

Establishment of East-Asian Special Education for Rebuilding Education Essentials*

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A typical model for education essentials of East Asia area including Korea is well described on the scriptures of Buddhism and Confucianism. This paper is to search for education essentials focusing on the 「Doctrine of the Mean」 (Zhongyong; 中庸) that comes from the scripture of Confucianism and 「Discourse of Awakening of Faith in Mahayana」 (大乘起信論) in Buddhism. In this paper, we have suggested that belief of Mahayana Buddhism, that is, all human beings, are Buddha and Zhongyong (中庸), that is, human nature come from heaven's order(天命之性), can play a critical role for establishing the identity of special education as the cultivation of human nature. Responsibility and mission for current special educators of East Asia is to find out an appropriate way for taking root of the essential nature to practice of East Asian special education.

주제어 : East-Asia, Doctrine of Mean, Discourse of awakening of faith in Mahayana, Nature of education/education essentials

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I. Introduction: Raising issues

In education, there must be the root (體) as the foundation and the branch (用) as the end result. The roots and the branch are right next to each other but there exists a stark discrepancy. In the event where one is confused with another, a disaster would follow. When there is an issue of confusing the two the problem is not where the foundation is mistaken as the end result, but where the result is mistaken for foundation(Hong Woo Lee, 2003). The end result of education refers to the last scene where its effects take place. This may close the sights for those who see the essential foundation of education. Finally, this brings about the reverse in the right order of things in (special) education. In education, the reverse in the right order of things, in particular, when the end result covers the nature of the education that does not live up to its name acts as if it is education, in its name. Also, sometimes it is considered pertinent that education can be changed to fit the practical convenience. For special education to become a true education, the essence of education should be shown in the process of the education.

In Korean traditional education including that of the East Asia, Confucianism has had a decisive influence up until the introduction of modern education in the end of 19th century on the purpose, system and contents of the education. In particular, from the aspect of the nature of education, Confucianism can be called to be wearing the cloth of the Buddhism (Translated by Gyeong Ho Shim, 2007) and they are inseparable. From that perspective, the study focuses on 「The Doctrine of the Mean」(中庸; zhongyong) and 「Discourse on the awakening of faith in the Mahayana」(大乘起信論) as the representative scripture which implies the restoration of the nature of education.

Therefore, the purpose of the study is to establish Korean special education within East Asia for restoring the nature of education by investigating the main scriptures of Confucianism and Buddhism, which have persisted in the educational traditions of East Asia. Specifically, the following three issues will be discussed: (1) the phenomenon of the reverse in the right order of things and the issue of special education, (2)

implication regarding restoring the essence of education focusing on the representative scripture, the Doctrine of the Mean and Discourse on the awakening of faith in the Mahayana of the East Asian Confucianism and Buddhism, and (3) the challenges for establishing the special education of Korea in the East Asia through the restoration to the nature of education will be explored.

II. The reverse in the right order of things in special education

The representative Buddhist leader in the Goryeo(高麗) Dynasty, Chinul (知訥; 1158–1210) has warned that without knowing in distinction from the essential foundation and the practical result, trying to find the Buddhist path is as if bring in the edged wood and trying to fit into the round hole and how can it not be a big mistake (translated by Dal-jin Kim, 2008, pp.78–79). This does not only apply to finding the Buddhist path. This is also, without a doubt, a warning for the education which considers the cultivation of one's mind as a duty in East Asia. In special education, the reverse in the right order of things is clearly shown in only seeing the disabilities and losing the person in the process.

One of the current issues in Korea is the controversy regarding the criteria for disability rating or classification and it is bringing heated debates within the community of the disabled. Recently, in some sections of the community of the disabled has proposed the abolishment of unreasonable disability rating itself, providing the reasons from the two following perspectives. One of the perspective is that sue issue about how reasonable it is to evaluate various service needs, such as the education, employment, medical and residential needs, on the basis of one criteria of disability rating from the medical perspective. Another reason is that by recklessly classifying the people with one measuring stick and giving the grades in measurement itself is a serious anti-human rights issue(Han Jin Cho, 2010). Actually, Japan and Korea are the only countries in the world which

give out the disability rating this way for the implementation of policies for people with disabilities.

In the field of special education, the diagnosis and classification of the disabled children have raised criticisms and the issues raised controversies (Hobbs, 1975; Byung Ha Kim, 1979). 「The Futures of Children」 (Hobbs, 1975) explains the classification of the children with special needs and the results affect, the gravity and its risks. In response to a series of problems reasonably, the team members of the project led by Hobbs stressed that they (1) took the technical conformance on the diagnosis and classification of the children with special needs into consideration to the extent possible, (2) reduced the negative effects of the labeling on the individual of children with special needs if possible, (3) made sure that the educational placement according to the classification of the children with special needs can bring the maximum benefit to the individual and (4) tried to improve the social, legal and ethical implications regarding the classification and labeling of the children with special needs while bringing the sense of balance to the human rights for the individual and social common good (Hobbs, 1975).

