 1950s. A substantial number of those refugees remained to live there when the War ended, although a few of them returned to Seoul or other places.[20]

Although being depreciated as a planless and random area and targeted for overall redevelopment, the Sanbok Road holds the historical traces of Busan intact from being swept away by the time. It was the place where stevedores and textile laborers led their weary life in the Japanese colonization period and hundreds of thousands of refugees survived during the Korean War. It is a specimen of the modern and contemporary Korean history in general, and that of Busan City in particular. It was one of the few hopeful places that embraced refugees rushing from every corner of the country and let them dream of returning to their hometown under the ferocity of the war without a promise to end.[21]

Since then, the Road has undergone diverse spatial changes in the demolition/relocation or housing improvement process initiated during the economic development and urban expansion period. According to the Five-Year Development Plan on Hillside(1967-71) set to build new houses and improve deteriorated ones, several apartment houses were constructed along the Road. In 1970, when housing improvement projects ran both demolition/relocation of houses as well as their on-site improvement, diverse types of housing – detached houses, multiplex houses, improved multifamily houses, and middle- and high-story housings – were constructed to crowd the area. In this course, blood-vessel-like alleyways and stairways were also formed to connect the Road and those houses. Steep stairways, slanted alleys, and houses standing close between them certainly has been causing inconvenience to those who live there. But they, stirring nostalgic feelings among the residents, become a spatial heritage of modernization lived by ordinary people with abstract and geometrical beauty, and an invisible network that preserves local communities there.

The Sanbok Road is a diachronic place where many historical layers overlap with one another. Historicity of Busan City will be sustained only when those traces of history are conserved to exist at its heart. In addition, it is to be noted that people of various social statuses (natives who have lived there since the national liberation, once high-class latecomers from other parts of the city, etc.) and different landscapes (areas with a magnificent overlooking view, complete deadlocks, etc.) coexist on the Road to make it a synchronically diverse place.[22] That is why one can think of the Sanbok Road as a place of universality and locality in harmony. In a general sense, this leads to the claim that one must adopt both diachronic and synchronic approaches when they discuss over locality, or restoration of local communities.

2) Communication Between Residents and the Restoration of Local Communities

The Sanbok Road is not a secluded residential space but a living place where its people mingle with each other. In the humanistic perspective that values people and their community, the place is worth the efforts to protect and restore against the nation-wide redevelopment enthusiasm that willingly drives natives out of their community. The Sanbok Road Renaissance Project, under the phrase of "Making the Lively Sanbok Road Together," aims to maintain the area in its original state while improving the quality of life of its people. Unlike dominant new town plans, the project is taking an inclusive stance that encourages social and economic relations within the area. Seeing it as a "place" of communality instead of a physical "space," the project essentially attempts to integrate participation of the people in the restoration process, sensitizing them to their autonomy.

As there had been no organizations of the residents at the initial stage of the project, a public hearing, partnership meeting, and survey had to be held and conducted to identify their own needs before setting the direction of the project. It, now having entered its full-fledged stage, is focusing on their active involvement, for example, by setting up a "community council" in each of the 10 villages along the Sanbok Road.[23] These community councils have enabled the villagers to participate in or even to lay out relevant programs such as "making a self-sustainable village." Up to date, 390 people from the 10 villages have been working in the councils while 62 sessions of council have been held with 930 participants in total. Along with the community councils, on- and off-line venues were also arranged to support people's participation. The unused second floor of the local senior citizen center was remodeled as an Sanbok Road Community Center and is providing the villagers with a more comfortable environment for discussions over the restoration project. In addition, a community website has been set up to allow exchange of ideas and information sharing on line. The website presents agenda of the community councils so that those who could not join workshops or fieldwork can check them, and promotes village making programs as well.

A team of experts like planners and activists was organized in each village, and discusses with the community council over how to restore village's communality. The role of these experts is to organize involvement of the community people, to liaise them with the relevant administration, to sensitize them to their own needs, and to collect their opinions and needs before proposing a workable blueprint. Notably, the project differs from other similar initiatives in that it involves experts from various fields including architecture, humanities, social welfare, culture and the arts, and civil society, and that it employs this network of expertise in integrating communality and autonomy into the restoration process on the humanistic basis rather than holds on to a mere spatial improvement.

The public sectors provide these village making programs with administrative and financial support that will ensure stability of resident's activity. It sometimes functions to motivate the villagers to act and participate by empowering them. Managing education programs and community councils are some of its major contributions along with administrative and financial support for agenda setting.

3) Activating Communities through the Regeneration of Public Facilities

Alleyways, connecting a "house" and "the world," are more than a physical passage. They are a "spatial buffer" that adjusts conversion from "staying" to "moving," or the other way around. While a house is a place of kinship and the world is that of otherness, an alleyway works as a unique venue for social exchange between them.[24] A survey found out that the main imagery of the Sanbok Road depicted by the respondents was mostly that of "winding narrow alleyways."[25] Thus, the alleyways along the Sanbok Road, although purportedly being a cause of inconvenience, have been an important place for social exchange, as other alleyways may also be so in a country with few squares or other types of wide spaces. Mindful of this, the Sanbok Road Renaissance Project plans to create themed alleyways, and village cafes and small parks adjacent to them.

The Sanbok Road, relative to the size of its housing area, lacks substantially in the number of and access to public facilities, which will considerably help to encourage people's engagement in communal activities, improve their quality of life, and solidify their unity. In a survey, people of the Sabok Road area chose cultural centers(29.7%) and libraries(11.2%) as the most needed public facilities.[26] Meanwhile, the steady decline of the local population led to the increase of uninhabited houses and idle land that have been left to ruin the landscape and to cause safety problems. The project attempts to turn those vacant or deserted places into useful community facilities like cultural centers, libraries, study rooms, communal workplaces, children's playground, or rest areas. Establishing such places with support of the public sector is a significant move to protect local communities from developers in the private sectors acting on the market basis.

Every historical city in the world has the well-maintained city center where one can see its origin and narrative. For that, the center of a city must retain its original form although it may change in size. It is not the time to evaluate the Sanbok Road Renaissance Project since this mid- to long-term project planned for a decade is at its early stage as yet. At least, however, one can be assured that the project is contributing to restoration of communities on the humanistic basis in this deteriorated old city center by recovering its communality and building public facilities.

4. Conclusion

Cities of the world are certainly losing their uniqueness in today's transnational capitalist urbanization. They have become a factory that molds uniform lifestyles across regions, deprived of genuine human relations that used to prevail community-based societies. People are being disconnected from each other inside this kind of individualist city that emerged in modernization and industrialization. Futurologists estimate that two-thirds of the entire population on the planet will be living in a city by the year 2025. This gives the notion of a local community more significance as it is essential to social and mental solidarity.

In Korea, local communities have been breaking apart in a whirl of steady urban expansion and reconstruction, victimizing the socially weak, or the urban poor, in particular. What is needed now is a restoration strategy to gratify the residents' social and economic needs and to empower them to revive their impoverished and deteriorated places. This kind of strategy essentially integrates recovering of local communities.

A village, having once been a self-reliant community in the traditional Korean society, should become a basic communal unit of a city. The efforts for urban regeneration requires us to mull over how to recover these traditional villages that were disintegrated in and by the industrialist urbanization, ultimately with a view to recovering human relations within a city. That is why one needs to take a more inclusive stance that views a city as a living place of humans rather than as a physical space characterized by technical or aesthetic elements.

On the humanistic basis, the Sanbok Road Renaissance Project is orientated towards restoration of local communities that benefits ordinary local people instead of urban developers. It endeavors to solidify and preserve village communities from deterioration through encouraging people's interaction and restructuring public facilities. It assumes the stance that local people should be involved in decision makings relevant to their own life, and be allowed to benefit from economic gains created during the local restoration process. It is expected that the Sanbok Road Renaissance Project will be a good example of humanistic regeneration efforts to restore urban communities unlike currently dominant redevelopment and restructuring projects.

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1. Ko, Bong-jun, "Ritual for life" in Rice for *Offering and a Flowerpot* (Shinsaeng, 2011), 113.
2. The old city center area of the Sanbok Road is officially called "Mangyang-ro" (The road on which one can look at the sea). It reminds us of people who tried to forget their sufferings by gazing over the

wide sea.

3. Kim, Sang-won, "The creative Regeneration of Urban Spaces and the Role of the Humanities: Focusing on the Creative Cities Based on Germany's Cultural Industry", *Education of the German Language*, 24 (2009): 354.

4. Lefevre, H., *La Production de L'espace* (Paris: Economica,2000), *Production of Space*, translated by Yang, Yeong-ran, (Seoul: Ecolivres, 2011).

5. Song, Eun-ha, "The City in the 21st Century, Meta-Discourse of the Zero Degree", *Phenomenon and Cognition*, 33 (2009): 139-140.

6. Park, Hong-gyu, *Metropolitan Guerilla: Lewis Mumford*(Seoul: Text, 2010), 203-204.

7. Modern city plans, represented by those of Ebenezer Howard and Le Corbusier, emerged in the backdrop of urban concentration of population, increase in housing supply, and other factors triggered by the Industrial Revolution and the two World Wars. Howard suggested that self-reliant garden cities be built on suburb areas along with railroads and car roads to connect them to the main city, and proposed a intercity green conservation scheme. His idea became a model during the post-war restoration worldwide. City plan theories and techniques of Le Corbusier, which now have become the global standard, are characterized by high-rise buildings, creation of a green belt, spatial separation between vehicles and pedestrians, designation of specific use areas, and a road system between them. His methods, however, are now seriously questioned and even criticized as the failure of the 21st century. (Kim, Seon-jik, and Chang-hun Shin, "Contemplation on Setting the Direction of Making a Village for Citizens", *Collection of the Articles on Local Communities*, 35 (2010): 47).

