

Jong Bom Lee

Intercultural Ethos Mediation with the Mass Media

Sympathy as the Means for the Mediation
of the Christian Ethos in the Modern
Confucian Society



PETER LANG

Frankfurt am Main · Berlin · Bern · Bruxelles · New York · Oxford · Wien

Contents

| | |
|--|-----------|
| 1. Prologue : An Attempt to the Intercultural Understanding | 11 |
| 2. Aim and Method of the Study | 16 |
| 2.1 Intercultural Understanding with the Interactive Mass Media | 16 |
| 2.2 Phenomenological Approach to the Theme | 18 |
| 3. Preliminary Concepts Related to the Theme | 19 |
| 3.1 The Modern Confucian Society | 19 |
| 3.1.1 General Concept | 19 |
| 3.1.2 The Chinese Model: Patriarchal Society | 20 |
| 3.1.3 The Japanese Model: Feudal Society | 22 |
| 3.1.4 The Colonial Model: Incessant Search for Identity | 25 |
| 3.1.5 The New Approach of Mutual Understanding in the Globalized World | 27 |
| 3.2 The Christian Ethos: Phenomenologically Understood | 29 |
| 3.3 Sympathy as the Mediating Concept for Intercultural Understanding | 31 |
| 3.4 The Merit of the Phenomenological Method | 32 |
| 3.5 Mass Media as the Appropriate Medium | 33 |
| 4. The Loci of Sympathy in Its Religious Origin | 36 |
| 4.1 The Confucian Jen as the Sympathy of Humanism | 36 |
| 4.1.1 Whose Jen is It? - Confucius versus Mencius | 36 |
| 4.1.1.1 The Etymological Meaning of Jen | 36 |
| 4.1.1.2 Confucian Jen as the Ideal Concept of Perfection | 38 |
| 4.1.1.3 Mencian Jen as the Human Concept of Virtue | 40 |
| 4.1.2 Jen and the "Ideal Man of Virtue" | 43 |
| 4.1.3 The Anthropological Aspect of Jen | 44 |
| 4.1.4 The Sociological Aspect of Jen | 47 |
| 4.1.5 The Moral Aspect of Jen | 47 |
| 4.2 Christian Love as the Sympathy of Social Justice | 50 |
| 4.2.1 The Pauline Interpretation of Christian Love | 50 |
| 4.2.2 The Theological Aspect of Christian Love | 52 |
| 4.2.3 The Anthropological Aspect of Christian Love | 54 |
| 4.2.4 The Sociological Aspect of Christian Love | 56 |
| 4.2.5 The Moral Aspect of Christian Love | 57 |

| | |
|---|------------|
| 5. Sympathy in Its Phenomenological Context | 61 |
| 5.1 The Etymological Exposition of Sympathy | 61 |
| 5.1.1 συμπάθεια: The Western Understanding of Sympathy | 61 |
| 5.1.2 Tong Qing: The Asian Understanding of Sympathy | 63 |
| 5.1.3 συμ and πάθος: The Synthesis of Emotion and Will | 64 |
| 5.2 Person as the Subject of Sympathy | 65 |
| 5.2.1 The Dynamic Relation of Mind and Body | 65 |
| 5.2.2 "I" and "Me": The Complexity of Identity with Mead's Theory | 68 |
| 5.2.3 The Transcendental Ego as the Center of Identity | 71 |
| 5.2.4 The Intersubjectivity as the Prerequisite of Mutual Understanding | 75 |
| 5.2.5 The Life World as the "Common Sense" for Sympathy | 76 |
| 6. Sympathy in its Mode and Phenomena | 81 |
| 6.1 The Mode of Sympathy | 81 |
| 6.1.1 Positive and Negative - Scheler versus Schopenhauer | 81 |
| 6.1.2 The Genetic Development of Sympathy | 84 |
| 6.1.3 The Extension of Sympathy in the Society from Individual | 85 |
| 6.2 The Phenomena of Sympathy | 87 |
| 6.2.1 Sympathy with Other as the Reactive Concern for Fellow Human Beings | 87 |
| 6.2.1.1 Empathy as the Primary Phase of Passive Sympathy | 87 |
| 6.2.1.2 Mitgefühl as the Social Prerequisite for Sympathy | 89 |
| 6.2.1.3 Ce Yin: The Confucian Understanding of Sympathy | 91 |
| 6.2.2 Sympathy for Other with the Sense of Responsibility | 94 |
| 6.2.2.1 Condolence as the Primary Phase of Active Sympathy | 94 |
| 6.2.2.2 Compassion: The Action with the Sense of Responsibility | 98 |
| 6.2.2.3 Benevolence: The Ideal State of Sympathy | 103 |
| 7. Sympathy in the Modern Confucian Society | 105 |
| 7.1 New Challenges in Understanding the Confucian Society | 105 |
| 7.1.1 The Disruption of the Traditional Concept of Time and Space | 105 |
| 7.1.2 The Wreckage of the Traditional Intellectualism through the Technological Development | 107 |
| 7.1.3 The Limits of Adopted Myth of Perpetual Progress | 109 |
| 7.2 Sympathy Lost as the Results of Misfitted Modernity in the Confucian Society | 111 |
| 7.2.1 The Collapse of the Traditional Confucian Humanism | 111 |
| 7.2.2 The Broken Bondage of Family Relation | 114 |
| 7.2.3 The Partial Understanding of Christianity as Meta-Physical Idea | 115 |
| 7.2.4 The Bad Case of Capitalism Lacking the Spirit of Christian Morality | 118 |