However, from where this author stands, despite the systemized efforts to this point, in response to the above issues, categorizing and classifying the speciality of the disabled children by the category in the criterion of science and labeling them accompany considerable problems in ethics fundamentally. Gallagher(2004) raised the suggestion of identifying and defining disability, in that whether the disability of the children with special needs, is the discovery or construction must be clarified. The disability itself is a reality, but his view states that it is a constructed reality.

UNESCO(1971) has considered the degree of specialization of 'categories for the disability' as important criteria in the international comparison with regard to the developmental index of special education in national level. Actually, in case of Korea, the special education has been implemented, centered on the education for the blind and the deaf till the 1960's but in the late 1960's, it finally implemented the education for the intellectual disabilities and for the physically handicapped. The special class education for children with relatively less severe disabilities had its start in the 1970's. In addition, the special education for the emotionally-behaviorally disturbed children started in the 1980's.

Compared to the time of enactment of Education Law (1949) in Korea, at the time of enacting the Special Education Promotion Law (1977), it brought many changes to the terminology used in labelling of the disabled. In the Revised Special Education Promotion Law enacted in 1994, the term, 'learning disability' was newly added and in the Special Education Law of 2007, again, the autism, health disorders and the area of the developmental delayed were the new additions and became more specialized. As such, in the process of establishing the categorization in special education by continuing to subdivide the categories of the disability, by being focused on the 'disabilities' according to the specialities of the categories of disability, we have lost 'human', in the process.

Differences in appearance which come out in the speciality of 'disability', is mistaken for the difference in nature of the humanity. This is the phenomenon which has been frequently warned in Buddhism as "being mistaken for seeing the moon by looking the finger pointing at it". This is gross case of the reverse in the right order of things. According to the previous logic from the East-Asia philosophy, it is as if overlooking the body(體) by being misled by the gestures(用). In the era like today where the educational competition rules, the reverse in the right order of things not only deepens the evils in education but also shows the inertia to justify it. Therefore, as the performance grades in education define the personality, in special education, the odd phenomenon of 'turning the person into disability' is being justified.

The acme of the reverse in the right order of things in special education is shown in the tendency which confuses the therapeutic treatment and education, prioritizes the treatment over education and considers the education as supplementary. In therapeutic education, the way of thinking that the education should also be corrective treatment is strongly reflected. Sometimes the special education is confused with the behavioral modification, speech therapy, physical therapy, or even arts or music therapy. Indeed such therapeutic activities are the relative services in relation to supporting the special education in a conceptual sense. However, it is safe to say the notion that in education, the acme of the reverse in the right order of things prioritizes the treatment first and finds education secondary still exists. The special education is not 'therapeutic treatment' but an 'education',

and the special education teacher is not a 'therapist', but 'a teacher'.

III. The Implications of the Doctrine of the Mean(中庸) and Awakening of Faith in Mahayana(大乘起信論) on the nature of special education

Today, across the school education, the term, 'education reform' has been used like a popular slogan. However, from where the author stands, the failure of school education of today is because it has failed to restore the essential nature of education. Thus, in the strictest sense, the school education is not the object for 'reform', but 'the restoration' of the inherent meaning which the education must have is more crucial than anything. According to the educational tradition in East Asia, the metaphysical roots of the essential nature of education is well reflected in the teachings of the Buddhism and the Confucianism. In this respect, this study intends to discuss the implication of the nature of special education, centered on the Doctrine of the Mean(中庸) from the Confucianist scripture and Discourse on the awakening of faith in the Mahayana(大乘起信論), the Buddhist scripture.

1. Implication of the nature of special education in 「the Doctrine of the Mean」

As widely known 「the Doctrine of the Mean」(中庸) is known as the confucian scripture which the grandson of Confucius(孔子), Tzu Ssu(子思) has organized the confucian thoughts. Among the great four books of Confucianism (論語, 孟子, 中庸, 大學), 「the Doctrine of the Mean」 has been called 'quartz' in a sense that its texts have been the most difficult to understand. The best of the Doctrine of the Mean is the following passage from Chapter 1 of the Doctrine.