8. The term "utopia," having the dual meanings of "nowhere" (ou-topos) and "a good place" (eu-topos), is often understood in the former sense, which implies that it has to be newly created. Meanwhile, the other meaning is used when one intends to admire a certain place already in existence. (Park, 2010:105)

9. Seung, Hyo-sang, *Landscript,* (Paju: Yeolhwadang, 2010), 43.

10. Lefevre says that citizens are separated and divided to drift apart from each other in a programmed mechanical city without any adventures, romances, or heart-beating events. (Lefevre, 2011:39)

11. Kim, Yong-chang, "The characteristics of A New Urban Development Paradigm and Construction of Development Strategies for Sharing Growth Benefits", *Space and Society*, 35 (2010): 109.

12. Calvino, I., *Invisible Cities*, translated by Lee, Hyeon-gyeong, (Seoul: Mineumsa, 2007).

13. Harvey, D., "The Right to the City," *New Left Review*, 53 (2008).

14. Lee, Seong-rok, *A New Community Area @ Sector 4* (Seoul: Media Forest, 2005).

15. Yun, So-yeong, "The study on activation of local culture community: focused on cases of cultural acts group in rural community" *Korean Society for Wellness*, 5 (2010).

16. National protection for local communities has been weakened due to the worldwide prevalence of neoliberalism and new type of public management brought about by the failure of traditional

public management. This neoliberal trend yielded problems like income polarization, welfare expenditure incurred by low growth, and economic recession. After the failure of both the market and government, the notion of community is highlighted as an alternative countermeasure.

17. Lee, Sang-bong, "The Postmodernistic Reterritorialization of Space and Local·Locality", *Korean National Culture*, 32 (2008): 6.

18. ibid., 23.

19. Sociology regards "local" as an conceptual structure formed when a certain stance is taken on specific issues. While "province" is a spatial concept across history, "local" is a modern concept projected onto abstract and conscious homogeneity. Homogeneity and cohesiveness here refer to some of the properties that comprise a local identity. It is improbable to express homogeneity of a local community by one property as its identity is essentially a mixture of multiple properties. (Kim, Seung-hwan, "Duality in the Discourse of Multiculture and Locality", *Locality and Humanities*, 3 (2010): 75)

20. The old city center part of the Sanbok Road is 35.3km long and 54.01km2 in area. Within this area that covers 500m radius of the Sanbok Road, the total population of 634,000 reside in 54 administrative *villages* in 6 *towns*.

21. Kim, Hyeong-kyun, et al., *Conceptual Plan of the Sanbok Road Renaissance Project*, (Busan Development Institute, 2010), 2.

22. ibid., 2-3.

23. The target area for the first year of the project covered Jung-gu and Dong-gu, which are 915,000m2 in area with the population of 27,558. The area was divided into 10 districts by living zone. Each district has four to fourteen *tongs* with 2,000 to 6,000 residents in each *tong*. The rate of basic livelihood security recipients is 7.1%, and that of residents 65 or more years old is 15.8%, which are relatively high relative to the corresponding average rates of 4.1% and 11.06% of Busan City.

24. Kim, Hong-jung, "Landscape of Alleyways and Nostalgia", *Economy and Society*, 77 (2008): 147.

25. The result of the Survey for Activating Areas Adjacent to the Sanbok Road of Busan City (2009)

26. ibid.

Multiculturality Found in Locality

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1. Introduction

Recently, 'multiculturalism' and 'multiculturality' are words that are frequently spoken out through the mouths of people, and they are often used together with the term 'globalization.' Although the '9.11 ten year anniversary ceremony' was held at Ground Zero in Manhattan on Sep 11th 2011, the conflicts between religions remain unresolved and are considered serious global conflicts. Nevertheless, 'multiculturalism' and 'multiculturality' have become the buzzwords of today.

Multiculturalism is a notion that is created based on the premise of contacts and acceptance of heterogeneous cultures. Historically, it is no exaggeration to say that multiculturalism originated from 'geographic discovery' in the 15th century. Through discovering other geographical areas, people in the Western world started to recognize that people in different locations also have their own cultures and way of life.

Of course, 'geographical discovery' did not result in the discovery of ethnocentrism in the Western world. Through experiencing a series of historical events – such as globalization of imperialism and capitalism, the First and Second World Wars, independence of colonized countries, the decline of imperialism, multipolarization of international relations, and the collapse of the Soviet Union – the value of 'cultural relativism' began to be highlighted, moving beyond the Western-centric view of the world. Under such changes, there was the Western world's realization that writing a Western-centric history based on 'instrumental rationalityis no longer appropriate in the modern era. That is, society or history is not comprised of a single factor or reason. This is the point where multiculturalism and locality encounter each other.

Moreover, state-of-the-art electronic communication technologies do not leave any region marginalized

and allow people around the world to communicate with each other. All the existing central elements fade, and all the peripheral elements emerge as new centers. Public TV programs, lifestyles and cultures of each region introduced on the Internet are all serving as the basis for multiculturalism.

2. Historical Background for the Growth of Multiculturalism

In the logical sense, multiculturalism starts from tolerance for the different ways of life of others based on the premise that social lives of people cannot be uniform and homogenous. Multiculturalism starts when the self and other individuals meet and accept their inevitable differences. Given such premises, it is not too much to say that the history of multiculturalism has been formulated continuously ever since mankind began to live in groups. The place for people's life becomes the cradle for diversity and multiculturalism because any diagram or dominant ideology cannot capture an unlimited variety of people's lives.

Multiculturalism, arising from the encounters of other individuals, was created as the Western world conquered the New World through 'geographical discovery' and incorporated new regions of the world into their history. Of course, there were 'cultural negotiations' in the past, where a Greek-centric view of the world was influenced by the collapse of city states and by Orientalism and where early Christian saints had debates on religious doctrines with heathens. However, such encounters were confined to the exchanges between intellectuals.

On the contrary, geographical discovery is a large-scale cultural contract that is often referred to as 'one of the major historical events.' At first, encounters were unilateral. The Western world extorted natural resources or products of the new land by force, denied traditions of different societies, and forced people to build faith in the Western world's religion and their God under ethnocentrism. That is how the Western world's colonialism started to spread all over the world, and Christian culture became a global standard culture.

However, even in unilateral exploitative exchanges, if such exchanges are sustained for a long period of time, peripheral cultures become incorporated into central cultures. New cultures that began to spread among the Western elite class were not just confined to simple grocery items but also cultural properties that reflect items of personal preference or folk beliefs.

The rupture of ethnocentrism started from small changes in everyday lives and brought tremendous results when encountering historic events. We can find an important basis for this in 'enlightenment philosophers.'

The enlightenment theory is widely known to be based on a belief that the light of human reason can drive out religious superstitions or delusions. Therefore, atheism is one of the main characteristics of enlightenment theory. Most enlightenment philosophers argued that the existing Christian view of the world is not appropriate in this era, while a majority of intellectuals were fascinated with the Chinese culture from the Silk Road in the 18th century. Many classics of China, such as the discourses of Confucius, were introduced and read among French intellectuals. In particular, Baráthosi Balogh Benedek said Confucius is the person he most respected, and he had a portrait of Confucius above his bed.

The emergence of enlightenment theory began to shake Christian theory – the essential value of the Western culture – with human rationality and served as a historic landmark that proved that the Western world's ethnocentrism cannot be justified logically or realistically. However, the Western-centric view of the world didn't disappear suddenly. The old Christianity's one and only God was denied, and faith in human rationality was maximized. Rationality and scientific theory emerged as the new dominant ideologies of the modern era. It was presumed that the planning of a new ideal society can only be achieved through human rationality.

'The planning of modern society,' which disregards other intuitive ultimate values and focuses on 'instrumental rationality,' began to emerge as the ultimate proposition that has to be embraced by all people. Such universalism became the basis for the new ethnocentrism in the Western world.

The rationality-oriented universalism philosophy became a theological weapon that solidifies ethnocentrism and strengthens modern nations.

Human history shows that the modern Western rationality is no longer serving as a global standard of value. Mankind's 'conquer of nature' triggered by instrumental rationality resulted in the destruction of the ecosystem and the crisis of global destruction.

The logic of 'ownership' emphasized in the Western world's instrumental rationality cannot be overcome with the 'existence' philosophy for coexisting with ecosystem, from which an array of postmodernism originated.

In the meantime, the decline of imperialism and the rise of emerging independent countries, the influx of immigrants and their pursuit of cultural identity,[1] and the collapse of the Soviet Union and communist

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1 Marco Martinello, Translator Yoon Jin 『Sortir des Guettos Culturels 』(1997. Presses de Sciences Po), 2007. Hanwool, 1p

countries made it difficult for the existing paradigm to serve as a central value in forming a new society and history.

That is not all. The development of electronic communication technology, which started from the late 20th century, allowed the Internet to flourish all around the world. Online communications created ripple effects that cannot be compared with those of multinational logistics.

Such collapses of spatial boundaries online invalidate traditional distinctions between center and periphery and trigger peripheral regions to emerge as new centers in some cases. This is in line with a shift of historical focus from elitism to multiple individuals. Such multinationality and multiculturalism became embraced as natural life principles in each sector of life.

3. Locality and Multiculturality

The basis for multiculturality of a region can be inferred from natural or geographical attributes and historical experiences of individuals in that region.

When a region is the hub for logistics and human resources exchanges, recognition and acceptance can occur smoothly. On the contrary, when individuals of an isolated region consider their homogenous way of life a natural lifestyle, they become reluctant to accept heterogeneous cultures.

