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The Coaching LEADERSHIP through the Life and Humanity of Leader Yi Sun-Shin

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Abstract

This research aims to specify the coaching leadership through Korean traditional military leader Yi Sun-shin. The whole society of the 20th Century is very complicated not to make a decision. So in the era of this trend, the society needs to be guided by who got the Charismatic Leadership based on solid wisdom and self-moderation competence. Usually mysticism, elitism, and strong charisma have been known as typical leadership. But now world is changing rapidly, so 21st century is questioning new leadership to today's leaders. If so, what is correct answer which leaders of this age must answer? It could be not charisma but 'empathy' and 'de-authority'. Even the present generation leaves doubts to leadership itself from the very first. This research tried to draw a consensus between Yi Sun-sin Leadership through stage of lifetime based on 10 pictures and Coaching Leadership at shifting point of leadership paradigm. As results of analyzing 10 spectrums, wellspring of Yi Sun-sin Leadership becomes summarized 7 kinds of core key words as noble character, values, principle, genuine ability, horizontal communication, transformation and innovation, and justice. Those also can be discovered to attain the highest perfection of leadership by consilience of conventional and modern leadership theory. As this is existential leadership that this age is needed, it's against the coaching leadership to help centering true-self as way of being.

This study finds out common dominator between Leader Yi Sun-sin and Coaching Leadership by projecting Yi Sun-sin's life to coaching philosophy and Coaching Core Competency(CCC). Even during 21st century, we have to still understand and pursue the greatest leader Yi Sun-sin's authentic leadership.

[Keywords] Leadership, Coaching Leadership, Yi Sun-Sin, 4thIndustrial Revolution, Authentic Leadership

1. Introduction

Ancient Egyptian summarized three conditions to become leader as follows. 'There should be firm authority in your mouth, ability to gain an insight into everything in your heart, and depot of justice on your tongue.' What is the reason that leadership has become big concern long times ago like this? That's because human-being lives in communities. Organizational goals can't be achieved

without interaction and cooperative engagement because organization is group gathered by several individuals. Therefore, leadership is the most important function for connecting between individual acts and organizational goals.

True leader is who has insight as to universal value penetrating history. If so, especially Chungmugong Yi Sun-sin among great ancestors in this country is just true leader. His breathing breathed in this land more than

400 years ago has still remained in center of heart of many people. Anyone else who looks into his lifetime closely must be toughed and felt a shudder. Today, is narrative of Korea possible if great leader Yi Sun-sin who preserved value of Joseon was not? Of course, 'historical if' wouldn't be, but Chungmugong Yi Sun-sin never be explained at that degree like great retainer or great general. They say anarchy makes hero, but actually Yi Sun-sin was born in the roughest time in Joseon dynasty and suppressed turbulent age. Simply that is not what hero can do. Only great leader who is free from life and death can do that. So, history paid only Yi Sun-sin a tribute of Great Admiral.

Joseon was living in peace, when a unified Japan ruled by Toyotomi Hideyoshi(1536-1598) planned to invade the Joseon and Ming of China dynasties. Finally, on 13th April 1592, Japanese fleet of more than 300,000 soldiers crossed over the coast of Busan for the first time in history. The curtain of horrible Seven Years' War had gone up. A prepared leader Yi Sun-sin seized the command of the Joseon sea by leading around 50 naval warfare to victory under strategy of 'fighting after making winning'. Primally, on 15th August 1593, Yi Sun-sin was appointed Chief of Navy Operations due to his contribution. But he suffered one more dismissal and fighting as an enlisted man just before Japan invaded Korea again in 1597. On July that year, General Won Kyun who received the baton buried the excellent Joseon naval force at Chilcheollyang sea. As last a resort, King Seonjo of Joseon regretted and then reappointed Yi Sun-sin a Chief of Navy Operations inevitably. Great Admiral Yi Sun-sin was killed by the Japanese and died on November 19, 1598 at the final Battle of Noryang. Despite undergoing humiliation through 3times dismissal and 2times fighting as an enlisted man for 22-year public service career, he saved the future of Joseon[1].

Yi Sun-sin's 10 pictures that were first made in 1969 by professor Jung Chang-sub and Moon Hak-jin is hanging on inner wall of main shrine in Hyeonchungsa. 10 pictures were described by painting what is specially noteworthy 10 facts during Yi Sun-sin's lifetime. Springwell of Yi Sun-sin Leadership on

each stage of life cycle has been connected with grain of Coaching Leadership in the 4th industrial revolution age going through period. Leader Yi Sun-sin who made death his side could be ancient future that lights a candle to coaching leadership of these times to help life rebuilding as Way of Being.

2. Why is it Admiral Yi Sun-sin Now?

2.1. Shift of leadership paradigm in the 21st century

The first country to use the term "4th Industrial Revolution" was Germany named Industry 4.0. The 1st, 2nd and 3rd industrial revolutions were named after that period, so why did Germany name the Industrial Revolution 4.0 that has yet to start? The 1st and 2nd industrial revolutions were led by Britain and Germany, but the third industrial revolution was lost to the United States. Germany wants to regain the hegemony. The United States does not use the term 'Industrial Revolution 4.0'. The word of revolution is used when the owner is changed. The U.S. does not need the word 'revolution' because they are and will be the global no.1 forever. That's why the U.S. is calling it 'Digital Transformation'. As such, there is a heated battle between countries and businesses to dominate the digital future. The 4th industrial revolution era evokes high-dimension of human desire. On the Maslow's hierarchy of needs, the 3rd stage 'belongingness and love needs' is regarded as the era of the 3rd industrial revolution. The 4th industrial revolution era must meet the 4th 'esteem needs' and the highest level - 5th 'self-actualization needs'. This is a constant human desire to shift the focus from material consumption to mental consumption[2].

The 21st century is a time the knowledge accumulated by man is so vast that it is hard for one person to dig deep into a field. Only when people from various fields get together and solve problems together, they can find truly creative solutions. The traditional industrial society was a vertical society that generally boss had authority and power, so there were many dominant-subordinate relationships.

The boss used to store past experienced knowledge and provide ready-made answers to his subordinates in proper timing. However, now in the knowledge-based and information-oriented society of the 4th industrial revolution, a subordinate-centered management has come true. It is a so-called knowledge-reversal era. There is an answer, but there is no absolute answer. Now the leader alone can't control his steering handle above water. Together leadership connected should be activated, in which all members can become leaders and change direction by their own judging. In other word, every organization should change quickly their sports game from canoe to rafting.

This year in 2019, a second new smart mankind named "Phono sapiens" was finally created. They are just the Millennial Generation (born in the 1980s and 1990s) and the Z Generation (born in the 2000s), which are distributed at the bottom of the global population distribution pyramid by generation. They are smart new sapiens where smartphones are no longer a choice but to become one body organs. Their changed ideas, consumer sentiment and consumption behavior have been the root cause of the market revolution that has changed the existing market ecosystem. The replacement of civilization began through intelligent consumption, or data labor in hand in hand. As a result, it completely reversed the ranking of top 10 in global market capitalization, and has grown the number of venture companies named Unicorn 143. Nevertheless, the answer of this era is still in people. We have to recognize the smart sapiens, and go on and enjoy together the world they created[3].

Organization is a social fabric of people who work together to carry out common goals. The essential requirements of an organization are three: a common goal, two or more individuals or groups, and an organic interaction of connections. There must be group dynamics within the organization. This is why navigation from Being to Relationship and relationship making become more important. In the 4th Industrial Revolution era, digital DIY(Do It Yourself) and personalized organizational culture such as Honbab(eating alone) and Honsul(drinking alcohol alone) are

accelerating. In particular, Junior's personal commitment takes precedence over dining out. So, how can a leader be hard to work? So now the organization must have three kinds of ships. In the past, it was enough to have two ships 'leader-ship and follower-ship'. Now it's changed by the smart sapience. Without a ship called 'Partner-Ship', ocean sailing would be too much difficult. The three ships should now be able to operate as a trinity. As the definition of Coaching "horizontal partnership to support the change and development of individuals and organizations", the organization will have to launch three ships to create a horizontal relationship before it can sail[2].

2.2. Snap shot for the theory of leadership

2.2.1. Definition of leadership

There are many definitions of leadership today. Each person who studies leadership has his or her own definition. However, there is no doubt that leadership is related to the influence-peddling to group members. It is also true that a leader must have three conditions: organizational vision, human trust, loyalty and support[2]. On the definitions of leadership, Daniel Golman said that leadership is the art of accomplishing goals through other people. And John Maxwell said that leadership is influence. And based on these, we can summarize that leadership is the ability to influence a group of people toward the achievement of goals. So leaders are those who accomplish goals through other people."

2.2.2. Traditional leadership theory

(Trait Theory) "Leaders are born, not made." It is the assumption that leaders are born. In 1959, R.D. Mann surveyed the relationship of the leader's seven personality traits and leadership, and resultantly the correlation coefficient was very low as 0.15. Attempting to find common characteristics of a leader based on socio-psychological research, charisma temperament, and great man theory of an individual's character or quality, but its effectiveness was unclear. Another limitation is that there is no great man beyond the situation. The question is whether Admiral Yi could have been a saint if he were born today.

Therefore, we cannot firmly conclude that the source of leadership lies with the great man himself[2].

(Behavioral Theory) "Leaders are made, not born." The assumption is that a leader can be developed. Based on a study of the behavior style shown by an effective leader, it attempted to find a single optimal leadership. The two dimensions of study, depending on whether the focus of action is human-centered or task-oriented, have proved that human-centered and task-oriented leaders are also the most efficient in terms of organizational members' satisfaction and organizational performance[2].

(Situational Theory) It is a view that performance will be high only when things go well with leaders. If the ideal type of leader does not exist independently but is suitable for the situation, neither dictatorial leadership nor neglect leadership nor task-oriented leadership can produce high results. A leader who fits the situation is a good leader and a leader who is determined by the situation. Effective leadership will inevitably change depending on who the subordinates are. The characteristic is that leadership style is determined by subordinate's maturity level[2].

2.2.3. Study on the new wave leadership

(Transformational Leadership) Transactional leadership is based on an exchangeable relationship in which a subordinate obtains wages or trust from the leader in return for obeying the leader. This is external motivation, i.e. identifying the subordinate as someone who simply remains at the primary level of desire. On the other hand, Bass's transformative leadership involves promoting motivation and sense of purpose for both the leader and his subordinate[2] This places an emphasis on the higher desire of the subordinate by identifying 'wholistic' as an inherent motivation. Thus, a transformative leader is a person who transforms his subordinates into people who can do what is desirable without him. These include the ability to unite through vision, the ability to deliver visions, the ability to secure trust, and the management of self-image. But all these qualities can only be true if the leader has real power. W.

Bennis called the concept of power a flower of leadership, and it is an energy essential to realize and maintain a certain act. In other words, leadership is the most legitimate tool for exercising this power.

(Emergence of Coaching Leadership) In the 4th Industrial Revolution age, a new leader's role is proposed, not the traditional one, but the coaching leadership. Transactional leadership based on an exchange relationship cannot fight long-term battles with subordinates. Innovative leadership that focuses on outstanding performance by stimulating individual consideration and intellectual desire to be creative at all times, along with self-sacrifice and charismatic characteristics, is meaningful only when it is regenerated into life. Power is not central, but influence is central. Anyone can be a leader if they have influence in horizontal relations. Coaching leadership is not a theory. The coaching paradigm sees and approaches a person as a whole, creative being with infinite possibilities as a horizontal partnership, not a vertical relationship. Open your mind through active listening, wake up your thought with powerful questions, and promote action through positive and developmental feedback. As a result, it is a coaching leadership that makes one move toward the highest level of Maslow's hierarchy of needs and gives inspiration to discover the purpose of his or her life and achieve the goal that he really wants. So coaching leadership is a behavioral leadership that encompasses all leadership. This is the "Inner Knowing" and "Way of Being"[4].

2.2.4. Well-spring of the Yi Sun-sin leadership(the embrace of the worst life)

A hero's leadership can be found first by looking comprehensively at what he said, what he wrote and what he did. The commonly talked about modifiers for Yi Sun-sin say that. But when will these nice words prove vital power? That is when the leader is faced with a difficult task and when he is faced with an important situation. Yi Sun-sin was in the worst situation ever to say, 'Can it be worse than this?' When he left the prison gate in the spring of 1597 year, all he had left

was a crumbling body, his mother's death, a dozen of warships, and a pack of runaway troops. Even in that worst-case scenario, his leadership had been independently shown[5].

(Achieving Purpose in Life) Yi Sun-sin is a successful person who has achieved the goals of his life. He has his own method of success in overcoming all the crises. The success is supported by a life fulfilled of love for the country, a life of sincerity, a life of justice, a life of self-reliance, and an inner chunk that are tightly filled with core values.

(Living Existential Solitude and Anxiety) Yi Sun-sin survived the existential solitude and anxiety between his enemies and allies. In Kim-Hoon's book 'Song of Sword', you can think of the general's existential suffering even though it's a novel. The more he took the enemy's head off, the more difficult he was to escape from the crisis of his fate by the sword of king and bureaucrat. "I just wanted to be raised and killed as an enemy of the enemy." said Yi Sun-sin, an ironic situation in which he was trapped between the enemy and his ally. This causes cold rainwater to flow down in the heart. So he overcame the crisis of absolute self-doubt with existential solitude. What would the general say if he looked at people now shaking with loneliness and anxiety about the future?[6].

3. Yi Sun-sin Leadership Spectrum Viewed by "Ten Pictures"

3.1. The 1st picture, 'Boyhood'(all the pictures taken by the author at Chungnyeolsa Shrine)

Since Yi Sun-sin was young, He had been very cooperative and brave. He enjoyed playing war games, and showed the great leadership as a captain. His friendship with Seo-ae Ryu Seong-ryong began at this time, and Seo-ae considered Yi Sun-shin a general and later recommended him as a Jeolla West-Wing Defense Commander[5].

Figure 1. Boyhood period of Yi Sun-sin.



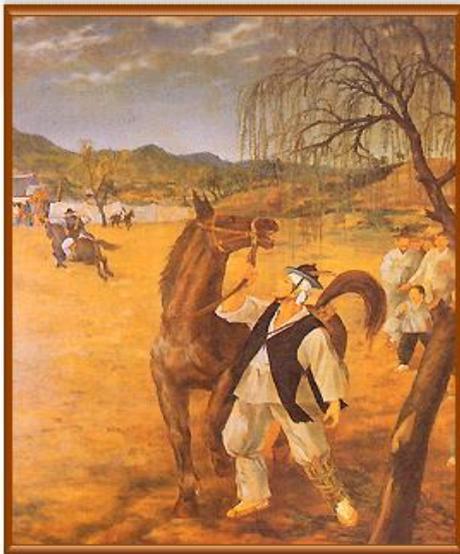
(Leadership Spectrum) a righteous little hero with a dream: 'Upright Personality DNA'

As a child, Yi Sun-sin built up his humanistic knowledge by studying Confucianism, and became a soldier who ascended to the highest position in the Navy, as he had hoped. As a child who later led to his life as a great leader, Yi Sun-sin built up his prepared and reasonable temperament early on. From the key words of dreams, writing brush, camp, mental training, justice, and righteousness, one can get a glimpse of childhood talent and personality DNA[4].

3.2. The 2nd picture, 'A fall on the first military service examination'

Yi Sun-sin studied Confucianism when he was young and married, and since he was 22 years old, he prepared for the military service exam in order to be loyal to the country as a soldier. When he finally turned 28, he took the military service exam(1572), but he fell down and fractured his left leg, which shows him walking up with his legs tied together by cutting off the branches of the willow tree next to him. It's an anecdote that showed Yi Sun-sin's will and self-reliance. Although he failed, his patience and courage to endure the pain of death and to do his best to the end, and his resolute acceptance of failure, earned people admiration[4].

Figure 2. First military service exam of Yi Sun-sin.



(Leadership Spectrum) The formation of human being from ordinary to extraordinary: 'Having both literary and military accomplishments·value-oriented leadership'

Yi Sun-sin was good at both scholarship and martial arts through thorough efforts. Since his youth, he set his sights on a value-oriented life based on justice and realized it throughout his life. He can be honored as a Great Admiral and a great leader not only because he put a sense of values on the great historical trajectory of overcoming the Japanese Invasion of Korea, but also the daily life[5].

3.3. The 3rd picture, 'The defeat of the Yeojin tribe'

When Yi Sun-sin was 43 years old(1587), when he was also serving as both the Chosanbo Manho and Dunjeongwan of Nokdundo, Yeojin tribe came in and suffered a lot of damage, which is when he was beating barbaric outlander. Dunjeon is a term used to refer to a field cultivated by the troops stationed there. Although Yi was attacked by surprise, he had a record of keeping the battle line and rescuing some 60 Chosun captives by chasing them. But with the negative report of his boss Yi Il, He was served unfairly during the war as an enlisted man.

Figure 3. Dedeating the Yeojin of Yi Sun-sin.



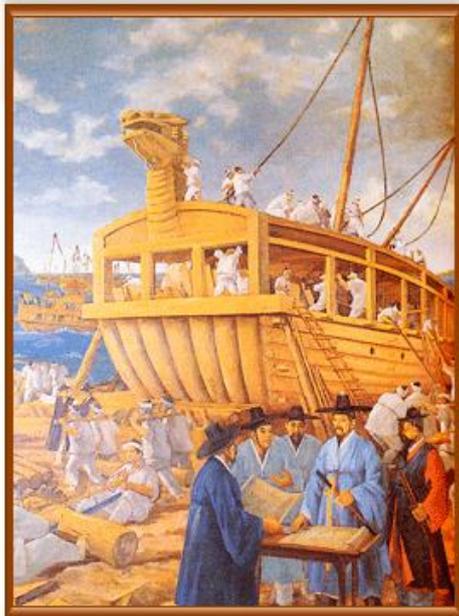
(Leadership Spectrum) A famous commander who started out with his own power and achieved brilliant success in battle: 'Great Competence Leadership'

Yi Sun-sin's responsibility for completing his mission, and his ability and sincerity to support it, had been a great help in overcoming the crisis of his being dismissed many times. Also, accurate evidence was always needed to be free from slander or false accusation by someone like Yi Sun-sin, who often conflicts with his superiors. His thorough record-breaking spirit can be said to be part of the leader's net ability[4].

3.4. The 4th picture, 'Building turtle ship'

In February 1591, 14 months before the outbreak of the Japanese Invasion of Korea in 1591, Yi Sun-sin was appointed as a Jeolla West-Wing Defense Commander, and he foresaw the future invasion of the country and strengthened military training, maintenance of military facilities, and patrol of stronghold. The turtle ship, the world's first armored ship, was built at this time, and offers a glimpse of Yi Sun-sin's unparalleled and creative spirit. It was April 12 when the turtle ship was completed and the gun was test-fired, the next day, the Japanese army broke in, April 13[8].

Figure 4. Building turtle ship of Yi Sun-sin.



