

Article

Topological Thinking for a Paradigm Shift in Korean Studies

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Introduction

As one topological joke goes, one on an n -dimension can observe the things of lower dimensions but only the shadows of upper dimensions. So the dimensional locus of the observer (namely the subjective account) and the observed (namely the objective account) is critical. As the traditional Korean narratives of folk tales, legends, or related historical accounts denote or connote, their traditional transcendentalism reveals a type of topological thinking which has higher dimensions and has pervaded Korean consciousness throughout history. It still offers insight for Korean Studies waiting for further excavation. Apart from complicated topology theory, I choose to bring a narrative-based topology model into Korean Studies. It is for a paradigm shift and also for this academic experiment beyond Western deconstructionism and topological psychology, both of which lack multidimensionality and dynamicity as well as subjective and objective accounts. For more topological consideration, I profile Korean Studies in objective and subjective viewpoints, discussing what accounts and whose accounts are to be dealt with. As for the objective accounts, issues other than the present academic perspectives are brought into the discourse. In other words, most of those issues are not concerns of modern academic fields. Relatively, the subjective accounts are all about taxonomy based on major parties. For the paradigm shift is all of those accounts.

Objective accounts range from the Korean language to all academic fields with no limitations, and subjective accounts, from Korea to the other end of the world. From the start, Korean Studies whose syntax is plural have actually been occupied not only by Koreans but by foreigners all over the world whether or not recognized in Korea. So its taxonomy as a subjective account goes well with

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all the participants, including Koreans.

A brief presentation of the concept of topology and topological thinking is followed by the major classifications already established. Giving them a second thought of criticism, I make a suggestion: virtual as well as absolute, abstract, or spiritual space in topology is not ignored. In order to get down to a discourse of objective accounts based upon the critical marker of “usefulness” I pick up the dichotomy that affects the usefulness and contiguously ends up with turning them into a full spectrum of possibilities. With regard to the subjective accounts, nine major taxonomic categories of classification are suggested. And then I propose more details of why it is appropriate and useful for now. Throughout this article as much topologically oriented considerations as possible are taken into pure academic consideration without any political profiteering, though its classification is partly geopolitical.

In the process of suggesting the wide variations of homotopy groups of Korean Studies, the combined accounts, as well as each subjective or objective account, are to be moved to topological thinking. Capturing some exemplary suggestions, this article primarily employs a cutting edge methodology but partly runs parallel with some examples of Korean ancestors’ topological thinking. This article, however, focuses mainly on the big picture or macro structure, rather than on each single case. More in-depth specialized studies for individual persons or issues are to be conducted in the future studies. In this way I journey from the topology of mathematics via a topological thinking of philosophy to topological Korean Studies, my final destination, eventually gaining a competitive advantage among East Asian Studies without any disruption. Where this topological Korean Studies aims to reach in the end would meet the Korean identity in its making which has gone through all the subjective and objective accounts by another narrative topology of this writing. That would be a unique specialty which is neither Chinese nor Western but has been incessantly coming down independently. So the topological thinking proves itself to have been a kind of Korean identity.

Topological Korean Studies

What topology originally broke then was a generally accepted physical principle within three-dimensional Euclidean geometry which was introduced as a

particularly exceptional case in multidimensional geometry. First taken from Riemannian geometry which originated with the vision of Bernhard Riemann against the Euclidean, later through Albert Einstein in the theory of relativity against the Newtonians, then through Friedrich Nietzsche, Martin Heidegger, Jacque Derrida, or Gilles Deleuze in post-modern philosophy against classical philosophies, and further to Kurt Lewin or Jacques Lacan in psychology against the Freudians, all are thought to be pioneers who made groundbreaking changes possible through topological thinking. One common thing is that all of them removed existing barriers and restrictions to transcend the here and now on their way. Recently, it is said that they have contributed to many areas like evolutionary genetics between the phenotype and the genotype, computer science using techniques from algebraic topology, quantum physics, robotics of configurational space, psychology, topological multiverse, and even law¹ and much more.

There are many kinds of theories when it comes to introducing mathematical topology. In consideration of its basic concept and definition,² the key words are continuity, homeomorphism, topological property, and topological space and time. Full but careful attention, however, should be paid to the concept of same and difference, namely, homology and heterology, which are not as continuous as they have been previously considered.

As topology has many subfields for its expression,³ so can a mathematic

1. See Müller-Mall 2013, for further information about contextualities or intertextualities between topological Korean Studies and Müller-Mall's international legal spaces.

2. The Encyclopedia of Mathematics introduces topology as follows:

The branch of mathematics whose purpose is to elucidate and investigate ideas of continuity, within the framework of mathematics. Intuitively, the idea of continuity expresses basic properties of space and time, and consequently has a fundamental significance for knowledge. Correspondingly, topology, in which the concept of continuity acquires mathematical substantiation, has naturally penetrated almost all branches of mathematics. In conjunction with algebra, topology forms a general foundation of mathematics, and promotes its unity. The object of topology is to study those properties of figures, and their mutual disposition, that are preserved under homeomorphisms (cf. Homeomorphism), i.e., one-to-one mappings that are continuous together with their inverses. Consequently, topology can be qualified as a branch of geometry. An important feature of this geometry is the unusual breadth of the class of geometric objects that fall within the sphere of action of its laws.

The source is available at https://www.encyclopediaofmath.org/index.php/Topology,_general (accessed July 6, 2018).

3. The major categories of mathematical topology are classified as general, algebraic, differential, geometric

or geometric explanation be made *mutatis mutandis* as in the case of above accounts in which another subfield of topology for usefulness, namely narrative-based topology was created. For an easy approach to topological thinking, I coined the term narrative-based topology or simply narrative topology, among many genres of which I prefer to introduce the basic concept mainly on a basis of the religious or philosophical version which might be interpreted as the very core of Korean culture or civilization, and also reflects Koreans' unique characteristics well. Koreans have had a great fluency of transcendence embedded in narratives from political power groups to lay persons throughout their long history. These Korean folk stories are well known for having transcendental narratives more fluent than in any other countries.⁴ As is well known by the Wittgensteinians, both thinking and language competitively initiate, lead, or interface within one's brain. Even a mathematical function is actually another type of special language like a social dialect which also falls under linguistics. So is a computer language. This type of approach by modern linguistic philosophy also provides another strong possibility of generally accepted narrative-based topology by linguistics and literature.

Old Korean folk tales, legends, and related historical accounts illustrate a great deal of transcendentalism in the fluent narratives: Dangun 檀君, Cheoyong 處容, Simcheong 沈清, Gyeonwoo Jiknyeo 牽牛織女, *mudang* 巫堂, *sodo* 蘇塗, and *palgwan* 八關; *jecheon* 祭天, *jesa* 祭司 or *gut* (shaman exorcism) as a ritual; even Shamanism-based syncretic Confucianism, Buddhism, or Christianity; poets and novels; pictures and songs; oral narratives like the stories in *Samgukyusa* 三國遺事; Korean dolmen and their inscribed constellations, and so forth.

Here is another matching point. Well known as it has been, scientist Carl Lufus' astrological analysis as a Westerner's account affirmatively insinuates that the long Korean history of geomancy as geography and astromancy as astronomy shows heaven oriented thinking from earth (Rufus 1913, 1936). On top of which, Rev. George Heber Jones' (1902, 37-58) final comment after reviewing Koreans' ubiquitous spirit worship on his thesis adds further support on their intrinsic transcendentalism: "Their ubiquity is an ugly travesty of the omnipresence of God."

topology, and generalizations.

4. Westerners' (e.g., Homer 1902, 45-79) views are well documented in this article.

Unlike Greco-Roman or almost all other cultures, Koreans' unique spiritual concept can be interpreted not to have been isolated from, but rather embedded in reality. All their ways of thinking even in daily life strongly suggests not staying just on an observable space contingently stagnant but constantly moving onto another space rather creative. All these provide a fertile soil for fluent narrative topology. Sui generis traditional narratives, therefore, could be introduced for topological thinking, which allows it to set up a theoretical frame without a complicated mathematical function. Topological thinking can precede mathematical function as thinking does language. Comparatively speaking, a more modernized narrative example also perfectly shows a typically topological model as more persuasive: though *prima facie* not homeomorphic but heteromorphic, the point from modern mathematics that the shape of a mug is the same as that of a doughnut still applies. To take another example, a triangle is a homotopy equivalent of a circle, ellipse, rectangle, rhombus, and further continuum of *n*-dimensions or even of the same dimension. Likewise, Korean Studies may also have a homotopy group of different shapes which means extended reality not torn on the continuum of history.

Here as a way of more intensive thinking I propose flexible *n*-dimensions which are totally abstract and illogical on Euclidean space. However, I do not confine it merely to physical space but flexibly reach the abstract, virtual, or spiritual space. Likewise, a cyborg is another possibility within these parameters. Same as the contrast of geometric dimensions, human thinking could analogically be hypothesized to start from a point to a line, face, cube, and then a higher dimension where time or space can be another variable not fixed. Other higher multi-textualities like textuality, contextuality, intertextuality, metatextuality, transtextuality, paratextuality, architextuality, hypotextuality, or even hypertextuality can come and go beyond a certain text in any type of written, visual, audial, cyber, or more dynamic form. So to speak, this thinking can overcome any limit in reality beyond its own dimension back and forth because a variable itself changes and turns out to be just a hypothesis, which means one given level always has its hyper-hypo⁵ dimensions; so one being can be free from the limits of any variable. If so, heterology or heterotopy on

5. I coined this term as a multidimensional adjective meaning for both upper and lower dimensional description.

three-dimension paralleling homology or homotopy⁶ on n-dimensions or on the same dimension turns out to result in the need of a kind of epistemological deconstruction and reconstruction. In other words, the difference on one dimension could disappear on another dimension by an observer on a higher dimension or even on the same dimension yet still be homological. Again to take a more simplified example, about a front hill whose height is different from last year's that has lost a little, we still figure it out as homeomorphism, namely homology.⁷

Beyond the natural sciences, furthermore, this concept itself has multilateral meanings and thus can be used in the humanities as a way of thinking, in philosophy, literature, historical studies, psychology, law, religious studies, and even theology, to which it has already been partially applied. So this theory needs to be generalized by combining both natural sciences and humanities. As a common denominator over both, I can also extract the term topological thinking that can come and go from 0 to n-dimensions.