天命之謂性，率性之謂道，修道之謂教。

道也者，不可須臾離也，可離非道也。是故，君子戒慎乎其所不睹，恐懼乎其所不聞。

莫見乎隱，莫顯乎微，故君子慎其獨也。

喜怒哀樂之未發，謂之中，發而皆中節，謂之和。

中也者，天下之大本也，和也者，天下之達道也。

致中和，天地位焉，萬物育焉。

Nature(性) is not something else but what has been commanded from the heavens and moral way(道) is not something entirely different, but visualized form of the nature. Education(教) is not something entirely different but the implementing the moral way according to the regulations.

Moral way is not something that leave my side, even for a second. If a person can escape from it, it is not morality. A man of honor avoids the place which cannot be seen from others and fears where it is not frequented by others. There is nothing more conspicuous than the most indiscreet and the most insignificant thing is the one that gets exposed. A man avoids the place that only he alone knows. Before being expressed as the good and the bad, it is referred to as Zhong(中) and the state where the good and the bad is represented to fit Zhong(中) is referred to as the state of He(和). Zhong(中) is the ultimate standard the entire earth must adhere to and He(和) is the state of morality spread throughout corners of the world. When the principles of Zhong(中) and He(和) are completely actualized, the heaven and earth will stand firm in their place all living things proper(Hong Woo Lee, 2003, pp.18-19).

Reading the above mentioned texts out loud even once, it leaves one solemn. According to Choong Yeol Kim(2007), ‘天命之謂性’ specifies. “the heaven gives birth to the all humans and living things and the seeds of intellect which have been planted in them to live as well as they can are called nature(inborn nature itself)”. ‘率性之謂道’ calls. “the method and process of building the civilized world by cultivating the potential seed and raising, 道(justice and moral and such)”. In addition, ‘修道之謂教’ is learning and acquiring. “such methods and process (similar to the form and order of the civilization which the sage has created) and it is called education”. However, Hong Woo Lee(2003) has stated regarding the relationship amongst human nature, moral way and education, which are the key words

from the first phrase as. “moral way(道) is the visualized form of human nature and education implements morality by the system”, condensing the essence of education more simply.

In 「the Doctrine of the Mean」, the cultivating one’s mind is the education. (‘修道之謂教’), clearly states the meaning of education. Here, ‘修道’ is the terminology of the modern education, pertains to the ‘planning and management of the educational curriculum’ (Hong Woo Lee, 2003). Thus, the first phrase from 「the Doctrine of the Mean」, from ‘天命之謂性’, human nature is the original nature (本來性) granted by the commands from the heaven and the moral way which must be cultivated posteriori. Thus, in the Doctrine, moral way is not something we can escape, even for a second.

Education is the path a person must take and its purpose is in acquiring the human morality and reaching the awakened or the sage. According to the Doctrine, the purpose, or the essence of education is in the cultivation of mind and the human nature (心性涵養) or restoring the original nature. The education has be commanded from the heaven and it is not something we can change at our whim, to fit our convenience. Then, through such education, moral way is passed down and through the moral way the commands of the heaven become visualized and it is safe to say that human nature comes from education. It should be noted that 「the Doctrine of the Mean」 explains human nature–moral way–education(性–道–教)’s sequential relationship has been derived as the relation in reverse, 教–道–性. What should be noted here is that as the commands from the heaven are firm, the purpose of education is also firm. Even if is education for the disabled children, it does not allow it to be exempt or deviate from the heaven’s commands. If it cannot be accepted, the special education is already, can no longer be an education.

As such, the Doctrine of the Mean opens up the gravity of the human education (justification) and its unlimited possibility at the same time. According to the Doctrine,. “Cheng(誠) itself is the path of the heaven and the process of striving for Cheng(誠) is the path of the humans(誠者天之道也, 誠之者人之道也)” (Choong Yeol Kim, 2007, p.209). As such 「the Doctrine of the Mean」 is the model of educational philosophy by the Confucianism which reaches the heaven–born mind for all people.

The last phrase from Chapter 24 of 「the Doctrine of the Mean」 states ‘with devotion, comes God-given gift’ (至誠如神). And with devotion(至誠), it will touch the hearts of others(感通) and the hearts of the supreme beings(神通). All human beings have the gift of touching hearts(感通力) endowed onto humans by the heaven. All existing human beings have this mysterious insight and thereby they can their lives(Chong Yeol Kim, 2007). Therefore, in our lives and education, there is mysteriousness which cannot be described in words. In such light, education is the process of recovering the essence through the gifts to touch hearts given to the humans from heaven.

