JOINT INTERNATIONAL CONFERENCE OF

• HUMANITIES KOREA PLUS RESEARCH GROUP OF PKNU
• ASSOCIATION OF NORTH-EAST ASIAN CULTURES
• THE LINGUISTIC SOCIETY OF THE NORTH EAST

DATE: JULY 13-14, 2018
VENUE: NORTH-EASTERN FEDERAL UNIV., YAKUTSK, RUSSIA

PROMOTER
• HUMANITIES KOREA PLUS RESEARCH GROUP OF PKNU
• ASSOCIATION OF NORTH-EAST ASIAN CULTURES
• THE LINGUISTIC SOCIETY OF THE NORTH EAST

SPONSOR
• NORTH-EASTERN FEDERAL UNIV., RUSSIA
• NATIONAL RESEARCH FOUNDATION OF KOREA
• LG INTERNATIONAL YAKUTSK

PLANNING
• GEM-MICE OF PUKYONG NATIONAL UNIV.
• NORTH-EASTERN FEDERAL UNIV.
OPENING ADDRESS

Its nice to meet you. I am Son Dong-ju President The Association of North-East Asian Cultures, Professor of Pukyong National Univ. in Busan, Korea.

I am pleased to have the Joint International Conference in conjunction with the Linguistic Society of the North-East at the North-Eastern Federal Univ. in Yakutsk, Russia.

I would like to thank the Rector Evgenia Mikhailova for allowing me to host the conference. Also, Thank you Vice-rector Vladlen Kugunurov who oversee the event to proceed smoothly, Professor Ahn Sang-cheol, who prepared Korea and Russia, Professors at Korea Studies Institute, and Lee Sang-oak and professor Kang Duck-soo.

Our Association of North-East Asian Cultures was founded in 1998 and holds academic conferences overseas every summer. We are studying the culture of Northeast Asia and sharing academic researches with other countries around the world.

Until now, we have been held in Tokyo, Kyoto, Fukuoka, and Tsushima, including Hokkaido, which is the most northerly, and Okinawa, the most southerly city in Japan. In China, there were 7 times in Shanghai, Dalian, Xian, and Taiwan and Mongolia and Turkey and in Russia, there was a conference in Vladivostok in 2008.

Not only Professor Thomas Werner and Professor Philippe Martin who attended the conference in the USA and France, but also researchers who have been here for the first time from Korea and Japan, have been expecting a lot with the Joint International Conferences in Yakutsk, one of the coldest places on earth.

Through discussions on what part of the Northeast Asian culture is interested in and where they can share in Yakutsk, the capital of the Sakha republic, northeast of Russia, I think it is a good opportunity to get acquainted with the nature of Russia as well as academic exchanges with North-Eastern Federal Univ. presenters, as well as visiting the World Natural Heritage of the Lena River.

The conference will be held for two days in the context of language, culture and ocean in Northeast Asia, with about 70 presentations at the plenary session and 6 session presentations. Through in-depth discussions at academic conferences, I hope to further deepen your research and to be a meaningful conference where all of us can communicate with the researchers of Yakutsk.

Finally, Once again, I would like to thank Professor Ahn Sang-cheol for his dedication to hosting this conference, the officials of the North-Eastern Federal Univ., and the graduate students who helped with the interpretation. Thank you.

SON DongJu
Head, Humanities Korea Plus Research Group
President, Association of North-East Asian Cultures
<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tr>
<td>9:30-10:00</td>
<td>Registration</td>
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<tr>
<td>10:00-10:50</td>
<td>Opening ceremony</td>
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<tr>
<td></td>
<td>MIKHAILOVA Evgenia (Rector, North-Eastern Federal Univ.)</td>
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<td>BAE JuYoung (Consul, Consulate-General of Korea in Irkutsk)</td>
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<td>SON DongJu (Head, Humanities Korea Plus Research Group)</td>
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<td>MELNICHUK Olga (President, The Linguistic Society of the North East)</td>
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<tr>
<td>10:50-11:00</td>
<td>Break time</td>
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<td>11:00-11:40</td>
<td>Plenary session</td>
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<td>Philippe Martin (Univ. Paris-Diderot, France)</td>
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<td>Intonation patterns in sakha (Yakutian)</td>
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<tr>
<td>11:40-12:20</td>
<td>LEE SangOak (Seoul National Univ., Korea)</td>
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<td>Comparison of Quadro-Syllabic Idioms in Chinese, Korean and Japanese</td>
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<td>12:20-13:00</td>
<td>LEE JaeHyuk (Busan Univ. of Foreign Studies, Korea)</td>
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<td>Search for effective methods of tandem classes outside the class for the Korean audience</td>
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<tr>
<td>13:00-14:00</td>
<td>Lunch time</td>
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<td>14:00-14:40</td>
<td>DYBO Anna (Moscow State Univ., Russia)</td>
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<td>Value of yakut data for Altaic reconstructions</td>
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<tr>
<td>14:40-15:20</td>
<td>LI Yong-Song (Seoul National Univ., Korea)</td>
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<td>“The Uighur Word Materials in a Manuscript of Huá-yí-yí-yǔ(華夷譯語) in the Library of Seoul National Univ. (IX) ¼ïn-shí-mén‘the category of food and drink‘ ¼”</td>
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<tr>
<td>15:20-16:00</td>
<td>PARK WonYong (Pukyong National Univ., Korea)</td>
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<td>Maritime Territorial Disputes between Russia and Japan on ‘Southern Kurils’in the Cold War Contexts</td>
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<td>16:00-16:20</td>
<td>Break time</td>
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<td>16:20-17:00</td>
<td>KANG DuckSo (Hankuk Univ. of Foreign Studies, Korea)</td>
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<td>The function of the tenseness in Even vowel harmony</td>
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<td>17:00-17:40</td>
<td>THOMAS Werner (Carnegie Mellon Univ., USA)</td>
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<td>Re-borrowing in language evolution: How the formal representation of borrowing can shed light on the Altaic question</td>
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<td>18:00-22:00</td>
<td>Dinner</td>
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## Session Presentation

### Section 1: The Northeast Asian Sea Region

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<tr>
<th>No.</th>
<th>Time</th>
<th>Speaker</th>
<th>Theme</th>
<th>Chairperson</th>
<th>Moderator</th>
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<tbody>
<tr>
<td>1</td>
<td>10:00-10:30</td>
<td>KONG MiHee (Pukyong Nat’l Univ.)</td>
<td>The Birth of Japanese and Western fusion cuisine by the intercultural exchange in Meiji Japan</td>
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<td>discusant: CHO SeHyun (Pukyong Nat’l Univ.)</td>
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<td>2</td>
<td>10:30-11:00</td>
<td>KWON KyungSeon (Pukyong Nat’l Univ.)</td>
<td>Labour Migration in Modern Manchuria</td>
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<td>discusant: PARK HwaJin (Pukyong Nat’l Univ.)</td>
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<td>3</td>
<td>11:30-12:00</td>
<td>PARK HwaJin (Pukyong Nat’l Univ.)</td>
<td>The Aspect of the Ocean Interchange of Japan Ships in Busan Harbor</td>
<td>SON DongJu</td>
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<td>discusant: KWON KyungSeon (Pukyong Nat’l Univ.)</td>
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<td>4</td>
<td>12:00-12:30</td>
<td>SON DaEun SON DongJu (Pukyong Nat’l Univ.)</td>
<td>A study on the Meaning of Sea Region at Education of Humanities in the School</td>
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<td>discusant: CHO SeHyun (Pukyong Nat’l Univ.)</td>
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<td>5</td>
<td>12:30-13:00</td>
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<td>Lunch time 13:00-14:00</td>
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<tr>
<td>6</td>
<td>14:00-14:30</td>
<td>WANG Tao KIM ChangGyeong (Pukyong Nat’l Univ.)</td>
<td>The Integration of Ocean Resources in Zhoushan-Mount Putuo of China and its Preliminary Exploration about &quot;Application for UNESCO World Heritage&quot; Elements Types and Paths</td>
<td>CHO SeHyun</td>
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<td>15:00-15:30</td>
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<td>discusant: SON DongJu (Pukyong Nat’l Univ.)</td>
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<td>7</td>
<td>14:30-15:00</td>
<td>CHO SeHyun (Pukyong Nat’l Univ.)</td>
<td>Warship Purchase and Navy Building of Chinese Ministers to Britain and Germany in Late Qing Dynasty</td>
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<td>15:00-15:30</td>
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<td>discusant: KIM ChangGyeong (Pukyong Nat’l Univ.)</td>
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<td>Section 2 Speaker Theme Chairperson</td>
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<tr>
<td>1 CHOI JongPill (Daegu Univ.) Peace settlement on the Korean Peninsula for the prosperity of Far East Asia - Raising the role of the refugees as a unified leader through sports exchanges</td>
<td>CHAIR JongPill (Daegu Univ.)</td>
<td>MODER HAN HakSoo (Daegu Univ.)</td>
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<td>2 SHIN HakSoo (Daegu Univ.) Effect of Golf Functional Gloves on Upper Limb Muscle EMG Activity of Golf Swing</td>
<td>SHIN HakSoo (Daegu Univ.)</td>
<td>MOON Jusang (Busan Univ. of Foreign Studies)</td>
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<td>3 VINOKURova Uliana (AGIKI) Russian-Asian Civilization cross-border area.</td>
<td>VINOKURova Uliana (AGIKI)</td>
<td>KIM WanMin (Pukyong Nat’l Univ.)</td>
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<td>4 JUN JumYi (Dong-Eui Univ.) The View of Nursing Students on Sexuality of Seniors : Focus Group Study</td>
<td>JUN JumYi (Dong-Eui Univ.)</td>
<td>CHAI JongPill (Daegu Univ.)</td>
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<td>5 SONG ByoungChul MOON JuSang KIM WanMin (Pukyong Nat’l Univ.) A Study of Medical Diagnostic Devices for Drug Test, the Problems of the Domestic Drug Test, and Their Solutions in the Korean and Japanese Markets</td>
<td>SONG ByoungChul MOON JuSang KIM WanMin (Pukyong Nat’l Univ.)</td>
<td>MELNIKOVA Nadejd (NEFU)</td>
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<td>6 MELNIKOVA Nadejd (NEFU) SCHJETNE Eva Carlsdotter (UIIT) Formation of ethnic identity and preservation of the language of indigenous peoples(on the example of the Evenks and Yukagirs of the village of Nelemnaye)</td>
<td>MELNIKOVA Nadejd (NEFU) SCHEJETNE Eva Carlsdotter (UIIT)</td>
<td>VINOKUROVA Uliana (AGIKI)</td>
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<td>7 15:30-17:00</td>
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<td>8 16:00-17:00</td>
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# Section 3: A Study of Social Science & Culture

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<th>Speaker</th>
<th>Theme</th>
<th>Chairperson</th>
<th>Moderator</th>
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</table>
| 1   | 10:00-10:30| CHOI MYUNG GU (Pukyong Nat’l Univ.) | Korean housing rents system  
discussant: SUL HOON KU (Pukyong Nat’l Univ.) |             |                      |
| 2   | 10:30-11:00| KURILOVA SAMONA (IGI-IPMNS) | Structural-semantic peculiarities of the compound nouns with sukun in Tundra Yukaghir.  
discussant: LEE YONG SONG (Seoul Nat’l Univ.) | Chairperson  
LEE HONG JONG (Pukyong Nat’l Univ.) | Moderator  
CHOI JANG GUEN (Daegu Univ.) |
|     |            |                          | **Break time (11:00-11:30)**                                        |             |                      |
| 3   | 11:30-12:00| SUL HOON KU (Pukyong Nat’l Univ.) | Measures for Business Environment and Competitive Advantages in Tourist Destination  
discussant: CHOI MYUNG GU (Pukyong Nat’l Univ.) | Chairperson  
CHOI JANG GUEN (Daegu Univ.) | Moderator  
SUL HOON KU (Pukyong Nat’l Univ.) |
| 4   | 12:00-12:30| SOBAKINA IRINA (NEFU) | Yakut-Russian Translation: Non-Equivalent Vocabulary  
discussant: PISAREVA LARISA (NEFU) |             |                      |
| 5   | 12:30-13:00|                          | discussion                                                            |             |                      |
|     |            |                          | **Lunch time 13:00-14:00**                                            |             |                      |
| 6   | 14:00-14:30| LEE HONG JONG (Pukyong Nat’l Univ.) | “The Lesson of Munich” in international relations - focusing on Dunkirk(2017), Darkest Hour(2017), & Thirteen Days(2000) -  
discussant: CHOI JANG GUEN (Daegu Univ.) | Chairperson  
CHOI MYUNG GU (Pukyong Nat’l Univ.) | Moderator  
SUL HOON KU (Pukyong Nat’l Univ.) |
| 7   | 14:30-15:00| CHOI JANG GUEN (Daegu Univ.) | A Forgery of Shimozo Masao’s Dokdo Sovereignty over the Interpretation of Korean (A Public Ancient Document)  
discussant: LEE HONG JONG (Pukyong Nat’l Univ.) |             |                      |
|     |            |                          | **Break time (15:00-15:30)**                                         |             |                      |
| 8   | 15:30-16:00| FEDOTOVA MARINA (NEFU) | Jewelry made by students of North-Eastern Federal University  
discussant: PISAREVA LARISA (NEFU) |             |                      |
| 9   | 16:00-17:00|                          | discussion                                                            |             |                      |
Section 4: A Study of Korean & Chinese

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<th>Theme</th>
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<tr>
<td>1</td>
<td>10:00-10:30</td>
<td>WOO JaeHo (Yeungnam Univ.)</td>
<td>The Correlation Between the Cursive Style of Writing (草書) and The Narrative Folk Song Style’s Cursive Song Poetry (歌行體 草書歌) During the Tang (唐) Dynasty</td>
<td>Kim changgyeong (Pukyong Nat’l Univ.)</td>
<td>Kang shinseuk (Kunsan Nat’l Univ.)</td>
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<td>2</td>
<td>10:30-11:00</td>
<td>KANG ShinSeuk (Kunsan Nat’l Univ.)</td>
<td>Interpretation of bamboo script &lt;ChongXinZhiDao&gt;</td>
<td>Kang shinseuk (Kunsan Nat’l Univ.)</td>
<td>WOO JaeHo (Yeungnam Univ.)</td>
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<td>3</td>
<td>11:00-11:30</td>
<td>KIM HaKyun (Pukyong Nat’l Univ.)</td>
<td>The Impacts of Verbal Violence of SNS on Educational Performance</td>
<td>discusant: LEE KyeongHwa (Pukyong Nat’l Univ.)</td>
<td>discusant: WOO JaeHo (Yeungnam Univ.)</td>
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<td>4</td>
<td>12:00-12:30</td>
<td>CHAE YoungSoog (Youngsan Univ.)</td>
<td>A Case study of ICT and Multimedia-based Education Program for Nigerian Primary and Secondary School Teachers</td>
<td>discusant: KIM ChangGyeong (Pukyong Nat’l Univ.)</td>
<td>discusant: WOO JaeHo (Yeungnam Univ.)</td>
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<td>5</td>
<td>12:30-13:00</td>
<td>KIM YoungJa (Hanjung Univ.)</td>
<td>The Folk culture of Donghae city</td>
<td>discusant: CHAE YoungSoog (Youngsan Univ.)</td>
<td>discusant: Kim changgyeong (Pukyong Nat’l Univ.)</td>
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<td>Lunch time 13:00-14:00</td>
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<td>6</td>
<td>14:00-14:30</td>
<td>KIM YeongHwan (Pukyong Nat’l Univ.)</td>
<td>‘Discovery’ of the Korean alphabet in 19th century</td>
<td>discusant: CHAE YoungHee (Pukyong Nat’l Univ.)</td>
<td>discusant: CHAE YoungSoog (Youngsan Univ.)</td>
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<td>7</td>
<td>14:30-15:00</td>
<td>LEE JeongEun (Beomeosa Museum)</td>
<td>Portraits of Confucian Scholar</td>
<td>discusant: KIM YeongHwan (Pukyong Nat’l Univ.)</td>
<td>discusant: KIM YeongHwan (Pukyong Nat’l Univ.)</td>
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<td>Break time (15:00-15:30)</td>
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<td>8</td>
<td>15:30-16:00</td>
<td>CHAE YoungHee (Pukyong Nat’l Univ.)</td>
<td>An Aspect of Cultural Acceptance through the Evacuees’ Oral History about their life in Busan</td>
<td>discusant: LEE JeongEun (Beomeosa Museum)</td>
<td>discusant: LEE JeongEun (Beomeosa Museum)</td>
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<td>9</td>
<td>16:00-16:30</td>
<td>LEE KyeongHwa (Pukyong Nat’l Univ.)</td>
<td>Qualitative Meta-Synthesis on Child-Rearing Experiences of Marriage Immigrant Women in South Korea: Striation and Flight</td>
<td>discusant: KIM HaKyun (Pukyong Nat’l Univ.)</td>
<td>discusant: KIM HaKyun (Pukyong Nat’l Univ.)</td>
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<tr>
<td>1</td>
<td>10:00-10:30</td>
<td>CHONAM SUNG (Hanbat Nat’l Univ.)</td>
<td>A Study on Familiarity of Japanese Loanword by Korean Learners</td>
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<td>discussant: NO SONGW Hwan(Ulsan Univ.)</td>
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<td>2</td>
<td>10:30-11:00</td>
<td>GOZA YUICH (International Research Center)</td>
<td>Endurance Strategy in the Northern and Southern Courts Period</td>
<td>IKARI HIROSHI (Miyagigakuin a women’s Univ. Japan)</td>
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<td>discussant: KANEKO SATOSHI(Hyogo Univ. Japan)</td>
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<td>3</td>
<td>11:30-12:00</td>
<td>NO SONGW Hwan (Ulsan Univ.)</td>
<td>Introduction and transformation of Japanese hwatu in Korea</td>
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<td>discussant: CHONAM SUNG(Hanbat Nat’l Univ.)</td>
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<td>4</td>
<td>12:00-12:30</td>
<td>PROKOPIEVA NATALIA (NEFU)</td>
<td>Marginality of the urban space of small cities</td>
<td>KANEKO SATOSHI (Hyogo Univ. Japan)</td>
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<td>discussant: OKAMOTO HIROYUKI(Hyogo Univ. Japan)</td>
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<td>6</td>
<td>14:00-14:30</td>
<td>OKAMOTO HIROYUKI (Hyogo Univ. Japan)</td>
<td>The Lifelong Struggle against Himself Doubting His Own Theories of</td>
<td>IKARI HIROSHI (Miyagigakuin a women’s Univ. Japan)</td>
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<td>&quot;The Education of Peace, Democracy and Science&quot;: A Case-Study</td>
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<td>on Yokota Saburo (1923-2010), One of the Theoretical Leaders of</td>
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<td>Education for Liberation Especially of Burakumin People</td>
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<td>14:30-15:00</td>
<td>KANEKO SATOSHI (Hyogo Univ. Japan)</td>
<td>The discovery of a two-storied Buddhist stone pagoda(Hoto 寶塔) and a five-storied Buddhist stone pagoda(Gorinto五輪塔) made of granite in the middle ages at the Uozumi(魚住) port area</td>
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<td>8</td>
<td>15:30-16:00</td>
<td>VINOKUROVA LILIYA (IGI-IPMNS)</td>
<td>The Space of Rural Everyday Life in Yakutia: Socio-Cultural Processes (half of the 20th century)</td>
<td>OKAMOTO HIROYUKI(Hyogo Univ. Japan)</td>
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<td>9</td>
<td>16:00-16:30</td>
<td>IKARI HIROSHI (Miyagigakuin a Women’s Univ. Japan)</td>
<td>A study on Nakano Shigeharu “Ko Otsu Hei Tei” - Nakano Shigeharu and Japan Communist Party</td>
<td>GOZA YUICH(International Research Center, Japan)</td>
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<td>discussant: GOZA YUICH(International Research Center, Japan)</td>
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## Section 6: A Study of Russia

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<tr>
<td>1</td>
<td>10:00-10:30</td>
<td>LOMONOSOVA Marina Vasilyevna (St.-Petersburg State Univ.)</td>
<td>Young Sorokin's Novel and His Later Works: In the Way from Russian Revolution to the Sociology of Revolution</td>
<td>discussant: YOSHINO Koji(Nagasaki Wesleyan Univ.)</td>
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<td>2</td>
<td>10:30-11:00</td>
<td>DOLGOV Alexander Yu. (Russian Academy of Sciences)</td>
<td>Pitririm Sorokin's contribution to positive sociology</td>
<td>discussant: LOMONOSOVA Marina Vasilyevna (St.-Petersburg State Univ.)</td>
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<td>3</td>
<td>11:00-11:30</td>
<td>YOSHINO Koji (Nagasaki Wesleyan Univ.)</td>
<td>Non-European and Non-American elements in Sorokin's Sociology</td>
<td>discussant: DOLGOV Alexander Yu(Russian Academy of Sciences)</td>
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<td>4</td>
<td>12:00-12:30</td>
<td>EFIMOVA Lyudmila AFANASIEV Nyurgun (NEFU)</td>
<td>Shaman's poetry Turkic and Mongolian peoples of Siberia: terminology</td>
<td>discussant: YOSHINO Koji(Nagasaki Wesleyan Univ.)</td>
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<td>5</td>
<td>12:30-13:00</td>
<td>JANG YoungSoo (Pukyong Nat'l Univ.)</td>
<td>A Development Plan of Busan Seafood Processing Industry Using Russian pollock</td>
<td>discussant: JOO BongHo(Dong-Eui Univ.)</td>
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<td>6</td>
<td>14:00-14:30</td>
<td>SONG JEun (Busan Univ. of Foreign Studies)</td>
<td>Russia Orthodox Church's church service: Comparison with Catholicism</td>
<td>discussant: LEE SeulKi(Busan Univ. of Foreign Studies)</td>
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<td>7</td>
<td>14:30-15:00</td>
<td>JOO BongHo (Dong-Eui Univ.)</td>
<td>The Past and Present of ex-Soviet Koreans</td>
<td>discussant: JANG YoungSoo(Pukyong Nat'l Univ).</td>
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<td>8</td>
<td>15:30-16:00</td>
<td>BORISSOVA Aitalina PROTOPOPOVA Tatiana (NEFU)</td>
<td>Three strata of archaic in Sakha Culture</td>
<td>discussant: PARK WonYoung(Pukyong Nat'l Univ.)</td>
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<td>9</td>
<td>16:00-16:30</td>
<td>LEE SeulKi (Busan Univ. of Foreign Studies)</td>
<td>Russian Baroque Architecture: Focusing on Saint Petersburg</td>
<td>discussant: SONG JEun(Busan Univ. of Foreign Studies)</td>
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<td>10</td>
<td>16:30-17:00</td>
<td>SOBAKINA Irina (NEFU)</td>
<td>Nonequivalent lexicon: case of Yakut- Russian translation</td>
<td>discussant: LEE JaeHyuk(Busan Univ. of Foreign Studies)</td>
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Lunch time 13:00-14:00
# Language Communication in a Multicultural Context: Linguistic, Cultural and Didactic Aspects

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<td>OLGA Melnichuk TATYANA Melnichuk</td>
<td>Interpretation field of the “Modern Body” concept in scientific discourse (in H. Breton’s “Adieu au corps”)</td>
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<td>SEMYON Androsov</td>
<td>Linguo-cultural characteristics of the Sakhalin area toponyms (islands Shumshu, Paramushir, Urup, Iturup, and Shikotan)</td>
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<td>KYUNNEY Egorova AHN SangCheol</td>
<td>Vowel changes in Korean cyber communication</td>
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<td>SARDAANA Efimova</td>
<td>Yakut vowels adaptation in Russian loanwords</td>
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<td>14:00-14:30</td>
<td>VICTORIA Fedorova</td>
<td>Auto-translation of V.Nabokov’s “Lolita”</td>
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<td>14:30-15:00</td>
<td>ARINA Gabysheva</td>
<td>Actualization of intertextual links in English-speaking movie trailers of 2017-2018</td>
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<td>VERONIKA Migalkina</td>
<td>Actualization of gender situation in the system of kinship terms</td>
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## Language Communication in a Multicultural Context: Linguistic, Cultural and Didactic Aspects

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<td>1</td>
<td>10:00-10:30</td>
<td>NIKIFOROVA Anna</td>
<td>Stable vocabulary of Japanese and Turkic languages</td>
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<td>10:30-11:00</td>
<td>KHRIStINA Nikolaeva</td>
<td>Word order acquisition in the Yakut language</td>
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<td>11:30-12:00</td>
<td>MARIANNA Nikolaeva</td>
<td>Social protection sphere: translation of documents (young families</td>
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<td>and families with multiple children)</td>
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<td>12:00-13:00</td>
<td>TUYARA Permyakova</td>
<td>Stylistic means of Japanese fairy-tale</td>
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<td>NATAlya Saburova MARIA</td>
<td>Misinformation in the headlines of British online tabloids</td>
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<td>SVEtLANA Sibatullina</td>
<td>History of horse-riding sport in Yakutia</td>
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<td>7</td>
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<td>AYTALINA Timofeyeva</td>
<td>Linguistic manipulation means in slogans of Chinese universities</td>
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Plenary session

Phillipe Martin | University Paris-Diderot, France
LEE SangOak | Seoul National University, Korea
LEE JaeHyuk | Busan University of Foreign Studies, Korea
DYBO Anna | Moscow State University, Russia
LI Yong-Sŏng | Seoul National University, Korea
Park WonYong | Pukyong National University, Korea
KANG DuckSoo | Hankuk University of Foreign Studies, Korea
THOMAS Werner | Carnegie Mellon University, USA
Comparison of Quadro-Syllabic Idioms
in Chinese, Korean and Japanese
Sino-Korean and Sino-Japanese Idioms mainly from Chinese*

LEE SangOak (Seoul National Univ.)

1. The preliminary investigation

Some Quadro-Syllabic Idioms (QSI) that mainly originated from Chinese is shared in Korean, Japanese and even Vietnamese. A few idioms were made in Korea and Japan in the recent centuries, especially during the period of modernization that began in the late 19th century. Many quadro-syllabic idioms are not read in four syllables but more in Japanese because of the way Japanese used to read original Chinese letters. Japanese supplies more vowels to make open syllables at the end.

180 idioms by the random sampling were checked in Sino-Korean(SK) and Sino-Japanese(SJ) against the list of the original Chinese(OC) idioms by https://www.mdbg.net/ Chinese /dictionary. The matching ratio between SK and OC is 18.4% (which is quite lower than that ratio in the main investigation) and that between SK and SJ is 53.3%. This result needs a further explanation because the natural flow of these idioms is from OC found in Chinese classics to SK. The reason for the higher match between SK and SJ could be because SJ entered SK through the education under the Japanese occupation period from 1910 to 1945.

Another presumable reason is the typological difference between SVO in OC and SOV in SK and SJ. For example, OC '불성(不省)인사(人事)' vs. SK & SJ '인사(人事)불성(不省)'. Likewise, VO '노출(露出)마각(馬腳)' vs. OV '마각(馬腳)노출(露出)'. In Vietnamese, OC '정처지와(井底之蛙)' is used in the order of 'Attributive + Head' as in Chinese, or paraphrased into '와좌저정(蛙坐底井)' in the order of 'Head + Attributive' as in the usual Vietnamese.

* Held in July 13-14, 2018 at the North-Eastern Federal University in Yakutsk with the Association of the North-East Asian Cultures in Busan.
2. The main investigation

More comparisons among OC, SK and SJ (preferably in each period) are necessary to explain the mismatching results discussed above.

黃得森 Wong Tak-sum in Hong Kong and 石橋道秀 Ishibashi Michihide in Saga, Kyushu, have generously given thorough checking on the list of 180 QSI. They have applied four degrees of markings such as ◎ identical to SK, ○ one can understand the meaning of SK although its form is a little different, △ found in classical Chinese/Japanese literature, X never heard of SK QSI.

- ★- Used in China, Korea & Japan (102 QSI, 56.7%)
[All three cases of ◎, ○, & △ are included in this total of 102. Among them ◎ is marked in both OC and SJ on 20 QSI as follows.]

四分五裂 all split up and in pieces (idiom); disunity (in an organization) / complete lack of unity / to disintegrate / falling apart / to be at sixes and sevens

千篇一律 thousand articles, same rule (idiom); stereotyped and repetitive / once you’ve seen one, you’ve seen them all

三十六計 The Thirty-Six Stratagems, a Chinese essay used to illustrate a series of stratagems used in politics, war, and in civil interaction / all the possible schemes and stratagems

五臟六腑 five viscera and six bowels

四面楚歌 lit. on all sides, the songs of Chu (idiom) / fig. surrounded by enemies, isolated and without help

士農工商 “the four classes” of ancient China, i.e. scholars, farmers, artisans, and merchants

朝朝暮暮 lit. say three in the morning but four in the evening (idiom); to change sth that is already settled upon / indecisive / to blow hot and cold

戰戰兢兢 trembling with fear / with fear and trepidation

4 Joint International Conference
靑天白日 in broad daylight / in the middle of the day / emblem, a white sun on a blue background
自暴自棄 to abandon oneself to despair / to give up and stop bothering
大同小異 virtually the same / differing only on small points
半信半疑 half doubting / dubious / skeptical
言行一致 word and actions coincide (idiom); to live up to one’s word / to match words with deeds / Practice what you preach.
一朝一夕 lit. one morning and one evening (idiom) / fig. in a short period of time / overnight
一石二鳥 to kill two birds with one stone. cf.
一舉兩得 one move, two gains (idiom); two birds with one stone.
百折不撓 to keep on fighting in spite of all setbacks (idiom) / to be undaunted by repeated setbacks / to be indomitable
外柔内強 No results
博學多識 learned and erudite / knowledgeable and experienced
正正堂堂 No results
四通八達 roads open in all directions (idiom); accessible from all sides
自問自答 No results

- ★- Used in SK & OC (30 QSI, 16.7%)
刻鵠類鶩 to aim to carve a swan and get a semblance of a duck (idiom) / to fail utterly in trying to copy something / to get a reasonably good, if not perfect, result.

刻鵠類鶴(각곡유목)
△ found in Japanese classics.
去頭截尾 (거두절미)
 머리와 꼬리를 자른다는 뜻으로, 앞뒤의 잔 사설을 빼고 요점만을 말함.

甘吞苦吐 if sweet, swallow; if bitter, vomit.

去頭截尾 To cut the head and tail, to behead and curtail, i.e. in short, in summary. No results found searching for '去頭截尾' in Chinese, i.e. only in SK & SJ.

- ★ - Used in SK & SJ (23 QSI, 12.8%)

去頭截尾 (거두절미)
 머리와 꼬리를 자른다는 뜻으로, 앞뒤의 잔 사설을 빼고 요점만을 말함.

甘吞苦吐 if sweet, swallow; if bitter, vomit.

- ★ - Used only in SK (35 QSI, 19.4%)

多情佛心 No results found searching for '多情佛心’ in Chinese, i.e. only in SK

In summary, about 57% is shared in three countries, while 17% is shared between Korea and China, 13% in between Korea and Japan, and 19% ‘used only in Korea’ as follows.

Used in China, Korea & Japan (102 QSI, 56.7%)
Used in SK & OC (30 QSI, 16.7%)
Used in SK & SJ (23 QSI, 12.8%)
Used only in SK (35 QSI, 19.4%)

Among these results 2 and 3 is REVERSED comparing to the preliminary investigation. So it is unnecessary to seek any reason for the higher match
between SK and SJ.

**Reference**
Search for effective methods of tandem classes outside the class for the Korean audience

LEE JaeHyuk (Busan Univ. of Foreign Studies)

1. Specifics of mentality and behavior of Korean students in teaching foreign language and culture

Korean students, in my opinion, are very friendly and sociable. They are good listeners and performers, well organized, able to work in a team, respect teachers.

However, there are several factors that make communication between students and a native speaker teacher difficult.

Foreign teachers are faced with some difficulties in the classroom, which affects the learning process, because many Korean students do not want to actively participate in the communication process, do not like to take the initiative, which expects a teacher-a native speaker.

In order to improve the communicative competence of Korean students in the study of foreign (Russian) language, teachers use the communicative method. This is teaching Russian through the Russian language.

The use of the communicative method in Russian as a foreign language classes is associated with some difficulties: a small number of hours per week in speaking Russian; a large number of students in the classroom; the reluctance of students to take an active part in the classes, the influence of Confucianism in Korean culture, confidence in how to behave with the teacher, etc.

Students have difficulties with the influence of Confucianism and traditional school behaviors. Students are accustomed to a traditional classroom style of behaviour that emphasizes the active role of the teacher and the passive role of the student. They are used to listen to lectures and speak only when they are asked, not to ask questions.

Therefore, many students feel uncomfortable with the communicative approach
that requires them to actively participate in the classroom.

The reluctance of students to actively participate in the learning process also suggests that students are afraid to make a mistake in the conversation, to answer the question incorrectly, to make phonetic, grammatical errors, shy of other students.

The purpose of the communicative approach is to improve the knowledge of Korean students in Russian as a foreign language, their competent and accurate use of oral and written Russian as a foreign language. Native speakers should develop and use their own methods of teaching Russian in the classroom, taking into account the communicative method. It is necessary to take into account the mentality and cultural characteristics of Korean students to help them improve their communicative competence.

2. On the methods already adopted in the classroom in tandem outside of the class in the past semesters

The tandem project “Russian living room” presented a set of activities and consisted of two parts:
Part 1 is thematic discussions-consultations with students and part 2 - thematic presentations with subsequent conversations, which were a continuation of the 1st part of the project.
Under this project, a number of thematic discussions were held-consultations with students of different courses and with different levels of Russian language proficiency.
During the 2nd semester, 9 interviews were held-consultations on the following topics:
"Let’s get acquainted", "Free time", "Holidays", "my hobby", "plans for the future", "Pets", etc.
Students were given the opportunity to choose their topics of interest on their own. Classes were held in a relaxed atmosphere in a cafe.
An example of a class outside of the class, held in the framework of the project “Tandem”
Lesson in a cafe. Date: 4.11.2015
Topic: “Free time”
Form: conversation, discussion, dialogue, polylogue.
Content of the lesson: new vocabulary, grammar, questions on the topic.
The lesson is intended for students of the initial stage of training. The purpose of the lesson: to teach students to answer questions on the topic, as well as to consolidate the students’ acquired skills through a polylogue.

Summary:
The lesson contributed to the acquisition of new knowledge on the proposed topic. Students learned to answer questions on the topic, to talk about how they spend their free time. It is important to note that the students attended classes on this project with interest. During these meetings, a friendly team of students constantly attending classes. The audience was represented mainly by students of the 2nd year, whose level of Russian language–A2 (basic), but sometimes there were students of senior courses (level B1).
The choice of topics for discussions and presentations of the 2nd part of the project was based on the level of Russian language skills, interests and age of students.

The main method of work was a communicative method, which involves the approach of classes in a non-linguistic environment as close as possible to the language, creating a friendly atmosphere, when students are not afraid to speak a foreign language, forget about mistakes and freely build a monologue statement, enter into a conversation with each other and the teacher.
Consultation–tandem is an effective form of learning to speak in the middle stage.
Free form of communication, friendly atmosphere outside the audience (in the cafe) brings to spontaneous communication in real life conditions. Tandem activates speech skills of students and improves their General educational and cultural level.

3. About plans of introduction of new methods or modifications and amendments of previous methods in the classroom in tandem outside of class for a Korean audience

In the future, we would like to increase the number of extra-curricular hours per week in tandem. It is necessary to invite Russian and Korean students to these classes, to motivate them to further communication.
Additionally you need to create the conditions for communication of Russian
and Korean students to organize a joint trip out of town, dinners, etc. events.

Tandem projects carried out in 2015-17 showed that this form of work is effective in the framework of additional educational programs, which were built in an exciting form of tandem meetings with the use of visual learning tools. I would like these projects to be carried out in the future.

In order to increase the motivation to further study the Russian language, it is necessary to create special educational programs for Korean students, to involve them in volunteer work in the framework of various urban projects and cultural events, which are attended by representatives of different cultures (including Russian), to help them in employment in Russian and Korean companies at the end of the University.

Summary:

The tandem project is an additional effective method in learning Russian as a foreign language. This form of work is very useful for students of the middle stage of education, as it allows to significantly expand the existing vocabulary, to activate the basic speech skills of students and to deepen their knowledge of the Russian language and culture. The free form of dialogue and polylogue, which is the basis of the tandem, a friendly atmosphere that unites representatives of the two cultures, Russian and Korean, are most close to communication in real language conditions. Interest in the country and culture of the language helps unprepared Dialogic and monologic speech of students on topical issues of social-cultural communication and increases motivation for further study of the Russian language and culture. This form of teaching foreign languages must be used as an additional component of the educational process aimed at mastering the language as a means of communication with representatives of another culture.
Maritime Territorial Disputes between Russia and Japan on 'Southern Kurils' in the Cold War Contexts

PARK WonYong (Pukyung National Univ.)

1. Introduction

This paper deals with one of the Japan's territorial disputes over groups of islands with Russia, disputes termed by the Japanese 'Northern Territories Disputes.' Though Japan has waged disputes with all of its neighbours - China/Taiwan, South Korea and Russia, the disputes over the four islands located to the east of Japan's Hokaido might be defined as the central issue contributing to the consolidation the relationship between Russia and Japan as well as to the maintenance of peace in the Northeast Asian region, the reasons of which need to approach the problem with rational thinking not just with national interests.

As the way of designating the regions suggests, Japanese political leaders have regarded the disputed areas belonged to their sovereignty, whereas the Russians government has called them as 'Southern Kurils.' The differences on the perception related to the area between two countries have in fact caused from the change of sovereignty in the long historical process. Based on the Simoda treaty in 1855, the kuril islands situated south to Iturp were defined as the Japan's territory, while the islands situated north to Urup belonged to Russia. In 1875, according to St. Petersburg treaty, Japan could have control on the whole Kuril Islands in place of giving up the sovereignty on Sakhalin. After the Second World War, San Francisco treaty has again turned back the sovereignty on Kuril islands to Russia. However, the San Francisco Treaty had the room to be interpreted differently on the matter of the scope of the Kuril islands, which serves to on-going disputes on the sovereignty rights between Russia and Japan. From the perspectives of Russia, San Francisco Treaty gave Russia the rights of dominion on the so-called ' Northern Territories' such as
Habomai islands, Shikotan, Kunashir and Iturp. On the contrary, Japan claims that the ‘Northern Territories,’ inherited by Japanese’s ancestors, were never occupied by foreigners, result of which they should be called as innate territories of Japan. From the Japanese sides, the Kuril islands handed over to Russia by the San Francisco Treaty did not include those innate territories of Japan. Accordingly, the current situation that Russia held sway on the ‘Northern Territories’ based on the San Francisco Treaty does not have international legal legitimacy and cannot be justified.

Based on this historical background, this paper tries to analyze the disputes in the contexts of the Cold War. If we confine the disputes within national interests of two countries, the deadlock situation on the matter could not be absolved. If we focus on more elaborate analyses in the cold War contexts, I believe, we can get the grasp of the essence of the disputes more concretely and find some clues to get out of the catch 22 situation related to the matter. Without the efforts to absolve the disputes, the peaceful coexistence of Northeast Asia could be far from coming true. This paper hopes to make a little contribution to that ideal.

2. Sources of Conflict: Demand of Retrocession on Whole ‘Northern Territories’

V. M. Golovnin, who was engaged in mapping the Kurils in the first half of the nineteenth century, pointed out Kunashir belonged to the Kurils, while Shikotan and Habomai islands were excluded. On the contrary, Hasegawa, professor of University of California at Santa Babara, claims that geographic dictionaries published in Japan and Russia before the Pacific War clearly defines Shikotan as a part of the Kurils. But, according to him, there are not any historical evidences in Russia as well as in Japan to make sure that Hobomai islands were parts of the Kurils. Even if it is true that Japan had to surrender the sovereignty of the Kurils according to San Francisco Treaty, Japan can demand the sovereignty at least on one of the ‘Northern Territories’ considering these kinds of historical evidences. If Japan really wants to have dominant position in the disputes on the Kuril, Japan should claim the selective

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2 外務省, 『われらの北方領土』, 1987. 186-187
retrocession of the Kurils, not the whole.

At the time of San Francisco Treaty, Japan recognized the inclusion of Kunashir and Iturp in the Kurils scheduled to transfer to Russia. If we look at the speech from Yoshida Shigeru, an ambassador with full powers at the Treaty, we can get the scope of the Kurils that Japan agreed to surrender to Russia at the Peace Treaty. Referring to the circumstances of Japan setting out diplomatic relationship with foreign countries, Yoshida pointed out that the Imperial Russia at that time did not have any objection to the southern two islands of the Kurils, Kunashir and Iturp, belonging to Japan (emphasis on my own). After the time passed, “immediately after the surrender of Japan, the Kurils and southern parts of Sakhalin was forcibly transferred to the sovereignty of Russia on September 20, 1945. In addition to that, Shikotan and Habomai islands, parts of Hokaido, were occupied by the army of the Soviet Union for the reason of existence of Japanese barracks at that time.” (emphasis on my own)\(^4\)

When Yoshida referred to “southern two islands of the Kurils,” he means that Kunahir and Iturp were included in the Kurils. As Japan agreed to transferring the sovereignty of the Kurils to Russia by the Peace Treaty, it could be interpreted that Kunashir and Iturp were subjected to the sovereignty of Russia. But Yoshida also pointed out that Shikotan and Habomai islands were parts of Hokaido, which implied that these two islands should be excluded to the scope of the Kurils scheduled to be transferred to Russia. According to Wada Haruki, those who attended the Peace Treaty did not object to Yoshida’s opinions.

Given the atmosphere of the Peace Treaty, if Japan really wants to have the dominant position in the matter of ‘Northern Territories’ and intentions to absolve the issue, it should raise strong objections to the Soviet Unions that interpreted Shikotan and Habomai islands brought down to the sovereignty of the Soviet Unions. In other words, Japan should aim at the return of “two islands”, not at the return of “four islands,” which can be termed as ‘Northern Territories’ from its perspective. Then why did Japan demand the return of ‘Northern Territories’ instead of requisitioning two islands that seems to have logical feasibility?

### 3. Origins of Demanding of ‘Northern Territories’ in the Environment of the Cold War

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\(^4\) 와다 하루키, 임경택 옮김, 『동북아시아 영토문제, 어떻게 해결할 것인가』, 사계절 (2013), 93쪽.
After the Peace Treaty there were no Japanese politicians except right-wing demanding the return of the 'Northern Territories' as the prior conditions for resuming diplomatic relations between Russia and Japan. Most of the officials in the Ministry of Foreign Affairs in Japan recognized that it was impossible to have the diplomatic relations with Russia after the Second World War without acknowledging Kunashir and Iturp already transferred to the sovereignty of Russia as the foreign territories.

Ikeda Hayato, served as the prime minister after Kishi Nobuske, played the major role in changing the conceptions on Kunashir and Iturp. Prime Minister Ikeda argued in 1961 that the Kurils transferred to the sovereignty of Russia meant the 18 islands situated north to Urup, the result of which four islands viewed from the Japan's perspectives as the 'Northern Territories' should be regarded as Japan's innate territories. As members from the Socialist Party in the House of Representatives severely criticized Ikeda's viewpoints, he made ground-breaking assertion interpreted by Wada Haruki as “great geographical discovery by Prime Minister Ikeda.” Ikeda claimed that the terminology of Kurils by common senses only included 18 islands and there could not be northern, central, southern Kurils in the category of the Kurils. Ikeda's contention completely denied the “southern Kurils” pointed out by Yoshida in the Peace Treaty. Considering Ikeda's past careers as an entourage for Yoshida at the Treaty, Ikeda clearly knew Yoshida's remarks at the Treaty, which contradicted Ikeda's viewpoints. Facing with questioning illogical contentions, Ikeda made lame excuses that according to his knowledge Iturp and Kunashir had not existed out of the sovereignty of Japan. At any rate, thanks to Ikeda's "great geographical discovery' the Ministry of Foreign Affairs in Japan could establish the sophistry that Iturp and Kusnahir were not southern Kurils and therefore were not included in the Kurils.