This topological thinking is an a priori innate talent whether activated or deactivated. Putting the controversy of innate vs. acquired topological thinking aside, I am sure of a clear philosophical proposition that topological thinking in philosophy precedes any topology theory in mathematics, geometry, physics, computer science, etc. So here I present this dawning narrative-based topology as a cutting edge methodology to complex Korean Studies which complicatedly overarches time, space, and multidisciplinary and international fields. Topological Korean Studies are thought to be always able to transcend from the here and now, which means this way of thinking moves from the Euclidian absolute space to the Riemannian topological space with no barriers. In short, I propose this topological or hyper-hypo thinking beyond the status quo to travel the modern multidimensional Korean Studies. Meanwhile, in retrospect, Korean history has shown that some Koreans or historical events have gone through successful topological thinking, some of which are discussed here. That would be the origin of topological Korean Studies.

A topological view does not simply mean an enlarged perspective of three-

6. For the simplified narrative based topology in this writing, I interchangeably use the term homeomorphism, homotopy group (simply homotopy), or homology that mainly focuses on sameness, the quality of being alike.

7. This type of idea is adopted from the lecture of Manuel DeLanda (2011).

dimensions but a completely multilayered multidimensional one capable of enacting a topological deconstruction to the limit of undeconstructibility and reconstruction, which was coined and narrated by the philosopher Jacques Derrida. His active deconstructionism was a reaction against the structuralism that mainly focuses on patterned structure in linguistics, culture, customs, belief, etc. Like the exemplary accounts including religion, deference, a deconstructive legal theory (Balkin 1987), and other types of practical cases, both his deconstructionism and this topological thinking partly share common areas to which both can be practically applied. What I think is quite interesting is that such deconstructionism mainly denoting extinction is just one simplified model among limitless possibilities in topological thinking rather denoting creation. Nonetheless, not only such deconstructionism but topological psychology of a heuristic formula proposed by psychologist Kurt Lewin (Sanson et al. 2004),⁸ who explains human behavior based not on a physical but psychological reality, is still not enough to explain the full multidimensionality and dynamicity of topological thinking as a subfield. Similar to Derrida's deconstruction that intentionally demolishes the concept only on the same dimension, Lewin's equation assumes a differently perceived concept on the same dimension. That means individually distorted or partly taken environment of the observer, estranging homological movement of the observer or the observed on a multi-dimension or topological space. Unlike the Korean topological thinking I introduce here for Korean Studies, both Derrida and Lewin never tried to consider a subjective or objective account, more specified sub-accounts and their homological trajectory along a multi-dimensional or topological space.

For the new generation to come, topological thinking would be a philosophical yet scientific or mathematic shock that surpasses or overrides human thinking, its process, and evolution. Topological models have been assumed in physical, abstract, virtual, or spiritual space. So it can be virtual reality (VR), artificial intelligence (AI), collective intelligence (CI), transhumanism, or such as could create more sophisticated levels than the human-level. The so called cyber or cyborg topology evolved from human topology would be the next generational shock to change all human fields over

8. Lewin's equation is B (Behavior) = f (P [Person], E [Environment]). Particularly he proposed a psychological environment as an example rather than a physical one.

Yuval Noah Harari's (2015, 2017) expectation. The field of Korean Studies I discuss here could be such an example.

Some Established Classifications

Taxonomy is the theory of classification based on the biology of flora and fauna. It has a sophisticated hierarchy which gives us the very basis of how we appreciate the way the world is structured meaningfully. We can approach the very theory of classification on normative apriorism or empirical aposteriorism. But regardless, what is to be the crucial criterion “useful” I bring here for a paradigm shift, is almost equivalent to “meaningful” in taxonomy. The Oxford dictionary particularly defines “useful” as “able to be used for a practical purpose or in several ways.”⁹ In other words, it is clear that we should use this classification in practice, not just in theory. Then the question of for what purposes it should be used should be dealt with more seriously in this discourse, which of course can be deducted from or inducted into our reality as well.

Now some examples of classification already established are being examined in terms of their usefulness and then refurbished into the new model to maximize usefulness. These classifications are mixed with both objective and subjective accounts that I later deconstruct on my theoretical basis to recreate a more topological structure. I precisely picked them to provide a good contrast and to give them second thought.

Korean Ethnic and Cultural Encyclopedia

One encyclopedia *Hanguk minjok munhwa daebaekgwā* (*The Encyclopedia of Korean Culture* 韓國民族文化大百科), the magnum opus of the Academy of Korean Studies, has its own definition of a National Study. It defines a National Study in a singular term as comprehensive studies encompassing history, culture, language, philosophy, folklore, science, geography, and so on with the inner circles of Koreans. It started from patriotism which arose in between 19 to 20 B.C.E. when Korea was in crisis, being attacked by foreign

9. The source is available at <https://en.oxforddictionaries.com/definition/useful> (accessed August 1, 2017).

powers. So it was a dawning concept used for finding its identity itself as a kind of patriotism. It focuses on developing a lot of traditional accounts localized not internationalized. But it proposes a broad definition which can cover wide academic areas as a seasonal concept as of then. This gives us good insight as to why such a type of Korean Studies has been so strongly established up until today.

Educational Dictionary

One dictionary *Gyoyukhak yongeo sajeon* 教育學用語事典 has a definition.¹⁰ It presents some international accounts adding foreign studies. Although only some powerful countries participated, this explanation holds a good point in the international and multidisciplinary categories. But the problem is that this concept does not contain any multidimensional accounts, which means it adopts the same account as other Korean inner circle studies.

Wikipedia

Although not an examined academic account, Wikipedia is referenced widely enough to be considered as an account of cyber Korean Studies as I later discuss. This account shows well the multidisciplinary aspects, and upper as well as lower dimensional categories. As a third party's view it also has good significance. An interesting yet very impressive point is that the Korea Foundation is the center of promoting worldwide Korean Studies but the Korean scholars of Korea see themselves not as Koreanists. Here I introduce its currently updated account:

Korean studies, or Koreanology is an academic discipline that focuses on the study of Korea, which includes the Republic of Korea, the Democratic People's Republic of Korea, and diasporic Korean populations. Areas commonly included under this rubric contains Korean history, Korean culture, Korean literature, Korean art, Korean music, Korean language and linguistics, Korean sociology and anthropology, Korean politics, Korean economics, Korean folklore, Korean ethnomusicology and increasing

10. This dictionary was published by Seoul National University in 1995. It is also available at <https://terms.naver.com>.

study of Korean popular culture. It may be compared to other area studies disciplines, such as American studies and Chinese studies. Korean studies are sometimes included within a broader regional area of focus including “East Asian studies” or “Asian studies.” The term Korean studies first began to be used in the 1940s, but did not attain widespread currency until South Korea rose to economic prominence in the 1970s. In 1991, the South Korean government established the Korea Foundation to promote Korean studies around the world. Korean studies were originally an area of study conceived of and defined by non-Koreans. Korean scholars of Korea tend to see themselves as linguists, sociologists, and historians, but not as “Koreanists” unless they have received at least some of their education outside Korea and are academically active (for example publishing and attending conferences) in languages other than Korean (most Korean studies publications are in English but there is also a significant amount of Korean studies activity in other European languages), or work outside Korean academia.¹¹

The Academy of Korean Studies

This organization initiates a discourse¹² for Korean Studies that is definitely promoting the national brand. The category, solely with subjective accounts, is presented as follows. For finding good strategies, this classification is perfect but does not reflect on any objective accounts or other multidimensional accounts.

(1) Early Stage

The countries interested in the topic but whose research is still barren because of poor infrastructure (e.g., Middle East, Central Asia, Africa, Middle and South America).

(2) Emerging Stage

The countries with emerging areas mostly based on Hanryu wave (e.g., Eastern Europe).

(3) Developing Stage

The countries expressing high demand or a research foundation (e.g., China, Russia, and Australia).

(4) Highly-developed Stage

11. The source is available at https://en.wikipedia.org/wiki/Korean_studies (accessed July 21, 2017).

12. The head researcher of this work is Wan Bom Lee. For further detail of this project, see Lee 2013.

The countries usefully analyzing, evaluating, and applying political, economic, social and cultural elements (e.g., North America, West Europe, and Japan).

I strongly suggest that the purpose be not merely to promote the national brand but rather beyond that, to go serve the world, which is aligned with the values of Hongikingan 弘益人間. Promoting the national brand is not a purpose but a result achieved by doing so.

Kwak Soo Min

Kwak Soo Min, the author of “Haeoe Hangukhak donghyang bunseok mit baljeon yeongu” classifies three main categories in terms of content: (1) the Korean language, (2) one specific area as a concentration of East Asian or Asian Studies, (3) individualized academic sections like politics, sociology, or history, etc. This classification is based on an empirical analysis progressing from the basic language to higher academic studies. This classification reveals that Korean Studies in reality could be miscellaneous or omnibus, not quite taxonomical other than expectedly patterned.

Kim Seung Hwan

Kim Seung Hwan, the author of “Hangukhak gallaewa gaenyeom” makes a good contrast using a dichotomy: (1) Social sciences vs. Humanities; (2) Self-perspective vs. Others’ perspective; and (3) Trans-nationalism vs. Trans-localism. Both Kwak Soo Min and Kim Seung Hwan’s views raise some questions that Korean Studies do not have any concrete taxonomy. So to speak, both authors’ insinuation about how to define Korean Studies seems to become more difficult or almost impossible.

Doosan Encyclopedia

It gives a very general overview of all objective and subjective accounts above and further categorizes the perspectives: (1) Western, (2) Oriental, and (3) All others. It particularly covers the history of Korean Studies, not the history of Korea,

beginning at Sama Tien's Chinese account.¹³ It also provides a wide spectrum of possibility from the modern Western missionaries' introduction to the Hallyu wave. In terms of a broad and general view, this encyclopedia provides quite fair accounts for an academic approach.