Generally, the reason lifestyle and cultures in urban areas is heterogeneous when compared with those of rural areas is the diversity of people and physical exchanges. E. Durkheim and other classical sociologists summarized the difference between the traditional society and modern society as homogeneity and heterogeneous nature of social solidarity, lifestyle and cultures.

H.T. Buckle's geographical determination, which argues that geographical attributes of certain regions have a significant impact on the formation of lifestyle and cultures, became a faded social theory due to the development of science technology. Nevertheless, unique natural and geographical conditions of certain regions have been considered to be one of the most important factors that affect the formation of unique lifestyle and cultures.

For example, after Montesquieu, climates of certain regions have been considered to have some correlation with the formation of characteristics of group members. Thus, people in cold regions are less unwelcome to heterogeneous lifestyle and cultures as opposed to people in warm regions.

There are high possibilities that the culture of native people in a certain region can develop into an exclusive traditional theory. However, for nomads who frequently roam from region to region are more willing to accept heterogeneous cultures and people from other regions. Compared with rural regions located deep in land, people in coastal regions can show more flexibility toward new events and a heterogeneous way of life.

However, cultural attributes of a certain region are likely to be materialized through historical experiences in that region. The establishment and development of the US is pointed out as an unprecedented incident in world history. The US was established through the religious immigration to pursue religious freedom from the UK and was developed further through labor and production activities of immigrants. The upper class of the US is mostly comprised of Anglo-Saxon Christians while Native Americans were reduced to a small minority living in reserve communities. No one will contend the fact that the US is a symbol of multicultural society in which people from different regions coexist.

Just like other governments in modern times, the US government has made strenuous efforts to integrate various heterogeneous cultures into the common 'American lifestyle and culture' in the so-called 'melting pot.'

Religious and ethnic conflicts that took place in the modernization process have been pointed out as chronic social issues of the US. However, the US began to gain global attention as one of the leading multicultural countries. Although immigrants feel 'cultural shocks' and, in some cases, even have identity shocks from the moment when they arrive on the American continent, they eventually adapt to the new society over time and form a new sub-culture within the existing main culture.

Meanwhile, in a region where a lot of cultural exchanges between different cultures take place, contacts and acceptance of different cultures are natural and common. As a lifestyle in such a region is based on exchanges between heterogeneous cultures, people in the region do not fall into an exclusive traditionalism and are open to other cultures. Many cities on the Silk Road were able to grow and prosper because of vibrant exchanges of different cultures and products.

Although different cultures collide, have conflicts, and become altered over a considerable period of time, such alteration and acceptance take place swiftly in the time of war.

Discussing ultimate values or principles is an empty talk when surviving everyday life is the most pending challenge of the times. It is inevitable to recognize and accept differences of people, rather than unilaterally imposing their thoughts on others, when a variety of people have to fight against the

common enemy for survival. That is why certain regions in war zones become a forced 'melting pot' with blossoming multiculturality and multiculturalism.

4. Locality and Multiculturality of Busan

In Korea, mono-culturalism has been considered natural and normal due to the geographical location of the Korean peninsula. The Korean peninsula in the Far East was the last region in Asia to carry out direct cultural exchanges with the Western world, and such exchanges were done mostly via China.

Japan is the country that is located right next to the Korean peninsula, and together with China, Japan is the country that Korea had the most frequent exchanges. Before the Japanese annexation of Korea in 1910, exchanges between Korea and Japan were mostly unilateral, introducing Japanese cultures into Korea. However, Japan started to conduct vibrant exchanges with the Western world before Korea thanks to its geographical location and the fact that it pushed ahead with the 'Meiji Restoration' and began to accept Western cultures quickly.

On the contrary, Korea remained complacent in the myth of Korea being a homogenous country and was eventually annexed by Japan. However, a convincing argument is made that Korea cannot be homogenous based on recent archeological discoveries, ancient history, and folklore studies.

Moreover, it was emphasized that Korea's exchanges with the external world didn't take place through the northern region and through the southern region, as in the case of the ancient Arab world. Arguments are made that the main character Cheoyong in'Cheoyongga,' a famous Korean traditional song, is an Arab man and that Buddhism spread to Korea not through China but through Janyu, a district in Busan, and Jangyu Temple is the evidence of that.

No one can deny the fact that Korea, which was dubbed the 'Land of the Morning Calm' by Hungarian folklore researcher Baráthosi Balogh Benedek in the early 1990s[2] and the 'Hermit Nation' by W.E. Griffith, an American who wrote a book about Korea,[3] is located in a peripheral area. But Korea was not entirely disconnected from external cultures. Recently, some people even argue that the invention of the Western metal type (in 1455) is influenced by Goryeo (Korea)'s invention of metal type (in 1377), which was officially recognized as the world's first metal type.

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2 Baráthosi Balogh Benedek, Translator Csoma Mozes, 2005, 『Korea, Land of the Morning Calm』 Jipmoondang

3 W.E. Griffith, Translator Shin Bok-Rryong, 1999. 『COREA, The Hermit Nation』 Jipmoondang

As a matter of fact, Korea experienced a rapid change of culture amid the influx of foreign cultures through events such as: the port-opening in the late 19th century, 36 years of Japan's colonial rule, liberation from Japan's colonial rule in 1945, the 1950 Korean War in which UN forces were involved for first time since the Second World War, the government-led industrialization since the 1960s.

Moreover, the influx of foreign workers, which has significantly increased since the 1990s and the fact that over one tenth of Korean people are getting married with foreign nationals prove that Korea is no longer a homogenous country.

Korea's multiculturality can be found more easily in Seoul because Seoul is the capital city of Korea.

Acceptance of foreign cultures can also be observed in Busan, the second biggest city in Korea and a city with unique regional and historical characteristics.

Busan is a maritime city, which was frequently plundered by Japanese raiders and conducted exchanges with the southern world since the ancient era. The introduction of Buddhism and the fact that the last empress was a princess of Indian Ayuta prove that Busan had many exchanges with foreign cultures.

Busan is the first gateway in the Japanese invasion of Korea in 1592, which was initiated by Japan to conquer the Chinese continent in the late 15th century. It is also the port city that was used for frequent exchanges between Korea and Japan during the 36 years of the colonial period since 1910. Back then, there was a Japanese community called 'Waegwan' in Busan. Moreover, industrialization and urbanization efforts were made to promote the establishment of the Seoul-Busan railroad, Korea's first shipbuilding yard, and the construction of Korea's first textile factory. Geographical attributes of Busan have had a considerable influence on Busan citizens' willingness to embrace foreign cultures.

Busan was more multicultural than other cities in Korea – except for Seoul – because of Busan's unique experiences in the modern history.

We should pay special attention to the period starting from Korea's liberation from Japan's colonial rule in 1945 and the 1950-53 Korean War. During the period, Busan became 'a city of bibimbap' in the modern Korea while experiencing the massive influx of compatriots from Japan or China since its liberation. But a crucial opportunity was the three-year Korean War.

Korea was liberated from Japanese colonial rule on Aug 15th, 1945 and the Korean War, which began in June 1950 right after the establishment of the official South Korean government on Aug 15th, 1948,

lasted for three years. Seoul fell in three days after North Korea's invasion of South Korea and the interim government was established in Busan on Aug 1st, leading to massive causalities and refugees in the unprecedented war. Many regions located below Nakdong River fell in the hands of North Korean forces.

Busan not only played the role as the de-facto capital city of South Korea during the war and became the first 'melting pot' in Korea where all the refugees gathered from all across the country. In other words, Busan was a very vivid and lively place for experiencing 'multiculturalism' as refugees from all across the country and numerous foreigners coexisted in the city. The majority of new religions in Korea originated in Busan during the period and such religious institutions are still playing a pivotal role in Busan.

In addition, Busan was central to the government-led industrialization and globalization process since the 1960s. A variety of cultural exchanges – those with Japan that took place since the formation of Korea-Japan diplomatic relations, the dispatch of Korean workers to the Arab region, the dispatch of Korean troops to Vietnam, the acceptance of Vietnamese refugees, the influx of foreign workers since the 1990s, the unexpected success of the Busan International Film Festival, and the newly-emerging Korean wave stars – contributed to turning Busan into 'a place for coexistence of different cultures' in a somewhat different way compared with the time during the Korean War.

Since the formation of Korea-Japan diplomatic relations in the 1960s, Busan began to garner attention as the city where Japanese pop culture is most easily accepted. Korea's 'Karaoke culture,' which is regarded as one of the most popular leisure activities in the country, is influenced by Japanese 'Karaoke' culture; Busan was the place Japanese 'Karaoke' culture was first introduced in Korea. The Karaoke Machine company 'Kumyoung,' which popularized Karaoke culture globally, was established in Buasn in 1989 and is still headquartered in Busan, boasting No.1 sales in Korea and exporting to about 10 countries around the world.

As shown above, compared with other regions of Korea, Busan is more willing to accept external cultures and exchanges with foreign people.

Therefore, Busan citizens are open to other cultures, and they are not acting like 'resident birds' that are unfriendly to people from other regions like citizens of inland cities. That is why Busan is often regarded as the most livable city for people from other cities.

Of course, such openness is in part affected by Busan's geographical location of being a maritime city. However, not all maritime cities are open to people from other regions. Japan is surrounded by the sea and has more maritime cities than Korea. Nonetheless, we don't think Japanese people are more open to other

cultures. Rather, some Western people who are familiar with both Japanese and Korean cultures state that Japanese people are less friendly and more difficult to be acquainted with compared to Korean people even though Japan's flag symbolizes the sun rising toward the sea.