Why Japan propose the intention of "Northern Territories" that could not be accepted to Russian government? One possible explanation for the question can be found in the international environment created by the Cold War.

According to San Francisco Treaty, Japan should turned over the sovereignty of the Kurils as well as the parts of Sakhalin acquired by the Portsmouth Treaty. However, San Francisco Treaty did not specify the Soviet Union as the subject holding over the sovereignty from Japan. For this reason, the Soviet Union did not sign in the final document of the Treaty, the result of which provided the reason for denying the rights of the Soviets on the Kurils.

5 와다 하루키, 「동북아시아 정토문제, 어떻게 해결할 것인가」, 112-115쪽
From the perspectives of the United States presiding over the Peace Treaty, it was difficult to define clearly that the sovereignty on the Kurils was transferred to the Soviet Union by the Peace Treaty. If the America clearly designated the Soviet Union as the subject having all the rights on the Kurils, the Soviets could increase the influences on the Northeast Asian political spaces. Furthermore, the America needed the Japan's collaboration in the restructuring political order of the world, which meant that the America did not want to contain the contents of the Peace Treaty that could be uncomfortable to Japan's political interests.6

When Japan started to resume diplomatic relationship with Russia, Dulles, Secretary of State of America, expressed his opinion to Allison, ambassador in Japan, that the diplomatic negotiation with Russia should not be harm to the Security Treaty between the America and Japan and not be contradictory to the Peace Treaty. And also he gave his support to Japan's contention that "Hobomai islands and Shikotan were not parts of the Kurils and therefore Japan's territories."

Having the implicit support from America in the Cold War environment, Japan could maintain the position of resuming the sovereignty of the four islands as its final goals. By way of increasing the economic influences in the disputed region, the current government of Japan hope to regain the sovereignty of the region in the long run. But the Russian government make it clear that though economic cooperations are helpful to both two countries, it does not have any intention to give up the sovereignty of Russia on the disputed islands. Both countries need to recognize the origins of the disputes based on the long-term historical backgrounds, not on the short-term national interests if they really want to solve the matter.

The function of tenseness in Even vowel harmony

KANG DuckSoo (HUFS)
BYUN KoonHyuk (HUFS)
Beloljubskaja Varvara G. (SVFU)

1. Introduction

The Even language is a member of the Tungus languages family. In the 17th–18th centuries the Even people were called 'Lamuts' and until the Russian Revolution (1917) were considered a part of the Evenki or Tungus people. Thus, their language was called 'Tungus' or 'Lamut'. Since the Revolution 'Even' has been recognized as their official name, and their language also began to be called 'Even' (Novikova, Gladkova & Robbek 1991: 4).

The Even language is one of the official languages of the Sakha Republic (Yakutia), Russia. According to the 1999 census, the number of Even was 17,999, of whom 43.8% acknowledged Even as their native language (Vinogradov et al. 2005: 458). They led a nomadic life herding reindeer, so their settlements were extensively dispersed throughout northern and north-eastern Siberia, as in Magadan, Kamchatka and Khabarovsk. Most of them are trilingual in Even, Russian and Sakha. As the influence of Sakha strengthened in the 2000s in the Sakha Republic, the use of Even language rapidly shrank in daily life. Moreover, lack of communication due to geographical separation has caused various dialects to develop.

Since an alphabet based on Latin script was adopted, then later in the 1930s one based on Cyrillic, several books have been published: Cincius (1947), Cincius and Rišec (1952), Lebedev (1982), Novikova et al. (1991), Neroznak (2002) and Robbek & Robbek (2005). The phonological systems of the vowel and consonantal phonemes represented by them are not mutually consistent, which makes it difficult to understand the vowel harmony typical of this language.

This paper analyzes the vowel system by comparing vowel sounds in minimal pairs and by examining the spectrographs of vowel sounds recorded by reliable native speakers.
2. Previous studies

Here we shall review the vowel systems presented by Cincius, Lebedev, Novikova et al., and Kim Juwon in order.

Cincius (1947:13) classified the vowel phonemes into six long vowels and six normal ones, and according to her table, she recognized the diphthongs (ie) and (uo) and short vowels (o), (e) and (ɔ).

<table>
<thead>
<tr>
<th>Long</th>
<th>ĭ (ie)</th>
<th>ĭ: (i̯)</th>
<th>ā (a)</th>
<th>e: (e̯)</th>
<th>o: (o̯)</th>
<th>ĭ (u)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Normal</td>
<td>i</td>
<td>e</td>
<td>a</td>
<td>e</td>
<td>o</td>
<td>u</td>
</tr>
<tr>
<td>Short</td>
<td>(o)</td>
<td>(e)</td>
<td>(ɔ)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 1. Cincius’s vowel system of Even

From the viewpoint of Robbek and Robbek (2005), whose dictionary is based on the literary Even language, Cincius’s description of the vowel phonemes is not consistent.

(1) a. hidej [hiede] ‘appear’ midej [miede] ‘lose the way’
ečen [iečen] ‘elbow’ kekendej [kiekende] ‘whistle’

b. ge [g’a] ‘2nd, other, friend’
    men [m’an] ‘10’
    beg [b’ag] ‘moon’

c. budej [buode] ‘give’
    tojer [tuonjer] ‘lake’
    ujle [uojle] ‘upward’
    gobendej [guobende] ‘hide’

According to Robbek and Robbek (2005), (1a) [hiede] and [miede] should be written ĭeđej and ĭeđejej, and (1b) [g’a], [m’an] and [b’ag] should be also represented as ĭa, m’en and b’aγ. In Cincius the phonetic presentation is not reflected in the orthography. Cincius considered [uo] in (1c) a variant of the long vowel /u/, which was spelled by a vowel /u/ or /o/. In modern Even the diphthong /uo/, spelled a, is pronounced [ɔ], regardless of context, as in [mo] ‘water’, [ro] ‘earth’ in Robbek and Robbek (2005). Vowel harmony in Even operates automatically according to vocalic properties, but the classification of vowels into ‘long’ and ‘normal’ by Cincius does not provide any clue to explain the principle of vowel harmony.
Further, Lebedev (1982:18-25) and Vinogradov et al. (2005: 449) subdivided the vowels in accordance with the property of tenseness. Analyzing Even vowels on the basis of the Okhotsk sub-dialect, which is a variant of the eastern dialects, V. D. Lebedev (1982:18-25) in particular classified vowels into tense and lax, thereby establishing a feature of tenseness.

Table 2. Lebedev’s vowel system of Even

<table>
<thead>
<tr>
<th></th>
<th>Front</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>lax</td>
<td>tense</td>
</tr>
<tr>
<td>High</td>
<td>i</td>
<td>i:</td>
</tr>
<tr>
<td>Mid-high Mid</td>
<td>ɪ/ɛ</td>
<td>ɪ/ɛ:</td>
</tr>
<tr>
<td></td>
<td>ɛ</td>
<td>ɛ:</td>
</tr>
<tr>
<td>Low</td>
<td>e</td>
<td>e:</td>
</tr>
</tbody>
</table>


Lebedev (1982:18) illustrates [tenseness] with mid-high vowels ɪ/ɛ, ɪ/ɛ:, where the tense variant ɪ/ɛ appears in the first syllable. For example, ilan ~ elan ‘3’, isav ~ esav ‘forest’ and iːrkan ~ eːrkan ‘scream’ are standardized as ilan, isav, iːrkan in the Even literary dictionary (Robbek & Robbek 2005), which was composed on the basis of Ol’sk dialect of the eastern region.

(2) /i/ ~ /ɪ/

<table>
<thead>
<tr>
<th></th>
<th>short</th>
<th>long</th>
</tr>
</thead>
<tbody>
<tr>
<td>lax</td>
<td>tense</td>
<td>lax</td>
</tr>
<tr>
<td>imse</td>
<td>‘fat’</td>
<td>iːte</td>
</tr>
<tr>
<td>hiles</td>
<td>‘dew’</td>
<td>tiːniːb ‘yesterday’</td>
</tr>
</tbody>
</table>

Lebedev (1982:18, 22)

(3) /u/ ~ /ʊ/.

<table>
<thead>
<tr>
<th></th>
<th>short</th>
<th>long</th>
</tr>
</thead>
<tbody>
<tr>
<td>lax</td>
<td>tense</td>
<td>lax</td>
</tr>
<tr>
<td>uve</td>
<td>‘bar’</td>
<td>ʊːtæn ‘reindeer’</td>
</tr>
<tr>
<td>bulle</td>
<td>‘muscle’</td>
<td>kʊma ‘a seal’</td>
</tr>
</tbody>
</table>

Lebedev (1982:18, 19)

According to Lebedev (1982:18), the back vowels /u/ and /ʊ/ are also distinguished by tenseness. However, his system is inconsistent in its explanation of the relations between the Even vowel phonemes.
Table 3. Novikova, Gladkova & Robbek’s vowel system of Even

<table>
<thead>
<tr>
<th></th>
<th>front</th>
<th>middle</th>
<th>back</th>
</tr>
</thead>
<tbody>
<tr>
<td>high</td>
<td>i i:</td>
<td></td>
<td>u u:</td>
</tr>
<tr>
<td></td>
<td>i i: (tense)</td>
<td></td>
<td>u u: (tense)</td>
</tr>
<tr>
<td>middle</td>
<td>ie (diphthong)</td>
<td>e e:</td>
<td>uo uo:</td>
</tr>
<tr>
<td>low</td>
<td>ia (diphthong)</td>
<td></td>
<td>o o:</td>
</tr>
<tr>
<td></td>
<td>a a:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(Novikova, Gladkova & Robbek 1991:14)

According to Novikova, Gladkova & Robbek (1991:14-15), Even has 18 vowels, including two diphthongs. Novikova’s table is characterized by a subdivision of high vowels into normal and long, lax and tense and uses the vowels /i/ and /u/ to exemplify lax and tense as follows:

(4) lax /i/ ~ tense /i/

<table>
<thead>
<tr>
<th></th>
<th>lax</th>
<th>tense</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>'is ‘skin’</td>
<td>iŋa ‘a pebble’</td>
</tr>
<tr>
<td></td>
<td>git ‘strawberry’</td>
<td>ŋin ‘a dog’</td>
</tr>
<tr>
<td></td>
<td>usi ‘belt’</td>
<td>iti ‘face’</td>
</tr>
</tbody>
</table>

(Novikova et al. 1991:14)

(5) lax /u/ ~ tense /u/

<table>
<thead>
<tr>
<th></th>
<th>lax</th>
<th>tense</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>us ‘arms’</td>
<td>uš ‘trace’</td>
</tr>
<tr>
<td></td>
<td>tuš ‘tin’</td>
<td>nus ‘sooty smoke’</td>
</tr>
<tr>
<td></td>
<td>uču ‘downy hair’</td>
<td>oku ‘rust’</td>
</tr>
</tbody>
</table>

(Novikova et al. 1991:14-15)

According to Table 3, /uo/ is a back mid vowel, articulated between [u] and [o], and /o/ is a low back vowel. On the other hand, Cincius, an acknowledged authority on the Even language, who laid the basis for linguistic research of Tungusic languages from the 1930s to the 1940s in Russia (Poppe 1965: 97–98), introduced length as one of the major distinctive features in the vowel phoneme system in her Russian–Even dictionary, coauthored with Rišec.

Table 4. Cincius and Rišec’s vowel system of Even

<table>
<thead>
<tr>
<th>height</th>
<th>row</th>
<th>front unround</th>
<th>central unround</th>
<th>back unround</th>
<th>round</th>
</tr>
</thead>
<tbody>
<tr>
<td>high</td>
<td>i</td>
<td>i:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>le</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>rē</td>
<td>rē:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>middle</td>
<td></td>
<td></td>
<td>e e:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>low</td>
<td>āa</td>
<td></td>
<td></td>
<td>a a:</td>
<td></td>
</tr>
</tbody>
</table>

(Cincius & Rišec 1952: 696)
The vowel system of Cincius and Rišec is based on the Ol’sk dialect. Table 4 shows a distinction between the high vowels /i/ and /u/ and /a/. According to Cincius and Rišec, [i] is similar to accented [î] in Russian, [õ] to unaccented /õ/.


In Even, vowel harmony is a regular process in word formation, especially in suffixation. However, the vowel system of Cincius and Rišec cannot provide an explanation of the features governing vowel harmony in morphophonemic inflection, as in tar-teki ‘to the earth’ and tog-taki ‘to the fire’, or igtin–taki to the line’ and mir–teki ‘to shoulder’.

(6) Forms of nouns with directional (-taki/-teki) and locative (-la/-le) suffixes

<table>
<thead>
<tr>
<th>nominative</th>
<th>directive case</th>
<th>locative case</th>
</tr>
</thead>
<tbody>
<tr>
<td>adal ‘net’</td>
<td>adal-taki</td>
<td>adal-la</td>
</tr>
<tr>
<td>tog ‘fire’</td>
<td>tog-taki</td>
<td>tog-la</td>
</tr>
<tr>
<td>šeke ‘pot’</td>
<td>šeke-teki</td>
<td>šeke-le</td>
</tr>
<tr>
<td>nel ‘apron’</td>
<td>nel-teki</td>
<td>nel-la</td>
</tr>
<tr>
<td>fur ‘bullet’</td>
<td>fur-taki</td>
<td>fur-la</td>
</tr>
<tr>
<td>tar ‘earth’</td>
<td>tar-teki</td>
<td>tar-le</td>
</tr>
<tr>
<td>igtin ‘line’</td>
<td>igtin-taki</td>
<td>igtin-na</td>
</tr>
<tr>
<td>mir ‘shoulder’</td>
<td>mir-teki</td>
<td>mir-le</td>
</tr>
<tr>
<td>gid ‘spear’</td>
<td>gid-taki</td>
<td>gid-la</td>
</tr>
</tbody>
</table>

(Cincius 1947: 30–31)

In the above examples, it is unclear why the mid vowels /o/ and /e/ should be differentiated as in the examples tog–taki ‘to the fire’ and nel–teki ‘to the apron’, and why the high vowel /õ/ is followed by different vowels as in igtin–taki ‘to the line’ and mir–teki ‘to the shoulder’. The phonemes /o/ and /e/ belong to the mid vowels, and /a/ is low and back. The vowel harmony in igtin–taki and mir–teki is not explained by the basic oppositions of front versus back and high versus low.

Cincius (1947: 31) states: “historically there were two different sounds of /õ/ and two different sounds of /u/, which in modern Even are not differentiated, but in the following open vowels this distinction is still pronounced.” (“ИСТОРИЧЕСКИ БЫЛО ДВ...
а различных звука и два различных звука ı, кротрые в современным эвенском языке сами по себе не различаются, но на последующих широких гласных это различие ещё сказывается”.

This is still not sufficient to explain vowel harmony in Even. Thus, this paper seeks to find the phonological features governing vowel harmony by examining the phonetic materials using Praat, and by verifying the results in terms of phonological process by comparing the vowels in minimal pairs.

3. Phonetic analysis

We recorded and analyzed utterances to verify the phonetic characteristics of all the vowel phonemes of the Even language. First, we made sentences that included words in minimal pairs and recorded them. We measured and compared the F1 and F2 values of the vowel phonemes to investigate the differences between the two harmony groups.

3.1. Method

Four subjects are participated in the experiment. They are all native Even speakers and have no pronunciation impairment. Subjects are as follows:

Table 5. Subjects

<table>
<thead>
<tr>
<th></th>
<th>age</th>
<th>gender</th>
<th>birth place(residence)</th>
</tr>
</thead>
<tbody>
<tr>
<td>S1</td>
<td>70</td>
<td>F</td>
<td>Ojmjakon(Yakutsk)</td>
</tr>
<tr>
<td>S2</td>
<td>42</td>
<td>F</td>
<td>Topolinoe</td>
</tr>
<tr>
<td>S3</td>
<td>45</td>
<td>F</td>
<td>Topolinoe</td>
</tr>
<tr>
<td>S4</td>
<td>49</td>
<td>F</td>
<td>Topolinoe</td>
</tr>
</tbody>
</table>

The carrier sentences for the experiment are the following:

(7) Би гошум ______., “I say _____”

The experiment was designed so that the speaker would read the carrier sentences and insert the words in minimal pairs in the underlined part. Each sentence was read twice. Subjects had enough time to read sentences and words for experiment before recording.

As the experiment was carried out in a quiet, noise-controlled cabinet, there was little noise in the spectrogram.
3.2. The result of the experiment

The data were analyzed using *Praat* (ver. 6.0.28). We examined F1 and F2 of each vowels to see how minimal pairs contrast in terms of ATR. The values of F1 and F2 of the vowels were measured in the middle part of the vowel sound, which was considered a stable section. Words in the experiment were read twice. The F1 and F2 values in the following table represent the average value for each vowels. The results of the analysis are as follows:

Table 6. F1 and F2 of Even vowels (unit: Hz)

<table>
<thead>
<tr>
<th>Vowel</th>
<th>word</th>
<th>F1</th>
<th>F2</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>tense</td>
<td>299</td>
<td>2469</td>
</tr>
<tr>
<td>i</td>
<td>lax</td>
<td>332</td>
<td>2495</td>
</tr>
<tr>
<td>e</td>
<td>tense</td>
<td>694</td>
<td>1854</td>
</tr>
<tr>
<td>a</td>
<td>lax</td>
<td>880</td>
<td>1679</td>
</tr>
<tr>
<td>u</td>
<td>tense</td>
<td>279</td>
<td>987</td>
</tr>
<tr>
<td>o</td>
<td>lax</td>
<td>411</td>
<td>885</td>
</tr>
<tr>
<td>o</td>
<td>tense</td>
<td>590</td>
<td>1037</td>
</tr>
<tr>
<td>o</td>
<td>lax</td>
<td>699</td>
<td>1085</td>
</tr>
</tbody>
</table>

The values are schematized as the following chart:

![Figure 1. Vowel chart](image)

Table 7. Presence or absence of the difference of F1 and F2 in terms of contrast by ATR

<table>
<thead>
<tr>
<th></th>
<th>/i/ vs. /ɪ/</th>
<th>/u/ vs. /ʌ/</th>
<th>/ɔ/ vs. /o/</th>
<th>/ɛ/ vs. /æ/</th>
</tr>
</thead>
<tbody>
<tr>
<td>F1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>F2</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
</tbody>
</table>
The results prove that vowels contrasting in ATR show differences in F1 values. And the tendency that tense vowels are articulated at higher position than lax vowels is found in the experiment. The results of the experiment agree with the analysis by Aralova (2015)\(^7\)

Contrasting vowels do not show a significant difference in F2. The results of the experiment show that vowels in the Even language are distinguished by ATR, which is differentiated by the values of F1. Correspondingly, distinctions of tongue height are important in distinguishing vowels differing in ATR.

4. Evidence by minimal pairs in terms of vowel phonemes

4.1 The vowels /i/ and /ɪ/

Figure 2 compares the spectrograms of the words *irdaj* ‘drag’ with a lax vowel and *irdej* ‘boil; ripen’ with a tense vowel. As shown in the phonetic experiment of the previous chapter, these spectrograms demonstrate the difference in F1, characterizing tense and lax vowel pairs. According to Ladefoged and Jonson (2011:193) tense and lax vowels are differentiated by the value of F1, by which the vowels /i/ and /u/ with lower F1 value are classified as tense, while the vowels /ɪ/ and /ʊ/ with higher F1 value as lax. The figure 2 above shows that the F1 of the spectrogram of *irdaj* with the lax vowel /ɪ/ is higher than that of the spectrogram of *irdej* with the tense vowel /i/.

---

1) According to Aralova, /i/ and /ɪ/ are non-labialized front high vowels, which are slightly lower compared to /i/ and /ɪ/ (2015:30) and /i/ in *irdej* (‘to be cooked’) and /ɪ/ in *irdaj* (‘to drag’) are contrasted. (2015:139)
The vowels /i/ and /i/, /i:/ and /i:/

### Short-tense /i/

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>istej</td>
<td>'vomit; pinch, pull'</td>
</tr>
<tr>
<td>irdej</td>
<td>'boil; ripen'</td>
</tr>
<tr>
<td>girke</td>
<td>'friend'</td>
</tr>
</tbody>
</table>

### Short-lax /ɪ/ 

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>istaj</td>
<td>'reach'</td>
</tr>
<tr>
<td>irdaj</td>
<td>'drag'</td>
</tr>
<tr>
<td>garkadaj</td>
<td>'walk'</td>
</tr>
</tbody>
</table>

### Long-tense /iː/ 

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>indej</td>
<td>'carry on the back'</td>
</tr>
<tr>
<td>in</td>
<td>'load'</td>
</tr>
<tr>
<td>ili</td>
<td>'where'</td>
</tr>
</tbody>
</table>

### Short-tense /i/ 

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>indej</td>
<td>'be alive'</td>
</tr>
<tr>
<td>in</td>
<td>'came in' (3 sg past)</td>
</tr>
<tr>
<td>ili</td>
<td>'drop in' (imperative)</td>
</tr>
</tbody>
</table>

### 4.2 Vowels /e/ - /eː/ - /e/ - /eː/ 

The vowels /e/ and /eː/, front mid vowels, palatalize preceding consonants and occur after the palatal consonants /ʒ/ and /ɲ/. The vowels /e/ and /eː/, central mid vowels, follow hard consonants. These vowels show a length contrast.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ęne:ndej</td>
<td>'melt'</td>
</tr>
<tr>
<td>ęle:ten</td>
<td>'pass'</td>
</tr>
<tr>
<td>ędei</td>
<td>'upper'</td>
</tr>
<tr>
<td>ęule:ćek</td>
<td>'abolition'</td>
</tr>
<tr>
<td>ęeke</td>
<td>'pot'</td>
</tr>
<tr>
<td>ęleken</td>
<td>'(totem) departure'</td>
</tr>
<tr>
<td>ętke</td>
<td>'father-in-law'</td>
</tr>
<tr>
<td>ęeke:n</td>
<td>'whistle'</td>
</tr>
<tr>
<td>ęeč:e:n</td>
<td>'elbow'</td>
</tr>
</tbody>
</table>

A vowel /e/ can be pronounced more weakly in a non-initial position of a word: [ulrọ] 'meat', [emar] 'sharp' (Cincius 1947: 19). In this environment, distant from an accented syllable, it has a reduced pronunciation like [ɔ]: this is only an allophonic distinction. However, it does not lose its basic articulatory property of a mid-vowel.
Kim Juwon (2011:11) postulates four central vowels, [ɨ], [ə], [ɛ], [ɛ], based on the Beryozovka dialect of Even. Such sounds may appear according to the position of the vowel in a word and depending on the dialect, but they are allophonic, not phonemic.

4.3 The vowels /a/ and /a/

Note that the distinction of length in the vowels /a/ and /a/ may be analyzed out of phonemic system. For example, /kumaː/ ‘seal’ and /mʲaːn/ ‘10’ have a long vowel in Cincius(1947:17), but in Robbek and Robbek (2005) a long vowel is not indicated.

The vowel /a/ has allophones in accordance with phonetic environment. According to Cincius (1947:17), this vowel is pronounced as [ɨ], a reduced sound in syllables other than the first. In Robbek and Robbek /a/ in such positions is represented as à with a special mark. However, it does not have functional significance.

(10) olra [olru] ‘fish’
    adal [adəl] ‘net’
    bakaldaďaj [bakaldaďaj] ‘meet’
    aľur[aː lʊn] ‘fur hat’
    maďaď [maďaď] ‘kill’
    aľašak [aľašak] ‘bathhouse’
    ujärmn [uŋarmn] ‘female antelope’

(Cincius 1947:17)
The above examples in (10) are phonetic descriptions. These vowels are not distinguished phonemically.

The phoneme /a/ is a front and mid vowel. It has the property of palatality, which is to say of palatalizing a preceding consonant. According to Cincius (1947: 16), it is a ‘diphthongal’ property. The vowel /a/, a mid-low vowel, is in contrast with /a/. Cincius (1947: 16) noted that the vowel /a/ is pronounced long, but in Robbek and Robbek’s dictionary (2005) a normal /a/ is often noticed. On the other hand, it is not difficult to find minimal pairs containing /a/ and /a/.

![Spectrogram of /a/ and /a/]

Figure 4. Spectrogram of /a/ and /a/

(11) /a/ - /a/ - /a/

/ga/ ‘other, 2nd’ /ga/ ‘hectare’
/ma:n/ ‘10’ /ma:n/ ‘killing, booty’
/mandaj/ ‘be surprised’ /mandaj/ ‘finish, eat up’
/ba:/ ‘habitat for sea animal’ /ba:/ ‘stage, horizon’
/a:/ ‘good’ /a:/ ‘what?’
/a:/ ‘bowl’ /a:/ ‘very fast, already’
/hlakap/ ‘earing’
/a:sčak/ ‘night pasture’ /a:stun/ ‘summer pasture for reindeer’
/tlärul/ ‘period’

4.4 The vowels /u/ and /u:/, /u/ and /u:/

The phonemes /u/ and /u:/, /u/ and /u:/ are high back rounded vowels. They are contrast in length as well as tenseness.
As in the case of vowels /i/ and /ɪ/, /iː/ and /ɪː/, the contrast of the tense vowel /u/ and /uː/ versus the lax /o/ and /oː/ is realized by a distinction in F1. In the case of the high back vowels the close values of F1 and F2 make it difficult to distinguish them. In Figure 5 above, the distinction of F1 and F2 is not clear, but the initial and the final parts of the vowels show the difference in F1. That is, the F1 of the tense vowel /u/ in uldej is higher than that of the lax vowel /o/ in ʊldaj.

(12) The vowels /u/ and /uː/, /o/ and /oː/

<table>
<thead>
<tr>
<th>Short-tense /u/</th>
<th>Short-lax /o/</th>
</tr>
</thead>
<tbody>
<tr>
<td>uldej ‘dig’</td>
<td>ʊldaj ‘make web’</td>
</tr>
<tr>
<td>dur-ре-n ‘burn’( 3 sg past)</td>
<td>derpаña ‘white’</td>
</tr>
<tr>
<td>udej ‘rub’</td>
<td>ʊdaj ‘calm’</td>
</tr>
<tr>
<td>uktej ‘roll’</td>
<td>ʊktaj ‘skin off’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Short-lax</th>
<th>Long-lax</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʊdan ‘rain’</td>
<td>ʊ’daj ‘sit on the upper of reindeer’</td>
</tr>
<tr>
<td>ʊl-daj ‘make wet’</td>
<td>ʊldan ‘noise’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Short-tense</th>
<th>Long-tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>usi ‘bridle’</td>
<td>u’si ‘aged, old’</td>
</tr>
<tr>
<td>unge ‘smell’</td>
<td>hunge ‘wind’</td>
</tr>
<tr>
<td>uldej ‘dig’</td>
<td>ʊldej ‘spoil (meat)’</td>
</tr>
</tbody>
</table>

4.5 The vowels /o/ and /oː/
The phonemes /o/ and /oː/ are mid back rounded vowels. They contrast in length. Minimal pairs and near-minimal pairs are as follows:
(13) /o:n/ ‘how’ /on/ ‘making’
/o:g/ ‘bucket’ /og/ ‘melody’
/o:lðaɪ/ ‘make’ /olðaɪ/ ‘be frightened’
/oːʃaːn/ ‘gulf’ /oʃaːn/ ‘saving’
/oːðaɪ/ ‘do’ /oðaɪ/ ‘end’
/oːk/ ‘when’ /oː/ ‘upper; clothes’
/oːkæj/ ‘mushroom drink’ /okæ/ ‘herb for shaman’
/goːran/ ‘loss of hair of birds’ /goran/ ‘remote area’

4.6 The vowels /ɒ/ and /ɔː/

The vowel /ɒ/ is a diphthong, which Cincius (1947: 18) considered an allophone of /o/, occurring before a syllable containing /eː/. She explained that it is pronounced [ɔ], close to /o/, or [o], close to /oː/, depending on dialects. Robbek and Robbek (2005) allows both forms of the word ‘collarbone’, /tɔːker/ and /tuːker/, as correct.

In modern Even this vowel is a back rounded vowel, articulated in mid-high position. It may be assumed to have originally been /ɔ/, but at the time when the Even alphabets were being devised (the 1930s) it was misconceived as a phonetic variant of /u/ in mid-high position by lowering. The following spectrograms in Figure 6 show that it is phonemically in contrast with vowels /u/ or /oː/:

Figure 6. Spectrogram of /u/, /oː/, /ɔː/

(14) /ɔː/ ‘leather dressing comb’ /uː/ ‘stove protecting bar’
/ɔːlɛk/ ‘swindler’ /uːlɛk/ ‘seaside grass’
/ɔːlɛn/ ‘waterfall’ /uːlɛn/ ‘digging’
It is concluded that the vowel system of Even is arranged as having 20 vowel phonemes, including six diphthongs (ʲe, ʲe:, ʲa, ʲa:, ɔ:, ɔ), on the basis of minimal pairs.

Table 8. The vowel phonemes of Even

<table>
<thead>
<tr>
<th></th>
<th>front</th>
<th>central</th>
<th>back</th>
</tr>
</thead>
<tbody>
<tr>
<td>high</td>
<td>i i</td>
<td>u u</td>
<td>ø ø</td>
</tr>
<tr>
<td>mid-high</td>
<td>le le</td>
<td>ø ø</td>
<td>ø ø</td>
</tr>
<tr>
<td>mid-low</td>
<td>la la</td>
<td>e e</td>
<td></td>
</tr>
<tr>
<td>low</td>
<td>la la</td>
<td>a a</td>
<td>o o</td>
</tr>
</tbody>
</table>

It should be noted that in modern Even the new property of tenseness tends to substitute for length in vowel harmony. It is assumed that this property has already appeared before the 1930s, as V. D. Lebedev (1982:18 25) and Novikova, Gladkova & Robbek (1991:14 15) mentioned. Although the property of length is still one of the main features, in vowel harmony tenseness takes the more considerable role.

Table 9. Classification of vowels as tense and lax

<table>
<thead>
<tr>
<th>Tense vowels</th>
<th>i i u u e e le le ø ø</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lax vowels</td>
<td>i ø ø ø a a la la o o</td>
</tr>
</tbody>
</table>

This classification of vowels as tense and lax explains the vowel harmony in tɔء tɛki 'to the earth' and tog-taki 'to the fire', and provides a clear answer to the question why non-high vowels /a/ or /o/ should follow high vowels /i/ or /u/, as confirmed in lexicons such as /ɔren/ 'joy' vs. /oran/ 'reindeer', /ɔstej/ 'pull out' vs. /ɔstaj/ 'step back', /istej/ 'vomit; pinch, pull' vs. /istaj/ 'reach', and /udej/ 'rub' vs. /udaj/ 'calm'.

/ələn/ 'boiling, brewing' /ɔlən/ throwing
/tɔr/ 'bear family' /tɔr/ 'bride dowry'
/tɔr/ 'earth' /tɔr/ 'tent support'
/ɔm/ 'nit' /ɔm/ 'thyroid cartilage'
/mo:/ 'water' /mo:/ 'tree'
5. Conclusion

The Even language has 20 vowel phonemes, but the orthography of the vowel system does not reflect the reality, as Aralova (2015: 28) pointed out. This makes it difficult to understand Even vowel harmony. In the Even language the vowel system is mostly dependent upon feature distinctions of [height], [backness] and [tenseness], among which the distinction of [tense] and [lax] plays the most important function in vowel harmony. This is again demonstrated in the formation of numerals: /$\text{sur}/ $'2'$ ~ /m/$\text{len}/ $'10'$ ~ /$\text{sur}-m$/$\text{le}-r'/ $'20'$ ~ /$\text{elan}-m$/$\text{le}-r'/ $'30'$ (Cincius 1947: 118), /$\text{sr}/ $'2'$ ~ /m/$\text{lan}/ $'10'$ ~ /$\text{sr}-m$/$\text{le}-r'/ $'20'$ ~ /$\text{lan}-m$/$\text{la}-r'/ $'30'$ (Novikova, Gladkova & Robbek 1991: 107). The numeral representations by Cincius and Novikova, Gladkova & Robbek differ because their descriptions are based on different dialects, Okhotsk dialect and the Even literary language. However, the difference in the numeral systems between Cincius and Novikova, Gladkova & Robbek shows perceived change in the vowel phonemes due to tenseness. Moreover, the fluctuation of the vowels /$\text{e}$/ and /$\text{i}$/ is often found in Even, as in example above, /$\text{elan}$ ~ /$\text{ilan}$ / $'3'$ It may be conceived of as the result of the laxation of a mid-vowel under the influence of a lax vowel /$\text{a}$/, thereby becoming a lax vowel /$\text{i}$/, thus /$\text{ilan}-m$/$\text{la}-r'$ '30' is lined up with lax vowels.

Table 10. The vowel phonemes of Even

<table>
<thead>
<tr>
<th></th>
<th>front</th>
<th>central</th>
<th>back</th>
</tr>
</thead>
<tbody>
<tr>
<td>high-tense</td>
<td>i: i</td>
<td>u: u</td>
<td></td>
</tr>
<tr>
<td>high-lax</td>
<td>i: i</td>
<td>o: o</td>
<td></td>
</tr>
<tr>
<td>mid-high'</td>
<td>$e$: $e$</td>
<td>$o$: $o$</td>
<td></td>
</tr>
<tr>
<td>mid-low</td>
<td>e: e</td>
<td></td>
<td></td>
</tr>
<tr>
<td>low</td>
<td>$a$: $a$</td>
<td>a: a</td>
<td>o: o:</td>
</tr>
</tbody>
</table>

In conclusion, the high vowels should be divided into two groups: high-tense vs. high-lax and mid-tense vs. low-lax. As in Table 9 it is clear that vowel harmony in modern Even is predominantly governed by the feature of tenseness, putting aside features such as length, height and backness.
References


THE NORTHEAST ASIAN SEA REGION

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Labour Migration in Modern Manchuria
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The Aspect of the Ocean Interchange of Japan Ships in Busan Harbor
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The Birth of Japanese and Western fusion cuisine by the intercultural exchange in Meiji Japan
- The representative examples: Skiyaki and Pork cutlet -

KONG MiHee (Pukyong National Univ.)

1. Introduction

In 1868 when the Tokugawa government collapsed and Laid the foundation for a modern country based on Western civilization, Japan pushed ahead with the Meiji government’s policy of strengthening national prosperity. One of the issues that had been problematic in pushing for an imperial expansion policy was that the Japanese were physically weaker and less fit than Westerners. Japan, which has been pushing for modernization rapidly since the Meiji Restoration, wanted to absorb the outstanding food culture and civilization of the West to eliminate the feeling of physical inferiority.

After Emperor Demmu enacted the anti-eating ban in 675, there had been a meat-free food culture for 1200 years and in 1872, based on Emperor Meiji’s initiative to eat meat, the government and intellectuals actively encouraged it. Among the people, however, the perception of eating meat did not change quickly. Meanwhile, among the Japanese upper class society and the merchants of Nagasaki, Western food such as Kushiito and Hikado which combined meat and vegetables had become widespread. As the Japanese government was promoting its praise of Western cuisine, Western food culture spread to the elite. But it still felt so far to the public and there was resistance to meat. The common people didn’t know how to cook meat in the influence of Buddhist culture against eating meat, The Japanese were afraid that eating meat would make their bodies and minds dirty. So to ease the people’s resistance to eating meat, they added seasonings such as soy sauce and sugar instead of soybean paste for the purpose of easing the smell of meat. This led to the emergence of Schiyaki, the traditional beef bone of Japan.

As the beef was in great demand, the supply was not working properly. So In 1900, they imported pork from the United States and Britain and began to feed
the pigs. With the spread of pork, they learned how to cook pork in the middle of Meiji period and there was the emergence of a food culture related to pork. In the case of pork, either, pork cutlet (tonkatsu) was born in 1929 by ordinary people.

The main example of a Western style of eating culture was Schiyaki and pork cutlet. Their characteristic was not to accept Western culture as it was, but by integrating Western style into Japanese style according to the government policy, to become advanced on a global level. As this example is the historical fact worthy of following, the paper is to examine this.

2. The Birth of Japanese and Western fusion cuisine by the intercultural exchange

2.1 Schiyaki
2.1.1 Schiyaki’s etymology

Beef hot pot is a generic term for the Japanese style of cooking of beef, and the recipe includes stew and roast beef. What the working class can easily accept was the afforestation side, the beef hot pot of the Gwangtong district, and the grilled meat of the government office. If you look at the history of Sukiyaki, there is a recipe for ShigogI Schiyaki published in the biography of the Tokugawa period in 1643. And in the cooking book for beginners published in the latter part of the Tokugawa period, 1803, people can bake a defense on a plow or shell and season it with soy sauce, radish, and red pepper. By contrast, the geese and ducks, not the fish, are used in Tokugawa. I used meat such as deer. According to the cooking guide document of the latter part of the Tokugawa period, Sukiyaki did not say that wild geese and ducks were roasted in the plow. When the Meiji period came, the Sukiyaki recipe for using beef was established in the government office district, and in 1869, the beef Schiyaki restaurant GekkatI opened in Motomachi, Kobe.

Sukiyaki is probably the original version of OoowskI, which was developed in the Kansai region and changed fish into meat.

2.1.2 An historical background

The end of the Meiji Restoration period was a chaotic situation where ships from Russia, the Netherlands, France and the United States came to Japan to demand the resumption of trade or conclusion of peace and trade treaty, and
Tokugawa Yoshinobu The leaders were worried about the drastic differences in modernization with the West, but they thought that it was the type of Western body that had to be looked up, so they thought of eating less meat and distributing Western food. On January 24, 1872, the emperor called his ministers and gongs the school buildings of the royal court and told Toshimichi that he was "eating meat with foreigners rather than curing."

At the end of the shogunate, meat eating was often used as a tonic. Beef soybean paste pickles are a Japanese style dish that is completely different from the recipe for Western dishes. The idea of cooking meat with Japanese seasoning may have been applied to beef hot pot later.

2.2 Pork Cutlet
2.2.1 The etymology of a pork cutlet.

The word pork cutlet comes from the French word Cottlet. Coats shall be the meat cut in the form of sirloin and sirloin attached to calves, sheep and pig bones. During the Meiji period, Kittlet came to Japan and covered beef or chicken with bread crumbs and then baked them with butter oil. Then, at the Yangshimjeong House in Ginza, Tokyo, which opened in 1895, beef or chicken was turned into pork and fried instead of butter. In pork cutlet, "Don" is a Chinese word meaning "pig," and "gan" means "meat that is sliced for baking or frying."

In Japan, it was called Katsuritsu. In 1860, the book "Hwayongtonggong," written by Yukichi Fukuzawa, is called "cutlet-gathers." In the early Meiji period, there were "Biprgatsuretsu" and "Chikingatsuretsu," which were made of beef and chicken. Viprgatsuretsu was not as widespread as Schiyaki, but Pochgatsuretsu, which later appeared, became the predecessor of pork cutlet. The Pokegatsuretsu is a pork cutlet restaurant, which was first introduced in 1895 at the Yangsik House Renzatei in Ginza. Pokegatsuretsu became popular around 1907 and became one of the three most popular styles in the Daisho era. With the growing popularity of the dish among the common people, pork cutlet made of thick meat started to be sold at Ueno in the beginning of the showa era and gradually became a typical Japanese food.

2.2.2 An historical background

A long time has passed since the ban on killing, and a pig was introduced to Satsuma via Ryukyu (now Okinawa) in China. As the Satsuma-guk became popular among warriors, scholars and doctors in Kyushu, it became known to
the gods. Meanwhile, as Chinese people in Nagasaki raised pigs, pigs were also introduced to Nagasaki. In this place, Dutch people made ham or sausage with pigs. So, in Nagasaki and Satsuma, the habit of eating pork openly emerged early on. So pork was used early in the day as a ingredient in the cooking of Nam-man or Shippoku. However, it was not in the spotlight as a quality dish, and it was after the Meiji Restoration that pork became popular. From the mid-19 period, restaurants called Yangsik House or Gimyeon Yoridae appeared, and more than half of the pigs caught around that time were used as materials of the same style as Porkcartlet. At last, pork has begun to get used to the common people with its flavor, and Japanese citizens are becoming more interested in pork and the basis for the creation of pork cutlet is slowly building.

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Labour Migration in Modern Manchuria

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In this presentation, I shall examine the labour migration within the Japanese empire’s domain, especially Manchuria and Shandong Province, during the early half of the twentieth century, as well as the social tensions engendered by these movements. In particular, we confirm that during the late 1920s, as the economic crisis intensified, the movements of labourers via sea routes in Northeast Asia were linked to social tensions within the Japanese empire. We also see that this phenomenon formed one of the social bases upon which the Japanese empire would pursue its later stages of development.

1. The Domain of the Japanese Empire and Human Movement

The spatial expansion of the Japanese empire began with the acquisition of Taiwan as a colony following its victory in the First Sino-Japanese War. Following the Russo-Japanese War, Japan leased the Kwantung Territory, annexed the southern regions of Sakhalin, stripped the Korean empire of its diplomatic authority, and finally colonized Korea in 1910. Following World War I, Japan occupied the City of Qingdao in Shandong Province, China – which had previously been leased to Germany – while exercising mandatory rule over Micronesia. After the Manchurian Incident, the whole of Manchuria fell under Japanese rule with the establishment of Manchukuo. Following the Second Sino-Japanese War and World War II, Japan would exert influence over the eastern regions of China, as well as Southeast Asia.

Within the domain of the Japanese empire, large-scale movement of people (including labourers) had traditionally taken place between Japan, Korea, and China (Shandong, Manchuria). Movements within these regions may broadly be categorized as either city-bound or farm-bound. Movements of the latter type, for agricultural purposes, were largely bound for Manchuria. The policy-led immigration of Japanese and Koreans to Manchuria, the immigration of Koreans to Jiandao, and the immigration of the Chinese Shandong people to Manchuria are
prominent examples of this category of movement. City-bound migration occurred both from rural regions and between cities. In addition to city-bound movements from the rural hinterlands, migration also took place across sea routes from Japan to cities in the colonies, from Korea to Japanese cities, from Korea to Manchurian cities, and from Shandong to cities in Manchuria, Korea, and Japan.

Of the various movements between Japan, Korea and China, the outward flow of Chinese people from the Shandong region is particularly noteworthy. The intra-regional (the number of Chinese people who moved from Shandong to Manchuria and the number of Chinese people within Korea and Japan during the era of the Japanese empire) changes in the Chinese population follow similar patterns from the 1910s to the early 1940s. Steady growth is observed in the Chinese population across the various regions. This growth increases sharply during the late 1920s, only to fall dramatically following the Manchurian Incident. Growth picks up again after this, with a temporary fall due to the Second Sino-Japanese War, finally giving way to rapid growth with World War II.

