

Asiatic Values and Culture in Educational Cooperation Among the Asian Countries

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Abstract: This paper was started with purpose to view The Asiatic Values, which was formed to explain a peculiar phenomenon of rapid economic growth of a few countries' in Asia based on Confucian culture in 70's to 80's. In this article the author focus on those aspects; First, I arranged discussions about The Asiatic Values which were discussed in remarkably different tone between after and before IMF crisis in Asia in late 90's, and defined contents of The Asiatic Values by dividing in level of social construct. In addition, as I admit the fact that The Asiatic Values is a notion system that has 2000 years of long lasting history, I presented several methods, to acculturate above according to modern context, such as acculturation of indigenous values, indigenization of accepted values, search of new values. At last, I discussed, as showing EU case as a good lesson, regarding new program about how The Asiatic Value shall be used for educational cooperation between Asian countries. For this, I seek many programs for peace, mutual understanding, and mutual dependent and mutual development in Asia. After all, through these efforts, the contents of The Asiatic Values will settle, and will contribute to increase educational cooperation between Asian countries.

Keywords: Asiatic Values, Asiatic Axiology, Asiatic Values System, Innovation of Asiatic Values, Educational Cooperation based on Asiatic Values.

An introduction

A discourse on The Asiatic Values ('Asiatic axiology') started in late 70's. This began to explain a rapid economical development in Asia between 70's through 80's. In a timely manner, Japan started to attain modernization first after 2nd world war, and Korea, Taiwan, Hong Kong, Singapore, which are called 'four dragons' in 60's – 70's. And in 70's – 80's, newly industrialized nations in Asia such as Malaysia, Indonesia, Philippines, and Thailand started to accomplish dazzling economical achievement. In coincidence, since four countries including Japan and many nations in Asia are based on Confucianism, a discussion started by H. Kahn (1979) and E. Vogel (1979), western scholars, about a motive of Confucianism, Confucian culture influencing the modernization of Asia in late 70's. It is called a Confucian capitalism.

But in late 1990s, because these Asia nations suffered from an IMF_crisis, the Asiatic axiology faced severe criticism about what primary factor caused this crisis. An understanding and assessment of The Asiatic Values showed dramatic reversal. This is

evidence that statements about The Asiatic Values are not completely verified empirically nowadays. So, we can say that The Asiatic Values carry one proposition or provisional position of hypothesis. As this is a theory to explain modernization of the west, it is remarkably different from theoretical reputation written in “Protestant Ethics and the Spirit of Capitalism” by Max Weber(1976).

In Asia, many countries exist and its area, population, religion, and culture are very diverse. First, in Asia, more than 50 countries exist in Northeast Asia, Southeast Asia, Pacific, Central Asia, Southwest Asia, and Middle East. As far as land is concerned, Asia covers 3/5 of total area in the world, more than half in population, and all the regions including Buddhism, Christianity, Islamic, Hinduism, Sikhism, Taoism, Zoroastrianism, and Confucianism originated from continent of Asia (Wang Hui, 2003:221). Like this, because culture of Asia is very diverse, not one of absolute values can be dominant. Since it is not easy to find commonness as in NAFTA and EU, we can not embody regionalism with ease. Therefore, Asiatic axiology is not a conceptual framework to explain culture of all nations in Asia. It is a concept for explaining economical development of specific countries in Asia at specific time. In other words, Asiatic axiology is a referential concept to explain development of economy for countries separated as Confucianism nations of Northeast of Asia like Japan, Korea, Taiwan, Singapore, and China and countries with strong Chinese immigrants’ capital such as Indonesia, Malaysia, Thailand, and Vietnam. If necessary, I’d like to mention about social and political democratization.

Here, the author wants to mention his own position about orientalism comment related to the Asiatic axiology first. The author thinks that we should view at different angle from ‘Orientalism’ which views former Asian countries in the standpoint of ruling ideology by the West. Said (1978) defined Orientalism as the West’s discourse of control to rule and reorganize the Orient and have an authority over the Orient. In the middle of 19th century, this terminology was already in use in the West, and was stipulated as a specific meaning by Said. It is excellent to warn the image, conception, attitude of the West for the Orient and oriental culture. But the attitude and conception of the west for the orient was not always critical. Sometimes, at the standpoint of heuristic, the West approached the society of the Orient. Of course, in 19th century, it was an era of colonialism; it was true that the dominant context become override. But we can not deny the fact that the West attempted to approach the Orient as an object of research and aspiration .

On that aspect, it shows that Said neglected that ‘Orientalism’ has a diverse and compounding aspects. For instance, ‘A positive Orientalism compared to a negative Orientalism’ by Versluis (1993) and ‘A Structural Orientalism compared to a secular

'Orientalism' by Jinnong Chung (2003) were the ones to assess and understand positively about the Orient and Oriental culture. This expands an argument of Orientalism by Said. The author, in this paper, wish to divide Orientalism of the west into 'dominant' context, 'critical' context, and 'heuristic' context. The dominant context is in the standpoint of ruling subordinate with an objective of politics, the critical context is to point out the problems of reality without an alternate, and the heuristic context is saying the standpoint of view to draw merits and alternatives from the Oriental society that does not exist in the West society. These three contexts do not only exist as a mutual clannish. Even we start from the dominant standpoint, it could convert into the heuristic standpoint; or from the heuristic standpoint, it could convert to the dominant standpoint or critical standpoint. Jinnong Chung calls this a 'compounding' Orientalism.