「The Doctrine of the Mean」 explains education as the cultivating of (or restoring) the human nature, endowed upon by the heaven(天) to humans. (Special) education is discovering the original nature which has been either lost or weakened while living which they inherently possessed when all children, including the children with special needs, were born, from heaven. Thus, the essential nature of (special) education is the process of recovering this human nature. In such light, from where this author stands, the Doctrine of the Mean is a perfect theoretical text for (special) education.

2. The implications of nature of special education in 「Discourse on the awakening of faith in the Mahayana」

「Discourse on the awakening of faith in the Mahayana 」 was known to be written in Sanskrit by Asvaghosa(馬鳴), and translated by a scripture translator, Paramrtha(真諦) around 550 A.D. from Chinese. This paper comprehensively summarizes the core meaning of Mahayana Buddhism, a text which cannot be written by someone who does not have extraordinary gift of summarizing the complex contents. Until now, the commentaries on the Awakening of Faith in Mahayana number about 200, which makes it the scripture with the most commentaries among the Buddhist scripture on discourses. As with the most scriptures, the entire message of 「Discourse on the awakening of faith in the Mahayana」 is already included in the title itself. ‘Mahayana’ (大乘) signifies a ‘great vehicle’, which is analogous to

‘the mind of the human beings’. ‘Awakening of faith’ (起信) means the belief was created in the human being. Then ‘Mahayana’ is the momentum of the discourses and ‘awakening of faith’ is the function of discussion. Combining this momentum and function, the title ‘Discourse on the awakening of faith in the Mahayana’ was given(Jeong-hee Eun, 2008). Up until now, the majority of the commentaries have read 「Discourse on the awakening of faith in the Mahayana」 as ‘the discussion which brings about the faith in Mahayana’, but Sung-bae Park(2002) quotes from the interpretations on Wonhyo(元曉; 617-686 AD)’s ‘Discourse on the awakening of faith in the Mahayana’ and the sentence ‘Mahayana(the Great Vehicle) belief is created’, means the mind function as it should. Thus the mind which has its inherent workings is ‘the mind of faith’ (信心). Thus, the phrase, ‘awakening of faith in Mahayana’ must be understood as “creating the belief of Mahayana”, not the “creating the belief in Mahayana”. The motive behind this is to remove doubts for the human beings and lead them to be rid of the wrong attachments, leading the human beings to not let the strain of the Buddha get discontinued by ‘creating the right beliefs in Mahayana’ (爲欲令衆生 除疑捨邪執 起大乘正信 佛種不斷故)(Sung-bae Park, 2002, p.106).

The overall structure of 「Discourse on the awakening of faith in the Mahayana」 consists of five parts, introductory(因緣分), general statement of principles(立義分), the explanation itself(解釋分), the practice of faith(修行信心分) and benefits derived therefrom(勸修利益分). In the introductory, the causes of the Awakening of Mahayana Faith are stated as one mind(一心), two doors(二門) and three big notions(三大). In Awakening of Mahayana Faith, one mind is the mind of the all living beings(衆生心) and the two doors is the true suchness’ aspect of the mind(心眞如門), which is the duality of the mind of human beings and the phenomenal aspect of the mind(心生滅門).

The explanation itself specifically states the one mind and two doors, which was introduced in the general statement of principles previously and it is the core section in Awakening of Mahayana Faith. According to the Discourse, the mind is originally one, but the aspect of the soul of suchness that can be understood in the aspect of reality and the aspect of the soul as birth-death which can be understood in the aspect of appearance. Here, ‘the mind that can be understood in the aspect of reality’ and ‘the mind

that can be understood in the aspect of appearance' are read as the 'intrinsic nature' and its 'representation', these two are only distinguished conceptually and not separately existing. The intrinsic nature 'exists in reality' but 'in a logical sense' (Hong Woo Lee, 2006).

In some aspect, the discourses from the Awakening of Faith in Mahayana, may be deemed as the explanation on how one being is such a reality(眞如). In the Awakening of Faith in Mahayana, the reality of the mind(心眞如) is the essence of everything and it is also 'the nature of the mind' and this mind is the equality for all people which avoids the separation of the whole. Therefore, it ultimately is 'one mind and in this light', it is ruled a true reality. On the opposite side of reality, exists 'birth-death' (生滅) and in contrast with the world of reality, exists the mind of birth-death. 'The Big Vehicle' (大乘) mentioned previously refers to the minds of the human beings and the mind can be understood in two aspects, 'reality' and 'appearance'.

It is apparent that the basic frame of the Awakening of Mahayana Faith consists of two layers (two-sidedness, the dual structure), have the basic frames right next to each other. Hong Woo Lee(2006) called this, 'multi-layered structure of the mind' or 'the multi-layered structure of the world' and Gwang Seo(2004) referred to it as 'duality of the mind'. As such, the fact that the mind is made up of two layers which are next to each other is one analogy. Perhaps, all explanations in Awakening of Mahayana Faith is to show the relationship between these two layers and the movements between them.