The Chinese population of each region during the late 1930s to the 1940s changed dramatically in response to several wars involving China and Japan – the Manchurian Incident, the Second Sino-Japanese War, and World War II. Previous studies have analyzed these changes in relation to wars between China and Japan – ethnic conflicts at the time of the Manchurian Incident, the Chinese retreat due to the Manchurian Incident and the outbreak of the Second Sino-Japanese War, and forced labour due to the intensifying wartime situation. Viewed from this perspective, there is no clear state of war between China and Japan during the late 1920s. If this is the case, what could explain the movement of Chinese people during the late 1920s? To answer this question, I have focused on the Shandong region, one of the main points of origin for the mass movement of Chinese people during this period.

2. The Movement of Shandong People during the 1920s and its Linkages to Other Regions

The flow of Shandong people into Manchuria grew steadily beginning in the latter half of the nineteenth century, reaching an annual flow of about 200,000 to 300,000 people by the early 1920s. The bulk of these people were labourers who traveled back and forth between their workplaces in Manchuria and their homes in Shandong Province around the lunar New Year. The annual flow of 400,000
to 1,000,000 Shandong people observed during the late 1920s was the combined result of the usual flow of labourers and the large-scale movement of refugees.

During the late 1920s, a large number of refugees were displaced by the “Northern Expedition” in the inland regions of the Shandong Province, as well as natural disasters and the proliferation of banditry. While this may appear to be a phenomenon that was localized in China or the Shandong Province, it arose in connection to a larger chain of events leading up to the Manchurian Incident - such as the mobilization of the Japanese army to Shandong Province, the killing of Zhang Zuolin, and various other complicated struggles between China and Japan over their interests in Shandong and Manchuria.

While different in terms of scale, the changes in the number of Shandong people moving to Manchuria during the 1920s are similar to the changes in the Chinese population within Korea and Japan. The largest number of Shandong people moved to Manchuria, which was geographically closest and presented the least obstacles to movement. This was followed by movements to Korea, while the least number moved to Japan, which was geographically most distant and restricted entry into its territory. While the majority of the Chinese people who entered Korea during this period were from Shandong, it is difficult to attribute the entirety of the increase in the Chinese population in Japan to the movement of Shandong people. It would be adequate to examine the movement of Shandong people during the late 1920s and its linkages to other regions within the Japanese empire’s domain in relation to the tensions surrounding the labour market and its social influences.

3. The Chain between Japanese Imperialism and the Movement of Labour

The economic depression and unemployment, the movement of labourers, tensions within the labour market, social anxieties, and calls for government action - these phenomena were not only observed throughout the territories of the Japanese empire during the 1920s amid the worsening economic downturn, but they were also linked across various regions, forming the social basis for imperialism’s progression to its next stages.

Dalian is a central city in the Kwantung Leased Territory, which links Japan, Korea, and the Chinese continent. It lies at the gateway to Manchuria, the main stage of Japanese expansion after the 1930s, as well as its eventual defeat. Dalian was a colonial city where Japanese residents of various classes broadly interacted.
with Chinese residents in all aspects of life, while simultaneously enforcing their ethnic supremacy. This ethnic hierarchy was one of the pillars that sustained colonial society. Uncertainty about this hierarchy bred discontent and a sense of crisis amid the Japanese community, led to instability in the colonial society, and gave rise to calls for government action, ultimately forming the social basis for the expansion of imperialism. Dalian was a place where this phenomenon was plainly evident.

Ever since the early 1920s, the Japanese community in Dalian was in a state of chaos due to the postwar depression. The South Manchuria Railways Company, which formed the bedrock of Dalian’s economy, was floundering, while a growing number of local Japanese-owned business and banks fell into bankruptcy leading to a slump in business activity. As Japanese workers in the middle and lower classes saw their wages fall sharply and unemployment grew worse, the rising number of Japanese jobseekers arriving from Japan, Korea, and Qingdao further heightened tensions.

Amid the depression in Japanese businesses, the activities of Chinese merchants and labourers became prominent during the late 1920s. Chinese people began to make inroads into traditionally Japanese-owned businesses, such as barbershops, laundry services, Japanese restaurants, and tatami making. Many Chinese workers gained competitiveness in terms of wages and skills to displace Japanese workers as carpenters and bricklayers, and the majority of workers in manufacturing were Chinese. The emergence of the Chinese led to a sense of crisis in members of the Japanese lower class who would have to compete with them for their livelihoods. This, combined with the frequent labour disputes raised by Chinese labourers, gave rise to growing concern on the part of the capitalists who employed them, as well as the colonial authorities.

Another contributing factor to the social tension and conflict during this period was the sudden surge in the number of the refugees from Shandong Province. The majority of these refugees lived in shanty towns at the outskirts of cities, earning their living through menial labour. This influx of refugees exacerbated the tensions within the lowest tier of the labour market where Chinese labourers were situated. Public opinion that perceived the influx of Shandong refugees as a threat to public safety, hygiene, and the larger social order became widespread, intensifying the sense of crisis held by the Japanese population.

This sense of crisis and discontent amid the Japanese population combined with other factors, such as the Kuomintang’s unification of China and worries that Zhang Zuolian’s regime in Manchuria would attempt a political and economic blockade of Japan, set the stage for Japan’s actuation of the Manchurian Incident.

Thus, amid the postwar depression of the late 1920s and the ensuing deepening of social problems, the mass migration of labourers from Shandong Province
provoked tensions in the labour market, which in turn became linked to social conflicts. This led to a sense of crisis among the Japanese population not only in Dalian and other Chinese regions in general, but also in Korea and throughout the empire’s domain. These developments resulted in the formation of the social basis upon which Japanese imperialism would progress to its next stage.
The Aspect of the Ocean Interchange of Japan Ships in Busan Harbor

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1. Introduction

Busan Harbor of Korea was the best important region between Korea and Japan in Joseon Dynasty. I analyzed the weather trends of Busan Harbor from the late seventeenth to the early eighteenth by Oeguan director's diary. The Straits of Korea was very dangerous, and many marine accidents occurred in the little mistakes.

Generally Busan has been known as the inactive fishing village in pre-modern which was not opened the ports by Japan in 1876 year. But I would present a question that it was the general opinions, because I found the many cases which were various active exchanges between Korea and Japan with marine ships. I would study the marine exchanges with 1690's Oeguan director's Diaries.

2. The incoming and outgoing ships of Japan to Busan Harbor in 1690's

<Table 1> is showed the trends of ships which were visited from Japan to Busan Harbor in 1690 year which was consisted of 354 days. It was consisted of the names of the ships and captains, the days of incomings and outgoings, and the length of one's visit, the drifting areas by wind and waves.

We could know the fact which about twenty ships were incoming and outgoing between Busan Harbor of Korea and Tshushima of Japan in <Table 1>. The names of ships of Japan were Zhunichimaru(順市丸)·Hisaichimaru(久市丸)·Nadakichimaru(灘吉丸)·Kameichimaru(龜吉丸)·Shenmiyamaru(選宮丸)·Sahakumaru(佐伯丸)·Gohukumaru(虎福丸)·Hukichimaru(福吉丸)·Gotozakimaru(琴崎丸)·Kasugamaru(春日丸)·Kaneichimaru(金市丸)·Meizinmaru(明神丸)·Yawatamaru
The days of staying in Busan Harbor were about from twenty days to forty days, shortly seventeen days and longly seventy seven days. But the stay of Tobibune (飛船) was very short in Busan Harbor for about five days or six days. The two or three Ships were formed a group in coming and going between Busan Harbor and Tshushima, for example Shenmiyamaru (選宮丸) - Sahakumaru (佐伯丸) - no.5-6, no.23-24, no.46-47 and Gotozakimaru (琴崎丸) - Kasugamaru (春日丸) - no.12-13, no.34-35, no.51-52 and Kaneichimaru (明神丸) - no.10-11, no.32-33, Chokumaru (長久丸) - Hukuzhumaru (福寿丸) - no.17-18, no.38-39 were formed one group for preparing against marine accidents.

The captains were about forty-two persons, they came to Busan Harbor by two or three times in one year. They changed the ships every times in coming to Busan Harbor, the many ships were owned by Tshushima Lord. The name of the captains was Abirumokube (阿比留呂兵衛) - Umeniochizaemon (梅野与市左衛門) - Ogawashouzaemon (大川庄左衛門) - Odagenzaemon (小田源左衛門) - Odayazaemon (小田弥左衛門) - Kasegakubee (加瀬角兵衛) - Kawanozenbee (川野善兵衛) - Kuroiwakichizaemon (黒岩吉左衛門) - Kiderazyuemon (木寺十右衛門) - Saitosakuzaemon (斎藤作左衛門) - Saitozyubee (斎藤十兵衛) - Sahakugozanemon (佐伯五左衛門) - Shenmokuemon (扇奎右衛門) - Shiramizuzaemon (白水久左衛門) - Shiramizumagobee (白水孫兵衛) - Tsuemataemon (津江又右衛門) - Tsuwasakiibee (津和崎伊兵衛) - Nakaniishioemon (中西小右衛門) - Nakasonechizaemon (長曾根市左衛門) - Nishinosoemon (西野總右衛門) - Nishiyamazinzaemon (西山仁右衛門) - Machiseokebee (町助兵衛) - Yaegabee (八重加兵衛) - Hirayamaichizaemon (平山左衛門) - Shugawazinemon (須川甚右衛門) - Shashakidenemon (佐々木伝右衛門) - Uzyuichoaemon (宇津井長右衛門) - Kawanokichibe (川野吉兵衛) - Hashisuegizhaemon (橋未喜三右衛門) - Abiruzinbee (阿比留甚兵衛) - Watabekizaemon (渡部喜左衛門) - Hirayamamataemon (平山又右衛門) - Tanakazenkichi (田中善吉) - Zhujigaemon (辻喜右衛門) - Yasaburo (佐須奈村) - Yoshihara (弥三郎) - Rokusaoemon (佐須奈村) - Chokumaro (長久丸) - Seiemon (佐須奈村) - Yichibee (市兵衛) - Souemon (總右衛門) - Yichisaburo (市三郎) - Shobee (小兵衛).
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<td>4.9</td>
<td>5.5</td>
<td>26</td>
<td>2</td>
<td>須丸丸</td>
<td>潮川兵衛</td>
</tr>
<tr>
<td>44</td>
<td>4.9</td>
<td>5.5</td>
<td>26</td>
<td>2</td>
<td>須丸丸</td>
<td>潮川兵衛</td>
</tr>
<tr>
<td>45</td>
<td>4.9</td>
<td>5.5</td>
<td>26</td>
<td>2</td>
<td>須丸丸</td>
<td>潮川兵衛</td>
</tr>
<tr>
<td>46</td>
<td>4.9</td>
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</tr>
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<td>47</td>
<td>4.9</td>
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<td>須丸丸</td>
<td>潮川兵衛</td>
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<tr>
<td>48</td>
<td>4.9</td>
<td>5.5</td>
<td>26</td>
<td>2</td>
<td>須丸丸</td>
<td>潮川兵衛</td>
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<tr>
<td>49</td>
<td>4.9</td>
<td>5.5</td>
<td>26</td>
<td>2</td>
<td>須丸丸</td>
<td>潮川兵衛</td>
</tr>
<tr>
<td>50</td>
<td>4.9</td>
<td>5.5</td>
<td>26</td>
<td>2</td>
<td>須丸丸</td>
<td>潮川兵衛</td>
</tr>
<tr>
<td>51</td>
<td>4.9</td>
<td>5.5</td>
<td>26</td>
<td>2</td>
<td>須丸丸</td>
<td>潮川兵衛</td>
</tr>
<tr>
<td>52</td>
<td>4.9</td>
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<td>須丸丸</td>
<td>潮川兵衛</td>
</tr>
<tr>
<td>53</td>
<td>4.9</td>
<td>5.5</td>
<td>26</td>
<td>2</td>
<td>須丸丸</td>
<td>潮川兵衛</td>
</tr>
</tbody>
</table>

*Table 1* three ships of Tsushima coming to Busan Harbor in 1690 year.
3. The weather of Busan Harbor and the marine accidents

We would look into the marine accidents of 1690 year. Especially from the 13th to 15th of September, the five ships from Tshushima met a disaster and lost the formal course. The officials of Dongnaebu and Choryang Oeguan searched all over the Busan Harbor and founded the regions of washing ashore, three ships were at Zisepo(巨濟島知世浦) and one ship was at Okpo(玉浦), another ship was at Gadeukpo(加德浦). The ships were entered to Choryang Oeguan from fourteenth to sixteenth.

The ships from Busan Harbor to Tshushima could not depart, also the ships from Tshushima many times lost their formal marine course and drifted in the wealthier of the south wind. If the ships from Tshushima were drifted around near Busan Harbor, they went flowing to Dadaepo(多大浦) and Gadeukdo(加德島), Zisepo(巨濟島知世浦) and Okpo(玉浦), Namcheon(南川浦), Gizhang Muzipo etc. If the shipwrecks were occurred, the two countries officials of Korea and Japan co-operated each together for searching the ships, and did their best takings to the Japan ship to Oeguan safely. They kept in close contact with each other between Busan and Tshushima.

4. Conclusion

We could find the dynamic marine net-work between Korea and Japan in the pre-modern era. Busan Harbor was very dynamic port which was many ships coming and going, and marine course and marine wind for proper sailing were considered with various points. It would be the basic research for North-East marine net-work.
A study on the Meaning of 「Sea Region」 at Education of Humanities in the School

SON DaEun (Pukyong Nat'l Univ. Graduate school)
SON DongJu (Pukyong Nat'l Univ.)

The 「Sea Region」 in Korean textbooks are found in "geography," "history" and "language" textbooks.

It analyzes how the 「Sea Region」 in the humanities are being communicated to learners, imaged and being educated.

Through this analysis, we will examine the position of the 「Sea Region」 in contemporary humanities and the method of education for the 「Sea Region humanities」 that will be related to the 「Sea Region」 in the future.

Through this analysis, the position of the Sea Region in the present humanities and the way it is described differ depending on the textbook, and they are analyzed separately by line.

The subjects of the analysis are textbooks authorized by Korean high schools. The analysis method extracts descriptions of the 「Sea Region」 for each textbook, examines individual cases, and then searches for a characteristic image of the 「Sea Region」 that emerges.

First, we will analyze the 「Sea Region」 drawn in textbooks on geography.
1. Geographical characteristics of peninsula countries
2. Neighboring international relations
3. Names of the sea and islands
4. Impact on Japanese colonial rule

These are patterns of change that can be obtained by understanding the image of the 「Sea Region」 that surfaced through textbook analysis.

Therefore, the level of interpretation of the historical facts is different from that of the historical facts themselves.

After fully understanding that the analysis is a textbook analysis, by understanding the patterns of change, the position of the 「Sea Region」 in humanities will be established, and we will take a step forward as a 「Sea Region humanities」.
The Integration of Ocean Resources in Zhoushan–Mount Putuo of China and its Preliminary Exploration about “Application for UNESCO World Heritage" : Elements, Types and Paths

WANG Tao (Pukyong National Univ.)
KIM Chang Gyeong (Pukyong National Univ.)

The Zhoushan islands, Mount Putuo and the coastal beaches in Zhoushan, Zhejiang Province, China, are the regions with abundant marine resources, diverse elements, good innate conditions, rapid economic development and high popularity in the coastal areas of eastern China. The fulcrum and required place of the southern route of the “Maritime Silk Road" in China, as well as the special economic zone of the “Archipelago Type” in the coastal areas of China, and the new area of the Zhoushan archipelago, make its development model and practical path attracting more attention.

To integrate the various marine resources elements in Zhoushan and explore the new mode of local marine culture and social and economic development with the integration , and development of Zhoushan marine resources as a breakthrough point, as a new way and a new path, the development of the marine cultural resources in the Zhoushan–Mount Putuo is cultivated as "comprehensive test area for ecological development" and "UNESCO World Heritage" . It is an effective attempt and practice paradigm to make full use of and develop the typical and representative marine cultural resources in Zhoushan, Zhejiang Province, the Yangtze River Delta and the eastern coastal areas of China. In particular, the application of the "UNESCO World Heritage" in the Zhoushan–Mount Putuo area can be regarded as an important attempt to co-ordinate the overall development of the existing recreational and recreational culture industry of the Zhoushan–Mount Putuo region, which is both exploratory and innovative.

Through three aspects of resource elements, selection types and
implementation path, the marine resources of Zhoushan–Mount Putuo are discussed and analyzed, and the integration and the idea about “Application for UNESCO World Heritage” are put forward. For Zhoushan–Mount Putuo, the project of integrating the three types of marine resources and choosing the “Natural and Cultural Heritage” is put forward. Taking China’s typical and special island coast and ocean style as a declaration, and taking the “Zhoushan–Mount Putuo marine culture and features, China” as the declaration name, the sustainable development of the “green ecology” of the whole regional tourism and the local economy and society is carried out according to the planning, steps and measures.
Warship Purchase and Navy Building of Chinese Ministers to Britain and Germany in Late Qing Dynasty

CHO SeHyun(Pukyung National Univ.)

I.

The Qing Dynasty used to have government officials address various issues by dispatching or making them reside abroad from diplomatic necessities, and diplomats who went out to sea during the period were Chinese who experienced Western society and culture earliest. Dispatch of Guo, Song-tao party in 1876 was a true starting point that traditional Chinese intellectuals went to Europe across the ocean and started to understand Western civilization. This thesis considers recognition for the ocean civilization of the West from Chinese Ministers viewpoint during the Yangwo Movement(Chinese Westernized Reform). In those days, England was a country that decided global standards related to the ocean, and was the most powerful nation concerning the ocean. The diary a Chinese diplomat left contains high level information on the ocean civilization of England.

The first, this thesis summarized the process of Chinese Ministers going into government service, ocean culture that the party experienced in the ocean and ocean civilization they experienced in England in sequence. To put it concretely, this thesis includes memory of ocean voyage, innovation in geographic perspective, the Suez Canal, steamship and warship, artillery and artillery unit, aquarium, maritime technology, maritime law etc. The process that Chinese Ministers realizes the ocean civilization of the West is meaningful as it shows crack of China-centered world order simultaneously with construction of a modern nation-state. The ocean civilization that the party experienced was not at all easy to understand with scientific technology of England with more than 200 years of root.
II.

The existence of the navy in the international order in the 19th Century was symbolic of enhancing the international prestige of a nation and it was also an effective means for the nation to achieve its goal of foreign policies. Looking at the process of birth of the modern navy in Chinese society, we can learn of how Chinese perception on the ocean changed.

The second, this treatise focused on the content of diaries of Chinese Ministers to Britain Guo Songtao and his entourage as well as Zeng Jize, sought to examine the process whereby the Chinese observed navy weapons and purchased the warships. A diverse range of contents of Chinese diplomats were shown at their diaries and travel writings: issue of warship purchase, memory of newest-type armored battleships, participation in launching ceremony of new warships, their surprise at torpedo and torpedo ships, manufacture of warship guns and their strength, history and evolving process of the Western navies, visit to navy parades and naval schools, weapon-loading process of warships at shipyards, faults of gunboats, visit to naval ports and shore batteries. Through these records, the treatise learned of how Chinese diplomats observed warships and artilleries as well as how strongly they insisted on and stuck to the building of the navy. So-called China’s warship purchasing policy’ in the late 19th Century triggered competition in the navies with Japan and left not small impacts on the Sino-Japanese War, political situation in East Asia and further, development history of the world’s navies.

III.

The mid-19th century can be said as the period in pursuit of armoured battleships. The world’s maritime powers built large warships and heavy cannons competitively. Recommended by Li Hongzhang, the Qing dynasty appointed Lee Fengbau as Chinese Minister to Britain so that he could purchase armoured battleships in Germany. At the same time, it also desptached the engineer Xu Jianyin who was supposed to help Lee Fengbau purchase the armoured battleships. Lee Fengbau’s mission was carried on by his successor Xu Jingcheng.
The third, this treatise focused on diaries of Chinese Ministers to Germany such as Lee Fengbau, Xu Jingcheng, and Xu Jianyin and surrounding people, analyzed how the armoured battleships, cruisers and torpedo boats had been purchased in Germany during the late Qing dynasty, and dealt with the building process of the Beiyang Fleet. The existing research raised a question on the excessively negative assessment on Robert Hart and James Duncan Campbell who had been engaged in warship purchase in Britain during the late Qing dynasty and comparative positive one on Lee Fengbau and Xu Jingcheng, and asserted that there should have been appropriate balance based on historical facts. Though Lee Fengbau or Xu Jingcheng might have outstanding talents, they were not so able to sort out sensitive matters like technology transfer in an equal relationship with foreign companies. It was because Germany's Krupp Corporation and Vulcan shipyard completely protected information on military technology like the British military industry. In this process, Chinese diplomats showed limits by putting more stress on weapon purchase than securing of technology.
A STUDY OF
SOCIAL SCIENCE & CULTURE

Peace settlement on the Korean Peninsula for the prosperity of Far East Asia - Raising the role of the refugees as a unified leader through sports exchanges

CHOI JongPill

Effect of Golf Functional Gloves on Upper Limb Muscle EMG Activity of Golf Swing

SHIN HakSoo

Russian-Asian Civilization cross-border area

VINOKUROVA Uliana

The View of Nursing Students on Sexuality of Seniors : Focus Group Study

JUN JumYi

A Study of Medical Diagnostic Devices for Drug Test, the Problems of the Domestic Drug Test, and Their Solutions in the Korean and Japanese Markets

SONG ByoungChul / MOON JuSang / KIM WanMin

Formation of ethnic identity and preservation of the language of indigenous peoples (on the example of the Evenks and Yukagirs of the village of Nelemnoye)

MELNIKOVA Nadejda / SCHJETNE Eva Carlsdotter
Peace settlement on the Korean Peninsula for the prosperity of Far East Asia
- Raising the role of the refugees as a unified leader through sports exchanges -

CHOI JongPill(Daegu Univ.)

Problems raised

The mention of the participation of the Pyeong Chang Winter Olympic Games in 2018 Kim Jong Eun(Chairman of the State Committee of the Democratic People’s Republic of Korea)’s New Year’s Day brought about a huge butterfly effect, resulting in a dramatic turnaround of a permanent peace agreement in the near future of the nuclear war in the Far East Asia centered on the Korean peninsula.

Following the North Korean athletes’ participation in the PyeongChang Winter Olympic Games in February 2018, the formation of a single team for women’s ice hockey, the participation of the North Korean cheering squad and the South Korean performance of the Taekwondo demonstration team and arts team, the performance of the South Korean art troupe was performed by the North Korean leader Kim Jong-Il to the historic Panmunjom Declaration following the summit in the House of Peace, and led to the dramatic history of modern history called the North American Summit. The sudden change in the Korean Peninsula has a small impact on the situation in neighboring countries, and everyone is paying close attention to the future, and the common thing is that they have a bright and positive future.

What will happen to the process and result of the bright and positive future of Far East Asia brought about by the changes in the situation on the Korean Peninsula? Will the reunification leading to freedom of movement and material exchange between the two Koreas become a reality? Park Sung-taek(President, Small Business Corporation) said that Korea’s SMEs have a shortage of 250,000 people. Currently, 1.1 million foreign workers are employed. Even if 550,000 workers are replaced with North Korean workers, annual labor costs of 10
trillion won will be sent to the North for helping economic development (JoongAng Daily B4, May 14, 2018).

And in the process of overcoming unification and division, novelist Jo Jung-rae asked PD’s questions about the role of culture and arts. “There is something that global sociologists have defined. The contradictions and problems created by the two hostile political forces can not be resolved by them. It is in the middle that the intermediate filtration process is necessary and it is the art that plays an intermediary role (JTBC Spotlight 145 times, March 26, 2018). “If so, we can think of activating inter-Korean exchanges through sports, and it is necessary to seriously study the role of the refugees at the center.

The official legal term for the refugees refers to defectors who have escaped from the Democratic People’s Republic of Korea and exiled to the Republic of Korea as defector, refugee, or settler. Defector means a person who has an address, immediate family member, spouse, or work place in the Democratic People’s Republic of Korea as a legal term in the Republic of Korea and has not acquired nationality other than the Republic of Korea after leaving the Democratic People’s Republic of Korea (Naver Dictionary, 2018).

According to government statistics in November 2017, 31,000 refugees are settling in our country. According to a report by Jae, Seong-ho (2017, Monthly North Korea), 71% of all immigrants are women, 58% are in their 20s and 30s, and economic reasons account for 66.7%. This shows that the reason for the defection is changing from the living to the migrant. In addition, the household subsidy of 7 million won per household, housing subsidies of 13 million won, and preliminary arrangement of rental apartments are supported. The most important concern of them is the settlement of South Korean society with employment income.

There are many cases in which the refugees are under personal ignorance in the South Korean society, more than four times more than the South Koreans, and often hide their facts that they are refugees in South Korean society because of prejudice and discrimination. Therefore, in our country, we are seeking and improving various diverse and practical policy and support methods for the refugees. Realization of subsidies and resettlement, mandatory employment of refugees by public institutions, and diversification of settlement villages. Therefore, if the people of our country cannot embrace and understand the refugees, it will be a great obstacle to the exchange and harmony with the people after the reunification, so we will have to practice living with the refugees from now on.
Table 1. Major refugee organizations and personality in Korea

<table>
<thead>
<tr>
<th>Organization</th>
<th>Activity personality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Defeating North Korea’s regime and protecting the lives of North Korean defectors</td>
<td>North Korean refugee association, Sungui-dong branch, NK Intelligence Solidarity, North Korea Democratization Committee, North Korea Strategy Center, North Korea Freedom Union, North Korean People’s Liberation Front Etc.</td>
</tr>
<tr>
<td>North Korean media organization</td>
<td>North Korea reform broadcasting, Free North Korea Broadcasting, Open North Korea Broadcasting, New Focus Etc.</td>
</tr>
<tr>
<td>Refugee arts organization</td>
<td>Pyongyang Arts Center, Pyongyang Folk Troupe Etc.</td>
</tr>
</tbody>
</table>

Park, Cheol-soo(2013). The unification of the refugees and the shortcut of the change of North Korea(Monthly North Korea 6, 96-103).

Park Cheol-soo(2013) stated that only North Korean defectors’ organizations can make a difference in order to change North Korea and settlers in North Korea. In order to do so, we need to understand the actual conditions and activities of the refugees. Among them, it is also a good idea to understand the formation and activities of the refugee organizations and to create a common denominator to connect them with sports.

Preliminary studies in various fields on the subject of refugees have already been carried out in Korea. Most of the previous researches, such as the refugees(Gang Dong-wan, 2017; Kim Yoon-young, 2017; Park Mi-hyeon, Kim So-hee, Bae, Jin-hyung, 2017; Shim Yang-shup, 2017; Park Chul-soo, 2013; Cho Yong-Jun, 2017) and the support policies(Kang Dong-Wan, 2016; Kim Yang-hee, Shin Mi-yoo, 2015; Yun Yoo-sang, 2017; Sim Han-sik, 2016; Joo Bung suk, 2016; Choi Kyung-il, 2017), investigated the lives of the refugees and the policy direction of the government.

Article 55 of the Socialist Constitution of North Korea states that “the state will popularize and generalize physical education to prepare the whole people for labor and defense, and to develop physical education skills in accordance with the present situation of Korea and the current development of physical education technology(Sung Moon-jung, 2018).” “Kim Jong Eun shows that North Korea actively participates in international sports and promotes foreign sports exchanges, dissolves the image of a closed country and carries out its duties as
a member of a national and international sports community that operates normally.

The current status of sports in North Korea is very active and active. In 2015, Chairman Kim Jung-eun won 10 awards, including women's soccer, marathon, weightlifting, boxing, table tennis, wrestling, judo, gymnastics, archery, and Taekwondo, and is actively supporting it (Hong Sung-bo, 2018). Currently, the National Sports Guidance Committee is the permanent national organization established in 2012 to oversee the construction of athletic power in North Korea.

Seong Moon-jung (2018) said North Korea should fulfill its obligation as a member of international sports organizations such as the International Federation of Soccer and the International Olympic Committee. As a result, the number of participation of North Korea in international sports competitions. The average increase in the number of times from 20 to 36, and this tendency is increasing.

Table 2. Major international convention South and North Korea award medal

<table>
<thead>
<tr>
<th>Division</th>
<th>Gold medal</th>
<th>Silver medal</th>
<th>Bronze medal</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>South Korea</td>
<td>North Korea</td>
<td>South Korea</td>
<td>North Korea</td>
</tr>
<tr>
<td>Summer Olympic Games</td>
<td>52</td>
<td>8</td>
<td>43</td>
<td>9</td>
</tr>
<tr>
<td>Winter Olympic Games</td>
<td>26</td>
<td>-</td>
<td>17</td>
<td>1</td>
</tr>
<tr>
<td>Summer Asian Games</td>
<td>309</td>
<td>32</td>
<td>268</td>
<td>41</td>
</tr>
<tr>
<td>Winter Asian Games</td>
<td>74</td>
<td>1</td>
<td>83</td>
<td>4</td>
</tr>
</tbody>
</table>

Kim Hong-nam (2015), on the occasion of the reunification of Germany, took the role of sports in the case of sports exchanges between South and North Korea for the settlement of the Korean peninsula. Finance, infrastructure, and the promotion of sports exchanges among young people. In order for the two systems, which have different cultures and perceptions, to settle in a permanent peace system, active use of sports is necessary.

However, despite the prevailing expectation that free migration and exchange brought about by the permanent peace atmosphere after the relaxation of tension on the Korean peninsula will lead to a great change in Far East Asia, there is not enough previous research on the subjects of the refugees and sports. Therefore, it is expected that the exchange of sports and the proliferation of sports industry will contribute to the buffering of socio-cultural impacts of both sides and the efficient settlement of inter-north and south migration. Therefore, the role of the refugees as a unified leader in the era of permanent peace settlement I want to.
Research problem

1. Current status of refugees in sports industry
2. Survey on the sports experience of the refugees
3. Understanding of sports experiences of North Korean defectors
4. Actual situation of vocational education in the sports industry for the refugees

However, in spite of the freedom of movement of North and South Korea and exchange programs, North Korea’s obstacles such as the denial of entry to North Korean refugees and the restriction of its activities are anticipated.

References


Park, Cheol Soo(2013). The unification of the North Korean defectors is the unification and the shortcut of North Korea change.Monthly North Korea, 1, 96–103.


Effect of Golf Functional Gloves on Upper Limb Muscle EMG Activity of Golf Swing

SHIN HakSoo (Daegu Univ.)

1. The need for research

Golf gloves are made of various shapes and materials to prevent the golf club from slipping due to sweat on the palm while making sense of the hand clear and preventing the hand injury of the contact area of the hand and the club. After 2000, focusing on the functionality related to improving the performance of the gloves, strengthening the gripping and shearing force and maintaining the lead angle of the downswing have been actively researched and commercialized. Electromyography (EMG) studies of the upper limbs related to the golf swing showed that the shoulder region was mainly affected by supraspinatus, infraspinatus and latissimus dorsi in the backswing and downswing, Pectoralis and Subscapularis in the impact, Anterior Deltoid muscle in follow-through and the lower arm region by pronator teres, flexor carpi radialis and extensor carpi radialis before and after impact (Jobe, Perry & Pink, 1989; Farber, Smith, Kvitne, Mohr, & Shin., 2009). But, the study of the muscle activity of the hand has not been done sufficiently because of impact speed, occurred in 1/200 to 1/1000sec.

Current functional gloves add a gimp belt to increase the grip of the palm. So, we wonder whether functional gloves designed for strengthening the grip can change muscle activity in the lower arm and upper arm. We investigated muscles, Extensor Carpi Radialis (ExtR), Flexor Carpi Ulnaris (FlexU), Brachioradialis (Bra-Ra), and Biceps, which may commonly be related to gripping. And ExtR and FlexU are directly related to the strength of gripping the golf club, and Bra_Ra is the main muscle of the forelimb flexion and the Biceps is the main muscle of the forelimb flexion and the supination (Cram, Kasman, & Holtz, 1998).
2. Research method

The subjects of this study were 8 golfers from KPGA and 12 amateurs. The physical characteristics of the subjects are shown in the table.

<table>
<thead>
<tr>
<th></th>
<th>Ages(y)</th>
<th>Heights(cm)</th>
<th>Weight(kg)</th>
<th>Career</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pro</td>
<td>24.2±7.2</td>
<td>172.3±4.02</td>
<td>66.3±5.64</td>
<td>8.4±3.26</td>
</tr>
<tr>
<td>Ama</td>
<td>24.3±3.12</td>
<td>173.2±5.71</td>
<td>71.2±5.38</td>
<td>3.7±2.58</td>
</tr>
</tbody>
</table>

The front and back sides of the functional gloves and the location of EMG are as follows.

MegaWin System (Mega Electronics Ltd., Fin) was used for electromyography and the surface electrode was connected to ME3000P8 (MegaWin Sys Ltd. Ma. Fin) with a mini electrode (3M, Ltd. USA). EMG signal processing and storage were performed using the software program MegaWin v2.1 (Mega Electronics Ltd., Ma, FIN). A 6mm digital video camera (GR-DVR9500, JVC) was set up to shoot motion pictures at 120 fields/s, and use a mouse specially designed to synchronize images and EMG I broke the flash.

The subjects were warming up until they could have a normal swing for me to feel. The phases of swing motion are divided into three phases: takeaway phase(1R), down swing phase(2R), and follow through phase(3R).

In order to compare the EMG signals with each other, the muscle contraction of the specific motion is used as a reference contraction, the reference shrinkage (RVC–IEMG) which is calculated for each muscle with 5 seconds of address motion for swing(Cram et al, 1998). The IEMG obtained from 4 muscles of each region during golf irons swing was divided by the RVC–IEMG value of each muscle, that is to say, the value of %RVC means a multiple of RVC–IEMG.

In the analysis of the data, Excel 2000 program was used. Statistical process was SPSS. A significant difference (p<.05) was tested for %RVC.
3. Results and discussion

% RVC in 1 Phase

In the case of the pros in 1R, the functional %RVC showed a significantly higher in FlexU but a significantly lower %RVC in Bra-Ra. In the case of amateur, the functional %RVC showed significantly higher in ExtR.

Generally, the pros maintains the same caulking force despite of the change of the grip (Yang et al., 2007). So, it seems that lower %RVC Bra-Ra in Pros is related to the reinforced grip strength of glove but, the higher ExtR in Amas to increasing the caulking force of the wrist, Respectively. In addition, an increase in FlexU activity of the pros is seen as an attempt to strengthen the force on the proximal palms as a whole.

<table>
<thead>
<tr>
<th>Pros</th>
<th>Amas</th>
</tr>
</thead>
<tbody>
<tr>
<td>ExtR</td>
<td>FlxU*</td>
</tr>
<tr>
<td>N</td>
<td>2.82±1.07</td>
</tr>
<tr>
<td>F</td>
<td>2.52±1.63</td>
</tr>
</tbody>
</table>

% RVC in 2 Phase

There was no significant difference between the two groups, but in the case of amateur, the functional %RVC showed a significantly higher. This seems to be due to the increased grip on the proximal palm to bring a strong impact, it means bringing the wrist first rather than the shoulder.

<table>
<thead>
<tr>
<th>Pros</th>
<th>Amas</th>
</tr>
</thead>
<tbody>
<tr>
<td>ExtR</td>
<td>FlxU</td>
</tr>
<tr>
<td>N</td>
<td>7.72±4.33</td>
</tr>
</tbody>
</table>

% RVC in 3 Phase

Pros in functional gloves showed a significantly lower %RVC in Bra-Ra and Biceps. so, this is thought to be the result of reducing the flexion force of the upper arm by using the centrifugal force enhanced by the grip during the follow-through process. but not in all the muscles in the amateur.

<table>
<thead>
<tr>
<th>Pros</th>
<th>Amas</th>
</tr>
</thead>
<tbody>
<tr>
<td>ExtR</td>
<td>FlxU</td>
</tr>
<tr>
<td>N</td>
<td>11.50±7.67</td>
</tr>
<tr>
<td>F</td>
<td>7.96±3.08</td>
</tr>
</tbody>
</table>
The strengthening of the grip of the functional glove tends to be used by the amateur as the corking of the wrist or the strengthening of the impact by using the wrist, but the pro is used to strengthen the stability of rotation axis of the swing.

3. Reference


Russian–Asian Civilization cross-border area.

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Abstract.

The writers have used a civilizational approach to write this article with the purpose to study cross-border areas. This concept has been elaborated by Polish researcher Y. Kenevich, who applied it through an axiological aspect for the studies of Russian–Asian civilizational cross-borders. The writer is representatives of the indigenous peoples of Siberia. They elaborate on the indigenous methodology in various interdisciplinary studies based on self-identity of indigenous people and use mythological and metaphysical images of national dignity in situations of collaboration, like "domination-subordination", change and transformation.

Keywords: civilization, cross-border area, Asian Russia, the peoples of Siberia, indigenous methodology, self-identification.

Introduction

A major issue nowadays is the problem of self-identity of an individual, ethnos, nation, state. The twentieth century culminated with the elimination of the opposing context between two socio-economic systems. It strengthened the significance of cultural, civilizational, confessional and ethnic self-identification as a part of contemporary relations. The President of the World Public Forum Dialogue of Civilizations V. Yakunin says: "The existing format of the financial and economic system has exhausted its technological resource in terms of new tasks for personal development and activities aimed at improvement of world development. Global social and civilizational transformations are now in great demand"[1]. Today, a certain aspect of civilizational expectations has been highlighted. It requires proper interpreting and understanding to establish
cooperation and a dialogue.

In the 21st century, Russia has to determine its civilizational development path. Since the indigenous peoples of Russia belong to different civilizational systems, accordingly, an ideological myth on the commonness of historical destinies of the Soviet peoples has no basis. The Soviet state united the peoples only in a brief historical moment, which equaled to the life of two generations. Historical destinies of the peoples of Russia, that underwent several transformations in a model of the State, could not be united under a single value system. Any nation desires to preserve and maintain its own ethnical and cultural values. Over the centuries since the Russian State was formed, despite the assimilation policy, diversity of ethnic and cultural expressions of the peoples who lived in the Soviet Union could not be eliminated. Y. Kenevich draws the conclusion that “the disintegration of the Soviet Union initiated emancipation processes that can be characterized as attempts by peripheral communities to change their status.”[2] At present an ideological model of indentity, “a Soviet man” is being transformed into national self-identity.

Value systems of self-organization of Russian peoples were formed with a broad historical and territorial geocultural context. Recognition of value systems is possible if activities of culturological turn are performed from the perspective of theories about local civilizations and their border areas. As I.G. Yakovenko proves, the civilizational border that divides Europe and Asia, is firstly, a boundary line that continues along to the west of the Urals and the Caspian Sea, and secondly, it does not represent a stable and fixed entity. This boundary line can be characterized with the help of a notion of Limitrophe states. The term Limitrophe marks a continuum of transitional states among civilizations [1].

The destruction of the emerging Soviet civilization revealed lack of civilizational uniformity and exposed the initial local types of civilizations on the territories that were united by the red flag. The preceding historical civilizational layer is becoming evident among the peoples of Siberia, which had a historical status of a “Reserve fund” in the hierarchy of the Russian Empire.

For a long period of time, the Russian peoples could not behave as acting communities in the dialogue of the world cultures that had their own philosophy of history, could not represent themselves as sociocultural communities but accumulated energy of resistance to assimilative tensions in order to maintain sustainable self-reproduction. Many small indigenous peoples of Russia are experiencing severe identity crisis which is stretched beyond their adaptive capacity and confrontation to achieve values priorities of the so-called
transforming Russia. The natural process to preserve their national identity resists any external involvement into traditional economy and lifestyle. A situation arises when it is important to develop something new and eliminate a values conflict as a result of tension escalation. It can be solved through strengthening of the basic values and mobilizing the ethno-cultural resources. There are challenges to overcome, such as knowledge of shared basic values in order to make a civilizational choice and to determine limits and future prospects for the transformation of ethnonational identity in terms of modernization. There are challenges to determine the essential border lines of their ethnic destiny.

Ethnonational values and interests can be implemented providing there are conditions to reproduce unity and territorial integrity where these ethnicities live. The contemporary global situation has shown that human communities are highly interconnected with biological diversity state, with ecology of the planet, and with the ambitions of the leaders of national countries and local civilizations.

The stability of human communities is based on their self-reflexivity of the values and interests in the unity and territorial integrity at any level: local, regional and the entire planet, as well as in the historical coordinate system. At the times when social order and communities face a crisis, it is essential to make a choice between conservative and innovative forces. The former focus on protecting the values of the existing system, while the latter are seek new formats of social cooperation. The most effective way to overcome the crisis can be a compromise between both trends so that modernization processes would be based on adapted traditional values.

**Civilizational cross-border area of colonial character of relations between Russia and Eurasia in the visual Fine Arts**

A well-known researcher of civilizational cross-border areas, the Polish historian J. Kenevich rightly notes that "we are less aware about different experiences of the reality of a cross-border area, and depend on the type of border experience and the mythology created at this background."[2] He regards the existence of cross borders areas as imaginary spaces that are important to express an identity and to understand the nature of the relationship. Ethnic and cultural symbols become subjects to myths, whereas cultural codes experience the secondary interpretation at the axiological level and acquire a metaphysical construction of human and ethnic dignity. The Yakut philosopher A.Pudov
claims that "the successful social modernization of ethnic cultures lies in the transformation of social reality, the conceptual change of mythological symbolism into a metaphysical one."[3] We confirmed the valid character of these positions and interpreted art images of certain historical periods as the "domination and subordination" relationship between the European and Asian peoples of the Russian Empire.

The Russian-Asian civilizational frontier appears less rigidly marked in comparison with the Russian-European borders, but more amorphous in terms of the manifestation of civilizational values. The image of the Russian-Asian and Russian-European borderlands, expressed in the double-headed eagle on the coat of arms of the Russian Federation, comes from the semiotic of European peoples and in colonial discourse more often expresses violence in the perception of subordinate peoples.

The Polish historian H.Grala notes that the Russian expansion to Siberia started at the most crucial point during the first real clash between Russia and Poland. Expeditions of Ermak and the first attempts to conquer Siberia, the war with Kuchum and other events occurred at the same time when the settlement of the Livonian War was at the final stage and the confrontation between Russia and Poland becomes de facto systemic and permanent. It would be appropriate to remember that the beginning of the of Ermak expedition (01.09.1581) almost coincided with the period when the army of King Stephen Batory started to besiege the city of Pskov (08.09.1581) [4].

As Z. Morokhoyeva indicates, "the Eastern world differs from that of the Western one. The Eastern core feature is a principle of bonds and interaction. Such categories, as essence, essence of being, space, time, cause and effect, spiritual development, a society, a state, a personality, etc. are organized differently than in the West. A Western type of thinking operates with concepts dealing with qualities and properties of things, meanwhile an Eastern type of thinking contains the concepts of bonds and interaction"[5].

The failure of the Eastern European project and Russia’s turn to the Asian direction

In the inter-civilizational area an intensification of the Asian vector took place in order to interact in the form of the inter-state associations, like the Pacific
Rim, Association of Southeast Asian Nations and Shanghai Cooperation Organisation. As the General Secretary of the Communist Party of China Hu Jintao noted, "The Pacific Rim becomes the geopolitical center of the world instead of Europe and the historic process of the transition of the world power center from the European-Atlantic region to Asia-Pacific begins."[6]

The population of the Asian part of the Soviet Union was increasing mainly due to the fact that peoples and citizens were relocated from the European part who did not fit the civilizational project when Russian culture was taking a European direction. Adj Murat claims that Russia carried out ethnic cleansing and population relocation in accordance with the demographic, political and economic tasks of the state for many centuries. The Soviet projects, the so-called great Siberian constructions, the development of virgin land, the construction of BAM (Baikal-Amur Mainline) were aimed at settlement the Asian part of the population, but they did not pursue the idea to form and develop a Eurasian or Asian multicultural identity in order to share the values of Asian civilizations.