Therefore, scholars in the West regards, related to the Asiatic axiology, it is based on the critical context after the IMF crisis, and on the heuristic context before the IMF crisis. So, I think it is not appropriate to regard discussion on Asiatic values only on the dominant context.

An objective of the research as follows;

First, I have an intention to properly redefine the Asiatic axiology which was actively discussed in the end of last century. A discourse on the Asiatic values brought remarkable confusion as it passes through an outrageous reversal after the IMF crisis in late 1970's. Even though the Asiatic values started from a theory of culture standpoint, it was handled in the context of politics and economy. Therefore, as I promote a diverse exchange and cooperation between Asian countries, I wish to organize the discussion of the Asiatic axiology.

Secondly, base on these discussions, I wish to re-define the contents of Asiatic Values in accordance with dimension. The meanings of Asiatic Values were very confusing and not evident whether it is positive or negative. So it is necessary to separate the Asiatic Values concept into dimension of people in nation, society, group, families, and individual.

Thirdly, I like to mention about an innovation of the Asiatic Values. The Asiatic Values is not permanent. The negative aspect of the Asiatic values needs to be reformed and the desirable aspect needs to be preserved. The contents of the discourse on Asiatic Values before and after the IMF crisis made very reversal; so the Asiatic Values require a just redefinition. The innovation of Asiatic Values is to transform the community property which is called the Asiatic Values and create new thing.

At last, as far as educational cooperation is concerned, which The Asiatic Values need to

be emphasized and for solidarity and cooperation of Asia, I want to discuss about the direction of the program of educational cooperation. This is a part of preparation work to get ready for the formation of Asian community in Asia.

This paper is based on East and North East Asia related research outcome that was announced in the mean time, and will progress with method of arranging and providing related concept. As a mediate concept to contribute to the educational cooperation in Asia, I like to consider usability of The Asiatic Values. Ultimately, this was prepared with a purpose of seeking means and direction of educational exchange and cooperation that contribute to formation of Asian Community in Asia.

An Appearance and Unfolding Process of the Asiatic Axiology

As you all know, the Asiatic axiology is a discourse that was presented to look into a motive of rapid economy growth among the Asia nations from 60's to 80's. This discourse was accomplished in cultural and economic aspect. First in the cultural aspect, an opinion on considering Confucianism and Confucian culture as a motive for economic growth was brought up by Vogel (1979), Kahn (1979) et al. The opinions of these people are called Confucian hypotheses. On the other hand, in the economic aspect, a research outcome, that developmental nations in Asia took hold of economic growth foundation by overcoming market failure and with leading intervene of the governments, was achieved by Johnson (1982), Amsden (1989), Wade (1990), and World Bank (1993). The opinions of these people and the institution are called developmental state theory. A synthesis of both of these can be called Confucian Capitalism.

The Confucian hypothesis was more intensified with pioneering research of Vogel and Kahn followed by a group of western scholars. These people insisted that mentality and ethics of a group of people who were raised in individualism and rationalism of the West and also Confucian value system, which has different characteristics carried out a decisive role of economic development of Asia (Tu Wei-Ming, 1996b; Ambrose Y.C. King, 1996). These researches became an important theoretical foundation that explains economic leap of East Asia like Weber's thesis titled, "Protestant ethics and spirit of capitalism" (Hung-chao Tai, 1989). Undoubtedly, because of their insistence diverseness, even opinions of advocates of culture are divided in between being in position of culture determinism, or culture can not be sufficient conditions for economic development of East Asia, and prepare negative role and positive role of Confucianism and must discuss (John Wong, 1996). Like this, Confucian hypothesis caused active discussion as proposition to explain economic development of the Confucian states.

On the one hand, a theory of developmental state, by economists who are under stimulus of the Confucian hypothesis, explains as the rather verification possible mediation concept for substitution of institution. For market that carries problems like mobilization of resource due to the immaturity of market, distribution, and dissolution in disparity of technology, the governments intervene and solve the problems by importing the institution. Even we make an exemption for country like Hong Kong, which pursuit a noninterference freedom policy, the nations in East Asia accomplished economic growth by controlling the market, arbitrating the price and upbringing favored industry. Those researchers analyzed the economic growth policies of states initiative by Japan, Republic of Korea, and Taiwan. But Krugman (1994) claimed reference to the limitation of the theory of developmental state, that economic development of nations in Asia will show slowdown in growth rate according to the law of diminishing since it is accompanied by increase in input and simple accumulation of material and human capital. It is possible for any nation to experience rapid growth if they increase the input of resources. But people who agree with the theory of developmental state refuted that investment is essential for growth but may not be a sufficient condition. Nevertheless, his statements became prophetic and give rise to the result of Asia nations suffering from IMF crisis. Thus, in any situation, it is very useful that the theory of developmental state makeup the weakness of the fact Confucian hypothesis can not explain economic growth positively.