Objective Accounts

It is not about the "who" but the "what" that has to be dealt with. Also these accounts can ramify into more specialized events, persons, social classes, issues, or so. The following are some objective accounts extracted beyond the ongoing Korean Studies which always should be multidisciplinary encompassing all academic fields and the full scope of Korean history, even though partly unrecognized at the moment. They become hot complexities around the globe as does Korea in international politics. The core of this perspective is that it is too complex to be dealt with in a simple account or on one absolute space.

Meanwhile, topological thinking might have been one of the Korean ancestors' unknown methodologies which allowed them to survive and prosper through political wars and turmoil, though the exact term did not exist at that time. Over the transcendentalism of narratives in folk stories, for example, many leaders like King Gwanggaeto, Eulji Mundeok, Yi Sun Sin, or Kim Jwa Jin showed prominent topological thinking through real military strategy in each international war, not just staying in the here and now but rather moving onto new possibilities beyond any normal expectations. So topological thinking is not only a modern methodology, but also a property inherited from Korean ancestors, but not prominently excavated and established up until today.

Retrieving topological homology on a continuum contrasted with torn heterology, here I initiate a multidimensional discussion with some dichotomies matching each concept with its counterpart. Partly pursuing philosophical or cultural discourses, these torn or polarized dichotomies reveal the position they should take for a paradigm shift up to the full spectrum of each possibility yet keep moving onto another multi-dimension within an untorn homology. So that does not mean one simplified model like the Hegelian dialectic thesis-

13. The source is available at https://www.doopedia.co.kr/doopedia/master/master.do?_method=view&MAS_IDX=11062900_1217639 (accessed June 7, 2017).

antithesis-synthesis. The following are merely such examples as could be presented much more beyond them. Albeit this theory structure being in need of something someday somewhere, Korean Studies within the topological thinking theory itself is always to be perfect.

National vs. Transregional

As has been shown in the above account from Wikipedia, Korean Studies have been considered as encircling the boundaries of South Korea, North Korea, and the Korean diaspora. Korean Studies can draw its boundaries around the nation or the broader region. Further those studies can go transregional towards global perspectives. A boundary in itself has uncertainty that falls under topological theory. Since *Homo sapiens* appeared, human history has constructed cultures for hundreds of thousands of years not based on one nation or region but on an intercultural level. Nation and state are quite recent terms used for political technology. Now the geographical boundaries of Korean Studies, particularly in the case of the foraging, nomadic, seminomadic, horse-riding, or even agricultural cultures in proto-Korean history, do not need to be fixated on the modern concept of a national boundary as most ancient people were not interested in. So at least we have to give the same weight to each perspective from a national to transregional spectrum to be fair. Korean Studies also can reach its limit from a national to a transnational boundary. Like the Ural-Altai linguistic ethnicity, the Central Asian shamanistic culture, the common Hua-Yi 華夷 area, the Silk Road, global migration, human DNA combination of modern Dong-Yi 東夷 people, or further biological analysis like antigen type of hepatitis,¹⁴ the Uralo-Altai race, the Turk-Mongolian archetypical god Tengri (Eliade 1978) recently called an etymological or homophonous synonym of Dangun, etc. Like the international cultures of comb marked pottery, physical constitution, food, farming, topknots, dolmen, funeral, folk tales, *ondol* 溫突, housing, clothes, arms and so forth, Korean Studies can stretch its connection to every nook and cranny of the world. How to harmonize this spectrum of possibility from one village via region to the world and make a good untorn connection is up to academia.

14. For this, refer to Kim 2003.

Academic vs. Political

As the Wikipedia entry well pointed out above, Korean Studies is a solely academic but interdisciplinary field that can be extended to all academic areas so that it in itself reveals multidimensional identity. However, Korean Studies is basically based on funding from the government of Korea, a hotbed of international geopolitics. So national and international politics inevitably affect these academic fields and relative weighting. How to compromise academically can be influenced by them, which is more unique and delicate than any other field of study and any other country in the world. Most theses of The Royal Asiatic Society on the Korean Branch's initial stage before 1 March 1919 Independence Uprising, namely The Samil Movement 三一運動, prove to have been heavily dependent on pro-Japanese Western political accounts (Brother Anthony 2010; Underwood 2000). For another example, in relation to the Manchurian issue, Korean Studies can have a mostly analytical academic strategy on one hand but also a more aggressive or passive political one on the other. Where it goes depends solely on the researcher's attitude under the Korean government's strategy. On the other hand, the North Korean nuclear missile tests, for example, which completely have to do with international politics, can be an academic Korean Studies topic for unification beyond any level of politics. The bottom line is that both academic and political accounts are interchangeable. Likewise, Korean Studies has insurmountable capabilities to serve all areas the same as German Studies did before Germany's unification. What matters is how to do it. To some extent, the government's intervention is to be well invited for more coordination and efficiency.

In consideration of the modern Korean environment, as the most heavily fortified country with nuclear arms or an emerging international power in every aspect, this is the most useful objective account. And Korean Studies should hold more sophisticated methodologies beyond ongoing international politics, which is what this article is for. As a good recommendation, "The Survival of Korea" which questioned the mainstream of Westerners as of then yet strongly claimed by a real Western Koreanist H. B. Hulbert solely depends on Korean Studies' academic aspects not just on a political account.¹⁵

15. Hulbert (1900) particularly argued against James Scott Gale's allegation that Korea is a small China.

Language vs. Content

Whether leading or led by the other, both language and thinking contain an innate topological account, and thus engenders topological thinking. This preoccupation here occupies one objective account more fundamentally than any other account. Korean Studies has been situated in a multilingual culture where Hanja 漢字 and English as well as Korean have been embedded. Regardless of language, Korean Studies has a cultural range beyond all coverage of academics. Between language and content Korean Studies comes and goes interconnected as shown in the Hallyu wave. Korean Studies has multilingualism in itself. Monolingual Korean Studies cannot cover the worldwide perspectives already pervaded. Bilingualism or language policy in history as well as modern multilingualism itself should absolutely be a listed issue to be studied. Of course, Korean language is an essential channel to step into yet English or Hanja.

Meanwhile, Korean historical bilingualism with Korean and Hanja has shown a dynamic thinking as proved by modern linguistics, which is distinguishable from the Chinese monolingual history and thus should be a good differentiating point compared to the monolingual Chinese Studies; so good a topological account is embedded in Korean bilingualism history. For example, a teaching method of *gang* (memorizing by voiced reading 講) in *seowon* 書院 or *seodang* 書堂 in Joseon must be a great linguistic issue as content-based instruction (CBI) by thematic text, which is strongly supported by the second language acquisition (SLA) method of modern applied linguistics.

Both language and content should be well balanced but not lateralized. Before 19 B.C.E. the Hanja language had been the lingua franca of East Asia. Korea shared the common language Hanja, which made the linguistic distance zero from and quite close to the Chinese language yet preserving the unique Korean language as its first language. And that also could make the dynamic topological thinking of the Korean ancestors distinct from Chinese. In consideration of the greater linguistic distance from the Hebraic to the Hellenic languages in Europe, Chinese text is to be a common source for East Asian Studies rather than exclusively Chinese. That is another challengeable point of linguistics in a topological view.

Hereby I strongly propose trilingualism for worldwide Korean Studies namely Korean, English, and Hanja including the magnum opus yet

monolingual *Hanguk minjok munhwa daebaekgw* (*The Encyclopedia of Korean Culture*). I also recommend trilingualism based on the first language Korean as a national linguistic policy particularly for education, where the first national identity could never be changed as modern linguistics or Korean history proves. In case of the specialist for further Korean Studies, more neighbor languages are to be considered essentially under the multilingual policy of Korean Studies including Japanese, Chinese, the Mongolian Language, the Manchu Language, Turkish, Sanskrit 悉曇語, and all Ural-Altai or Turanian languages, etc. Encompassing all these languages, synchronic or diachronic linguistics linking Korean language itself also has a high possibility of a multilayered topological sphere for Korean Studies and thus can drive fruitful results (Reckel 2001; Kim 2014), as is proven through Indo-European languages. Korean language studies does not mean concentrating only on ancient to modern Korean language that is just a national account localized not internationalized. That can create another transregional view sometimes latent.

Culture vs. Civilization

Generally speaking, the term culture occupies less time and space than civilization. In China they have both Chinese culture and civilization acknowledged by worldwide academia, but Korean culture has largely been preferred to Korean civilization. Sometimes this gap goes unnoticed, naturally benefitting the Chinese silent strategy resulting in her broader influential power as a master culture subjugating Korea as merely a marginal sub-culture. In extreme cases, this can produce a structure where Korean Studies will serve Chinese projects. Still there exist fundamental differences between China and Korea in relation to culture, history, ethnicity, and even land as Hulbert pinpointed. If so, a Korean civilization is enlarged to Dong-Yi or Yi as a “civilizational linking pin” for both China and Korea, cited thousands of times in Chinese texts, where it is deemed to have participated and played a great role in the modern concept of Chinese or Hwa civilization. So the Korean civilization can reach out from modern mainland China to the Central Asian plains, which is also likely acknowledged in Sin Chae Ho’s historical science in *Joseonsanggosa* 朝鮮上古史 (2006) and his followers’.

Furthermore, a recent research adds more. A modified theory of Gojoseon civilization more definitely specified by Shin Yong Ha (2018) covering a wider

space and time is befitting to all the precedent hypotheses. His theory has gone through the transregional account above mentioned. This so-called lost Gojoseon civilization recovered by the most scientific research based on Annales school's theory of total history whose major concept holds *longue durée*, world-systems theory, and cliodynamics far stretches from China to Europe or up to Japan, and further compares with the Mesopotamian civilization. Also the domain of this civilization overlaps well with the Dong-Yi's historical boundaries, which better aligns with the modern maximalists of Korean Studies, particularly in historical science. So his account actually matches well with what this experimental yet topological Korean Studies aims for. Saying again, it is to be considered for interpretation that the meaning of mostly unclear prehistorical boundaries does not match with the modern concept.