| | |
|---|------------|
| 8. Limited Sympathy Mediation with the Traditional Mass Media ----- | 122 |
| 8.1 The Unilaterality of the Traditional Mass Media ² ----- | 122 |
| 8.1.1 The Communication of One to Many: A Condition for Manipulation ----- | 122 |
| 8.1.2 Monopolized Information as Commodity ----- | 124 |
| 8.1.3 Manipulated Consensus for Special Group-Interest----- | 127 |
| 8.2 The Distorted Sympathy: | |
| The Abuse of the Unilateral Mass Media----- | 131 |
| 8.2.1 Manipulated Sympathy for the Biased Group-Interest----- | 131 |
| 8.2.2 Closed Sympathy as the Result of the Disintegration of Society --- | 133 |
| 8.3 Problematic Ethos Mediation Based on the Unilateral Understanding - | 134 |
| 9. Sympathy Diffusion through the Interactive Mass Media ----- | 137 |
| 9.1 Interactivity: The New Dimension of Mass Media----- | 137 |
| 9.1.1 Multi-Reciprocity: The Condition of Just Communication ----- | 137 |
| 9.1.2 Open Information as the Basic Terms of Open Society----- | 140 |
| 9.1.3 The Democratic Structure of Reciprocal Communication----- | 142 |
| 9.2 The Open Mass Media as the Appropriate Medium for Mutual Understanding----- | 145 |
| 9.2.1 Formal Prerequisites----- | 145 |
| 9.2.1.1 The Institutionalization of Interactivity----- | 145 |
| 9.2.1.2 The Multiplexing of the Mass Media ----- | 148 |
| 9.2.1.3 The Reciprocal Control of the Mass Media ----- | 149 |
| 9.2.2 The Betterment of Contents ----- | 151 |
| 9.2.2.1 The Limitation of Sex and Violence for the Just Mass Media | 151 |
| 9.2.2.2 Advertisement Management ----- | 153 |
| 9.2.2.3 Sympathetic Role Model as Preferred Mediator----- | 155 |
| 9.3 Interactive Ethos Mediation in the Information Age ----- | 157 |
| 10. The Initiation of Modern Confucian Society with Sympathy ----- | 159 |
| 10.1 Mutual Understanding under the Environment of Open Information - | 159 |
| 10.1.1 Intersubjective Understanding: Escape from the Special Group- Interest to the "Enlightened Self-Interest" ----- | 159 |
| 10.1.2 Intercultural Understanding in the Globalized World ----- | 161 |
| 10.2 Sympathy for the Accommodative Society----- | 164 |
| 10.2.1 The Symbiosis of the Monadic Identities ----- | 164 |
| 10.2.2 The Harmonious Society as the Extended Confucian Family---- | 168 |
| 10.3 "Symbiotic Society" with the Interactive Communication of Masses | 169 |
| 10.3.1 Communicable Identity Building as Prerequisite for Mutual Understanding----- | 169 |
| 10.3.2 The Open Consensus Built for the Just Mutual Understanding-- | 171 |

| | |
|--|------------|
| 11. Epilogue: Love in Jen and Jen in Love | 176 |
| Bibliography | 182 |
| Appendix | 189 |