Asiatic axiology became an issue in Korea through a controversy between D.J. Kim, a chief of director for Asia-Pacific Foundation then and Le-Quan Yu, a former prime minister of Singapore during Foreign Affairs in 1994. At that time, Mr. Yu insisted that human rights and democracy can be reserved for economic development as he emphasizes special Asiatic axiology in Asia. In contrast, Mr. Kim he stressed that democracy and human rights can not be restricted for economic development. As Mr. Yu emphasized characteristics The Asiatic Values carries, he acknowledged possible limitation of general democracy but, Mr. Kim mentioned that emphasis of The Asiatic Values should not be a hindrance to the general democracy.

On the view of academic, a full scale discussion is after 1998 (Seoggun Kim, 2001:104). When IMF crisis appeared in the Asia as well as Korea, a shock was enormous. Confucian capitalism was attacked as crony capitalism and Confucian capitalism foundation that is based on The Asiatic Values started to tremble. In learned circles, they held an academic seminar several times, to investigate which primary factor of Confucian capitalism caused the IMF crisis, with a theme of “Does The Asiatic Values exist?” Next year in 1999, the academic seminar with same theme and featured articles in a magazine appeared. Through this, more than anything, discussion, in the depth of, was realized about discourse characteristics and theory of knowledge Asiatic axiology carries. In the discussion, they discovered tension and

confrontation between general values and The Asiatic Values, and the fact that Asiatic axiology does not approve and justify any authoritarian regime in Asia. However, they pointed out that The Asiatic Values have a positive element of contributing to the economic growth, but also, negative element is mixed with it. With these discussions, Asiatic axiology advanced toward a Confucian democracy from the Confucian capitalism.

On one hand, after a war, two important books were published by Ishihara Sintaro since a theory of Japanese modernization brought up with western scholars. They are “Japan who can say No” (1989) and “Asia who can say No” (1994) (Insung Jang, 2001:158-61). The first book is about ‘a scheme of new relationship between Japan and America’ in the form of interview with Morita Akio, a chairman of Sony. The second book is arranged about ‘Asia plan against Europe and America’ based on face to face discussion with prime minister of Malaysia, Mr. Mahatiru. If first book enhanced Japanese values in the system of Japan and the West based on self confidence of Japanese, the latter one reflected possibility of co-existence with nations in East Asia. This is admitting The Asiatic Values and necessity of cooperation among nations in Asia, at the same time, admitting an anxiety toward relative fall of Japan’s monopolistic developmental model in front of development in Asia after the World War two. On the other side, Yamamuro Sinich (translated by Sungmo Im, 2003:166-74) has said that Japan has an interest toward Asia admitting that it’s first time since the memory of men and that has two images, which are forecast of enlargement of interchange with Japan as Asia becomes center of global economy and existence of depth and fascination in culture, that was lost by Japan and the west, in Asia. This has showed that Japan is converting to see Asia in positive and cooperative point of view.

Unlike in Korea and Japan, The Asiatic Values have been discussed in different dimension in Taiwan and China. First in Taiwan, since the government moved to Taiwan from continent, in the dimension of ruling ideology, they started to research about Confucianism by ruling power. Before the martial law, they achieved political discussion for relationship establishment between mainland and Taiwan after first editions of Gongmaengworgan (first published in 1962) and Ahoworgan (first published in 1975) were published. In 1987, after the martial law, discussion was concentrated on about re-evaluation of traditional culture, creation of direction for modernization, conflict between East and West culture, and recovery of identity. On the side of mainland China, after the death of Mao Tse-tung in 1976, they began to consider settle-up and succession of the Confucianism as well as Confucius Ideology. In 1980, Confucius research society and Chinese Confucius funding organization was formed and accelerated on research of Confucianism. In late 1980’s, as they discuss about if the ideology of Confucianism is appropriate for modernization of communism, argument rose up to use newly industrialized nations such as Japan, Taiwan, Korea,

Singapore as models of modernization. Because these nations that are the models of modernization, all have a foundation in authority of powerful government, the government of China pursued modernization as they aim strong government. After ‘Tiananmen situation is 1989, they decided on a position of delaying political freedom for sometime for development of economy. And then, after the IMF crisis in late 90’s in Asia, they made an effort to see The Asiatic Values in positive aspect from negative aspect. In China, after an establishment of the government, Confucianism discourse regarding reform of policy and index of policy has been developing intensively in the political and economical turbulent.

Through the process of development, an Asiatic axiology like above came to a conclusion as below. (refer to Seoggun Kim, 2001)

At first, Weber’s hypothesis, that modernization is hard to achieve from Asia, is now wiped out. Of course, Weber presented a weak causal relationship theory that both party have selective affinity, what is a thing that made protestant ethics of the West conceive capitalism in the West. And he said that they could not accomplish an opportunity to make the capitalism. After they review Taoism as well as the Confucianism in China, Weber should analyze that rather than regarding sudden rise of capitalism basically impossible in Asia, but they didn’t achieve adequate opportunity to show the modernization. Secondly, nations in Asia wipe out a Western centralism. Since the Modern times, Europe maintained ruler Orientalism toward Asia through imperialism aggression. After witnessing the economical development of Japan and nations in Asia, Europe has no option but improve the point of view of traditional Europe centralism. They have a tendency to intensively review The Asiatic Values as an alternative to not only westernized way of thinking, but also, reflection on modernity itself and pathology phenomenon in the West. So, this showed that forming an equal relationship between the West and Asia has been started. Thirdly, as a nation in Asia, Japan started to re-evaluate identity and have an active concern and attitude about Asia. Traditional Japan has a basis of a tendency of running away from Asia and going into Europe since Meiji Restoration. But system of the wealthy West versus poor Asia has been collapsed and as Asiatic axiology rise, Japan questioned themselves, Is Japan Asia, up to where? (Yoichi Funabashi, 1993; Insung Jang, 2001). The Asiatic axiology provided an opportunity for Japan to do self examination to help them realize that they are Japan in Asia. Of course, this is not completed but progressing at this time.