Sometimes far from the political leaders' ideologies, the mainstream culture of the Korean commoner or *minjung* itself has not inherited such a narrow identity or historical view ever since, namely Sino-centrism, Sojunghwa 小中華, or Japanese historical view which still partly runs up to modern academia with criticism. We can find more of those kinds of cases that need much more careful attention to excavate topological accounts for rather high dimensional Korean Studies which are mostly hidden.¹⁶

16. For more reference and as a model case of the brand new topological perspective, a rather controversial account is introduced here. The narrative of *Hwandangogy* 桓檀古記 which also involves several controversies of unclear boundaries and time, yet keeps a similar account with other theories of the prehistorical stage untorn, tells of a kind of global civilization of Korean history spanning around 10,000 years and ranging 5,000 miles (20,000 *li*) from east to west and 12,000 miles (50,000 *li*) north to south (Kye 1986). Though this archeologically unproven time and space is sometimes partly criticized for not being an orthodox history by historical or textual criticism, it is getting more homological with the progress of the recent historical sciences. But this thesis primarily deals with the big picture. So each and every detailed controversy is to be reserved for the next study. Nevertheless, this is to be counted as an upcoming topological account whenever confronted. Though the *Hwandangogy* holding historical and religious narratives partially has some controversial accounts such as written time, writer, source, or redaction, for more balanced textual criticism about this book, the comparative analysis of literary criticism between the Old Testament and the *Hwandangogy* is also strongly recommended. For more comparative reference and also as a model case, the summarized canonical or textual criticism of the Old Testament is introduced here. The books have been classified into four categories as follows (Vlach 1999). Note that even the Old Testament as a canon itself has had significant controversies up until today even in the discourse under no connection with archeology.

A. Homologoumena—Books accepted by all.

Nature: "The Homologoumena are books which once they were accepted into the canon were not subsequently questioned or disputed. They were recognized not only by early generations but by

How to deal with such passivism as Hua-Yi dichotomy, Sino-centrism,

succeeding generations as well” (Geisler and Nix 1986, 257).

Number: The Homologoumena comprise thirty-four of the thirty-nine books in the Protestant Old Testament. The only books that are not part of the Homologoumena in the Protestant Old Testament are Song of Solomon, Ecclesiastes, Esther, Ezekiel, and Proverbs.

B. Antilegomena—Books disputed by some.

Nature: The Antilegomena are the several books that were initially and ultimately considered canonical but were, at one time, disputed by some of the Jewish community.

Number: Five canonical books of the Old Testament fall into this category. Song of Solomon, Ecclesiastes, Esther, Ezekiel, and Proverbs.

C. Pseudepigrapha—Books rejected by all.

Nature: The term pseudepigrapha means writings attributed to fictitious authors. The Pseudepigrapha are books that are clearly spurious and inauthentic. Many of these works claim to have been written by biblical authors, but in reality were written between 200 B.C. and A.D. 200. Most of these books are made up of dreams, visions, and revelations in the apocalyptic style of Ezekiel, Daniel and Zechariah (Geisler and Nix 1986, 262-63).

Number: The actual number of Pseudepigrapha books is unknown. According to Bruce Metzger, “The number of Jewish and Jewish-Christian pseudepigraphic writings must once have been great. Jewish legend ascribes to Enoch no fewer than 366 such works, and 2 Esdras (14:46) tells of 70 secret books that are discriminated from the 24 canonical ones” (Geisler and Nix 1986, 263).

D. Apocrypha—Books accepted by some.

Nature: “The word apocrypha has come into the English language from the Greek and basically means hidden. It was used very early in the sense of secretive or concealed, but was also used in reference to a book whose origin was doubtful or unknown. Eventually the word took on the meaning of non-canonical, and thus for centuries the non-canonical books have been known as apocryphal books. Yet in Protestant circles ‘the apocrypha’ is the normal designation for those extra books which are found in the Catholic Old Testament” (Lightfoot 1988, 115).

Confusion over the Apocrypha: Palestinian or Alexandrian canon? The confusion over the Apocrypha revolves around the two traditions of the Old Testament canon. The Palestinian canon contains the twenty-four books of the Hebrew Bible (thirty-nine in English) while the Alexandrian canon contains the additional fifteen books we call the Apocrypha (The Alexandrian canon arose in Alexandria, Egypt where the Hebrew Scriptures were translated into the Greek Septuagint [LXX]).

As with the Old Testament, the above fourfold classification of the New Testament includes the same categories. For further detail, refer to Vlach 1999. Further, the JEPD hypothesis in the Old Testament and the Q hypothesis in the New Testament add up Biblical textual criticism. So is far modernized criticism as in the case of Bart D. Ehrman. Still the Bible is living in and out of church with the greatest value in the world. Particularly note further that the textual criticism of the *Hwandangogy* as an anthology is far less controversial than the most Chinese or Western equivalents or even the Old and New Testaments in spite of its quite ancient and widely ranged historicity. If so, within the clear homology not pseudo-homology viz. heterology, we can study and usefully apply the *Hwandangogy* as a good model to the topological Korean Studies rather than taking no account. Nonetheless, it is not to be classified as a source of maximalism but of literary criticism. For more comparative study, refer to the translator Lim Seung Guk’s claims (Kye 1986, 361-67).

Japanese historical view, and so forth is a crucial challenge. Now I strongly propose the term “Korean civilization” and “Dong-Yi civilization” be independent from yet collaborating with the Chinese or Hwa civilization. Geo-ethnically Korean Dong-Yi came down from the north, whereas Chinese Hwa came up from the south as early human migration shows. From this perspective, Arnold Toynbee, Samuel Huntington, or Mircea Eliade, celebrating only the Chinese or Japanese civilization silently subjugating the Korean civilization, should be reexamined, in order to place it at the central part of the East Asian civilization as it has been. That is a critical *raison d’être* of Korean Studies. Nevertheless, I mean it as an ontological or epistemological access rather than a teleological one. Additionally, a recently established hypothesis for this account states that one of the primitive Korean civilization Hongshan culture 紅山文化¹⁷ turns out to be far-reaching up to the Chinese and Hwa cultures. Some linguistic source or anthropologic analysis also supports it more by the theory of Proto-Korea (Kim 2014).

One more point I would like to single out here is about the scope of time. The civilization of *Homo sapiens* runs tens of thousands of years out of all the human species whose history came from this earth’s 4.5 billion years’ history of the solar system which occupies the lower level’s topology of this universe’s 14.5 billion years. So the scope of time without academic or artificial limitation in the human history that is within thousands of years could be reconsidered in theory. For example, the longer in history we trace back, the less ethnic areas come up. Then my topological question of what reasonable time scope could be assigned is quite teleological or political and thus wildly varies on the topological space. Turanism or Mongolian global migration to which ancient Korea belongs is such a case, and Proto-Korea, Hua-Yi distinction, or Hongshan culture is another.

Confucian vs. Biblical

More than two hundred years have passed since the beginning of Korean Christian history, creating another narrative of survival contrasted with

17. For the Hongshan culture and the Chinese counter projects like the Origin of Chinese Civilization Project 中華文明探源工程 or Xia-Shang-Zhou Chronology Project 夏商周斷代工程, refer to Woo 2007; Shin 2018.

Confucianism. Hermeneutics is an interpretation of text. Oriental Confucian hermeneutics makes a typical contrast with Western Biblical hermeneutics. Korean Studies can trace original Confucianism before the Sage Confucius back to the Dong-Yi or Yi culture. A long history of the original Confucianism, however, has not been revealed enough due to a lack of research on Dong-Yi and its relatively weak textual hermeneutics. Comparatively, Biblical hermeneutics has been changed and developed throughout history up until today. The JEPD hypothesis¹⁸ or the historical Jesus¹⁹ is a famous modern example of Biblical hermeneutics. On top of that, my hermeneutic account of the topological Jesus or his topological thinking as an extreme paragon would add up to more. Here is another good contrast. As Confucianism-based Korean Studies have been popular, so could Hahm Suk-hun's (1934-1935) interpretation of Korean history through a Biblical point of view be another type of Korean Studies over a theology particularly based on the Western account. His idea also goes well with another transregional study in connection with the ancient history of Dong-Yi as another linking pin (Liu 2016). So is the grass-roots-based Korean *minjung* (commoners 民衆) theory stemmed from theology.

On the contrary, Chinese text has had almost no such hermeneutic controversy. For this account it is a good question how radically Pre-Qin Hundred Schools 先秦 諸子百家 including Confucianism bear Dong-Yi's archetypal culture (Lee 1995). Partly intersecting with the ancient Korean or Dong-Yi culture, for further example, Mozi 墨子, Laozi 老子, or Hanfeizi 韓非子 whose controversy is in opposition to political Confucianism is just one example never to be ignored when contrasting with Biblical hermeneutics and controversies. So the comparative approach between Confucius and the Bible can produce a good alternative for Korean Studies as Being-for-others (i.e., the Bible-based Westerners) as well as Being-for-itself (i.e., the Confucius-based Koreans). The long history of Biblical hermeneutics embracing Christian history could provide Korean Studies with more topological insights to create another level and find a real identity beyond Joseon Confucianism. And as for the Biblical hermeneutics of the religious laboratory that is Korea, surely it is vice versa. For example, who was a protestant similar to Martin Luther against the

18. The Old Testament has four accounts of the groups named Jehovah, Elohim, Priests, and Deuteronomy, which was first introduced by Julius Wellhausen.

19. Findings separated from the theological Jesus, which was first introduced by Albert Schweitzer.

unique Confucian fundamentalism of Joseon and what was the main streamline of that Confucian protestant would be good topological questions within this account.

I would like to add one more academic point. Without any religious consideration, a separate discipline of Biblical Studies can be classified as a field of humanities. On a comparative viewpoint of fields in humanities, the experience of Biblical Studies, which encompasses many academic sub-categories, gives much more useful insight for Korean Studies. The controversy of the Biblical historicity between minimalists and maximalists would be a good example for reviewing each and every boundary of Korean Studies where the former is extremely preponderant as of now. Furthermore, the accumulated experience of the widely ranged Middle East Biblical archeology suggests that the narrow ranged East Asian archeology should be broadened to allow all the subjective accounts to approach with no barriers to any historical site including the mainland Chinese area partly prohibited on purpose as of now. Even all the well-established ways and means of Biblical Studies as well as the literary criticism of the Biblical text can also be seriously considered. So the comparative and interdisciplinary approach with Biblical Studies is quite recommendable for advanced Korean Studies, which has been mostly Confucian-based up until today.²⁰ This account well shows that reviewing the balance between Western and Oriental values is also very significant for both accounts.