(Leadership Spectrum) Practicing ‘an ounce of prevention is worth a pound of cure’ with innovative thinking : ‘Transformational and Innovative Leadership’

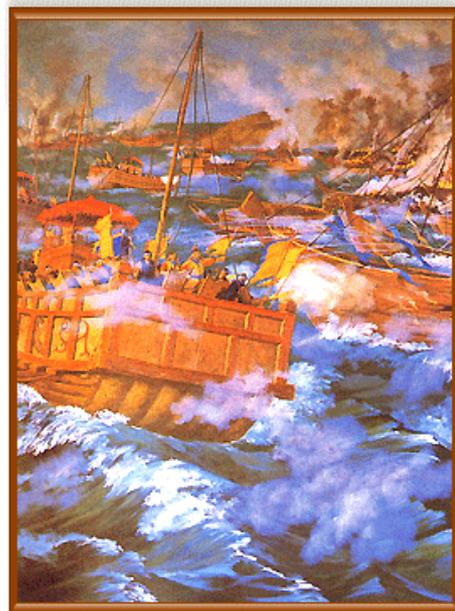
Turtle ships symbolize the creativity of Yi Sun-sin, who understands the changes of the times and prepares for the future. There are three historical meanings of turtle ship. First, it contributed greatly to the victory of the naval warfare by maximizing the effectiveness of the artillery attack on the warship. Second, Yi Sun-shin's name was imprinted on the Japanese as a scary being and became the spiritual pillar of the nation. Third, he played a major role in the change of naval tactics. The emergence of the turtle ship, which protects our troops with armor and launches artillery shells into enemy ships at the forefront of the fleet, is a milestone in the transformation of naval tactics. It is also a meaningful historical fact that there were no armored ships like turtle ships in the West, especially at that time[9].

3.5. The 5th Picture, ‘Battle of Busan-po’

The scene shows Yi Sun-sin, who defeated the Japanese invaders through the first, second and third movements after the outbreak of the Japanese Invasion of Korea in 1592, defeating the Japanese invaders in off the coast of Busanpo on 1st September, 1592. Unlike

the previous naval battles, the attack on the home base, where the Japanese army has been domineering, Yi Sun-sin went to the fight with thorough preparation. As a result, the Joseon Navy had its best record in 1592 in the fight, burning more than 100 enemy ships, which sadly led to the death of Admiral Yi Sun-sin's right-hand man, general Jong-un, Manho of Nokdo[5].

Figure 5. Battle of Busan-po of Yi Sun-sin.



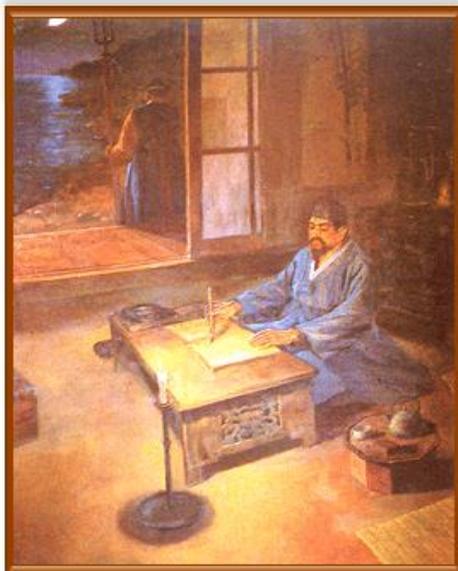
(Leadership Spectrum) Driving faith in victory with responsibility and loyalty : ‘Making preparation for action Leadership’

The naval forces of the Joseon was able to fight bravely despite their own death, not because they were originally composed of elite soldiers. Of course, it is based on self-confidence caused by numerous naval experiences, but the bigger reason is the absolute superior combat situation created by Yi Sun-sin's excellent military expertise. This is the ultimate effect of ‘making preparation for action’ leadership. It's a leadership that maximizes the combat power of the military, after all the "selfish desire" of soldiers who want to be rewarded for their work and the leader's "outstanding military expertise" combined to maximize the combat capabilities of the military.

3.6. The 6th picture, ‘Life in Hansan Island’

When Yi Sun-sin had been building a camp in Hansan Island since August 1593, he is worried about his country. With great victories in the naval battles, the Japanese army avoided fighting, and peace negotiations were underway, so Yi was steadily building up his military strength against the enemy. Unju-dang was installed in Hansan Island and used as a work place and a place to communicate with subordinates[7].

Figure 6. Life in Hansan Island of Yi Sun-sin.



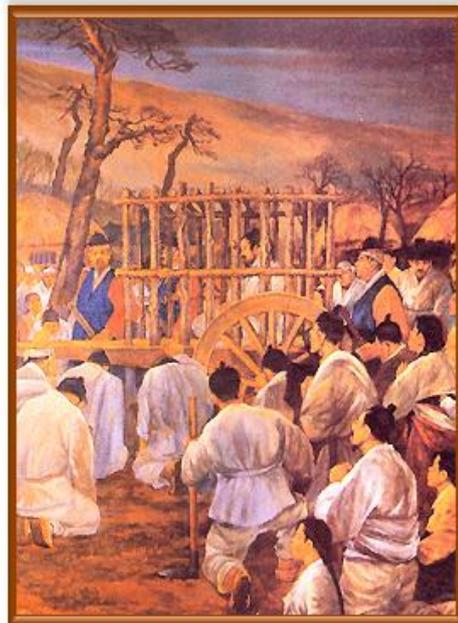
(Leadership Spectrum) Rational communication across "me, others, circumstances": 'Wholistic·Horizontal Interactive Leadership'

Joseon, where Yi Sun-sin lived, was an identity-discrimination society. It was much more authoritative and strict about discrimination than it is now. Nevertheless, he was more communicative than the today's leaders. In addition, the constant respect for oneself is a role model for all-in-one lives. A person's character is identified when he or she is in an extremely difficult situation. In this sense, the bold response to the orders of the Ming Dynasty's master, Damjongin, is the foot of Yi Sun-sin's "love and courage in a full country." Indeed, Yi Sun-sin is a great leader who is equipped to overflow the elements of 'humanistic cultivation, communication, love, courage, and characterization' that make up his qualities as a leader[7].

3.7. The 7th picture, 'The thought of loyalty and filial piety of Chungmugong'

While working as a Jeolla West-Wing Defense Commander, Yi Sun-sin brought his elderly mother to Goeumcheon in Uncheon-dong, near the main camp in Yeosu. Looking at the old woman's safety, it was very close to Yeosu and it was the home of General Jeong Dae-su, Yi's subordinate. While stationed on Hansan Island, Yi Sun-sin often met to inquire after his mother. The painting depicts Yi Sun-sin meeting his mother.

Figure 7. On the road of exile of Yi Sun-sin.



(Leadership Spectrum) Life objectives based on the thought of loyalty and filial piety of community core ethics : 'Thought of loyalty and filial piety-based personality leadership'

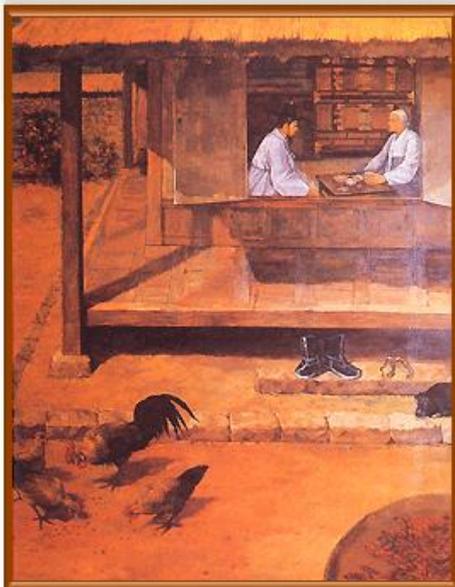
The filial duty is the source of 100 behaviors and the prerequisite of loyalty, Yi Sun-sin showed through practice with his body and mind. His life and death are the fruits of his life toward righteousness and fidelity. It was the completion of the loyalty. That is why history honors Yi Sun-sin as a "Great Hero." [8].

3.8. The 8th picture, 'The body of a sinner'

When Yi Sun-sin was 53 years old, he was dismissed from his post on February 26, 1597, due to Japan's complicity and his king's misguided judgment. He became a sinner in an unjust way. The scene shows the people blocking the road and wailing on the road

from Hansan Island to Seoul. In 1596, the Japan was ready to invade Joseon again after the four-year-old peace negotiations broke. To avoid a confrontation with Yi Sun-sin, they tried to eliminate him by using the internal fight of Joseon.

Figure 8. Meeting his mother.



(Leadership Spectrum) Choice of 'Life of Justice' over death and operation of 'Yi Sun-sin Ecosystem' : 'Principle-driven and value-oriented leadership'

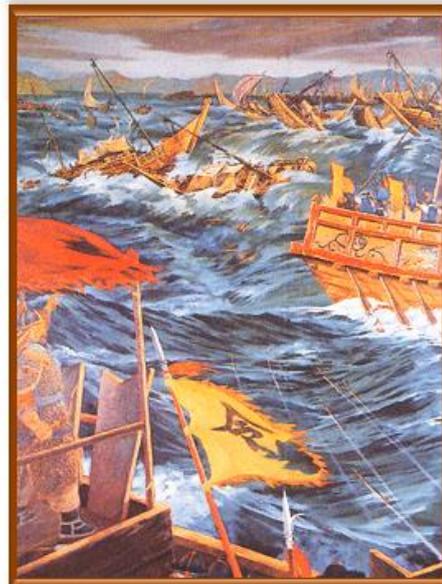
There is a saying in chapter 8 of <The Art of War> that "even the king's orders are not to be heard." At that time, Yi Sun-sin did not follow the orders of King Seonjo of the Joseon Dynasty. He traded the existence and justice of Joseon for death. "Yi Sun-sin Ecosystem" refers to an organized ecosystem in which Yi Sun-sin's expertise and morality can be spread to the fullest. At that time, i.e. 'Yi Sun-sin Ecosystem' was activated. It was fate that heaven helped our country. Then, it leaves us with a chance to imagine what would have been like if Yi Sun-sin had lived in today's Republic of Korea[10].

3.9. The 9th picture, 'The Naval Battle of Myeongryang'

When Yi Sun-sin was released from prison and led by Won Kyun, a former Navy captain, was defeated in the Battle of Chilcheon-riang. Therefore Yi Sun-sin was appointed again.

However, there were only a dozen battleships left at the time, and Yi was moving to the Jeolla region to refurbish warships and military forces. On Sept. 16, 1597, Yi Sun-sin's 13 warships won a great victory in Myeongryang, with the help of ordinary ships. This painting depicts a fierce scene during the Battle of Myeongryang[9].

Figure 9. Myeongryang sea battle.



(Leadership Spectrum) The extreme value of tactics based on earnest desire : 'Comprehensive leadership of Respected Character, Empathy, Necessary Punishment, Leading by Example, Fighting Spirit'

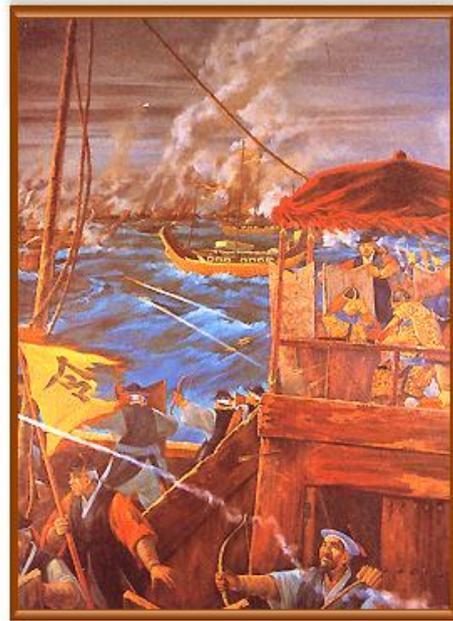
Admiral Yi Sun-sin's Battle of Myeongryang is the epitome of a leader and the whole of leadership. The first of the leadership keywords is 'emotional moving', as shown by the record that soldiers, volunteers and people who respected Yi Sun-sin gathered like clouds. The spontaneous cooperation of his personality-impressed subordinates, soldiers and people made it a short month and a half to prepare for the battle, but he was able to turn the tide. The second was 'reasonable empathy'. Yi Sun-sin's address a day before the battle was enough to cause soldiers to burnish their war will. "Tactics said, 'If you want to die, you'll survive, if you want to live, you'll die.' And they said, 'If one man keeps the path, a thousand can be feared.' That's what they all said about us." The third was a ' necessary

punishment' which cut down the throat of a person who spread false rumors. By carrying out the extreme punishment of execution, the soldiers were forced to overcome the mental harm situation. The fourth is 'leading by example'. When the Japanese fleet launched an all-out attack, Yi Sun-sin made his way to the enemy line as promised in advance. But the other generals hesitated in fear. It was the attack at the forefront of Yi Sun-sin that boosted the strength of the Joseon fleet. "Even if the enemy is a thousand ships, they will not be able to counter our ships[10]. Never be agitated and shoot the enemy with all your might," still vibrates violently. Fifth, the principle of 'leaving the river behind the back' is to push the men to the extremities.

3.10. The 10th picture, 'The Naval Battle at Noryang'

When Toyotomi Hideyoshi died in August 1598, the entire Japanese army began to withdraw. The Japanese military in Suncheon also tried to pull out, but the sea lanes were blocked by the combined naval forces of the Joseon and Ming Dynasties. The combined naval forces of the Joseon and Ming Dynasties moved to Noryang after receiving information that Japan's Salvation Army was following Noryangsu. At last, a fierce battle was fought to about 300 Japanese fleets from 2 a.m. on Nov. 19. As a result, it was able to defeat 200 enemy ships by burning them. At the entrance to Gwaneumpo, the last battle with the enemy was under way, and Yi was shot to death by the enemy[7].

Figure 10. Noryang sea battle.



(Leadership Spectrum) The death of a hero and the birth of a new Great Hero : 'Leadership in history, calling and justice'

Yi Sun-sin had a sense of history that justice should ultimately win. The Japanese army, the enemy who trampled on the land of the innocent Joseon Dynasty, could never let it go completely. Yi Sun-sin's determination to fight back to Japan "not a single ship, not a single one," was based on such a call. Yi Sun-sin struggled for 'a victory of justice' beyond just victory in the war. For him, the war against Japan was a 'war of justice' to safeguard the peace of East-Asia and set straight the spirit of history. The hero prepared by heaven had dampened Japan's first World War ambitions. Yi Sun-sin was able to transcend life and death with his clear sense of life and neat character, and put his last duty without regret.

4. Synthesis of Leader Yi Sun-sin's Life and Coaching Leadership

4.1. Summary for success factor of Yi Sun-sin leadership

The leadership spectrum, which looked at the life of leader Yi Sun-sin through 10 Pictures, is a word for 'the supreme degree of leadership that is deeply integrated with the

theory of leadership'. Here, the success factors of Yi Sun-sin's leadership were summarized into seven keywords: personality, value, principle, net-ability, communication, transformation·innovation, justice"[9].

There are two key factors in leadership as a presence. First, leadership is not what we know in our heads, but what appears when we are pressured. Yi Sun-sin was the first to face the Japanese military outside, but also the worst to be surrounded by king and cabinet ministers who are internally trying to dismiss, imprison and even kill him. Rather than being trusted as a general, he fought the enemy under pressure inside and outside. There was no overflowing heart in high places. Under any pressure, there was truth in his mind. Second, leadership is not a matter of behavior or skill in dealing with people, but of what kind of being. In other words, leadership is a question of who are we. In the Battle of Sacheon in 1592, Yi Sun-sin stood alongside archers on a warship and was shot by the enemy while shooting an arrow. The bullet pierced the left shoulder to the back and blood flowed down to the heel. But Yi Sun-sin fought without laying his bow. After the fight ended, he split the flesh with the tip of the knife and dug out the bullets. Only then did his men realize the fact and were surprised. However, Yi Sun-sin remained calm, smiling and talking. He was, needless to say, the existence itself[10].

4.2. The coaching leadership that this age requires

4.2.1. Philosophy of coaching

The International Coach Federation(ICF) presented coaching philosophy as follows: "Every client is creative, resourceful, and whole". The first is that 'Wholistic' is a unique and other respectable being who is not lacking or should be taught. Consciousness, unconsciousness, and negativity are both components for the Wholeness. Second, 'Resourceful' means that it has infinite possibilities. The wisdom of overcoming life is being stored as a resource, and it will continue to accumulate in both present and future life. Third, the word 'Creative' is that each person

is ingenious. At the same time, 99.9% of humans share the same common Inner Quality. So coaching relationships develop an individual's identity while also strengthening a common base. This is the "paradox" of coaching, but without either side, coaching loses its transformative power. In orders, coaching is not just a methodology but a way of life. In other words, coaching is not something you do from 8 a.m. to 5 p.m., but a way of living a life of existence[4].

4.2.2. Coaching core competencies(CCC)

Core competencies provide a framework for coaches to follow and coaching relationships are based on that capability. A directional sign is required when conducting a coaching conversation. Based on coaching philosophy, ICF develops and suggests 11 coaching core competencies to support core actions and skill for effective coaching[4].

Table 1. 11 coaching core competence(ICF).

A Setting the Foundation	A-1. Meeting Ethical Guidelines & Professional Standards A-2. Establishing the Coaching Agreement
B Cocreating the Relationship	B-3. Establishing Trust and Intimacy with the Client B-4. Coaching Presence
C Communicating Effectively	C-5. Active Listening C-6. Powerful Questioning C-7. Direct Communication
D Facilitating Learning & Results	D-8. Creating Awareness D-9. Designing Actions D-10. Planning and Goal Setting D-11. Managing Progress and Accountability

4.2.3. Coaching leadership

A leader can be defined as an influential person. Anyone who has influence at home or in a relationship with friends is a leader. So leadership is not a position, but an act. Then, what is coaching leadership in detail? Coaching leadership can be defined as having good and positive influence by coaching to change from the current state to the desired state. Individuals and organizations begin with the premise that they are full of mysteries to discover and empower people. Therefore, coaches are leaders. The coach helps people

see what is needed for change and what is to be kept unchanged. So coaches are both variables and constant factors[4].

4.3. The coaching life dotted on Leader Yi Sun-sin's life cycle.

4.3.1. The projection of Yi Sun-sin leadership in coaching philosophy

(Perspective of 'Wholistic') Yi Sun-sin is the epitome of the personality that should be reached in our age, when Chung-Hyo(Loyalty-Filial Piety) and his private life are united. The true object of Chung was not the ruler, but the nation and people. He was a great leader who was equally physical, emotional, spiritual, and soulful, and instilled faith and courage in his subordinates to accompany such a voyage of life.

(Perspective of 'Resourceful') Yi Sun-sin was an excellent leader in fighting for effective and proper use of the resource. By applying the principle of concentration of troops, the principle of concentration of fire, the principle of securing the main driving rights, and the principle of using geography, He maximized the capabilities of the Joseon naval forces. There was a possibility of Munmu-kyomjeon(Both Literary and Military Accomplishments) with a brush in one hand and a bow in the other[10].

(Perspective of 'Creative') The turtle ship is a symbol of Yi Sun-sin's victory and an icon of Yi's creative innovation. The turtle ship narrowed the gun range to within 30 to 50 meters, increasing its hit rate and making a brilliant contribution to overpowering the Japanese fleet's main tactic of sword fighting. In addition, such as Jeong Cheol gun which modeled the Japanese gun, the martial arts test in Hansan Island, the publication of the Sea Passbook to prepare military provisions, and the Dunjeon(military farm) management of Dolsan Island, have realized the hard-to-imagine innovation ideas under the circumstances. His victory is certain to be the triumph of a transformative and innovative.

4.3.2. Synthesis of the core value of Yi Sun-sin in coaching core competency

(Dimension of 'Co-Creating the Relationship') The key competencies in this category are building trust and intimacy. Therefore, the way coaches exist and interact is important. Yi Sun-sin was a professional in inducing motive, with integrity, honesty and responsibility based on Principle. Motivation(Inducing motive) is more coaching than motivation(Giving motive). If Giving motive is outside-In, Inducing motive is Inside-out, meaning that Lee Soon-shin found the inner potential of his subordinates and helped them bring it up on their own[10].