The Contents of The Asiatic Values

The contents of The Asiatic Values are very diverse, and on the other hand, it is very confusing. The contents of The Asiatic Values, which were raised before and after the IMF crisis in late 90’s, took a big leap. Therefore, as I make a general survey of the contents of

The Asiatic Values, the propositions that I need to first consider are as follows;

1) The virtue of Confucianism that indicates The Asiatic Values already has a long lasting history of 2,000 years; an individualism of the West is a modern creature. The individualism of the West originated from an era of renaissance, and an individual who is trying to be an owner of destiny himself in the end of 15th century appeared in history of the West (Alain Laurent/trans. by Yongmin Kim, 2001). So hence, a comparison of ‘because the individualism of the West is modernized matter, it need to be enhanced’ and ‘since communitarianism is a pre-modernized matter, as if, it need to abrogated’ is not appropriate. Since, either the individualism or communitarianism, they are all method of living the society, we need to judge which one is more useful for living.

2) The Asiatic Values and the West values do not always divide clearly. Suppose, movements, like diligence, truthfulness, and frugality are mentioned as The Asiatic Values, are not only found in Asia. Base on the ‘protestant ethics’ of the West, virtue of diligence and truthfulness needs to be recognized as a peculiar characteristic. Therefore, rather than saying certain values in Asia should not exist in the West; but we need to accept virtue as something both the West and East hold in common.

3) When we represent special characteristic of The Asiatic Values, we need to divide into neutral example and negative example. In other words, doctrines of family, relationship, order of rank and communalism are neutral examples, but favoritism, patriarchal system, authoritarianism, and gangism are negative examples. Looking at it from the academic side, we need to be cautious using these terms. If we don’t pay attention to dividing these terms, we could unintentionally accept Orientalism as is or cause Orientalism in me.

4) If we treat the discussion of The Asiatic Values, as if, it is a revival of tradition; it becomes an anachronism, because the values change according to an era. The reason we discuss the past The Asiatic Values is to discover how past Asiatic Confucian values and Confucian culture appear nowadays. So to speak, an interpretation is necessary. The past Confucian concept, system, program need to be changed to language of nowadays and shown as it is easy to understand.

Under the assumption of the above, I will organize the contents of discussion about The Asiatic Values in the meantime. Even though there are many discussions about The Asiatic Values, there aren’t that many researches that investigate in earnest for The Asiatic Values. Among them, researches by Hunggi Park(2005), Daniel Bell(1999), Tu Weiming (1996) Fukuyama (1999) are very beneficial.

Heunggi Park(2005:190) arranged The Asiatic Values under the base of discussions of the East and West scholars, and presented as below comparing to the values of the West by Huntington. In The Asiatic Values (in the West values), there are providence ideology (human ideology), sense centered (rational centered), principle of group (individualism), family (institution), humanism (legalism), acknowledge authority and reliance to bureaucracy (constraint to authority and disbelief of bureaucracy), rank system and obedience centered (democracy and control centered), personalism (universalism), responsibility emphasis (rights emphasis), harmony and cooperation (distinctive and competition), moral centered than knowledge (science technology centered, sense of shame and dignity (sense of sin and conscience), and sharing emphasis (production and exchange emphasis). We can say that these indexes of values are appropriate classification in general. Merely, diligence, frugality, savings, education centered, personal development, cultivation of mind, and strong motive of achievement are The Asiatic Values that contributed to the economical development, however, it not being prudent to exclude these values because these are also emphasized in the West. As I propositioned before, the most important The Asiatic Values that contributed to the development of economy are high education desire and strong motive of achievement. There were derived from merit bureaucracy due to civil service examination system in Chosun Dynasty. Today's high education desire came from these traditions. But it is not appropriate to exclude these primary factors. Accordingly, even same culture values exist in the West; it should be regarded as coexistence phenomenon of the values.

On the other side, Daniel A. Bell(1999), as the Confucian values for the new millennium, he emphasized material prosperity first. The Mencius said, beforehand is abundance of food, clothing, and housing, and next is constancy of mind, and afterward, it is education of the publics. Second, it is supporting a family member who needs a help. In Confucianism, because family relationship is the most important one, it takes more than half of basic human relationship. They put serving elderly parents as a priority among public obligations. Third, it is values of reign by wise, merciful elite. Through an enforcement of public examination by civil service examination system in Chosun Dynasty, the merit bureaucracy was introduced, and this has a very long history. The merit bureaucracy earned a justification of the system by the public. Bell emphasized that is possible to apply Confucian values to the non Confucian nations.

The author, based on the discussions above, following The Asiatic Values System was presented in figure 1 below. The 'type of the values' indicates The Asiatic Values before the IMF crisis and the 'dysfunction' indicates The Asiatic Values after the IMF crisis.