Also, not all maritime cities in Korea show multicultural characteristics like Busan's. Busan's multiculturality originated from its unprecedentedly condensed history as a 'fusion city' and the collective memories of the city.

In addition, Busan does not insist on traditionalism unlike other cities in Korea,[4] which is in a contradictory relationship with the city's openness. Relatively, people in Busan do not cling to the notion of having to preserve traditional cultures. Busan has paid more attention to new cultures rather than focusing on preserving the past traditions while the majority of regional cities in Korea pay significant attention to finding the roots of their unique traditional cultures. Such efforts of Busan, based on the lack of traditionalism, have laid the foundation for the city's multiculturality.

5. Conclusion

Multiculturalism, which has become the buzzword of today, highlights the fact that our social life is no longer limited to a single principle or value. The existing dominant values and discourses – from ethnocentrism of the Western world to the dominant culture of human groups – fail to correspond to the rapidly changing reality.

Multiculturalism has been developed and regressed through various historical epochs. In this modern era, multiculturalism emerged as the inevitable discourse because no regions in the world can remain sanctuaries in modern times due to 'geographical discovery' and the expansion of capitalism.

Such process of thought is formulated based on the recognition that lifestyle of self and others can become appropriate after experiencing cultural exchanges with heterogeneous cultures, conflicts and alterations. In other words, that is the process of peripheral values trying to acquire unique centrality. Such peripheral values are finalized when they are absorbed based on the principles of mutual respect and coexistence.

Such attributes of each region become the foundation for multiculturality.

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4 Park Jaehwan, 2004, Everyday Life and Culture of Modern Pusan Citizens, Everyday Life Research Institute, 『New Life-style and Customs of Pusan Citizens』 Pusan Development Research Institute

The region with exchanges of a variety of cultural products is friendly to heterogeneous cultures due to its geographical location. In particular, coexistence and peace cannot be achieved without tolerance toward different cultures at a time when people of different communities have to live together in one place.

We can find such examples in Busan, the second biggest city in South Korea. Busan has been developed through the history of accepting heterogeneous domestic and foreign cultures within a short period of time, surpassing being just an open coastal city. Busan's unique cultural lifestyle has been formed through such process. The lack of traditionalism has served as the basis for Busan's multiculturality.

Of course, cultural attributes of a region do not directly lead to multiculturalism in reality. Most residents in certain regions can consider the government's multiculturalism policies as hollow policies that are detached from reality. In fact, the recent extreme nationalist movements or crimes in Europe highlighted the limitations of multiculturalism discourse.[5]

Nonetheless, we believe that mankind's recognition will not be confined in a uniform globe-centered logic and will be spreading to a constantly changing reality.

In addition, liberty, freedom and philanthropy have to be achieved in the cultural areas, surpassing the existing political and economic democratization, in order to realize liberty, freedom and philanthropy – the common ideals in Western society since the French revolution – under the name of 'true democracy.' Such cultural democracy can be understood as the final form of democracy and can be realized by putting multiculturalism into practice.

In addition, that is closely related with the main characteristics of orientalism, which was highlighted as a new paradigm on world recognition among pioneering intellectuals and among enlightenment philosophers in the modern Western world.

For instance, the Buddhist world stated that all things in the world do not exist by themselves and all things are interrelated with each other, emphasizing that there is no isolated 'me' and my existence is placed amid multiple 'networks of human relations.'

That is not all. The origin of multiculturalism can be found in the noble man's King politics, which was event proposed as an ideal model of democracy for enlightenment theorists in the modern Western world.

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5 Ccache(rghong.net), 2011-07-28, Korea's case is different from European multiculturalism?!

Confucius once stated that "Noble men with big minds can achieve true harmony with others when they are different, but little men with little minds cannot achieve harmony with others even they are the same as others."

Tolerance toward individuality and locality is inevitably the basis for true multiculturality.

Glocalization, Diaspora & Multiculturalism

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1. The Era of Diaspora and Multiculturalism

We are living in an era of globalization and supranational Diaspora. This is due to the increase of capital, labor, goods, and information that flow beyond the boundaries of the nation-state. However, our everyday experience of globalization is more related with the movement of people going past national boundaries rather than simple economical terms.[1] We can easily see foreigners on the streets, school campuses and markets without having to go abroad. Multi-language announcements in buses and in the subway clearly show the experience of globalization we encounter in our daily lives.

According to statistics, approximately 7.3 million Koreans currently live overseas,[2] and 1.18 million foreigners from 180 different countries live in Korea and the number is steadily increasing.[3] 120 million or 2% of the world's population (6.8billion) is clearly a sign that we are in the era of international migration. The supranational migration of 3rd world countries to advanced nations and the problem of Diaspora are rising as an important topics and issues not only in terms of policy but academically as well.

The Korean government officially announced a statement of "Transition to Multicultural and Multinational Society" in 2006. Based on "Women Immigrant's family members and multiracials, migrates social integration support plan," the government is using multicultural policies for social adaptation and social

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1 BaeGyun Park, *A dimensional approach to supranational migration and settlement*, *Glocalization and Multiculturalism*, Purungil, 2011, pp58

2 According to the <2011 overseas population status>, there are 7,268,771 Koreans in 170 countries.

3 According to the Korean Immigration Service database, at the end of 2009, there are 1,168,477 foreigners, which account for 2.2% of the overall population. Recently, in Samsung Economic Research Institute's <Multicultural society settlement and immigration policy> reports (2010.5) 1.18 million foreigners live in Korea.

integration of Diaspora foreigners.[4]

Diaspora refers to mass migration from a homeland to a different location and is used to describe not only the process of people scattering across the world but is also widely used to refer to a place or community where these people reside.[5] While having to adapt between the homeland and the country of migration, Diaspora raises issues of political relations, cultural differences, and identity.[6]

To solve these issues associated with Diaspora, multicultural policies were introduced. Igniting with the western civil movement in the late 1960's, the multiculturalism that started with active debates in the 1970's among multiracial countries such as the US, Canada and Sweden was used as an opportunity for national development in France and Germany during the 1980's. Even the US, which started with assimilation polices, turned to multiculturalism. But even Canada, known to be an exemplary country, successful for its multicultural policies, shifted towards discriminative migration policies that upheld neoliberal national policies[7] in the 1990's, and multiculturalism, thus, faced a new turning point.

Multiculturalism today is at times regarded as the cause for social tensions and conflicts. On 22 July 2011, a terrorist attack caused many casualties on the island of Utøya, a camping resort for the youth division of the ruling Norwegian Labor Party. Anders Behring Breivik, was responsible for the mass shootings, which resulted in hundreds of casualties. Breivk stated his motive as an act of rage against multiculturalism and Muslim immigrants. Prime Minister Merkel of Germany, President Sarkozy of France, and Prime Minister Cameron of UK have all recently stated the "failure of multiculturalism." The western world, which has undergone a series of economic recessions, has started to take back the leniency that was once offered to immigrants.

2. Diaspora and Korea's Multicultural Policies

The reason why talks on Multiculturalism have rapid spread in Korea is because racial and cultural diversity has greatly increased due to the swift spread of the "Globalization of migration" phenomenon.

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4 Basic plan for foreigners (2008) states 1. Enhance national competition through proactive open door policies, 2. Quality social integration, 3. Establish an orderly immigration administration, 4. Protection of basic rights for foreigners, as major policies.

5 InJin Yun, *Korean Diaspora*, Korea University publications, 2003, pp.4-5

6 Wahlbeck, "the concept of diaspora as an analytical tool in the study of refugee communities," *Journal of Ethnic and Migration*, Vol.28, No.2, 2002, pp.221-238.

7 KyungOk Jun, *Social integration of multicultural society in a gender perspective, Research on Asian Women,* 46-1, Sookmyung Women's University Research Institute of Asian Women, 2007 pp.26

Korea is at a point where it needs to look beyond the concept of a single race based on pure bloodism and needs to identify the advantages that multicultural, multinational societies have, along with wisely utilizing these advantages as an engine for social integration and national development.

Domestic foreign residents categorized as labor workers, women that migrate for international marriage, North Korea defectors, and international students[8] have crossed borders in search for a better life and education. The supranational migration phenomenon is no different for Koreans as well. Not only accounting for the 7.3million Koreans living abroad, but the 217,000 international students,[9] the overseas child births that have received public criticism, and fathers left behind to work while their families are abroad are all indications that show that despite Korea's rise in power, international migration of Koreans still continue.

If Diaspora was non-voluntary and was forced in the past in certain stages of history, today's Diaspora seems to be rather voluntary. But the biggest reason why immigrant labor workers, who are mostly North East Asian men, Asian international marriage women, and defectors to Diaspora, come to Korea is because of global development imbalances.

Korea is concerned about the possibility of slow growth due to low birth rates and ageing, and thus, in order to maintain an active economy, bringing in foreigners is inevitable. Also, since the 1990's, men with low income in rural and urban areas have difficulties finding partners to marry within Korea, and thus, the number of women immigrants for international marriage has increased.

Unfortunately, Korea's multicultural policies seem to support multiculturalism but have been criticized as a one-sided cultural assimilation from a Korean standpoint. In other words, unlike pursuing a true ideal of multiculturalism, its contents lean toward pure-bloodism and false-negative assimilation, and instead of embracing multicultures, it is only focused on social integration.[10] Also, the policy is two sided as it supports international marriage migrate women, while excluding immigrant labor workers. Moreover, it is criticized for proposing multiculturalism only as a solution to social issues such as lack of labor in specific industries, low birthrates, and marriages for men residing in rural areas.

