

And recently, Chinese economists have started studying the concept of the Asian Pacific Community from their own position. For example, the studies on the Asian Pacific region by Prof. Wu Ji-xian at Wuhan University are noteworthy. The opinion of the Chinese government under the economic open-door policy seems to be reflected in his thesis, "Some Reflection on the Concept of Asian Community." The noteworthy thesis for participating in the concept of a Pacific Community is based on the premise that "in order to bring the Pacific Community into success, China should iron out minor differences and follow a major (substantial) identity." For that sake, "it should firmly maintain the four principles of equality and mutual benefit, combination and tie-up without affiliation, and non-intervention in the friendly relations with other nations." These words, and putting into practice "open regionalism" without the system of affiliation, would be important points in the concept of the Asian Community which would include China as a member nation.

III — From the Educational Perspective

The Plan for an Asian Community and Unification Thought

The Dimension of Education



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A. Some Preliminary Questions

Indeed, I love the appellation "Asian Community." There is no denying the fact that what the appellation means is not only somewhat vague but is also accompanied with some unpleasantness. Inasmuch as the European Communities exist in reality and their notable merits and demerits are pointed out, there is no reason why the Asian Community or the Pacific Community should not come into existence. A movement for such communities does not necessarily require a readily response from everywhere.

I don't want to deliberately recollect the unpleasant and unhappy things that happened in the past. Doing so does not erase the memory of wrongs in days gone by nor is there any guarantee that the past wrong-doers will turn over a new leaf, even though they may have come to their senses in the meantime. Dwelling on past injustices would be, in a sense, a waste of time and energy.

I would like to consider some preliminary questions before

dealing with the role or function of education in the conceiving of the Asian Community or the Pacific Community.

The first question is, what motivated us to take up the Asian Community for discussion? The idea of the Asian Community may have been born out of a diagnosis of the world's historical trend by the eminent historians such as Arnold Toynbee. The direction of the development of civilization moves from the West to the East. Or perhaps its development may have been stimulated into being by the announcements from some U.S. policy-makers or by their aides, stating that the Pacific areas are given more weight than the Atlantic areas. Whichever may have been the case, if the idea itself was initiated by the so-called powers, it is not only undesirable but may be positively dangerous.

The second question is, whether there are, in the Asian areas, enough common factors to contribute to the formation of the Asian Community? It is necessary to consider whether there exist in Asia such common cultural or religious grounds or bases on which to establish minimum levels of agreement in the people's mentality or values as there have been in the Graeco-Roman areas or in the European areas.

Thirdly, besides many problems accompanying a conception of the Asian Community, there is more than one hard nut to crack in the field of education alone. Let me pose three basic problems here.

- (1) Falling under the category of the educational philosophy, there is a problem of what type of person should be established as the educational goal of the Asian Community?
- (2) Falling under the category of curriculum or the quality of education, there is the problem of what subjects should be agreed upon as being essential in the Asian Community?
- (3) Also, there is the problem of how to train and recruit teachers possessed of such zeal, capability and aspiration as is required in pursuing and realizing the educational goals of the Asian Community.

These questions and problems are such that they tend to cause us to wince. Generally, a conception of the Asian Community meets a

favorable response at first. Formidable and overpowering as are the difficulties, we cannot deny that a conception of the Asian Community is one of the demands of the times and an obligation of the current world situation. I am proud to belong to the group of forward thinkers regarding this task, I will discuss some of the practical aspects of it.

B. Prerequisites for the Formation of the Community

There are some prerequisites of the utmost importance in taking up problems involved in the forming of the Asian Community.

Firstly, the conception, logic, and orientation of the Asian Community should undergo thorough examinations beforehand. They should turn into Communities led by the world's powers. If the Asian Community were to be conceived and designed with the sole aim of adding to the national interests of such world powers as the U.S. and Japan, then the Asian Community would have the sphere of influence of either country. Such a community, despite the fair-sounding appellation and specious organization, would mean another formation of a colony—an anachronistic regression. We must, therefore, first see to it that regression never takes place.