(Dimension of 'Communicating Effectively') When leaders and subordinates become empathized rationally and emotionally, members voluntarily pour in their capabilities. Even the only life is laid down without any strings attached. Lee Soon-shin was a master of communication. As numerous conversation records appear in the Nanjung Ilgi(Warfare Diary), Yi Sun-sin ran Unjudang, a place of communication, and built it wherever he moved from one place to another. Nothing was decided by dogma but always through consultation with his subordinates. A day before the Battle of Myeongryang, we read a speech he gave to his men, and it still sends us a thrill. Such excellent communication skills were an important winning factor. So people were afraid of him, but loved him. In addition, Yi Sun-sin has brought inner communication to life. Writing a diary, writing a poem, listening to music, communicating with nature, and solidifying his mind with the sword. When it comes to injustice, it also provided direct communication to high-ranking officials. And he left a record, and the great historical record has been handed down to this day.

(Dimension of 'Facilitating Learning and Results') Yi Sun-sin lived on his own by constantly striving to become competent with his own efforts, without being bound by personal connections or natural conditions. He practiced the spirit of 'Preceding private interests by public interests' in everything. There is not a single exception to this principle that has made public and private clear in all things. He maintained a balance between the leadoff man and the personal punishment. Yi Sun-sin

established and implemented a strategy of winning and losing. The winning strategy is to create multiple winning positions to win. In other words, they won in advance and fought in readiness to fight. A non-defeat strategy is to win or at least not lose. The must-win strategy forcibly causes the sacrifice and damage of subordinates, leaving much damage with the commander's futile ambition. So, Yi Sun-sin practiced his leadership of self-restraint and love of subordinates with a strategy of non-defeat without excessive sacrifice[9].

4.3.3. The consensus of authentic-based coaching leadership and Yi Sun-sin's leadership

Authentic-based coaching leadership is 'Self-Awareness' and 'Win-Win Relationship', it is to help a person's values and actions harmonize through coaching. As the leader approaches Authenticity, the intended positive influence is maximized. Then, how did leader Yi Sun-sin convey his authenticity? He was thoroughly lived based on the 'purpose in life' built on core values, achieve their intended goal. The word "death" always followed and placed authenticity at the center of every moment. Yi Sun-sin showed Super-Power Leadership. That is why his generals and soldiers, as well as his kings, cabinet ministers and Ming generals, had no choice but to follow. Even in such poor conditions, the great leader Yi Sun-sin has brought down the wisdom of the Joseon navy soldiers from head to heart. He was a genuine Coach-Type Leader who created a successful operation based on authenticity[4].

5. Conclusion

Through the lifetime of leader Yi Sun-sin, looking at 10 Pictures, his leadership sources are implied into seven key keywords: 'character, value, principle, net-ability, horizontal communication, transformation and innovation, and justice.' Yi Sun-sin's leadership is supported by a clear view that "if I die, I will die," and the neat personality of 'Preceding private individuals by public officials'. Therefore, it's a leadership that comprehensively practices traditional and modern leadership

theory. This is the existential leadership that the era of the 4th Industrial Revolution needs, and it fits right with the Coaching Leadership that helps establish one's own life in a 'way of being'[3].

When Yi Sun-sin's life overlaps with that of coaching philosophy, both ends were clearly marked. First of all, from the 'wholistic' point of view, Yi Sun-sin was a man of both physical and emotional, spiritual and soulful aspects, and was a great leader who led his subordinates to live as well. Second, from a 'resourceful' point of view, the resources they had were optimized to create a favorable situation at all times and fight. It also activated the "Yi Sun-sin Ecosystem" even under options left with only death due to two Baek Eui-gun(Fighting in a war as an enlisted man) and three layoffs with the highest expertise and morality that they dare to approach. The third "Creative" point of view is, of course, the epitome of Lee's creative innovation icon. But if you look a little deeper, you can see that creative items such as tactical innovation, Chong-chol Gun, Military Service Examination at The Front, Seaway Passport, and Dunjeon management, which cannot be imagined under the circumstances at that time[5].

Then, combining the Coaching Core Competency(CCC) with the core value of Yi Sun-sin, one could find a single point. First, in terms of building trust and intimacy, which is the core of "Co-Creating the Relationship," Yi Sun-sin was a principle-based expert in motivation and a leader armed with practical affection. Second, Yi Sun-sin was a master of communication, to the extent that he was unrivaled in dimension of the 'Communicating Effectively'. Just as numerous conversations appeared in Nanjung Ilgi(Warfare Diary), he ran the communication space "Unju-dang," and 2-Way Communication and emotional empathy were life itself for him. Lee Sun-shin set up Unju-dang every time he moved to camp. Third, on the level of 'Facilitating Learning and Results,' Yi Sun-sin worked hard constantly to lead a self-centered life by sheer ability. And normally, with 'preceding private obligations by public affairs' spirit, he made public and private clear. Above all, he showed leadership in self-restraint and love

for his subordinates by preparing for a "pre-victory" strategy[4][5].

In the present era of the 4th industrial revolution, the perception of existence is increasingly falling apart due to the stagnation of happiness and chronic dissatisfaction. It is impossible for humans to win a game against artificial intelligence. So we need to find areas where only humans can do, areas where humans can do better. Nevertheless, the issue is still alive among human beings. Thus, Coaching Leadership, which begins with a question that awakens human existence, is a great epochal mission. If you are a leader, you should use the power of inquiry right now that only humans are endowed with natural gifts from the universe.

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A Creative Teaching Method Combining Media Contents Technology with English and American LITERATURE

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Abstract

This study is to find out how to improve the logical thinking ability and self-directed learning based on the evaluation and analysis of the questionnaire by applying to the development of image contents through English and American literature works. First of all, students freely select excellent literature works that are easy to understand, and examine authors, works, and criticism etc. Next, this study tries to analyze the learners' responses by designing and applying the image contents model through English and American literature works. In order words, this study examined the difference between the lecture-based instruction method and the teaching method using video technology. The result of this study is to improve the understanding of English-American literary works, which have the characteristics of multiplicity, and the immersion of the class while producing the video contents using the image contents technology. In addition, it is expected that further research on development of practical contents can be promoted by developing the scope of the basic research.

[Keywords] Bidirectional Convergence, Moby Dick, Teaching Method, Self-Directed Learning, Contents Model

1. Introduction

Human literature is a fundamental source of power for our lives. It is not a study that can be approached logically, like mathematics or physics, which is pure science, but it is a study that properly expresses philosophy, ideology, and emotions of life[1][2]. Therefore, humanities is not easy to understand and require a lot of thinking. Students who want to learn the humanities are less interested in learning humanities and less focused on learning due to the monotonous teaching method. In other words, lecture-centered instruction teaching method adheres to the typical vertical teaching method, in which a professor selects the textbook needed for the class and assigns the assignments and grades to the students while he or she conducts the class.

These teaching methods focus more on earning higher scores than on acquiring knowledge of

the humanities in specialized fields, students still have a lot of difficulty in choosing even after graduating from college. It is a result of not seeing the forest as a whole, contrary to the modern society that requires the total learning of listening, speaking, reading and writing, which is the basis of language acquisition.

In addition, this phenomenon is a uniform and passive traditional way of school class, the active participation of students in the class is falling and gradually declined over time. This can hinder the creativity, originality and self-development that students have[3][4][5].

In order to solve these problems, a new paradigm of teaching method is needed to promote the humanities, increase students' interests, and expand the range of career choices[6]. It is a digital media technology that is mainly used in engineering.

The continuous development of digital technology provides many conveniences in our lives, but it is lacking in widespread use and expansion in the field of humanities studying scholarship. Digital technology has the characteristics of the production, dissemination and sharing of information, especially digital technology, which has the distinct advantages of versatility and the storage of information, is very similar to that of humanities[7][8][9].

The humanities at risk need to communicate with students using digital tools[10]. Moreover, digital technology is a very suitable technology for learning the interpretive versatility of humanities. This study is to suggest ways to enhance the Development of Image Contents through English and American Literature Works, using a digital technology for humanities of creative and communicative[11][12]. It is a way for students to participate directly in the class and lead the class breaking away from the conventional and passive teaching method. In other words, students should be able to express their opportunity actively in the creation of their own creations.

On the basis of the text given in the traditional education of British and American literature, criticism and analysis played a major role.

This study is meaningful to emphasize the communication and dialogue between students by making their own creations based on the existing traditional methods, and to develop new creative concept by directly reflecting their intentions by understanding the works through criticism and analysis of the works.

The content on the British and American literature was selected by Herman Melville's *Moby Dick*[13]. First of all, the contents and criticism of the works were carefully analyzed, the content model was designed through the works, and the survey evaluation was conducted from students who participated in the class.

2. Understanding of Literary Work: Focusing on Herman Melville's *Moby Dick*

In *Understanding Literature, Moby Dick* (1851), a novel by Herman Melville, a well-known American novelist, was selected. It is important to reveal that because the scope of the contents of *Moby Dick* is so enormous, this chapter excerpted some of my thesis[14] on *Moby Dick* summary to help students make the production of media contents for the class.

This paper attempts to explain Melville's world view, understanding and analysis of works, and criticism of works. Melville, like Edgar Allan Poe(1809–1849), known as an American mystery writer of about the same time, did not gain readers' attention or response during his survival. Thirty years after his death, he was spotlighted by Raymond M. Weaver and re-evaluated his work, splendidly reborn as an artist[15]. Melville, along with Mark Twain(1835-1910) and Nathaniel Hawthorne(1804-1864), is one of the leading authors of 19th-century American literature. Melville was despaired by his father's business failure and sudden death, and his imagination grew up with sea life as a sailor and navy of the whaling ship, and this experience became an important foundation for his works[16].

Melville had an in-depth view of social issues such as slavery, class disparity, and black and white discrimination during the 19th century American Renaissance[15].

Most of Melville's work trends, including *Moby Dick*, are to seek the meaning of the human nature of human thinking, ideological notions, and interpersonal relations by materialism. This can be seen in the letter he sent to Hawthorne. Melville frequently wrote to Hawthorne during the writing of *Moby Dick*, and in the letter, he decided, "I will write my own will even if it does not meet my financial difficulties or reader's tastes"[13]. Melville, who has experience in the whaling ship, decided to write meaningful novels rather than simple interesting ones.

Moby Dick's story centers on the New Bedford harbor in the United States, famous for its 19th-century whaling industry. The story begins at the beginning of *Moby Dick*'s fateful first sentence, "Call me Ishmael"[13]. Ishmael is a name in the Old Testament book of Genesis that implies that one is abandoned in society. When Ishmael, the protagonist of the work, is depressed, hard and frustrated, the sea, the only place to soothe his

wrath, became his friend and admiration. Ishmael heads to New Bedford, famous for its whaling industry, to choose a whaling ship that catches a huge whale and to go out into the world of the sea.

Ishmael, who is a spokesman for Melville in *Moby Dick*, initially could not escape from the dichotomous framework of good and evil, love and hate, divinity and debility. Arriving late at night in New Bedford, Ishmael met with Polynesian Queequeg, who is considered a barbarian, at the inn and restaurant 'Spouter Inn' to share the same room. They became friends with each other. Queequeg was born on the island of Koko, the southern sea, and was the son of a barbarian chief, who had an ambitious dream of experiencing the world as he was young, drawing in his mind the world of civilization. He has an excellent skill as a harpoon

At the beginning of *Moby Dick*, there are several scenes related to Ishmael and Queequeg. Ishmael is surprised to see that Queequeg is a barbarian and has a terrible tattoo on his face and body, he tries to think "it's just his appearance"[13]. Whatever the color of the skin, Ishmael's open mind can be seen in reflecting on himself that it would be irrelevant to the person's heart.

This is fully understood in the light of Ishmael's surprise at seeing Queequeg worshipping in the chapel, when Ishmael walks down the street and enters a chapel of various races and listens to Pastor Maple's sermon. Ishmael is a man of generosity that embraces all different religions, such as races of different colors and cannibals. This can be explained that Ishmael goes beyond dichotomous logic and aims for dialogism by mutual coexistence and communication. Ishmael chooses the Piquod from three ships ready for whale hunting and boards with Queequeg.

Sailors aboard the Piquod are a diverse group of races from various parts of the world. They all have a purpose in catching whales. Some sailors are on the ship of Piquod for their livelihood, others because of the boredom of life on land, and Captain Ahab is vengeful about the white whale Moby Dick.

At that time, it was not a concept of salary but a system of allocating profits for each task. The way to catch whales is to hunt whales on three small attack boats, each captain of the navigator and the harpoon. There are three sailors aboard Piquod. Starbuck, the first navigator, has a strong stature with a large stature, and Stub, a second navigator, has the skill to deal with coolness and a sleek spear freely. And the third-class sailor Flask was a small, gutsy sailor. Carrying the goods needed for three years of sailing, the Piquod departs for the Atlantic Ocean. Catching whales is a very difficult task, but it is one of the important industries that provides whale oil to civilized societies.

It was Christmas at the time of Piquod's departure from the port, suffering from the cold as if it was ripping out flesh. Captain Ahab does not appear at the beginning of his work. Ahab is a college man, an excellent harpoon, and has lived with cannibals, Ishmael and Queequeg, sailors of the Piquod, wanted to meet Captain Ahab before sailing to sea or just after boarding.

Captain Ahab, who never showed up when the Pequod was preparing for departure or even after sailing, stood on the deck in a majestic and unmistakable manner, instructing Starbuck, the first navigator, to gather all the crew. Curious and insecure, the sailors gathered on the deck. Captain Ahab, who is supported by ivory-footed prosthetic legs made of sperm whale jawbone on his left leg cut by the whales, proposed to the sailors who gathered on the deck. Insisting on giving the person who first discovered the giant white whale Moby Dick a big Spanish gold coin which is on the biggest mast, he strongly expressed his willingness to pursue white whales.

Starbuck speaks to the captain with a slight nervous, mixed expression of fear and worry. "I came to catch whales, not by captain's vengeance. Moby Dick must have acted to live instinctively"[13]. But the captain said in a furious tone: "Starbuck, if the sun had insulted me, I would have attacked the sun. All the sailors on this ship have a destiny with me. The captain brought the booze to all the sailors, followed by the booze and cried out, "God. If we can't kill Moby Dick, God will kill us all"[13].

The sperm whale is about 23 meters in length and lives in a group. When one of the herds is

injured, they protect themselves from other enemies by surrounding their companions around the wounded whale. Sperm whales like warmer areas and prefer squid for their food. The sperm whale's head is full of hardened cerebral oil. This is one of the reasons why sperm whales are brutally sacrificed.

About a year after its departure, by the time the Pequod was passing through Taiwan and the Vashi Straits, Queequeg was struggling on the threshold of death due to severe fever. In fact, Queequeg not only plays a very important role in Piquad but also has done a lot of work. As a harpoon, he had to fight whales and death as collateral, and had to do the hard work of climbing up dead whales to cut and squeeze oil. After a few days, Queequeg was weakened, leaving only skeletons.

Queequeg calls one of his colleagues to build a coffin before his death and says: "In my tribe, if a warrior dies, he is sprayed with perfume and sent to the island of stars by log ship. I do not want to be entangled in the net like other sailors and thrown into the sea"[13]. The carpenter nicely laid out the coffin Queequeg asked for and presented it in front of him, but he was recovering at a rapid pace. No sailor thought he would recover again.

In the meantime, the Piquad came near the equator where Moby Dick was often haunted. A few days later, the Piquad happened to meet the ship called Rachel one day. Captain Ahab had long known Captain Gardiner of Nantucket. When Captain Ahab asked if he saw a white whale, and Captain Gardiner replied that he saw a white whale yesterday, Captain Ahab began to ask questions about the white whale in a very excited tone. Rachel's captain began to talk about what happened late afternoon yesterday. "The three boats struggled with the whales. At that moment Moby Dick appeared and quickly smashed the reserve boat. Then the big boat disappeared and the spare boat disappeared. "Captain Ahab! My 12-year-old son was on a spare boat. May Piquad find my son. I beg you!"[13]. Captain Ahab, who has been silent, refuses firmly, orders the sail to rise again, and goes down to the cabin.

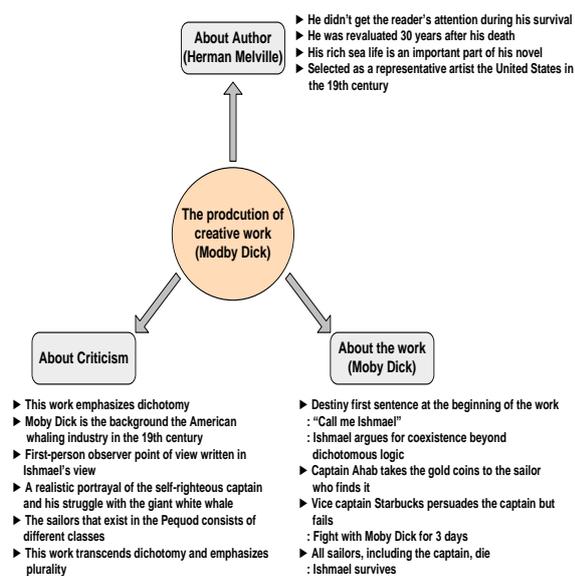
Captain Ahab felt joy and pain, hope and fear as fine dust. Captain Ahab, consistent with his

firm commitment, obsession, and revenge, was enough to overwhelm every sailor. Captain Ahab began catching whales for the first time at eighteen, telling Starbuck about 40 years of difficult and difficult sea life. And the captain tells Starbuck to "do not jump into danger with me when you fight Moby Dick, but go back to your hometown and live happily with your family"[13]. When Captain Ahab refused to return home with Starbuck, he said, "Starbuck! That's not possible. As long as I live, I must abandon human love and desire, and continue the work!"[13]. Feeling embarrassed by Captain Ahab, Starbuck decides to leave.

The first time Captain Ahab discovered Moby Dick was near the coast of Japan. The teeth of the white whale Moby Dick struck two pieces of the captain's boat. When the other boats were stuck and unable to save the captain, the main ship led by Starbuck managed to rescue the captain. The next day a white whale emerged above the surface in the clear sunshine, sailors, including the Captain of the Piquad, quickly sought after the white whale. A battle broke out as Moby Dick entered three boats. Moby Dick, who was hit by the harpoon thrown by the crew, shattered by hitting three boats in sequence. But while Fedallah was being dragged around a rope tied to Moby Dick's tail, no one saw the situation.

It has been the third day since the Piquad struggled with Moby Dick. With a murmuring ear, Moby Dick, with harpoons and spears, slowly appeared on the surface of the sea. At the command of the captain, the crew began to charge. The moment Captain Ahab was about to throw a harpoon in a fierce battle, he found Fedallah in Moby Dick's side, but he continued fighting with Moby Dick. Captain Ahab, however, is caught up in the harpoon rope he threw and wound around Moby Dick's back. Ishmael, the only survivor of the fierce struggle with Moby Dick, was rescued by Rachel, which had been drift in the sea for two days, relied on Queequeg's coffin that floated above the sea. The description on Herman Melville and Moby Dick's main points, and critics' comments on Moby Dick are shown in <Figure 1> below.

Figure 1 Understanding analysis of creatures.



3. Design of Image Contents Model for English-American Literature Works

The image content model design proposed in this study devised a plan for the learners to lead the class in order to increase their interest in self-direction learning and the humanities, so that learners who participated could lead the class. Considering the limited space and time in this class, learners were organized into small groups and encouraged to decide on their own so that they could make presentation sequentially. The design process of the image content model is shown in Figure 2, and the contents of Figure 2 are summarized as follows.