Religious vs. Phenomenological

Religion can be explained within an isolated Being-in-itself that is philosophical or within a Being-for-others phenomenological in a society. Some phenomenological events can be interpreted as religious. The very core of a civilization is religion, as is already proven by Arnold Toynbee. Religion should be the core for the whole of Korean Studies, not an isolated part. Particularly as a so-called religious laboratory, Korean religious history is more dynamic than that of any other country or civilization, which should be considered as another strong topological point.

Korea has built a multi-religious society up until today through history

20. About this again refer to footnote 16.

since Dangun established the first state. Historical science traces it back to the funeral of a Korean caveman as old as the Peking man 北京原人 as well as to Dong-Yi people and the successive Korean Dolmen holding the world's oldest constellations²¹ This primitive spirit has been connected with Korean Shamanism 巫俗 (Park 2010), *sinseon* 神仙, Confucianism, Daoism, Buddhism, Christianity, Islam, the New Religions (like Cheondogyo, Won-Buddhism, Daesunjinrihoi, or Jeungsangyo), and so on, some of which have partly overlapped in reality, namely syncretism. How to construct the theoretical structure to organize these dynamic and exceptional narratives is the very core of Korean Studies as well as Religious Studies.

Here is a good theoretical basis. One of the famous cultural theologians Sang-Hoon Lee firmly presents a high possibility that Korean culture occupies an important position as “the last station of all the advanced cultures in the world” citing one Koreanist Edwin O. Reischauer’s research. Simultaneously a religious scholar of Korean Studies, he claims that Korean culture has held fundamentally different and systematically unique characteristics compared to Chinese culture, particularly stating Korean culture’s prominence of its primitive background plus linguistic structure. And to reinforce his theory he restates a transregional yet very creative concept “Korea, the world cultures’ melting pot” encompassing Siberian shamanism, Chinese Confucianism, Indian Buddhism, and so forth, on top of which Western Christianity adds more. His theory runs further to establish how Korean culture has been structured and additionally based on indigenized Christianity well-tuned by an inherited religious nature. Yet on the multiple cultural spaces on the way to a conclusively well-orchestrated paradigm, it captures many abstract but essential concepts such as multi-culturalism, interfaithism, inclusivism, cosmopolitanism, and now expectedly emerging theology that can be interpreted comprehensively as topological thinking (Lee 2005, 215).

Here is one more fitting point. Like J. S. Gale’s (1921) account, E. A. Gordon’s (1914) analysis of contextuality and intertextuality between early Korean Buddhism and Christianity adds the long history of Koreans’ absorptive

21. About the early paleolithic caveman tracing back to one million years ago and the dolmen 2000 B.C.E., refer to *Hanguk minjok munhwa daebaekgwá* (*The Encyclopedia of Korean Culture*), s.v. “Geomeunmorudonggulyujeok” and “Goindol.” The source is available at <http://encykorea.aks.ac.kr/> (accessed July 12, 2018).

characteristic on their unique basic ground *tabula rasa*. Korea has almost all of the religions in the world, which is extremely exceptional, and it is called a religious laboratory by James H. Grayson (1989) and a religious market that has produced one of the most diverse and competitive religious cultures on earth today by Don Baker (2016).

What has made this possible gives good insight into modern worldwide conflict. I can propose one hypothesis that Koreans have a long history of Universal Religion (UR) which is the term I coined in my hypothesis. This upper Universal Religion staying over *tabula rasa* governs and accomodates any individual religion without any conflict. This term is under the same theoretical structure of the famous term Universal Grammar (UG) which is beyond any individual grammar in linguistics, as coined by Noam Chomsky. Universal Religion is to Universal Grammar what thinking is to language. That means Koreans have had a long history of multi-religion embedded in one individual or one society, which further strongly suggests that Koreans are a people of inherited topological thinking. It also well clarifies why and how Korean Buddhism or Christianity has been differentiated from each original form with no typological conflict. So this is a very critical objective account which exists in a spiritual space. Whether the precedent gospel of Thomas of the Messiah Jesus in Christianity has been embedded on the following teaching of East Asian Mahayana by the so-called second Buddha Nagarjuna 龍樹 through the long history of Korean Universal Religion would be an example of an updated topological question from E. A. Gordon for this account.²² Never to be ignored for other accounts is that religion is the very core of Korean Studies as well as of Korean civilization. That is why this religious account is more influential than any other account.

Brain vs. Algorithm

Actually this account encompasses a bilateral meaning of both the objective and subjective accounts. The technological revolution particularly of information is proceeding faster than ever before. Computer sciences' revolution is exceeding the limit of *Homo sapiens*' evolution as is mentioned in the book *Sapiens: A*

22. About the contribution of Christianity to Buddhism or vice versa, refer to Garbe 1912; Lillie 1893.

Brief History of Humankind written by Yuval Noah Harari (2015). His claim goes: AI was created by human beings as a kind of god shown in the Scripture. A cyborg is coming with no pregnancy but just like a rapture from heaven. To make it short, modern myths appear in reality here and there. A humanistic body of a cyborg and all his functions will be explained by a biochemical algorithm and then understood better by far. Micro computers will go around in and out of all human bodies as well.

Now as for Korean Studies it is irreversible to become a part of the digital humanities. Then all books, documents, materials and so forth should be stored as relics. To be more practical, having a computer research Korean Studies is already being realized. And beyond the systemic digital Korean Studies based on a data base (DB), big data (BD), artificial intelligence (AI), or collective intelligence (CI), a cyborg evolved from transhumanism will soon dominantly govern such academic fields. Moreover, the very topological concept of interconnectedness will come true in this account with no exception. This is not a dream: one day a resurrected historical man will come from the technology of artificial intelligence, whole brain emulation (WBE), or biological superintelligence, and have on and off-line real time conversations with us at most within one hundred years in the future. So this generational preparation should meet not so much ongoing research as digitalization. The Korean Studies environment is completely turning into a brand new methodology never experienced. In case of outdated individualism, it needs urgent updates. Like other revolutions, some would and should be outdated, which means Korean Studies could be outdated resulting in failures just as Joseon was not prepared for modernization. Furthermore soon AI or a cyborg's Korean Studies will come up with an algorithm without human researchers, which will eventually create a subjective topological account from any objective one. Gone would be the modern brick-and-mortar universities or institutes. Further beyond this topological thinking, worldwide cyber religions and priests are believed to govern the new multi-religious doctrine virtually prophesying the Universal Religion instead of going back to the brick-and-mortar establishments.²³ The world will be changed completely and that is why it is called the 4th revolution which is not to inherit it as it has been. Soon in this way topological thinking will come

23. About this phenomenon by an initial version like cyber shaman or i-church, refer to Sokolow 2014.

true far better in a cyborg who automatically learns advanced mathematics or geometrics, comes up with more practically sophisticated topological algorithms and may govern human-level topology, sometimes competing with it. In the end, human thinking will surely be analyzed, developed, and evolved through topological thinking in cyber space. In this way traditional Korean ideas coming from the brain formatted by topological thinking will be moved onto an algorithm. The world-class IT Korea which probably shares its inherited ancestors' topological thinking will be sure to have the potential to be an early pioneer within this theory. Sure enough, this account simultaneously connects the past and the present to the future.

Other Accounts

Except for the above dichotomies, some much more questionable accounts could be: (1) Interconnectedness between the Korean Economic Miracle vs. Topological Thinking of Korean Studies; (2) Chasm between Foreigners' International Studies vs. Local Korean Studies; (3) Korea and Hwa-Yi 華夷 Distinctions under Chinese Civilization vs. Korea, Japan, and China under Dong-Yi Civilization; (4) Independent Korean Studies vs. Subfield of East Asian Studies; (5) Homotopy and Heterotopy between Minimalism of Public Historical Science 講壇史學 and Maximalism of Private Historical Science 在野史學; (6) Modern Science vs. Ancient Belief as a Paradigm Shift; (7) Geographical Controversy of Hansagun 漢四郡 between Historical Insiders and Topological Outsiders; (8) Tension between Upper Class Leaders' Ideology and Lower Class *Minjung's* 民衆 Topology; (9) Homology and Heterology of South Korean vs. North Korean Ideology; (10) Posteriori Religion of Embedded Shamanism vs. Priori Universal Religion on Tabula Rasa; (11) Korean National Identity of Gojoseon vs. Joseon; (12) Chinese Civilization 中華文明 from Huánghé 黃河 vs. Alternative Civilization 代案文明 from Hongshan; (13) Public Education 公教育 vs. Alternative Education 代案教育 for Ancient History Education; (14) Pragmatic vs. Spiritual Orientations in Korean Culture; (15) Struggling of Practical Legalism vs. Transcendental Confucianism; (16) Pre-Qin Hundred Schools vs. Precedent Dong-Yi's Archetypical Culture; (17) Anthropologic and Linguistic Proto-Korea vs. Pre-historical and Historical Science; and much more. Recently, the focus is getting to reach not only Korean language or humanities but all social sciences. Objective accounts are

to be developed continuously on multiple topological perspectives, which is the reason for this article. Saying again, these dichotomies are not to be polarized but to be on the broad spectrum of a higher possibility.

Interconnectedness

All the above exemplary factors coming out of the variable series of spectra are not isolated but correspondingly intertwined, which could create additional complexities. Diachronic and synchronic consideration of all these factors is sure to be an active motivator to overcome any anachronic failure like focusing on surface events, and thus lead to a well-tuned topological structure naturally targeting it. Additionally Korean Studies has multiple subjective accounts on the global perspective. So the following subjective classification will go up another notch in complexity, up to a higher level that would make a subjective-objective relation which embraces both. Eventually, a conclusive question would be what the Korean identity in the making that has been running through all these accounts throughout its history and participants is. Topological Korean Studies will answer this in the end.