Secondly, a nongovernmental organization of a purely civilian nature will have to be activated. According to experiences of amicable settlement of national interests and cases of unbiased decision-making are increased and enlarged, that organization should in due course be reconverted into one of a political nature on the governmental level. A stepwise process will be recommendable. Because, without the accumulated experience of the logic and physiology of the coexistence and the mutual prosperity premised on the cultural and religious diversity, no rational key to the removal of national conflicts can be expected nor are there bases for the minimum agreement to be established.

By creating a future history in a positively affirmative and forward-looking manner, discarding all colonial leftovers in the people's ways of thinking and daily life, a new Asian mentality should be formulated. With this mentality the Asian Community could be developed and expanded. They could be freed from de-Asianized

self-depreciation or from the foolhardiness of blindfold self-intoxication. We should aim at a justified prestige base, on a sober historical sense and at the will of creation. An Asian that regards West Europe or the U.S. as an object of envy could not make an Asian Community. The influence of Europe or the U.S. should not have any bearing on the Asian.

Fourthly, the member states of the Asian Community should agree on an atmosphere and process that would allow each of them a fair share of prestige, derived from playing a different role, different from each other. Instead of regarding the political power or economic wealth as the criterion of influence, we should aim at an Asian Community where each member contributes to the harmonious symphonic whole by playing their individual role.

C. The Problem of Education in an Asian Community

For an Asian Community to develop into a community worthy of the name "community", leaders should be produced. The leaders should have an effective practice of education suited to the Asian Community within the member states. Here we are faced with the problem of how and to what extent the racialistic and nationalistic education, current today, could be united and paralleled with the community-oriented education. The most desirable way would be to gradually transform the present-day nationalistic-oriented education into, a Community-oriented education. However, with what, and by what means the systems of political, economical, social and cultural beliefs and values could be overcome and sublated is by no means an easy problem. Different member states may face different problems. Different conditions and ideals in different member states tend to defy formulation of uniformly obligatory propositions. I wonder, however, if it is not possible to consider a very basic stepwise approach.

The very first basic stage is to assemble interested and zealous civilian representatives from among the prospective member states to discuss and define what the desirable type of Asian is. It would be necessary to define his minimum basic qualifications by itemizing the required conditions, qualities and personalities.

The next stage is to organize a "desirable type of Asian." A research committee is needed that is composed of learned and experienced experts to further examine and research "the minimum basic qualifications." Some significant research projects may be proposed by the committee and will be assigned to some qualified individuals or institutes for intensive research. The results of such research will be reported. These reports will be examined and discussed at various international conferences attended by both experts and zealously interested civilians. The desirable type of Asian, thus agreed and decided upon, will be presented as the basic objective of the Asian Community education. Based on this objective, concrete educational activities will be planned and carried out.

The third stage is to hasten the establishment of international channels that are dedicated to multilateral and pluralistic contacts for exchanging information on the ways and techniques of compromising traditional education and the Community-oriented education. An organization such as the Asian Community Educational & Cultural Researches Secretariat would be of help.

The fourth stage is a large-scale teacher exchange program with nongovernmental levels among the member states. The teaching and learning experience at the institutes with different traditions and cultural backgrounds will not only promote mutual understanding but also help develop a common sensation that is indispensable to the Community. The usual exchange program has been to change places or schools by majors, but the proposed program is to teach and learn the Community-oriented subjects at different places and schools.

The fifth stage may go side by side with or precede the fourth. Its function is to draw up a fundamental root curriculum for the education of the Asian Community by mutually examining the achievements earned through trial and error experiences. In view of the common objective of the member states, the curriculum ought to emphasize the wisdom of coexistence, mutual prosperity and self-esteem as well as mutual respect.

The sixth stage is to strengthen the mental and physical ties by organizing and operating on international educational liaison network such as: the Asian Community Teachers' Council, the Asian Commu-

ity P.T.A., and the Asian Community Students' Committee. For example, if the summer and winter vacations are made use for a mutual visit at home, it will immensely help promote mutual understanding of the other party's culture and ways of life.

The seventh stage may be conducted in parallel with the other stages or done independently. It is to establish and operate the Asian Community's University and the Graduate School. Also, a higher educational institute for the leaders from all levels, so that they may take a course, when necessary, that will be indispensable for them to become efficient future leaders of the Asian Community. This University and Graduate School will play the role of a mental and intellectual centripetal body of the Community.