Level	Type of the values	Social notion & institution	Dysfunction	Values of the West
Personal	diligence, frugality, industry, high education desire, motive of achievement, dignity, moral duty	Village commitment, school in Confucian temple, village school	Extracurricular, private education, formalism	Diligence frugality, motive of achievement, rationality
Family	Family centered, head of family centered support of parents	Relative system, head of family system, succession to the eldest son, the eldest son's duty of support	Exclusivity, woman discrimination, patriarchal system,	Self centered, Equality of both sexes, social security system,
Society	Communitarianism, principle of Relationship, harmony and cooperation, Personal ruling, Humanism	Whole life employment system (Japan), 'our' consciousness (Korea), Guanxi centered (China) harmony family (Japan)	Nepotism, financial clique, connection, sub-contract, gangism, favoritism, unpractical	Individualism, importance of agreement (legal), legalism, horizontal relationship
Nation	Ruling by hierarchy, strong leadership, one race consciousness, merit bureaucracy	King, teaching, father in one body, racial nation standpoint, civil service examination system	Authoritarianism seclusion, bureaucratic authoritarianism	Democratic ruling, multicultural consciousness, political authority

Figure 1: *Asiatic Values System*

In figure 1 above, it showed Asiatic type of values and social notion and institution which secures the values. And also, it showed dysfunctions along with the type of values that substitute in the West. If I present primary factors of values which contributed to the economic growth in causationism, I can say it is 'high education desire' and a motive of accomplishment. This relates to virtues of diligence and frugality. Today, they are causing problems of excessive extracurricular and private education. At the level of family, I can mention family centered and support of parents. The family centrism systemized support of parents by the eldest son in the family and upholds family through blood related community which is a family and a clan. This brought up negative sense of patriarchal system and a discrimination against woman and has limited woman's opportunity to participate. At the level of society, group or communitarianism established, building of network, emphasis of cooperation and harmony, and personal ruling in dominant form. This indicated social system or notion such as 'whole life employment' in Japan, 'our' consciousness in Korea, and 'guanxi' centered in China. And this caused dysfunctions like financial clique, connection, and sub-contract. At the level of nation, state dominant is established due to strong leadership, racism, and merit bureaucracy through hierarchy. This was supported through civil service examination system, but germinated authoritarianism, seclusion, and bureaucratic authoritarianism.

How did casual relationship which contributed to the economic growth by the above The Asiatic Values appear? If we can explain outcome of economic growth only by cultural primary factor, it is cultural determinism. But it is not possible for culture to decide everything and to be explained only by culture. A sufficient explanation is possible through the medium of social institution. In social system, it comprehends both input of capital and intervention of the state. It is like as follows if I organize the discussions related to above (Heunggi Park, 2005:201-5; Dani Rodrik, 2002).

A) It is more effective to explain a cause of the crisis and economic growth in Asia in standpoint of economic and politics rather than explaining through The Asiatic Values.

B) Even The Asiatic Values have an influence on the economic outcome; it is not direct, but only possible in the case of going through various systematic medium.

C) The values of culture are indirectly related to economic outcome. In other words, The Asiatic Values become basis of formation of social capital and reduce business expense of society by expanding confidence range.

D) The values of culture can influence on the economic growth directly, but even it is

same values, if the surrounding situation changes, it could bring up a different outcome or the system of values can change with situations and cause a different outcome.

E) The promotion nucleus of development of economy, based on The Asiatic Values, is the government. However, as time goes by, it is easy for the government corrupt and system could become dysfunction and deteriorated to crony capitalism, and could forfeit capability to adapt to globalization challenge.

F) The Asiatic Values increase demand for official system as economic scale gets bigger and complexion increases. So, the relationship centered in the principle of relationship and non-official behavior needs to improve the system for clear transaction by establishing the regulation.

Thus, the opinion regarding the primary factor of The Asiatic Values fall on economic growth has a large spectrum from negative opinion to positive opinion. As I mention earlier, it is very diverse from the opinion about the discussion of The Asiatic Values should come to an end to the opinion which discusses globalization of principle of relationship in East Asia. The operation of saving both the negative and positive aspect of the principle of relationship in Korea, by expanding to the East Asia, is very profitable for verifying The Asiatic Values. In Korean society, the discussion in learned circle about The Asiatic Values started very late and also neglected said discussion recently (Seoggun, Kim, 2006). Comparing to the fact of the discussion about The Asiatic values continue to happen in academic world of China plentifully, it has a wide difference. If we pay no attention to the discussion about The Asiatic Values, it will be hard to discover clues and a conforming formality for exchange and cooperation with, not only countries in the West, but countries in Asia.

The Innovation of The Asiatic Values

Based on these reasons, the author believes that innovation of The Asiatic Values needs to be accomplished. Innovation of The Asiatic Values means axiological acculturation to increase explaining power of Asiatic axiology. In other words, I am saying the theoretical work of The Asiatic Values become universal valid concept of formality for the development of economy and politics in Asia today. The opinions about values innovations are as follows.

Insung Jang (2001:170-1); “The Asiatic Values will be useful to map out ‘East Asia by way of planning’ than ‘East Asia by way of legacy’”. After all, this means The Asiatic Values ought to be discussed at the level between “values and values” not at the level of “values and development.”