The current state of Russia and Russian Asian border areas can be defined with the help of a metaphor in the form of doors: Russia has laboured hard in to get through the doorway to Europe by force, then by the administrative introduction of European values into its educational and cultural organism, and to its own cultural and civilizational phenomenological manifestations. The failure of the Eastern European project of the USSR, that was launched because the USSR was a winner after the Second World War, led to the situation when the countries of the former socialist bloc could gain their state sovereignty. "We are grateful to President Yeltsin. There are very few people in the world who the Poles owe so much. Everybody knows the so-called Warsaw statement of President Yeltsin. In August 1993, I hosted the Russian president in Poland. Then, for the first time and ever, Russia, through its leader, publicly recognized the right of Rzeczpospolita to choose its own way in foreign policy and to join international unions in accordance with our state interests", Lech Walesa recalls [7]. The Polish nation was formed with laudable efforts to be free from foreign dependence. A turn in 1989 indicated the beginning of state transformations, but at the same time it dramatically changed the situation in Europe. These countries were searched for ways of solidarity, while Russia was excluded from the European integration project.

The symbol of the two-headed eagle metaphysically is why Russia has tension as a Limitrophe state without a single foundation. I.G. Yakovenko
believes that Russians were making incredible historical efforts from generation to generation and were working hard to connect the unconnected disjointed elements[8]. At present the Russian people are about to start a transition from an extensive to an intensive development paradigm. Russia / USSR is not self-sufficient. During the imperial phase of its development Russia needed colonies and constantly imposed its quality on Western European civilization, which strategically had absolutely no prospects. The country spent enormous resources for this goal and at the same time was irradiated with a different civilizational quality which was a disaster for the system. However, the dialectics of history means that destruction that is a disaster for a traditional empire is nothing more than a special moment for the modernization cycle and the transfer of Russia to nuclear integrity. The USSR kept Eastern Europe in its sphere of influence for 45 years at a high cost and many sacrifices. As soon as there appeared the very first signs of the crisis of the CPSU and the USSR, members of the socialist bloc decided to be free themselves from Soviet pressure. They did not experience the postcolonial dependence syndrome that was typical for the former Soviet republics. This period manifests that the civilizational project of Eastern Europe exhausted, which imperial Russia developed for many centuries as its own distinct alternative to the western system. According to Pilar, the disintegration of the Union could be limited to the loss of the Baltic republics[9]. However, this formulation of the problem was probable, given that the CPSU still remained a guard, advocating the state and controlling the security ministries. When the Baltic republics took steps to become independent, the parliament, cursed the situation, instead of solving this problem. A Law on Procedures for Resolving Questions Related to the Secession of Union Republics from the USSR was issued and it was a kind of self-denial. The countries of the former Warsaw Treaty, when liberated from the Russian civilizational project, started to actively reinforce their identity and to become integrated into Western Europe. In January 1991 Yeltsin strongly condemned the assault on the television center in Vilnius and this way unequivocally supported the republics in their struggle against the Soviet Center and thus removed the possibility to be associated with the empire of Russia and its Eastern European project.

The collapse of the Russian civilizational project "Eastern Europe" in 1989–1991 opened a new era for the European states that became independent from Russia. As a result, the Limitrophe state had to change the border line towards the Great Urals, i.e. the continental border of Russia, that combines the
Asian and European mentality of the Russian people in a peculiar way. The Asian part of Russia remains terra incognita in a political sense.

Therefore, when new Russia lost its "Eastern Europe" project, it placed the country in a difficult position as it searched its civilizational and national identity. Russian politicians have gained through suffering democratic values and love for the Fatherland, as they were Communist Party officials. The party did not understand the state as a rational social institution and the people as a self-organizing system. Not implementing the project "Eastern Europe" did not lead Russia to the other pole, the Asian socialist way of development, namely, neighboring China. The role of Russia has increasingly shifted to be a raw materials-producing appendage for the rapidly developing Asian countries.

D.G. Gorin believes that the current transition situation in Russia is connected with the exit from the Soviet super cycle within the civilizational dynamics, and it is being complicated with fluctuations in the civilizational and cultural East–West area[10]. As a result of sanctions applied by the European states, Russia needs to turn towards Asian civilizations. However, their area is protected from the Mongoloid Russian peoples, who traditionally have lived in the Asian part of Russia on their ancestral land. The obvious symptom that there is a breakdown of the Russian civilization and that it is facing a "serious challenge", is a demographic crisis and depopulation of the Far East margins, which are being influenced by the Pacific civilizations.

The countries of the Asia-Pacific region have managed to overcome the strategy of catching-up development over several decades and have become attractive for the Asian part of Russia, as both these regions share similar value systems. This limitrophe context change made Russia resume search for its identity. "In Russia, concern about political integrity and unity is a cultural phenomenon and is a very contextual issue. The fear of losing unity has never completely disappeared, "said the British anthropologist K. Humphrey, as he was exploring post–Soviet transformations in the Asian part of Russia[11]. The Russian policy turns towards East Asia. It can be observed in recent times that it has a political and economic interest and it envisages that new content of the "dash" in the phrase "Euro-Asia".

There are some situation processes in the Asian area of Russia that have specific character. It is manifested in all the modifications that the Russian cultural and civilizational “matrix” evolves in geopolitical and economic rapprochement with China and the Asia-Pacific countries, SCO. That does not mean that Asian areas of the Russian Federation have lost their peripheral
status and that they are still subordinate to the unitary federal system. However, mentally they are ready to be influenced by Asia. Siberian historians have made attempts to apply F. Turner’s concept of the "frontier" to the development of Siberia. T.N. Soboleva and D.S. Bobrov analyzed their works and distinguished three main trends in the concept of the frontier in the national historiography[12]. They are: social and geographical, civilizational and alternative. The concept "frontier" is used in the context of territory exploration. Currently, when Russia turned to its Asian regions and to the countries of the Asia-Pacific region, there is a paradoxical situation: the initiative to develop Russian resources comes from the Pacific Rim countries. They invest into the Russian economy. Thus, all three types of frontier are directed from outside, mainly from China, inward the Asian Russia. Russia being shaped by new geopolitical and cultural guidelines, takes a turn towards Asia. Before that Russia had turned its back since the first major clash with China (the 50–80–ies of the XVII century), the conclusion of the Nerchinsk Treaty (1689) and the defeat in Port Arthur (1904). A short period of Sovietization of Mongolia and China did not contribute to the emergence of a zone with a new Soviet world to be established and the destruction of one of the parties, the confrontation between the core structures and the periphery of the cross-border areas.

It is difficult to define the concept of hybridity as "a transition and in-between-space, intermediate space and "active movement". If we follow the idea of professor J. Kenevich that the postcolonial intellectual movement (it was developing in the middle of the XX century) is a meeting characterized by a certain level of the dominant culture perception, we can assume that awareness has not increased among the Russian and Chinese peoples about the cultures of Russian Asian ethnoses. The Polish scholar can confirm this statement: "The civilizational cross-border area shows the strength of the community that pursues an expansion"[13]. It may be possible because of Russia’s technological gap with China.

He Chuanzhi, the author of the secondary modernization theory, identifies the following indicators: the crystallization and dissemination of the secondary modernity[14]. These indicators include: the process of formation of a knowledge-based society, informatization (making various information available), development of the service sector, networking, digitalization, globalization, having innovative spirit, individualization, diversification, pluralism, greening (the process and related actions to development environmental laws), landscaping with green plants, reduction in material production, immaterialization, de-industrialization
(declines in employment and reduction of industrial labor in GDP), suburbanization, balancing the urbanized and agrarian spheres, lifelong learning, universal higher education, etc. The index of primary modernization in China in 2006 comprised 87%, ranking 68th among 131 countries. The index of secondary modernization was 40% (ranking 70th among 131 countries), and the integrated modernization index was 38% (ranking 75th among 131 countries). China evaluated its level of modernization, as well as acceleration of civilization and announced a turn to ecological civilization under the motto “four generations of civilizations – under one roof”. Russia is weak at critical analysis about the crisis of its civilization. In the public debates and in the economic sphere, the opinions of representatives from the Siberian communities are diminished, while both Russian politicians and state officials ignore the development of ethnic cultures.

Conclusion

A value aspect of the Russian–Asian civilizational cross-border area exposes a contextual intersection and convergence when there is an encounter between Past and Present, East and West, Europe and Asia, as well as modernizing projects of Russia as a part of Eurasia. It appears necessary to have an active dialogue about the Images, Senses and Values of the cross-border areas that shape frontier interactions among people, cultures and civilizations.

Identification and restoration of the border status in the Russian–Asian inter–civilizational relations is an urgent task for the resource mobilization of the national memory of the Russian Asian peoples. It will enable the establishment of an active dialogue among the Asian civilizations and their peripheries and to avoid postcolonial domination syndromes of the modernized states.

Transformation of the civilizational vectors in Russia should be studied thoroughly, especially the processes of “domination and subordination”, “transformation and change” that accompany these changes. The geopolitical turn of Russia towards Asia and the Pacific Rim has not been critically analyzed, particularly such issues as frontiers, value transformations, principles of interaction and evaluation of possible subordinate relations with the Asian civilizations.
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The View of Nursing Students on Sexuality of Seniors: Focus Group Study

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I. Introduction

The elderly population is growing rapidly as a quality of medical care improves and life expectancy increases. As the population of so-called 'young seniors' increases, their sex lives have become an important topic of discussion for our society (Lee, 2016; Statistics Korea, 2015; Choi, 2016). A regular sexual activity benefits seniors both physiologically and psychologically and it ultimately affects their overall quality of life (Pyun, 2010; Hwang & Shin, 2014; Son & Park, 2014). However, apathy and social stigma associated with sexuality in later life have hindered a free and open discussion of the topic (Lee, 2016), and as a result, many societal problems have arisen (Lee, Lee & Kim, 2013).

Nursing students are future health care providers to diverse patients. They will be placed in a unique situation to educate and counsel healthy sexual lives of seniors. Therefore, it is imperative that nursing students accurately understand sexuality of seniors. Examining main issues surrounding sexuality of seniors will provide a meaningful way for nursing students to understand the guiding principles of the elder care.

II. Methodology

The study participants were forty-six 4th year nursing students at one university. The nursing students were divided into six separate focus groups, each consisted of seven to eight students. The students' opinions on various issues surrounding sexuality of seniors were collected in the following order: (1) Developing a survey questionnaire (2) Guiding participants during the survey (3) Collecting and analyzing answers.
1. Developing a survey questionnaire

A questionnaire was composed of introductory, transitional, main and concluding questions. Main questions included following:

1) Have you ever seen or read materials related to sexuality of seniors or participated in seminars related to same? "Materials" include those covered in mass media or scholarly articles.

2) What is the first thing that comes to your mind when you hear the phrase 'sexuality of seniors'?

3) What do you think about sexuality of seniors?

4) What are some solutions to sexual health of seniors?

As mentioned, forty-six 4th year nursing students at Dong-Eui University in Busan, South Korea, were survey participants. Focus groups were the same six groups of students organized for clinical training. Through clinical training, students in each group were familiar and sufficiently comfortable with each other. Researcher believed that they were well suited for an open and free discussion of research topic. Researcher explained the objectives of the survey and obtained consent to participation during class when every student was present.

2. Guiding participants and taking the survey

Researcher conducted an orientation for each focus group leader about creating a welcoming environment for all participants to express their opinions. Through this orientation, Researcher confirmed that a focus group leader could conduct a survey. The questionnaire was answered in the following order:

1) Selecting the focus group leader: Because open and free discussions among students would generate more honest and substantive answers to the questionnaire, each group's leader, who was selected in the clinical training, became a focus group leader.

2) Orientation of the focus group leader: Researcher gathered all six focus group leaders, explained to them the order of survey questions and method of survey and answered their questions about the survey and questionnaire. As mentioned, questions were asked in the order of introductory, transitional, main and concluding questions. All participating students were required to express their opinion at least once for each question. The focus group leaders recorded the participation process and additionally took notes. All participants consented to recording their survey process.

3) Taking the survey: The survey was conducted between March and April,
2016, at a mutually convenient time in an empty classroom after class. Each group took approximately two hours to complete the questionnaire. The focus group leader recorded a participant's discussion with his or her consent. The focus group leader also took notes on important points of discussion and transcribed the recording immediately after the survey. Researcher clarified any omission or ambiguity between the recording and transcription by confirming with each focus group leader.

3. Collecting and analyzing the data

The data were analyzed using the Ground Theory Method (Strauss & Corbin, 1997). The 1st stage is the open coding, conceptualizing and categorizing the data. The 2nd stage is axial coding, cross-correlating categories and confirming main category. The 3rd stage is the selective coding, selecting the main category and stating the relationship among categories.

III. Results

The data were abstracted two hundred and forty-one concepts from analyzing nursing students' opinions. There were twenty-four subcategories and seven supercategories. The main category was "forming a sound culture for sexuality of seniors".

1. Nursing students' contact with sexuality of seniors

Nursing students came in contact with the topic of sexuality of seniors through mass media coverage, scholarly articles, classroom discussion and third-party anecdotes. For instance, some students explained that "although seniors experience vaginal dryness and erectile difficulties, they feel sexual desire and they have active sex lives." One student relayed that she heard "three grandpas in my neighborhood paid a mentally disabled high school student one thousand won and raped her in turn."

2. Opinions of the nursing students on sexuality of seniors

During the survey, nursing students expressed concepts like sexual behavior, sexual problem and sexual recognition. These concepts interacted with one another. The students expressed that in order to build a healthy sex culture among seniors, seniors, their family members and society need to work together
to eliminate prejudice and social stigma attached to sexuality in later life. They also noted that society needs to provide a type of meeting place for seniors to promote a happier life, even to the extent that it can be politically mandated.

Healthy seniors are sexually active and have high sexual satisfaction. Sexually active seniors also have a higher quality of life. However, due to South Korea’s deeply rooted confucius ideology and social stigma attached to sexuality of seniors, seniors’ sexuality is seen as improper. Seniors are misunderstood as having no sexual desire and their sexual need is ignored. As a result, seniors tend to hide their sexual desire and behaviors. Their sexual behaviors can involve sexual offenses and they are more susceptible to acquiring sexually transmitted diseases.

Provided below are some examples of the students’ opinions on sexuality of seniors:

“66.2% of seniors over sixty-five years old have active sex lives.” “The sexual act in later life reflects their desire for affection, emotional and psychological fulfillment along with satisfaction of sexual desire.” “Sexuality of seniors is hushed.” “Seniors don’t have sexual desire.” “It feels alienating to talk about sexuality of seniors.” “Seniors feel constrained by their children when dating or getting remarried.” “35.4% of seniors have experience in prostitution.” “When prostituting, 43.7% of them do not use condoms.” “32.1% of prostituting seniors have sexually transmitted diseases.” “Society needs to prioritize promoting open discussion of sexuality of seniors.” “Seniors need to participate in sexual education.” “They need to endeavor to prevent acquiring sexually transmitted diseases.” “The broader exposure of this topic will attract more people’s attention.” “Divorced or widowed seniors need a systematic assistance to dating and getting remarried.”

3. Main category: Forming a sound culture for sexuality of seniors

Nursing students will meet and face seniors in various social settings including their job sites. As future nurses, it is imperative that they perceive senior patients as people with sexual desire, not different from other members of society. Nursing students need to understand sexuality of seniors and corresponding health care plan. They further need to understand their role as a facilitator for seniors to achieve a better quality of life through healthy sex lives.

For seniors to enjoy a happy and healthy sex life, it is important that seniors, their family members and society work together to create an open and
supportive environment to encourage forming a sound culture for sexuality. Seniors need to have a positive attitude toward their own sexuality. If they have a sexual conflict or a difficulty maintaining sexual relationship with their spouse, both parties need to have an open and proactive discussion. Moreover, to achieve a healthy sex life, seniors need to maintain a healthy lifestyle and participate in sex education or counseling as well as health education. For those families living with seniors, they have to try to understand seniors with an open mind. Especially for those widowed seniors, their children should support their widowed parent in coping with a sense of emptiness.

However, the foremost importance lies in the change in societal outlook toward sexuality of seniors. Society should promote a positive and tolerant attitude toward sexuality of seniors, and further provide a systematic education to fight the existing social stigma and prejudice. Mass media can play an important role in such effort. In fact, society can offer a meeting place for seniors for dating and possible remarriage, in conjunction with senior sex education programs and counseling centers. Providing a systematic support for such promotion and development can be achieved through training more experts and creating a specific welfare program.

Provided below are some examples of the students' opinions on sexuality of seniors:

“we need to change our prejudice against sexuality of seniors.” “Seniors need to have a better understanding of their sexual identity.” “Open and free discussion about any sexual conflict with partners needs to be held.” “We need appropriate sex education for the elders.” “Public health centers need outreach programs to meet seniors and promote individual counseling.” “Children need to help their widowed parent coping with losing a spouse.” “It would be helpful to have a matchmaking agency for seniors.” “It doesn't sound bad to create a public place for seniors to meet.” “We can create an awareness of sexuality of seniors through theatres, movies and speeches.” “Then we can easily imagine getting old like a couple in a play or a movie.” “The government needs to mandate a specific program to develop, educate and research sexuality of seniors.” “We need a sex counseling center for seniors.”

IV. Conclusion and proposed solution

By examining main issues surrounding sexuality of seniors, this paper aims to
provide guiding principles in the elder care. The qualitative data were collected from six focus groups composed of nursing students, and analyzed through grounded theory as explained in Strauss and Corbin (1997).

Nursing students expressed concepts like sexual behavior, sexual problem and sexual recognition. These concepts interacted with one another. In order to build a healthy sex culture among seniors, seniors themselves, their family and society need to transform their approach to sexual health and eliminate social stigma attached to sexuality in later life. Society needs to provide a type of meeting place for seniors to promote a happier life, even to the extent that it can be politically mandated.

To compare and contrast various opinions of the youth group on the issue of sexuality of seniors, conducting a survey of general college students can be suggested.

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A Study of Medical Diagnostic Devices for Drug Test, the Problems of the Domestic Drug Test, and Their Solutions in the Korean and Japanese Markets

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I. Introduction

Recently, diagnostic methods for drug test have been changing due to development of cutting-edge ICT convergence medical technologies. In the past, the test was made with urine, and yet it is available to conduct a randomized, simple field test in work place, using orla fluid in short time. In addition, limited items for tests have been also improved, making ongoing upgrades for accurate tests with combination in various test items for short time.

According to the reports by United Nations Office on Drugs and Crime (UNODC), as of 2015, it is presumed that 5% of the world adult population (Age range: 15–64 years old), about 250 million had one and more experiences of administrating drugs at least, and more seriously 0.6% of the world adult population (around 29.5 million people) had drug user disorder.

About 12 million people in the world are injecting drugs and substances through syringe, and among them, around 1.6 million people are HIV patients, and the more than half of them, about 6.1 million people have hepatitis C. As of 2015, deaths caused by drugs and substances were about 190,000, and 33% of the prevalence occurred in Asia and 25% in North America, respectively (UNODC, 2017).

Number and prevalence of deaths related to drugs are highest in Asia, and this article aims at making suggestions for solving problems of the domestic drug test by comparing and analyzing main legislations related to the actual drug abuses, the currents status of uses of medical diagnostic devices, their
problems, and main contents of national policies in Korea and Japan. For this, after reviewing the current status of uses of diagnostic device for drug test in Korea and Japan, problems of diagnosis of drug tests in Korea are figured out, and then, solutions and improvement are suggest for making a contribution to the domestic anti-drug policies.

II. The Trends of the World Drug Market

1) The Trends of the World Drug Market

As synthetic drugs are not geographically limited by specific location and space, even though it is difficult to estimate its world production, it is presumed that supply of the drugs are increasing by quantities of drugs seized and used. Also, notably, the prevalence that drug abuser purchase mostly drugs through internet have been increasing by about 70% between 2014 and 2017 (UNODC, 2017).

2) The Trends of the Korean Drug Market

For the status of crackdown on drugs in Korea in 2016, the entire drug–related offenders were 14,214, and 19.3% increased, compared to the past year (11,916 in 2015), offenders of drug use were 1,388, increasing by 19.9%(1,153 in 2015), those of psychotropic medicine use were 11,396, increasing by 18.4(9,924 in 2015), and those of cannabis were 1,435, increasing by 26.0%(1,139 in 2015), respectively.

3) The Trends of the Japanese Drug Market

III. The Current Status of Medical Diagnostic Devices for Drug Test and Their Problems in Korean and Japanese Markets

1) The Currents Status of Medical Diagnostic Devices for Drug Test and Their Problems in Korean Market

In the past, most of medical diagnostic devices for drug test used in Korea had depended on imported products (Jung, Hee–sun, 2002), commercialization of rapid diagnostic reagent for the domestic field and lab tests were made by
development of 7 kinds of rapid DOA reagents using urine for test through Immunochromatography (ICA) by SD Co., Ltd. in 2002, and it provided a chance of commercialization of field test in medical institutions in Korea (Na, Yun-kyung, 2003).

Jung's (2002) development of diagnostic kit for drug test aimed at contributing to invigoration of the domestic products, alternating effects for importing diagnostic kit for drug test, and raising national competitiveness of these products developed in Korea. Currently, for more active and convenient investigating and testing on drugs due to drug abuses in Korea, diagnostic kit for drug test are used for screening testing.

In 2009, English-native speaker teachers were prosecuted for the fact that they had administrated regularly drugs (Korean Journalism News Hub, 2009), the Ministry of Justice revised the regulations that English teachers should submit MA, COC, OPI, and THC tests results to medical centers designated by the Minister of Justice with test results for physical examination aiming at employment in case of registration of foreigners, in order to secure safe learning rights for adolescents, and as a result, use of medical diagnostic device for drug test were increased (The Ministry of Justice, 2011).

In Korea, there were no clear criteria on drug test in workplace and regulations for testing institutions, and it is necessary to establish reliability of test through their legislations and enhancement of management on testing institutions. Considering characteristics of drug test, when conducting test on employers and employees, there might be conflicts and side effects, requiring sufficient preparation in advance. The cost for test should be considered, as well (Kang, 2017).

2. The Currents Status of Medical Diagnostic Devices for Drug Test and Their Problems in Japanese Market

IV. The Problems of Medical Diagnostic Devices for Drug Test and Their Solutions in Korean and Japanese Markets

First, as the new kinds of drugs have been increasing the existing limited items for test such as screening testing, it is difficult to discern offenders of drugs. In case of new drugs, it is impossible for Immunochromatography for most of them, and the analysis is made by HPLC/MS. However, the method
cannot be applied in the field, and is expensive with requirement for special method for operating it, and so it has some limitations.

Second, most importantly, it is necessary to figure out merits and demerits of drug test in work place in the developed countries, to introduce and review plausibly the most suitable system to the domestic environment, and to make legislation and social ethos for enabling to conduct drug test positively in both public and private sectors. Recently, lots of POCT products for drug diagnosis have been developed and released for randomized drug tests in work place, and some organizations in Korea have recognized the necessity and are in the process to introduce them. However, we need to make easier commercialization for it.

Third, even though conducting drug tests in the actual medical institutions and work places, guidelines for reporting system and test are not clearly conducted. It is necessary to improve these problems and to enhance management on testing institutions.

V. Conclusion

First, in order to supplement limits of diagnostic test for new drugs, it is necessary for the government to make temporary lists on drugs, and for both public and private organizations to continue to study for effective diagnostic and analytic methods against drugs.

Second, it requires that sufficient agreements from people on drug test in work place, its legislation by the government, and commercialization through supporting costs on tests, and sufficient education and supports of testing personnel.

Third, after testing on drug abuse in the actual medical institutions, clinical fields, and work places, it is necessary to equip systematic test reporting system. Clear guideline for drug test should be reviewed, and prevention and thorough management should be made through pan-governmental collaborations with national organizations for controlling drugs.

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Formation of ethnic identity and preservation of the language of indigenous peoples (on the example of the Evenks and Yukagirs of the village of Nelemnoye)

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I. Cultural space of Northeast Asia: phenomena and processes.

Abstracts. Studying in relations and language and ethnic identity has a long tradition in social psychology. Beginning with the work of M. Lazarus, H. Steinthal, W. Wundt and, A.A. Potebnya language is seen as one of the most important factors of ethnic identity.

The study we conducted revealed the ambiguous role of language in the formation and preservation of ethnic identity among the of the indigenous people who live in a multicultural environment and are adjacent to numerically predominant ethnic groups (Russians, Sakha). It is shown that ethnic identity in modern Evenks and Yukagirs is associated with such factors as lifestyle, customs, traditions, folklor. Respondents who have a clear ethnic identity but do not speak the language have a positive attitude toward learning the language. However, the language is more connected with the past than with the present, and in the modern world its use is associated with ethnic holidays, culture, traditions.

Key words: ethnic identity, language, traditions, way of life, intercultural interaction, globalization.

Introduction

The purpose of the study: the study of the role of language in the structure of the identity of the small peoples of the Republic of Sakha (Yakutia)

Research methods: interview, focus group, observation.

Theoretical framework

Studying in relations and language and ethnic identity has a long tradition in social psychology. Beginning with the work of M. Lazarus, H. Steinthal, W. Wundt and, A.A. Potebnya language is seen as one of the most important factors of ethnic identity [9]

Social conditions affect both language processes and the formation of identity. In the context of globalization, migration processes, the interrelation of language and ethnic identity is becoming increasingly complex and ambiguous. Particularly strong changes concern the few ethnic groups living in close proximity to other ethnic groups. Thus, some ethnoses are historically characterized by bilingualism with a clearly expressed self-awareness, common domestic practices and confessional affiliation [4], others have variants with trends to isolation, bi-ethnic identity and marginality [4:5:6:10].

To understand and support the process of identity formation, learning principles are important. Model learning through shared activities, the master–apprentice as well as competition between masters for excellent performance in passing on knowledge from earlier generations and narratives are central elements in such a process. Anthropological definitions often stress this perspective.

Social psychology draws its attention to one of the key concepts is the change in identity under the influence of the socio-cultural situation in society and the statuses of the interacting groups [6].

Psychodynamic theory focuses on the quality of attachment between mother–child, other caretakers and significant others. They play an important role in a child’s life for developing mentalizing processes like self-regulation. To take part in interpreting the world together with other members of family, extended family and cultural community is a prerequisite for finding your place
in society. Our Family therapy/family work, system theory orientation is as usually in our Community work activities an overarching theoretical concept.

From and health perspective we are aware of Salutogenic factors [1]. In what refers to as “sense of coherence”; general resistance resources like a strong self-identity and environment, family etc. are important salutogenic factors for staying healthy both mentally and physically. “Identity of place”, is another dimension of general resistance resources linked to contextual factors that we need to give attention. There is an increased pressure towards exploitation of natural resources in the Arctic, of Russia as well as the other circumpolar arctic countries. Research among Sami young people in Finnmark has shown that identity of place has a positive influence on self-identity formation and mental health [7].

In prophylactic, work the search for salutogenic factors is important. One of the strongest health promoting resources in people's lives is a strong self-identity. Knowing this, one has to take actions to support families and to build social and cultural capital in the village.

Results

The Iengra is located in the zone of active industrial development, in the Neryungri district. In with. Iengra Evenks make up 60% of the village population, 30% Russian, 10% Yakutian (Sakha), Buryat and etc. In the village there are about 160 Evenks families, almost half of them are national mixed. In the ethnographic structure of the Evenks of the Ienghra, 37.5% are children under the age of 16, 54.6% are working-age people, 7.9% are pensioners. 70% of the working Evenks work in the Municipal Unitary Enterprise "Iengra" and clan communities. Their main occupation is reindeer herding and hunting. In the ethno-social structure of the Evenks, the largest group is the workers, accounting for 80.1% of all employed. Only 40% of the Evenk population is engaged in labor. Many families wander with children of preschool age. Schoolchildren are enrolled in the boarding school, joining their parents on vacation. The school is an important place in the village where they try to preserve and transmit their native language, and also look for ways not only to revive the traditional in the economic way of life, culture, but also the ways and forms of its most expedient combination with modern economic realities.

Evenks of the Iengra have a strong ethnic identity, identity with the place,
The Oleneksky ulus is located in the North-West of the Republic, beyond the Arctic Circle. According to the national composition of the latest accurate data there. In 1989, 54.3% of the region’s population are Evenks; Yakuts – 32.2%; Russians – 9.1. Now days, there are 2273 people living in Olenek. Nearby is located the Kharyalyakh village (846 people), whose residents also became our respondents. The basis of the economy is agriculture (reindeer breeding and fur farming) and hunting. In schools, the Olenecks School named after Kh. M.Nikolaeva with. Olenek region and MOU "Kharyyalakhskaya SOSH" with. Kharyalyakh of Olenek regoin are studying the Even language.

The predominant language of communication is the Yakut language. In the village, huge work is carried out both to preserve and develop the native culture, so to connect the children to the world culture, the museum of local lore was created. A lot of social work is being done, measures are being taken to provide economic support to young families with a view to securing them in the district and preserving traditional crafts. In the difficult 90-ies, reindeer husbandry has been preserved. In the Olenek in 90-th, the first nomadic school was established, which combines traditional teaching methods with the use of computer technology, which allowed not to tear the children from the family and to preserve the traditional nomadic way of life. The revival of the language is an important task, which was put at the time of our study by the administration, which planned to apply for experience to the Evenks with the Iengra.

In these villages there is a pronounced ethnic identity, but language is not the main element of maintaining ethnic identity. Important factors of maintained identity are the preservation of traditional occupations, folklore, traditions, language is not the main element of maintaining ethnic identity. At the same time, there is an awareness of the importance of the revival of the language at the level of leaders, administration.

The Nelemnoye, two and a half hour boat trip further down the river Kolomy from Zyryanka. It is situated in the river valley lowland between wood covered mountain chains stretching on both sides of the valley. Of the population of 262, about 200 identify themselves ethnic Yukaghir where the rest represent mixed origin after intermarriage with other ethnic groups. As in many indigenous communities, the families are organised in family lines, clans. Unlike the other Siberian indigenous communities, the Yukaghir are organised in matrilineal clans.
In the Nelemnoye there are two big dominant clans with a relatively big part of marriages with men of Russian/Yakutian background. Three smaller clans are mostly of Yukaghir decent. The main occupation among men is traditionally, fishing in rivers and lakes until the hard winter sets in, around end of October to beginning of November. Hunting is mainly for sable skins but also moose for food supply, none of those activities can be rated as sustainable, and there are few alternative occupations.

A close cooperation between the administration, local, regional and on republican level is essential for the development of the community. The kindergarten and school, the educational system is of crucial importance for the community development and sustainability. Regarding Self -identity, language, concepts and cultural heritage are closely linked together. Since 1992, the Nelemnoye school is an “experiment school” and part of a project supported by the Republic Ministry of Education to support re-vitalization of indigenous culture and languages in Sakha. Since then, the Nelemnoye school has gone through several steps in the process of restoring the Yukaghir language and culture. There is a gap between the grandparent generation with a mere mono ethnic cultural heritage, and the parent generation with a larger part of, mixed marriages. The earlier mentioned Russian anthropologist Waldemar Jochelson expressed great worries already in the 1920-ties that the practice among Yukaghirs of marrying outside their own ethnic group would make them disappear into the Yakut, Even, Evenk and Chukchee groups [2]. Many women also married people from the Gulag camps, Russians, Armenians, Georgians, Poles, Romanians, Kazaks, and even a Dane were among ancestors from the Gulag time. At the moment, there is only one living person in the Nelemnoye, an elderly lady, who speaks Yukaghir language fluently since her childhood. There is also a big difference between the taiga tribe and the tundra Yukaghir languages, it has been compared with the difference between German and Dutch, which makes the efforts in reviving the language even more challenging.

There are great worries in the community as many old people are dying with little possibility to transfer their cultural traditions and knowledge to the younger generations.

The young are just not interested, for them as for most young people they were attracted by modern and urban life. The state gives good economic support to young Yukaghir people to encourage them to seek higher education. Those who succeed academically leave for university studies, primarily Yakutsk, but many also leave for Irkutsk, Moscow or St. Petersburg. However, it also
put the young people from the villages at risk. To meet the demands of acculturation and socialisation of modern urban life is a challenging process for young people, particularly when they come from remote areas with minority and indigenous background.

The visit to Nelemnoye also brings an interesting research question about ethnic identity and language. To keep the Yukaghir language has been seen as the most important factor for ethnic identity formation along with daily practices and contextual factors. More than 20 years of active work with children in reviving the language has not manage to turn the language into a communication tool among the villagers. At the same time, their Yukaghir identification is strong.

**Conclusion**

The study we conducted revealed the ambiguous role of language in the formation and preservation of ethnic identity among the of the indigenous people who live in a multicultural environment and are adjacent to numerically predominant ethnic groups (Russian, Sakha). It is shown that ethnic identity in modern Evenks and Yukagirs is associated with such factors as lifestyle, customs, traditions, folklore. Respondents who have a clear ethnic identity but do not speak the language have a positive attitude toward learning the language. Community leaders are most active in defending the need to learn the language. At the same time, children are subject to the strong influence of globalization. Accordingly, it is necessary to actively use modern computer technologies to create an attractive image of native languages among the younger generation, create computer games and animation, songs in modern interpretation. It is very important to continue to preserve and transfer customs, using native language, to introduce children with folklore. However, the language is more connected with the past than with the present, and in the modern world its use is associated with ethnic holidays, culture, traditions.

**Reference**


A STUDY OF SOCIAL SCIENCE & CULTURE

Korean housing rents system
CHOI MyungGu

Structural-semantic peculiarities of the compound nouns with sukun in Tundra Yukaghir
KURILOVA Samona

Measures for Business Environment and Competitive Advantages in Tourist Destination
SUL HoonKu

Yakut-Russian Translation: Non-Equivalent Vocabulary
SOBAKINA Irina

LEE HongJong

A Forgery of Shimozo Masao’s Dokdo Sovereignty over the Interpretation of Korean
(A Public Ancient Document)
CHOI JangGuen

Jewelry made by students of North-Eastern Federal University
FEDOTOVA Marina
1. Introduction

In Korea the terminology used in housing rents is highly specialized and therefore difficult to understand. At first, the person wishing to move into housing in question has both legal rights and duties. When these legal duties are not carried out, the rent contract can be cancelled. Also, even if these legal or contractual rights are not exercised, is there no sanction to a rightful person.

2. Kinds of rent contracts

There are kinds of housing lease arrangements, "Chonse" and "Wolse".
    Jeonse literally means "mone in full" and is sometimes called "key money" in English. It is where a specific large sum of money is entrusted to the owner of the hosing and no monthly rental fees are paid to the owner. Through making Chonse-contract happen legal positions on "Settlor of Chonsewon" and "Person having Chonsewon". Both legal positions have right and duties on Korean civil act and Chonse-contract about each other.
    Wolse literally means "monthly money" and is also called "Sageulse". Little or no down payment is entrusted to the owner, and instead rental fees must be paid every month. When leasing a house, it is safer to work through real estate agent.

3. Contents concerned regulations

1) Legal contents of Chonse
    Legal contents of Chonse can be found Koran civil act.
    - Article 303 (Contents of Chonsegwon)
(1) Any person having chonsegwon is entitled to use it in conformity with its purposes and to take the profits from it, by paying the deposit money and possessing the real property owned by another person. Furthermore, he is also entitled to obtain the repayment of deposit money in preference to persons having the junior right or other creditors, with respect to the whole real property.

(2) Farming land shall not be made the subject matter of chonsegwon.

- Article 304 (Effect of Chonsegwon on Superficies or Lease)
  (1) Where a contract of chonsegwon is created over a building (including house) on the land owned by another person, the effect thereof shall apply to the superficies created for the purpose of owning the building or lease.
  (2) In the case of the preceding paragraph, the settlor of chonsegwon may not perform any act which extinguishes the superficies or the lease without the consent of the person having chonsegwon.

- Article 305 (Chonsegwon over Building and Legal Superficies)
  (1) Where land with a building thereon belongs to one and the same person, and chonsegwon is created on the building, the limited successor in title of the land ownership, is deemed to have created legal superficies for the settlor of chonsegwon. Provided, That on application of the party to contract of chonsegwon, the rent thereon shall be determined by the court.
  (2) In the case of the preceding paragraph, the owner of the land shall not lease the land to another person, nor have any other superficies or chonsegwon created on it.

In addition to article 319 in article 306.

2) Legal contents of Wolse

Legal contents of Wolse can be found Koran civil act and enforcement decree of the housing lease protection act.

① Korean civil act
  - Article 618 (Definition of Lease)
    A lease becomes effective when one of the parties has agreed to allow the other party to use an object and take profits therefrom, and the latter has agreed to pay rent for it.
Article 619 (Short Term Lease Given by Person without Capacity or Authority to Dispose of Property)
Where a lease is given by a person who has no capacity or authority to dispose of property, its duration shall not exceed the periods mentioned below:
1. Ten years for the lease of land for the purpose of planting, collecting salt, or construction built with stone, lime–stone, brick, or any other similar construction;
2. Five years for the lease of any other land;
3. Three years for the lease of a building or any other structure;
4. Six months for the lease of a movable.

Article 620 (Renewal of Short Term Lease)
The periods mentioned in the preceding Article may be renewed: Provided, That such renewal shall be effected within one year in the case of land, within three months in the case of a building or any other structure, and within one month in the case of a movable, prior to the expiration of the period.

In addition to article 654 in article 621.

Korean enforcement decree of the housing lease protection act.

Article 1 (Purpose)
The purpose of this Decree is to prescribe matters delegated by the Housing Lease Protection Act and matters necessary for the enforcement thereof.

Article 2 (Corporations with Recognized Right of Standing)
"Corporations with recognized right of standing" in the latter part of Article 3 (2) of the Housing Lease Protection Act (hereinafter referred to as the "Act") means the following corporations.
1. Korea Land and Housing Corporation established under the Korea Land and Housing Corporation Act;
2. Local public enterprises established for housing affairs pursuant to Article 49 of the Local Public Enterprises Act.

In addition to article 31 in article 3.
4. Conclusion

Through the contract agreement have the contract parties there own rights and duties on contents of the contract. If those duties is broken, the contract opponent can cancel the contract and claim contractual responsibility for default of the duty. Also the Korean civil act has regarding the contents of the above.
Measures for Business Environment and Competitive Advantages in Tourist Destination

SUL HoonKu (Pukyong National Univ.)

1. Introduction

A broad agreement exists that tourism is an effective instrument for social and economic development. Success in destinations must be significantly due to the competitiveness advantages over competitors. The success of tourism destinations is affected by their competitiveness. Competitive advantages for tourist destinations, must be superior to that of the alternative destinations to potential and current visitors.

Tourism destination competitiveness is growing interest in tourism research. Policy makers have been considerably investing in the tourism related attractions. Now these attractions face fierce competition to attract tourists. Tourism destination competitiveness is getting attentions among tourism researchers (see Crouch & Ritchie, 1999; Pearce, 1997).

The purpose of this paper is to illustrate the importance of a sound and rigorous measurement of tourism destination environment and competitive advantages for the management of tourism at national and regional levels and its contribution to the sustainable development of destinations. It is useful to find out where a competitive position is weakest and strongest nationally or internationally. It is important to understand how and why destination competitive advantages are changing.

2. Literature Review

Competitiveness means the creation of new growth options that create value for shareholders. For a society, improved competitiveness translates into new
jobs and better living conditions (World Economic Forum, 2001). Wealth creation is the engine of economic growth and a mainspring of innovation. The ultimate goal of competitiveness is to maintain and increase the real income of its citizens, usually reflected in the standard of living of the country. From this perspective, the competitiveness of a nation is not an end but a means to an end; its ultimate goal is to increase the standard of living of a nation under free and fair market conditions (through trade, production, and investment) (Cho, 1998). The notion of destination competitiveness should be consistent with that of 'competitiveness' in the economics and business literature. Accordingly, the literature on competitiveness was critically reviewed with a sight to developing a framework suitable for tourism research.

The most detailed work undertaken by tourism researchers on overall tourism competitiveness is that of Crouch and Ritchie (1995, 1999) and Ritchie and Crouch (1993, 2000). They examined the applicability to tourism destinations of competitiveness research and models in other contexts spanning companies and products, national industries, and national economies, as well as competitiveness related to service industries. They claim that, in absolute terms, the most competitive destination is one which brings about the greatest success.

Go and Govers (1999), in a study of conference site selection, measure a destination’s competitive position relative to other destinations along seven attributes: facilities, accessibility, quality of service, overall affordability, location image, climate and environment, and attractiveness. The selected attributes appear not to be based on any model of competitiveness and, in any case, apply specifically to the conventions sector of tourism. be expected to play an important part in any framework of overall price and non-price tourism competitiveness.

3. Method

The model seeks to capture the main elements of competitiveness highlighted in the general literature in exploring the notion of destination competitiveness as emphasized by tourism researchers. A set of indicators is developed to measure the competitiveness of any given destination. These indicators comprise both objective measures and are identified from the major elements comprising the generic destination competitiveness model.

The sampling frame comprised the top management group and professional
groups who travel much. Collected Samples were 188 including faculty members in business and tourism administration and senior managers in travel agencies. Samples were carefully selected and administered individually face-to-face interviews.

Exploratory Factor Analysis

Table 1. Exploratory Factor Analysis for Refined Measurement Items of DBE

<table>
<thead>
<tr>
<th>1. Dynamism</th>
<th>Related industry support status</th>
<th>Internal transportation system</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asia Pacific Mkt Potential</td>
<td>Shopping &amp; retail convenience</td>
<td>Free trade port location</td>
</tr>
<tr>
<td>International Corporate Existence</td>
<td>Local company strategy</td>
<td>4. Cost efficiency Information accessibility</td>
</tr>
<tr>
<td>Education Institution</td>
<td>Local market demand</td>
<td>6. Government Soundness</td>
</tr>
<tr>
<td>Industry Restriction System</td>
<td>Stable currency</td>
<td>Sound corporate cooperation</td>
</tr>
<tr>
<td>Long-term mkt potential</td>
<td>3. Investment</td>
<td>Government fairness</td>
</tr>
<tr>
<td>Chinese mkt potential</td>
<td>Geographic location</td>
<td>Real estate related cost</td>
</tr>
<tr>
<td>Local MGMT potential</td>
<td>Lodging facility status</td>
<td>5. Infra</td>
</tr>
<tr>
<td>2. Private Soundness</td>
<td>Government policy</td>
<td>Communication facilities</td>
</tr>
</tbody>
</table>

* Initial measures are used scales with seven-point numerical type saying from "Strongly Agree" to "Strongly Disagree."