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8 According to the foreign citizen education report, there are 83,842 international students in April 1st 2010.

9 Overseas Korean students that are pursuing a college degree or higher has increased from 216,867 in 2007 to 217,959 in 2008, among these 62,392 (28.8%) are in the US, and 57,504 (26.5%) are in China. Statistics from the <Korea Policy Forum>.

10 SunOk Lee, *Migration Labor Movements and Multiculturalism in Korea, Korea's Multiculturalism: The Reality and Problem*, Hanol, 2007

Therefore, the target groups for Korea's multicultural policies are not immigrant labor workers who will return to their native country after a certain period of time but are foreigners who will reside in Korea indefinitely, such as migrant women for international marriages and children from multicultural families. According to statistics from the Ministry of Public Administration and Safety in 2009, out of the total 1,106,884 foreigners, 575,657 or 52% are immigrant labor workers, but international marriage immigrants tally 125,673 or 22.4%. Regardless, the reason why the multicultural policy is only targeting international marriage and the migrant women and children of these families is because immigrant labor workers are regarded as temporary residents instead of future citizens.[11]

This report will focus on issues with glocalization, Diaspora and multiculturalism through novels portraying international marriage migrating women (especially ethnic Chinese Koreans and Vietnamese) receiving various discrimination on nationality, race, and gender.

3. Diaspora women in Korean novels

1) Womanized migration and international marriage to escape poverty-"Garibong Sonata"

Since 2000, many novels portraying multicultural creativity were published.[12] Considering the fact that issues with immigration written into novels were written not by the immigrants themselves but by Korean writers indicates that this is from a traditional Korean literature standpoint that has always had interest for minorities, as immigrants in Korean society are increasingly viewed as a new social minority.

But recent migrations clearly indicate an increase of women (womanized migration) from Asian countries including China, Vietnam, Thailand, Cambodia, North Korea, Mongolia, and the Philippines. By definition, "Womanized migration" is the phenomenon of women consisting of over 50% labor migrations. This is an indicator that there are more women migrating as laborers themselves rather than

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11 JongRyul Choi, *Korea's multicultural policy in a comparison perceptive, Social Theory* 37 (2010 Spring), Korean Social Theory Association, 2010, pp.245

12 Novels including HyunSuk Bang, *Time to eat a lobster* (2003), MyungRang Lee, *My half-brothers* (2004), BumShin Park, *Namaste* (2005), WoonYoung Chun, *Good bye Circus* (2005), YangSoon Hong, *Plum* (2005), YoungSook Kang, *Lina* (2006), SunOk Gong, *Family of Flux* (2005), JaeYoung Kim, *Elephant* (2005), *Binge* (2009), JongMi Kim, *Great Root* (2006), HyeKyung Lee, *Gap* (2006), HyeJung Kim, *Suspicious Neighbor* (2006), SungRan Suh, *Paprika* (2007), DoSang Jung's Saga, *Wild Rose* (2008), DaeHwan Lee's novel, *Kundon & Condom* (2008), HaeJin Jo, *City of Angels* (2008), SiBaek Lee, *Who killed language(2009),* Soonwon Lee, *First Snow* (2009), AeRan Kim, *Night there, a song here* (2009), InJung *Where she lives* (2009) ChanSoon Park, *The garden of Balhaepung* (2010) IlGwang Kim *Lonely Jimmy* (2004), RyeoRyeong Kim, *WanDeuk* (2008)

migration via following their husbands.[13]

Migrating women are categorized into groups including labor, sex labor, and international marriage.[14] Some researchers treat international marriage migration as a form of labor migration through supply and demand between migrant sending and receiving countries. In some cases, there are many ethnic Chinese Korean women that choose marriage migration to Korea as a means of labor migration.[15]

Supranational migration of Asian region women to other countries, including Korea, comes from a background of glocalization,[16] which is required in the process of capital accumulation in late capitalism, especially from regional inequalities. The globalization process, through economy restructuring in order to expand on opportunities for profit gains and developments in transportation and communications that support this along with capital flow, only accelerates the movement of labor.[17]

Multicultural novels portray migrate women who are sold to conduct international marriages, undergo a disappointing life of marriage and poverty; some are runaways and even experience death. These women carry out their lives in extreme conditions while experiencing violations to human rights, financial exploitation, physical and sexual abuse all through discriminations on nationality, race, and gender.

The women in these novels are from various countries including China (ethnic Chinese Koreans,)[18] Vietnam,[19] North Korea (defectors),[20] and Thailand[21], but among these, ethnic Chinese Koreans have

13 HaeKyung Lee, *Womanized migration and supranational families: a focus on Chinese Koreans*, *Korean Sociology* 40-5 Korean Sociological Association, pp. 258-298.

14 KookYum Han, *Womanized Migration and the task of Human Rights Protection for Migrating Women, 2006 National Assembly Library Policy Panel*, 2006

15 SukHye Lim, *Geographic characteristics on flow and dispersion of migrating women for international marriage*, ByungDoo Choi, *Glocalization and Multicultural dimension*, Purungil, 2011, pp. 117

16 Glocalization is a portmanteau word of globalization and localization. It can be used as itself or as glocalism.

17 ByungDoo Choi, *Ethics in multicultural dimensions and glocalization: Supranationalcapitalism and cultural dimension to a dimension of a struggle to recognize* , *Korean Association of Regional Geographers Report,* 15-5, Korean Association of Regional Geographers, 2009, pp. 636

18 Novels including, WoonYoung Chun, *Good bye Circus*, MyungRang Lee, *My half-brothers*, SunOk Gong, *Garibong Sonata*, AeRan Kim, *Night there, a song here,* In Jung, *Blue House*

19 SungRan Suh, *Paprika*, SoonWon Lee, *First Snow,* In Jung *Time with others*, *Where she lives*, RyeoRyeong Kim, *Wan-Deuk*

20 DoSang Jung's, *Wild Rose,* DaeHwan Lee's novel, *Kundon & Condom,* ChanSoon Park, *The garden of Balhaepung*

21 JaeYong Kim, *KkotGama Bae*

the largest group of women. This portrays the reality[22] of Koreans favoring ethnic Chinese Koreans due to firm beliefs in traditional pure bloodism, avoiding fears of mixed race children as well as easier communication.

SonOk Gong's *Garibong* Sonata is a story about MyungHwa Jang, a Chinese Korean who migrated to a rural Korean farmland for international marriage. Jang is unable to adapt to severe poverty and runs away from home to Garibong, located in the outskirts of Seoul, where many of her fellow Chinese Koreans live. The story ends with Jang's second migration and ultimately her death. Migrate women expect a prosperous life in Korea but experience despair and discord to a disappointing reality. Poverty was the very reason why Jang decided to migrate. Migrate women fully realize that it was poverty that caused them to helplessly move to Korea.

SeungAe said that it was the pursuit of money that brought her here and cried sadly. What am I pursuing that brought me all the way out here? Ultimately it was poverty that led me here. Poverty.[23]

Just like labor migration, the purpose of marriage migration is to escape financial poverty. However, migrating women that come to Korea still suffer from poverty, become a part of the lower class living in rural and city outskirts, and remain victims of unequal regional development. This is because the men these women marry are from rural and urban lower class that has been created in the process of neoliberal economic development.

Because international migration is centered towards advanced countries, it may seem that movement occurs from the outskirts to central areas, but realistically, movement occurs from the outskirts back to outskirts. In *Garibong Sonata*, the main character (Jang) moves according to the following: <Heukryong River (outskirts of China's border) → (marriage) Jeolla province → (runs away from home) Garibong, Seoul>. This movement shows not a movement of migration from an outskirt to a central area, but a repetition of movements from an outskirt back to an outskirt. In the novel, Jang becomes a karaoke helper (similar to sexual labor) to earn money after running away and moving to Garibong, Seoul. However a character known as Mr.Bae (responsible for the runaway) disappears after borrowing her rental deposit. Jang ultimately dies on the street being stabbed from an assaulter who was after money. Through the death of Jang, *Garibong Sonata* shows the failure of attempts at escaping poverty through supranational

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22 According to the 2011 statistics, Chinese Korean women were the majority with 55,266 Chinese (including 23,709 Chinese Koreans) and 35,713 Vietnamese women. But since 2000, Vietnamese women exceed the number of Chinese (Chinese Korean) (Korean immigration service statistics: 2011.3.31 current).

23 SunOk Gong, *Garibong Sonata, Family of Flux*, Silcheon Munhak, 2005, pp. 100.

migration.

Garibong was a production site for labor workers in the industrial era and was a symbolic area for labor movements in the 1970's. Currently, the location has transformed into a mass residential area for Chinese Koreans. As manufacturers moved to Guro industrial complex during the 1990's, Korean labor workers left as well, leaving Garibong as a cheap housing area for Chinese Koreans, and it is now referred to as the "streets of Yeonbyun."[24]

Not to mention she told him that she was a virgin before they were married and was always worried the truth would be revealed. Despite being landless and poor, her inlaws were pushing her to have a child when in fact they had to take care of a orphaned nephew even though her husband had no means of financial support. Jang had no reason to further stay in Jeolla province.[25]

Lying about being a virgin before marriage, irresponsible marriage brokers that did not provide accurate information, marrying in pursuit of money and eventually disappointment, hardships in everyday life due to the husband's financial troubles, patriarchic suppression... As the quote from the novel shows, there is no exit in the reality for migrate women.

As the novel shows, in the case of the Chinese Korean SeungAe, some migrate women move to the US or other well off countries. The goal of immigrants is not Korea, but rather, it is about escaping poverty. The only reason why these women marry is to receive citizenship, a tool to use to escape poverty.