Seunghwan Lee (2000:220); as he calls for expiration of discussion about The Asiatic Values, “Even though Confucius society is a creature of pre-modern, it is necessary to re-analyze the Confucius spirit in a way of introspective progress.”

Jungin Kang (2000:101-2); “The Asiatic Values and also Confucianism can be reformed without damaging the fundamental values, and need to realize Asiatic democracy and settlement of the West system as adequately changing the Western democracy into Asianization.”

Jaegook Jeon (1999:219); “Now, be away from the one dimensional dominance controversy, a controversy of the East and the West need to admit importance of opponents’ culture and values, and should excavate the interiorized main values in culture tradition of both party, and emphasize on harmony and combine mutual complementary.

Like this, The Asiatic Values should plan the ‘the East Asia by way of planning’, and be reanalyzed in the way of introspective progress, and should reform fundamental values without damaging, and graft it mutual complementary. The development of Asia, now, become a historical reality and in present progressing form. Now, what shall we do for mutual cooperation and development of Asia? For us, Asia is important, not The Asiatic Values. So, The Asiatic Values need to solve problems Asia is facing and contribute to true development of Asia. In order to do that, the innovation of The Asiatic Values should be promoted in the following directions.

1) A proposition: I assume The Asiatic Values as a relative values, not absolute values. Because the discussion about The Asiatic values was not for every country in Asia, I recognize the diversity of the culture of Asia. At the same time, as I promote mutual development of the West and East, I pursuit the innovation of values to discover the means for understanding and cooperation between nations in Asia.

2) A direction: In the era of globalization, The Asiatic Values should aim for the direction of hybridization. The way is not lopsided homogenization, nor conflictive polarization; it is the third way (Jungin Kang, 2002:225-227). If the homogenization promote incorporation to US centered new liberalism culture, and the polarization, like civilization clash in Huntington, call for confrontation between Western civilization and Islam-Confucianism united civilization, this is not the way we can choose. So hence, The Asiatic Values should pursuit diversity and specialty through the hybridization of values of the West and Asia.

3) A method: The innovation of Asiatic culture accomplishes through following 3

methods, in other words, acculturation of indigenous values, indigenization of accepted values, and search of new values. These steps are, seeing in reality, not one after another, but logically we can plan a course of the values. Which course of the values innovation to choose depends on circumstance of each nation?

A) The acculturation of indigenous values is achieved through application and re-analyze of tradition including Confucius values. The application and re-analyze should be none according to social context. And it needs to solve dysfunction of The Asiatic Values and contribute to form reality appropriate and future oriented positive values. For example, the high education desire should contribute to a community not the way of person's rising in the world and gaining fame, family centered and culture of supporting parents should not appear as exclusivity of other group, woman discrimination, and gangism. At the same time, dominance in grade of rank, racism, and merit bureaucracy need to be re-analyzed and applied to begin bureaucratic authoritarianism as not serve to non-democratic, authoritarian reign and closing nature. Male chauvinism, principle of connection, personal ruling should be correspond to today's social context to eliminate regarding them as an adhered tradition or fall into arbitrary analyze and application. Through these operations, re-conceptualization including restoration of indigenous values and culture shall be accomplished.

B) The indigenization of accepted values is making imported values and cultures in accordance with reality of own country in the position of self-conformity. In Asia, many outside values are coming in and getting mixed. It comprehends the values and cultures of the West and values and cultures in Asia territory. All type of region originated and exists in Asia, and causing dispute and complication. In Korea, beside Confucius tradition, Buddhism, Christianity co-exist, and in Japan, China, Taiwan, diverse religions co-exist although there is a degree of difference. In addition, an education system and programs of the West came in and leading foreign language, and globalization education. An import of the education system directly influenced sense of values and change in culture. So, the accepted values in language, education, arts, culture to maintain the identity of the society and the nation, and indigenization for culture are essential. The indigenization process for accepted values and culture were generally progressed in the order of import of foreign values and culture, verification of accepted values and culture, construct of new concept that reflected accepted values and culture, application and composition of hypothesis and conclusion of universal theory (refer to Seokhee Lee, 1982). If we proceed with the indigenization operation according to each one's situation and context, The Asiatic Values will be plentiful.

C) The search of new values is putting an effort to discover new values, not accepted values or indigenous values. The new values are not discover of new values which never

existed, but it is discovering new values in the territory which didn't put importance by getting out of existing values dominant values and culture. We should search for new values, which were not considered in the mean time, at environ and accepting as my values into central part is very important. In that case, The Asiatic Values become more plentiful and followed by creating a new civilization. Like the society of the West is trying to discover the new things in Asia and supplement the lacking part, the society in Asia making an effort to discover new values and culture in the tradition is necessary. For this, the society of Asia needs to show open attitude toward opponents' culture and religion. If so, diverse values and culture of Asia will be equipped as one shape. That is, according to Sinich Yamamuro (trans. by Sungmo Yim, 2003:169), a 'Hon Sung', a condition looks like that it doesn't have uniformed shape but completed and unified appearance and 'Yang Haeng', which is confronting and rejecting each other, but does not look at it as an absolute confrontation, accept both equally and finding a new ground.