For Subjective Accounts

They are about whose accounts they are or for whom they are, not about what accounts they are. On a theoretical basis, classified philosophical beings will be reviewed for this purpose. Additionally our and your accounts will be referenced to make them more practical. And then I will examine the concept overman contrived by Friedrich Nietzsche contrasting with the yet unexcavated Korean overman for more insight. Going through these discourses, eventually I propose a brand new classification.

Being-by-itself vs. Being-by-others

To make it more generalized, philosophical beings are brought here instead of the specified academic concepts of Korean Studies. Beings can be classified as follows: Being-in-itself, Being-for-itself, and Being-for-others. These three kinds of beings lack other beings coming from other parties, so the three kinds

of beings above belong to Being-by-itself. So for Korean Studies by others I creatively suggest Being-by-others which is separated from Being-by-itself or Korean Studies-by-itself. Being-by-others or Korean Studies-by-others could be recreated and then meet with Being-by-itself or Korean Studies-by-itself. So Korean Studies will have all multidimensional beings on which one intends to focus. Being-in-itself, which is not yet completely found, is struggling to serve firstly for Being-for-itself and thus secondly Being-for-others. The core is that Being-in-itself has to be further excavated beyond the excavated. If not, all would be meaningless with ongoing doubts. Being-for-itself could be a trimmed concept, namely with a little political intent for Being-for-others. On the other hand, Being-by-others is coming into all three aspects of Being-by-itself taking control of the overarched gap. So how to harmonize varies with every situation or hermeneutics. Each difference and distance of the three between Being-by-itself and Being-by-others would also vary and be partly controllable, yet partly not. I can say it is a multispectral set of multidimensionality. In this way, a slightly modified concept of beings in philosophical existentialism is much more persuasive in covering the multiple facets of Korean Studies.

While on one hand Being-in-itself is basically ontological as shown, on the other hand Being-for-itself, Being-for-others, and Being-by-others could be in between the teleological beyond the epistemological. Further these structures or spectrums of beings should be critically compared with such beings of competitive studies as the Chinese or Japanese ones. It is always critical for each subject account to carefully distinguish the multiple facets of these beings whatever it confronts. So at any real case in Korean Studies all of these beings are always existential, though sometimes latent.

Our vs. Your Account

This is actually a simplified model of the Beings discussed above. Yet, a different view of each account can hold merit. So positive could be our account of which your account could be negative or positive. One good example would be the controversy of whose state its ancient society with no state is. In other words, it is the question of whether it belongs to an ancient or modern state. Other good examples would be Dokdo, the Hua-Yi distinction, Manchuria, North Korean Juche ideology, even all the above objective accounts' spectrum of possibility, and so forth, all of which have our and your accounts. So just focusing on our

account can lead to what the real Korean Studies is not. This concept does not mean just two simplified accounts either, but rather a continuum of a wild spectrum of all the participants' accounts. Modern diplomatic relations look the same as these accounts.

Zarathustra vs. Korean Overman

Another type of transcendentalism, the overman that repeatedly comes across in the book *Thus Spoke Zarathustra* written by Friedrich Nietzsche holds a partly topological meaning, so I add this as one more subjective account for more insight yet embracing objective accounts. While the interpretation of Nietzsche's overman varies wildly, here is one quote from *Thus Spoke Zarathustra*.

I teach you the overman. Man is something that shall be overcome. What have you done to overcome him? ...All beings so far have created something beyond themselves;...(Nietzsche 1977, 124)

Like Korean folk tales, the narrative of Nietzsche's overman does not directly equal topology but seems to come from the author's topological thinking namely transcendence through overcoming. Particularly overman himself is a man who always overcomes the present dimensions and thus continuously keeps a topological way of thinking as well. Transhumanism is said to have initially come from this idea. This topological overman's name Zarathustra means the oriental prophet Zoroaster, and his words by the Westerner Nietzsche "Thus Spoke Zarathustra" throw abstract and spiritual yet in-depth insightful subjective accounts of who and what he must overcome. I can similarly add more topological accounts from the cases in the foreign literature of Jesus Christ, Siddhartha Gautama, Herman Hesse, Albert Camus, Frantz Kafka, Charles Pierre Baudelaire, the Wachowski Brothers (writers and directors of the movie *Matrix*), Collin Wilson,²⁴ Diogenes (called "Athene's dog"), Ayn Rand (writer of her magnum opus "Atlas Shrugged"), and so forth.

Long before any other worldly overman, however, Korean history has held overmans' accounts very fluently, yet most are unexcavated. The long history of

24. Here all the outsiders narrated by Collin Wilson (1956) can be introduced as another simplified model of topological thinking.

Korean shamanism or *sinseon* has had almost the same account of an overman ever since the beginning of her history, which intersects with another revelation of the Korean Universal Religion still embedded in modern religions, mostly a syncretic sequel with shamanism or *sinseon*. Same as with the Western overman, I can also with contextuality suggest from the Korean narratives: Hwan Yin 桓因, Cheonbugyeong (heavenly sutra 天符經),²⁵ Wonhyo's 元曉 song and dance of Muae 無碍,²⁶ Kye Yeon Soo's *Hwandangogy* 桓檀古記, Yi Sang's 李箱 abstract poem "Ogamdo" (Crow's Eye View 烏瞰圖), Sin Chae Ho's *Joseonsanggosa* 朝鮮上古史,²⁷ Yi Yuk Sa's 李陸史 poem for overman, "Gwangya" (Wilderness 廣野),²⁸ and so many unexcavated overmen. All their spirit came from such fertile soil as described in narrative topology above. In this way, the Korean overman has guided or been guided by Korean Studies to the topological space from its present location still waiting for another.

Taxonomy for Subjective Accounts

Subjective accounts are classified into different categories by each author. So the taxonomy can be a tool to look into the objective accounts which are not merely meant as juxtaposition but also meant to be topological. Here as a timely global view, I propose a brand new model of classification, namely the geopolitical nine as follows. On the basis of geopolitical position, I classify them by usefulness as topological perspectives. In consideration of the above analysis, all these subjective accounts should go well with the above topological thinking beyond explanation. So each subjective account is not to be polarized but rather to keep moving onto multi-dimensions within an untorn homology.

25. Cheonbugyeong is generally presumed to be an archetype of I Ching 易經.

26. Muae 無碍 literally means no restriction with which song and dance are adopted for his teaching of Buddhism.

27. Partly sharing the narrative's contextual frame with *Hwandangogy*, *Joseonsanggosa* shows the author's creative accounts of ancient Korean history whose time, space, and ethnic lineage are greatly widened to Turanian languages or Turanism even beyond modern expectations, and renders additional tasks like the research of the Gojoseon civilization by Shin Yong Ha.

28. For the full text of this poem, refer to Lee 2003, 370.

National

This could be called the original model before topological thinking. This central account is an academic foundation or headquarters from which all the other subjective accounts have originated. But this account is more likely to stand as myopic. What the national Korean Studies has to do with playing a pivotal role beyond all Korean Studies around the world. Should it stay only within its boundaries without any communication with outer circles, such studies would be far more homogenous. That means another closed-off approach which lasted a long time during the Joseon dynasty. Against all odds, that phenomenon still runs in the current environment, which blocks and disturbs internationalization. Contrarily, as I have mentioned above, modern humanities has increasingly dealt with all global perspectives. This account, on the other side, may have a more internally oriented view that other accounts cannot hold, and thus can make a revolutionary progress. The history of Korean nationalism by nationalists like Sin Chae Ho is such an example.

Now the difference between Korean Studies and National Studies is to be critically reviewed concerning all subjective and objective accounts in consideration of all beings. So not to be confused is that Korean Studies by Koreans can be national yet more international. Sometimes not exactly specified or identified, that leaves a gray zone in between, which automatically may contain inefficiency. What merits more serious attention is that international Korean Studies itself is not a national league but rather an international one, always with intense competition. Even though it should be considered merely under East Asian Studies, the home ground would be no more an advantage or hideout. Now what paradigm masterminds this account and what is the role for other subjective accounts mostly international are good questions for more upgraded accounts. Also, finding the balance between the tension and accordance is quite important for all the other accounts as well. Still it is critical to communicate with all the following foreign accounts for more internationalized national account.

Western

Western Korean Studies started quite recently, with Hendrik Hamel's "An Account of the Shipwreck of a Dutch Vessel on the Coast of the Isle of

Quelpart, Together with Description of the Kingdom of Corea” as its starting point. The thesis of the Royal Asiatic Society Korean Branch, however, could be considered the real launch where the still-governing orientalism played a pivotal role except for one example, H. Hulbert’s “Korean Survivals.” It is very unique in Western Asian Studies, so this account is more than competitive among East Asian countries. In other words, as a kind of window effect, Chinese or Japanese Studies could still have a similar effect on Western Korean Studies, which is another way of being as mentioned above. The thesis of the Royal Asiatic Society of the Korean Branch’s mostly pro-Japanese initial stage proves it very well. The above mentioned concepts of beings could serve these complicated interrelations in connection with higher-level topology.

This account can be divided into the European, North American, and further differentiated categories. Though sometimes disguised, international politics or cultures would be the main issue which might create another topological level of profiteering. The thing is, what this account has kept is not what the above national account has claimed. A variety of the above Beings presumably holding one another’s own accounts are considered as carrying diversity shown well in how these accounts are to be understood in detail.

China

China has held her account of Korean Studies for a long time throughout her ancient history because China and Korea basically share their pre-Qin 先秦 ancient history on the current mainland of China, wherefrom the Hua-Yi relation started. Thousands of Yi and tens of thousands of Dong-Yi have come out of the Chinese Text Project²⁹ both of which had been shared by Korean ancestors as telling the story that happened and have proven common spiritual and physical properties. The history before Gojoseon is in the same situation on historical geography as well. The bottom line is that the modern mainland China and all pre-Qin historical events have the common zone between the Chinese and Korean Studies, which is quite different from what modern Chinese academia produces. Furthermore, it seriously affects all accounts of potential Korean Studies, though not yet excavated enough. In extreme cases,

29. The source is available at <http://ctext.org/> (accessed July 12, 2018).

this also can produce a seriously flawed structure that Korean Studies serves Chinese projects.