Garibong is also setting for *A taste of winter* in SonOk Gong's novel collection *Family of Flux (2005)*, as a place where DalGon Kim's wife, YongJa Suh, worked before she married. Suh, with a rural farmland background, worked in a factory and married Kim. But despite having children, Suh, like Jang, ran away from the farm village. And like Jang, Suh ended up as a karaoke helper. She meets a man named Hoon and becomes pregnant with his child, but Hoon turns his back on her and leaves. Suh's husband Kim eventually finds Suh but is unable to bring her back home. The Korean Suh, Chinese Korean Jang, and their husbands, looking for their wives, are all victims of unbalanced development.

The name of the collection that includes *Garibong Sonata is Family of Flux*, which means movement of families. Poverty is the reason why these families are unable to live in one place and why these families

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24 However, Garibong is currently designated as an area of balanced development and is thus awaiting reconstruction. Once construction commences, residents will leave to find a new location.

25 SunOk Gong, Previous book, pp. 61-62.

eventually break apart. The collection *Family of Flux* diversely portrays tragic images of the lower class that cross national borders, families that break apart, and living a life of wandering away from the roots of their homeland all because of poverty.

2) Vietnamese migrant women and othernized life

The number of Vietnamese women migrating to marry in 2001 was 134, but it increased 266 times to 25,713 in 2011 and exceeds those of Chinese Korean migrant. The reason why Korean men prefer Vietnamese women is because they possess similar physical appearances compared to Korean women and culturally come from similar Chinese character and Buddhism backgrounds, thus minimizing cultural barriers. They have a lower possibility of running away from home compared to Chinese Korean women and are more hardworking and obedient than modernized Korean women. Also, they are known to have a strong sense of responsibility towards their parents.

Sorry Mr.Ho from SunWon Lee's collection *First Snow (2009)* depicts a reflective perception on international marriage with Vietnamese women by linking the issues of schools closing and marriage problems for men in farmlands due to rural and farmlands losing value. The especially disrespectful banners that say "It doesn't matter if it's your first or second, or if you are disabled or old. Marry a Vietnamese virgin because they don't run away no matter what!" clearly disrespect human dignity.

The problem with international marriages start with brokers ignoring the facts that some male applicants looking for these women have a history of illnesses or disabilities and do not meet basic requirements for marriage, along with some of the applicants motives to use these women simply to have or to use them to raise children or even to use them as tools for sex. In RyeoRyeong Kim's *WanDeuk (2008)*, a Vietnamese woman is scammed, not knowing that her husband is a person with dwarfism. InJung's *Where she lives* depicts a Vietnamese woman believing she is migrating as a labor worker when in fact she is scammed by a Korean broker, and the only thing that is waiting for her is not a job but a middle aged man. She runs away after she is forced into a swapping group, only to be a victim of constant sexual violence from an owner of a Vietnamese Pho restaurant. She becomes pregnant with his child and eventually goes to prison for stabbing the owner to death. She leaves a yellow notebook to her Korean language teacher, HyeKyung Min, which exposes inhumane treatment and violence conducted upon her.

After the TatiHwangOk incident in 2010, which triggered sour diplomatic relations, the Ministry of Justice drafted reform policies including regulations on inappropriate international marriage and strict policies to provide accurate information of applicants, which is a sign that things are moving in the right direction—although it may have started a bit late.

SungRan Suh's *Paprika* is also a story of a Vietnamese woman migrating for international marriage. The older brother of the main character (Chuyen), was working in Korea as an industrial trainee, and Chuyen was a hair dresser after graduating from high school.

The story portrays in clear detail how international marriages happen through onsite meetings. The process of these international marriages includes meetings that cost 1 billion won and 5 applicants meeting 15 virgins, placing international marriage between women from 3rd world countries and Korean men on the borderline between migration and human trafficking. This type of international marriage gives the impression that migrating women are "women that are bought," and leads to the oppression of human rights.[26]

In *Paprika*, Chuyen's mother in law has a negative image of Chuyen, thinking that Chuyen is a daughter in law that costs a lot. Without a sign of pregnancy, Chuyen is called "not even worth the money" by her mother in law, along with receiving constant pressure to have a child in order to continue the family name. This type of so called international marriage is not so different to human trafficking. From the beginning of *Paprika*, Chuyen is depicted as a tool of reproduction and sex many times.

For JoongIl, the first time SooYeun shyly gave herself, was like greedily eating a ripe Paprika, hard but smooth. Drunk with the tenderness and fragrance of a Paprika, JoongIl tasted a heavenly climax and penetrated SooYeun's body whenever he had the chance.[27]

JoongIl was an owner of a paprika farm from a rural background and was 21 years older than SooYeun. To JoongIl, SooYeun was a tight, glittering, exotic paprika: a tool for sex. In the story, SooYeun's body is viewed several times in the eyes of her husband filled only with sexual desires.

Various problems that Chuyen encounters include abuse from her mother in law, pressure to become pregnant, her husband's excessive sex drive, exhausting farm work, foods that are unsuitable to her appetite, cold weather conditions, lack of money and stripped from freedom to go outside. Her husband takes her grocery shopping but pays himself, not helping her to adapt to society. Although her endless work is not just limited to housework but also farm work, she is not given the proper power as a housewife nor financial compensation. Korea's patriarch family culture, which does not socially recognize and compensate full time housewives for their house and caretaking labor as an economical value, is a

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26 GookYum Han, Previous Paper, pp. 16.

27 SungRan Suh, *Paprika, Paprika,* Hwanam, 2009, pp. 37.

problem that overlaps with Chuyen. Although it has only been 1 year since her arrival in Korea, if this pattern continues, she will not be able to stand as an individual and her sense of alienation will further worsen.

To become a Korean, Chuyen works hard to study the language but becomes too busy to study during the paprika harvest season. The need to bring in a private tutor is brought up, but her extremely self-centered husband, who says that he wants to take care of Chuyen for the rest of his life, says that it would be fine even if Chuyen cannot learn and is poor at Korean.

Migrating women not knowing Korean is not simply a problem associated with adapting to Korean society or difficulties in communication but is directly linked with child education. As mothers in Korea are fully committed to child education, mothers that have a hard time with Korean will not be able to fully support their children's language education. This will eventually lead to difficulties for 2nd generations in the classroom, and furthermore, a cycle of poverty.

Outside the family system, the hardest difficulties that she faces in society is how Koreans view and exclude her as a foreigner. Every time she goes to a public bath supporting military families, she receives questions such as "you are not Korean are you?" from soldiers with a facial expression of both curiosity and mockery, not to mention the looks she receives when she undresses. Even when she twisted her ankle and went to an oriental medical clinic, the doctor was more interested in the fact that she was a foreign bride from a poor country than her treatment. The discriminative looks and attitudes that Koreans have are rooted in the mindset of discrimination of skin color and appearance. This interferes with the process of recreating a Korean identity for migrant women.

The problem with language is clearly shown in In Jung's *Time with others*. In this novel, an international marriage was conveyed through a personal meeting and an insisting groom to be. The wife was able to receive a college education, and as the husband was a college instructor, this international marriage showed a different aspect. However, due to conflict with the 2nd generation language education, the wife takes the child and goes back to Vietnam. When the wife was talking in Vietnamese to her child, the mother in law said, "Kids learn to talk from their mothers. You should be careful what language you use. If you keep that up JungYun won't be able to speak Korean and learn to start speaking a worthless language. If it was English it wouldn't matter, but your language is utterly useless nowadays...,"[28] and she complains that her grandchild, who will grow up as a Korean, will not be able to speak the language

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28 In Jung, *Time with others, Where she lives*, Moonhak Soochup, 2009, pp. 94-95.

properly. Even the husband says "If you came here, you should first speak the language. Why are you only teaching your own language to a kid that absorbs everything at that age?" How can the gap of one sided pressure and a Vietnamese wife that is not allowed to speak to her child in her own language be reduced?

This novel shows that language problems are at the core of problems with identity, and identity problems in international marriage are revealed through language conflicts. Furthermore, it shows that even if the husband is well educated, the attitude of assimilation by othernizing the wife does not change much.

In the case of families that have a Korean husband and a foreign wife, the husband needs to accept the wife's native language, and the wife needs to learn Korean so that the children will be able to naturally accept the given multi-language situation. Husbands will also need to have higher participation in child education. In school education, after school classes or mentoring for Korean education will be required. Korea has education institutions that teach Korean to foreign wives but lack the system for husbands to learn their wives languages. This is because they want to make their wives and children nationalized.

4. Humanities alternative towards a multicultural society.

Whether it was wanted or not, Korean society has already opened the door to a multicultural society. About 2% of the population is foreign immigrants that are or hope to be Korean citizens. Furthermore, migrant women that have married Korean men are living among us as neighbors, and their children are growing up as Koreans confused with their identity in a place where Koreans believe in a single race legacy centered on pure bloodism.

Although the Korean government is imposing multicultural policies, these have been receiving criticisms that they are actually policies of assimilation packaged to look like multicultural policies. Social integration will need to be conducted through active development of policies that will help immigrants adapt to Korean society and recreate Korean identities.

Although women that migrate for international marriage experience a wide range of discrimination including nationality, race, social class, and gender, the greatest problem seems to be human rights and financial support. As these women have migrated with the goal of escaping poverty, society will need to set its first priority to expand welfare policies to these women and also to the lower class. Also, international marriage brokers that provide irresponsible information give these women a false fantasy, which ultimately has negative effects after marriage, thus, a call for stricter regulations and monitoring on these international marriage license organizations. Moreover, the multicultural society that we live in requires a new set of values in terms of humanities.