It will be a good idea to organize the "University Establishment Committee", consisting of efficient and zealous businessmen to reach an agreement on the basic principles of financing, management and administrative personnel. Singapore will be an ideal locality because it is a typical place where religious, cultural and racial diversity is intensively represented in a single state..

D. A Modest Experiment

For the past five years I have been conducting an educational experiment in a small way. As modest as my educational achievement is, still it is an example of an international understanding in a broad sense. My experiment may point out, I hope, a direction for the Asian Community education to take, especially for the fundamental root curriculum.

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The general trend of the university education in this country may be summed up as stress racialism. Accordingly, the practical aspect of majors is given more weight. No matter what our official stance may be, it is undeniable that the orientation inherent in our educational objective reveals a marked leaning toward West Europe, and the

U.S.A. In the college education, whether West Europe, the U.S., Japan, etc. educated scholars or professors play a leading role. The frameworks of their research and lectures are from West Europe or the U.S.A. Consequently, the students' viewpoints tend to be overwhelmingly West Europe- or the U.S.- oriented. That's why a just recognition of the Asian culture or even its need was unknown among our college students up until only a short time ago. This lamentable situation was not peculiar to Korea but is almost uniformly shared by many other Asian people.

Heretofore, we have found, in West Europe or the U.S.A., which is the other party, so to speak, a means for our self-discovery. In doing so we have almost entirely ignored Asiatic things. Ironically enough, West Europe and the U.S., the two cultures that we have only partially succeeded but basically failed in imitating, have opened our eyes to the fact that Asia has such a great meaning and value as a means for our self-discovery. This is the reality calling for the grave reflection on our part prior to conceiving the Asian Community.

The necessity of a new approach to self-discovery in this country and other Asian lands have been driven home to me. I have instituted a course entitled "Human Culture and the Earth Society", in liberal arts, that I have touched on comparative religions, ideologies, comparative cultures and human civilizations. The course focuses on each of the three basic themes of man, peace and the future of mankind. It is an elective course offered every semester. I contrast the ideologies, learning, technology, culture, and ways of life of the West with those of the East, opening the students' eye to the original philosophies of Asia.

I instituted the course with the full conviction that the wisdom of the desirable coexistence would be brought about solely by mutual understanding based on mutual respect. This in turn, would derive a warranted confidence and subjective cognizance of one's self on an equal footing with others, never from an inferiority complex or self-abasement. I hope the students mentality will undergo a change for the better before a superior foreign culture or thought dominates them.

For the past five years I have instructed the students, on the first

day of class, to write the reasons why they wanted to take the course. The last day of the course I ask them, "what have you gained from the course?" At the end of every semester I am surprised at the enormous change and improvement in the students' recognition of Asia and their own nation in the context of Asia. Having corroborated my deep-rooted conviction, I now optimistically look forward to a brighter future.

Now, of all the student classes, college students are the least likely to undergo mental changes. The right attitude towards Asia should be encouraged as early as kindergarten or the primary school days. It will make an excellent mental basis for the formation of an Asian Community.

E. What Ought To Be Done Right Now?

For an Asian Community to be established and for the task of education to be carried out with success in preparation for the Community, there are several things that need to be done right now.

Nothing is more needed today than an affirmative and constructive recognition of pluralism within society, religion, and culture. By a recognition of pluralism, I do not mean a relative acceptance of the existence and value of a heterogeneous culture in the periphery of a central or leading culture as to do the cultural anthropologists of West Europe and the U.S.A. I mean a broad-minded acceptance of pluralism in which equal position and value are recognized in different cultures. Pluralism in this sense is to be found in Asia rather than in West Europe or the U.S.A. It is positively significant that we Asians are in the best position to practice the wisdom of peaceful coexistence with different societies, cultures, religions, and ideologies.

Secondly, it is urgent that a new historical sense takes root at least in the intellectual climate of Asia. It is an essential prerequisite to have a new angle and viewpoint in place of the old view point that brought on many unhappy and unpleasant memories in the past. The new historical sense has to be a subjective cognizance on the part of the Asians, not a borrowed one or a vicarious understanding. It is yet to be seen how today's Asian will manage to create a motive power of

historical development out of their unhappy past sufferings and tyranny.