According to the Awakening of Mahayana Faith, being rid of thoughts is reaching the reality. This thought is sometimes referred to as the unrealistic thoughts(妄念), or in more neutral term, it is called our 'conception' on the world. This conception is not just futile, but in it, there exists power and strength to reach the reality. In the Awakening of Mahayana Faith, the cause of conception is in ignorance(無明) 'lies no beginning' (無明無始; 大乘起信論,19). Thus, "all conceptions and its objects are caused by ignorance and all conceptions and the object of those conceptions cannot be awakened(不覺相)" (大乘起信論, 24). If 'not awakened' (unenlightenment/finite enlightenment; 不覺) refers to the state of living in conception, 'awakening' refers to the state of being rid of conception. Awakening of Mahayana Faith

again, classifies ‘awakening’ (覺) into ‘the essence of awakening’ (original enlightenment; 本覺) and ‘the process of awakening’ (acquired enlightenment; 始覺).

However, the essence of awakening discussed here is the conception which we cannot escape from as long as we live, and in the state of awakening, original awakening and process of awakening are not different in essence. That is, the essence of awakening is not the state which can be reached after the process of awakening is over, but whenever the process of awakening proceeds, it becomes the criteria that lead the process. In that sense, process of awakening is the present perfect tense leading to the essence of awakening. In Awakening of Mahayana Faith, reality is intersecting vertically with the conception, becoming the criteria which guide the process of conception and awakening.

As such if reality is the standard the conception must match, to explain this, the ‘performing’ (influence; 熏習) which specifies the two directions of the mind must be discussed. Performing explains two paths in the mind which the mind takes in opposite direction. The studies of the Awakening of Mahayana Faith roughly classify these two with performing into the ritual performing(confused influence; 染法熏習) which flows into the conception and fixed performing(pure influence; 淨法熏習) which goes back to the reality. Here, the intersection between ‘ritual performing’ which flows into the conception and ‘fixed performing’ which returns to reality is, ‘cultivation of the mind’. In the Awakening of Mahayana Faith, in order to understand the meaning of leaving the conception through the cultivation of the mind and returning to the reality, we need to reflect the world in which we live.

The original nature of humans has mysterious meaning which is difficult to explain with our every day intelligence. According to the Awakening of Mahayana Faith, our lives must repeat the process of making stains and removing the stains at the same time, or “the life which must make stains while removing them at the same time” (Hong Woo Lee, 2006, p.169). Therefore, through the Awakening of Mahayana Faith, we need to know how conception created (起) can turn into how conception can be removed (滅). For this, in the Awakening of Mahayana Faith we must take precautions to focus on the practice of cultivating the mind(修行信心分) which is discussed in the explanation itself. According to the views in the Awakening of

Mahayana Faith on education, the educational life is the process of the cultivating the mind. In the Awakening of Mahayana Faith, as a process of practice, the stage of faith is divided into three spiritual awakenings(發心), which are ‘spiritual awakening leading to belief’ (信成就發心), ‘spiritual awakening for understanding and acting(解行發心), and ‘spiritual awakening of revelation’ (證發心).

These three stages of spiritual awakening/enlightenment are connected and those stages have special significance. The revelation/attainment(證得) here represents the completion of last stage signifies that the previous two stages have it as ‘the promise that has not been fulfilled’ (Hong Woo Lee, 2006). According to Ganda-vyuha(華嚴)thoughts, there are two types of awakening, understanding-awakening(解悟) and realization-awakening(證悟). Chinul(知訥) explained the difference between these two by stating “understanding-awakening is a clear understanding of the inherent nature of human mind and realization-awakening refers to the mind reaching the acme of mystery” (一者解悟 謂明瞭性相 二者證悟 謂心操玄極) (Hee-sung Kil, 2006, p.144). In the Awakening of Mahayana Faith ‘right belief’ is the indomitable belief which can never retreat. Thus, the cultivation(行) and realization(證) are another layered structure which cannot be separated in the right belief(信).