First, we need to look beyond the concept of a single race, identify the advantages that multicultural, multinational societies have and utilize these advantages as an engine for social integration and national development.

Second, multiculturalism starts by getting rid of provincialism and standardization that treat many areas as singularities. If we dwell on ethnocentrism, do not accept the differences between others, believe that our culture is superior to others, and exclude other cultures, we will never truly accept immigrants as one of our own. And thus, we will never be able to properly integrate the society.

Third, we will need to focus on the hybridity[29] value that is revealed in the process of cultural negotiation, suggested by Homi K. Bhabha. This is because, globally speaking, international cultures merge and mix, and new cultures are created by losing cultural identity while simultaneously mixed with other cultures. Overall, this can be utilized positively. Overlapping experiences of homeland and Korea reveals cultural merging and variety, and integrated culture hybridity, which should be used as an opportunity for social development.

Fourth, we need to rid ourselves of a one sided assimilation attitude and instead have an attitude that places effort both ways. In other words, we should not limit ourselves by telling immigrants to learn Korean culture and language, but when we learn their culture and language, mutual understanding increases and cultural merges can occur.

Fifth, immigrants have human dignity just as we do and have the right to freedom and equality; when we embrace them with this mindset of humanism, they will live on as members of Korean society and as true neighbors.

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Study and Discourse on Humanities-Oriented Locality

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1. Universalism in Process

In a multicultural world, universalism is not "a given." If it were presumed to be "a given," or an "a *priori*," there would be a high probability that it might not be a healthy universalism and turn into violence. When looking back on human history, there are cases when cultural universalism took place on a regional scale. For example, Middle Age Europe formed the Gothic culture based on Christianity. Also, ancient China, Korea and Japan formed the *hanja* cultural region related to Confucianism. The process that formed the small scale universalism was more voluntary than coerced.

However, the *mathesis universalis* that was proposed by European philosophers like Descartes and Leibniz after the 16th century seems to have achieved a great turning point in the history of humanity. It was a universal concept based on math, in other words, of universal dimension. *Mathesis universalis* sought the evidence that one could be universal through an a priori rational deemed to be shared by humanity. Of course, *mathesis universalis* is currently being materialized through the universal language of computers. However, the a priori concept, which was the prerequisite of *mathesis universalis*, was then later used as evidence to justify European colonialism. In other words, it was used as logic to explain why countries with enlightened rationales colonized least developed countries in order to enlighten them.

A universalism with an *a priori* is dangerous because it could be used as a rational to justify the major powers' world order. From this perspective, the *mathesis universalis* that humanities scholars proposed, took place in parallel with the then Eurocentric world order establishment, and furthermore functioned as a myth that concealed the violence of that order. Meanwhile, from the perspective of the "four discourses" that Lacan proposed, *mathesis universalis* emerged during the process of changing from "master-slave" discourse to "university" discourse. In other words, it emerged in an era when real power was divided into knowledge power, and knowledge became one of the axes of power. From this perspective, *mathesis*

universalis has many implications on the role of humanities that formed during university discourses.

Is humanities "pure," unrelated to the world order, or does it develop by interacting with the contemporary world order? Does humanities aim to justify the contemporary world order, or does it aim for a better future? Obviously, these black-and-white questions cannot include all of the diverse issues that humanities studies. However, the "study on humanities-oriented locality" should start with a stance regarding these questions. This paper will state that the humanities-oriented locality will help to create a better future within the contemporary world order. This stance means that it does not see universalism as "a given" but something to be formed. If it were compared to a work of art, it would not be a completed work, but a "work in process" that must continuously be recreated. I will call this "Constructive Universalism."

2. Beyond Postmodernism

Constructive Universalism supports the "relational" and not "relativist" perspective. This perspective affirms the differences of localities, and at the same time considers "global relatedness." The "relativism" that this perspective is trying to overcome is related to postmodernism. The term "post" in postmodernism is aimed at transcending modern rationality and includes deconstructionism and relativism. However, in the process of making all cultures relative, relativism does not only deconstructs Eurocentrism, but also only manages to position the cultures excluded from Eurocentrism in a relative place. Therefore, relativism isolates all cultures and makes them all incommensurable, making it impossible to imagine the creative roles that each culture could provide each other.

The "alter-modernity" concept proposed by Bourriaud presents an alternative. The term "alter" affirms the creativity of multiculture. Unlike the modernism concept, it affirms the heterogeneous conjunction of cultures produced in "other" and "foreign" places. Also noteworthy is that "alter-modernity" includes "modernity." In other words, it does not completely reject modernism like postmodernism, but it includes the positive achievements of modernism, and at the same time aims for a different future image. Therefore, this concept can be seen as a Constructive Universalism because it supports the correlative perspective rather than relativist perspective and takes into consideration the global relatedness while affirming differences in locality.

Let's take this concept as the starting point for the "study and discourse on humanities-oriented locality." Here, locality, like universalism, cannot be seen as "a given." One locality is different from another locality, yet they are correlated, so they both go through continuous change. In this vein, locality implies the concept of hybridity. Also, this hybridity cannot be categorized into the dichotomy of progressivism and regression. Locality is based on the multiple experience of space-time. The heterochrony of locality

cannot be explained by the progressivism of modernism, chronological deconstructionism of post-modernism, or regression.

3. Cases of Local Architecture

Gamcheon 2-dong in the city of Busan provides an interesting example. The factors that make up this district are many-fold. This district was formed right after the Korean War (1950) when certain ethnic-religious believers gathered from across the nation to settle. This religious community operated a relatively free economic life. Their ancient religious faith contributed to this. Their belief was that in a specially blessed land, disaster could be avoided and a heaven-on-earth could be built. Also, social change factors contributed as well. The international and national factor called the Korean War drew believers from across the nation to gather in Busan. After the 1970s, the low-income class, who did not share the religion, also came from all over the nation and formed a collective residence here. Therefore, the district changed into a place where the original religious community and low-income class coexist.

Through the example of Gamcheon 2-dong, one can see that locality is not a given but that it is continuously formed. Gamcheon 2-dong is a locality of mixed and ambiguous characteristics where the certainty and rules of the 20th century do not apply. The locality has a unique "Gamcheon 2-dong dialect," which is a combination of all the national accents. This is a place where people with different birth backgrounds gather. Different lifestyles and spaces clash with each other religion-wise and economy-wise. From a city plan perspective, it is a locality that does not have clear boundaries with neighboring districts (some houses have administrative boundaries running across their living rooms). Places like these might be part of the city, but they are excluded from the city. However, the locality produced a new cultural expression while expanding its demands in life.

One of the first points of observation should be the diverse color. The diverse colors of the small and low houses form a unique landscape that could be called "Korea's Santorini." However, the primary reason behind this color diversity can be found in the extremely high density of houses. The locality has such a high density of houses that sometimes houses sized 16.5-19.9 square-meters share a public bathroom. These clustered houses transformed in their own way, creating diverse colors in the process. In other words, the endless inflow of residents and illegally-residing residents freely produced their own living space

Na In-ju's "Sunday Morning Promenade"

and created the color diversity.

In cases like this, the architectural explanation that says that an architectural production is a point on linear history depicting the flow from classical to modern architecture does not apply. Overall, the landscape cannot be defined as Japanese Colonial era-architecture, Western modernism, or Korean traditional architecture. Here, the "otherness" does not exist outside of the country or city but within the heterogeneous characteristics of the locality itself. The heterogeneous conjunction of otherness that exists internally within the locality created a new culture that is akin to the destruction of architectural formality.

Gamcheon 2-dong's landscape cannot be associated with a single architect or a single architectural act. Locals and users alike are all architecture producers. Their actions in everyday life formed a cultural mixture and created the overall layout. Only one rule applied concerning the landscape - one must not block another house's view. The Gamcheon 2-dong landscape is the result of numerous individual architectural volitions that freely formed and conceded under this single macroscopic rule. Artist Na In-ju expressed the coexistence of the different residences in Gamcheon 2-dong.

The clothes shop street in front of the Busandae Railroad Station provides another example. This area had around 60 houses until the 1990s. However, starting from the late 1990's, the area became commercialized, and the landscape changed. The quiet house alleys changed into a crowded commercial space. However, the street landscape obtained a dual composition. One cannot see houses while walking down the street, but when looking down from a high building, the house landscape from the past is found to be intact. The space has been formed by strange negotiations and concessions of architectures.

A single-floor house has been divided and renovated into four or five stores. And in the case of two-floor houses, only the first floor has turned into a store, and the second floor remains a living space. In the process, the wall structure of the first floor has changed completely. Some parts have been remodeled, some have been extended. Roofs have been added to the outside wall of the building to create a small store underneath. Also, roofs have been topped in the space between houses to create a new store space. In some cases, the wall between houses has been removed to create a narrow road. The living space has been reborn into a commercial space, and the private space has been reborn into a public space.

Photograph - Lee Jae-chan

The theoretical model can be found in the opinions of architect Mehotra. Mehrotra compares the city space designed by architects and the city space used by

actual residents; through this, he compares the static city and dynamic city. The dynamic city refers to the dynamics of actual space that occurs within the physical limits of a static city. Parades, festivals, citizens, and even street vendors and the homeless create a landscape, portraying a continuously moving city. Mehrotra took as an example the Victorian Arcade Bazaar in Mumbai where pedestrians have to "negotiate" a way between the labyrinth-like street vendors, sometimes walking on the road, and experiencing a cultural interaction with the street vendors. In other words, the dynamics of humans impose a new meaning and recompose the static space.