Table 2. Exploratory Factor Analysis for Refined Measurement Items of DCA

<table>
<thead>
<tr>
<th>1. Convenience</th>
<th>2. Attractiveness</th>
<th>Sustainable development for events</th>
<th>Kindness of local community</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quality product</td>
<td>Appealing attractions</td>
<td>Service quality</td>
<td>Ample lodging facilities</td>
</tr>
<tr>
<td>Product variety</td>
<td>Specific theme density</td>
<td>Improvement efforts for service quality</td>
<td>5. Easy entry</td>
</tr>
<tr>
<td>Shopping facility superiority</td>
<td>Concept clearness</td>
<td>3. Defensiveness</td>
<td>Kindness of immigration authorities</td>
</tr>
<tr>
<td>Shopping value</td>
<td>Up-to-date &amp; timely attractions</td>
<td>Cost control</td>
<td>Speedy immigration procedure</td>
</tr>
<tr>
<td>Shopping convenience</td>
<td>Products with specific image</td>
<td>Efficient use of maintenance</td>
<td>Convenient transportation infrastructure</td>
</tr>
<tr>
<td>Festival &amp; event variety</td>
<td>Landmark existence</td>
<td>Efficiency for cost savings</td>
<td>Easy to get visa</td>
</tr>
</tbody>
</table>

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Confirmatory Factor Analysis for Destination Business Environment

Chi-square = 855.801 (p=.000), Degrees of Freedom= 371
IFI=.836, CFI=.832, RMSEA = .086

Figure 1. CFA Model for Destination Business Environment
Confirmatory Factor Analysis for Destination Competitive Advantages

Chi-square = 3435.933 (p=.000), Degrees of Freedom= 1368
IFI=.793, CFI=.790, RMSEA = .092

Figure 2. CFA Model for Destination Competitive Advantages

4. Conclusion

This study revealed that, although the frameworks of competitiveness appearing in the wider literature are useful in highlighting the various determinants of ‘firm’ or ‘national’ competitiveness. They do address the special considerations relevant to determining ‘destination’ competitiveness.

The paper concludes that the study has developed a promising research methodology that offers a quantitative, theoretically sound empirical analysis that will be able to provide a destination competitive advantage basis for managerial and policy decisions in the tourism industry. This study models appear to adequately provide an integrated treatment of the various issues surrounding the concept of destination environment and competitiveness and place sufficient emphasis on the key success drivers (people) and the vital linkages (e.g. communication and information management) that need to be considered when developing a comprehensive framework of sustainable destination
competitiveness.

Concept for tourism destination environment is summarized by dynamism, private soundness, investment, cost potential, infrastructure, and government soundness. Destination competitive advantages are attributed by convenience, attractiveness, local acceptance, accessibility, and cost performance.

The integrative model proposed here contains many of the variables in their comprehensive framework of destination competitiveness, but differs some important respects. The present model explicitly recognizes demand conditions as an important determinant of destination competitiveness. It also explicitly recognizes that destination competitiveness is not an ultimate end of policy making but is an intermediate goal towards the objective of regional or national economic prosperity.

References


Yakut–Russian Translation: Non–Equivalent Vocabulary

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Nowadays the problems of the interaction of different cultures and preservation of cultural diversity attract much attention in the modern society. And it could not be denied that a language of a nation is the place, the treasury, where this nation keeps its cultural values. It gives names to the objects of the reality according to historical experience, living conditions of ethnos, cultural traditions and religion. It is vocabulary that allows understanding and perceiving national images of different peoples. Translation as a kind of spiritual activity has always played an essential role in history, development, popularization of cultures of some definite peoples and world culture in the whole. The history of Yakut–Russian translation shows many examples of translated texts which reflect national mentality. However, theoretical works started to appear only in the end of the XXth and the beginning of the XXIst centuries. The main problem of interpreters is translating non–equivalent vocabulary which can hardly be translated properly.

Modern translation theory defines non–equivalent vocabulary as lexical units that name objects which are specific to the life style of one nation (household, culture, social and historical development) and antithetical to the other. Translation of this layer of vocabulary plays a great role in intercultural communication in modern society and requires of a translator maximum preservation of local identity of authentic vocabulary.

been introduced.

Non-equivalent vocabulary classification. S. Vlakhov and S. Florin include in this layer such notions as nationally biased units, phraseological units, proper names, allocation, onomatopoeia and interjections, detergency from literary standard, terms, pun, contractions: L.K. Latychev - nationally biased units, terms and exotisms; V.A. Maslova - proverbs and sayings, mythology, symbols, models, stereotypes, metaphors and descriptive words, etiquetrical expressions, etc; A.O. Ivanov - terms, neologisms, lacunas, borrowings, abbreviations, interjections, onomatopoeia, proper names, allocation, nationally biased units, phraseological units.

Yakut culture appeared in ancient times from the representation of people about their own nature and nature which surrounds them. The main idea was worshipping objects around them, natural phenomena and animals. Non-equivalent vocabulary translation is a big and important problem of Yakut-Russian specific theory of translation, particularly conveying national and historical identity of the Sakha people. Nowadays in translation theory there are two main problems of rendering nationally biased units from one language to another: 1) the absence of an equivalent (analogue) in TL because of the absence of the object which is defined by this unit in the language of a native speaker. 2) the necessity to render not only a presentive meaning of the unit (semantics) but also national and historical connotation.

In order to preserve national identity Yakut-Russian translators often use transcription, i.e. mechanical transference of the unit from a source language (SL) to translation language (TL) by means of graphic tools with maximal approach to source phonetic form, sometimes with the use of the descriptive device (explanation, interpretation). Some other means are loose translation, selection of kind and specific correspondence, contextual translation and others.

At present the best Yakut-Russian translations are V. Yakovlev-Dalan «Түгүн Дархан», “Glukhoy Viluy” of A. Chapochnikova, P.A.Oyunsky “Alexander the Great”, «Улуу Кудангса (Kudangsa the great)” of A. Borisova.

1) Transcription as a means of preservation of “the alien” through the means of “the own”. The use of transcription is caused by the effort of the highest possible approach to source phonetic form. Transcription is more characteristic to proper names: Юрынг Ай би Той оны, Адъынга Сияр Хотун, Аан Алахывн Хотун, Омогой Бай, Кып Буксэтэн, Тосогор кузынды, Ий эхсий, мировое дерево Аал Луук Мас, Бсыар, Кут-сюр, олонхо, хомус, олонхосут, урангхай и т.д. Бу мин улум Дмитро
хөүүн (TD:60). And this is my son, хошуун Джэерэ (TD:52). Мякжэ хөүүн уолугар Өргөөөрөө эшпитэ (TD:68). And then people started to fix тордохүүн, he said to his son Ереечэ (TD:57). Ничча айата Ункээн бэй этин дьюообус тордохүүн сиэн урдутгаа. Бакана уонын Алыындэы икки ардыллыгар түзөрөөнөө ээ (TD:69). There, over the river, you can see a small тордохүү which was set by Nichchi’s father — Yunkeen (TD:58).

Transcribed words are often followed by explanations: Аймынчы, the Goddess of Fruitfulness and Patroness of birthing mothers, Күн Күбэй Хотун, sunny benevolent dame. Transcription itself does not render the meaning of a source word and that is the reason of following it with explanation of the translating unit: ...өй уун бий бийыкынан-күрдүнинэн, дьөн тобоо талшанар бастьын түнүңүн түүнүң түүнүң түр баябы астылар, унаар саламаны тарылдар (UK: 26). ...оолтунан ир солдан вишили и перёд галамдын окном поставили священный столб, протянули волосяную веревку-салама (UK: 70). Одуну далаа түрөөн илнитегэр ыган аларын барбыта (TD: 502). Он взял гадальный тёрок и начал заклинать (TD: 429).


3) Insertion is translation when the elements which were not translated are rendered with the help of additional units: Дой ду сураттаа, аларас айттаа
- Всякая страна имеет свою славу, каждая полина — название;
Сураны серьгетэр серьуун сэргэй, утакы ханнар кымык, быварах ууруулубуга (TD: 134). К счастю, пищи для родных она не жалела. Готовила обильно и вкусно. Вот и теперь стол был уставлен самой разнообразной и сытной едой (TD: 119).

4) Assimilation transfers subject content of a unit but the identity is often lost
because a translator changes connotative equivalent into neutral i.e. into a word or expression with zero connotation” (V.N. Vinogradov, 90): Батас ниссэлээхийн кэцэрдэбита уонна курганхаммывт дохооны орнуу баярлгар киэр уурбута (TD: 299). Поставив киор уэн холгоол, ун хал наанч и, глядя в потолок проговорил (TD: 257). Бахсыгыр ооньордоох букуитнэр эрдэмбүтэ тууроруллубут сүдү хара кээрб мастана угахан аллас баарыгэр тохтоон, хонон-өөрөөн аянага ойгүүстүмүттэра (TD: 403). Долоо бо дороге бааантай цам ноналс огромный аллас с древним жертвенным деревом. Они решили започевать в нем (TD: 345). Элээ ээ-элэ э э киин булобут мусс сутэни ой уун кынанынгар солбуу а бааи эн кэбисстиээр (UK: 16). Занесли старый, затуунийя коскай тошор и подвешили к жестяным бляшкам убранства шагана (TD. 61). Тыннынкы Өлйөн Кю бо тог утун истэ сатаата, ол эрезур кынанын кынбьынан тыаа мэээ дээн, кыыс бо тог утун ис хононун туту да истибэтэ (TD:263). Тыннынкы прислушалас к песне, что цела Өлйөн Кю, но укранеаны ее звенели так громко, что он не смог разобрать слов (TD:215).

5) Description is a detailed explanation of meanings: Түй мааада ага баабылыга туна сонун велжэй дээнин, нууцай даахомой борзээмин устан, кыл дэй бинир ин уран... (TD: 308). Распаахнув ровдужную доху, сняв шапку-чомной и отложив дей бир из конского хвоста... (TD: 366) — сарбага сааманнар, кинсэ кистэннээр, буобураалга бууктая сону сэй бачны сэтэнэн, оноочлунан-бирдахан кулун күтүрүгө дэй бинирэн быйына сапсынан эбиттээр (UK: 6). — Кутласы в теплые соболь мега, выступали важно в нарядных дохах с бобровой опушкой и махалкой из железного хвоста отнугивали мошку (UK: 52). Көө дьон уорбут, сэргэхий бит сирэй — сирэй дөрөн көрөн кэбисститэр, кулумтугэрим энмёмиттээр (TD: 105) - Переселенцы, счастливые, переглядывались, лица их были радостно оживлены (TD:89).

6) Equivalent replacement reproduces the content of the source on one of the layers of equivalency: Мин бу дей дуну бис нэрбах күрдүк билээбин (TD: 284) - Я знаю эти края как свои пять пальцев (TD: 232): Кынгаах эмээхийн күүпүүт санааларыгар обоньордоро тастыны тимирбөтэ дирэнгээгэ (TD: 248) - Долго не было старика, он канул в темень, словно камень в воду (TD: 202).
7) Loose translation is rendering the meaning of a word by a word similar in content: Тыгин, обулунун таачынан, кийин сара ыксаалээ, икки хараца тууха да туоббат икки атак суоба бууллоо (TD: 98) - Глаза его ненасытные всегда недовольны - все ему мало! (TD: 84); Абаг түй абын хатарар утюу кийин тахсыбыйкын буун ээ эрэ көрдүм (BB: 31) - Но сегодня я убедился, что быть тебе продолжителем отцовского рода (BB: 29).

8) Loan translation is transferring the forms of words: Нырбаачан, абатын атагын исти, оласы ыксаабытлар, сирге тимириээн сир кытанаах, халлаанга кетүүн халлаанырах буулбута (TD: 303) - Услышав имя отца, Нырбаачан встревожилась, от страха готова была под землю провалиться, да земля слишком твердая, улетела бы в небо, да небо высоко (TD: 250);

Not all of the translation methods are able to render the meaning of non-equivalent words and to provide absolute apprehension of their main points. Certainly it reduces the impact of an original text on a reader but on the other side it shows how difficult is equivalent translation of peculiarities of non-equivalent vocabulary into another language. Every translator makes his or her own decision while choosing translation methods and techniques. Translation requires maximal concentration and wide knowledge. Means of translating non-equivalent vocabulary depend on the function which this given lexical unit plays in the text: motiveless omission of a unit can lead to mutilation or difficulty of the understanding of the text.

Section 3 : A Study of Social Science & Culture / 113
"The Lesson of Munich"
in international relations
- focusing on *Dunkirk*(2017), *Darkest Hour*(2017),
  & *Thirteen Days*(2000) -

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1. Introduction

In international relations, "the Lesson of Munich" (the Munich Agreement, 1938) refers to the appeasement of Adolf Hitler at the Munich Conference in September 1938. In order to avoid war, France and Britain permitted the German annexation of the Sudetenland. The policy of appeasement underestimated Hitler's ambitions and believed sufficient concessions would secure a lasting peace. But this was not a "genuine peace". Today, the Munich Agreement is widely regarded as a failed act of appeasement toward Germany and a huge diplomatic triumph for Hitler. The agreement facilitated the German takeover of Czechoslovakia and caused Hitler to believe the Western allies would not risk war over Poland the following year. The foreign policy of the British Prime Minister Neville Chamberlain has become inextricably linked with the events of the Munich Crisis and the policy of appeasement, resonating through the following decades as a parable of diplomatic failure.

The Lessons of Munich have profoundly shaped Western foreign policy up to this day. In the United States, Presidents have cited these lessons as justifications for war in Korea, Vietnam, and Iraq. Although appeasement – conventionally defined as the act of satisfying grievances through concessions, with the aim of avoiding war – was once regarded as an effective and honourable strategy of foreign policy, following the Munich Conference it came to symbolize cowardice, failure, and weakness with Winston Churchill describing appeasement as "one who feeds a crocodile, hoping it will eat him last." These were well demonstrated by such movies as *Dunkirk*(2017) & *Darkest Hour*(2017). *Thirteen Days*(2000) about the Cuban Missile Crisis(1962) did also
show how important the Lesson of Munich was in international relations. With the Lesson of Munich this paper is to study what we should do for inter-Korean unification.

2. *Dunkirk*(2017)

*Dunkirk* is a 2017 war film that depicts the Dunkirk evacuation of World War II. The film is a British–American–French–Dutch co-production. *Dunkirk* portrays the evacuation from three perspectives: land, sea, and air. *Dunkirk* has extensive practical effects, and employed thousands of extras as well as historic boats from the evacuation, and period aeroplanes.

The Dunkirk evacuation, code-named “Operation Dynamo”, and also known as the Miracle of Dunkirk, was the evacuation of Allied soldiers during World War II from the beaches and harbour of Dunkirk, in the north of France, between 26 May and 4 June 1940. The operation commenced after large numbers of Belgian, British, and French troops were cut off and surrounded by German troops during the six-week long Battle of France. In a speech to the House of Commons, British Prime Minister Winston Churchill called this "a colossal military disaster", saying "the whole root and core and brain of the British Army" had been stranded at Dunkirk and seemed about to perish or be captured. In his "we shall fight on the beaches" speech on 4 June, he hailed their rescue as a "miracle of deliverance".

After Nazi Germany invaded Poland in September 1939, France and the British Empire declared war on Germany and imposed an economic blockade. The British Expeditionary Force (BEF) was sent to help defend France. After the Phoney War of October 1939 to April 1940, Germany invaded Belgium, the Netherlands, and France on 10 May 1940. Three of their panzer corps attacked through the Ardennes and drove northwest to the English Channel. By 21 May German forces had trapped the BEF, the remains of the Belgian forces, and three French field armies along the northern coast of France. Commander of the BEF, General Viscount Gort, immediately saw evacuation across the Channel as the best course of action, and began planning a withdrawal to Dunkirk, the closest good port. Late on 23 May, a halt order was issued by Generaloberst Gerd von Rundstedt, commander of Army Group A. Adolf Hitler approved the order the next day and had the German High Command send confirmation to the front. Destroying the trapped BEF, French, and Belgian armies was left to
the Luftwaffe until the order was rescinded on 26 May. This gave trapped Allied forces time to construct defensive works and pull back large numbers of troops to fight the Battle of Dunkirk. From 28 to 31 May, in the Siege of Lille, the remaining 40,000 men of the once-formidable French First Army fought a delaying action against seven German divisions, including three armoured divisions.

On the first day only 7,669 Allied soldiers were evacuated, but by the end of the eighth day, 338,226 of them had been rescued by a hastily assembled fleet of over 800 boats. Many troops were able to embark from the harbour’s protective mole onto 39 British Royal Navy destroyers, four Royal Canadian Navy destroyers, and a variety of civilian merchant ships, while others had to wade out from the beaches, waiting for hours in shoulder-deep water. Some were ferried to the larger ships by what came to be known as the little ships of Dunkirk, a flotilla of hundreds of merchant marine boats, fishing boats, pleasure craft, yachts, and lifeboats called into service from Britain. The BEF lost 68,000 soldiers during the French campaign and had to abandon nearly all of its tanks, vehicles, and equipment. In his speech to the House of Commons on 4 June, Churchill reminded the country that “we must be very careful not to assign to this deliverance the attributes of a victory. Wars are not won by evacuations.”

3. Darkest Hour(2017)

Darkest Hour is a 2017 war drama film and stars Gary Oldman as Winston Churchill, and is an account of his early days as Prime Minister, as Nazi Germany swept across Western Europe, threatening to defeat the United Kingdom during World War II. The Nazi advance leads to friction at the highest levels of government between those who would make a peace treaty with Hitler, and Churchill, who refused.

In May 1940, the opposition Labour Party in Parliament demands the resignation of British Prime Minister Neville Chamberlain for being too weak in the face of the Nazi onslaught. Chamberlain tells Conservative Party advisers that he wants Lord Halifax as his successor, but Halifax does not feel the time is right. Chamberlain is forced to choose the only man whom the opposition parties will accept: Winston Churchill, the First Lord of the Admiralty. King George VI, who strongly distrusts Churchill, reluctantly invites him to form a
government. Churchill includes Chamberlain and Halifax. Although he was right about the danger from Adolf Hitler, Churchill has a poor reputation because of his record in the Admiralty, the Gallipoli Campaign in the First World War, his views on India and his support for Edward VIII during the Abdication Crisis. Parliament reacts coolly to Churchill’s first speech promising "Blood, toil, tears and sweat," for which he is chastised by the King. Churchill refuses to negotiate for peace, believing that the Germans are untrustworthy, but the French Prime Minister thinks him delusional for not admitting that the Allies are losing the Battle of France.

Halifax and Chamberlain are keen to use Italian Ambassador Giuseppe Bastianini as intermediary to negotiate with Germany. They plan to resign from the government if Churchill refuses and use a vote of no confidence to replace him with Halifax. The British Expeditionary Force is trapped at Dunkirk and Calais. Against the advice of the War Cabinet, Churchill orders Brigadier Claude Nicholson in Calais to lead the 30th Infantry Brigade in a suicide attack to distract the enemy and buy time for the soldiers at Dunkirk to evacuate. The debacle in France causes the War Cabinet to support negotiating with Germany.

George VI unexpectedly visits Churchill: the King encourages the Prime Minister to continue the war. Still uncertain of what to do, Churchill impulsively rides the London Underground (for the first time in his life) and asks the startled passengers their opinion; the civilians unanimously want to continue to fight. Churchill meets with the Outer Cabinet and other Members of Parliament, who also support him. The evacuation of troops from Dunkirk, "Operation Dynamo", is successful. As Churchill prepares to address Parliament, Halifax asks Chamberlain to continue with their plan to resign, but Chamberlain decides to listen to the address first. Towards the end of his speech, Churchill proclaims that “we shall fight on the beaches” should the Germans invade. Chamberlain decides to support Churchill, and Parliament applauds the Prime Minister’s defiance.


Thirteen Days is a 2000 American historical political thriller film, dramatizing the Cuban Missile Crisis of 1962, seen from the perspective of the US political leadership. In October 1962, U-2 aerial surveillance photos reveal that the Soviet Union is in the process of placing intermediate-range ballistic missiles carrying
nuclear weapons in Cuba. President John F. Kennedy and his advisers must come up with a plan of action to prevent their activation. Kennedy is determined to show that the United States will not allow a missile threat. The Joint Chiefs of Staff advise immediate U.S. military strikes against the missile sites followed by an invasion of Cuba. However, Kennedy is reluctant to attack and invade because it would very likely cause the Soviets to invade Berlin, which could lead to an all-out war. Citing The Guns of August, Kennedy sees an analogy to the events that started World War I, where the tactics of both sides' commanders had not evolved since the previous war and were obsolete, only this time nuclear weapons are involved. War appears to be almost inevitable.

The Kennedy administration tries to find a solution that will remove the missiles but avoid an act of war. They settle on a step less than a blockade, which is formally regarded as an act of war. They settle on what they publicly describe as a quarantine. They announce that the U.S. naval forces will stop all ships entering Cuban waters and inspect them to verify they are not carrying weapons destined for Cuba. The Soviet Union sends mixed messages in response. Off the shores of Cuba, the Soviet ships turn back from the quarantine lines. Secretary of State Dean Rusk says, "We're eyeball to eyeball and I think the other fellow just blinked." The administration continues to order spy plane pictures, but one of Kennedy's advisers, Kenny O'Donnell, calls the pilots to ensure the pilots do not report that they were shot at or fired upon, because if they were, the country would be forced to retaliate under the rules of engagement.

John A. Scali, a reporter with ABC News, is contacted by Soviet "emissary" Aleksandr Fomin, and through this back-channel communication method the Soviets offer to remove the missiles in exchange for public assurances from the U.S. that it will never invade Cuba. A long message in the same tone as the informal communication from Fomin, apparently written personally by Soviet Premier Nikita Khrushchev, is received. This is followed by a second, more hard line cable in which the Soviets offer a deal involving U.S. removal of its Jupiter missiles from Turkey. The Kennedy administration interprets the second as a response from the Politburo, and in a risky act, decides to ignore it and respond to the first message, assumed to be from Khrushchev. There are several mis-steps during the crisis: the defense readiness level of Strategic Air Command (SAC) is raised to DEFCON 2 (one step shy of maximum readiness for imminent war), without informing the President; a nuclear weapon test
proceeds (Bluegill Triple Prime) and a routine test launch of a U.S. offensive missile is also carried out without the President’s knowledge.

In a bid for time while under intense pressure from the military for an immediate strike, President Kennedy authorizes attacks on the missile sites and an invasion of Cuba, to commence the following Monday. An Air Force U-2 reconnaissance plane is sent over Cuba to gather intelligence for the attack, but is shot down, killing the pilot. After much deliberation with the Executive Committee of the National Security Council, Kennedy makes a final attempt to avoid a war by sending his brother, Robert F. Kennedy, to meet with Soviet ambassador Anatoly Dobrynin on Friday night. Bobby reiterates the demand that the Soviets remove their missiles from Cuba, and in return promises not to invade or assist in the invasion of Cuba. Dobrynin insists that the U.S. must also remove all Jupiter missiles from Turkey, on the border of the Soviet Union. Bobby says that a quid pro quo is not possible, but in exchange for Khrushchev removing all the missiles from Cuba, there will be a secret understanding that the U.S. will remove all of its "obsolete" missiles from Turkey within six months as part of a pre-scheduled plan. The Soviets announce on Sunday that they will remove their missiles from Cuba, averting a war that could have escalated to the use of nuclear weapons. The film ends with President Kennedy dictating a letter of condolence to the family of the reconnaissance pilot, Rudolf Anderson, who was shot down over Cuba as part of the preparations for the invasion.

5. conclusion: the Lesson of Munich for inter-Korean unification.
A Forgery of Shimozo Masao’s Dokdo
Sovereignty over the Interpretation of Korean
(A Public Ancient Document)

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I. contents.

1. entering
   (1) the origin of the term, "usando"
   (2) dokdo and ulleungdo, as title of the arrival of <mureung Usando>.
3. the Japanese name "songdo" = "usando" in the ancient books of the Joseon dynasty.
   (1) beginning and resolving the issue of the sovereignty of usando and ulleungdo between the two countries.
   (2) Lee Leek, "sengho saseol" (17400
   (3) Lee Maeng Hu, "chunkanji" (1744)
   (4) Shin Kyeong Jun, "ganggyeogo" (1756)
   (5) Shin Kyung Jun, "yeojigoro" (1770)
   (6) Seo Young Bo, Shim Sang Kyu, "mangi yoram" (1808).
   (7) Seong Hae Eung, "yeongyeong jaezengib" (1760 – 1839)
   (8) Han Jin Seo, "haedong yeoksa sokjirigo" (1823)
4. A forgery of old Korean books interpretation of Simojo Masao
5. A Forgery of 「dongkuk munheon bigo」(東國文獻備考) of dokdo
6. conclusion

II. Research focus

Dokdo is an ancient, modern and medieval, Japanese time, 36 years of illegal colonies ranging with the exception of the south Korean side, dokdo is
recognized as territorial ruled, jurisdiction that an.Cient inscriptions and are confirming the old but, map the japanese during japan’s shimane prefecture

No.40). Dokdo through expedients as a way to register for attempted extortion, claiming the legitimacy of the acquisition of currently, territory claiming sovereignty over.

But japan is not in position to claims on the korea – controlled dokdo islands that previous administrations, members of the north korean regime of check and was also negative on japan, shimojo masao is a person who provides fabricated logic of sovereignty to the ultra.

A study on the term <usando> is the first title of dokdo, of usan, which people live on ulleungdo island and dokdo in the goryeo dynasty, the recognition, due to found a 1692, second by an yong – bok ti.Ghtening ulleungdo and the existence of dokdo in a dispute over sovereignty between the two countries at the same time, 1694 janghan an bok, and yong the third phase to verify after, dokdo the events of u.Lleungdo and fridays are a natural features of dokdo, the Usando of the japa – korea treaty of In is the recognition, fourth, when they did not find the japanese since the dokdo and ulleung island. The existence of dokdo, which corresponds to a port of call on the process of crossing the surface, such as awareness of the dokdo into should think.

In terms of content, “samgukgi”(estimated at 1145) and “samguk yusa(1281)” said that there is a “usan country” in ulleungdo. the second, the first two kingdoms’ jiriji(1454)” and “jiriji(1454)” said both of the two islands of goryeo, and jiriji have clear weather the third ulreungdo and the main opposition korea said that usando existed as japan’s songdo island.

In this study, is finding and force simo told john to trump up a variety of food fraud, among a variety of food as one of the way to block the dongguk vigo document of dokdo trying, in to about the sovereignty of for view research methods, shimane prefecture controversial web and open with the help of jukdo studies in research institute with the logic of the report of simozo fabricated by on analyzing how to right by pointing out the part.

III. A forgery of old Korean books interpretation of Simojo Masao

Simozo said < imaenghyu the 〉chungwanji 》(Ulleungdo jaenggye) because they copied the Ulleung Island and one Usando the same islands thought.
Simozo Shimozo said that he is called "many think collectively the map, the two islands." by an Usando. Think differently, with each other, refuted the two explanatory diagrams of the explanatory diagrams of 1, singyeongjun imaenghyu. Therefore, Japan looked a little bit closer, said Usan are clearly two islands as a 'Songdo (matsushima)'. Simozo said a imaenghyu chungwan in Ulleungdo and looked a little bit because he had to <mimeograph> the same stressed that one degree. Ulleung Island and looked a little Usando is now in order to claim the same island that of Dokdo to deny that faking.

Simozo said <it is, of course, yeokjieop to read and citation of "yeoji" will shall be construed as "Usando, Ulleung Island in the same island in the One". It is, Ulleung Island as the "two islands" looked a little bit he caused controversy because it is singyeongjun. 행후하단 go on strike and a similar view this >, saying, because it is called "Usando, Ulleung Island in the same island in the One" will need to be. But Simozo said without historical research <singyeongjun say Ulleung Island and one Usando just asked that two of the island, according to one authority of the island to put the word.> high. The invention of a true.

¹Dongguk Vigo document not from the time of the compilation of good reputation of the singyeongjun. In the literature, singyeongjun said, according to the self-righteous, and to give a farfetched interpretation to New Year's Day, evaluated. ²

Shimozo Masao said Gyeongjun called "This is a number of pictures combined to think of it, two island", for God the <near Ulleungdo in the "several figures" to the side of the Usando is drawn and at the time. Because. It's An Yong-bok, after secret passage of the incident room <gwangyeodo ³ of Ulleung Island, Ulleung Island, such as East is called "The so-called Usando" in two kilometers by.Usando is described. The Usando is the Jukdo "Why Songdo's so-called", however, was not. In fact, of whole cloth. Singyeongjun that Ulleung Island and Usando there are two islands, and An Yong-bok Usando of today's Dokdo from Ulleungdo, by the incident to determine the location that the clear. By the way, the mother of one's husband John in the case of these and unscientific <There is gwangyeodo map's Ulleung Island, including> shot in the dark without any argument to ignore the situation. Degree black belt in taekwondo and it quoted jukssseodo the Dora, arguing that the Usando.

Force Simozo told Joe the country why invention of the notes document is called <were full of historical point of view of the singyeongjun> by < ³ of
the literature NOTE 4 of the busy "the King Sejong's reign the Annals of
the (jiriji) 4, "donggugyeojiseungnam" the Songdo can not be used as an
argument that the Usando.

Shimozo Masao said ikeuchi it is glowing and the target of criticism when
they need themselves to < Mr. Satoshi, noted "It is wrong to bring in the
group for the interpretation of the future generations. >

The awareness of the awareness about the 16th century and the Sejong
Geography Book which is of the 15th century here the 18th century, Dongguk
NOTE of the literature on awareness and recognition and nothing to do with it.
All have donghae to Ulleungdo Island, looked a little bit closer, and two islands
exist. However, In Dongguk Yeoji Seungnam Ulleungdo and looked a little bit
about the same error that could be an island, According to Dongguk separate
the two. in Vigo, it looked a little bit closer, and Ulleung island.

the jukseseo write down <The so-called Usando> or <Usando> in the
current Dokdo, actually can not be identified by the <Usando> designation. It is
wrong only of the error. Shimozyo, Korea’s growing without permission in order
to deny to the Korean-controlled Dokdo islands in the interpretation of historical
facts should not be a hoax.

IV, results of this research.

This study ‘association for research on takeshima issue’. To the top of the
table and shimozo masao is korean territory, the interpretation of the nation’s
<old books.> to deny ownership of out, dokdo of whole in, cloth particular, he
fabricated the interpr. Etation of “a do kuk mun heon biko” and "yeojigoo". In
this study, we identified how semo fabricated facts.

First of all, we examined the emergence of the names “usando” and
“ulleungdo” in the ancient literature of the joseon government to confirm, in
facts name of “usan” came from the anci.Ent country of usando, ulleungdo,
nation island as the name of the two islands of the usan in the early joseon
dynasty, away and the donghae and usando has but, become korea’s joseon
dynasty from ulleu.Ngdo and dokdo crossing officials, however were dispatched
to manage ulleungdo and usando joseon, islands officials also found an usando
chart, but more often than officials, not who could not find t.He usando chart
drew the wrong map.

In 1693, ahn yong – bok met a japanese fisherman in ulluengdo. ahn yong –
bok scolded the Japanese people that Ulleung Island and Usando were Korean Japanese, territory fishermen claimed that Ulleung Island and Matsusima were Japanese this, territory led to territorial disputes between the Joseon government and the Japanese government over Ulleung Island and Usando, the Japanese government recognized Ulleung Island and Usando as Joseon’s territory.

Second, the Joseon government found in its old literature that Matsusima: Usan Japan, islands called the island ‘Matsusima,’ this is recorded in many ancient documents of Joseon.

Third, the Shimoj Masao fabricated the old literature produced by the Joseon government in order to deny the territorial sovereignty of the Korean territory of Dokdo, and there are countless figures including the three kingdoms the, fraud historical records of Goryeo, the historical records of King Sejong, Seung Gyeong Seung Dongkuk, Gyeong literature, and no, 41, in this study, the focus was on the invention of Dongkuk literature comments with distorted interpretations. There is Matsushima (松島) = Dokdo = Usando in 「Dongkuk munheon bigo」 (東國文献備考) (Yeojigo (輿地考 1770)
Jewelry made by students of North–Eastern Federal University

FEDOTOVA M. A.(North–Eastern Federal Univ.)

Department of Gems and Precious Metals Processing Technology is a part of Institute of Physics and Technology at North Eastern Federal University (Yakutsk, Russia). It was founded by Professor I.I.Egorov in 1994. Now we have more than 100 bachelor students at the Department.

Picture 1. Laboratory of Lapidary Production.

Picture 2. Students working at jewelry laboratory.
The Department has two academic directions. One of them is Lapidary Production, and second is Jewelry Production. Except theoretical studies the Department pays significant attention to the practical training of our students. The Department includes 4 laboratories: 1) laboratory of Lapidary Production (Picture 1); 2) Design and Composition; 3) Computer Class; 4) Jewelry laboratory. These laboratories are devoted for practical training of students in the relevant subjects.

The Laboratory of Lapidary Production is located in the live diamond-cutting plant of world-wide famous EPL-Diamond Company (Picture 1). Our students train to cut and polish natural diamond crystals extracted in Yakutia in a real industrial environment. Joint work with enterprises is not limited only to this. Our students have Rough and Jewelry Diamonds Assessment classes in Gohran of Republic of Sakha (Yakutia) using representative diamonds collections belonging to Gohran. Leading experts of Gohran train the students. Also, we have good constant contacts with jewelry companies in Yakutsk, and our students annually have their practice at different companies.

![Picture 3. Professor H.Kim (Inha University) with exchange students of NEFU.](image)

Our students learn to create their own jewelry design at the Design and Composition laboratory of our Department. Then they make 3D models of the jewelry at the Computer Class. The Jewelry laboratory (Picture 2) gives a great opportunity to our students to make their jewelry items independently. Our laboratories are equipped quite perfect in order to implement the whole technological processes, and consequently our students get good practical skills realizing their creative intentions during their study.
On the other hand, Material Science is essential for our students as they are dealing with different kinds of materials according to the nature of their activities. Last 4 years we are building international relations with universities in South Korea to find ways to study new approaches in Material Science area. As an example, in 2017 our students F.Egorov and O.Petrov had 1–Semester Scholarship as exchange students at Inha University by advising of Professor H.Kim (Picture 3).

![Picture 4. ‘Motherland’ breast decoration.](image)

![Picture 5. ‘Cosmos’ necklace: a – unassembled; b – as a whole.](image)

![Picture 6. The Yakut perpetual calendar.](image)

![Picture 7. ‘White sun’ necklace and earrings.](image)
Annually, our students are successful participants of different kinds of all-Russian and international scientific conferences and competitions in design. The students make their jewelry items using different kinds of materials. However, the favorite metal is silver. When the students work at their jewelries they get inspiration from the Nature or literature but most popular is Yakutia traditional culture. Usually, they process traditional motifs in a modern way. As examples, here are a few items made by the students of Department of Gems and Precious Metals Processing Technology of NEFU. 

First item (2012, author is A.Germogenova) is the breast decoration named 'Motherland' made of silver using beads, agate, and turquoise (Picture 4). It consists of cervical hryvnia, central and additional compositions made using beads of three colors. White color symbolized the sun, blue is a symbol of sky, and the black color indicates the Earth as a femininity symbol. The 'Cosmos' necklace (Picture 5) made of silver, enamel, cubic zirconia inserts (2013, author is D.Ignatyeva). This product is designed as a holder for the khomus which is a traditional harpoon musical instrument of Yakutia. The enamelling method is used with the applying of neon dye. Thus, the constructive form of the item is a combination of aesthetic and functional meaning.

The 'Yakut perpetual calendar' (2013, author is E.Sergeeva) made from silver, wood, and cubic zirconia inserts (Picture 6). The spatial-temporal idea of a horizontal model of the world lies at the heart of the Sakha people’s calendar. The center of the composition is a stylized bull; the months are marked by traditional symbols. The days represent in the composition with a rhythmic alternation of the figure of the mythical cold bull. Horse hair and silver (Picture 7) are the materials for 'White Sun' necklace and earrings (2017, author is E.Dyakonova). Using horsehair gives silver products a very unusual national shape. Horse hair has a sacred meaning, consisting in the purification and consecration of a person’s aura.

Thus, students make elements of the national art in creating their jewelry products in a more modern and stylized forms.
A STUDY OF KOREAN & CHINESE

The Correlation Between the Cursive Style of Writing (草書) and The Narrative Folk Song Style's Cursive Song Poetry (歌行體 草書歌) During the Tang (唐) Dynasty
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Qualitative Meta-Synthesis on Child-Rearing Experiences of Marriage Immigrant Women in South Korea: Striation and Flight
LEE KyeongHwa
The Correlation Between the Cursive Style of Writing (草書) and The Narrative Folk Song Style’s Cursive Song Poetry (歌行體草書歌) During the Tang (唐) Dynasty

WOO JaehHo (Yeungnam Univ.)

1.

The wild scribble (狂草) was created with Zhang Xu (張旭) and Huai Su (懷素) playing a leading role during the Tang Dynasty on the basis of its strong national power and cultural prosperity. While a variety of writing styles such as the official script (楷書), an ancient style of calligraphy (隸書) current in the Han (漢) Dynasty, were in vogue as the regular script was firmly established, the cursive style of writing was extremely popular compared to other writing styles and the cursive song poetry reciting the cursive style of writing was created in earnest during the Tang Dynasty. While no song poetry recited the cursive style of writing before the Tang Dynasty, a large number of poets recited the cursive style of writing as a poem during the Tang Dynasty, which must have been associated with its huge popularity during the Tang Dynasty. This study intends to review the situations of the cursive style of writing and the cursive song poetry during the Tang Dynasty and explore the relationship between the cursive style of writing and the narrative folk song based on its results. In order to conduct such analysis, this study extracted how many cursive song poems were written by examining a number of books such as QuanTangshi: Complete poetry of the Tang (全唐詩).

2. Overview of the Cursive Style of Writing During the Tang Dynasty

As Buddhist art was extremely developed during the Tang Dynasty, Buddhist
plastic arts including painting, sculpture, and calligraphy were highly advanced. In particular, calligraphy was remarkably developed as a result of the widespread popularity of writing a scripture that was essential to translating and spreading the Buddhist scriptures in the Buddhist community, which was proven by the fact that many calligraphy masters were Buddhist monks at that time. The regular and running scripts were so mature that Yan Zhengqing (顏真卿) wholly converted the regular and running scripts of Wang Xizhi to create his own unique writing style which was generous, powerful, affluent, and mild while representing the spirit of the Prosperous Era. Also, Zhang Xu and Huai Su along with other masters advanced the cursive writing style of Zhang Zhi and Wang Xianzhi to create the wild scribble with a high level of spirit.

3. The Cursive Song Poetry During the Tang Dynasty

This study selected a total of 100 poems with 95 titles which dealt with calligraphy as a theme during the Tang Dynasty. This study selected a total of 35 poems by separately extracting poems which dealt with the cursive style of writing as a theme or were related only to the cursive style of writing among these poems on calligraphy. There are 13 well-known cursive calligraphers up to current period: He Zhizhang (贺知章), Zhang Xu (张旭), Monk Huai Su (懷素上人), Xiao Dan (萧鶴), Ma Xiucui (馬秀才), Monk Xian (獻上人), Monk Gao xian (高閑上人), Monk Bianguang (賀光上人), Great master Guangli (廣利大師), Great master Chanyue (禪月大師), A boy xing Chen (陳氏童子), Monk Xiugong (修公上人), and Monk Menggui (夢龟). In terms of the number of poems, Monk Huai Su comes first, who wrote 14 poems out of the total 35 poems. Monk Huai Su is followed by Monk Bianguang, who wrote 5 poems, Zhang Xu, who wrote 4 poems, and He Zhizhang and Monk Gao xian, each wrote 2 poems, and the rest wrote one poem respectively.

The following characteristics were found by analyzing those cursive song poems. First, Zhang Xu and Huai Su, who were a master of the wild scribble, are the most famous calligrapher in the Chinese calligraphy history, as they wrote a total of 18 poems reciting the cursive style of writing, representing more than 50% of the entire poems. Second, of a total of 13 cursive calligraphers whose cursive song poems have remained known so far, the number of monks is 8, representing more than 50%, and the number of poems
which recited those monk calligraphers’ cursive style of writing is 26, representing 75% of the entire cursive song poems. This indicates that there was an inevitable relationship between monks and the cursive style of writing. Third, what is more noticeable is that while the cursive song poems were mostly written by literary persons before the Middle Tang period, poetry monks such as Monk Jiaoran(皎然), Monk Guanxiu(貫休), and Monk Kepeng(可朋) accounted for a large number of cursive song poems which were created during the Middle and Late Tang period. Based on these characteristics, it is observed that monk calligraphers were closely related to the cursive style of writing and that poetry monks were closely related to monk calligraphers after the Middle Tang period. Fourth, in terms of the poetry’s form, the seven-character poetry (七言詩) accounted for 20 poems of the total 35 poems and while the free style poetry(雜言體) focused on the seven-character poetry were 7 poems, the five-character poetry(五言詩) were only 8 poems. By comparing the total number of the seven-character poetry with that of the five-character poetry, it was obvious that the seven-character poetry was far more written. In addition, another characteristic was that 20 poems were created in the form of the narrative folk song, which represented an overwhelming majority in comparison with the modern style poems (近體詩) such as the regulated verse(律詩: lushi) or the four-line poem(絕句: Jueju). As a result, this study showed that the most typical form of the cursive song poems was the narrative folk song mainly composed of the seven-character verse.

4. The Characteristics of the Narrative Folk Song

The narrative folk song had been written from the days when the Yuefu Poetry(樂府詩) was created during the Han Dynasty. And it was continuously created in Nigushi(擬古詩) which modeled its literary style on that of the ancient Yuefu Poetry by literary persons who began to be active after Weijin(魏晉) Dynasty. The terms of Ge(歌), Xing(行), and Gexing(歌行) are usually attached to the titles of the narrative folk songs as shown in the Song of the Great Wind(大風歌), the Song of Fierce Tiger(猛虎行), and the Short Song Style(短歌行). The vast majority of the narrative folk songs were created in the form of five-character verse(五言) or seven-character verse(七言) and were halfway inserted by free styles. The system and content characteristics of such folk songs are as follow. First, while the form of lines was diverse including

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the five-character verse, the seven-character verse, and the free style, most folk songs are composed of the seven-character verses, and folk songs generally sought to change their form of lines by inserting free styles in the middle. Second, while the rules of the narrative folk song were relatively free that change rhyme (換韻) was used freely and since there were no restriction on number of lines (句數) in change rhyme, change rhyme was used once per two lines or per a few lines, but the most general principle was to use change rhyme once per four lines. Third, in terms of the width of the narrative folk song, there were long narrative folk songs such as the Song of the Everlasting Sorrow (長恨歌) or Song of A Pipa Player (琵琶行) by Bai Juyi (白居易) and short narrative folk songs such as Song of Poor Fellowship (貧交行) by Tu Fu (杜甫) which was similar to the seven-character quatrains (七言絕句), but long narrative folk songs were far more created in the whole perspective. Fourth, while the Yuefu Poetry (樂府詩) originally had an epic tradition in terms of contents, it came to have a lyrical tendency as the latter era arrived. While the narrative folk song continued to be created and its characters grew increasingly diverse after the Tang Dynasty, the general form and style of the narrative folk song was completed and their accomplishment was by far most outstanding during the Tang Dynasty.

5.

This study intended to analyze the narrative folk song of the Tang Dynasty under the hypothesis that the narrative folk songs mainly composed of free-style long and short lines played a leading role in the poems which recited the cursive style of writing during the Tang Dynasty, in that such a writing style was characterized by its free style. The narrative folk song whose form was free without any restriction to its width and length must have been the most appropriate poem in reciting what was related to the cursive style of writing with no fixed rules to its form. In order to find an answer to the question of for what reasons the seven-character verse-focused narrative folk songs were most overwhelmingly created during the Tang Dynasty, this study deductively analyzed the correlation between the cursive song poems of the Tang Dynasty and the narrative folk songs after extracting the cursive song poems of the Tang Dynasty and observing the characteristics of the narrative folk song.
Interpretation of bamboo script  
<ChongXinZhiDao>

KANG ShinSeuk (Kunsan National Univ.)

1. Abstract

There are nine pieces in total, about 28.2 cm in length, and there are knitted lines on both sides. There are 256 characters in all, there are about 30 characters in every sentence, there are 5 sentences, and there are 8 sentences in between.