3.1. Creative video production

Content production planning should select works that are academically and socially valuable or that can be analyzed literally. And you need to choose a video editing program for content creation. In addition, the presentation group should plan a creation that can produce creative images in a predetermined period of time, and set the production period, presentation and discussion time. It is important that the topic of the presentation is not selected by the instructor, but by itself after sufficient discussion within the presentation group. This is different from the traditional education method, which

has a meaning to increase the learner's motivation to learn, and it can be very effective in developing creativity.

Small groupings should be properly categorized according to the number of learners who took part in the class and sequential presentation groups should also be selected. In this case, the instructor should explain the validity of the topic selection the contents necessary for the method of making the creation. For example, it should be explained to the learners how to collect data such as background information about the work, the writer's life and values, video material, narration, and research on video editing programs. There should be sufficient consultation with the instructor when selecting topics in the presentation group.

For each group, data collection and video editing skills should clearly present a clear role-sharing for each group. For example, each team member's task should be listed the responsibilities of each member of the group at the outset. In other words, one member should collect and edit data about the author's life, some should summarize and organize the story of the selected work, and the other should prepare the narration.

3.2. Presentation and general discussion

According to the procedures selected sequentially, the presentation group proceeds with their prepared presentations based on the selected topic and presentation to other learners who took part in the class. It will then hold a mutual discussion with the presentation group on the criticism and the contents of the work. At this time, he presentation group should register the created creative video in the shared library so that other learners can fully understand it in advance. The role of the instructor should be guided so as not to deviate from the topic of discussion during the learner's discussion, and should be supplemented if further explanation is required. And learner's role is to understand the contents presented by the presentation group and conduct mutual discussions through question and answer.

Although traditional teaching methods(lecture-centered instruction) are discussed, instructors often assign a certain range of tests,

and learners only present when there are few questions and answers at any given time. Discussions also take place in traditional classes, but the instructor allocates a certain range of tests, learners rarely ask and answer questions at any given time. In this study, a free discussion process is conducted between a presentation group and other learners on the topic chosen by the learner.

3.3. Class review

All learners in the class should express their subjective opinions about the subject, criticism, and author of the work through a shared band after class. The instructor summarizes the contents of the comprehensive discussion among the learners and registers them in the shared band. Furthermore, creative or original novel ideas in the course of discussion among learners should be marked separately so that all learners can easily recognize them. This builds mutual consensus among all participating learners, to improve objective thinking and logical thinking. A shared data room can utilize cloud, band, and e-Class including presentations, various opinions, creations, and questions and answers. This can conveniently review and review information that has been dealt with offline beyond the scope of time and space, and can be a great help to increase the understanding of a wide range of English and American literature, which is characterized by versatility.

In this study, the proposed video content model design does not exclude the traditional education method at all, but complements the shortcomings of the existing education method and introduces a new education paradigm, image technology, to stimulate the interest and interest of learners. The main drawback of traditional English-American literature education method is the lack of efforts to develop creative learning methods that can stimulate learner's attention. The traditional teaching and learning method is not only limited in broadening the understanding of English and American literature, which is characterized by versatility, but also widens the gap between learners English and American literature.

The biggest problem of the existing education method is in an environment where there is a

very lack of communication tools that is interesting for learning to learners who are highly dependent on a computer or a smartphone. In other words, the traditional learning method has a limit in improving the understanding of the lectures taught offline, because of the lack of the ability to store and share, it is very difficult for learners with insufficient understanding to review the lesson contents. The main focuses on the design of the image content model proposed in this study can be summarized into six categories. The contents are as follows.

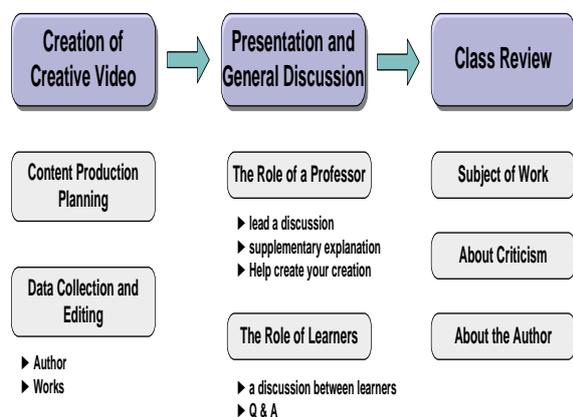
First, it can improve the immersion of learning by providing an opportunity to increase interest in English and American literature. By inducing the learner to participate in the class directly, rather than passively, the learner can raise interest in the class by forming a consensus on the authors and works of English-American literature while producing their own creative video.

Second, it is possible to memorize the contents of class information for a long time using digital technology to produce a creative image rather than the existing literacy method. This is possible thanks to the wide range of digital technology, nature of sharing and storage. Learners can hone their image editing skills while producing video, while at the same time helping them to improve their humanities thinking.

Third, the creative ability can be enhanced efficiently by establishing self-identification, acquiring diverse opinions, and enhancing logical thinking through discussion among learners, through self-directed learning rather than a simple text-based understanding of English and American literature.

Fourth, it is possible to increase the objectivity of the evaluation method by expanding the existing evaluation method by the instructor so that it can be evaluated among learners. The contents so far are shown in <Figure 2>.

Figure 2. Video content model design process.



Fifth, there is less psychological burden on learners beyond the time and space walls. E learning, distance education, and cyber education, which are used currently, have the technology of storing and sharing, however, it is also passive learning methods, as it is used for the simple purpose of transmitting information. The development of video contents proposed in this study is the process of learners selecting works and making creative videos through understanding and analysis of works, collaboration among learners, and mutual communication. Learners can create image related to British and American literature as Marc Benioff pointed out, "digital technology is simplified and creation is easy with simple tools"[17].

Sixth, the video produced by digital technology becomes a communication tool among learners. In a limited time and space of the classroom, learners share their ideas and abilities to listen to the other's opinions. In addition, learners can not only experience various opinions indirectly, but also improve their ability to interpret and analyze works from various perspectives.

British and American literature has a characteristic that differences in interpretation can vary differently depending on the passage of time. The English literature, which includes versatility, is very difficult to interpret and has many limitations in understanding the works in a limited classroom. The traditional learning method is that learners' voices do not exist anywhere in the classroom. If learners lose concentration momentarily in class, the opportunity to listen

again and again is very slim. Moreover, it is natural that learners accept only the information delivered by the instructor in a passive manner, limiting their potential creativity and originality.

As proposed in this study, it is very interesting for learners to learn the versatility of interpreting the works while experiencing the creation, presentation, and general discussion of creative images using digital technology. In other words, learners can break away from passive teaching methods and actively participate in video production to acquire an understanding of artists and works, and help them to develop their own original creativity or establish their own identity.

4. Survey Evaluation and Analysis applied to English and American Literature Class

This questionnaire was conducted to apply learners' response to teaching methods and to establish the correct orientation of English and American literature class in applying to it using video contents.

<Table 1> lists the items related to the contents of this study from the lecture assessment questionnaire from learners immediately before the end of the English semester lecture evaluation in the second semester of 2019.

Table 1. Course evaluation questionnaire.

Test Items	Questionnaire results
1. Did you check the lecture plan before applying for class?	
① Never read	① 58.7%
② Read roughly	② 28.4%
③ Read in detail	③ 12.9%
2. How much do you know about English works before class?	
① Never know	① 78.8%
② Roughly know	② 12.6%
③ Already know	③ 8.6%

<p>3. What do you want to get from this class?</p> <p>① In order to earn credits</p> <p>② To improve English skills</p> <p>③ To increase the understanding of literary works</p> <p>④ Other opinions</p>	<p>① 23.2%</p> <p>② 58.2%</p> <p>③ 14.3%</p> <p>④ 4.3%</p>
<p>4. What are the advantages of this method compared to the traditional method?</p> <p>① Focused the concentration on the class</p> <p>② Had a fun of making presentation materials directly with group members</p> <p>③ Other opinions</p>	<p>① 38.1%</p> <p>② 54.2%</p> <p>③ 7.7%</p>
<p>5. What are the disadvantages of this method compared to the traditional method?</p> <p>① Need to try to extend a variety of fields such as essays, poems, news, etc.</p> <p>② It is not easy to buy a software program for creative production</p> <p>③ Other opinions</p>	<p>① 38.6%</p> <p>② 48.7%</p> <p>③ 12.7%</p>
<p>6. How did you feel through this class?</p> <p>① Improving English skills with an exciting and fun class</p> <p>② Encouraging students-professor interaction</p> <p>③ Counseling for personal problems</p> <p>④ Other opinions</p>	<p>① 69.3%</p> <p>② 24.2%</p> <p>③ 2.6%</p> <p>④ 3.9%</p>

This study proposes a content development plan to increase learners' participation rate in English and American literature class, broaden understanding, analysis, and criticism of work, and foster creative convergence talents for future society. Although this assessment questionnaire is not a questionnaire from an accredited institution, it is used to establish the correct direction of the new education system for learners.

Although there were various problems such as difference of learners' individual opinions and the timing of the survey, it was an invaluable reference in setting the direction of study on the development of image contents.

The evaluation and analysis of this questionnaire are summarized as follows. Before taking this class, more than half 58.7% did not show much interest in the content of the class. 78.8% of the respondents said that they did not know anything about English literature related to this class, 81.4% of the respondents said that they wanted to improve their credit or English skills rather than understanding literary works. In addition, about the advantages of the teaching method for the video content class, 92.3% of the learners were highly rated that they were able to concentrate on the class and fun making the video material.

However, it does not have the advantages of this class. As to a disadvantage of this class, 38.6% of the respondents hoped to learn various fields, and 48.7% said that it was not easy to purchase a program to produce a creative work.

Moreover, approximately 24.2% of respondents surveyed to suggest that dialogue and communication between learners and instructors was very natural through literary works and video content technology.

This means that the development of bidirectional communication tool between the learners and the instructor is inadequate, and thus there is a lack of communication opportunities. This problem is urgently needed to develop a communication tool for teaching and learning in the future.

The following conclusions were drawn from the evaluation and analysis of this questionnaire. In order to enhance the understanding of British and American literature, research to discover digital technologies and application program must be carried out continuously, and various contents should be developed for learners beyond the scope of traditional learning methods.

The evaluation of this questionnaire led to the following conclusions. In order to improve the understanding of British and American literature, the tools of digital media technology should be

actively used to utilize the tools of communication about teaching and learning methods that have escaped from the existing teaching methods. The classroom environment should be changed to become a learner-centered discussion space.

5. Conclusion

The purpose of this study is to enhance learners to understand English Literature by making image materials for themselves through digital program and technology, like concept maps which are helpful as a tool to gauge learners' understanding because they make the knowledge construction process visible[18].

This study is a new creative concept of teaching method of how much learners are involved in making presentation materials on the basis of existing methods for the Humanities. Thus, the significance of this study is to broaden the opportunities for promoting the understanding of literature and communication with learners and instructor.

The effects of the English Literature class using digital technologies are as follows:

First, making the video materials for understanding English literary work encourages the learners to have confidence and interest in English, and improve their English skills with an exciting class rather than traditional teaching methods such as text analysis. Second, the effects of this course's experiment emphasize the importance of literature through digital technology, and increase the understanding of the literature. Third, students who make presentation materials with other group members have cooperation and naturally enhance their interpersonal skills. In addition, the impact of cooperative learning on interpersonal skills encourages learners-instructor interaction.

This study makes the following possible suggestions based on the above effective results.

First, it is absolutely necessary for students to make the learning materials by using digital media technologies with class members for the self-directed study of literature. Second, media ma-

terials of one's own making should be further developed and used for English Literature class, as well as other various fields.

This study was limited to English and American literary works, but this basic research can be developed and actively utilized in adjacent fields. In the future, we will expand the scope of this study and continue to develop in-depth follow-up studies such as the development of educational contents using practical digital tools.

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The Psychological Status and Dilemma HUMANITY of the Middle Leader of the Navy

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Abstract

This study aims to inquiry desirable leadership by examining and discussing the Psychological Status and the dilemma Humanity of leadership facing intermediate leaders. The research was divided into five categories, including the difficulties that middle leaders face in exercising leadership on the psychological status and humanity feeling dilemma of the high pressure that comes from being caught in the middle', the frustration of following incompetent senior leaders, the difficulty of self-awareness that is not seen in the middle', and the 'the difficulty of leadership exercise due to the characteristics of new soldiers,' to discuss what causes each of these occur and suggest how to deal with them. And the middle leader, which means most of the time, refers to the usual middle leader who works in a trap, but it also states that it is applicable to middle leaders such as the chief of the land and land department. Through this study, we have considered the psychological status and human dilemmas that the mid-level Navy leader may experience, thereby giving various consideration to how efforts should be made to demonstrate effective leadership. Navy leaders must be all-out leaders, and they will wisely overcome the difficulties if they perceive the looming leadership dilemma as an opportunity to foster all-out leadership capabilities to the middle leader.

[Keywords] Leadership, Psychological Status, Dilemma Humanity, Middle Leader, Navy Leader

1. Introduction

The first thing that comes to mind when we are naval leadership is captain leadership. Because in the navy, the captain's position and role in the ship, and his absolute ability, are distinct from the armed forces and air force leaders. Nevertheless, there are several kinds of middle leaders in the trap. For example, they are the deputy commander, department head, squad leader, squad leader, squad leader. These middle leaders are required to exercise 360 degree directional leadership.

However, since the middle leader is between the captain and senior leaders and fol-

lowers, it is never easy to achieve ideal leadership that encompasses both top and bottom. The pressure from the middle position, the lack of leadership experience, and the reality of being forced to follow senior leaders of various dispositions can sometimes lead to confusion in their leadership identities and need to be addressed.

In this regard, this study seeks to seek desirable leadership by examining and discussing the psychological status and human-feeling dilemma in terms of leadership that middle leaders face. So this research contents were analyzed and presented as follows by

the Focus Group Interview among 238 educators who participated in major or higher class leadership education program in the Naval Leadership Center from January 2015 to November 2019.

They divided the difficulties that middle leaders face in exercising leadership into five categories, including 'the pressure that comes from intervening in the middle', 'the frustration of following incompetent senior leaders', 'the difficulty of self-awareness that is not seen in the middle' and 'the difficulty of exercising leadership due to the characteristics of new generation soldiers,' and discussed what factors and suggested how to deal with each of them.

And the middle leader, which means most of the time, refers to the usual middle leader who works in a trap, but it also states that it is applicable to middle leaders such as the chief of the land and land department.

2. Definition of Naval Intermediate Leader

Navy organizations are divided into echelons to effectively manage troops. Each altar is assigned a commander with authority and responsibility to direct the unit. The managers of each hierarchy are divided into lower managers, middle managers, and top managers. Their leadership is divided into levels of practical leadership, managerial leadership and strategic leadership[1].

However, although managers at each layer have a common mission to contribute to achieving organizational goals, the roles and functions of the organization vary depending on the hierarchy and the rights and responsibilities that result. In other words, higher-tier leaders are relatively more open to the external environment than lower-tier leaders, resulting in more interaction with the organizational environment, more long-term planning, and a tendency to seek satisfaction rather than optimal in solving problems[2].

In our military, the role is performed mainly by leadership through interaction with the members of the unit, and in units above the battalion through administrative action through the system. In this context, the level of leadership is divided into "direct leadership," "organizational leadership" and "strategic leadership" based on the size of the unit, the type of work, the size of its members and the duration of its planning[3].

Because the nature of the work depends on the position of the leader, there is a difference in the role and function of the leader and the scope of his authority and responsibilities. That is, the higher the leader of the higher position, the more interplayed with the environment than the lower-level leader, and the more long-term perspective the plan is made. In addition, higher-level leaders require more coordination or integration skills than analytical skills.

3. Psychological Status of Naval Leader

3.1. The causes of psychological status

The psychological status of a naval leader is the position or condition of the mind in relation to its actions and consciousness. One of the difficulties in exercising leadership in the middle of an organization is its ambiguous position. As an intermediate leader, he has some information and authority, so he may make some decisions as well. So, inside the work area, you can give instructions to the members. However, in areas with slightly different domains, exercising authority is restricted. If you do so hastily, you may end up in a difficult situation. Thus, for an intermediate leader, this situation seems to have authority, but at the same time feels like it has no authority.

In addition, he is not the top decision-maker, so there can be some things that he cannot control but has to take responsibility. And the vision and ability to develop an organization, but the ability to move it to action, is limited, and the ability to make changes

and innovations independently is limited, even if one recognizes that it needs to change the way the organization operates. In the end, such leadership conditions leave the middle leader unable to do this or that. Therefore, middle leaders always exercise leadership under the pressure of being stuck in the middle. This pressure makes middle leaders nervous, the main factors being:

The first reason for straining the middle leader is empowerment. This relates to how much authority and responsibility the senior leader gives and clearly sets the limits. The sharpness of the limits of authority and responsibilities affects the intensity of “tension difficulties”. The more vague the limits, the greater the stress.

The second reason for straining the middle leader is a leading tendency. This is how to maintain the balance between acting proactively and keeping limits. Most good leaders do not view everything as a limit, but rather from an active perspective of opportunity.

The characteristic of these leaders is that they somehow make things happen. While this initiative sometimes works in a positive way of expanding responsibilities and limitations, it also creates conflicts with senior leaders. Therefore, it should be noted that the stronger the leading tendency, the greater the likelihood of tension occurring.

Third, it is a leadership environment. This has to do with the culture of the organization to which the intermediate leader belongs and the leadership tendency of the senior leader. Every organization has its own leadership environment. Each fleet has a different base culture, and ships and support vessels have different leadership conditions. It's a common-sense story, but the middle leader has to struggle if he or she cannot adapt to this environment. In addition, organizations are bound to be influenced by the tendency of top leaders. In particular, the military needs to make efforts to adapt, as it is greatly influenced by the tendency of the top commander over private organizations.

Fourth, work skill. This has to do with how well the intermediate leader knows what to do and how to do. Think about the amount of tension a person feels when he or she starts a new job. The less familiar they are with their work, the more nervous they become. I don't know how to handle my work well, but I get stressed. Even those who have a strong will to learn and learn anything quickly cannot avoid the initial stress. It cannot be said that it is complete if it is not satisfied with the other party's expectations even after learning how to perform. Tension continues to arise because a given task is recognized as an intermediate leader only when it is fully understood and capable of handling it.

Fifth, middle leaders have a desire to be recognized. In the case of leadership as an intermediary leader in an organization, it is natural that recognition or reputation from members of the organization is less than the best leader. However, when the middle leader has a greater desire for fame and a greater desire to be recognized, they feel more despair.

3.2. Mid-leader's thinking solutions

So far, middle leaders have discussed the major factors of getting into trouble from tension, and they should be interested in reducing these difficulties.

First, you feel comfortable with being a middle leader. Generally, I think it is easier to exercise leadership at the top than at the middle of the organization. But if you're supporting a good leader as your boss, it's rather easy to exercise leadership in the middle. A good leader opens the way on behalf of his subordinates, and exerts a powerful drive that helps the whole organization. Because a good boss leads the organization well, he can be seen as a successful leader, even if he shows below-average leadership. Therefore, you should be the middle leader and appreciate the situation and focus on learning a lot from your great boss. If that happens, you will feel comfortable and rewarding as a leader in the middle of the organization.