For example, Arnold Toynbee, Samuel Huntington, and Mircea Eliade, each introduced theories on Chinese or Japanese civilization without any consideration of Korea. While the Sino-centrism and the Hua-Yi distinction, which are another Being-by-others, have still been running strong, importunately the Korean counter strategy against them has not been activated, rather deactivated. As is proven in H. Hulbert's thesis, "Korean Survivals" stands up against "The Influence of China upon Korea" (Gale 1900). Korea is not a small China, which, however, has not been inherited up until now in any academic arena. The most interesting thing is that history shows that Korea has kept higher topological thinking for survival than China, no matter how perfectly it has been revealed. Regardless of the size or power which allows another Being-for-others even under basal-suzerain relations—this could be theorized as why Korea has survived up until now. Ironically China, Japan, and their neighbors may have provided a good backdrop for the higher Korean topological thinking incessantly being recreated throughout history.

So modern Korean Studies should make a difference over at least five to ten thousand years, which is another ontological Being-in-itself, neither teleological Being-for-itself nor Being-for-others. Against all odds, nowadays, as has been conspicuously shown in the case of thousands of Confucian Institutes 孔子學院, the quantitative propagation of Chinese Studies gets to dominate the world reinforcing its current position. The broad Chinese civilization to which Korea belongs will play a governing role as was forecasted by Arnold Toynbee. No country can challenge this theory, but Korea shares its very core with China. But the problem is how to activate and propagate it to the world. Only national counter projects against the Chinese projects such as Northeast Project 東北工程 of the Chinese Academy of Social Sciences, the Origin of Chinese Civilization Project 中華文明探源工程, Xia-Shang-Zhou Chronology Project 夏商周斷代工程, or the like Chinese maximalism could suggest an answer still sharing with a civilizational linking pin for both countries, the Dong-Yi civilization as mentioned above.³⁰ If so, this theory will work well. If not, the

30. About these Chinese projects refer to the article, "Northeast Project of the Chinese Academy of Social Sciences." The source is available at https://en.wikipedia.org/wiki/Northeast_Project_of_the_Chinese_Academy_of_Social_Sciences (accessed July 12, 2018).

Chinese projects will never stop till the end of the Korean peninsula beyond North Korea. So it is not for the existence of Korean Studies but of Korea.

Japan

A negative Korean Study is a prominent label for a Japanese Korean Study. Before the Imjin Japanese war this negative account had persisted. Even not long after the war had Hamel's group been interrogated about Joseon's internal information after escaping to Nagasaki, Japan. After Japan annexed Joseon, the Japanese distortion of information had become more extreme than ever before. One prominent example "a forestation in Korea" was severely distorted by the Japanese and intentionally partly covered the negative effects (Koons 1915). Japan expropriated over KRW 50 trillion Won's worth of Korean round logs from the Joseon dynasty but the thesis praises this as a successful example of forestation (Bae 2013). Much more than this case has been produced before today. The controversial issue of sex slavery namely "comfort women" is one case and Japan's obstinacy regarding Dokdo is another. So highly advanced international law or diplomacy under the umbrella of the UN should not be ignored in this type of international account over any fact or internal account of emotional patriotism. So this account casts a special marker never to be ignored: more didactically important is the sharp eye to critically distinguish the real homology from the camouflaging pseudo-homology seemingly untorn viz., fundamental heterology intrinsically torn in one account.

The Korean Being-for-others is thought to have been also under Japanese colonial control which could reappear with the other conditions, whenever or wherever. Unlike the well-known Chinese projects, still this account may have some partly unknown projects. Shown by Wan Bom Lee (2013), today, Japan is investing 5 times more than Korea for Japanese Studies through the Japanese International Foundation to be more competitive than China in East Asian Studies, which could enlarge the gap between Japan and Korea. The main purpose of this article is to help Korean Studies gain a competitive advantage within the highly competitive East Asian Studies' space in a harmonious way.

North Korea

This is a very unique account. North Korea itself is just one subjective domain of

Korean Studies and at the same time an objective account of political socialism, the religious account of Juche, plus a negative Korean Study against our national account which is quite different from the negative Japanese account. However, this account holds a geographical advantage for North East Asian Studies which occupies and powerfully governs a higher dimension of Korean Studies.

Further, our and your accounts with North Korea could give a stronger clue to unification than in any other field. That is thought to be more powerful than the military, diplomatic, or even nuclear strategies. A topological overview could overcome the long stagnated standoff. In the topological perspective, North Korea is not always present in North Korea. How to understand and deal with the Juche-based North Korean Studies with no disruption would be a prerequisite consideration for this account. The question of how negative it is in case of this extremely special country wildly varies on the spectrum of possibility day by day. The bottom line is that the most topological one of all the unification channels should be connected through the South and North Korean Studies as was German unification through German Studies.

The difference between Korean Studies and North Korean Studies 北韓學 is another good question from the perspective of both Subjective vs. Objective Accounts and Our vs. Your Accounts. This account sometimes can give new insight to go forward to the alternative Korean Studies making another dynamicity. So the positive and negative dimensions coexist in a model of unified Korean Studies. More crucial between the two Koreas would be good correspondence of this brand new topological Korean Studies encompassing all the subjective and objective accounts, hopefully based on this theory. So beyond any kind of unification, I strongly propose a better unified synergy effect driven by a well unified Korean Studies.

Korean Diaspora

More than seven million ethnic Koreans live in the “modern Korean diaspora” around the world most sporadically dispersed by the power shift. In contrast with the Jewish diaspora it has had much significant and a far longer effect. Apparently, North Korea has initiated and sustained another type of Korean diaspora with no assumption of unification. Still the tables can be turned around. Though it is not well organized, any kind of diaspora should be a stable stepping stone for worldwide Korean Studies to go serve the world. It should

have both accounts as one of the ethnic Korean yet the other of the different nationality, which means a gray zone exists and thus could sometimes give them a double chance or jeopardy. It is clear that the Korean diaspora has potential of which Korean Studies could take real advantage particularly in the transregional account.

One step further in the diaspora of the ancient Hwanguk, Yi, Dong-Yi, Gojoseon, Goguryeo, Balhae, Baekje, or even ancient Mongolian global migration to the other continent still has neither disappeared nor been eradicated, with ethnic Koreans yet living in modern China, Japan, South East Asia, Asia Minor, Central Asia, and eventually all over the world as is claimed by Sin Chae Ho and his followers. It is self-evident that how to connect them is much more topological than not. Through this account, more modernized concept of a Pan-Korean civilization encompassing all the international Korean identities, culture, and, economy is also hopefully to be expected to serve the world in the near future.

Cyber World

The borderless cyber world is to be a new account rapidly gaining power recently. It could be explained by the so called high state.³¹ No concrete organization or structure exists, yet this account is coming up in the topological space which is by far more concrete than on a physical space. This account is rapidly evolving, deconstructing the physical world, and prophesying the paradigm for a power shift. Furthermore, to all the above subjective accounts this has an influential power. Never should this account be discounted. Not long after will computer technology, a new human species, and its social system completely change this planet. So the task for now is for the next generation to lead the borderless cyber world's humanities.

Particularly English is already a modern world language and the only universal language in this cyber world. Simple but never to be ignored is that a second language policy for a modern lingua franca critically interferes both in the objective and subjective accounts of the cyber world. If not, the word "IT Korea" itself seems to have no influential power on the digital humanities.

31. The already established three-dimensional political structure "high state-state-low state" naturally constitutes a type of topological thinking.

The data-based multilingual Ctext that governs East Asian Studies can absorb any voice from the monolingual Korean Studies. To be more practical, how internationally influential the Cyber School like Massive Open Online Course (MOOC) for Korean Studies is becoming is one good question for this account.³² This account clearly reconfirms that Korean Studies comes from the past and present yet still goes out for the future. That is why this special account is to be paid more special attention to.

Individual

Meanwhile, regardless of nationality, individuals or specialized small groups would be upcoming accounts. This is not a formal account partly academic or partly not. As has been foretold by the National Intelligence Council in the USA, they are the new power groups in this borderless world neither enforceable nor controllable by any state's power (National Intelligence Council of the USA 2015, 9-15). This account, of course, covers every national and international phenomenon whether isolated or well-organized. The limit of classification by country can prevent Korean Studies from watching this emerging account. How to counteract this phenomenon is not to be patterned by country but by their specialized needs. So the key might be the diversification strategy.

The above account of the cyber world would be a strong alternative for the coming new generation of digital natives. The Hallyu wave is a good non-state example. Actually the worldwide Hallyu wave literally goes well with these individual or small group accounts showing a variety of following spreading effects which permeate every corner of Korean culture. Here is another practical challenge. Though different from an academic intelligence, the multilingual Wikipedia which represents an emerging collective intelligence but already occupies one subjective account of Korean Studies would make it much more complicated, strongly affecting all subjective and objective accounts as seriously as or more than the so called magnum opus, the monolingual *Encyclopedia of Korean Culture*. Moreover, so many international collective intelligences, mostly

32. One world famous MOOC, the Edx, provides mostly in English one hundred thirty four lectures for Chinese Studies, forty one for Japanese Studies, one hundred seventeen for American Studies, and only four for Korean Studies. Korean K-MOOC provides twenty seven lectures for Korean Studies but no lectures in English.

multilingual like the UN's cultural archive, MOOC, and YouTube are rushing in. All these also have the silent yet strong power of the individual account. This also requires much more careful attention for better management under the new paradigm.

Other Accounts

Europe, Australia, and some African and South Asian countries are in the other category. Especially some active countries for Korean Studies like England, the Netherlands, Russia, and so forth can be classified as an emerging independent account. Some cases have been recently affected by the Hallyu wave by which the long term effects are not so clear. Like in America, Korean Studies has to confront the competition with other East Asian countries such as China or Japan. A differentiation and concentration strategy could be for those groups whose Korean Studies depends almost on learning the Korean language. The Korean government policy is another powerful motivator for those groups. A symbiotic management strategy combined with economic, social, or multicultural support could better work as is known. In case of the stance where the purpose is to go serve the world not just to promote the national brand, these groups could be the same as the former groups. So the segmented taxonomy depends solely on the academic or strategic purpose. What matters is how useful it is.