The re-structuring of the clothes shop street in front of Busandae Station has been influenced by daily-life activities, like in Mumbai. The important thing is that in this process, the users of space are transforming into producers, and creatively restructuring space. No architect has intervened in this process, and there is no architectural consistency, nor plan. That is why the outside of stores look disorganized. However, the street landscape has been formed in a voluntary and creative way. Each of the stores has been created independently, and the unpredictable space produced a unique landscape in the process of conflicting and conceding with each other.

4. Humanities of Urban Regeneration

The cases mentioned above cannot be found in the epicenter of 20th century modernism, but they are common in developing nations. In this sense, the dynamic city is closer to being a symbol of developing nations rather than advanced nations. Also, these cases are related to social, cultural, physical space, rather than the narrower architecture domain. Therefore, they are cases that show the possibility of heterogeneous conjunction that forms a Constructive Universalism internally within a region or between two regions.

Currently, humanity is going through a period of transition in terms of past customs and faith. No locality culture in the world can be understood with the dichotomies of east and west, or past and present. Each region's residents are experiencing a complex transition and translation in their everyday life, and this process is currently forming the world. This reality is a far cry from the progressivism on which 20th century globalism is based.

The progressive paradigm is based on a simple belief that historical time occurs linearly and one-dimensionally. In particular, the progressive policies that the government has pursued in the past century have, like modern art, sharply juxtaposed tradition and modernity and given absolute value to the "present." However, viewed from the reality of locality, such progressivism is too simple.

Borrowing Bhabha's expression, the reality of locality is closer to being an "ongoing presence of the past-in-the present." Here, the past does not disappear meaninglessly, nor is it infinitely preserved unconditionally. Humans restructure the past and create the future. The past is continuously restructured in its relation to the future. In this sense, the past, like the future, is not "a given," but is continuously reborn as an aspect of heterogeneous conjunction.

As such, locality is based on multiple experiences of space-time rather than simple progressivism or regression. This is why urban regeneration is an important agenda in the discourse of locality and humanities. Urban regeneration facilitates "the past within present" and becomes the basis for the future of residents' unique life. Then, transition and translation of this experience will contribute to the recreation of global universalism. Also, local humanities, by studying the theory of this experience and practicing intervention, will be reborn in a global dimension. In the process, the study from a humanities perspective will be able to contribute in overcoming the unilateral "globalization."

5. Humanities as a New Hope

Based on the above perspective, the study on locality from a humanities perspective is a humanities of new hope. However, it must be emphasized that the future hope that humanities-oriented locality pursues will not be the same as the optimism of the progressive paradigm. The future hope does not coincide with reckless urban sprawl or civil engineering-related development, and it does not coincide with cultural development that fixes a locality's unique history under the name of "cultural content." Neither does it coincide with "sweet humanities," which comforts the city poor and homeless and focuses on social integration, while not allowing the "now and here" locality's reality.

Humanities asks "What does it mean to live well?" when everyone states that they want to "live well." Humanities studies and proposes the standard of living well. Humanities-oriented locality studies the quality of life enjoyed by the actual residents and establishes the standard along with the local's efforts to improve their lives. However, the concept of locality also has the meaning of peripheral, and not center. Therefore, humanities-oriented locality has a double task. In other words, while fighting against a globalization that demands a uniform life in the domestic dimension, it must also take a stand against the imitation of metropolitan culture. (Globalization and imitation of metropolitan culture are both based on linear progressivism.)

In this vein, humanities-oriented locality studies the locality's history and culture. This means that it fights against the cultural influence of major powers and the metropolitan area in order to protect the cultural sovereignty. Local cultures need the ability to stand on their own. Imitating the advanced cities' cultures

weakens the local characteristic and may destroy the potential for their own cultural growth. Therefore, citizens must create a local cultural model based on their own local uniqueness and foster the capacity to equally exchange with other cities.

Of course, this must not become a traditional regression that tries to preserve the past infinitely. As emphasized numerous times before, the preservation and restoration of past heritage are to be considered as a "works in process," like individual history and regional history. Preservation and restoration should consider the future of life. In other words, preservation and restoration find new values within past values and suggest the direction for the future of culture. In this sense, humanities-oriented locality is a creative activity, future hope and the basis for youth education.

6. Youth Cultural Revolution

As such, humanities-oriented locality based on multiple experiences of space-time respects social minorities and diversity excluded from the progressive paradigm. Foucault suggested the proposition "Il faut défendre la société." Protecting social minorities and respecting diversity is the way to protect the majority and protect the community as well. In this perspective, humanities-oriented locality promotes communication and diversity that complements the progressiveness and unilateralism widespread in Korean society, as well as in the world. This may be another future goal of youth education.

Raising youth as citizens that will protect society is a very important task in current society. Nowadays, Korean youth's social interaction capacity is weakening. This is a side effect brought on by the cut-throat competition policies of Korean society. If Korean society keeps up with this strong and reckless competitive system, it will not be able to develop into a better society. Also, the harder students study in this competitive structure, the more possibility that their humanities abilities will be weakened.

The humanities-oriented locality should take this into account and provide to the local youth a dream for a new society. Also, it must help foster a challenging spirit based on consideration and interest in neighbors. In order for this to happen, the humanities should not be limited to classical humanities such as literature, history, and philosophy, but be expanded to include arts, film, architecture, etc. However, this is under one condition. Recently in Korea, self-improvement aimed at financial success and even general hobbies are being dubbed as "humanities education." However, humanities education is not so simple. Humanities should be a professional education that strengthens communication with the public and also makes people ponder about the real value of life and future society model.

Currently, universities cannot take this role. Fortunately, since the mid 2000's, there is a voluntary humanities movement that is closely related to citizens. There are more "classical academies" being

conducted as lectures in public venues. There is also an expansion of youth humanities movements that have special goals. These are club-type communities, and they have strong regionalism and localities characteristics. The humanities bookstore, "Indigo Bookstore," was the beginning of this movement. Also, there is Cafe Haecceity in the campus region, and Life DIY Tong, which aims to integrate art performance and humanities. In particular, Tong tries to generate youth employment through performance.

These humanities spaces have conducted the "Busan Humanities Relay" since September. Their goal is to draw the attention of citizens to the World Humanities Forum and promote a humanities discourse. It is rare for these small groups to consolidate for a specific period on specific topics. The detailed topics and participating groups are very diverse. Their political stances and age groups are diverse as well. Although they did not form an "alter-universalism," it is meaningful that they attempted to create a heterogeneous conjunction in humanities.

Currently, these humanities groups are "alternative spaces" that can complement the humanities of universities. Therefore, they should become more accessible to the public, and the content and form should be more open. The fundamental task for these humanities groups is for them to retain the criticizing nature of humanities that will help people strengthen their capabilities to think about the "here and now" reality of the local region.

7. Molecular Revolution

It is difficult to conduct humanities activities in a society ruled by an economic progressive paradigm. Furthermore, it is even more challenging to hold a humanities activity related to locality. There are few resources, and public support is limited. Humanities is, in this perspective, in an "unsaturated" state. However, there might be hope here. Humanities can create things that could not otherwise be dreamed of in a city that already has everything and moves according to big capitalization. Furthermore, another hope is that in Busan, a humanities movement is taking place that can help create this dream together.

Currently the small groups of humanities are attempting to create a coexistence of the different and miscellaneous, to awaken the singularity of minorities that had been excluded until now. Borrowing an expression from Guattari, the process of "hétégenèse" has begun. The solidarity of these small groups may be intersubjective in nature, but mostly they have heterogeneous "multiplicité." It is a solidarity that was formed with little squabbling and noise.

From this perspective, Guattari's statement, "we are all groupuscule," is interesting. An autonomous group cannot become a big group and is fundamentally a minority. However, if the grouopuscules are all

faithful to their own production and their own renewal, then they may be connected and grow in number. This is including even the mind, society, and nature - the three ecosystems' change. Guattari called this the "révolution moléculaire."

The Constructive Universalism that humanities-oriented locality aims to achieve starts out from the "here and now," "groupuscule," "locality," and "private motivation." "Private motivation" is for example when a person wants to make his residential surrounding beautiful or wants to befriend the neighbor. This kind of motivation may be a starting point because the humanities-oriented locality is related to life quality and establishes a standard along with the local's efforts to improve their lives. Put in another way, without a specific individual life or no desperate private motivation, humanities-oriented locality will end as an empty discourse that will not be able to gain a sustainable driving force.

This brings to mind Guattari's "subjectivation" concept. Guattari uses the term "subjectivation" to express the process of creating a new framework and new "subjectivité" instead of a ruling uniformity in society. Subjectivation is not a given but something that needs to be produced. A new subjectivité is born when a different relationship network is created, separate from the existing one, and moves in the opposite direction of the existing; then it may go in a different direction than that of society. So, "subjectivation" is the production of "distinction." In other words, it points to materializing the potential of diverse human beings.

The humanities-oriented locality is established through the specific subjectivation based on the here and now and heterogeneous conjunction. The Busan architectural cases illustrated how the everyday activities of individuals conflicted and conceded with each other to create a unique landscape. As such, humanities-oriented locality can be disseminated starting first from a groupuscule movement with private motivation and then spreading from locality to locality, forming a universalism.

As such, when people can dream of a city where nature and humans, past and present come together, and when that dream can be shared with other cities and countries, an "alter-universalism" may be shared. It is my hope that local humanities scholars set up these goals and communicate them to youths. Also, it is my hope that the closed academic system will be opened and consolidated with the civic humanities movement and real arts, creating a positive interactive effect. In the process, humanities-oriented locality is bound to create an independent model. For example, humanities-oriented locality itself will become a case that shows cultural diversity and be reborn as a youth culture. That is when humanities-oriented locality will drive a youth cultural revolution.

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