Second, distinguishing between what should be dealt with in person and what should be left alone. This is because clarifying the limits of authority and responsibility is the key to relieving tension. Michael Ebraschoff, the captain of the U.S. Navy, set and applied the standard when working as a captain. Whenever a decision was made that could kill or hurt someone, waste taxes, or damage a trap, be sure to consult with the captain. Everything was empowered by the crew to make their own decisions. The crew pretended not to know the wrong decision. Because captain wanted to learn from their mistakes[4].

Third, we should not betray the trust of our senior leaders. Maximizing the "difficulties caused by tension" is an act of betraying the trust of the senior leader. These include abusing authority, intentionally hurting senior leaders, and misappropriating the organization's resources for personal gain. Trust is only one brick that forms a wall, but when it is broken, the whole wall collapses. The authority granted by the supreme leader is to exercise on behalf of the superior leader. Therefore, they should never be exercised for personal gain.

Maintaining the authority given as an intermediate leader depends entirely on the faith of the supreme leader who has granted it. Therefore, we should be wary of such temptations to go up, harming senior leaders. In addition, if I'm in charge, it's better to refrain from talking to my superiors in such a way as to say... If you have a problem, you should have a direct conversation with him.

Fourth, you have to find a way to reduce stress on your own. You can't completely eliminate stress from tension, but you have to find ways to reduce it. For example, creating a file called 'What I should Never Do to Organization Members When I Become Top Leader' while I was a middle leader is another way. It is an extremely natural nature to want to hold on to one's colleagues when something is upset with you. However, if you record and put it in a file, you will feel better, prevent your superiors from betraying their trust, and learn from their mistakes.

You may look for something else instead of just writing a file. Efforts should be made to release stress from tension in a beneficial and sound way through the methods that they enjoy, such as exercising, hiking and walking

4. Dilemma Humanity of the Middle Leader of the Navy

4.1. The frustration of following incompetent senior leaders

Nothing is more annoying than serving an incompetent senior leader in the position of a capable middle leader. There are various types of incompetent senior leaders, but the same thing is that they make everyone feel frustrated with their subordinates.

First, he is a senior leader with no vision. The visionless senior leader has two influences on his subordinates: first, he fails to provide directions for the organization's progress, but also the drivers for organizational development. The people who have no vision are doomed. The Bible is written in 29:18.

It is important to understand the recorded meaning. The other lacks passion and will. Since there is no mid- to long-term perspective on this, people cannot see the future, but only the reality. There is no future, but looking at the reality, there is no work to be done, and there is no passion. Fortunately, there is a possibility of organizational development if the middle leader underneath has a clear vision even without a vision. At the very least, it can create an environment where people in their own responsibility can be motivated to work. The problem is that middle leaders with different visions come forward and try to fill the void created by the absence of a vision from a senior leader.

Second, he is a senior leader who has no confidence. The senior leader, who is always anxious because of his lack of confidence, thinks he should get involved in everything. It is always self-centered because it believes that all activities, information, and decisions taking place within the organization must go through itself. Some members of the organization often block promotions because they

fear that if they do a good job, they will stand out more than they do. On the other hand, some members of the organization get angry because if they can't work, it will hurt their face. In general, stability is transmitted from top to bottom in tissue. An unstable upper man affects his subordinates. Thus, the middle leader, who works under a shaky senior leader, has a double challenge. The middle leader himself should not only avoid the anxiety of the senior leader, but also make sure that his subordinates are not affected by the anxiety of the senior leader. If the middle leader doesn't play that role, it's hard for the people working below.

Third, he is a leader who lacks ability. Difficulties often occur when working with a senior leader who lacks competence. Such a leader is inefficient and goes so far as to stick to his wrong ways without changing them. There is something essential to these leaders. "There are few people welcome advice. Moreover, those in need of advice tend to be most reluctant[5]. Insufficient leaders are a headache not only at the bottom but also at the whole organizational level.

Fourth, he is a selfish leader. A selfish senior leader only pursues his own interests and acts to make others lose money. I understand that a person is a fierce battle between a winner and a loser and a zero-sum game. These leaders try to take all the spoils alone by making others losers in the game of life. And they move forward at the expense of the people around them. In other words, he only takes all the privileges or fringe benefits that accompany leadership from his position. He is the one who absolutely needs the epigram 'Share everything with your inferiors'.

Fifth, he is the leader who is in a hurry to control the members of the organization. Have you ever worked for such a senior leader who's been meddling in everything? It gives a sense of despair to a competent middle leader, and nothing like this is more annoying. Work doesn't gain momentum under such a senior leader as he continues to block the progress of his work by controlling even the smallest detail. Why are they trying to control the details? There are several reasons

for this tendency. First of all, the leader is unsure of himself. Therefore, it is reassuring to check it out for every step of the way. The following is the idea that no one is as good as him, i.e. perceives himself as the best. This leads to the idea that the contributions of others are much lower than those of others. Finally, it is a direction for perfection. In fact, it is very difficult to be perfect.

So far we have discussed the challenges of frustration. When you are frustrated by a senior leader, most of your reactions will be to change or replace the senior leader. But this is not an alternative for middle leaders. Whatever your environment, the biggest limitation of a leader is your own inclination, not your senior leader. It is important to remember that leadership depends not only on your position but also on your inclination. In any environment, the role of an intermediary leader is to increase the value of organizations and senior leaders. So how can you increase value in such an environment?

First, you must form a strong personal relationship with the senior leader. When you come to work under an incompetent senior leader, you often distance yourself from the leader and block human relationships. But we should not have the urge to stay away from such an incompetent leader. If you make an enemy of a senior leader, you are likely to bring about an unfavorable situation where there is no chance of winning. Instead of the wall that blocks the relationship with him, it is desirable to build a bridge of relationships that can communicate with each other. We should try to find common ground and build strong relationships while understanding senior leaders. In addition, it is necessary to bear in mind the dedication of the entire organization. Then you will be able to confirm that Leaders and middle leaders must be aware of their fate community.

Second, you need to understand the strength and appreciate the value of the senior leader. Everyone has his or her own strengths. The same goes for leaders who lack capabilities. Therefore, we should try to find what the senior leader is good at. Strengths may not be easily found, or they may not be

important or great to you. But personally, it doesn't matter if you like it or hate it. If we find strength, we must devise ways to use it as an asset to the organization.

Third, try to further strengthen the strength of the senior leader. To succeed as an intermediate leader in an organization, you must maximize your strengths. The same goes for incompetent senior leaders. What is the strength of a leader, and once he has figured out a way to use it as a useful asset to the organization, he or she is looking for ways to help further strengthen its strengths. This is because it will contribute to spreading the assets of the organization.

Fourth, developing tactics to compensate for the weaknesses of the senior leader. In addition to strengthening one's strengths, the leader's other secret to success in an organization is to assign someone to compensate for their weaknesses. If a leader with a certain level of rank is a leader, he or she can also consider deploying and empowering subordinates who can make up for his or her deficiencies. For example, if you are not meticulous enough to take care of the details, you should assign someone to take care of them carefully next to you.

Fifth, get access to good leadership materials from senior leaders. Most people will look for great leadership introductory materials such as books, CDs and DVDs if they try to improve their leadership skills. Such materials are shared with senior leaders. In this case, the approach is very important. 'Ship, look at this. It's a book that you must read.' Instead of suggesting, it would be safe if you read this book and read it. Since then, other materials on leadership need to be handed over from time to time to try to increase the leadership capacity of the senior leader.

4.2. Difficulties in self-awareness

Desiring recognition is normal for anyone, and leaders are no exception. However, leaders caught in the middle of an organization are often buried without revealing their existence. In some cases, even the merits that deserve to be recognized are not recognized. Naturally, it is inevitable that one's ego will

be suppressed and that one's self-esteem will be hurt. Difficulties that should be satisfied by not revealing the self and contributing to tissues in the dark are as follows:

First, focus on responsibility rather than ambition. Renard Bernstein, the famous conductor, was once asked what he thought was the hardest instrument to play. He thought for a moment and then answered. "I'm the second violin. I've seen a lot of passionate first violinists, but it was rare for anyone to play the second violin passionately." What this means is that most people focus only on their desires middle of the organization, it is always acceptable for others to faithfully fulfill their responsibilities[6]. More importantly, fulfilling one's responsibilities satisfies one's own needs without others recognizing the work.

Second, appreciate your position. Not all the members of the organization understand and appreciate the work of the intermediate leader. Therefore, one must know and cherish the value of one's work. Every position in the organization has its own value. However, it is common to not value the value. By rethinking values, you can make your position value. Many people don't value their present status, perhaps because the purpose or goal is good and the process seems trivial[7].

Third, get satisfaction for yourself in the completion of your mission and in your contribution. A good leader is to admit that an organization's success is not its own achievement. It comes from people who have struggled and tried to achieve success, especially the middle leaders of the organization. Thus the intermediate leader can achieve great satisfaction by himself if he achieves his task admirably and is convinced of its effectiveness. And that satisfaction naturally leads to motivation. Furthermore, knowing that you are making a significant contribution to the organization requires relatively less external motivation.

Fourth, cherish the praise of the other middle leader. There is no greater compliment than the recognition of a person with similar experience and circumstances. A musician will be pleased with the praise he hears from his fans, but a compliment from the same musician is even

more valuable. This means that the duration of the effect varies depending on who the praising entity is. If a person who does the same thing praises him, it lasts for a year; if a person who has watched him work, the praise of a person who has heard it indirectly for a month is only a month. In short, everyone's energy rises when they hear praise from their senior leaders. Therefore, there are many who crave the praise of the senior leader. However, the compliment of a colleague walking the same path carries greater significance.

4.3. Difficulties on leadership about the new generation of soldiers

The new generation has existed from all ages. Nevertheless, the reason they are particularly interested in the new generation today is that their consciousness, inclination and lifestyle are significantly different from those of the previous generation. The new generation is a generation that has a strong desire for self-expression and is active while leading a subjective life, but it is a generation that creates its own fashions, is completely self-centered and refers to individualism, which distinguishes it from the older generation.

The new generation has a mix of negatives, such as egotism, individualism, consumerism, hedonistic sensibility, and lack of patience and discipline, and positive aspects such as independence, which I am trying to solve, and openness and enterprising thinking. Meanwhile, their military service is a period of time when they leave their families to achieve independence and establish a sense of self-identity by living together with people of various backgrounds. In particular, the military environment, which requires discipline and control for soldiers at a time when they are just beginning to feel liberated, can make it difficult for them to adapt.

According to a survey conducted after the Cheonan incident, 64 percent of those in their 20s said North Korea was behind the sinking. The figure is lower than 85.3 percent for those in their 50s and 75.1 percent for those in their 30s, and even lower than 75.1 percent for middle and high school students[8]. This reflects the consciousness of the new generation in our country, which has always shown a side of the new generation's sense of security as it has something in doubt and shows a different response from what

the older generation thinks. An army organization is a unified group that is artificially organized for special purposes, special missions. By the purpose of existence or the nature of the performance of the mission, the members are artificially interfered and controlled more than any other organization in the general society, and form a vertical human relationship based on class structure. It also resides in a given area for the completion of assigned tasks, requiring organized and unified action. The stress of the new generation of soldiers is that they are not free as soldiers.

Moreover, unlike a group of senior officials who serve with a professional sense of professionalism, they have a sense of serving only a certain period of time as a mandatory military service, showing passive and passive tendencies. If you look at the socio-psychological characteristics of these new generations of soldiers, first of all, they have a higher educational background than high school graduates and have better information processing skills. Second, the awareness of the threat of war is slim because they have not experienced war, and the interest in the importance of education and training, which can be called the main task of soldiers in peacetime, is also weakened, thus lacking in combat mind. Third, since most soldiers have grown up without much financial difficulty, their adaptability to military life, or their patience with hard training and adversity, can be said to be relatively low. Fourth, as a cyber generation, I have communicated with the world through internet and mobile phone. Fifth, have individualism and egalitarian values.

These characteristics of new generations have negative effects in the military, but they also have positive aspects and are two-sided. Individualism and strong self-expression of new generations weaken the collective spirit of the military and impede the exercise of combat power. Unexpected accidents such as suicide and beating or maladaptation of service due to weakened endurance, stamina and mental power, etc. The view of the defense is inevitable in the constitution and is inevitable, so the view of the state is not firm[9].

However, due to his strong desire for self-esteem and personal self-esteem, he or she can

successfully complete military service and achieve unique tasks comparable to those of experts. In addition, it can address problems within the organization with active expression of opinions and non-authoritative thinking, contribute to improving the absurdity of barracks and has the ability to operate computers and high-tech equipment.

Meanwhile, the new generation of soldiers has significant differences in views with the older generation on security and unification. The reason for this generation gap is that they have different values and ideological tendencies. In Korean society, which has undergone rapid social changes, the differences between generations are bound to be huge as they had different historical experiences during the period of generation formation. It is natural that the generation that led the Korean War, poverty, and industrialization, and those who grew up enjoying economic affluence in mature democracy, have different values and attitudes[10].

As the younger generation did not directly experience North Korea's threats, including the Korean War, there is a lack of awareness of the North's security threats, and they feel the need for a South Korea-U.S. alliance relatively low. The younger generation also lacks an understanding of the stark international political realities and tends to have a nationalistic attitude. As there is such a clear difference in security and values between the new and older generations, the gap in perception between generations and the polarization of security consciousness is worrisome given our serious security realities. The generational polarization of security awareness is causing a split in public opinion and confusion over Seoul-Washington relations and North Korea policy. This requires the establishment of a proper sense of security and values for the new generation of soldiers who have recently experienced the first and second Yeonpyeong battles, the Daecheong naval battles, and the sinking of the Cheonan warship and the shelling of Yeonpyeong Island. Therefore, there are a variety of difficulties for middle leaders who have to make ends meet with them.

Also, considering that the new generation of soldiers are followers of leadership, or subordi-

nates, correctly understanding their subordinates' behavior as leaders is the core of leadership that should be held. In other words, we should understand why understanding the behavior of our subordinates is necessary.

Leadership has a positive or negative effect depending on the attitude of the subject's subordinates, which creates conditions for inducing voluntary and active participation when a leader establishes a leader who receives trust and respect from his subordinates. To this end, the leader should foster his or her subordinates' ability to feel good and attractive (e.g., soft power, sensitivity, etc.) and make efforts to strengthen communication and forestry. However, while these efforts are necessary for voluntary inducement of subordinates in relation to the role of leaders, efforts should be made to make them act more actively by actually correctly understanding their behavior.

Understanding the behavior of subordinates is important because even if a leader has established a trust and a respected leader's award, they may not act in the direction that the leader expected if he only emphasizes his own position without considering his or her position and what they want. In general, there is a growing interest in understanding human thought and behavior in order to enhance the effectiveness of the organization through voluntary participation by subordinates as well as in the role of leader.

This means that it is necessary to grasp the changes in human outlook and the resulting changes in human attitudes and behavior depending on the times, as most of the subordinates to lead were made up of new-generation soldiers.

What used to be described as simply passive concepts, such as the relationship between stimuli and reactions, is now interpreted as an active concept that emphasizes the self-reliance and activism of human behavior in interpreting human behavior, this is changing from the concept of motivation to the concept of social recognition, which emphasizes self-reliance in modern times. In other words, in the sense of synchronization, we emphasize the motivational aspects that can trigger this behavior by being influenced by external stimuli, while in the concept

of social awareness, we do not accept the outside influences, however much external influences we may have, but only within the categories we have set.

These results mean that no matter how much the leader emphasizes the importance of any action, failure to accept it in the information processing process can result in unexpected behavior. This is an explanation of the changes in human values as society becomes complex and multifunctional, and is an example of how today's change in values of new generations of soldiers has emerged as a new challenge in military life, and that unilateral education conducted by the military alone does not solve the fundamental problem.

Therefore, human behavior should not be regarded as a passive concept that was followed unconditionally by directives as in the past, but should be interpreted as an expectation and an active concept that occurs through the process of choosing and making decisions. The middle leader of the ship needs to find and apply ways to pay attention to the small and trivial things in the life of the ship, to build a sense of self-respect for the new generation of soldiers, and to utilize their positive elements.

First of all, the new generation of soldiers should be reminded that they are on an important mission in the organization as a member of the organization. This means that even though the captains of the ship, department heads, squad leaders, and sailors have different positions in the trap, there is no lightness in their duties. The captain has a role as a captain, and the sailor has a role as a sailor.

Not everyone can be captain, not everyone can be sailor. That's why he only distinguished himself from the position, which means that the work he carries out in that position is not important and all is important. In particular, the trap works when each member of the crew performs different tasks faithfully in the background and is assembled into one. Therefore, positions are important, but it is more important for each member of the crew to faithfully perform the tasks assigned to him in his or her position.

Efforts should also be made to build and motivate the new generation of soldiers through

language. The role of new generations of soldiers, or sailors, in the trap varies, but in some cases, they are in charge of chores. So they need to be reminded that the work they perform is important for running the traps.

For example, cooking, garbage incineration, deck cleaning, and toilet cleaning are typical of the new generation of soldiers who perform these tasks, and rather than calling them "a cook who makes kimchi by cutting scallions, cabbages or radishes" they should be recognized as "an energy provider who strives to provide excellent energy to our shipmates and make delicious food to ensure their health." Also, the "water bottle cleaning the bathroom" is motivated by considering naval crew as an "environmental guardian who makes our ship clean and pleasant, so that they can improve the strength of the ship's crew in a waters where they do nothing but chores, and by giving them the image of working hard for the health and environment of the ship's crew.

Also, in relations with the squad leader and the new generation of soldiers, the squad leader may first open the door to their minds and build their self-esteem through sincere talks with them. In most cases, when a squad leader talks to a group of sailors, he or she cannot communicate smoothly due to the authority and special nature of the position. In this case, the squad leader first tells the soldiers of his difficulties in exercising his leadership. In other words, our squad is bent on producing more advanced and good results, listing the important issues facing us, such as inspection preparations and training preparations, drawing their support by saying that they lack ideas, and that time is limited and that they need the help of the sailors. Just because the captain's concerns are presented to the sailors does not mean that they will be able to solve the.

However, the captain of the ship's department or squad leader has such difficulties as to make the sailors understand them and to encourage them to persevere and overcome difficulties in performing their duties. Furthermore, recognizing the sailors as key members of the ship and recognizing them as dialogue partners to explain and share the issues facing the ship is about building self-esteem by realizing that the

sailors are also working as key members of the ship.

4.4. Difficulties caused by multiple roles

In the Navy, the intermediate leader performs several positions. In the case of combat intelligence officers in ships, there are several additional posts assigned to them, including squad leader, administrator, spiritual power guide, and officer at the military academy. The situation he faces is one head, but the hat he has to wear (a direct job) is too many situations, too many jobs, which is common for middle leaders of most organizations. In fact, these difficulties are not just a problem for middle leaders.

People are stressed from various responsibilities no matter where they are in the organization. However, it is also true that middle leaders feel particularly pressured. When you start your organizational life for the first time, it is common to perform only the limited tasks assigned to each person. However, the intensity of the work entrusted to it is formidable. It can take a lot of physical or mental effort, or it can require considerable skill. Still, they can work in one position for most of their working hours. At least you don't have to go back and play while changing your role itself. So if you know your work well and do it properly, you can become a world-class expert in that field. You may feel satisfied with your work and succeed. But if you do one thing, that is, if you insist on one thing, you can't become a leader and go up. Leadership requires such ability as to be good at many things.