‘Chong(忠)’ and ‘Xin(信)’ are presented as the main virtues of the leader. ‘Chong’ is defined as “仁之實也” and ‘Xin’ as “義之期也”. How do we interpret the focus of ‘忠(loyalty)’ and ‘信(faith)’ on ‘仁(honor)’ and ‘義(justice)’? This viewpoint does not necessarily mean a code as a code of conduct called ‘loyalty’ required by subordinates in hierarchical relations. In other words, it is suggesting the virtue of ‘faithfulness(忠信)’ to ask the superior or the leader in the position of the people or the servant.

If so, what is the specific code of conduct of ‘Chong(忠)’? In this case, it is described as ‘不訛不孚(unsuspecting)’ and is expressed by comparing the ideal nature with the image of ‘土(soil)’. In addition, I refer to the belief as ‘不欺弗知(not deceitful)’ and liken ‘ideal’ of ‘faith’ to ‘optimal time’. The concept of ‘地(earth)’ and ‘時(time)’ means objective reality, pure, true, and continuous.

And that the concept of loyalty is not regarded as a means of rehabilitation from the perspective of ruling power. On the other hand, it is seen as the foundation of trust to repay the people. In other words, it is claimed that ‘loyalty’ is the basis for strengthening the relationship and ‘faith’ is the basis of the relationship. In other words, ‘loyalty’ is defined as the moral meaning of the leadership to lead the people. If you are forced to obey on the surface, it is to create a passive slave, so to induce genuine sincerity from the heart is a virtue that a leader should possess. They should be able to constantly revise their actions by reflecting on their actions, and should not be expected to gain the cherish of the people by any other act.
In the following main subject, ‘ChogXin(忠信)’ is likened to the benefits that can be obtained by performing ‘Dao(道)’.

“百工不楛，而人養皆足；群物皆成，而百善皆立” – 《荀子·勸學》“問者，勿告也；告者，勿問也”

When a ruler carries out faithfulness, many benefits are obtained, and disaster can be eliminated and prepared. When the soldiers work with all their sincerity, they can hang out and rely on each other (‘愛親附也’), and if they are responsible for words without breaking their promises, they can share friendly relationships (‘亶而可愛也’).

2. Note

- 《郭店楚墓竹簡》9) As a base, we will proceed with 釋文釋義. If the definition or interpretation of meaning is different from 《郭店簡》，I will explain it in the annotation. 傍點 is based on the principle of 《郭店簡》，and in case of disagreement, the original text will be arbitrarily modified to facilitate the detoxification.
- The letter of the plate is the 《郭店楚墓竹簡》9) published by the Editing Committee of the Cantonese Book Method. In principle, if there is a mistake in 釋文 or 謂定, it shall be corrected by referring to other data.
- 李零’s 《郭店楚簡校讀記》10) quoted as ‘李零.’ In addition, 李零’s refer to 《上海博物館藏戰國楚竹書(一)》11)，And revised 《校讀記》 will be written as 《增訂本》.
- Let’s note that 炎錫圭 for 《郭店楚簡竹簡》(1998) is marked as ‘炎 note’.
- Translated by 李零(《郭店楚簡校讀記》), 劉劍(《郭店楚簡校讀》)12), 郭沂(《郭店竹簡與先秦學術思想》)13) , I would like to proceed with reference to the interpretation of modern Chinese.
- Numbers the number of pellets. For example, “亡其1殜(世)” refers to the first part of the stool and the part of the stool that followed.

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8) 荊門市博物館 編著 文物出版社 1998年 5月 第一版
9) 文物出版社 2002年10月 第一版
10) 北京大學出版社 2002年 3月 第一版
11) 馬承源 主編 上海古籍出版社 2001年 11月第一版
12) 福建人民出版社 2003年12月
13) 上海敎育出版社 2001年 2月
3. Key Issues

When we summarize the main points of bamboo script, it presents the concept of faithfulness which is demanded to the leader. As such a moral item, ‘Chong (忠)’ is a perennial concept resembling the virtue of heaven, and ‘Xin(信)’ is defined as the ultimate goal of transcending belief among everyday individuals, this can be linked to the universal leadership of Confucianism, which is called <DaXue(大學)>, such as quoted sentence “君子有大道，必忠信以得之.”

4. Character interpretation,

釋文 【忠信之道】

不説不孚，忠之至也。不欺弗知，信之至也。忠集則可親也，信集則可惡也。忠1
信集而民弗親信者，未之有也。至忠如土，化物而不伐；至信如時，畢至而不結。忠人
無2
説，信人不負。君子如此，故不説生，不負死也。太久而不説，忠之至也。陶而睹常，
信3
之至也。至忠無説，至信不負，夫此之謂此。大忠不説，大信不期。不説而足養者，地
也。不期4
而可遇者，天也。似天地也者，忠信之謂此。口惠而實弗從，君子弗言爾；心繕而貌貌，親，君子弗申爾。故行而爭悦民，君于弗由也。三者，忠人弗作，信人弗為也。忠之為6道也，百工不措，而人養皆足。信之為道也，群物皆成，而百善皆立。君于其施也7忠，故親附也；其言信，故亶而可受也。忠，仁之實也。信，義之期也。是故古之所8以行乎== ==者，如此也。9
The Impacts of Verbal Violence of SNS on Educational Performance

KIM HaKyun (Pukyong National Univ.)

1. Introduction

Social networking services, networks among individuals in cyberspace, can be defined as online platforms that help people create cyber communities, where they can communicate, share information, and network with each other [1]. Recently, cyber violence on social media among teenagers is increasing rapidly.

School violence in the physical world, such as physical assaults and bullying, is spreading to cyberspace in the form of cyber verbal abuse. With the proliferation of smartphones, teenagers are now able to access social media anytime and anywhere. As a result, they are increasingly exposed to offensive and inappropriate language in cyberspace, including expletives, swearwords, teen slangs, and fad words. Bullying that occurs to cyberspace is called cyberbullying—the act of using the internet, cell phones, or other technology gadgets to deliberately or repeatedly send, text, or post images intended to hurt or embarrass another person. According to Jeong (2012), the most typical types of cyber violence include cyber libel, cyber contempt, cyberstalking, cyber sexual assault, cyber–sex trade, illegal/harmful content, breach of privacy, and disclosure of personal information [2]. The National Information Society Agency (2013) says that there are four types of cyber violence in South Korea: insulting certain individuals, repeated threats, ID theft, and spreading illegal content/rumors [3]. Willard (2007) classifies the ways cyberbullying occurs as flaming (angry or rude message Preceding studies s), harassment (recurring offensive messages), cyberstalking (threats of harm or intimidation), denigration (harmful, false, cruel statements), masquerade (pretending to be someone else to make that person look bad), outing (sharing others' private information), trickery (tricks to solicit embarrassing information), and exclusion (intentional exclusion from an online group) [4]. Kim et al. (2012) defines cyber violence committed by adolescents as acts done in cyberspace by adolescents aged under 18 years that
cause mental and psychological harm to other individuals, using communication technologies to commit verbal violence, such as swearing, flaming, threatening, spreading groundless rumors, exclusion, and harassment [5].

2. Research Design

2.1 Research model

This study focuses on analyzing how verbal violence on social media influences information ethics education and educational performance. There are two contributing factors of verbal violence on social media: expletives and slang. The research model established based on preceding studies is shown below (Fig. 1).

![Research Model]

Fig. 1. Research Model

2.2 Research hypothesis

2.2.1 A hypothesis about expletives and information ethics education

Offensive language, such as swearwords, slander, threatening words, curses, mocking words, also poses a problem. Adolescents use offensive and inappropriate language without critical thinking. When they begin to be exposed to and accept offensive language in online communities, they are more likely to use it themselves. This is a general problem with adolescents in South Korea [8]. In this regard, this study established the following hypotheses, based on preceding studies:

H1–1: Expletives will have a positive significant effect on information ethics education.

H1–2: Expletives will have a positive significant effect on self-identity education.

2.2.2 A hypothesis about slang and information ethics education

It was found that middle and high school students are more likely to accept the use of teen slang and fad words than elementary students. The more they
accept the use of teen slang and fad words, the more they are likely to use them themselves [8]. In this regard, this study established the following hypotheses, based on preceding studies:

H2-1: Slang will have a positive significant effect on information ethics education.

H2-2: Slang will have a positive significant effect on self-identity education.

2.2.3 A hypothesis about information ethics education and educational performance

The Ministry of Education and education experts should make efforts to meet their needs [9]. Most importantly, adolescents should be able to avoid using expletives and teen slang and encourage their peers to do the same [8]. In this regard, this study established the following hypotheses, based on preceding studies:

H3-1: Information ethics education will have a positive significant effect on educational performance.

H3-2: Self-identity education will have a positive significant effect on educational performance.

2.3 Empirical Analysis and Results
2.3.1 Data collection and Sample characteristics

A total of 250 students participated in the survey. There are more female respondents (57%) compared to male respondents (43%). The average age of the respondents was 16.8 years. In terms to grade, 30.7% were in the third year of middle school, and 30.3% were in the second of middle school. The largest group of respondents among elementary, middle, and high school students were middle school students (46.4%). Smart PLS 2.0 was used for the hypothesis testing.

2.3.2 Data analysis method

To analyze the survey data, SPSS 22.0 was used for basic statistics and Smart PLS 2.0 was used for hypothesis testing. Convergent Validity is about testing the factor loading, composite reliability (C.R.), and Average Variance Extracted (AVE) values of each factor. Generally, factor loading values is above
0.6, C.R values are above 0.7, and AVE values are above 0.5. Since the square root of AVE is greater than the longitudinal and lateral correlation coefficients, there is no issue of discriminant validity.

2.3.3 Structural model testing

Smart PLS 2.0 was used for structural modeling testing. Path coefficients and the coefficients of determination (R2) among the variables of the research model were derived from the structural model. The coefficients of determination (R2) for information ethics education (0.530), self-identity education (0.504), and educational performance (0.394) were high.

![Diagram](image)

Fig. 2. The Results of Research Model

The testing results of H1-1 indicate that expletives have a significant effect on information ethics education (β=0.432, t=6.455, p<0.05). This suggests that the use of expletives can be reduced through information ethics education. The testing results of H1-2 show that expletives have a significant effect on self-identity education (β=0.177, t=2.493, p<0.05), which means that verbal violence on social media can be mitigated through self-identity education. The testing results of H2-1 indicate that slang has a significant effect on information ethics education (β=0.443, t=6.423, p<0.05). In other words, slang, which is a contributing factor of verbal violence, can influence information ethics education. The testing results of H2-2 show that slang has a significant effect on self-identity education (β=0.623, t=9.787, p<0.05), which means that the use of slang can be reduced through self-identity education. The testing results of H3-1 indicate that information ethics education has a significant effect on educational performance (β=0.449, t=4.710, p<0.05). This suggests that information ethics education is effective. Lastly, the testing results of H3-2 show that self-identity education has a significant effect on educational performance.
performance ($\beta=0.240$, $t=2.545$, $p<0.05$), which means that self-identity education is effective.

3. Conclusion

This study examined the relationship between verbal violence on social media, information ethics education, and educational performance. The study results are as follows: (a) Expletives have a significant effect on information ethics education. (b) Expletives have a significant effect on self-identity education. (c) Slang has a significant effect on information ethics education. (d) Slang has a significant effect on self-identity education. (e) Information ethics education has a significant effect on educational performance. (f) Self-identity education has a significant effect on educational performance.

The current measures against cyber violence related to primary and secondary school students include establishing cyber violence–related laws, increasing penalties for cyber violence, strengthening the responsibility for social media service providers, developing cyber violence prevention programs for parents and children, and raising awareness of cyber violence in collaboration with civic groups and public agencies.

The main take always from this study for individuals and organizations interested in reducing verbal violence on social media are as follows: Firstly, we need to develop various information ethics education programs considering the characteristics of verbal violence on social media [10, 11]. A wide variety of distinct information ethics education programs should be designed tailored to address different patterns of verbal violence exhibited by different user cohorts. Secondly, as the results of this study suggest, information ethics education (information ethics education and self-identity education) has a significant positive effect on the contributing factors of verbal violence on social media (expletives and slang). Therefore, researchers should keep in mind that information ethics education is critical of reducing verbal violence on social media [12, 13].

References


A Case study of ICT and Multimedia-based Education Program for Nigerian Primary and Secondary School Teachers

CHAE YoungSoog (Youngsan Univ.)

I. Introduction

The convergence of information and communication technology (ICT) in the Korean education sector has been attempted long years ago, and it is emerging as a result of the education paradigm shift in the 21st century combined with the smart education policy. Innovation, collaboration, critical thinking, problem-solving and decision making, digital citizenship and ICT operation skills are required for the 21st century. The digital divide has been recognized as an important issues since the 1990s. Internet has begun to create new division since 1990s. Global information sharing over the Internet has exceeded technological limitations in time and space.

The role of Official Development Aid (ODA) in ICT for sustainable development is important. Under the direction of the Millennium Development Goals (MDGs), Korea is carrying out ODA education support project in Nigeria focusing on KOICA14). KOICA has decided to include this method of curriculum delivery in the Nigeria/Korea Model School project. The title of project is [Project for the Establishment of the Model Schools for Primary and Junior Secondary Education in Abuja(2013–2018)]15). This project focuses on identifying educational models of public education system and enhancing the capacity of teachers under poor environments in Nigeria. Teachers are in short supply in the field of mathematics and science, so we discussed whether to

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14) Korea International Cooperation Agency (KOICA), built in 1991, is an agency to administer cooperation programs under authority of the Ministry of Foreign Affairs and Trade (MOPAT).
15) Expected Outcomes for Model School Project will be that the Model School should be a school of reference in terms of high quality education, motivated teachers, quality students, standard infrastructure and operations and all other yardsticks of excellence and a revolution in the standard of education in the Nigerian Public schools thereby producing very excellent students of global standard.
adopt an e-learning education system and develop it as a suitable model for poor Nigerian education environment. We provide in-service and pre-service training for teachers to build capacity and expertise in the basic education for creating effective learning outcomes, specially ICT and Multimedia based skills and technology education. And we provide the educational facilities and equipment to operate educational programs. In this project our main roles are educational assistance and knowledge sharing of education.

The purpose of this paper is to explore adaptive educational approaches to enhance teachers' ICT capabilities in the 21st century learning environment in Nigeria. Programs that are largely ICT skill-based are unlikely to prepare pre-service teachers to learn how to deal with the problem of complexity-making intimate connections amongst content, pedagogy, and technology. Our programs are designed to help pre-service teachers to be digitally fluent and to enhance their ability to adapt and adopt new media in changing environments. This paper may suggest to design ICT-related basic modules in teacher education programs to provide pre-service teachers with opportunities for experiencing and developing computer and multimedia literacy skills.

II. Nigerian Educational Situation and Policies\textsuperscript{16)}

FCT (Federal Capital Territory) is a Key institutions that determine Nigeria's policies. FCT already has an ICT Policy in Education with the Implementation Framework, which makes it easier for KOICA Project Implementation Team to work within the acceptable standards of the policy. The FCT ICT Policy in Education is a document developed in order to harmonize and standardize the deployment and use of ICT in the education sector within the Nigerian existing policies - National Policy on Education, National ICT Policy in Education, National Policy on ICT Education and the National ICT Policy.

Human capacity of ICT, included teachers, and other technical officers is very low. Good number of teachers in the FCT, especially at the secondary school level, have been trained in basic computer skills. However many teachers do not have access to computers outside of the school's periods of lessons. There are little or no opportunities for the available staff to undergo further IT training.

\textsuperscript{16)} The following is an excerpt from paper of Theresa Obiangeli Mbonu, E-learning Project for Model School and Dissemination of Its Educational Achievement, Conference and Workshop for Stakeholders and Education Policy Makers of the Establishment of Model Schools for Primary and Junior Secondary, 2015.
III. Introduction of ICT and Multimedia-based Education

The ICT education activation plan has been a way to increase the academic motivation and interest of the students through the strengthening of the ability of the teachers who are the relative and absolute communicators of information. Now the actual educational scene has been completely transformed.

The role and advantages of ICT are as follows.

1) Under the ICT environment, it is possible for autonomous and self-directed learning activities so that learners can easily organize, organize and present the desired data.

2) It enables learners to develop their creativity and problem-solving abilities by participating in the process of information creation such as information retrieval, collection, analysis, and synthesis.

3) Problem solving, project-based learning, situational learning, and cooperative learning are possible, so various types of teaching methods can be tried.

The role and advantages of multimedia education are as follows.

Multimedia used for teaching and learning has a positive effect on various fields. It is very easy to transfer the knowledge and experience that we have learned in the school to the outside of the school by using diverse and abundant multimedia which is similar to and close to the real world. It also helps to develop problem-solving skills that can solve problems in various situations.

The basic attributes of multimedia data are as follows (Shin, 2010). First, a large amount of information can be searched, searched, stored, and recorded. Second, since information can be presented and used non-linearly, teachers and learners can selectively use information regardless of order. Third, linkage with the web can be learned at any time, any where, any device over time and space. Fourth, it can provide experiences similar to reality.

IV. Design and analysis of class

1. Class composition and content design

ICT training consisted of contents to enhance ICT utilization ability as a learning tool to introduce and utilize ICT manipulation ability and teaching practice that can be used in teaching and learning administration. In order to develop computer and information manipulation ability, I introduced a computer
introduction including Windows, lecturing information searching and contents making for ICT utilization ability, and how to use MS-PowerPoint Software for multimedia-based contents production ability.

In order to improve the ICT operation ability and tool utilization ability, a total of 40 hours of training time was implemented. The teacher produced results that supplemented the textbooks with the MS-PowerPoint software. They made three content productions containing multimedia data (text, pictures, movies, sounds, and so on). The data was stored on a hard drive, submitted via the Internet via web hard, e-mailed and exchanged files with friends.

2. Data collection
15 elementary school teachers who participated in the invitation training for enhancing teacher competence were surveyed through questionnaires including questions that can evaluate ICT competency before and after my class.

3. Analysis
The results of the questionnaire were analyzed using the SPSS 20.0 program. Based on the results of the analysis, the contents of the lesson were reinforced by supplementing the deficient parts of the individual or by making lecture materials to supplement the contents of actual textbooks.

V. Conclusion and Future

In this paper, we introduce and discuss a case on ICT teacher training. Learning goal focuses on enhancing teachers' computer and multimedia literacy skills. ICT and multimedia-based education have the potential to support the school curriculum through the provision of effective learning opportunities for learners, pre-service and in-service teachers. The use of ICT and multimedia in the teaching and learning process will provide numerous opportunities for both teachers and pupils to work efficiently in an information age and minimizes the amount of teacher-directed instruction. The Nigerian education system of will be one of the best education systems with ICT infrastructure in the African continent.
Reference

The Folk culture of Donghae city

KIM YoungJa (Hanjung Univ)

Culture should be a pure emotional expression of human. The circulation order of eco system adapting natural order is a motive power raising our emotion. A ceremonial culture making people who are living with nature aware of communal sense is the Donghae city’s regional culture.

Donghae city’s totem of village being handed down now on is “Seonang-Sin”. Every village gives ceremony named “Gocheong-Je” to “Seonang-Sin”. The ceremony given to “Seonang-Sin” at every year is an expression of thanks to god, magic words and belief wanting god to protect peaceful human’s life.

The ceremony given to “Grandmother storys” are verbal magic that only human can do.
'Discovery’ of the Korean alphabet in 19th century

KIM YeongHwan (Pukyong National Univ.)

It was disadvantageous for Hangeul to be rooted in Joseon, where Neo-confucianism was prevailing. In this environment, Hangeul was regarded as a useless script by literati, but nowadays Korean alphabet is evaluated as the most ideal writing system in the world.

Discovery of Hangeul was made by Western missionaries familiar with the concept of the alphabet. The missionaries from the West unexpectedly met the alphabet in East Asia. In 1832, the first Protestant missionary Guezlaff, who spent several months on the western island off Taean, highly praised Hangeul as simple and creative in <Remarks on Korean Language> (<<Chinse Repository>>, 1832)

"Most Koreans know how to read Chinese characters, but for the sake of greater convenience, they adopted the alphabet for their own language. The composition of the alphabet is very simple and original."

However, the following criticism has been made shortly.

"The Koreans we met were so familiar with Chinese classics. And this seemed to be the whole of their knowledge. For this reason, we were able to conclude that Koreans have almost no books except for what they have received in China."

It is a very important task in history to study the background of this fact. This fact is due to Sinocentrism of Neo-Confucianism which brought disregard of Korean language and culture. Even though Korean alphabet was excellent system of writing, almost all scholars wrote in Chinese characters, read Confucian scriptures in classical Chinese, not in Korean version translation. This represents Sino-centirc, aristocratic tradition of Korean culture. The contents of
Chinese Classics consists of Chinese literature, history, and philosophy. It is a great tragedy of Korean history which have caused the ultimate decline of Joseon dynasty.

Korean Sunbee has been ignored Hangul for more than 450 years as script of women and children. They studied Chinese classics, mainly to get rank, passing State Examination System. So for them Korean literature, history seemed unimportant. They knew very well Chinese culture, but ignorant of Korean culture. "Koreans have almost no books except for what they have received in China." in Guezfaff's expression. Learning and education was simply reading Chinese classics written classical Chinese

Hangeul finally became 'Korean national script' in parallel with the era when the basic framework of international order was changed from traditional Tienxia system to Westphalian nation system. The independence of the Korean language from China was not seen in the 3th article of the Kanghwa Treaty (1876.2) established prior to the Treaty of Shimonoseki (1895.5).

"Since then, the official letter to and from the two countries, Japan write its own language, translated into Chinese for 10 years, but Joseon write in classical Chinese"

Ten years later, government controlled newspaper Hanseonjubo 한성주보 (1886.2) predicted proudly.

"European universities, junior, high schools, and elementary schools all teach in their own language. Their letters are 26 letters, and it is no different from the Korean script that the words are made from different letters, and the sound is made as the words are made, divided and combined. If I have been taught these letters, and after two or three months, I can immediately read and write a book, and I write all the books in these letters, I can clearly understand what I mean without first reading aloud

Even if I have been studying for a month, there is no hurdle in daily life, convenient compared with traditional ways of learning. If so, we should establish a school in our country and teach the students in the language of our own country. ty. From the book of Chinese classics to the European business culture, both must be translated and taught in national script. It is hoped that all of you
who are in important positions should consult with the government and set up a special translation agency. Therefore, it is necessary to make various textbooks written in Korean letters and send them to the Korean people so that Sunbi and the people know that it is convenient. And if the government encourages, the intellectual level will be greatly expanded. This is what the Westerner says.

There is a script of Joseon, which is the easiest of all the Eastern countries. If Joseon’s Sunbi and the people make use of the script of the country in all sectors, politics, learning and education of Joseon will surely be the best in the Orient.

<<한성주보>> <논학정> 1886.2.15.

“유럽의 대학·중학·소학에서는 모두 본국의 문자와 언어로 가르치는데 사물에 대해 모르는 것이 없다고 한다. 그들의 글자는 26자인데 날곱자들이 서로 이어져 단어를 만들고, 나누고 협혈에 따라 소리가 달라 생기는 것이 우리나라의 언문과 조금도 다르지 않다....이러분께서는 정부차원에서 의논하여 특별히 번역하는 기관을 설치, 각종 학과의 기술을 모두 언문으로 하게 해주기 바란다. 그리고 번역된 것을 책자로 만들어 국내에 반포하여 선비와 백성들로 하여금 이것이 권리하다는 것을 주지시키게 해야 한다. 그리고 정부에서 학비를 보조하여 격려권장한다면 학문이 멀지 않아서 대대적으로 확장될 것이다. 서양 사람의 말에 이런 말이 있다. 『조선에 그 나라 글자가 있는데 동양 각국의 글자 가운데 가장 간편하다. 만약 조선의 선비와 백성이 그 나라의 글자를 이용하여 모두 그 권의함을 채득한다면 정치와 학문 정책이 틀림없이 동양에서 오름이 될 것이다” <<한성주보>> <논학정> 1886.2.15

Section 4 : A Study of Korean & Chinese / 153
Portraits of Confucian Scholar

LEE JeongEun (beomeosa museum)

The series of Confucian Saint (聖賢) portraits include the writings of Song Naehui, a descendant of Song Siyeol who showed excellence in preaching and artistry in relation to confucian studies, and therefore are assumed that the portraits, centering on Song Siyeol's portrait, were created in the same era. On the portrait, there are writings on the left and right on the upper side, and in particular on the back side of the Jizi portrait, there is a writing that says 'Written respectfully by Eunjinhusong Naehui (恩津後宋來熙謹書)', and hence there are findings that assert that the five portraits were all created by Song Naehui (1791~1867). It is assumed that Song Naehui, the descendant of Song Siyeol, kept the five portraits in Song Siyeol's house or the seowon wherein Song Siyeol was taken care of.

However, considering the external form of the portraits, the fact that they were created by Research the series of Confucian Saint portrait, and the fact that Song Naehui, the descendant of Song Siyeol, was directly affiliated with the portraits, these are works that have significant historical meaning of the 19th century. As an example of which one can see the entire portrait of Confucian Saint existing at a single place, it shows the culture of confucian saints (儒林文化), and thus can be implied that they hold significant value in regards to the age and historical painting.

The fact that Song Naehui, born in 1791 (in the era of King Jeongjo 15) and passed away in 1867 (in the era of King Gojong), and that his records were created and enshrined during this period implies that the portraits were painted in mid 19th century and have been recorded in Chan. It is expected that in the future, if similar icons can be excavated and related materials can be compared, the estimated period of creation will be narrowed down.
An Aspect of Cultural Acceptance through the Evacuees’ Oral Life History about their life in Busan

CHAE YoungHee (Pukyong National Univ.)

This study aimed to investigate a cultural diversity affected by evacuees and residents in the time of Korean Civil War in Busan. Compared cultural substratum with unacquainted lifestyle, it could be realized to know the influence of cultural formation in Busan as well. Evacuees' oral history is a critical evidence to discover dynamic life in Busan rather than a mere inflow of strangers to the city and their statements would be a fundamental factor to be shown the diversity.

In order to ensure diversity, oral statements of evacuees were done based on memories of them and taking thereafter the viewpoint of them, and it is shown that historical record is clarified by revealing daily life hidden in written data.

Selecting and putting on record of oral statements for this study is a milestone to be learned how residents could live with strangers as a community by giving their seat to strangers through the tough times in Busan and furthermore their statements are the momentum to reflect on ourselves in modern times.

The first criterion related to this study is to collect data from interviewees living in Gamcheon-dong, Uam-dong, Beomil-dong, Ami-dong experiencing the time of refuge at Korean Civil War and key ones to be the data of oral history were selected for this study among the citizens of the areas. Interviewees for the oral history on this study were selected on the basis of their activity area, acquaintances and sex distinction and also the time of moving to the areas, in the early and later of Civil War, was also a critical point to be data. Their memories about Busan during the war were the characteristics of cultural acceptance reconstructed by oral statements and this article focuses on the process to be a member of citizen in unfamiliar areas and to build up a kind of new culture.

Key words: Oral life history, Oral recording, Cultural acceptance, Diaspora,
Qualitative Meta-Synthesis on Child-Rearing Experiences of Marriage Immigrant Women in South Korea: Striation and Flight

LEE KyeongHwa(Pukyong National Univ.)

Introduction

Immigration is 'a political process in which the immigrants cross the various forms of borders and continuously negotiate their social and physical positions in new situations and relationships.' (Jung, 2015: 15) Nowadays married immigrant women in South Korea (hereafter, Korea), especially those from Asian countries, face the challenge of adapting to the culture of Korea. The problems and conflicts encountered by marriage immigrant women entering Korean society tend to persist. It should be noted that the seriousness of such conflicts is amplified as they play a maternal role in procreation and rearing.

How is the position of women who come from Asia's country and raise children in Korea? To find answers to the question, we need to hear stories about living voices and vivid experiences of marriage immigrant women. In particular, the period of raising young children for married immigrant women is the starting point for experiencing motherhood in Korea. Also it is the starting point where the parenting method adopted from their family of origin and the Korean parenting culture confront each other and face conflict (Gil, 2011).

The study aims to analyze the meaning of child-rearing by analyzing the qualitative meta-synthesis of research data that vividly describe the voices of married immigrant women from Asian countries living in the Korean society. The significance of this study is gained in the reflection of the multicultural discourse and multicultural education in Korean society. The research question was 'What do child-rearing experiences mean for marriage immigrant women in South Korean?'
Method

Noblit and Hare (2008) outlined a seven-step process for conducting a meta-ethnography. For the qualitative meta-analysis of the study, the researcher followed the seven steps: 1) getting started, 2) deciding what is relevant to the initial interest, 3) reading the studies, 4) determining how the studies are related, 5) translating the studies into one another, 6) synthesizing translations, and 7) expressing the synthesis.

Table 1. Chosen papers

<table>
<thead>
<tr>
<th>No</th>
<th>Author(s) (year of pub.)</th>
<th>Title</th>
<th>Journal</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Lee, S. et al. (2014)</td>
<td>A Qualitative Study on the Parenting Experiences of Multicultural Mothers with Infants or Young Children</td>
<td>Korean Journal of Family Welfare</td>
</tr>
</tbody>
</table>
Result

Be in the striations

In light of the metaphor (Deleuze & Guattari, 1980/2001: 907) used by French postmodern philosophers Gilles Deleuze (1925–1995) and Felix Guattari (1930–1992), the women who participated in 13 studies were living as foreign mothers in the striations(l’espace strié) created by Koreans/Korean culture. The difficulties they experienced in rearing their children in Korea reveal that they are in a complex situation. ‘Striation’ is a concept that appeared in 1980 ‘Mille plateaux’ written by Deleuze and Guattari. It is a metaphorical expression of metaphorical, extrinsic, and hierarchical space, which is open to polarization and is opposed to a ‘smooth space’ of intense sensitivity (Villani & Sasso, 2003/2012: 124). Female marriage immigrants were experiencing pregnancy and childbirth in strange culture, and living in a language barrier and fearing that their children would be discriminated because they were foreigners. In addition, they were located in a financial burden and in a conflict with husband and parents-in-law.

Table 2. Be in the striations

<table>
<thead>
<tr>
<th>Concepts</th>
<th>Samples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pregnancy and childbirth in a</td>
<td>Because I am a foreigner, when the baby was born and discharged, the nurse and the doctor did not explain much in the hospital. When I’m sick, I go to the hospital and then they give me medicine without explanation. (Choi et al., 2009/ Participant B)</td>
</tr>
<tr>
<td>strange culture</td>
<td></td>
</tr>
<tr>
<td>Language barriers</td>
<td>The most difficult thing is the Korean language .. It is really hard for me. I do not know how to say what I want to say. I do not know how to express mother’s heart to a child. I worry a lot. I do not think my kid really understands me. (Bong &amp; Bae, 2012/ Participant Yungi’s mother)</td>
</tr>
<tr>
<td>Concern about discrimination</td>
<td>I’m worried that other children will hate my child because of me. When I went to pick up my daughter at the day care center, her peers said loudly ‘Your mom is not a Korean.’ My child cried. (Kang &amp; Auh, 2015/ Participant D)</td>
</tr>
<tr>
<td>Financial problem</td>
<td>Yukyung does not have many books. ... My house is poor ... I can not buy many books for her. So I’m very sorry for Yukyung. (Bong &amp; Bae, 2012/ Participant, 2012/ Participant Yukyung’s mother)</td>
</tr>
<tr>
<td>A patriarchal husband</td>
<td>A Korean male seems to be a king. My husband did not do anything at home and I did all the housework and child-rearing. (Lee et al., 2014/ Participant H)</td>
</tr>
</tbody>
</table>
Making borderlands

While marriage immigrant women are settled in Korea as strangers, they have been doing repetitive movements to create new areas (i.e. l'espace lisse) out of the striations. According to the concept proposed by American feminist writer Gloria Anzaldúa (1942-2004), they show the mobility that creates a kind of 'borderlands'. Anzaldúa’s definition of 'borderlands' states that “a borderland is a vague and undetermined place created by the emotional residue of an unnatural boundary where the prohibited, the forbidden and los atravesados reside in a place of discomfort as they negotiate between the conflicting forces in such margins (Anzaldúa, 1999: 25).

Marriage immigrant women are engaged in the settlement life of the foreigner mother and at the same time are escaping such a space and creating a borderlands between the culture of Korea and the culture where they grew up. In other words, they are creating a hybrid space where foreign mothers and mothers who raise Korean children are mixed together.

Table 3.

<table>
<thead>
<tr>
<th>Concepts</th>
<th>Samples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Crossing the border of motherhood</td>
<td>At first I was not even confident. But mother’s idea seems to be passed on to her child. So now I tell my child honestly. I always go to parent meeting in the kindergarten. So I try to get to know other moms. (Bong &amp; Bae, 2012/ Participant Jungman’s mother)</td>
</tr>
<tr>
<td>Crossing the border of education</td>
<td>I’m a Chinese. I’m just a Chinese people ... we can not change the truth. I do not need to hide. We’re just not out of our embarrassment, I’m proud of it. (Kang et al., 2017/ Participant 04)</td>
</tr>
</tbody>
</table>

Discussion

The qualitative meta-synthesis on the conflicts and confusion of child-rearing of marriage immigrant women reveals that Korea society still stays in the initial stage of transition to a multicultural society. Marriage immigrant women are settled in the striations created by the culture of childcare in Korean society. This is a reflection of the fact that Korea has still remained in the early form of multicultural society even as the children of first generation multicultural families became young adults. On the other hand, the women also talk about their active flight. It is shown by the participants in the 13 qualitative
researches that marriage immigrant women are trying to resist through their strong subjective voice, while they are forced to silence due to the boundaries of Korean society. The participants in the 13 qualitative researches show that marriage immigrant women are trying to resist with their strong voice while they are forced to silence due to the boundaries of Korean society.

Now, it is needed to ask a few questions to ourselves. Does Korean society separatively place ‘We, Korean’ as mainstream, and marriage immigrant women and their children as ‘multicultural’? Does Korean society occupy married immigrant women’s positionality? The researcher imagines the question which the story of marriage immigrant women ask to Korean society ‘Raising a child in Korea, are You all right?’

References


A STUDY OF JAPANESE

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- Nakano Shigeharu and Japan Communist Party -
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A Study on Familiarity of Japanese Loanword by Korean Learners

CHO NamSung (Hanbat National Univ.)

1. Introduction

In this paper, the familiarity of Korean learners' Japanese loanword was examined in order to educate Japanese loanword efficiently.

2. Method

(1) Number of participants: 60 learners (N1:20, N2:20, N3:20)
(3) Questionnaire: 7 levels of scale (1, 2, 3, 4, 5, 6 and 7)

* N1: The ability to understand Japanese used in a variety of circumstances.
* N2: The ability to understand Japanese used in everyday situations, and in a variety of circumstances to a certain degree.
* N3: The ability to understand Japanese used in everyday situations to a certain degree.

3. Results and Discussion

3.1 Learner's judgement of familiarity of Japanese loanword
3.2 Familiarity of Japanese loanword

<table>
<thead>
<tr>
<th>Learners</th>
<th>N1</th>
<th>N2</th>
<th>N3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Familiarity</td>
<td>4.41</td>
<td>4.37</td>
<td>4.11</td>
</tr>
</tbody>
</table>
### 3.3 Distribution of familiarity of Japanese loanword

### 3.4 High familiarity of learners

**Table 4. High familiarity (6.00 or more) of learners**

<table>
<thead>
<tr>
<th>Number</th>
<th>N1 learners</th>
<th>N2 learners</th>
<th>N3 learners</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Level of JLPT</td>
<td>Level of JLPT</td>
<td>Level of JLPT</td>
</tr>
<tr>
<td></td>
<td>Familiarity</td>
<td>Japanese loanword</td>
<td>Familiarity</td>
</tr>
<tr>
<td>1</td>
<td>477.メール(E-mail)</td>
<td>6.75</td>
<td>15.アメリカ(America)</td>
</tr>
<tr>
<td>2</td>
<td>304.トイレ(toilet)</td>
<td>6.60</td>
<td>11.アパート(mansion)</td>
</tr>
<tr>
<td>3</td>
<td>483.メニュー(menu)</td>
<td>6.60</td>
<td>19.アルバイト(air)</td>
</tr>
<tr>
<td>4</td>
<td>119.ゲーム(game)</td>
<td>6.50</td>
<td>300.テレビ(television)</td>
</tr>
<tr>
<td>5</td>
<td>190.スーパー(supermarket)</td>
<td>6.50</td>
<td>373.ビール(bier)</td>
</tr>
<tr>
<td>6</td>
<td>348.バス(bus)</td>
<td>6.50</td>
<td>526.レポート/report</td>
</tr>
<tr>
<td>7</td>
<td>373.ビール(bier)</td>
<td>6.50</td>
<td>46.エレベーター(elevator)</td>
</tr>
<tr>
<td>8</td>
<td>15.アメリカ(America)</td>
<td>6.35</td>
<td>348.バス(bus)</td>
</tr>
<tr>
<td>9</td>
<td>292.テスト(test)</td>
<td>6.35</td>
<td>128.コーヒー(coffee)</td>
</tr>
<tr>
<td>10</td>
<td>314.ドラマ(drama)</td>
<td>6.35</td>
<td>330.ニュース(news)</td>
</tr>
<tr>
<td>11</td>
<td>343.バイバイ(bye bye)</td>
<td>6.35</td>
<td>82.カメラ(camera)</td>
</tr>
<tr>
<td>12</td>
<td>352.パソコン(personal computer)</td>
<td>6.35</td>
<td>480.メニュー(menu)</td>
</tr>
<tr>
<td>13</td>
<td>66.カード(card)</td>
<td>6.20</td>
<td>1.アイスクリーム(ice cream)</td>
</tr>
<tr>
<td>14</td>
<td>521.レストラン(restaurant)</td>
<td>6.20</td>
<td>112.クリスマス(Christmas)</td>
</tr>
<tr>
<td>15</td>
<td>525.レベル(level)</td>
<td>6.20</td>
<td>119.ゲーム(game)</td>
</tr>
<tr>
<td>16</td>
<td>137.コメント(comment)</td>
<td>6.15</td>
<td>292.テスト(test)</td>
</tr>
<tr>
<td>17</td>
<td>182.ジュース(juice)</td>
<td>6.15</td>
<td>343.バイバイ(bye bye)</td>
</tr>
<tr>
<td>18</td>
<td>222.スポーツ(sports)</td>
<td>6.15</td>
<td>238.ゼロ(zero)</td>
</tr>
<tr>
<td>19</td>
<td>272.チーム(team)</td>
<td>6.15</td>
<td>481.メモ(memo)</td>
</tr>
<tr>
<td>20</td>
<td>377.レーザー(laser)</td>
<td>6.10</td>
<td>148.コンピュータ/computer</td>
</tr>
<tr>
<td>21</td>
<td>300.テレビ(television)</td>
<td>6.10</td>
<td>447.ホテル(hotel)</td>
</tr>
<tr>
<td>22</td>
<td>376.ビジネス(business)</td>
<td>6.10</td>
<td>59.インターネット(internet)</td>
</tr>
<tr>
<td>23</td>
<td>128.コーヒー(coffee)</td>
<td>6.05</td>
<td>150.サービス(service)</td>
</tr>
<tr>
<td>24</td>
<td>291.デザイン(design)</td>
<td>6.05</td>
<td>242.ソース(sauce)</td>
</tr>
<tr>
<td>25</td>
<td>330.ニュース(news)</td>
<td>6.05</td>
<td>66.カード(card)</td>
</tr>
<tr>
<td>26</td>
<td>462.ママ(mama)</td>
<td>6.05</td>
<td>60.オリンピック(Olympic)</td>
</tr>
<tr>
<td>27</td>
<td>1.アイスクリーム(ice cream)</td>
<td>6.00</td>
<td>116.ケーキ(cake)</td>
</tr>
</tbody>
</table>
## 3.5 Low familiarity of learners

### Table 6. Low familiarity (less than 2.00) of learners

<table>
<thead>
<tr>
<th>Number</th>
<th>N1 learners</th>
<th>N2 learners</th>
<th>N3 learners</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Level of JLPT</td>
<td>Level of JLPT</td>
<td>Level of JLPT</td>
</tr>
<tr>
<td></td>
<td>Japanese loanword</td>
<td>Japanese loanword</td>
<td>Japanese loanword</td>
</tr>
<tr>
<td>1</td>
<td>3.33.ネガ(negative)</td>
<td>1.35</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>293.テレックス(telex)</td>
<td>1.60</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>54.オートメーション(automation)</td>
<td>1.80</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>115.クレーン(crane)</td>
<td>2.05</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>213.ストロボ(strobe)</td>
<td>2.05</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>255.タイムリー(timely)</td>
<td>2.05</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>138.ウール(wool)</td>
<td>2.10</td>
<td>2</td>
</tr>
<tr>
<td>8</td>
<td>86.カルテ(karte)</td>
<td>2.15</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>251.タイプライター(typewriter)</td>
<td>2.15</td>
<td>2</td>
</tr>
<tr>
<td>10</td>
<td>490.ヤング(young)</td>
<td>2.20</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>532.ロープウェイ(ropeway)</td>
<td>2.20</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>21.アルミ(aluminium)</td>
<td>2.25</td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td>17.アルカリ(alkali)</td>
<td>2.30</td>
<td>1</td>
</tr>
<tr>
<td>14</td>
<td>88.ガレージ(garage)</td>
<td>2.30</td>
<td>1</td>
</tr>
<tr>
<td>15</td>
<td>315.トランジスター(transistor)</td>
<td>2.30</td>
<td>1</td>
</tr>
<tr>
<td>16</td>
<td>249.タイピスト(typist)</td>
<td>2.32</td>
<td>1</td>
</tr>
<tr>
<td>17</td>
<td>81.カメパック(backup)</td>
<td>2.35</td>
<td>1</td>
</tr>
<tr>
<td>18</td>
<td>235.モメント(cement)</td>
<td>2.35</td>
<td>2</td>
</tr>
<tr>
<td>19</td>
<td>46.ミスプリント(mispint)</td>
<td>2.35</td>
<td>1</td>
</tr>
<tr>
<td>20</td>
<td>96.ギャング(gang)</td>
<td>2.40</td>
<td>2</td>
</tr>
<tr>
<td>21</td>
<td>541.ワット(watt)</td>
<td>2.40</td>
<td>1</td>
</tr>
<tr>
<td>22</td>
<td>270.ダンプ(dump)</td>
<td>2.45</td>
<td>1</td>
</tr>
<tr>
<td>23</td>
<td>363.バン(van)</td>
<td>2.45</td>
<td>4</td>
</tr>
<tr>
<td>24</td>
<td>204.スチーム(steam)</td>
<td>2.50</td>
<td>1</td>
</tr>
<tr>
<td>25</td>
<td>322.ナイター(nighter)</td>
<td>2.50</td>
<td>1</td>
</tr>
<tr>
<td>26</td>
<td>374.ピールス(virus)</td>
<td>2.50</td>
<td>1</td>
</tr>
<tr>
<td>27</td>
<td>427.ペンキ(pek/paint)</td>
<td>2.55</td>
<td>2</td>
</tr>
</tbody>
</table>
3.6 The difficulty according to learners’ loanword familiarity level

Table 7. The difficulty according to learners’ loanword familiarity level

<table>
<thead>
<tr>
<th>Level of difficulty</th>
<th>Familiarity</th>
<th>Loanword(542)</th>
<th>In the difficulty according to familiarity of Loanword, the proportion of loanwords (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>(Total=N1-N2-N3 learners)</td>
<td>N1 level</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(202)</td>
</tr>
<tr>
<td>D5</td>
<td>Above 5.25</td>
<td>115</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>4.50-5.25</td>
<td>130</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>3.75-4.50</td>
<td>130</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td>3.00-3.75</td>
<td>93</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>Up to 3.00</td>
<td>74</td>
<td>46</td>
</tr>
</tbody>
</table>

3.7 Learners’ familiarity of loanwords by levels

5. Conclusion

(1) 85.0%, 95.0%, and 75.0% of N1, N2, and N3 learners use 7 levels of scale, so it is concluded that there is a difference in familiarity with loanword.