Thirdly, we are in desperate need of finding out an Asian way of settling disputes. The Western way is either through reaching an agreement based on legitimate or legal processes or, if that was impossible, then through a conquest by force. The Western way of settling disputes; however, presupposes either Judeo-Christian tradition or the existence of a law system with a basis of minimum agreement. In Asia there can be no such presupposition. By what and how are we to accept the coexistence of conflicting heterogeneous systems of law and values? The justice of distinguishing between right and wrong is only possible when there is some presupposed criteria by which to judge. The criteria requires the minimum common sensation towards some commonly shared culture. The absence of the commonality drives us all the more desperately in search of some Asian way for today.

Fourthly, since we have to look for a mental basis of our common destiny in the future rather than in the past, a forward-looking reformation of consciousness is to be carried out. An unforgiving criticism of the past oppressors by the former victims due to adherence to the irrevocable past not only darkens the present relations but also obscures the future prospect. One should refrain from self-justification and the latter should forget about it with a good grace. Both should join hands in a willingness to cooperate for the creation of a brighter tomorrow. In bearing the part of the expense for the creation of an Asian Community, the past aggressors may well show their penitence by meeting a larger cost. If theirs are safely regarded as contributions for pure cooperation, not as an investment for expansion of influence or as preparations for hegemony, only then will an amicable atmosphere be produced for the formation of an Asian Community.

F. The Role of Unification Thought

What role will Unification Thought play in forming an Asian Community, especially in the field of education?

First of all, it is Unification Thought that can, and ought to,

assume the role of offering a common ground to a variety of cultures, religions, ideologies and philosophies for a harmonious coexistence. This is without the modification of traditions and values. For them to enjoy a peaceful and productive coexistence on an equal footing, without engaging in a senseless opposition or conflict, "a ground for coexistence" will be indispensable. This is what Unification Thought is ready to offer.

Secondly, the establishment and operation of a university and graduate school in the Asian Community. Unification Thought will make itself the intellectual core of the Asian Community. This is done so by presenting its basic ideas. Unification Thought will take the lead in practically laying the foundation for a new pattern of coexistence of various cultures, religions, ideologies and philosophies. Concrete ways will have to be studied and researched so that leaders possess both the capability and zeal for the ideals and objectives of the Asian Community. The mental support is found within Unification Thought for such an educational framework.

Thirdly, Unification Thought has to sublimate the method of another cultural imperialism of unilaterally spreading its ideas. Unification Thought has to prepare the framework of thinking and research in which the meanings and inter-relationships of a variety of different cultures, religions, ideologies and philosophies are elucidated in their right proportions. Unification Thought has further to strive to clarify an archetype of a new Asiatic thinking and to make itself a source of energy and vitality so that the archetype will finally be sublimated into a global universality for all mankind.

Lastly, since Unification Thought is a system of a global religion and ideology initiated by Asians. It is destined to be the groundwork for creating a new cultural world. Unification Thought should be expanded in its meaning and deepened in its essence through joint researches transcending the barriers of racialism and national boundaries. Therefore, Unification Thought will have to go on reforming itself, so that it will be a commonly shared invaluable cultural property of the Asian Community and to further secure the understanding and the fair estimation of the whole world.

IV — From the Artistic Perspective

The Plan for an Asian Community and Unification Thought

Through the Medium of Art



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A. In the Beginning

I will leave the political and economic basis of the Asian Community to the papers presented on the first day of the symposium. I will limit my scope of the Community to that part of Asia which is under the old influence of Buddhism; concretely, Korea, China, Japan, Thailand and the Philippines.

I will deal with the area of culture within the Asian Community. The area of culture should not be closed exclusively to a merely the special area of Asian culture. It should be an area of culture that carries universality in the true sense. The true culture of universality must be the one that answers the question of the union of the Eastern and Western cultures, that remains the old and the new question.

I'd like to refer to the historical center of the Asian Community. However, I may overstep my present responsibility. It originates towards the end of the antagonism between the Eastern and Western Camps and the disappearance of the leadership of the United States