Meanwhile, top leaders at the top of the organization also have their own difficulties. Typically, they are burdened by the success or failure of the whole organization. However, he enjoys many perks, including salary, which is not available for middle leaders. Most of all, top leaders can choose what they want to do. And you can decide on your own priorities, focus on your strengths and focus your time and energy on tasks that will benefit your organization as much as possible. Others have the discretion of delegating or omitting others altogether. It's a kind of irony that to be a leader, you have to do a lot of things well, but to be a top leader, you have to focus on areas that boost your strengths. Successful leaders already see this fact as they move from the middle leader of an organization to the

upper one. So top leaders focus on one or two things they can do best.

Middle leaders, on the other hand, frequently experience difficulties from playing a part. You must also have knowledge of the work in fields you have never experienced, and sometimes you must do it yourself. Time and resources are limited, and there are times when you have a lot of work to do and you have to deal with many things all at once[11].

5. Conclusions

The mid-level leader of the Navy's vessels is being called for an all-out leadership exercise. However, it is never easy to exercise ideal leadership that encompasses both the upper and lower classes because it is between the captain and other senior leaders and followers. The government needs to deal with this as it is likely to bring chaos to its leadership identity, such as the pressure coming from being stuck in the middle and the frustration of following incompetent senior leaders.

First, the pressure comes from being caught in the middle, which is stressful when the limits of responsibility and authority are ambiguous, possible conflicts with senior leaders depending on whether the tendency of middle-aged leaders is active or passive, and the leadership environment and proficiency of work are the main factors. To relieve these pressures, one should comfortably recognize the fact that he is an intermediate leader, set clear guidelines for responsibility and authority, and try to win the trust of the senior leader. In addition, leaders themselves should devise ways to reduce stress.

Second, the main factor behind the frustration of having to follow incompetent senior leaders is the lack of vision, lack of confidence, selfish and urgent leadership to control its members. However, since the intermediate leader has no authority to choose the higher leader, he should go with the higher leader. To do so, we need to build a strong personal relationship with him, identify his strengths and use them as an asset to the organization, and, by extension, provide leadership-related materials to compensate for the weaknesses of the senior leader.

Third, it is a difficulty in self-awareness because it is not seen in the middle. In such cases, above all else, they should stifle their ambitions and stick to their current responsibilities. And it is desirable to value your position on your own. It also needs to find its own satisfaction in completing its mission and making contributions. Recognizing that organizational success is not just an achievement of the organization's top leaders, one can recover the identity of leadership by finding a sense of accomplishment in the way one has done his best as an intermediate leader.

Fourth, it is difficult to influence the new generation of soldiers. More than anything else, it is important to grasp the tendencies of the new generation of soldiers and understand their behavior here. Then you should approach them in a position with pain and joy together(同苦同樂). More than anything else, the new generation of soldiers needs to be reminded that they are on an important mission as a member of the organization, as well as come up with various measures to build their self-esteem.

Fifth, it is the difficulty caused by the role of "one person" You must also have knowledge of the work in fields you have never experienced, and sometimes you must do it yourself. Time and resources are limited, and there are times when you have a lot of work to do and you have to deal with things all at once. To cope with this, the intermediate leader should keep in mind that positions change frequently depending on the situation, and that personality should not change when he or she changes posts and performs. And any position should not be neglected, and should be handled with equal weight in all positions from day to day.

To exercise effective leadership, one does not necessarily have to be the top leader of an organization. Even if it is necessary to report to a senior leader who is not very competent, it can exercise leadership and influence in its current position. These leaders, former defense leader. If the mid-level leader recognizes the looming dilemma of leadership as an opportunity to foster all-round leadership capabilities, he will wisely overcome the difficulties.

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Iranian Influence on BANGLADESH: Language, Literature and Culture

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Abstract

Iranian influence on Language, literature and culture of Bangladesh is indeed very apparent in every sphere of life of the people in the country. The history of the civilization and culture of Iran and Bangladesh suggests that the people of both the lands have been maintaining a good relationship with each other since time immemorial. The relationship began to grow since the period of Achaemenid dynasty (550 BC) in Iran and gradually expanded through the periods of the Parthian(249-226 BC) and the Sassanid(226 BC – 652 AD) which got a new dimension and was consolidated further by the establishment of the Ghaznavid dynasty in Punjab, Ghurid Dynasty in Delhi, and finally Bakhtiyar Khilji in Bengal. Primarily it commenced through the traders who used to travel to the land from Persia and other middle-eastern regions following the sea route – Persian Gulf. Sonargaon, Bengalla(Dhaka), Satgaon, Hugli, Tamralipti were the important sea-ports in the region since the seventh century BC. Many of the traders and merchants used to travel frequently and a good number of them got married to local girls and settled here which finally resulted in socio-cultural assimilation, especially in the influence of Persian language in local vernacular languages, especially the Bengali language. Beside traders, wandering saints and preachers had been visiting Bengal long before the Muslim conquest of the land in 1203 AD. Furthermore, the mystic movement in Bengal, by the end of the fourteenth century, had an enormous impact on indigenous culture and society – irrespective of both the Hindus and the Muslims. The presence of huge lexicographic elements, numerous Persian words in both original and distorted forms in Bengali language as well as the emergence of mystic and romantic dimensions in mediaeval Bengali literature and culture, comprising elements from Persian literature and Sufi tradition can be realized as the best examples to understand the range and intensity of Iranian influence on the field. After the fall of Bengal to the East India Company however, the splendor of Persian gradually begun to diminish. English, Urdu as well as Hindi languages became more influential not only in Bengal but in the whole sub-continent.

This study attempts to address the issues related to the topic using both primary and secondary elements and analyze the reasons behind the decline of Persian literary, cultural and Sufi traditions in the region.

[Keywords] *Iran, Bangladesh, Socio-Cultural Assimilation, Lexicographic Elements, Romantic Literature*

1. Introduction

Bengal was enthralled and mesmerized by its glorious contribution to the Persian language and literature during the Mughals and this trend continued until the first century of British Rule in the land. As a matter of fact,

the history of the Development of Persian language and literature in Bengal dates back to the pre-historic period. Origin and development of Persian language actually took place in a land which is known as the Islamic Republic of Iran today. Geographically, Iran is thousands of miles away from Bengal or

Bangladesh today. The question is how did the Persian language find its way to Bengal? And how did the Persian literature develop in the land and influence the local vernacular languages? And how did the Persian literature lose its glory after the treacherous defeat of Nawab Siraj-ud Dawla to the East India Company at the battle of Plessey in 1757AD? Answers of such questions are very essential to address the issues related to the topic of present discussion. Persian language and literature had an immense impact on the development of literary and cultural tradition, especially romantic and mystic as well as Sufi traditions, in Bengal. However, since the initiation of the rule of the East India Company in the land the glory of Persian language, literature and culture gradually began to lessen. The English, Urdu as well as Hindi languages became more persuasive in the whole sub-continent, including Bengal. The following sections of this paper attempts to shade lights on these issues and reach a conclusion by analyzing necessary elements from both primary as well as secondary sources.

2. Iranian Influence from Ancient to Medieval Period

History reveals that, by 500 BC, Persia became the centre of the huge Achaemenid Empire, extending to Southeastern Europe and North Africa in the west, from the Gulf of Oman in the South to the Southern Soviet Union in the north and to India in the east[1]. From the period of Achaemenid dynasty(550 BC) to the periods of the Parthians(249-226 BC) and the Sassanids(226 BC – 652 AD) in Iran, the relationships between Iran and the subcontinent began to grow. The cultural relations got a new dimension after the advent of Islam and the conquest of Iran by the Arabs(710 AD) as well as the conquest of Sind by the Umayyads(712 AD). The participation of Iranians in Arab army in the battles in the

sub-continent resulted in an ample opportunity to extend the Iranian culture, especially Iranian language to the land. At the end of the Ghaznavid dynasty, Lahore acclaimed fame as a center for science, literature, arts and mysticism. There was now a constant flow of poets and scholars, mostly of Iranian origin, into the sub-continent. This also added to scientific development, such as mathematics, astronomy and astrology. Thus the great scientist al-Biruni came to the Punjab with the aim of getting first hand-knowledge of India's contribution to these sciences and learnt the Sanskrit language for this purpose[2].

Sultan Muejuddin Mohammad Bin Sum Ghouri Sultan Shahabuddin Ghouri rushed to Delhi in 1192 AD and defeated the Rajput King Prithiraj at the battle of "Torayin." After establishing Muslim domination on Delhi and its surroundings, the flow of Persian language and Islamic culture reached Delhi from Lahore and Muslim rule over India became more stable. After the assassination of Sultan Shahabuddin Ghouri his adopted son and slave Qutubuddin Aybek ascended the throne at Lahore in 1204AD. He made Lahore his capital. The commanders of this dynasty extended their victory upto Bengal[3].

3. Iranian Influence from Medieval Period to Modern Period

3.1. Bengal under the muslims

Ikhtiyar Uddin bin Mohammad Bakhtiyar Khalji, a leading army officer during the reign of Qutubuddin Aybek, the Emperor of Delhi, conquered Nadia in 1203 A.D[4]. Ikhtiyar Uddin further captured Gouda, the then Lakhnauti, and made his capital there. Later, he extended his domain over all the regions of Northern Bengal. He established a number of mosques and madrasas there[5][6]. He died in 1206, on his return from an abortive expedition towards Tibet[7]. Muslim rule, by the

end of the thirteenth century AD, extended over the whole of the Bengal region. These Muslim rulers, beside the Persian language, had also adapted the customs, conventions and mannerisms of the Iranians, and they demonstrated their court ceremonials and administration of justice based on the styles that were in practice in Persia. Racially, indeed, they were of Turko-Afghan origin, their cultural ambiances, however, were as of the Iranians. The Muslim rule in Bengal changed the entire course of history. Where, once the Hindu and Buddhist culture were most influential, gradually evolved the Islamic culture. The importance of the Brahmins, along with their Sanskrit language, gradually became obscured. Persian as the Muslim court language appeared to be the most influential language. Hence, a permanent Muslim community began to flourish here[8]. The absence of caste-based class-priority and the presence of strict devotion to the doctrine of equality by the Muslims gradually brought a new socio-cultural dimension. Most remarkably, the Muslim rulers offered the scope of education for mass people whereas before, it was reserved only for the Brahmins and the members of Royal families as well as upper classes only.

Finally, the Islamic system of education was introduced in many places in the regions and the proliferation of the traditional centers of instruction and learning, i.e., mosques, madrasa and maktabas created a congenial atmosphere for the development of literary writings in both Arabic and Persian. Among the reputed centers of learning Gaur, Pandua, Darasbari, Rangpur, Sonargaon, Dhaka, Sylhet, Bogra and Chittagong were famous. Even the number of madrasas in Bengal when the British rule commenced stood nearly at 80,000[9][10].

For more than 600 years(from 1203-1837AD) Persian was the state language in Bengal. During this vast period, thousands of books had been written in Persian and hundreds of Poets had composed their poems in

Persian. Excellent copies of these unique contributions have been preserved in different libraries of Bengal as well as in the sub-continent either in books or in manuscript forms. In addition, from the middle of the eighteenth to the end of the nineteenth century, including a number of Persian dailies such as Sultanul Akhbar and Durbinwere being published regularly from Kolkata. It proved that Persian still existed as a language of the educated classes, in this locality[4].

This process of the development, however, took many centuries with the obvious result that life in this part of the sub-continent in particular and in India in general was profoundly influenced by Iranian culture. In this regard Dr. Tara Chand observes:

Thus after the first shock of conquest was over, the Hindus and Muslims prepared to find a via-media whereby to live as neighbours. The effort to seek a new life led to the development of a new culture which was neither exclusively Hindu nor purely Muslim, It was indeed a Muslim-Hindu culture. Not only did Hindu religion, Hindu art, Hindu literature and Hindu science absorb Muslim elements, but the very spirit of Hindu culture and the very stuff of Hindu mind were also altered[11].

Thus, in the present paper an attempt has been made to examine the influence of Iranian culture in various walks of Bangladeshi life.

3.2. Natural adoption of Persian language, literature and culture in Bengal

Following the above discussion it can be presumed that Bengal, since time immemorial, had been the ultimate destination for people of the most varied interest. It has attracted people from many parts of the world. Thus from the very dawn of history, Bengal and Iran had come into contact with each other.

3.2.1. Traders

The geographical position of the two countries in respect of each other explains this frequent fragment of the lively traffic in commerce and culture. Sea-trade[12]. no doubt came from ports of India viz. Daybul, Nirun, Suparaka, Barygaza, Tagara, Muziris, Nelkynda, Ariake, Tamralipti, Gange, Saptagrama, Sarandip, etc. and passed to the Persian Gulf at Ubullu, Omana, Eudaimon, Siraf, Qais, Hormuz, Socotra, coasting along Gedrosia. The ancient city ports of Bengal viz. Tamralipti, Gange and Saptagrama[13], i.e. Satgaon, were great centers of maritime trade and commerce in ancient days, attracting sailors and merchants from both the eastern and western seas. Archaeological and historical evidences prove that marines of the ancient Mediterranean world, Middle-East and of the pacific shores used to visit these great commercial emporiums regularly, while the bold sailors of ancient Bengal also made distant voyages to western areas from these ports[14]. From Ceylonese chronicles Mahavamsa, Dipavamsa and Culavamsa, it appears that the city of Tamralipti was established in some pre-Mauryan age. During the reign of the Imperial Mauryas, Tamralipti probably became one of the greatest sea-ports of India and the chief exports of Bengal and Magadha were sent abroad from this city. The importance of Tamralipti increased at the beginning of the 1st century AD due to the establishment of a brisk trade between Bengal, Middle East and Greco-Roman world and references may be found in the writings of Greek and Roman historians[10].

Consequently, Bengal came into contact with the Middle East and Iran, not only in commerce but also in culture. This relation continued until the arrival of the Portuguese in Bengal. In fact, Bengalla viz, an ancient name of Dhaka[15], Satgaon[16] and in later times Hughli became Iranian colonies and centres of Shia theology and Iranian culture before the rise of Jahangirnagar and

Makhsusabad. And even afterwards these cosmopolitan ports were preferred to the political capital as a residence by those Iranian emigrants who had no employment or family ties to keep them at the capital. Not only Shia teachers, but many Iranian physicians, perfumers settled in these city-ports, were attracted by the large number of rich patrons in these ports and their neighbouring districts. The stream of migration from Iran to Bengal continued up to the 18th century during the Afghan domination over the Safavi Kings and Nadir Shahs reign[10]. Nevertheless, with Iranian merchants and commodities came soldiers and generals, engineers and craftsmen, as well as men of artistry. This contact was felt in far deeper aspects of life, in trade and commerce, court and society as well as in the domain of arts and letters through which influences of Indian words were brought to bear upon the Persian language long before the Muslim conquest of the land[10].

Iranian emigrants were of course mostly highly educated and well-cultured people. It is notwithstanding that Iranian settlement has had substantial impact in developing education and culture in Bengal as well as in India. Philosophers, physicians, scholars, poets, astronomers, mathematicians, theologians, teachers were among them. They had a great impact on Art and Architecture, Language and literature, religion and politics, culture and many other walks of life of the people of Bengal.

3.2.2. Sufis

At the early period of Islam most of the Priests were Sufis. Sufis and darvishes accompanied the caravan of Traders, Princes and Soldiers to preach Islam in the concerned localities. In this way, thousands of people embraced Islam. No doubt, our forefathers had also accepted Islam and got acquainted with the knowledge of the Quran and Sunnah in Arabic and Persian upon their spiritual

propagation. On the other hand, the commencement of the Sufis in this region and compilation of numerous books on theology and mysticism by them influenced the process of development of the Persian language here. Whole activities had been organized completely, centering the Khankah and Dargah[17]. The eminent sufies of this era(872-1575A.D.) are: Hazrat Bayezid Bostami(872 A.D.), Shaikh Baba Adam Shaheed(1119A.D.), Shaikh Nimatillah Badakhshani, Shaikh Ahmad Taki(1169 A.D.), Shaikh Jalaluddin Tabrisi of Pandua(d. 1225A.D.), Shaikh Jalal Muiradi-Yemani of Sylhet(d. 1347A.D.), Shaikh Ankh Sirajuddin(1236-1325 A.D.), Maulana Ata of Dinajpur(alive between 1300 and 1380A.D.), Shaikh Ala-ul-Haq(d. 1398 A.D.), Shaikh Sharaf Uddin Abu Tawama, and so on[18].

A famous Sufi Sayyed Ashraf Jahangir Simnani, who came to Bengal(d. 1405 AD), makes the following observation on Sufi movement: "There was no village in Bengal where a saint had not reached and settled down"[19]. These mystic's contributions and their natural adaptation in local villages brought a significant impact on indigenous culture and society.

4. Dynastic Features

4.1. Khalji and sultanate period(1203-1576 A.D.)

Bengal has always been regarded as a country of enormous wealth and the courts of the Sultans and Princes have always been centres of attraction for a large number of scholars moved by a desire for fame or wealth. Many great foreign scholars were attracted to Bengal by the hope of receiving monetary aid in serving the cause of Persian language and literature. Traders and Mystics have contributed a lot in spreading Persian language in Bengal as well as in the Sub-continent, no

doubt. But, after having the Muslim domination here and formation of reigning dynasties by them, Persian attained the status of court language and spread rapidly through out the Sub-continent and Bengal as well.

Qadi Ruknuddin Abu Hamid Muhammad bin Muhammad al-'Amidi of Samarqand is the first Muslim scholar of Bengal. He was a famous Hanafi jurist, theologian, Sufi and the author of the Kitabul Irshad and founder of the science of al-Khilal wal-jadl(dialectics)[10]. He came to Bengal during the rule of Ali Mardan Khalji(1210-1213 AD)[20]. It is said that he had converted to Islam a learned Yogi, Bhojar Brahmin, after a long discussion. He was also Qadi of Lakhnauti during this period for some time before his return to Bokhara. He subsequently died there on the 9th Jumada II, 1218 A.D. He translated a Yogic work 'Amrtakunda', i.e. the 'cistern of Nectar', a book on 'Yogaic' philosophy, with its practical application to human being, from Sanskrit into Persian, which was presented him by the Yogi[21][22].

Nasiruddin Mahmud Bogra Khan(1283-91 A.D.), eldest son of Sultan Ghiyathuddin Balban, the Emperor Delhi(1281-1291A.D), was a generous patron of art and litterateurs. Many poets and literatures like Shamsuddin Dabir and Qadi Athir came to Bengal from Delhi and under his patronization. They played a significant role in flourishing Persian literature in Bengal[10]. He had also been very kind to the famous poet Amir Khasraw of Delhi. Khasraw acknowledged his gratitude to him on several occasions during the course of his writing[23]. He composed qasidah in his praise. Amir Khasraw came to Bengal three times and he made his third and last journey to Lakhnauti and Oudh in 1323 AD[10]. He wrote a historical Mathnavi entitled Qiran-us Sadain at the request of Sultan Mu'izzuddin Kaibad(1287-1290 AD). The theme of the work is a quarrel between Sultan Nasiruddin Bogra Khan and Kaikobad and their meeting and reconciliation on the bank of the river

Saru i.e. Saraju. This was completed in 1289 AD. It is indeed a collection of brilliant historical pen-pictures.