Like this, The Asiatic Values, through constant innovation of The Asiatic Values, will be more plentiful, and will establish new cooperative formation as it does hybridization with the values of the West and values and culture of Asia nations in territory. It is necessary to have a concrete discussion focusing on new cooperative formation and education cooperation.

Education Cooperation based on The Asiatic Values

A direct connection of The Asiatic Values, which contributes to the development of Asia, is through nurture of human resources. Among the capital, labor power, technology, and information, the nurturing of superior human resources is the most important, than else other. As it was emphasized in The Asiatic Values, thriving education desire discharged a result of cultivating the superior human resources. In Confucian culture territory, traditionally, they don't consider an investment for their children as a waste. That is because, through education, it is possible to get a position in society, fame, and create an income at the same time, so they considered education as the most productive investment. For that reason, they wanted to educate their children even spending all their fortune. Even that was too extreme and caused private education and mother-influence, we had to submit it.

If so, let see how much economic shrink nations in Asia brought since the IMF crisis in late 90's (Yul, Kwon, 2005). In 1995 and 2004, if we see a weight GDP of ASEAN 10 nations take among global economy, it decreased respectively from 2.2% to 1.9, in case of Northeast Asia(3 nations), from 22.1% to 17.1%, for Northeast Asia(3 nations), and from 24.3% to 19% for ASEAN + 3(Northeast 3 nations). Compare to this, EU 15 increased from 29.7% to 29.8% and NAFTA increased 28.1% to 32.6%. On the other side, if we see intra regional trade of East Asia nations, between 1980 and 2004, from 31% to 38% for ASEAN +3, from 34% to

45% for NAFTA, from 56% to 69% for EU25. Asia had very low compare to the Europe and America. Looking at GDP and trade dependency rate, the economy of nations in Asia shrunk, on the contrary, EU and US expanded substantially. At the transition period going into 21st century, nations in Asia had a very harsh experience.

If so, is it hard to get out of these economy downfall, and recover and again show previously shown constant economic growth? At a glance, it looks hard. But, even though an impact of the IMF crisis was huge, if we take into account that the most nations overcame the crisis and returned to growth, we can expect economic growth up to a certain point. Merely, it is a key point how we can recover and build a growth foundation at an earliest time period. We can not say that we can merely explain the economic growth and recovery with The Asiatic Values. Like wise, it is hard to explain only with theory of developmental state which went through the institutional intervention of nations. So hence, both of them need to explain combined together. In the theory of state development, it discloses that human resources and technology innovation are necessary conditions for economic growth. The superior human resources, so to speak, formation of social capital is an important primary factor for The Asiatic Values (refer to Seoggun Kim, 2006). In this paper, I like to see how The Asiatic Values based on education cooperation system in Asia should be embodied. I like to plan a connection between The Asiatic Values and education cooperation system. The education cooperation system must target the following things. (refer to Picture 1)

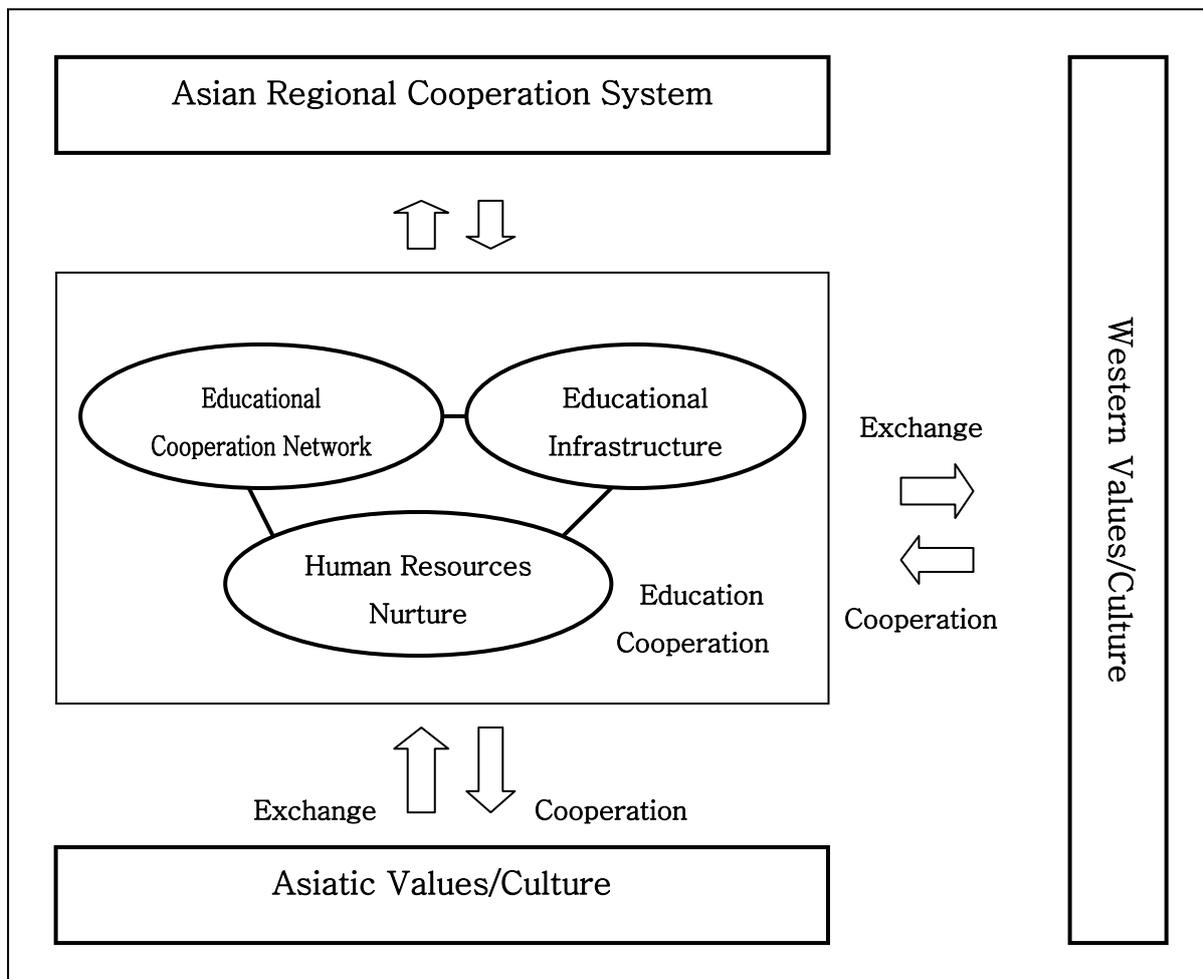
1) We need to plan and enforce a program for innovation of The Asiatic Values. As I mention earlier, we need to put an effort doing a search for new values and re-analyze the indigenous values and indigenizes the accept values to hybridization of the East and West values. This comprehends academic and practical efforts.