(2) The learners who have high levels of Japanese showed high familiarity of Japanese loanword, but there is no significant difference; especially N1 and N2 learners are almost similar.

(3) The high familiarity (6.00 or more) of learners (N1 + N2 + N3) is アメリカ (America), パス (bus), ゲーム (game), テレビ (television), アルバイト (arbeit), ビール (beer), レポート （report), メニュー (menu), コーヒー (coffee), アパート (apartment), カメラ (camera), アイスクリーム (ice cream), テスト (test), クリスマス (Christmas), エレベーター (elevator), カード (card), ドア (door), メール/Eメール (E-mail), レストラン (restaurant), ドラマ (drama), バイバイ (bye bye), コンピューター (computer), ニュース (news), レベル (level). 24 in total. The low familiarity (less than 2.00) of learners is ネガ (negative), ウール (wool), クレーン (crane), カルテ (karte), ガレージ (garage), ケンタックス (telex), オートメーション (automation), アルミ (aluminium), ギャング (gang). 9 in total.

(4) In the difficulty according to learners’ loanword familiarity level, the first
grade loanword is distributed in D4∼D1 (20.3∼27.2%) and the second grade loanword is distributed in D6 ∼ D2 (18.5∼27.0%) without a huge difference.

(5) In the familiarity of the learner by loanword level, N1 and N2 learners’ judgements are not so different in all levels, and N1, N2 and N3 learners have some differences but not great.

(6) In the familiarity of loanword by the learner, only 19.9% of loanword has a significant difference.

References


JLPT : http://www.jlpt.jp/about/comparison.html :

Endurance Strategy in the Northern and Southern Courts Period

GOZA Yuichi (International Research Center)

Tactics of attacking sides
☆ Construction of tsumejin (詰陣) & mukaijiro (向城)
  ◎ A besieging army built tsumejin (詰陣) to capture the enemy castle.
  ◎ A besieging army sometimes built confronting castles called mukaijiro (向城).

☆ The function of tsumejin (詰陣) & mukaijiro (向城)
  ◎ tsumejin (詰陣) — temporary, provisional / mukaijiro (向城) — full-blown
  ◎ A besieging army built multiple mukaijiro (向城) to surround the enemy castle.
  ◎ The headquarters of a besieging army was installed in mukaijiro (向城).
    They selected the place to overlook the enemy castle.
  ◎ A besieging army often repaired old castles to utilize as mukaijiro (向城).

☆ A special feature of mukaijiro (向城) tactics
  ◎ If it was difficult for a besieging army to make a frontal attack toward the enemy castle because of a shortage of soldiers, they adopted mukaijiro (向城) tactics.
  ◎ A besieging army built multiple mukaijiro (向城) to shut off the enemy’s transport route.
    Ex. 「凶徒於市中間所々取陣之間、路次不通、僅以船往反許候也」
    【（興国三年）正月十四日北畠親房袖判御教書—南關1307】
    Ex. 「師冬以下輩ハ取陣於關城大手野口、一手ハ取陣於大宝城北寺山、即止両城往
    反之陸路了」
    【（興国二年十二月）北畠親房袖判御教書—南關1305】
  ◎ A besieging army burned and looted around the enemy castle to make the besieged army starve.
  ◎ A besieging army employed the hit-and-run tactics and immediately retreated to their mukaijiro (向城) as soon as the enemy’s combat troops made a sortie to help their transportation party.
A besieging army gained time to adopt *mukaijiro* (向城) tactics.

Ex. 「敵方猶召集諸國勢，重可塞口之由其聞侯」
【（興國三年）二月十二日法眼宣宗書状写一南関1315】

**Tactics of defending sides**

☆ **What is *usirozume* (後詰)?**

- Many medieval historians regard *usirozume* (後詰) as pincer attack. 【峰岸2009】【高橋2013】
- ◎ Synonym: *usirozeme* (後攻), *usiromaki* (後巻), *usirooki* (後措) 【村井2008】

☆ **Usirozume (後詰) tactics in the field of siege warfare**

◎ Reinforcements named *usirozume* (後詰) the besieged army called for were deployed behind enemy lines. Their main task, however, was not to annihilate the enemy, but to put psychological pressure on them.

- The Battle at Chihaya-jo castle：「吉野・戸津河(十津川)・宇多・内(宇智)郡ノ野伏共、大塚宮ノ命ヲ含テ、相集ル事七千余人、此ノ峰・彼ノ谷ニ立隱テ、千戦破(千早)寄手共ノ往来ノ路ヲ差塞ク、依之諸国ノ兵ノ糧費忽ニ尽テ、人馬共ノ疲レクレハ、転漕ニコラヘカネテ百騎・二百騎引テ帰ル処ヲ、案内者ノ野伏共、所々ノ群馬ヲ引テ帰テテ、討留ケル間、日々夜々討ル、者数ヲ知ス」【Taiheiki —Japanese historical epic 『太平記』巻第七「千戦破城軍事」】【市沢2008】

◎What *usirozume* did was only to scare the attacking side by blocking their escape route and to convince them of a withdrawal.

**The offensive measures of attacking sides**

☆ **Tsukiyama (築山)**

◎ The construction of shields?
塩谷行蓮着到状

右、小山下野守義政御退治の為、上方御発向の間、去年四月廿六日天明御陣に馳せ参じてより以来、岩船山、小玉塚、本沢河原に於いて陣を取り、同六月廿六日千町谷御合戦の時、戦功を致し、同八月、十二日砦城陣取の時、忠節を拝し、なかにその近壁戸張口夜番、築山以下重役を勤仕せしめ、凡そ在々所々に於いて警固の上、早く御証判を賜り、亀鏡に備えんがため、着到件の如し、永徳二年二月日（承応二年）（花押）

◎ Siyori（仕寄）in Sengoku period【The painting about Winter Siege of Osaka 大坂冬の陣図屏風】

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○ 峰岸純夫「足利尊氏と真義」（吉川弘文館、2009年）
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Endurance Strategy in the Northern and Southern Courts Period

By GOZA Yuichi

This presentation focuses on rationalist aspects of siege warfare in the Nanboku-chō (南北朝) period, or the Northern and Southern Courts period. Although it is popularly believed that samurai were very brave soldiers who did not hesitate to rush the enemy’s position, this presentation tries to show their practical methods of minimizing the human toll of war, arguing that such tactics can be found on both attacking and defending sides.

When attacking an enemy castle, samurai in this era built multiple confronting castles called mukaijiro (向城). These castles, however, were not designed to make a frontal attack but intended to cut the enemy’s supply lines. Fearing that they would suffer increased damage, samurai often chose to starve the enemy: they besieged their castle and attacked the enemy’s transportation party. They employed the hit-and-run tactics and immediately retreated to their mukaijiro as soon as the enemy’s combat troops made a sortie to help their transportation party.

The defending side also acted in a rather non-aggressive manner. Reinforcements named usirozume (後詰) the besieged army called for were deployed behind enemy lines. Their main task, however, was not to annihilate the enemy, but to put psychological pressure on them. Indeed, what usirozume did was only to scare the attacking side by blocking their escape route and to convince them of a withdrawal.

This presentation concludes that samurai in this period were rationalist who preferred the endurance strategy to the short decisive battle strategy.
Introduction and transformation of Japanese hwatu in Korea

NO SungHhwan (Ulsan Univ.)

This study examined how the Japanese hwatu was introduced to Korea and transformed. There were traditional gambling games in Korea such as Golpae and Tujeon. There's an opinion that Tujeon is the origin of hwatu, but it is not a fact and mere misunderstanding generated from foreign researches and guess that lacks historical background. Hwatu is what Japanese developed based on trump game of Portugal. This was introduced to Korea at the end of 19th century, then traditional Tujeon disappeared and it became our popular game.

Hwatu was played by not only the common people, but also the scholars. Those who enjoyed game include Wan-Yong Lee, Ji-Yong Lee also known as Five Bulsan Traitors, and Taek-Young Youn, the father-in-law of King Sunjong. In the early 1900s, the sales of hwatu cards in Korea exceed that of Japan, which led to enormous profit.

Paintings of hwatu contains colorful images which any Asians can understand. Also, it is portable which makes it convenient to be played at anytime, anywhere. Certain nationalistic scholars insist that popularity of hwatu is assimilation to Japanese culture, which leads to ruination of country and that it must be banished. Also, certain businesses tried several times to change the picture into more Korean style. For example, there have been Dokdo hwatu, Hantu, Cheongsilhongsil hwatu, Sodamhwatu. Also, there are hwatu for local promotion such as Gunsan hwatu, Jeju hwatu and Haeundae hwatu.

However, those who enjoy hwatu game looked away from new Korean style hwatu and stuck to the original. The new Korean style hwatus failed in the market. Unlike the concers of nationalists, Korean people did not put much significance on pictures on hwatu, and did not assimilated by Japanese culture. Rather, they reinterpreted the Japanese hwatu into Korean, changed order and developed new rules for the game. Also, the picture of hwatu turned into new designs to be developed into goods and sold in market. Likewise, hwatu is not a Japanese culture in Korea anymore. Rather, it is something very Korean.
Marginality of the urban space of small cities

PROKOPIEVA Natalia (North-Eastern Federal Univ.)

The article considers modern urban processes and their impact on people. One such trend is the steady growth of the urban population, which creates serious problems for the city as a system of human life. The city is a complex multi-level organism, this article considers the organization of a comfortable urban environment.

To create such an environment, it is necessary to study the peculiarities of the perception of the urban environment by its inhabitants, the study of stress factors of the city and their impact on human health, as well as the influence of the subject–spatial environment on the formation and development of subjective human qualities. The author of the article, comes to the conclusion that for small cities is characterized by the uncertainty of urban space (a combination of urban and rural way of life), the homogeneity of the architectural visual environment, the dominance of one “psychological” area of the city. This marginalization of urban space also creates a marginal territorial identity of citizens.

Keywords: urbanization, population density, comfortable urban environment, ecological approach, interaction, ecological uncertainty, marginal urban space, homogeneous visual environment, psychological dominant, marginal territorial identity
The Lifelong Struggle against Himself  
Doubting His Own Theories of "the  
Education of Peace, Democracy and Science":  
A Case-Study on Yokota Saburo  
(1923–2010), One of the Theoretical Leaders  
of Education for Liberation Especially of  
Burakumin People  

OKAMOTO Hiroyuki(Hyogo Univ.)

1. Introduction

Human rights education focused on Burakumin people was called dow a  
education in Japan. Dowa is a government-made term of things about  
discriminated Burakumin people. A council of Japanese government reported that  
problems of this kind of discrimination must be solved with a national policy in  
1965, and after that the National Diet took budgetary steps on solving the  
problems, until it finished in 2002 with widespread antipathy against this policy  
as a background.

On the other hand, specialists in the theory of dow a education also had  
problems. The presenter is showing an example of YOKOTA Saburo who was  
director of the Research Institute of the Education Aimed at Burakumin’s  
Liberation in Osaka, with the method of investigating his writings. The points  
are as follows:

(1) He aimed at basically reforming the social and political institution by the  
powers of minor elites instead of majorities.
(2) He made a fiction that Burakumin people would be totally local elites who  
have intellects and could easily understand social sciences.
(3) He concealed the fact that there were some Burakumin people who wanted  
to rule neighbours wrongfully and disturbed the act of liberation, and that
some children joined the movement of liberation facing up to reality.

These three points mean that Yokota's theories of education, especially that of socialistic collectivism, which is extremely important to make socialist revolution come true, are false. The presenter thinks that there were two characters in Yokota himself, one as theoretician, and the other as opponent. These two characters fought with each other until his death.

2. Yokota's Respected Character

It is extremely difficult to find out persons who could speak ill of Yokota's character. Even academic staffs on his opponent political side at Osaka City University which he worked for, respected him saying that he was an upright gentleman.

Yokota had Marxism as the strong basement of his thoughts, and on the other hand, was usually ready to listen to his students' criticisms. This attitude of his made people admire him.

3. Yokota's Theory and the Problems of It

(A) Outline of His Theory

Yokota wrote some books and lots of essays criticising the ways of Japanese politics, society and education, almost all of which had angry tones. He thoroughly pursued "the education of peace, democracy and science" until his death, with the points of arguments as follows:

(a) Criticising modernism as post-war reactionary thoughts of education, especially existentialism and pragmatism with making-up that they are democratic, although they impede the socialist revolution which would be historically inevitable.

(b) Criticising the education which hides the struggle of economic classes of labour and capital, which is the basement of all the social problems. Especially Yokota raised the points of ethnic nationalism of both right (the government and the Liberal Democratic Party) and left (the Communist Party of Japan).
(B) Pursuing to Change Japanese Society with Not the Power of Majority But that of Minor Elites

However, Yokota gave up forming majority to move at his side. On the contrary, he tried to pick up elites who can struggle.

He insisted that the democratic part of the thoughts of modernists could be separated and should be raised on the real social science, the newly-made basement of his thoughts (Yokota, 1969, p 121). But it is quite difficult to practise this method of his as a usual one applied to general workers.

(C) Picking Up Minor Elites from Struggling Labourers and Discriminated Burakumin People

Yokota tried to pick up this kind of elites from struggling labourers, of course, and on the other hand, discriminated Burakumin people. So he advocated socialistic collectivism as the only principle of education. His theory is consistent at all only in abstract level, but once he refers to practices of education, it exposes weak points.

For example, Yokota introduced a typical educational practice of socialistic collectivism from a book of NAKAMURA Kozo (1923–2002), his old friend. At a primary school, pupils bring packed lunches from home only on the sports meeting day once a year. However, a girl named Kimiko of a poor home cannot bring her lunch, because her parents are too busy to make it. Her classroom meeting resolved that the lunch of the day should not be packed ones but provided school meal. It was only her class that resolved so, but the representative of the class insisted the resolution at the pupils' council of the school, and finally the council agreed the idea of school meal.

Nakamura emphasised the fact that pupils of the class thought over and acted beyond the teacher’s anticipation, but Yokota deleted or weakened the expression of this independence of their mind. In addition to this, Yokota said that a girl named Mayumi, who always supported Kimiko, showed active attitude after seeing her father take part in the liberation movement of Burakumin. But the fact is, it was after seeing her father fighting against the bosses of Burakumin who wrongfully press him to stop the liberation movement.

Yokota hided the fact of confrontations between Burakumin people, and the independence of pupils' mind. This means that he had no self-confidence of applying his theory to practices of school education.
4. Yokota’s Lifelong Struggle against Himself

What made Yokota no self-confidence? The presenter thinks that it is the experiences of his childhood. He grew up in the rural area of Kagawa Prefecture in Shikoku Island. There was an extreme economic differential between landowners and tenant farmers.

Tenants often fought against landowners for lowering of rent. When landowners tried to make tenants get out because of their disputes, tenants tore off the good soil of surface --- called *amatsuchi*, which means sweet soil ---, and they insisted that the soil was theirs because it included the nourishment which had been made by their own labour.

But many tenants fell into poverty under economic depressions, and sold their sweet soil to other tenant farmers, and lost their rights to cultivate. It means that it was very difficult for tenant farmers to unite, on the contrary they were apt to fight against each other, and thus many of them fell to be employed farmers. Yokota wrote a memoir named “Waga Seishun ni Kui Ari” (I Regret My Young Days) for mainly college students who were interested in *dowa* education, but it is distinctive that he says not a word about the problems of tenant farmers (Yokota, 2016b, originally written in 1986). The presenter thinks that this silence shows the oppressiveness upon his memories.

In addition to this, Yokota wrote another memoir for the commemorative book of the secondary school he graduated (Yokota, 1987), in which you can find four points. First, he refers the failure in the entrance examination of a military preparatory school with an unforgettable shock. Second, though his school days were in the age of militarism, he says that most of the teachers in the school were outside of the atmosphere, which is quite different from the description in his former memoir. Third, he enjoys remembering that he was in a group of schoolboys who broke the rules to go to movies, to peep into a sports meeting of a girls’ school, and to smoke or drink alcohol, which is also never seen in his former memoir. Fourth, he uses a respectful language to the Emperor Hirohito, although Yokota clearly declares to refuse to show any human emotion other than anger and hatred to the Emperor, because of his responsibility of the war (Yokota, 2016c, originally written in 1989).

These points tell us that Yokota, even in his old days in 1980s, admired a military officer, was an affirmer of Japanese Emperor System and militarism, and completely hided his real life history and actual feelings --- that “the education of peace, democracy and science” exists only in theories and never
come true--- from college students especially who were interested in dowa education. On the other hand, the presenter thinks, he strongly denied this aspect of himself, and wrote all the books and essays in an extremely angry tone.

For this reason, we can find two characters fighting against each other in him, one was the real Yokota, and the other was Yokota the theorist.

Acknowledgement

This work was supported by JSPS KAKENHI Grant Number JP18K02376.

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YOKOTA Saburo (2016c). I Strongly Wonder If Emperor Hirohito Is a Person. Yokota (2016a), pp 40-42. 「天皇裕仁は人間なのか」。
The discovery of a two-storied Buddhist stone pagoda (Hoto 宝塔) and a five-storied Buddhist stone pagoda (Gorinto 五輪塔) made of granite in the middle ages at the Uozumi (魚住) port area

KANEKO Satoshi (Hyogo Univ. Japan)

On March 21, 2018, MABUCHI Kazuo (馬渕 和雄), YAMAKAWA Hitoshi 一 They are famous archaeologists, researchers of medieval stone products — and I found two stone pagodas at Eigashima (江井ヶ島) area in Akashi city, Hyogo. pref, Japan. One is a two-storied Buddhist stone pagoda (Hoto) and the other is a five-storied Buddhist stone pagoda (Gorinto). They are made of top grade granite, Hon-Mikage-Ishi (本御影石), and have very excellent shape. We judge that they were built from the late Kamakura period to the early Northern and Southern Dynasties era, and that they were made in the work shop dominated by the religious force of Saidai-ji Temple school (西大寺流).

The Uozumi port was one of the five ports made by Gyoki (行基) in the Settsu Province (摂津国) and the Harima Province (播磨国) in the Nara period. It had been unknown where the Uozumi port was. But recently it turned out that the Uozumi port was at Eigashima (江井ヶ島) area — HARUNARI Hideji, KUDO Yuichiro and INAHARA Akitaka, "Place and Date of Uozumi-no-Tomari: Reconsideration of the Buried Woods Excavated from the Eigashima Port, Akashi City", Journal of National Museum of Japanese Histories (190), 2015, pp. 83-100—.

Kakusho-bo-Shokai (覚證房性海), one of leading disciples of Shien-bo-Eizon (思円房叡尊), is known as the author of "Kanto-Okanki (関東往還記)" which is the record of Eizan’s visit to Kamakura. Shokai had some rights and interests in the Uozumi port and would reconstruct it. We can see the facts from the copy of the imperial decree from Emperor Fushimi (伏見天皇宣旨案) issued on 29th September 1289 (No. 17154 of "Kamakura Ibun (鎌倉遺文): Documents Remaining from the Kamakura Period").
We thought that there were no archaeological monuments at Eigashima area. But our discovery the ligious force of Saidai-ji Temple school were very active at the area in middle ages.

Shokai was the chief priest of Kiko-ji Temple in the Sugawara-no-sho: estate of Saidai-ji Temple in the Yamato Province and controlled the estate which located the direct south of Saidai-ji Temple. He reconstructed the Kaeru-mata-ike pond and developed new arable lands in the estate.

I think that he reconstructed the Tenma-ooike pond in the east Harima Province and developed new arable lands in the area, and sprended the cult of SUGAWARA-no-Michizane in the Harima Province. The Sugawara-no-sho was the center of the cult.
The Space of Rural Everyday Life in Yakutia: Socio–Cultural Processes
(half of the 20th century)

VINOKUROVA Liliia (Institute for Humanities Research, Yakutsk)

The layers of traditional cultures of the peoples of Yakutia, the largest subject of Russian Federation on terms of area, remain to date, attracting attention and encouraging to comprehend the "roots and crown" of cultural phenomena. This circumstance causes a variety of interpretations, comprehension of both the cultures themselves, and the processes of their development, prospects for the future and the representation of traditions in contemporary culture.

Studies of the cultural space of Yakutia define a deep interest in the space of rural areas: to the ethnic niche, the environment of living and life of the indigenous peoples of the republic. The indigenous population of the Republic of Sakha (Yakutia) is represented by Sakha–Yakuts, Russian old–timers and small indigenous peoples of the North. The northern minorities of Yakutia are the Evenks, Evens, Yukagirs, Dolgans and Chukchi. The theme of the cultural space, the preservation and its sustainability of the preservation of the cultural heritage of indigenous peoples is actualized by the realization of its high potential.

Undoubtedly, the cultural environment is a factor in the development of man's spiritual life, it is a fertile ground for human settlement and attachment to native places. And, the very idea of a person about himself is formed under the influence of the cultural environment in which he was born and grew up. Consequently, the study of the environment in socio–cultural aspects makes it possible to understand the origins of many processes and phenomena. Observation of historical changes in the space of everyday life is, in our opinion, one of the most fruitful areas in social research.

In our study, we addressed to the topic of the space of rural everyday life in Yakutia. The theme of today's conversation is the space of ethnic settlements of the Sakha–Yakuts in the second half of the 20th century. This period was chosen due to the following factors: it was at this time that large–scale and
irreversible changes occurred in the cultural landscape of rural Yakutia populated predominantly by Sakha–Yakuts. We believe that the sociocultural processes taking place in the rural space have been and remain the breeding ground for many contemporary cultural phenomena and facts. The coverage of rural everyday life at different stages of Yakutia’s development allows us to reconstruct the processes of formation of the regional identity of the ethnic population, understand the degree of the sustainable development of the cultural environment and its prospects.

The second half of the twentieth century is very important for the indigenous peoples of Yakutia, the overwhelming majority of those is engaged in traditional economy. Here we chose the time span of the 1950s–1980s, which does not go beyond the framework of the 1990s, since this is a fundamentally special stage in the development of rural Yakutia, which requires a separate study. In the 1950–1980s, in the space of the basic traditional life activity of the indigenous rural population, in our case, for the Sakha–Yakuts – in cattle breeding and agriculture there were national and regional agrarian reforms. Various administrative and economic transformations have had a great impact on the socio-economic development and socio-cultural status of the indigenous peoples of Yakutia [1]. The consequences of these reforms have affected the whole way of life in rural areas, which remains to this day the main space of traditional life of indigenous peoples. It seems that the most important changes influenced the formation of the cultural identity of the rural population of Yakutia.

Proceeding from the fact that the history of the integral cultural landscape of Yakutia, including the rural landscape, has not yet been studied in all the diversity of natural conditions and ethno-economic systems, we emphasize the need to study local examples of cultural space. Such an approach is unavoidable in the study of a wide range of local cultural landscapes created by the most diverse ethnic communities of Yakutia – Yakut cattle breeders, reindeer herders and hunters of the Far North, Arctic Russian old-timers or peasant farmers of the central and southern regions. The diversity of local examples of the country’s rural cultural landscape presents a huge choice and opportunities for researchers of cultural processes [2]. In the case of the Sakha–Yakuts, one should take into account the traditions of settlement and economic activities in the rural areas of Yakutia, where we conducted many years of field work in the central districts – the main agricultural centers of the republic.

It is in this rural area that the predominantly Yakut populace still living, so you can talk about a specific cultural landscape with designated ethnic markers.
One can not disagree with the fact that "the geocultural space of the Sakha people has not been studied yet by Russian science until now, there are no fundamental complex studies on ethnolandscape ..." [3]. Studies on the formation and characteristics of the cultural landscape of Yakutia are few, there is a range of works that partially cover related issues. So, the works on the history of industrial and transport development of the North and socio-economic processes of the republic contain valuable information on changes in the space of vital activity of the rural population. Yakutia, unlike the well studied cultural landscapes of the Russian North, which have undergone serious socioeconomic changes as well, is an economically and mentally occupied space, which at the same time has an extremely low population density.

The lifestyle and social well-being of rural residents of Yakutia during the second half of the last century were influenced by many factors. Agrarian reforms in agriculture and industries in Yakutia at the beginning of the period under study were aimed to overcome the republic collective farms' production[4]. But organizational measures were taken not only for economic reasons. The enlargement of farms was caused by the desire to increase economic efficiency, but was determined by demographic necessity. It was necessary to concentrate available workers – part of the Yakut collective farms were almost depopulated during the Second World War. In pre-war 1940, 302.1 thousand people lived in rural settlements of Yakutia, and in 1950 – 225,500 people [5]. Therefore, in the 1950s, small collective farms merged, losing a large part of the able-bodied members due to military and rear casualties (due to hunger and disease during the war years). Along with administrative and economic measures, the process of concentration of small and private rural settlements into large ones was started before the war. The process of so-called "poselkovanie" was accelerated.

What was it? The "poselkovanie" as a transfer of the inhabitants to collective farm villages began in the period of collectivization before the Great Patriotic War and was resumed in the early 1950s. It is important for the researcher that the history of "poselkovanie" is not only the fixation of administrative transformations and certain positive social shifts. This is also a hidden, little studied so far, dramatic story of the destruction of the traditional Yakut settlement system. Sakha–Yakuts for centuries have lived on the so-called alas system, according to which in local areas, usually centered in alases with a reservoir, hayfields and pastures, lived a separate compact community consisting of a family or a group of families connected by blood-related or long-standing economic ties. This system was declared archaic, requiring liquidation. The state
declared the need to concentrate the rural population in large villages, with a view to simplifying and unifying the organization of labor, production and public life.

For almost twenty years we have been collecting materials from the oral history of the Yakut villages, including those who have experienced enlargement or resettlement. Here we used field materials on the oral history of villages inhabited by ethnic Yakuts in the central districts of the republic: in Megino-Kangalassky, Ust-Aldansky, Tattinsky and Churapchinsky. In these municipalities, agriculture remains the main branch of the economy today.

The analysis of the collected texts reveals a lot of interesting information on the cultural history of the rural population. But let us start with the theme of changes in the space of everyday life. The written memories of rural old-timers contain a lot of valuable information on the history of the period under study. For example, the history of the postwar 1950s, alongside with the subjects of the return to a peaceful life and economic revival includes the theme of the “poselkovanie”.

The memoirs are characterized by a widespread method of telling, common to the oral tradition of Sakha-Yakuts and was used by almost all of our respondents of older age groups. They carried out a chronological “binding” of local facts and events to the significant dates. For example, they can say “it happened when a state farm was created instead of a collective farm”, “our family was forced to move in the Year of the Great Drought” [6]. It is very significant that informants of the elderly age group use the term and phenomenon of “poselkovanie” as a historical milestone. There are the expressions ”before our entry into the village” or ”before the construction of the village”.

To understand spatial changes, it is very important to understand that this mental marker – “before” and “after” the settlement – is deeply rooted in self-identification of rural residents of older ages. We can explain this fact by the cultural significance of traditional ethnic settlement prior to the beginning of “poselkovanie”. In fact, there was a destruction of the previously thought to be unshakable space of life. The world they once lived changed as well. But, due to economic or social necessity it underwent a large-scale and accelerated transformation.

Admittedly, the elimination of tiny settlements placed around production sites, along economic routes and seasonal settlements, entailed a number of not only cultural but also environmental losses. The traditional systems of settlement and
management of the indigenous ethnic groups of Yakutia, which existed for centuries, were distinguished by a balanced relationship with the environment and ecological rationality. Due to the fact that traditional management is completely dependent on natural resources and the state of the environment, the system of human relationship with the nature of the North took into account its geographical specifics – a high degree of vulnerability. The fact that North is relatively poorly populated also contributed to a rational regime of wildlife management.

The massive campaign to consolidate households naturally led to the expansion of rural settlements that were recognized as “promising” and selected as central spots for collective farms. Looking ahead, we point out that in the subsequent organization of large state farms instead of collective farms has exacerbated the ecological tension in rural areas. The further concentration of people, transport, agricultural machinery and animals could not but affect the state of fragile local landscapes of Yakutia.

We found out that the excess of the already fragile ecological capacity of northern lands reflected on the social well-being of rural residents. Observations and analysis of field data show that rural residents of the older age who survived the periods of “poselkovanie” and consolidation of their native villages are very observant to the state of the surrounding space. In our interviews and conversations, they consistently highlighted the state of the environment[7]. "When they built a large cowshed for the consolidated collective farm, the manure was taken to the near field, and this led to contamination of the ancient lake. It killed the grove and the berry near the farm. I do not recognize the views of our native land ... ", said the old resident of one of the surveyed villages. He was matched by a resident of another settlement almost word for word: 'It was the favorite place of my childhood – an amazingly beautiful birch grove. It died, because the balance between the number of state-owned cattle on this area and the nature's ability to recover was disturbed ... "[8]. In this light, we can talk about a certain moral stress for the inhabitants of rural settlements, which is characterized by changes in the cultural landscape under the impact of economic and administrative reorganizations acutely experienced at the personal level.

During the study of the oral history of the Yakut villages, we repeatedly encountered the following unique phenomenon of spatial self-identification: representatives of older ages still mark where they come from. Even if the whole of their conscious life has passed in this village, they indicate that their
ancestors or parents are “true old residents” of this area, or have arrived to this village from another place. In the first case, they have pointed out their local identity: "My father and I are real, true local people. Our ancestors lived here as well. There are very few of us in the village now, more and more of those who moved when the collective farm was consolidated. They lived nearby, on the other side of the river. There are many more who arrived later at the time of the state farms,” an elderly man shared his vision of the surrounding society.

In some cases, it can be noted that informants up to now (2011 entry - LV) still pointing out their belonging to the native area with undisguised pride, even with slight superiority in relation to the "new ones". "New ones" is the expression he used during the conversation to denote his neighbors, the people who have lived next to him for more than thirty years (!). The last moment, perhaps, is due to the old age of the informant, born in 1932, which, when speaking about time related things uses very large time units. In the ordinary situation (not during communication with the researcher - LV), he, as shown by observation, maintains warm relations with all neighbors, including mutual support and assistance.

We also noted this in other small rural settlements: informants of elderly and older age groups emphasized local identity. Note that in oral history, still stored in the memory of rural residents, there is a good preservation of the ancient toponymy, as well as the old tradition of "silencing" the names of sacred places and taboo objects in space.

As is known, in 1960 a new stage of agrarian reforms began: the transfer of state farms into collective farms, which radically changed not only the organization of agriculture, but also the entire social sphere in rural areas. The transformation of yesterday’s collective farmers into Soviet workers opened up social opportunities that were incomparable to previous ones. In addition to guaranteed wages, state farm workers have gained access to state social funds, and social mobility has increased [9]. Such major socio-economic and cultural changes could not but be reflected in the self-identification and social memory of the rural population.

By this time, the old system of settlement has practically disappeared, a modern one has developed and still exists in general terms up to the present time. The old summer houses on the patrimonial alases disappeared for they officially were declared anachronism, incompatible with socialism. Alases, as a places of residence – the places where many generations of families and clans have grown up and been buried disappeared too. Pasture lands and hayfields,
fishing and hunting places vanished as well. It is not surprising that rural narratives of this period bear hidden pain and bitterness.

The rural cultural landscape gradually acquired elements, common for not only the region but also the country. Thus, the central manors of the state farms, despite the absence of a general concept and a master plan for the construction, were similar in appearance. The centers of life of the villagers were: the state farm office, where people worked from morning till night, and where workdays were organized: rural club - especially in the winter, when all the workers returned to the village after seasonal work. The school also acted as a cultural center and the team of its teachers played a significant role in rural societies by shaping the entire social atmosphere of the villages. The unification of production organization, unified labor standards and even the similarity of social problems (issues with rural housing and supplies, above-mentioned social and cultural life) blurred the local and regional differences in rural everyday life.

Well-organized state propaganda supported the residents of the rural settlements with a sense of a labor and cultural community, a sense of belonging to the production of national material wealth. These factors penetrated the mass consciousness of the rural inhabitants of the republic, forming their new social identity. The space of everyday life has changed dramatically and irreversibly. But the period that followed the collapse of the Soviet Union showed how much the craving for generic, traditional manors, especially summer ones, connected with agriculture and crafts, is strong in the Sakha-Yakuts living in rural areas. The process of returning abandoned lands and manors, privatizing the former ancestral lands has begun. This can be assessed as attempts by older and elder people to restore the traditional life space for themselves[10].

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A study on Nakano Shigeharu

"Ko Otsu Hei Tei"

- Nakano Shigeharu and Japan Communist Party -

IKARI Hiroshi (Miyagigakuin a women’s Univ. Japan)

Nakano Shigeharu "Ko Otsu Hei Tei" was published serially on the literary magazine "Gunzo" from 1965 the first number to 1969 the 9 number, by 57 times. The time of novel is 1964 spring, city Tokyo has undergone a sea change for the Tokyo Olympic Games. Hero of the novel are Tsuda Teiichi and Tamura Sakaki. In the beginning of story, Tsuda relate his thought. Tsuda is a member of the Japan Communist Party, is working in Japan statistics and materials company. But he was suspended the political activity by the Communist Party, so he was forbidden going to the company. The latter of story is Tamura's act and thought. Tamura is a member of central executive committee of Japan Communist Party, and he is the secretary of Japan new literature meeting. He goes to office of the Communist Party, he met Tsukumo, the general manager of propaganda and education, culture division of Japan Communist Party. Tsukumo pressed Tamura to turn down the secretary of meeting. Then Tamura refused his request.

Tsuda and Tamura were members of Japan Communist Party in early Showa era, both of them recanted their ideas in the prison, and so they were released from the prison. Nakano Shigeharu cherished some romantic emotion to the Japan Communist Party and communism. So he could not think over the serious failure in Japan Communist Party's policy line and ever-changing political insistence and conduct in the postwar days. So the novel is wandering among Tsuda's self-justification and Tamura's self-criticism.

In this literary work "Ko Otsu Hei Tei", Nakano Shigeharu tried to fulfill the revolutionary criticism of the revolutionary movement, by freely investigation and
development of impressions experiments problems and recollections about the distortion and awful blunder of the revolutionary movements of the Japan Communist Party among more than thirty years from early years of Showa era, through the eyes of two members of the Japan Communist Party those were the other selves of Nakano Shigeharu. So Nakano Shigaharu almost succeeded his design, and he gained a high evaluation, and won the Noma literary prize. But Nakano Shigeharu got extream criticism and attack from the Japan Communist Party critics.
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Young Sorokin’s Novel and His Later Works: In the Way from Russian Revolution to the Sociology of Revolution

LOMONOSOVA Marina Vasilyevna (St.-Petersburg State Univ.)

My Background:
2006 - now. Associated professor of the Chair of Theory and History of Sociology, St.-Petersburg State University.
2018 - Russian Foundation for Basic Research (RFBR). Research grant: № 18-011-01168 A. «Russian sociology from the revolution to the late 1930’s (1917-1937): a sociological analysis of problems arising in the aftermath of the Russian revolution; the preservation of Russian sociological traditions in Europe and America».

Research interests:

History of sociology, Pitirim Sorokin, sociology of revolution, archival research, ethics of scientific research, sociology of health and medicine.

In contemporary society, issues of social justice, and of justice considered more broadly in an existential sense – both at the level of local communities and on the global level of world politics – are the subject of intense debate and controversy. The leaders of radical social and religious movements are
calling upon their supporters to employ tactics of terror in the name of achieving "justice." Reform and revolution have been the main instruments employed in the pursuit of social justice. However, is it not possible that reform or revolution are not the only way? Is revolution good or bad?

The sociologist Pitirim Sorokin sought to answer these important questions. He had talent of a writer, and it allowed him to use results of numerous studies, with not only articles and monographs available to professionals, but also to inform ideas of contemporaries by means of popular scientific works and sociological journalism. Literary work by Pitirim Sorokin – his novel “Predtecha” (Forerunner) is described.

In the pages of his novel, Sorokin describes his youth, studies, political activities and the evolution of his socialist views. At the end of his novel, Sorokin tries to solve an important moral problem: the problem of the scientist’s responsibility to society and the uses of scientific discoveries. The novel ends with the fact that scientists are beginning to actively work on overcoming the problems created by using the results of scientific discovery for criminal purposes. Thus, an a priori belief in intellectual progress and moral reconstruction of mankind is being questioned.

The concept of the sociological study of revolution played main role in Sorokin’s academic career and scientific heritage. The key concepts elaborated by Sorokin – social stratification, social mobility, and sociocultural dynamics – are related to the concept of sociology of revolution.

Revolution does not solve the problem of social equality, Sorokin concluded, drawing upon his own experiences in the maelstrom of the Russian Revolution of 1917.
Pitirim Sorokin’s contribution to positive sociology

DOLGOV Alexander Yu.
(Institute of Scientific Information for Social Sciences of the Russian Academy of Sciences)

The report is devoted to humanistic and «altruistic» ideas of Pitirim Sorokin and the possibility to apply them for new research area – positive sociology.

1. What is positive sociology?

1) Positive psychology movement and sociology. Main ideas of positive psychologists.
2) Intellectual roots of positive sociology and its methodological basis.
3) Main research directions of positive sociology. Classification of positive social phenomena as problem of positive sociology.

2. Sorokin’s researches as prototype of positive sociology.

1) Humanistic ideas, problem of social and cultural crisis and research of creative altruism.
2) Integralism and positive sociology. Comparison of integralism and positive psychology by Lawrence Nichols’ similarities and differences.
3) Integralism and altruization as positive change program for personality, society and culture. Ways of reconstruction and major obstacles.

3. Practical importance of Sorokin’s researches for positive social transformation.
1) Which social problems does positive sociology help to solve?
2) What kind of measures can be taken to develop positive sociology?

Conclusion

Why do we need positive sociology? Why do we need to reconsider Sorokin? Prospects for future research and collaboration.

***

Вклад Питирима Сорокина в позитивную социологию
А.Ю. Долгов (Институт научной информации по общественным наукам РАН)

Доклад посвящен гуманистическим и «альтруистическим» идеям Питирима Сорокина и возможностям их применения в новой области исследований — позитивной социологии.

1. Что такое позитивная социология?

1) Движение позитивной психологии и социологии. Основные идеи позитивных психологов.
2) Интеллектуальные корни позитивной социологии и ее методологическая основа.
3) Основные направления исследований в позитивной социологии. Классификация позитивных социальных явлений как задача позитивной социологии.

2. Социология П.А. Сорокина как прообраз позитивной социологии

1) Гуманистические идеи, проблема социокультурного кризиса и исследования созидательного альтруизма.
2) Интегрализм и позитивная социология. Сравнение интегрализма и позитивной психологии в работах Лоуренса Николса: сходства и отличия.
3) Интегрализм и альтруизация как программа позитивного изменения для личности, общества и культуры. Способы преобразований и главные препятствия.

3. Практическое значение исследований Сорокина для позитивных социальных преобразований.

1) Какие социальные проблемы поможет решить позитивная социология?
2) Какие действия можно предпринять для развития позитивной социологии?

Заключение.

Зачем нужна позитивная социология? Зачем нужно перечитывать Сорокина? О перспективах будущих исследований и сотрудничества.
Non-European and Non-American elements in Sorokin’s Sociology

YOSHINO Koji(Nagasaki Wesleyan Univ.)

1. My Background

[2009] Sorokin’s Sociology as an Integral Sociology
   - What is “integral”?
     1) To integrate social science (interdisciplinary)
     2) Integration of society
     3) Integration of personality
   - It is still ambiguous and absolute. What does Sorokin wanted to do? And what is its meaning?

2. Sociology of Altruism as a Last Challenge

[2015-2016] My first research trip to Russia
   - Meeting with Alexander
   - Sorokin Heritage Center in Syktyvkar and Birth place
   - I have learned two things
     a) Importance of the teacher Kallistrat Zakov (1866-1926) who is from same province
     b) Altruism is the most significant contribution for the modern world
     c) Character of mutual aid of Komi people

[2016] Go to St.-Petersburg and Vologda
   - Meeting with Marina
   - There are few study about Sorokin’s rural sociology in Russia

[2017] Go to Czech (Prague and Bruno)
   - Though Sorokin’s exile in Prague is less than a year, this period is very important. Why?
- I have learned five things
  a) Origin of Sorokin’s Agricultural sociology is in the life in Prague
  b) There were amount of Russian intelligential exiles in Prague in 1920s
  c) Intertextual friendship with Inocenc Arnošt Blaha (1879 - 1960)
  d) Similarity with Blaha
     (Concern about Ethical problem, or about both urban workers and farmers)
  e) Importance of the word “Idealistic mentality” which Sorokin used in Social
     and Cultural Dynamics

3. What is the Non–European and Non–American Element Contained in Sorokin’s Sociology

- Sorokin’s features above mentioned are not common with Euro–American Sociology
- However it is common in the other place (to see rural sociology in Japan, or Blaha Sociology)
- This is not the feature of Europa but Asia, not West but East, not Western Europa but Eastern Europa, not Western Catholic Church but Eastern Orthodox Church

Conclusion

- Altruism Section is founded in American Association of Sociology in 2012
- From around 2000s, Italian Academic Sociologists are attracted by Sorokin and his Altruism
- This means that American and European Sociologist found that the importance of the theme “Altruism” “ethic” “mutual–aid” “mind of farmer” and so on
- Many of them have been kept in the east
Shaman’S Poetry
Turkic And Mongolian Peoples of Siberia:
Terminology

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The article deals with the terminology of shamanic poetry of the Turkic-Mongolian peoples of Siberia. The authors note the need for a comparative analysis of textual materials of shamanic folklore. They state that a shamanic folklore of the Yakut’s has not been studied yet, the verbal part of shamanic rituals has not been considered. This phenomenon is attributed long absence and late publication of textual materials on this topic.

Researchers came to the conclusion that it is necessary to study the texts of shamanic poetry at the comparative plane. For this, in the Yakut folklore, it is necessary to introduce the term shamanic algys. The most of this kind of algyses disappeared forever. Algyses are one of kinds of the ritual poetry of the Yakut’s and based on a dualistic vision of the world, represented poetic works, . They differ in their target orientation, designed to pacify the dark forces of the Lower, Middle and Upper worlds. Their target orientation is to propitiate the dark forces, to eliminate “trouble.” The addresses were the Abaahylar ’Dark forces’ by Uluutuyar Uluu Toyon, Khara Suorun Toyon. Spirits-assistants and spirits-patrons of the middle world and the shaman were addresses. The shaman was an addressee. The content of shamanic algys is to help people and get rid of them “misfortune, trouble”. The composition of algys consists of three main parts: an appeal, request and the gift during the process of all ritual. This shamanic algyses have been singling out by a separate group in the ritual poetry of the Yakuts. Shamans of the Turkic peoples performed similar actions during rituals. They have turning to spirits, helped people and proclaimed their requests. Shamans were giving their gifts to spirits.