In the Awakening of Mahayana Faith which the builds a strong belief that the human beings are the Buddha, the basis of such belief is indomitable. Therefore, in the interpretation of the Awakening of Mahayana Faith, it repeatedly stressed “Why can’t everyone believe, that all people are Buddha” (Jenog Hwa, 2008). Monk. Seong Cheol repeatedly states “besides the belief that I am a Buddha, there is nothing worth believing” , stressing that the human beings are originally all Buddha(本來是佛) (Cheong Sung, 2003). If such belief is something that can never be retreated, the education must prove it. In order to do so, it must be demonstrated that the special education is not exceptional or the sub-track of the general public education. As previously explained, the education is the cultivation of the mind and the restoration of the original nature. Awakening of Mahayana Faith has its premise on the indomitable belief regarding this cultivation of the mind and restoration of the human nature. Therefore, the discussions of the Awakening of Mahayana Faith clearly informs us to reconstruct the essence of special education.

Freire, after he presented 「Pedagogy of the Oppressed」 (1970) which mourns for the deprived lives of the farmers in Brazil, as a way to relieve the spirit with which the book was written, published 「Pedagogy of Hope」 (1996). What is underlying in his education discourse is the message that ‘education is hope’. Indeed, in his writings, the education for the disabled children has not been clearly addressed, but his writings contain the serious significance for special education. According to Freire, hope is the existential need and untested feasibility.

From where the author stands, with deeper metaphysical root than that of Freire’s educational discourse, from long ago, the Awakening of Mahayana Faith has affirmed ‘untested feasibility’ for all humans. Therefore, the Awakening of Mahayana Faith is the ‘pedagogy of hope’ with the basis of the religious and metaphysical roots and the ‘pedagogy of faith’ which never gives up on that hope. In other words, 「Discourse on the awakening of faith in the Mahayana」 is the educational discourse on ‘hope and faith’ which creates the indomitable belief that all human beings are all Buddha. Illich has said that hope is derived from the fundamental belief about the ‘goodness of nature’ (Jong Cheol Kim, 2010). Thus, the hope always is accompanied by the experience of pure awe. With this hope and faith, the nature of (special) education must be restored. Thus, the education is not the “planned changes in the human behavior” (Beom Mo Jeong, 1968), but it is nothing but marvelous (or untested) opening of the infinite potential.

Buddha has proven to us of the ‘hope and faith’ in special education. Among the disciples of Buddha, there was one with severely intellectual disabilities named Chulapantakara(周利槃特), and Buddha has urged many of disciples to teach him. However, the disciples gave upon him, stating that he was too foolish to be taught. Seeing this, Buddha called him out and asked if he could “sweep the yard and wipe the floor”, and while he does these things, he should memorize “whisk the dust and wipe off the stains”. However, he was not able to memorize this simple phrase. Afterwards, Buddha gathered all the disciples and said whenever they ran into him, they should say ‘whisk the dust and wipe off the stain’. He memorized these phrases while he did those things every day and finally came to realize what it means. So he has cultivated his mind as he cleaned day after day and finally reached awakening(Dharmacakra, 2010). This is the real story that tells the

story of Buddha who guided the severely intellectual disability who everyone gave up on, towards awakening. That is, this is the real case story which the Buddha, the extraordinary teacher of the mankind, has proven the 'education of hope' to the severely intellectual disability.

Hong Woo Lee(2002) has said "those who have not entered the door to the mystery of the mind, must not discuss education" (Hong Woo Lee, 2002, p.40). According to him, the mystery of mind itself leads directly to the mystery of education which attempts to affect such mind. Palmer(1998) who values the internal state in the life of a teacher asks, life starts with mystery and ends with it, "if a teacher does not know his own secret mind, how can he or she know what is inside someone else's(student's) mind?" (Palmer, 1998, p.206).

Consequently, the Awakening of Mahayana Faith is the teaching of this cultivation of mind and special education which approaches the nature of education, with studies on the mind. Moreover, the mind's inherent function is the inexplicable mystery which cannot be rationally explained. In the Zen education, there is an expression called JultacDongsy(啐啄同時). While the mother hen warms her eggs and they start to hatch, the chicks inside the eggs send the signal asking for help from the mother hen to get out. At that moment, the mother hen hears these signals accurately and helps out the chicks by picking at the egg. The problem here is that the signals by the chicks and the response by the mother hen must happen 'simultaneously'. Here 'simultaneously' has a life and death depending upon it. The special education as the restoration to the essential nature of education is the experiential process of mysterious 'awakening' by the interactions of the teacher-students. The experience itself is the mystery which cannot be described in words.

IV. Establishing the special education in Korea with in East Asia through the restoration of the essential nature of education

The modernization in East Asia paved a way for the process of westernization. The modernization in the Korean peninsula especially has flooded without any preparation internally. We had to pay a heavy price for the modernization under 'the eastern advances of the Western powers' (西勢東漸). The establishment of special education in Korea and its process, the influences of protestantism from the United States were decisive. Until the middle of the twentieth century in particular, the influence of Japan was more direct. Furthermore, the influences from Japan, have given us the pressure of a sort of 'dual translation' (Ok Dong Kim, 2010). That is Japan has translated and adopted the western model in the process of modernization and such model of Japan strongly affected the modern special education in Korea. Consequently, it is safe to say that the modern special education in Korea has gone through 'dual process of translation'.