Interconnectedness

The above Korean Studies are all interconnected. Like international trade or politics, these are mutually interdependent. In terms of the separated identities, the above mentioned South Korea, North Korea, and the Korean diaspora have the aspects of the objective and subjective accounts, respectively. The Chinese or Japanese Studies in Korean, American, and North Korean Studies, etc. are all also interconnected. The National Korean Study is the most dominant center among all the subjective accounts but not always so as had been shown in the Japanese colonial period. Not an overgeneralization but a segmentation and differentiation for the more topological accounts would be a good strategy to efficiently systemize all these accounts. The most disadvantageous one is that of the Chinese or Japanese strategies which are far more preponderant both in

quantity and quality. Cyber, individual, and small groups add up to more. And the objective account of a cyborg could be changed into a subjective account ultimately deconstructing barriers from sapiens. The other point is subjective-objective relations. Such a well-schemed account is to constitute another matrix on the topological dimension. On a broad view, East Asian Studies also have subjective and objective accounts containing far more complicated internal conflicts within homology. This article is not just for a philosophy of the above philosophical analysis of the kinds of beings but for the theoretical basis which is the most useful. That is another reason why this topological thinking should go beyond East Asian countries.

The recently published *2018 Hangukhak baekseo (2018 White Paper of Korean Studies 韓國學白書)* says there are 148 institutions of Korean Studies in 105 foreign countries in 2017 (qtd. in *Yonhapnews*, January 22, 2018; Korea Foundation 2018). This number has doubled over the last ten years in an academic explosion. Mainly they are located in China, Japan, North America, and Europe. Although their numbers are not so large, other regions' organizations all over the world are also fast growing. It is mostly due to the Korean economic growth, Hallyu wave, and the government's support. The government's policy is expected to continue because it is still a minor force in world academia. This white paper also features a main focus just on the Korean language or some specified humanities as an objective account and on some major countries as a subjective account. It does not contain the full spectrum of the above objective and subjective accounts. There might be some unknown or potential accounts. A cyber school for Korean Studies, still under construction, would be such a good example. Much more topological considerations should be considered. However, it is quite impressive that a few but meaningful objective accounts like a comparative regional study in the Japanese account are moving toward a new field, which is similar with what this article aims for. This result also implies a strong demand to necessarily challenge another take-off to the qualitative strategic management for all subjective and objective accounts over the quantitative one wherein the higher possibility lies, which is also the purpose of this article.

Conclusion

Gradually developing a new model from the already established classification and reviewing some topological accounts, I introduced a topology for Korean Studies that embraces time, space, and multiple disciplines plus international fields. The key is that topological thinking in philosophy precedes any topology theory in mathematics. Basic topological thinking through easy narrative-based topology as a subfield has gone through this discourse. Though *prima facie* not homeomorphic but heteromorphic, the shape of a mug is the same as that of a doughnut, and a triangle is the same as a circle on a topological space. Likewise, folk tales, legends, or related historical accounts of transcendental narratives fluent in Korean traditional characteristics are the true ground from which Korean topological thinking originated. In this fashion, there comes the concept of untorn homology without any mathematic function, and thus a good guide to Korean Studies in overcoming seemingly invincible barriers and restrictions.

I have brought “usefulness” to the criteria of a paradigm shift, which came from “meaningfulness.” So it should be meaningfully used in practice not just in theory. With this preconception, I reviewed some of the established categories. How to define and classify is extremely difficult or almost impossible, which has been also confirmed through this case study.

For more topological consideration in Korean Studies, I proposed both subjective and objective accounts, more specified sub-accounts, and their interconnectedness. For the case of the objective accounts, the dichotomies of some of the issues have been discussed: National vs. Transregional; Academic vs. Political; Language vs. Content; Culture vs. Civilization; Confucian vs. Biblical; Religious vs. Phenomenological; Brain vs. Algorithm; and much more have brought to come into more topological accounts and led from each single dichotomy to multispectral and mutual interconnections. On the perspective of subjective accounts, Being-by-itself vs. Being-by-others; Our vs. Your Account; and Zarathustra vs. Korean Overman have been reviewed first. And then regarding geopolitical usefulness I proposed a new exemplary taxonomy of nine categories for now: National, Western, Chinese, Japanese, North Korea, Korean Diaspora, Cyber World, Individual, and Other Accounts. Each account has its own unique specialties. Trying to be more topological, I have moved from the here and now to another level, and back and forth.

This article has gone through time and space from the past Korean

caveman to the present IT Korea and up to the future topological Korean Studies. Touching on the past Proto-Korea, the Dong-Yi civilization as a civilizational linking pin for East Asian Studies, and the future Pan-Korean civilization I have reviewed many interchangeable accounts beyond each and every border, diachronic and synchronic considerations, the subjective-objective relations, their complicated matrix, and further homological movement onto abstract topological dimensions. In this way, a lot of barriers or restrictions including any passive historical view or academic minimalism are getting removed for a new paradigm. Further this progress has shown to be able to create a competitive advantage for the born-again Hongikingan of the Pan-Korean civilization coming over the unification of South and North Korea to go serve the world without rupture even under the umbrella of the heavily competitive field of East Asian Studies. What this topological thinking is all about is neither artificial nor teleological but epistemological as well as ontological.

Retrospectively, many lay persons as well as trailblazing ancestors are deemed to have used the concept of topological thinking naturally even though they could not recognize the exact term. Its exceptionally long survival throughout Korean history proves itself. So should the modern Korean Studies. The success of Korean topological thinking in history would be another research topic to be followed as in such cases as King Gwanggaeto, Eulji Mundeok, Yi Sun Sin, King Sejong, and the bilingualism on which topological thinking in Korean history must be strongly based. Hwan Yin, Wonhyo, Kye Yeon Soo, Yi Sang, Sin Chae Ho, and Yi Yuk Sa would be some of the others, and there are many more to be uncovered. Further, multi-religious persons and their societies throughout Korean history, extremely exceptional worldwide, suggest a strong possibility of another topological concept Universal Religion on its own basis of *sui generis tabula rasa*, which particularly occupies the core and origin of Korean narrative topology. The bottom line is that traditional thinking is giving way to modern topological thinking for advanced Korean Studies. All their spirit came not from other barren wildernesses but from a fertile soil of the traditional narrative topology that possesses an intrinsic consistency and durability through today.

This is a creative angling, beyond any historical view, to tell how Korean history has survived and prospered. So neither by Western nor by Chinese but by *sui generis* Korean topological thinking this study could provide a clue that

allows a paradigm shift for all Korean Studies to confront much more complex environments than ever before. What this topological Korean Studies eventually aims for would meet the Korean identity in the making which has gone through all the subjective and objective accounts by another narrative topology of this writing. That would be a unique specialty which is neither Chinese nor Western but has been incessantly coming down independently. So topological thinking proves itself to have been a kind of Korean identity.

This approach gives a variety of insightful explanations about the Korean people, history, culture, religion, further their long survival, and even their future. Topological space is limitless where no superpower is uncontrollable. Topological thinking has not been fully activated as for human beings but rather deactivated. Deconstructionism by Jacques Derrida neither considered subjective and objective accounts nor adopted each account's homological movement to multi-dimensions. Therefore it belongs to just one sub-category of far more creative topological thinking. So is Lewin's equation. This article is merely one of the infinite possibilities. This implies it should be incessantly upgraded and then well matched with the locus that contains who, what, when, and where.

This successful simulation of narrative-based topology in the end proves that topological thinking in philosophy precedes any topology theory in mathematics. This case study also proves the high possibility of a generalized topological thinking theory that could be applied to all academic fields and theories more creatively than Jacques Derrida's deconstructionism or Lewin's equation, both of which lack multidimensionality and dynamicity. This topological thinking in itself could allow us to reach the final level of the limitless, where religion might be yet neither religion nor transcendence. Also, topological thinking best realized on the algorithm of the cyber world or a cyborg evolved from a human brain is already being developed. It will completely change human thinking and the way of thinking will completely change all human life. In conclusion, it can create a brand new theory for a new generation hopefully named "Topological Philosophy" that could be the cutting edge tool to solve the human thinking process, and help it evolve into an algorithm.

I progressed from topology of mathematics via topological thinking of philosophy to my final destination topological Korean Studies. This overarching theory dawning as of now has experimented with a perfect frame and successfully produced a big picture, though not dealing with every single

case. As small as this successful simulation is, I could and should further expand it to set up a generalized model. Korean Studies just provides a good starting point second to none for a limitless and dynamic topological thinking with which all human paradigms can be changed even beyond the limits of our full imagination. A big bang is sure to be expected.

My closing question is: where are you?

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Abstract

This article is a clinical trial of the humanities with topological thinking, a derivative of topology, aiming for a paradigm shift. The main idea is that topological thinking in philosophy precedes any topology theory in mathematics. Originating from geometry, topology has been applied to many academic fields where it is considered to have played a pivotal role. This experimental case study of topological thinking for Korean Studies creatively deals with potential factors and taxonomy which come from objective and subjective accounts and keep trying the untorn homological movement. This article primarily approaches narrative topology as a methodology by which numerous barriers or restrictions can be removed to establish a new paradigm. It presupposes that Korean ancestors used this concept ever since their existence, though they did not use the exact same term. Although this is only applied to Korean Studies in this article, it shows that generalized topological thinking can be applied to all humanities beyond Western deconstructionism or topological psychology that occupies only a subfield. In this way I journey from topology in mathematics via topological thinking in philosophy to my final destination of topological Korean Studies, gaining a competitive advantage among the heavily competitive field of East Asian Studies. Where this topological Korean Studies aims to reach in the end would meet the Korean identity in its making which has gone through all the subjective and objective accounts by another narrative topology of this writing. That would be a unique specialty which is neither Chinese nor Western but has been incessantly coming down independently. So the topological thinking proves itself to have been a kind of Korean identity.

Keywords: Korean Studies, subjective account, objective account, topological thinking, narrative topology