In the language of Sayan-Altai Turks shamans are called kam (or boor). The term kam was used in the meaning of “shaman” in texts of the Old Turkic language, even from V-th century. Shaman haman-saman was named in the
Tungus-Manchurian tribes. We find the word *saman* (*haman*) in the Evenki language. For example, Even. *haman* (*aman, saman*), Neg. *saman*, Ulch. *samā (n)*, Vilyuy Tung. *saman*. Young Buryat explorer Dorji Banzarov tried to explain the etymology of the word *saman* even in the middle of the 19th century. He believed that the word *saman* comes from the very root, to which several words of the Manchu and Mongolian languages. Yakut shaman called *oyun*. The etymology of the word is not yet fully understood, although attempts to identify the origin of the word have been undertaken long ago. V.F. Troshchansky considered the basis of the Yakut word *oyun* from the verb *oi* ‘to jump’ in the bringing its Turkic counterparts in comparative terms. V.M. Ionov also assumed that the word *oyun* is derived from the verb *oi* ‘to jump’. This problem has again interested researchers for today.
A Development Plan of Busan Seafood Processing Industry Using Russian pollock

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The seafood industry in Busan reached the production value of KRW 1.6 trillion, ranked no. 1 across the nation, and accounted for the market share of 26.9% in 2016, but the scale of the industry has not increased for the past 10 years with decreasing market share. On the other hand, other regions including Jeollanam-do and Gyeonggi-do have witnessed increases in the share of the seafood industry, which has led to fiercer competition among regions. Busan has developed logistics, processing, and logistics infrastructure for fishery products including Busan Cooperative Fish Market, Busan International Fish Market, and International Seafood Trade Complex. However, such built-up industrial capacity of the city was not properly utilized, and the seafood industry in Busan failed to enter the global market showing limitations in the industry capacity.

To overcome the limitations of the seafood industry in Busan, the strategy of entering the global market through internal capacity strengthening can be suggested. Such strategy includes new clusterization and new global SCM strategy. The former is to connect the infrastructure and business entities as the head tower supporting corporate capacity centering on the seafood cluster and create a network hub linking the 1st, 2nd, and 3rd industries so as to complete the Northeast seafood hub. The latter is to establish the seafood global supply chain connecting from South and North Korea to Russia and develop the seafood industry of Busan into the global industry.

The establishment of the global SCM can be realized with the pollock industry. The global pollock export market consists of frozen pollock and pollock fillet. As for the frozen pollock export market, Russia, a pollock producer, accounts for 88.9% of the world’s share with the export amount of 820,000 tons
in 2017. On the other hand, the global pollock fillet export market has been led by China. China imports a number of frozen pollock from Russia, processes them into pollock fillets, and exports to the European market, and accounts for 53.6% of the global pollock fillet market in 2017, and the export amount reached 570 million dollars. Despite not having pollock resources, China has created high added value based on the industrial competitive edge through scaling of the capital strength.

For the seafood industry of Busan to go into the global market through competition with China, it is necessary to expand the industrial competitiveness by establishing the global SCM, which should be developed in the following process: Supply of pollock (raw materials) from Russia → Primary processing using the labor of North Korea → Processing of pollock fillets in South Korea → Export to the European market. It is expected that the seafood industry in Busan can take some of the Chinese global market share by developing such global SCM. The scenario analysis revealed that taking 20% of the frozen pollock of Russia exported to China would earn South Korea added value more than about 180 million dollars including pollock fillets and pollock fish meal, and 40% would create added value over about 360 million dollars.

The global SCM strategy centering on pollock can be called Pollock Road. Pollock Road is expected to help ultimately enter the European market through the supply chain linking the pollock cluster in the Arctic regions of Russia (production of pollock raw materials, logistics), the pollock cluster in Najin, North Korea (primary processing), and the seafood cluster in Busan (secondary processing, export, marketing, transshipment logistics) by completing a growth roadmap. The development of the global SCM can be applied to not only pollock but also globalization of various areas in the seafood industry. By establishing the global seafood SCM from Russia (production, raw materials, logistics), North Korea (joint fishing operations, primary processing), and Busan (advanced processing, export, transshipment logistics), the seafood industry in Busan will be able to be equipped with international competitiveness to enter the global market.
Russia Orthodox Church’s church service: Comparison with Catholicism

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1. Introduction

In this book, we look at the church service of the Russian Orthodox Church, which is believed to be about 75 percent of the population of Russia. We will look not only at the surface of history, but also at the order and method of church service and compare it with Catholic's church service. The differences and similarities between the Orthodox Church and the Catholic Church can also be seen.

The Orthodox Church is known to be closer to Catholicism than Christianity, but I want to organize it because many people do not know the difference. Find and organize differences in the beliefs pursued by each religion.

2. History of Russian Orthodox Church

The Russian Orthodox Church is the most powerful of the Eastern Orthodox Church. Except for the Georgia Orthodox, almost all of the Russian Federation’s sophistication is among the Russian Orthodox Church. Before I mention the order and method of church service, I will mention the history of the Russian Orthodox Church.

First, the Russian Orthodox Church was introduced to Russia through the Byzantine Orthodox Church during the reign of Vladimir Putin in 988. This is why most of the culture of the Orthodox Church remains. The church service was Byzantium style, but the pre-experience term could be Russian based on the introduction of Slavonic (Old Church Slavonic language), which was spoken in early Greek throughout the 11th century.

However, the invasion of Mongolia in the early 13th century devastated southern Russia, and the Russian capital was moved to northern Moscow in the
14th century. Thanks to Mongolia, which was a little tolerant of Christianity, the Russian Orthodox Church was able to continue its way around the monastery. In particular, the famous monastery is Troche Sergiyev, which was founded in the mid-40th century by Sergii Radonezhskii.

Then in the mid-fifteenth century, when the Byzantine Empire fell, it formed its own independent church. In addition, the Duchy of Moscow gained the nickname "Moscow – The third theory of Roman." However, the contradictions within the church grew as much as the prosperity. Meanwhile, Nikon, the former bishop of the Romanov dynasty in the early 17th century, carried out a reform to change the old and precedented style, which was problematic because it was different from other Eastern Orthodox churches. Later in the 18th century, Peter I of Russia pursued the modernization of Russia. At the same time, he banned the selection of a bishop under the pretext of reforming the church, and officially abolished the patriarch system in 1721 and established the ‘Shinod’ House. The church became an organization of the state by the chairman of the emperor, the chief priest.

In the wake of World War II, a compromise was reached between the government and the church, and freedom of action was guaranteed within the socialist system under the condition that the church would cooperate with government policy. It is true that the Russian Orthodox Church has lost power beyond the time of Imperial Russia, but it remains the largest of the Eastern Orthodox Church. 17)

3. Russian Orthodox Church and Catholic church service

The Orthodox Church and the Catholic Church can hardly find clear reasons, events, or timing for one side being separated from the other. Both the Orthodox Church and the Catholic Church have been churches since early Christianity, and this is the history of both religions. Let’s look at the differences between mass and church service in a similar frame as a whole. First of all, reading and singing may change depending on the feast day or the day of worship, but there is a basic structure.

1) Procedure of Russian Orthodox Church and Catholic church service

The Orthodox Church’s church service consists of three main parts. First, the
sacrament begins with a preparatory ceremony that includes a ceremony for the
dedication of bread and wine to be used in the sacrament, and a ceremony for
the priest to make the dedication. Next comes the worship ceremony, in the
order of praise, prayer, Bible reading, and homily. At this time, both baptists
and reserve baptists could attend. In the first church, it was given the name of
the ceremony because it sent reserve baptists away at the end of the ceremony,
which is also called the word’s ceremony. Finally, only the baptized believers
will attend the ceremony, and today the restrictions apply only in communion.
After communion, the worship is concluded.

Mass consists largely of four parts: beginning ceremony, speech, sacrament,
and ending ceremony. The opening ceremony is a time to confess own sins and
deficiencies before mass and to seek unity with God, and to gather your mind
to attend the mass. It is the same process as the preparation ceremony of the
above Orthodox Church. The speech precedent is the moment when you sit
down and listen to God’s words being proclaimed and the time of conversation
between God and his followers. Similar to the Orthodox Church, it consists of a
song, prayer, reading (Bible) and homily.

Next, sacrament has the same meaning as Russian Orthodox Church. The
priest reproduces the last supper with Jesus Christ and his disciples, holding
bread and wine, and giving thanks, and sharing the time and time for the
redemption of Jesus Christ. Except in special cases in the Catholic Church, the
lay persons does not given blood of Christ, but only the Eucharistic Host. On
the other hand, the Orthodox Church is sticking to the spirit of communion,
which includes both Eucharistic Host and blood of Christ. In Catholic Church,
priest stamp the Host into the blood of Christ, and given directly to the
believers. However, in the Orthodox Church, blood of Christ and Eucharistic
Host are handed out with a holy spoon. In addition, the Catholic Church and the
Orthodox Church hand out the Host without yeast and with yeast. This is the
difference in opinion as to whether or not the celebration of the Pascha holiday
(Easter) was established by Jesus Christ. During the Pascha Festival, the Jews
ate bread without yeast, which the Catholic Church thought was the day of the
celebration of an unleavened Host.18)

After the sacrament, the priest cleans the chalice and a paten. In the
meantime, the mass is performed in the closing ceremony and in the closing
ceremony, in which the believers who had completed communion had time to
meditate and reach a consensus with Jesus Christ.


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2) The color of a priest’s clothes (phelonion)

Both Catholic and Orthodox priests have a rule that the color of the phelonion is meaningful at any time and should be worn on a holiday basis. The colors used for the Russian Orthodox Church priests’ proposals are gold (yellow), white, blue, purple, red, green and black. 19) The Catholic priest’s phelonion include gold (yellow), white, red, green, purple, black and rosy, similar to the Orthodox Church. Each color has its meaning, and first of all, golden (yellow) means the color of the emperor and can be worn on most days during Orthodox worship. In the Catholic Church, priests can also wear a golden clothes for holidays in white, red, and green.

In the Orthodox Church, the white offering symbolizes a light, and is to be worn on Easter, Epiphany, and Rajarev’s Saturday. It is also used for baptism and the sacrament of matrimony. Similarly, Catholicism also means joy, glory and innocence. And every day of Jesus, except for the Christmas period, the resurrection period, and the day of suffering, is prescribed to be worn on the days of the Virgin Mary, angels and saints.

Blue phelonions are a color you can’t see in Catholicism. In the Orthodox Church, the blue represents the most innocent and is celebrated on the day associated with the Virgin Mary, such as the Virgin Mary’s Birthday and the Ascension of the Virgin Mary.

Purple represents Christ’s reverential sufferings, the contrition and the satisfaction, respectively, in the Orthodox Church and the Catholic Church. In the Orthodox Church, they are worn for the period of Lent and for the day of the Holy Cross. The Catholic Church also wears the purple phelonion during the period of Lent and Advent.

A red means the color of blood, or the blood of the martyr, that Christ shed blood for us in the Orthodox Church, and the Holy Spirit in the Catholic Church. The Orthodox Church stipulates that it should be worn on Easter and the day of the martyr. In comparison, Catholics are required to wear Saint Friday of Jesus’s suffering, the day of the Holy Cross, and the day of the martyrs.

The green means vitality and hope, and in the Catholic Church, it is worn on the day of the year, on the day of the Trinity, on the day of wise man, and on the day of the holy place. In Catholicism, you can see that when you dedicate mass on a typical Sunday, a priest presides on a green phelonion.

Black clothes are mostly used in the Orthodox Church for Lent, and in the

19) http://vichuga-voskr.cerkov.ru/2013/03/06/oblachenie-svyashhennoslushitelya/
Catholic Church for Memorial Day and funeral mass, both black and purple are available.

Finally, Catholic's rosy phelonions are used for three weeks at Advent and fourth week at Lent, which means joy. It is an offer of joy waiting for the birth and resurrection of Jesus Christ.

The colors of the clothe of the Orthodox Church and the Catholic priest are similar to that of each other to celebrate. Although there were some differences, the colors of the phelonion showed common ground among believers who thought it important to think about the holiday at each time.

△(photograph 1) Phelonion of Russian Orthodox priest

△(photograph 2) Phelonion of Catholic priest

3) Sign of the cross

In the middle of the ceremony, there is a difference between the church service and the middle of the mass.

In the Orthodox Church, the fingers of the right hand gather the tips of the thumb, index finger, and middle finger, and the other fingers bend to the palm of the hand. In that condition, you bend your waist by drawing the sign of the cross in order of your forehead, abdomen, right shoulder, and left shoulder. It means 'Leave us on your right side(right shoulder) on the day of judgment and don't leave us on your left (left hand), because the words from heaven(forehead) to earth(chest) have become our Jesus.' The thumb, index finger, and middle finger represent the trinity of 'The Father and The Son and the Holy Spirit', and the ring finger and little finger represent Jesus' sacredness and character. There is also a meaning of right and left side. May Jesus Christ be saved by the cross, just as the robber on the right, and will not fall into hell like the robber who mocks and criticizes him until he dies.

In Catholicism, it is common for the cross to collect and draw the index and middle finger. However, some people, do not have much restriction like the Orthodox Church, but they gather three fingers and cross the body like Orthodox. With the word 'The Father', puts forehead, and the words 'The Son', put to chest, with word 'Holy', put on the shoulder of his left and with 'Spirit' on his right shoulder and saying 'Amen.' Cross oneself and say 'In the name of the Father, and of the Son, and of the Holy Spirit. Amen.' Unlike the Orthodox Church, you can see that the order of both shoulders has changed. This means
that the word has become a human being from heaven (forehead) to earth (chest), and has gone to the next world (left shoulder) and is believed to have resurrected (right shoulder).

△(photograph 3) Cross oneself in Russian Orthodox

△(photograph 4) Cross oneself in Catholic

4. Conclusion

The Russian Orthodox Church had only indirect access, but it came directly to us in comparison with the Catholic Church that was closer to us. It was the same in both religions that most of the elements were similar to the Catholic Church, and even the other differences had their respective meanings and were always important in meaning. I think the two religions that did not divide in the roots were Orthodox and Catholic. There will be differences in detail, but I think it could be seen as the same religion for believers who understand each other’s meanings.
The Past and Present of ex-Soviet Koreans

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1. Introduction

Among around 750 million Korean diasporas, ex-Soviet Koreans would be one of most interesting groups. This is because of their particular migratory experiences — persecution from the control of Imperial Japan beginning 1863, the forced migration to Central Asia by Stalin in 1937, and the remigration to Maritime Territory driven by the enhanced status of ex-Soviet Koreans after the collapse of the Soviet regime in 1993. Hence, ex-Soviet Koreans have multiple and turbulent migratory experiences in their history, germinating particular social awareness and attention to the diaspora of ex-Soviet Koreans.

Scholarly research on ex-Soviet Koreans focuses on their triple migration history, migration - forced migration - remigration, and their discrimination and exclusion experiences. Ex-Soviet Koreans shaped by multiple regional and generational identities maintain homogeneity among them as well as hybridity and place attachment among them. Also, they preserve Nomadic identities. That is, ex-Soviet Koreans preserve their identity towards both their home country and their residence country, shaping their dual and balanced identity.

This article analyzes the past and the current of the ex-Soviet Korean society and future related issues.

2. Historical Background

The ex-Soviet Korean society has the longest tradition among Korean migratory history. It is well known that the Korean community built in 1864, the period of Imperial Russia, contributed to the Korean Independence Movement, and some Korean moved to the Eurasia Continent before the 20th century. The 1917 Revolution generated unexpected changes for Korean governed under the Communist regime, and the majority of Korean in the
Russian Far East were forced to migrate to Central Asia.

From September to December In 1937, Stalin forced ex–Soviet Koreans residing in the Russian Far East to move to Central Asia. The important point is that they were forced to move to not only Kazakhstan and Uzbekistan but also Kyrgyzstan and Tadzhikistan. Afterward, however, some ex–Soviet Koreans in Uzbekistan and other places moved to Turkmenistan. Before the forced migration, around 2,000 to 2,500 ex–Soviet Korean leaders were executed.

The forced migration event is the most tragic episode in the ex–Soviet Korean history. This is rooted in the loss of sovereignty under Imperial Japan and can be understood as a tragedy of the entire Korean residing outside Korea. The Soviet regime in the 1930s needed to control Korean due to the conflict against Imperial Japan, causing critical damages to Korean. Koreans who were communists and supportive of the birth of the Soviet regime were eliminated, leading significant turmoil among the Korean society in the 1930s. Koreans after the forced migration struggled for survival.

The Soviet Union was collapsed and then turned into 15 independent countries, then ex–Soviet Koreans faced that they were in different countries. Although Koreans residing Russia Federation were not impacted significantly, Koreans residing in Central Asia and other areas faced significant challenges such as changes in culture and language. Some Koreans residing in Central Asia moved to the Russian Far East to get out of impoverished conditions.

The majority of remigration cases among ex–Soviet Koreans from the 1990s are the move from Central Asia to Primorsky Kray or Russia Federation. One reason for remigration is the amalgam of political instability, economic difficulties driven by the transition from communism to capitalism, the loss of economic opportunities due to shifts in language policies and culture. The other reason is more fundamental. Some of ex–Soviet Koreans in Central Asia just want to move back to their home, established before 1937, the year of the forced migration, seeking for their cultural root.

3. Current Status

Ex–Soviet Koreans recognized that the collapse of the Soviet regime brought the fragmentation of their social status and identity under Russia Federation. Ex–Soviet Koreans face each other residing in foreign countries, such as Kazakhstan, Uzbekistan, and Russian Federation. All of a sudden, their national
identity is fractured.

The collapse of the Soviet regime makes the identity of ex-Soviet Koreans more complex. From each different independent country, ex-Soviet Koreans face variants of nationalism. For example, ex-Soviet Koreans residing in Kazakhstan confront their relatives and neighbors as foreigners living in Russia Federation and language issues. Although Kazakhstan, Uzbekistan, and Belarus use Russian for business, other countries change their language policies significantly. Senior ex-Soviet Koreans acquainted with Russian as their mother tongue confronted challenges in language acquisitions.

The recent decade exhibits substantial variations regarding economic development and social dynamics across countries. Ex-Soviet Koreans residing Russia Federation and Kazakhstan live with greater economic stability than other ex-Soviet Koreans living as minority citizens in different countries. Some ex-Soviet Korean communities face significant uncertainty in terms of their existence. Nowadays, ex-Soviet Korean communities present substantive variations across different nation-states born out of the ex-Soviet regime.

Although the majority of ex-Soviet Koreans use Russian as their mother tongue and build their identity embedded in Russian culture, they face significant complexity in identity and the meaning of their home country. The substantial portion of ex-Soviet Koreans build the family with non-ex-Soviet Koreans, yet they both the older and the younger generations are still deeply interested in the home country, South Korea or North Korea, and are willing to visit there. The Korean government would like to address this critical issue.

The frustrated desire of ex-Soviet Koreans is shaped by their experiences in Russia as well as in Korea throughout remigration. Their experience in Korea could be described as the frustration of desire for social recognition.

In conclusion, throughout the 150 years of migration history, ex-Soviet Koreans cultivate a different ethnos and they are interested in visiting their home country, the cultural identification as Koreans, and seeking their roots.

4. Future Issues

The ex-Soviet Korean communities maintain the heterogeneity of internal structural elements and characteristics shaped by the variation of Area and historical path dependence. Thus, the deep understanding on the spatial variations of ex-Soviet Korean communities and relate them to policy
implications.

Such policy support for ex-Soviet Koreans requires the long-term networking with ex-Soviet Koreans and trade and intellectual exchange with them.

We have five specific policy recommendations for supporting ex-Soviet Koreans. First, support their education system focusing on the recovery of homogeneity among them. To do so, identify the current issues in their educational system and provide educational opportunities for future generations. Second, support ex-Soviet Koreans throughout indirect supports such as associations and organizational-level supports rather than direct subsidies which may trigger the intervention of the Russian government. Third, develop infrastructure linking ex-Soviet Koreans and Korean corporations entering in Russian region, developing networks among them to help job creation and income growth. Fourth, support ex-Soviet Koreans migrating back to Maritime Territory. Fifth, cultivate supporting systems for food and energy-related issues, developing the virtuous production system.

5. Conclusion

Around 7 million Koreans residing outside Korea are important human capital for Korea. Korea needs to engage with them to utilize their potential capabilities for economic and political development. Facilitating networking between business professionals outside and inside Korea would build Korean economic community across the globe, harnessing sustainable development of Korean economy. In particular, Koreans outside Korea reside in the U.S., Japan, China, and Russia hence they will contribute to economic cooperation substantially.

As 500,000 ex-Soviet Koreans including 100,000 of them residing in Primorsky Krai preserve substantive capabilities from their historical experience, it is anticipated that they would enact crucial roles in changes in North Korea and in building supportive environments for United Korea if complemented with well designed supporting policies for them.

References


Three strata of archaic in Sakha Culture

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1. Introduction

In social science the notion “archaic” was used only for ancient, out-of-date societies, for contemporary society they used the notion “tradition”. As a rule in scientific literature, there is no difference between “archaic” and “tradition”. Although these notions have much in common, they should be strictly differentiated. Traditions are steady cultural and social structures, which provide succession of social life and specify definite scope of social activity motives and forms. Traditions are multilayered and diversified, herewith well-structured. Archaic has no rational structure; it doesn’t fulfill any constructive function in human behavior regulation and it has no distinctness and steadiness. Archaic isn’t crystallized in social forms as tradition, but settles in psychology of people, first of all, in unconscious and collective unconscious. It is more represented in myths and mythological perception. Tradition is transmitted cultural text but archaic - cultural subtext without formalization and verbalization.

It appears in places where cultural organics and traditions are destroyed and in this case it compensates tradition. So in some sense archaic can regulate traditions. In its turn tradition also carries reflection of archaic, its spirit. Archaic is a life of particular (specific) but passive and non-independent forms of tradition. The boundary, which tradition has but archaic has not, is in conflict of archaic and modern [1].

The value and characterization of myth, religion and epos sense in culture, especially in spiritual culture of the Sakha, should be considered in relation to the categories of worldview, consciousness and mythological perception of the world. Here we want to turn to the works of Subetto A.I., in which he identifies three "strata of archaic" considered from the viewpoint of young science - sociogenetics [2, p.25]
2. The first "stratum" of archaic

The first "stratum of archaic" connects archaic category (from the Greek archaic archaikós - old, ancient, early stage in the history of the development of any phenomenon) with archaic, that is with ancient and archaic society and with a man as the subject of an archaic society. By P. Florensky "dominance of sensual, right-hemisphere components worldview and outlook" [3, C.49], which is realized through the language of myth and metaphor.

Myth is not only historically the first form of culture, but also the dimension of human spiritual life, and this dimension continues when the myth loses its absolute domination. Mythology is the most ancient, archaic, ideological education, having a syncretic character. In the myth germinal elements of religion, philosophy, science and art are intertwined. Mythology is born by the people themselves. Spiritual link is established between different individuals of the nation by inner necessity, and this link is found in a co-product as a mythology [4 p.1098-1099]. Universal essence of myth is that it is an unconscious conceptual twinning of a person with powers of immediate being, whether it is the being of nature or society. Everything is animated, and nature appears as a world of formidable, but cognate to man, mythological creatures - demons and gods.

In the early stages of historical development the myth existed in all nations of the world. In particular, it is peculiar for culture of the Sakha. Comparative historical study of a wide range of myths revealed that in the myths of various peoples of the world - with their extreme diversity - a number of key themes and motifs are repeated. It is mentioned in some scientific publications by E.M.Meletinsky, V.Ya.Propp, M. Eliade and others.

The study of the early stages of the Sakha people spiritual culture is rooted in a myth. The category of myth or, as they say, of the ancient time, is particularly characteristic for archaic mythology. In Sakha epos perception a special primary age is an essential element of the traditional entry:

Behind the far distance
Of restless, anxious
Ancient age,
On the other side
Of martial battle
Last days,
Behind the invisible face
Of villainous daring
sunk years [5, p.73]
Thus, sacred "ancient time" which existed before the historic profane time is depicted in the Sakha epos.

Along with the starting time, perception of the end of time and the idea of nature deities dying (eschatological, calendar myths) penetrates the myths.

On the land of Sakha during long months blizzard, harsh, bitter cold and fierce chill winter reigns, — ruthless "Aan Daan" [6, s.279]. The symbol of the winter is a great white bull with blue spots, huge horns and icy mouth.

All ichchi-spirits are portrayed in human guise and people can communicate with them but "Winter Bull" is deprived of all this. He is an embodiment of inevitable disaster. With spring coming under hot rays of the sun this fantastic creature loses, first, his horns, then his head.

In Yakut mythology there are details of the life of gods and heroes, and their divine functions and major feats and so on are described. However, mythical time is the main category of the myth, as well as the myths of creation and explanatory (etiological) myths are the most important, the most fundamental and typical kind of mythmaking.

Mythological images are the most ancient archetypes, wearing a syncretic character. In archaic society, mythology is the main way of understanding the world, the universe, the cosmos. In the Yakut heroic epos mythmaking and storyteller art is called "one-man show". To this day, storytellers-olonkhosuts fascinatingly and selflessly tell about the epic heroes feats. In olonkho the Sakha people representations of inhabited world and the universe are disclosed. In addition, the myth contains the original elements of religion, philosophy and art. Myth and ritual are organically bounded by musical, scenic and verbal means. There appears a kind of archaic aesthetics. Thus, the philosophy has gradually evolved overcoming mythological heritage. After separation of the different ideologies and even after the significant progress of science and technology, mythology is not a monument of primitive ideology and archaic forms of narratives. Mention only the close association of religion with mythology, some features of the mythological consciousness can be preserved throughout history in the mass consciousness near the elements of philosophical and scientific knowledge, using rigorous scientific logic. Today in the Sakha culture the archaic aesthetics and mythological images are preserved and developed, not only in epic works, but in the canvases. The ancient archetypes and symbols are reflected in the arts and crafts as ideal, conscious images.
3. The second “stratum” of archaic

The second “strata” of archaic emphasizes the uneven development of the human intellect and consciousness according to the ethnographic and planetary coordinate of mankind life on the earth. An example is the vision of the world and the modern consciousness of the Sakha people. Saving the archaic forms of activity: hunting and fishing which are associated with rituals and customs; cattle and horse breeding; blacksmith – jewelry, are dominants of “alaas culture.”

“Alaas culture” prevailing in the territory of modern Yakutia from XV century is a systemic family and clan formation caused by natural and socio-economic characteristics, it is a part of the circumpolar civilization. Alaas – is a slade, meadow place, clearing in taiga plateaus. Most of Alaases are surrounded by low wooded mountains and have water. In these Alaases Sakha people hayed, and there were winter manors. In connection with the development of agriculture some arable lands appeared in Alaases. In the Alaases, which had summer manors, people had pastures.

Preservation of folklore and epic heritage, which are carriers of archaic (epic, BA) public awareness conservation, is crucial in the Sakha spiritual culture. Owing to this fact archaic consciousness resuscitation occurs, for example, wedding ceremonies, ancient holiday “Ysyakh”, healing (people call it extrasensory or shamanism), etc. The works of Sakha people as hunting, cattle-breeding, horse breeding, blacksmithing are associated with various elements, their incarnations and personifications. For example, “Baay Bayanay” – the spirit – owner of the forest, the patron of hunters’ Aan Alahchyn Khotun “– a virtuous hostess of land, personified image of native land,” Ereke-dereke “– vegetation spirits,” Kyday Bakhsty “– the spirit of blacksmithing,” Kyryo Dehuguy “– a deity, the patron of horses, Ynahsyt Khotun – Mistress Korovnitsa (patroness of cows)[6, p.131], etc.

Historically, these elements reflect different stages of the economic activity of the Sakha people, which in their turn are reflected in the epic heritage. In archaic consciousness socio-natural homeostatic mechanism formed by centuries of experience is implemented through the “human world” (for each area of economic life organization). (In 2005, UNESCO declared olonkho – the heroic epic of the Sakha people – as an intangible masterpiece of humanity).
4. The third "stratum" of archaic

The third "stratum" of the semantic content of the archaic is associated with the peculiarities of human and social intelligence functioning in economically developed countries that have reached peaks of scientific and technical progress. Man can exercise his creativity in different ways, and the fullness of his creative expression is achieved through the creation and use of various cultural forms. Each of these forms has its own "dedicated" semantic and symbolic system. We will try to examine the expression of creativity of cultural-spiritual systems of the Sakha people; in each of them the essence of human existence is originally expressed by myth, religion and epic.

Sakha epos is a kind of center of myths and "holy scriptures" of deities which are able to affect the lives and destinies of people. For example, in Sakha folklore and epic there is a myth of the Great (Solar) Horse — Kun Dohegoy who was an ancestor of humans. This deity is also called Uordaah i.e. ferocious. And it appeared at a time when there was no concept of good and evil, i.e. in "pratimes".

In ancient times Sakha tribes made bloodless sacrifices as sprinkling of ground with mare's milk during Ysyakh holiday to thank for the welcome of the heaven inhabitants — aiyy. In addition, there was a special custom for aiyy propitiation when a herd of white mares with the stallion were specially driven to the east side of the residence, as they thought that deities patronizing people lived in the east.

The horse was identified with the cosmos, and bringing it to the sacrifice symbolized the act of creation [7, p.190]. As we can see from the above ancient ritual aiyy was attributed by the creative functions, patronizing attitude to the people, they were devoted to special ceremonies, sacrifices. All this allows us to call aiyy as deities, not just spirits, masters of nature. Thus, the mythological ideas turn into religious and therefore the concepts of "aiyy" and "god" in the culture of the Sakha are used as synonyms.

The ancient demons and gods perform two sides selfhood. The heroes of olonkho, folklore and myths symbolize the human unconscious selfhood, and empirically it manifests a total of all the archetypes and therefore includes archetypes of a father and a wise old man [8, s.336]. The archetype of the wise old man Seerkeen Sehen is a symbol of patristic, kind and wise attitude to life. Blacksmith Kudai was a craftsman. Endless battle of heroes with monsters meant the attempts to liberate the ego-consciousness from the deadly fetters of
unconsciousness. Kindling of fire was aimed at dispelling the darkness of the unconscious. The rescue of hero is a triumph of consciousness.

In some cases, the specificity of the local belief was conditioned by the inclusion of various ethnic groups representatives as ancestors, so the importance of Sakha people mythology studying is in finding out the ethnic history of the Sakha and peoples with whom they were in ethno-cultural contacts.

Myths do not remain unchanged. Old myth received additional features resulting from the evolution of beliefs. New myths did not deny the old ones but adapted to them, just pushing them into the background. Yakut mythology covering all aspects of people life gives a religious interpretation of human interaction with the environment, relationships in human society, establishes the legitimacy of the existing socio-economic structure.

Myth was and remains not only the unique form of accumulation and storage of knowledge gotten by ancient people, but also the unique form of fixation and broadcasting of subsequent ancient generations teachings.

Religion, in turn, expresses the human need for a feeling of his involvement in the grounds of being. Man is looking for his own reasons, putting the divine on the other side of nature, and understanding it as a supernatural absolute. Religion frees a man from the mythological unity with nature and the interior depending on the elemental forces, but in the Sakha people religion there is a man created by nature, and acting in accordance with the laws of nature, as a doer of his family and tribe. Religion from its inception included myths and rites.

Aiyy Faith is an ancient religion, which is based on animistic representations, i.e. Yakuts understood natural phenomena symbolically or allegorically. Forest Spirit Baay Bayanay, Spirit of Fire Hatun Temieriy, Aan Alachyn Khotun – Patroness of all living and growing creatures. Sakha people wisdom was in sensual and material space, in mythology, appealing to the values of the person as a creature of nature. And in this sense olonkho highlights a man and humanity, cognizing world through the goodness, beauty and truth, and man acts obeys nature. So the fire in the hearth, dwelling, countryside, grass, trees, forests, waters, mountains have hosts – ichchi-spirits. But the main evil spirits of Yakut religion are abasy, which to some extent, as noted above, inhabit all three world. They are opposed to the higher good spirits – aiyy: Ayyysyt - a patroness of childbirth, Ieyiesi - a patroness of the human reproduction, Dehe goy - a patron of horse breeding, Yryn Aiyy (Aar) toion - the highest – the
supreme God, etc. All of them live in different tiers of the east, south–east and south–west sky heaven. Such descriptions of nature in olonkho can give some impression about the person for whom the scenes of his native land are beautiful and full of spiritual and moral sense and descriptions of monsters country are horrible and sometimes they are caricatures. The essence of olonkho aesthetics is that the nature itself has some human traits and actions and the nature brings quite objectively existing human qualities to a human being. Thus, humanized nature is presented as a part of a vast "living universe." And a person turns to the gods "aiyy" through the fire, which can be called according to Losev, "artistic and creative fire" [9, p.112]. This fire is maintained by miraculous olonkhoouts – singers of epic poems and by shamans who are spiritual intermediaries between humans and gods "aiyy".

Yakut belief in the teaching of Aiy in the form of archetypal structures came in the foundation of the unconscious social intelligence of Sakha people and to a large extent determined the peculiarities of the national culture revival (the development of art, literature, folklore, epic philosophy, etc.)

According to the researcher V.A. Aprelova “faith in the all-Russian peoples living space, including the Orthodox Faith is absolutely alien to Western Europe and the US countries that are against Russia.” Then she notes that this situation contributes to the destruction of national, ethnic archetype structures of religious identity encoded in the structure of the “collective unconscious” of the peoples of Russia, the substitution of values, also it the destructs of life foundation sense of Russian society, leading to the loss of historical roots, dignity, massive suicide [10, p.54]. “Through the destruction of the Faith, especially of Russian people Faith, the destruction of its creative potential occurs. Here the problem of Faith rises to the level of Russia’s destiny, because it raises the question of the protection of “unconscious” social intelligence, as an integral part of self-defense mechanism of ethnic social organism “[10, p.55].

All this definitely applies to “collective unconscious” of the Sakha people. Thus, in ancient times the Sakha people worshiping the spirits of nature and believing in the power of deities strengthened their spiritual and creative potential, passing the archetypal representation of the spiritual culture from one generation to another one. Defining and decisive role in the social integration was given to beliefs, shamanism and ideals of olonkho. In this things people saw the components of religion, morality and world view. It is known that Sakha world outlook is characterized by two existing realities – the mythological world of spirits and demons, and human society. And the spiritual intermediary
between the world of demons and humans was a shaman.

Despite the fact that the shaman’s job is to communicate with otherworldly powers, another sacred duty is to protect and to guide his people in the physical world. However, both obligations are selected and controlled by energy of ancestors-shamans. In other words, a person who had ancestors-shamans and was elected by spirits could become a shaman. He possessed supernatural powers, the gift of clairvoyance and hypnosis. They have ultra-high concentration of neuro-psychical energy (or very strong biofield), using this energy they can have a significant impact on other people.

Yakut shamanism - a phenomenon that is not limited by space and time (in the past), it has deep historical roots. According to linguistics and culture the ancestors of the Yakuts, being one of the branches of the ancient Turks, were related or had close ties with the Mongolian and Manchurian-Tungusic peoples, and through their ancient ancestors - the Central Asian hunnu - contacted with the Aryan tribes.

Shamanism has had a strong influence on the outlook of the Sakha people. Originating from the depths of the Paleolithic era, the cult magic as a special form of worship of deities, spirits of the land and natural disasters grows in a harmonious and complex system of shamanism. Yakut shamanism is a form of social consciousness, i.e. a unique form of world perception of the Sakha people. It relies primarily on the ideology and worldview model of the first creators of so-called “udagan culture” [11, p.119].

In modern Sakha mythological consciousness, there are retained undifferentiated, syncretic opposition of human existence. In spiritual and moral views of the Sakha people, there is the concept of “aiyy”, which is perceived as an ethical and aesthetic syncretism where moral regulatives and aesthetic values are inseparable.

Religious and philosophical understanding of the spiritual culture of the Sakha people is Aiyy Doctrine. “Aiyy” comes from the word ah (yakut.), which is translated as 1. do, to give existence (the beginning), to conjure, create (a human being), hold, found ground, to erect, to make ... 2. To indicate, to appoint from on high [12, 127].

anyy (evil, sin).

In real life and spiritual culture of the Sakha people the concept of "Aiyy" is seen as the unity and identity of the "metaphysical triad" – Beauty, Goodness, and Truth, and at the same time as Creativity and Creation []. It is consonant with the definition of the outstanding Russian thinker

P. Florensky: “This metaphysical triad, – he wrote, – are not three different starters, but one. This is – one and the same spiritual life, but from different angles under consideration [14, p.75]. "

According to the teaching of Aiyy, the concept of "Kut-syr" is a national-ethnic identity of the Sakha people outlook and philosophical understanding of human nature. According to religious beliefs, the soul consists of three elements: air-soul (salgyn-kut), ground earth-soul (buor-kut) and mother-soul (ie-kut). The first two elements are material: human life is supported by breathing (air) and after death his body turns into ash (ground). More complicated is the third (main) element of the mother-soul which is infiltrated by the supreme good spirit Ayyysyt through the sinciput of a man into a woman. The mother-soul can temporarily leave the man when he is sleeping, can be stolen by evil spirits that causes disease and, finally, it can turn into yor (yör) – into a sepulchral form of soul existence. But the mother-soul is not incorporeal, because it has certain features of materiality (needs in food, drink, shelter, and so on).

In scientific works of A.E. Kulakovskyi conception of the soul and its elements are considered from a religious point of the Sakha people, because the soul in total with abovementioned three elements has supernatural properties. [15, p.15].

But modern ideas about the soul have changed with the development of philosophical science. The soul unlike the mind and consciousness is universal for humanity, outside of history, if anything, the archetypical. In her emotional memory universal, ahistorical values and meanings (senses?) are stored. The soul is involved in the truth and at the same time it manages to be on the border of the past and the future [16, p.121]. The most important intermediary between the soul and the truth is art which not only understands, but also creates the language of the soul. Soul can be associated only with myth, folklore, literature and art.

The same intermediary of the soul for the Sakha people is olonkho, heroic epos, creating spiritual world and includes moral and aesthetic categories of Goodness, Truth and Beauty.

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Nevertheless, the mythology remains one of the principal means of immersion in the human subconscious, and therefore, in creation.

We can imagine the attitude and views of the ancient people, after reading the immortal lines of myths and legends, learn about the magical adventures of the “aiyy” heroes, fairy beauties, menacing and treacherous monsters. Sakha epos is a kind of “scripture”, which tells about the deeds of the great deity.

According to the ancient Yakuts conception, on the ninth top tier of heaven there is Yryʉ Aiyy Toyon – White creator, Master – the supreme deity.

He personifies the radiant light – the sun. Sometimes he is called Aar Yryʉ Toyon – Great White (oldest) Master i.e. the highest among the aiyy. He governs the whole tribe of aiyy – the best, overriding celestials of the three tribes of the upper world. In mythology and olonkho they are poetically called “ahys alhanar aiyy” – eight deities who are worshiped: “Ahys Akhtar aiyy” – eight deities who are remembered.

In olonkho, as in ancient times, the universe was interpreted as a very sensible, necessarily “personal design, however, directed by impersonal beginning, that is destiny” [9, p.230], by Dylyha Haan – divine fate.

Thus it was believed that Heaven and Earth emerged after the supreme deity Yryʉ Aiyy Toyon – White creator, Master called a council of higher Aiyy – Uluu Toion and Dylyha Haan. This council is not involved originator of evil creatures – abaahy.

Ethnic knowledge and understanding of the Sakha people can be obtained by studying myths, olonkho, folklore and the results of intellectual efforts of writers, scientists, politicians, and also by cultural and anthropological studies of customs and traditions that have been preserved in the socio-cultural environment of today’s realities.

5. Conclusion

Thus, the ”first” layer of archaic” reflects the first, ancient phase of modern consciousness and modern human intelligence genesis.” And the heritage of ancestors – myths, religion, epos are perceived as “Sitim” i.e. the continuity of generations, connection of times, the spiritual landmark of social development that contributes to a positive process of culture survival. Currently, maintain and develop the archaic aesthetics and mythological images are preserved and developed not only in epic works, but in the canvases. The ancient archetypes
and symbols are reflected also in the arts and crafts.

"The second layer of the archaic" focuses on the preservation of archaic forms of activity. After all, in archaic minds the elements symbolizing the economic activity are realized through the "human world" formed by centuries of socio-natural homeostatic mechanism experience. And here it should be noted that to this day archaic forms of activity: hunting, herding, breeding and blacksmithing, which are associated with a variety of elements, their incarnations and avatars, exist in the culture of the Sakha people.

"The third layer of the archaic" is associated with the features of the archaic consciousness and archaic intelligence functioning, it is not only characteristics of the previous stages in the history of mankind and anthropogenesis, but also an integral component of "intellectontogenesis" and "morphology" of modern human consciousness and social intelligence.

In times of crisis archaic component of social intelligence, for example, myth, healing, religion, epos fulfills a therapeutic function and is a mobilization of "ancient forms" of being diversity mastering by a man through associative analogue mechanisms, metaphorizing and mythologizing of intelligence [2, 31], thus realizing his creative opportunities.

The entered the Romanian historian of religion Mircea Eliade, the term "hierophany" as "something sacred, appears before us"

References

Russian Baroque Architecture: Focusing on Saint Petersburg

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1. Occurrence and Characteristics of Russian Baroque Architecture

Baroque architecture is an architectural style that originated in Italy in the late 16th century. At the end of the Renaissance, it emerged from the traditional way, seeking more liberty, and simultaneously with Renaissance and Roman forms. Baroque style is large and dynamic and characterized contrasts of light and shade, large and small, simple and complex and also gradual sensory changes. Baroque style was also used to show off the absolute power of the supreme kingship with its grandeur and splendor. The first of Baroque style was the church of Gesu in Italy, and Chateau de Versailles in France is known worldwide as Baroque architecture.

In Russia, Baroque became prominent in the process of strengthening the kingship in the first half of the 18th century, especially in the field of architecture. In the westernization policy of Pyotr the Great, the exchange with other countries in Western Europe increased, and this led to the development of a leap forward in accepting new cultures. In this situation Baroque style was introduced into Russia. If Baroque in Europe is the result of a further evolution in the Renaissance, Baroque in Russia is a combination of European Baroque and Russian original architectural style. You can see the contrast of Russian format, rich sculptures, decorative pillars and colors as a big feature of Russian Baroque. The red brick front, decorated with white decorations like snow, was very popular in Russia.\(^{21,22}\)

To increase the number of artisans in the country, Pyotr great sent talented young people to study abroad. However, architects and sculptors have been invited from various countries because of their lack of talent.\(^{23}\) Italy’s Michett

22) Twelve Collegia(здание Двенадцати коллегий)
23) Фасад Проект, "Русское барокко в архитектуре", 
Joint International Conference

Trezini\(^{25}\) and France’s Le Blond\(^{26}\) were invited for that. In addition, Italian sculptor Carlo Bartolomeo Rastrelli\(^{27}\) came to St. Petersburg.

Thanks to these architects who came to St. Petersburg, the architecture of the city has greatly developed and beautiful works have been built that are widely renowned to date. There are Kunst Camera, Smolny Monastery, Winter Palace, and Menshikov Palace.

\[^{24}\) Nicola Michetti (Никала Мичетти, 1675.12.07.-1759.11.12) 이탈리아 건축가, 로마와 상트페테르부르크에서 활동\]

\[^{25}\) Domenico Trezzini (Доменико Трезини, 1670-1734.03.13.) 스위스 태생 이탈리아 건축가이자 엘리나, 1733년 허사의 최초의 건축가가 됨\]

\[^{26}\) Jean-Baptiste Alexandre Le Blond (Жан Батист Александр Леблон, 1679-1719.03.10.) 프랑스 건축가이자 조경사\]

\[^{27}\) Carlo Bartolomeo Rastrelli (Бартоломео Карло Растрели,1675.11.23.-1744.11.29.) 이탈리아 조각가, 프란체스코 바르톨로메오 라스트렐리의 아버지\]