Shaikh Sharafuddin Abu Tawwamah, the teacher and father-in-law of the famous saint of Bihar Shaikh Sharafuddin Yahya Munyari, came to Sonargaon in between 1282-1287 A.D.[10]. He devoted himself to maintain a 'madrasah' for his students and 'Khanqah' for his disciples, which were leading center of learning in that age[7]. His book in Persian on mysticism, called 'Maqamat' enjoyed enormous popularity even in the author's own life time[7]. Shaikh Sharafuddin Yahya Munyari, the son-in-law of Abu Tawwamah, had left behind a dozen of his works. For instance: Fawaidi Rukni, Irshad al Talibin, Ma'dani Ma'ani, Risalat al-Makkiyah Aqa'id-i-Ashrafi, dealing with Sufism and related subjects. Besides, more than three hundred of his letters written to dignitaries like Sultans, Shaikhs and Qadis have also been discovered and published.

During the reign of Roknuddin Kaikaus(1291-1301 A.D.), the son of Sultan Nathiruddin Bogra Khan, 'Nam-i-Haq' a book on 'Fiqh' was written in elegant Persian, in poetical form on Islamic Law, at Sonargan. This book has also been ascribed to Shaikh Sharafuddin Abu Tawwamah but actually it was written by one of his disciples on the basis of his teachings. The author's introduction will bear testimony to it. For instance: (4)I tried up to my ability; I put forward the Fiqh in the garb of verse. (9)This is a reminiscence of Sharaf for you; whose name is spread all over the world. (10)His ancestry and birth-place is Bukhara; he got education and other achievements in Khurasan[7][24]. So, the Sharaf of verses 9 may be identified with(Sharafuddin) Abu Tawwamah, but it also suggests that he was not the author himself; rather from his teachings, someone else, probably his disciple, compiled the book. Nevertheless, in preceding verses the writer

always used the first person as quoted above in the verse No. 4.

During this period one madrasa was built at Tribeni in Hughly in the year 1298 AD. The Persian inscription[10]. of Sultan Kaikaus proved that Persian was highly developed and popular at this time. During the reign of Sultan Shamuddin Firuj Shah(1301-1322 AD) another Madrasa was built at Tribeni in 1313 AD by one Jafar Khan, which was known as Darul Khairat[25].

During the reign of Sultan Ghiyasuddin Azam Shah(1390-1409A.D.), Sonargaon flourished as a centre for famous writers, Literatures and Faqihs i.e. Islamic Law Attorneys. Persian prose and poems as well as Muslim culture were developed immensely during this age. As S. M. Ikram observes: "Perhaps it was the golden age of Persian literature in Bengal." [26][27]. It can be felt by a love-poem of the great mystic poet Khawaza Hafiz of Shiraz. He composed it in response to the extempore hemistich "Sāqī hadīthe sarv o gūl o lāleh mīravād" (O Cupbearer! The tale of the Cypress, the Rose and the Tulip is going on) of Sultan Ghiyathuddin and his invitation to the poet to visit Bengal[28]. We may quote here translation of some odes for instance:

O Cupbearer! The tale of the Cypress, the Rose and the Tulip is going on

And with the three washers, this dispute is going on.

All the parrots(poets) of Hindustan have become sugar shattering,

That this Persian candy(odes), to Bengal is going on.

During this period Great Sufi Shaikh Nur Qutb Alam wrote Akhbar-ul Akhyar. It is said that he and Sultan Ghiyasuddin were class-mate and both of them were educated by a famous scholar, Shaikh Hamiduddin Kunj Nashin of Nagaur of Birbhum district[29].

The court of Ruknuddin Barbak Shah(1459-1474 A.D.), was graced by the presence of numerous scholars like Amir Zain

Harawi, Poet laureate; Amir Shihabuddin Hakim Kirmani, the pride of physician and compiler of a Persian lexicon entitled 'Farhangi Amir Shihabuddin Kirmani. And poets like Mansur Shiraji; Malik Yusuf bin Hamid; Sayyid Jalal; Sayyid Muhammad Rukun etc. 'Farhang-i-Ibrahimi' the most important and earliest Persian lexicon in the sub-continent, was composed by Maulana Ibrahim Qawwam Faruqi during this period. The work is better known as 'Sharafnamah', for it was dedicated to the memory of Makhdum Sharafuddin Yahya munyari. This remarkable compilation marks a significant progress in the development of Persian studies in Bengal[7][8].

ShamsYusuf Shah(1474-1481 A.D.), was a vastly learned, virtuous and good administrator. A part of land famed as 'Darasbari' i.e. 'site of reading room or academy' in Gouda, where a large dilapidated brick-built structure exists known as 'Darasbari masjid'. On the basis of an inscription found under the heap of that place and of other information, it can be assumed that a masjid and madrasah complex was build there by the Sultan in 1479 A.D[10].

During the Hussein Shahi Bangle, specially, in the reign of Alauddin Hussein Shah(1493-1519 A.D.) the usage of Persian and Arabic was wide spread in this locality. During this time Muhammad Budai, better known as Sayyid Mir Alawi, wrote a book on archery entitled, 'Hidayatu-ur-Rumi'[30] containing twenty-seven chapters. Thus the Sultanate period of Bengal from 1201-1576 A.D., when the benevolent and cultured Sultans ruled Bengal, paved the ground for further development of Persian studies and culture as well.

4.2. Mughal period(1576-1757 A.D.)

With the establishment of Mughal authority in Bengal, Persian language and culture paved the way to a steady development of art and literature. During the Mughal period, Persian language and literature had reached

the highest stages of development and inserted huge influence on the local language and literature. The pace of cultural growth continued with the same enthusiasm that was evident in the earlier era. As Dr. Enamul Hoque points out:

During the Mughal period the study of Persian got special consideration. Despite the fact that Persian was a court language in the pre-Mughal period, the study of Arabic as a religious language was very popular among the Muslims.....In the Mughal period not only in the court but in every sphere of life a lot of attention was given to Persian language[31].

Contemporary and later chronicles and biographers have referred to the dignitaries of learning at the courts of the Mughal governors like: Munim khan, Islam khan, Qasim khan, Shah Shuja, Shayesta Khan and Mirjumla, who encouraged Persian poetry and offered asylum to many poets, who migrated to Bengal. Mirza Jafar Beg Qazvini another immigrant poet in Bengal during Akbar's rule, compiled a Masnavi called Shirin-o-Khusrau following the style of Nizzami Ganjawi. Mirza Nathan, a petty military officer, also wrote the famous historical work 'Baharistan-i-Ghaibi that contains references to numerous soldier poets such as Luqman Mir Qasim and Malik Mubarak, who accompanied the army in the field of battle. They also composed poems commemorating the victories and achievements of soldiers in the battle-field in this book. Mirza Nathan who served in Bengal for about twenty years and gives an explicit account of events that took place during Emperor Jahangir's reign in Bengal and Assam. Mir Jumla from Isfahan was himself an accomplished scholar and poet as well as the author of a kulliyat containing twenty thousand verses[9].

Muhammad Sadiq, the author of the famous historical and biographical work 'Subhi-Sadiq'[32] who came to Bengal in the company of Qasim Khan, governor of Bengal was

sent by Shahjahan in 1628 AD. He attached himself to the court of Shah Shuja when the latter became the governor of Bengal in 1639. The 'Subh-i-Sadiq' mentions the names of a number of Persian litterateurs residing in Jahangirnagar and contains extracts from the compositions of the poets several of whom were soldiers by profession. Another renowned contribution of him is Shahid-i Sadiq. Abdul Hamid Lahuri the author of the 'Padshahnama' describes him as an embodiment of the sciences and traditions, excelling above others in theology, medicine and mathematics. Among the remaining renowned historians of the age, Mir Muhammad Masum compiled the 'Tarikh-i-Shah Shujai'(completed in 1660 AD.) under the patronage of Shah Shuja himself[9]. Shahabuddin Talish, a chronicler of Mir Jumla who accompanied his master on his military campaigns in Coochbihar and Assam, compiled an authentic account of Assam entitled 'fath i lbriyya' in 1663[9].

In the early 18th century Murshid Quli Khan established an independent subadari in Bengal. It led to another influx of poets and writers from strife-torn Iran and northern India to the capital city of Murshidabad, which attracted quite a number of intelligentsia and versifier from the eastern parts of Bengal particularly from Dhaka. Nawab Nusratjang, Nawab Nazim of Dhaka from 1796 to 1823 wrote a Persian history book named 'Tarikh-i-Nusratjangi'. The edition was prepared by the eminent linguist Harinath De(1877-1911)[33]. It was published by the Asiatic society at Kolkata in 1908.

Ahwal-i-Mahabat Jang(1748 AD), Hadiqat al-Safa(a biographical works on Persian poets), Maj-us-i Yusufi of Yusuf Ali and Waqi'at-i-Fath-i-Bangala(1748 AD) were among the most specific literary works during the reign of Nawab Ali Vardi[34].

Thus it is apparent that the Muslim rulers of Sultani and Mughal periods of Bengal, besides the expansion of their power, encouraged the scholars, Sufis, saints, dervishes, to build mosques, madrasahs, khankahs and facilitated pious Muslims visiting the holy cities of Mecca and Medina. Scholars in their turn wrote books on Islamic sciences and literature, paid special attention to the development of the study of Hadith, Tasawwuf, Persian literature, Lexicon, Grammar, Philosophy etc and maintained academic and imparted instructions to the people. This atmosphere helped to mingle the knowledge and experiences of the local inhabitants, which resulted in a socio-cultural revolution in the region.

4.3. British period

In 1757 A.D. Siraj Uddoula, Nawab of Bengal Bihar and Urissah, was defeated by the East India Company at the historical battle of Palassey. It was due to the treachery of his Commander in Chief, Mir Zafar Ali Khan. Consequently, the British rule started in this region and continued for about two hundred years. In fact, Persian dominated unto the first century of the British rule in Bengal. "Tarikhe Bangala"(1863 A.D.) of Munshi Salim Ullah, Muzaffarnama(1772 AD) of Karam Ali, "Siyarul Motaakherin"(1783 A.D.) of Golam Hossein Tabatabai, "Siraj Ussalatin"(1787 A.D.) of Golam Hossein Selim etc., are the best momento of Persian masterpieces, compiled during this period. Considering the high position of Persian in the society, the British Government was obliged to continue the use of Persian as an official language for about eighty years(1757 to 1837 A.D.) after the establishment of her rule over the region.

In 1882 A.D. Nawab Abdul Latif, highlighting the social importance of the study of Arabic and Persian, expressed his comments to the 'Hanter – Education – Commission,' as followings:

Unless a Mohamedan is a Persian and Arabic scholar, he cannot attain a respectable position in Mohamedan society, i.e. he will not be regarded as a scholar. And unless he has such a position, he can have no influence in the Mohamedan community[35].

The most outstanding figure worth mentioning in this context is that of Agha Ahmad Ali. A scholar, grammarian and author, whose ancestors accompanied Nadir Shah to India. Agha Ahmad Ali was born in Dhaka around 1783 and earned considerable fame by writing 'Muayyid-i-Burhan' and 'Shamshir-Tiztar' the two Persian dictionaries in the Sub-continent which are famous even today. Among his other scholarly works are 'Risala-i-Tarana', 'Haft-Asman'.

Khwaja Haidar Jan Shaiq called Bulbul-i-Bangala i.e parrot of Bengal by Ghalib. He left behind a Diwan in Persian verses as well as a book of epistles. Other celebrated Persian composers are:

a)Khwaja Abdur Rahim Saba, whose magnum opus in Persian prose was called 'Tarikh-i-kashmiriyani-i-Dhaka'.

b)Khwaja Ahasanullah Shaheen, a great patron of Persian poets and writers, inspired Mirza Mahmud Shirazi Makhmur to write in elegant Persian a history of the Husaini Dalan, the historic Imambara of Dhaka.

c)Maulvi Abdul Ghafur Nassakh[36][37] was also a skilled creative writer in both Persian poetry and prose. His major work in Persian is 'Tazkiratul Ma'asirin' a literary biography.

d)Syed Muhammad Baqir Tabataba'i migrated from Iran to Bengal and settled in Dhaka where he died in 1910 and lies buried in the Husaini Dalan. His anthology of exquisite odes and panegyrics proved highly popular among the literary critics.

The other notable Persian poets of Dhaka were Abdul Munim Zauqi, Munshi Waris Ali Zia, Agha Mahmud Ali, Masihuddin Shurish,

Kazimuddin Siddiqi, Maulana Fazlul Karim, Shah Burhanullah, Munshi Jalauddin and Maulvi Muazzamuddin 'Sa'id'[9].

But no account of Dhaka's contributions to Persian studies can possibly be complete without mentioning the services of Maulana Ubaidullah-al-Ubaidi Sohrwardi[1834-1885 A.D). As superintendent of the Dhaka Alia Madrasa, he was an institution himself, while he lived in the city. The quality of his Persian verses reflects the style of classical masters like Sa'di, Hafiz, Jami, Sa'ib, Naziri and Ghalib. His enormous work is Divan-i-Obaidi, and another excellent one is 'Dastan-i-Parsi Amuz' in five volumes, a standard work on Persian grammar[9].

Hakim Habibur Rahman[d.1947A.D.] another dignitary of Dhaka is invariably connected with the cultivation of Persian learning, as he was very much attached with Arabic and Urdu studies. His bio-bibliographical work, 'Salasa-i-Ghassala' gives an account of 173 Persian works written in Bengal[9].

Aside from Dhaka, the Chittagong area of Bangladesh has also been conspicuous in fostering the cause of Persian[9]. The most prominent of them are: Hakim Mohammad Husain Alawi who wrote 'Makhzanul Adwiya', Khan Bahadur Hamidullah who published his 'Ahadisul Khawanin' in 1871 A.D. Among Chittagong's little known Persian poets were Maulana Abdul Awwal of Sandwip, Muhammad Abdul Ali, Maulvi Faizul Kabir Shauq, Maulvi Faizullah Islamabadi, Muhammad Sulaiman Arman and Abdul Ali Durri[37].

Sylhet region, which flourished during the medieval period as a leading center of Persian-speaking Muslim missionaries, played a remarkable role in disseminating Persian learning in the region. Syed Shah Israil, the author of 'Ma'danu'l Fawa'id,' and Muhammad Arshad of Baniachong, who wrote 'Zaraul Musannif'. Syed Raihanuddin of Pail

was a noted Persian poet who wrote 'Khwab-nama' and masnavi 'Gul Bakaoli'[38].

The Faridpur district of Bangladesh is on a level important in connection with the promotion of Persian language and literature. The Qadi family of Rajapur holds a pre-eminent position and the most distinguished literary figure of the family is none other than Abdul Ghafur Nassakh whose contribution has been mentioned earlier. His father Qazi Faqur Muhammad, the author of several works chief among which is the 'Jamiut Tawarikh,' a universal history, published in Calcutta in 1836. Faqir Muhammad's two other Sons, Abdul Hamid 'Hameed' and Abdul Bari Sayd were also accomplished poets[9].

Abu Muin Azduddin 'Azud', Shah Syed Reyazatullah, Nasiruddin Ahmad, Samsamuddin 'Samsam' and Ashrafuddin Shraf were among the leading Persian poets of Comilla.

Barisal produced poets like Muhammad Fazil, Ilaichiram Taleb, while versifiers such as Syed Najmuddin Ahmad 'Nadir' and Muhammad Abdul Hai 'Akhtar' hailed from Mymensingh.

Syed Abdur Rashid Shahzadpuri from Pabna was a learned man with a sagacious mind but displayed his mastery in Persian verse by composing excellent 'Qasidas' on the model of Iranian poets like Khaqani and Urfi[9].

It is mentionable that, due to the introduction of the printing presses and the establishment of modern libraries in the nineteenth century, the study of Persian rapidly spread throughout Bengal. Hindu kings and Rajas also participated in studying Persian like before. Even Raja Rammohon Ray, founder of the Brammo Society and reformer of Hindu religion, used Persian as a vehicle to preach his religious and reformative ideas.

He wrote his famous book 'Tohfatul Mowwahadin' on Tawhid in Persian and also

brought out a Persian newspaper namely Mirat-ul Akhbar which was the first Persian newspaper in India and Iran as well. Prince Dwarkanath Tagore, with some other persons, also published the newspapers 'Bengal Herald' and 'Bangadoot' which contained a Persian section. The then Government has granted a licence on 5th May, 1829 AD for publishing a weekly newspaper namely 'Bengal Harald' in English, Bengali, Persian and Nagree[39].

It would not be excessive to state that apprehending the spiritual and cultural value of Persian, the British Government took the initiative to efface the importance of Persian. In 1837 A.D. the East India Company prohibited the use of Persian as an official language by enacted the following Act:

a)It is hereby enacted that, from the first Day of December 1837, it shall be lawful for the Governor – General of India in Council, by an Order in Council, to dispense, either generally, or within local limits as may to him meet, with any provision of any Regulation of the Bengal Code which enjoins the use of the Persian language in any Judicial proceeding, or in any proceeding relating to the Revenue and to prescribe the language and character to be used in such proceedings.

b)And it is hereby enacted that, from the said day it will be lawful for the said Governor – General for India in Council, by an order in Council, to delegate all or any of the powers given to the said governor-general of India in Council seem meet(Act no. XXIX of 1837 passed by the Honoble president of the Council of India in Council, on the 20th November 1837).

However, a memorandum, signed by eight hundred dignitaries from Kolkata, was submitted to the British Government, demanding the cancellation of the aforesaid declaration. In 1839 A.D[40], another memorandum, signed by four hundred and eighty-one digni-

taries from Dhaka, was submitted to the Government of Bengal through Justice J.F.G. Cook. It would be convenient to quote here some of the important sections of the memorandum:

a)The benefits from the use of Persian are – that it is used over a very large extent of country and is the same in all parts – the letters are clear and the subject written easily understood. To reject this for Bengalee cannot be considered any good.

b)The cleanness of expressions in Persian cannot be reached in the Bengalee language. The first may also be written in various styles, viz., with care and clearly or in a careless and off hand manner.

c)Many gentlemen understand Persian well, and people can be understand it, when read, as it is of much general use and sufficient for common purpose may be learnt in a short time.

d)All persons whether Hindus or Mussal-
mans wish the language to be still continued, and are sorry to hear that it is to be abolished, from this no benefit can be arise to the Government and it is likely that detriment will ensue from the use of Bengalee.

Sd. J.F.G.C., Offg. Judge.

(True Translation from Persian)[41]

Considering the above points it can be assumed that Persian had a very strong position among both Hindus and Muslims, but the memorandum failed to bring any change in the British policy and finally the declaration was enacted. Nevertheless, the study of Persian still continued. Educated people cultivated Persian.

Girish Chandra Sen, a great exponent of Brahma Samaj, wrote a number of books some of which were translations of Persian works like Gulistan and Bustan of Sadi, Gulstan-i-Raz of Mahmud Shubistary, Tadhkirat-ul-Auliya of Fariduddin Attar, letters of Shaikh Sharfuddin Yahya Maneri, etc.

Rabindranath Tagore's father Maharishi Devendranath Tagore, an ardent preacher of Brahma Samaj, was a devotee of Hafiz of Shiraz. Maharishi used to quote the couplets of Hafiz so frequently in his conversations, letters and writings that it seemed as if he was hafiz(a person who keeps the holy Quran by heart) of Diwan-i-Hafiz[42]. Whenever any incident or any change took place in his life he expressed his inner feelings through the poems of Hafiz[42].

Besides Upanishad, Diwan-i-Hafiz played a vital role in moulding Maharishi's religious thoughts. He used to recite Brahma Sangit and poems of Hafiz till midnight for getting all the worldly affairs[42]. Ajit Kumar Chakraborty is of the opinion that Maharishi was so impressed by Hafiz that, perhaps, he did not accept the impact of Vaishnav poets of Bengal[43].