The discourses on special education in today's Korea for the most part have depended on the leanings imported from the Euro-America. In such aspect, in light of the nature of academic discourse, the identity of Korean discourse of special education is very unstable and chaotic. The development of special education in Korea has progressed rather compressibly in the last 30-40 years compared to other nations along with the advancement in economy and politics. Often, the expression 'Dynamic Korea', in positive meaning may have the symbolic nature as one national brand, but from where the author stands, due to the unavoidable result which the condensed growth has brought, we are holding onto the dual tasks. Korea's 「the discourse of dual tasks」 (Nam Ju Lee, 2009) signifies the dual task of modern adaption and modern conquest. When narrowing down the dual tasks in connection to the discourses on the special education in Korea, it can be summarized as the conflicting task of adapting to the West and conquest from the West .

For establishing the identity of special education in Korea, we need to actively adopt and apply the special education by the West. In the end, it should overcome it and leads to the creative conquest. That would make it possible for the special education in Korea to change from the learning depending on the import to independent, creative learning. In the information (knowledge-based) era of the 21st century, importing the discourses on special education from overseas including the West has become quite easier and swift as well as the visit to the field if necessary. The issue is, how do we produce the discourse on the special education two way communication horizontally while how we can proceed the spontaneous discourses which can escape it. As a intellectual reflection for this, the author notices the following aspects.

One aspect is that adopting the West's discourses on special education, centered on the translation and deepened observation, it brought about the results where we have regressed to the special education methodology centered on techniques. In order to form the foundation for the discourses on special education technically or methodically, there must be the historicity and theories in the background to its establishment. We often overlook the meaning between the lines in the background to the discourse in the process of translating the foreign discourses on special education. The translation which has not properly interpreted the cultural nuance and historical and theoretical background, the imported discourse has to progress centered on the technique inevitably. Such worries have been presented in the field of special education in the United States. Gallagher(2004) has pointed out that the basic instructions of the special education as the lawlike generalization, reductionism and decontextualization. This is the knowledge founded on the scientific knowledge and methodology; it is the typical attribute and limit for the grounded theory. According to the thoughts of Ti Yong(體用) from the Eastern philosophy, it is as if overlooking the body is after being mesmerized by the gestures visible to the eye. In this light, special education in Korea, the right order of things has been reversed when we were unaware.

Another aspect is that in order for the special education in Korea to establish its own identity and to firmly establish its own theoretical foundation, we must restore the essential nature of education which has persisted over the course of our history. This metaphysical root of the essential nature of

education has clearly been raised in Confucianism and Buddhism long before the formation of the discourses on modern special education in the Western world. However, in the process of being chased away that has flooded the country with ‘modernization’, and after being bombarded by the westernization, the remaining traditions have been overlooked by us in the process. Now is the time to establish the theory and discourse of special education in our country as ‘reviewing the old and learning the new’ (溫故知新) and communicate proudly on the global stage.

For this, as an intellectual effort, this study sheds light on 「the Doctrine of the Mean」 and 「Discourse on the Awakening of Faith in the Mahayana」. To us, 「the Doctrine of the Mean」 is a perfect theoretical text on education and 「Discourse on the Awakening of Faith in the Mahayana」 clearly suggest the metaphysical roots of the education. Through the classics in East Asia, the essential nature of education is to be restored and on the foundation of such the restoration, establishing the identity of special education in Korea must actively proceed. By doing so, special education in our country can walk the path of mutual communication, contributing to the universality of special education in the world. When we can acquire the underlying discourse from the historical traditions from our past, we can participate proudly as the true equals in the globalization.

V. Conclusion: To open the era of special education in East Asia

Why East Asia? The axis of the 21st century show 3 part patterns. One of them is the axis of North America centered on United States, another formed by European Union. and the third axis is the one formed by East Asian community, centered on China, Japan and Korea. However, to us, the ‘East Asian community’ is not something of a reality, but an ideal. This author suggest the possibility and the hope of ‘Asian community’ through the art exhibit titled, ‘Realism in Asian Art’ (2010, Seoul). In this arts exhibit, nations throughout entire Asia has participated such as China,

Korea and Japan as well as India, Singapore, Malaysia, Indonesia, Philippines, Vietnam and Thailand. As such, as the Asian realism has enriched the world arts, the reality of East Asia special education must be able to take charge of one axis for the globalization. Patrick Smith(2011), a special correspondent to Asia with many experiences frequently used the expression in his recent book, 「Somebody Else's Century」, 'Asia as it is', for Asia with a new concept to react to 「Orientalism」 created by Said(1978). According to him, Asia after the modernization has gone through the process of miscegenation through the westernization, but he stresses that it still has the identity of 'Asia as it is'.