2) For education cooperation, first, we need to prepare and enforce the program for nurturing the superior human resources. We need to understand diverse values and culture in Asia, and cultivate ability to control opinions of each organizations and groups. Next, we need to put an effort to achieve effective education and to improve education condition like school facility. At last, we need to construct the network among education related organizations in Korean and outside of Korea and need to contribute to supporting exchange and cooperation between nations in Asia and outside nations.

3) We need go absorb values and culture of numbers of nation in the West and Asia, and need to make an effort for educational exchange and cooperation. Developed nations among nations in the West and Asia must actively involve ODA (Official Development Assistance) for educational development of developing nations.

4) These all attempts in educational cooperation, will ultimately contribute to establish Asia territory cooperation. This should be a mean to be cooperation of ASEAN + 3 or beyond them.

Based on above education cooperation system, the program for educational cooperation among Asia nations should be discussed in the direction of peace, mutual understanding, mutual dependency, and mutual development in Asia(cf. Seokhee Lee et al., 2006)



Picture 1: Educational Cooperation System based on The Asiatic Values

1) A program for ‘Peace’ in Asia.

East Asia and North East Asia has an experience of huge damage during 2nd World War, in order to heal and recover from this, the education need to be accomplished systematically. Today, worldwide, regionalism is proceeding largely, but no progress is shown in North East Asia. Recently, organizations in three nations, Korea, China, Japan are putting effort to form a North East Asian cultural community. The Peace education is to solve historical conflict and confrontation. Those specialists who are promoting peace in North East Asia, specialists of

conflict control and understanding education who are keeping neutral position in North Europe, and people, who are lively unfolding NGO activity in the World Peace Organization, together, should make a manual for education and training for peace and tolerance, and language education.

2) A program for mutual understanding in Asia

There is a demand of enforcing a continued exchange student programs among nations in Asia. If it establishes diverse form of exchange in school work, experience, teamwork, service among young children, it will be a big help for the mutual understanding. Especially, this program is practical for students in nations, who had historical conflict and confrontation. In order to help them to correctly recognize confrontation and conflict, and to form a developing perspective, there is a demand for a program to mitigate confrontation between Christian culture, which fears civilization clash, and Confucianism-Islam culture territory. More than anything, there is a demand for diverse education to help them acknowledge and accept diversity among Asia nations. We need benchmark that, in EU, they imported ERASMUS program in 1987 and 100,000 students participated in the program over 10 years. Beside this, they imported Socrates Leonard program and promoted educational exchange & cooperation in the area of work education including school education.

3) A program for mutual dependent in Asia

A program to increase mutual dependent among nations in Asia is a system of approving credit and certificate of qualifications. Because each nations' education system, contents, and lever differs, it is not easy to systemize right away. But we need to learn a good lesson from EU already importing ECTS (European Credit Transfer System) in 1989 and introducing credit and degree approval system, and mutually recognizing certificate of qualifications in field of pharmacy, science of nursing, dentistry, veterinary, and architecture area.

4) A program for mutual development in Asia

In order to educate specialist in public and private sector who understands diverse values of Asia and who can reflect them to the policy, administrative and financial support from the government and related organizations, ODA for developing nations, establishment of post-secondary education training organization to cultivate specialists who can establish policy after researching and view Asia as a whole need to be accomplished. Especially, ODA is real urgent problem to today's Asia nations. That is not a motive to systemize subordination of receiving country or to gain in politics or economy in giving country's standpoint, it should be accomplished in the direction of both receiving and giving countries to gain and contribute to the promotion of world cooperation. There is a demand for review of constructing the post-secondary education training organization to help understand diversity in Asia and to increase

practical capacity for peace and cooperation in Asia with cooperation from diverse nucleus.

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