The Asiatic Society of Bengal was founded by Sir William Jones, a critic, a philosopher, a linguist, an author, with the view that in order to understand the civilization, culture and religion of a country, one must study its language and socialize with its people. It is a landmark in the history of Persian studies in Bengal. Asiatic Society has rendered a laudable service in this field during the last two hundred years. Thousands of Persian manuscripts, most of which were written in Bengal, are being preserved here. Dr. Md. Ishaque, a renowned scholar, established the Iran society in Kolkata in 1944 AD with the objective of promoting Persian studies. The Society since its initiation is actively engaged in achieving its goal. The Asiatic Society of Bangladesh, by introducing "The Munshi Aftab Uddin Trust Fund lecture," has made some sincere efforts to promote Persian studies here.

Despite all these initiatives Persian is losing its glory day by day. Nevertheless, Persian is still taught at madrasas, schools, colleges and universities. The Department of Persian at the University of Dhaka is one of the original

departments that exists since the foundation of the University in 1921 AD. Furthermore, almost all the important libraries in Bengal as well as in the sub-continent contain Persian manuscripts and competent scholars are editing as well as publishing some of them every year.

5. Influence of Persian on Bengali Language

As we have discussed earlier, after the arrival of the Aryans in Iran and in the sub-continent, a mingled culture as well as language and literature evolved in both the lands. In Iran first of all Old Persian, then Avesta, and later Pahlavi, and after the advent of Islam in Iran, modern Persian was evolved. In the sub-continent, on the other hand, first of all Vedic language, and later, under the suggestions of Panini, Sanskrit was developed. Prakrit was evolved from Sanskrit and from Prakrit derived Apavramsha. According to Suniti Kumar Chatayrjee and some other scholars, the Bengali Language developed from Magadhi-Prakrit-Apavramsha. However, Dr. Shahidullah and Grierrson considered that Bengali developed from Goudi-Prakrit-Apavramsha[4].

In fact, Bengali language as well as literature developed under the patronization of Muslim rulers. At the earlier stage, during the Palas(eighth –eleventh century AD) a group of Buddhist priests, famed as Sahajiya, used to compose their religious songs, called Charyyagitika in Apavramsha language. This was the first initiative to develop Bengali language and literature[4]. The Pala kings offered them all sorts of assistance, but in the middle of the twelfth century the Senas became the ruler of Bengal by overthrowing the Palas. The Senas were Hindus and as Sanskrit was their religious language, they offered their full support to flourish the language. As a result, the flow of the evolution of Bengali language, which had evolved during the Pal

dynasty, was interrupted[4]. After establishment of Muslim rule in Bengal, Bengali language and literature paved the way for further development under the direct patronization of the Muslim rulers and intelligentsia. Thus, within a century, Bengali language and literature got its own style and shape[4]. In this regard, the Encyclopedia of Islam observes:

Bengali sprang up as a distinct branch of the Indo-Aryan language about three hundred years before Muslim rule in Bengal and flourished as a regional literature a century and a half after the Muslim conquest. But it did not exist either as a language or as a literature before Bengal came in contact with Islam and the Muslims[44].

It can be said that if the Muslims in Bengal had not overthrown the Sena dynasty, the development of Bengali language would have been delayed for some centuries. In this connection Dr. Denesh Chandra Sen points out:

This elevation of Bengali to a literary status was brought about by several influences, of which the Mohammedan conquest was undoubtedly one of the foremost. If the Hindu kings had continued to enjoy independence, Bengali would scarcely have got an opportunity to find its way to the courts of kings[45].

Moreover, by 1350 Bengali had also become the common language of the immigrants and settlers because of their acceptance of this country as their homeland and because of inter-marriage and social intercourse. By the end of the fifteenth and beginning of the sixteenth centuries, the Muslim kings of Bengal appeared to be active patrons of Bengali literature. But contact with the Muslims certainly brought in a number of Persian words into Bengali during the early period of Muslim rule[46].

The Mughal rule in Bengal, which began with Akber's conquest of the province,

caused the Bengali language to be exposed to a greater degree than before to the influence of Persian. By the death of Akbar in 1605 AD, a synthesis had been effected, out of which arose an Indo-Muslim culture, and the Urdu(Hindustani) speech became its vehicle. Urdu made itself the inheritor and propagator of the Persian and Muslim Spirit in India, during the seventeenth and eighteenth centuries; when it came to Bengal. As a result, Persian words, which formerly were brought into Bengali mostly directly, now began to be admitted in larger numbers through Urdu into Bengali as well as the various other vernaculars of the land. The result of it all was that towards the end of the eighteenth century, the Bengali speech of the upper classes, even among the Hindus, was highly persianised. Urdu, Bihari, and Bangali Munshis taught Persian to sons of rich people, and there were maktabas and madrasas frequented both by Hindus and Muslims[46]. In this connection Dr. Mohammad Shahidullah points out:

Persian being the court language was as much cultivated by the people in general, Hindus and Mohammadans alike, during the Mohammadan rule, as English is now. Knowledge of Persian was the only passport to the Government service at that time[47].

It is mentionable that some Persian, as well as Arabic and Turkish, words not only began to increase in numbers, but also in some cases drove out some genuine Bengali words. For instance:

Bengali	Persian
(melāni)	(vidāi)
(buhit)	(jāhāj)
(dash sha)	(hājār)
(tutt)	(kam)[47]

Bangla Vocabulary is greatly affected by Persian, Turkish and Arabic through Persian in almost all aspects of our life.

- a) Names of Muslims – Arabic, such as: Ali, Mustafa etc.; Persian, such as: Rustam, Aftab, Shirin etc.;
- b) names of Hindus and Shikhs such as: Lal Bahadur, Jawhar Lal, Jashwant Sing etc.;
- c) some titles conferred by the British such as: Khan Bahadur, Rai Bahadur etc.;
- d) administration, warfare, revenue and law: phouj/solders, takht/throne, jarimana/490m-pensation, nalish/complain etc.;
- e) kingly state, chase: tohshildar/Collector, badsha/King, jomidar/landlord etc.;
- f) religions, races and professions: lhudi/Jew, Hindu/Hindu, Phiringi/English or European, dardji/tailor, khoda/God;
- g) education: kagadj/paper, kalam/pen, pir/clergyman etc.;
- h) luxury, trades, arts and crafts: atar/perfume, ayna/mirror, golab/rose, dalan/building etc.;
- i) body-organs: baju/arm, Sina/chest etc.;
- j) garments: rumal/handkerchief, pirahan/night shirt/gown etc.;
- k) foods: korma/preserved meat, kofta/meat ball, halwa/sweet etc.;
- l) business: karigar/worker, dokandar/shopkeeper etc.;
- m) family and relatives: baba/father, ma/mother, dada/grandfather, damad/son-in-law etc.;
- n) places: asman/sky, jamin/earth, bajar/market, hammamkhana/bathroom, etc.;
- o) birds: bulbul/nightingale, tota/parrot, janoar/animal etc.;
- p) places, cities and provinces: Nobabpur, Gulestan, Rajsahi, rangpur etc.

Furthermore, Persian suffixes like i, dan, dani, badj, giri are used to form Bengali adjective, abstract noun etc., e.g. desh + i = deshī(country-made), phul + dani = phuldani (flower-vase), dokan + dar = dokandar(shopkeeper), mamlā + badj = mamlābadj(litigant) babu + giri = babugiri(interested in fashion). Persian words nar(male) and mada/madi(female) denote gender in Bengali, e.g., nar + paira(piheon) = narpaira(male pigeon), madi

+ paira = madi paira (female pigeon). Likewise marda and madi before a Bengali word of common gender denote the male and female like marda kukur (dog), madi kukur (bitch) [47].

Generally speaking around 80000 Persian words can be found in the Bengali language. The development of Bengali literature, especially, mediaeval Bengali Literature had greatly been influenced by Persian language and Literature. I personally believe that, actually, the number of Persian words in Bengali language may range up to 15000 if the proper investigation is made.

6. Influence of Persian on Bengali Literature

After the establishment of Muslim rule in the region, a large number of local people converted to Islam. The newly converted people were in need of some knowledge about their new religion, like, the lives of Prophets, principles of Islam, history of Islam, new culture, literature, especially, romantic traditions and so on. Accordingly, the Muslim writer and intelligentsia got initiated to translate some Persian texts into Bengali under the patronisation of Muslim rulers. They also wrote books based on Persian literary themes. Muslim efforts towards original Bengali composition or rendering Islamic texts into Bengali resulted in the introduction of numerous Persian words and theme into the Bengali literature. Shek Subhodaya, a Sanskrit hagiology on Shaykh Jalaluddin Tabrizi (d.1225 AD), and Niran-janer Rushma, a Bengali ballad by Ramai Pandit, contain sufficient materials indicative of the growing Islamic atmosphere in Bengal [44]. Muslim Sultans, especially, Sultans of Hussain Shahi Bengal, had given more impetus to develop Bengali literature frequented by both Hindus and Muslims. As Encyclopedia of Islam points out:

The Sultans of Pandua and Gaud identified themselves with the people and extended their patronage liberally to Bengali literature irrespective of caste and creed. The Bhagavata, Ramayana and Mahabharata were translated into Bengali under their direct patronage; the great poets Vidyapati and candidas flourished; and Muslims, participating with their Hindu neighbours, opened up new avenues of literary themes primarily derived from Perso-Arabic culture [44].

The first attempt at popularising Bengali among Muslim scholars was conceivably made by the saint-poet Nur Kutb-i Alam (d. 1416 AD) of Pandua, who introduced the Rikhta Style in Bengali, in which half the hemistich was composed in pure Persian and the other half in simple Bengali. The saint was a class-mate of Ghiyasuddin Azam Shah and a life-long friend of the Sultan, under whose patronage Vidyapati of Mithila and Muhammad Saghir of Bengal, the author of the first Bengali romance Yusuf-Zulaykha, demonstrated their literary talents. Other writers of romances, like Bahram Khan with his Layla-Madnun, Sabirid Khan with his Hanifa-Kayrapari, Donaghazi with his Sayf al-Mulk and Muhammad Kabir with his Madhumalati (1583-1588), followed Saghir in quick succession [44].

6.1. Dobhasi Puthi tradition

In lexicographic view of Dobhasi literature, it can be mentioned that, even today the practice of using Arabic and Persian words in order to describe typically Muslim context, is a very common phenomena. Muslim writers were being habituated with this practice from the very early days in order to develop Bengali nomenclatures. Shah Muhammad Saghir, the great Bengali poet of the court of Sultan Ghiyasuddin Azam Shah (1589-1409 AD) [4], referred to holy books as 'Kitab', knowledgeable men as 'aliman'. Zainuddin, (fifteenth century AD) used a bulk of these typical phrases in his Rasul Vijay. For instance, 'mukut' was replaced by 'Taj', 'arohi' was by 'sawar' and 'pitamahi' was by 'dada'. This

trend became more obvious in the works of the later poets, like Sayyid Sultan(1550-1648 AD). At the very outset of his work of art *Shab-i-Miraj*, he used a large number of pronominals: ‘Allah’, ‘Rasule Khuda’, ‘Noore Muhammadi’, ‘peer paigambar’ ‘Kitab’, ‘aliman’ ‘alim’.

On the basis of the above findings, it can be stated that Bengali literature is profoundly indebted to Persian literature, especially, romantic tradition. Shah Muhammad Saghir, the author of *Yusuf-Zuleikha*, was the most profound composer of this genre who transfigured the story into Bengali following the Iranian origins like *Yusuf Zulaikha* of Abul Qasem Firdausi, *Tafsir of surah Yusuf* by Ahmad Al-Ghazzali, Hadith as well as other perso-Arabic sources[4]; *Daulat Uzir Bahram Khan*, the writer of *Laily-Majnu*; *Daulat Qazi of Arakan* (1600-1638A.D.), author of *Ior Chandrani* or *Sati Maina*; *Alaol*(1607-1680AD), the most famous writer of *Padmavati*, *Saiful Mulk Badiuzzamal*, *Haft Paikar* and *Sikander Name*; *Abdul Hakim*(1620-1680AD), author of *Yusuf –Zuleikah*; *Querishi Magan*, author of *Mrigavati*[4].

Among the persianised Dobhasi Puthis, the most celebrated literary specimens of successive period are as follows: *Yusuf-Zulaikha* and *Amir Hamza*(1st part) and *Hatem Tai* by *Ghribullah*, ‘*Madhumalati*’, ‘*Amir Hamza*’; ‘*Jaiguner Puthi*’ and ‘*Hatem Tai*’ by *Syed Hamza*; ‘*Mrigavati*’ and ‘*Shahnama*’ by *Arif*; ‘*Shaheede Karbala*’ by *Janab Ali*; ‘*Keccha Alif-Laila*’ by *Mafizuddin Ahmad*; ‘*Alif Laila*’ by *Raushan Ali* etc.

6.2. Heroic tradition

The tradition of “*Vijay Kavyas*” or heroic verses was evolved during the early eighteenth century, incorporating the ‘*vijay*’ or the victories of the Holy Prophet *Hazrat Muhammad(SAWS)* over the infidels. ‘*Rasul Vijay*’ of *Zainuddin* is the earliest well-known work in this tradition. ‘*Rasul Vijay*’ and ‘*Hanifer Digvijay*’ of *Shah Barid*(or *Sabirid*) *Khan* followed

the *Zainuddin’s* style. This pattern was also followed in *Sayyid Sultan’s Rasul Vijay*, *Muhammad Khan’s Hanifar Ladai*, *Gharibullah’s Janganama*, *Heyat Mohammad’s Jangnama* and *Syed Hamza’s Amir Hamza*[18].

6.3. Marsiya-elegiac tradition

The *Marsiya*, elegiac literature, was developed on the basis of the tragic incident of *Karbala*. *Navivangsha* of *Sayyid Sultan*(1555-1648 A.D), *Maktul Hussain*(1645 AD) of *Muhammad Khan*, *Janganama*(1723 AD) of *Abdul Hakim*, and *Maltul Hussain*(1694 AD) of *Muhammad Yaqub* were among the most notable contributions of this genre. ‘*Muharram Shareef*’ of *Kaikobad* is another important book of this tradition.

6.4. Religious tradition

Furthermore, *Sayyid Sultan’s Navibangsha*, *Shab-i-Miraj*, *Ofat-i-Rasul* and *Muhammad Khan’s Maqtul Hussain* and *Kiyamatnama* are among the most celebrated books on religious faith regarding Islamic concept of the origin, evolution, and annihilation of the World and of the final judgement of good and wicked souls. *Neeti-Shahstravasta* of *Muzammil*(1430 AD), *Neseehatnama* of *Afzal Ali*, *Shariatnama* of *Nasrullah Khan*(1560-1625AD), *Kifayat-ul-Musalleen* of *Shaikh Muttalib*, *Shariatnama* of *Nasrullah* and *Kifayatul Musaleen* of *Shaikh Muttalib*, *Shahabuddinama* of *Abdul Hakim* are among the well-known books of the religious themes.

7. Murshidi and Baool Padavalis

In the origination of mystic literary tradition *Sufis* had a remarkable role no doubt. Their literary traditions fall into two types such as, the tradition of philosophical elucidations of the concept and practices of *Spiritual* dimentions, and the custom of songs, mainly ‘*padavalis*’. These include the folk tradition, which relates chiefly ‘*Murshidi*’ and the ‘*baool*’ songs. It describes the stages like illumination and self-i-annihilation. These songs are greatly influenced by the mystical

dimension of Persian poets like Hafiz, Rumi, Attar etc. Jnan Pradeep of Sayyid Sultan is one of the most remarkable books of this literary trend. It comprises description about 'Shariat' signifying various aspects of the philosophical explanations of different concepts about 'wahdatul wuzud,' i.e. Unity of Being, incorporating the theories of Ibnul Arabi and Mujaddid-i Alf-i Sani on the topic. Additionally, it may not be excessive to state that most of the 'murshidi' songs, found in Bengal, originated following the thematic expressions of the Mathnavi of Maulana Jalal Uddin Rumi and of the Mantiq-ut-Tair of Shaikh Fariduddin Attar.

8. Epigraphic and Numismatic Evidences

The content of the epigraphs found in Bengal generally contains excerpts from the Holy Quran, the sayings of the Prophet(SAWA), the name of the Sultans, viceroys, donors, dates of various occasions and other relevant information. Mural writings and numismatic purposes in Persian, related to the early Muslim period, are narrow in number. Arabic continued to maintain the leading position in the mural records of Bengal, during the reign of Royal Governors and Turko-Afghan Sultans. However, the conquest of Bengal by the Mughals in the sixteenth century A.D. marks a turning point in the field of epigraphy. They broke the traditional sanctity of Arabic which was replaced rapidly in the field of epigraphy and Numismatics by Persian. The initial Persian inscriptions were generally composed in prose style, later on, metrical versification became common. There is an analysis below of inscriptions in Persian and in Arabic mixed Persian in order to grasp the development[48]:

Sultani period-Persian-15; Arabic mixed Persian-18.

Mughal period-Persian-24; Arabic mixed Persian-7.

The inscriptions on coins of the sultans of Bengal are in Arabic and of the Mughal rulers are in Persian. The Mughals issued coins from different parts of Bengal. The East India Company also at the beginning issued coins in the name of the Mughal rulers in Persian, the last issue being in 1803 AD, during the 45th year of the Emperor Shah Alam's reign. It was only in 1834 when the rule of company had extended all over India and the last Mughal ruler, Bahadur Shah, was confined within the Red Fort, the necessity of a uniform coinage appeared for consideration before the Calcutta Mint Committee, which resulted in the introduction of the coins of William the fourth in 1835 AD[49].

9. Calligraphy

It is worthwhile mentioning that since the pictorial representation of animate objects is forbidden in Islam, the creative genius directed their artistic talents towards Arabic as well as Persian scripts. Consequently, a variety of calligraphic styles of writing developed. For instance: Kufi, Naskh, Suls, Khat-Bihari, Nastaliq etc. Nastaliq was adopted for writing in Persian in Iran and was introduced in India by Emperor Babur at the first half of the sixteenth century AD. Later, it reached the high water mark of perfection and beauty[49]. The inscriptions of Sultan Sikandar Shah found in the Dargah of Hazrat Shah Ata, a Sufi of Devikot, Dinajpur, dated 765 AH/1363 AD[49], and of Emperor Akber from a mosque in Sherpur, Bogra, dated 989 AH/1582 AD are specimens of good Calligraphy, developed in Bengal. Inscriptions of Chatmohar Mosque, Pabna, built by Masum Khan in 999 AH; Ander Qila mosque of Shaista Khan, Chittagong, built in 1078 AH etc. are among the excellent Persian epigraphs written in Nastaliq style[49].

10. Conclusion

As a matter of fact Iran and Indo-Pak-Bangladesh sub-continent from the remotest past

have had a common ground of cultural activities. This allowed them to maintain a fairly regular interchange of cultural values, linguistic and literary pursuits. These interchanges moulded the lives of the people of these regions in their social, religious, intellectual and artistic spheres. Thus Iran and Bangladesh have had a great experience of multi-cultural, socio-linguistic and literary amalgamation and assimilation through the ages in order to develop their own cultural, social, literary traditions. Thousands of Bengali words and phrases constituted either taking suffixes or prefixes from Persian or introducing pure Persian words. Persian literature, especially, romantic and Sufi traditions helped Bengali literature develop as the medieval Bengali literature was enlightened by spiritual dimension, shifting from devotionism to romanticism and humanism. In regards to education it can be stated that the liberal approaches by Muslim rulers widened the scope of education and learning for the common people of the land.

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