In this study, in order to establish the discourse on the special education in Korea and East Asia as the restoration of education essentials, the Confucianism and Buddhism which have persisted in the historical context were stressed, in particular attempting to find the path of the restoration to the essential nature of education from the 「Doctrine of the Mean」 and 「Discourse on the Awakening of Faith in the Mahayana」. The Doctrine of the Mean is the cultivation of the mind which is the strict command from the heaven or the restoration of nature, establishing the essential nature of education. Awakening of Mahayana Faith has opened up the unlimited potential of human education and the hope for it based on the indomitable belief that all human beings are all Buddha. This has continued in the course of history for Korea in East Asia and even till now, it is flowing in our bloodstream. Others may doubt that this may end up being the regression to the past, but the author, intends to call the restoration of the education essentials for special education as “reviewing the old and learning the new” (溫故知新) or “adopting the old and creating something new” (法古創新) of East Asian special education. Such effort is in desperate need for the uniqueness of special education in Korea and East Asia to communicate with the special education of the world in this so-called global era.

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교육본질 복원으로서의 동아시아 특수교육 정립

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<요 약>

일찍이 동아시아는 유불도(儒佛道)의 전통에 의거한 학문과 교육의 정체성을 분명히 정립해 왔다. 그러나 19세기 근대화의 과정에서 서세동점(西勢東漸)에 밀려 동아시아 본래의 전통은 급작스레 무너지고 구미 중심의 과학기술 담론이 우리들을 압도했다. 장애인의 복지와 교육에서 동아시아는 나름의 문화적 전통을 지니고 있었으나, 19세기 후반 서구중심의 근대화 과정에서 동아시아 근대특수교육의 성립은 구미 특수교육의 이식(移植)으로 대체되었다.

동아시아 지역에서 일본은 근대특수교육의 패러다임을 가장 앞서 구축하였고, 그에 비해 한국은 미국중심의 프로테스탄티즘과 일본의 근대특수교육에 동시다발적으로 영향을 받았다. 그동안 한국특수교육을 지배한 지식과 담론은 특수아동의 장애 보상(報償)을 위한 기법(技法) 중심으로 기울게 된 나머지 (특수)교육에서 지말(枝末)을 근본으로 착각하는 일종의 본말전도(本末顛倒) 현상을 초래하고 말았다. 이런 문제의식에서 본 발표에서는 동아시아의 역사적 전통에 면면히 이어져 온 교육본질을 복원하고, 이를 통해 동아시아 특수교육의 정체성을 정립하는 데에 기여코자 한다.

한국을 비롯해서 동아시아 지역에서 교육본질의 전범(典範)은 불학(佛學)과 유학(儒學)의 경전에 잘 나타나 있다. 조선의 건국이념은 척불숭유(斥佛崇儒)을 지향했지만, 본질적으로 성리학(性理學)은 불교의 옷을 입은 유학이다. 불학과 유학은 그 본질에서 상극이 아니라 상생적(相生的)이다. 이에 본 발표에서는 불학의 경전 중 ‘대승기신론’(大乘起信論)과 유학의 경전 중 ‘중용’(中庸)을 중심으로 교육의 본질을 구명하고자 한다.

이를 통해 우리의 역사적 전통에 기반 한 교육본질의 복원을 통해 동아시아의 자생적 특수교육 담론을 제기하고자 한다. 그렇게 함으로써 우리는 세계화의 시대에 동아시아 특수교육 담론이 세계 특수교육의 보편성에 기여하는 길을 모색한다. 연구자들이 보기에 중생이 곧 부처라는 믿음을 강조하는 대승불교의 가르침과 하늘의 지엄한 명령으로 품부된 것이 곧 인간의 본성(天命之謂性)이라는 중용의 가르침은 교육

본질 복원으로서의 특수교육 정체성 정립을 극명하게 제시해 준다. 교육의 이와 같은 형이상학적 뿌리가 동아시아 특수교육 실천에 어떻게 착근(着根)되게 하느냐는 오늘을 사는 동아시아 특수교육학인들의 책임이자 사명이다.

주제어 : 동아시아, 중용(中庸), 대승기신론(大乘起信論), 교육본질