

me The Eastern common origins of Western modernity and autochthonous modernity

Eastern Common Origins of Western and autogenous modernity

Research Background and problems raised

- Reassessment of economic growth and modernity in three East Asian countries
The need for reevaluation of the three East Asian countries, the only non-Western civilizations to achieve economic growth exceeding that of the West, is emerging.
- Trends in Research on the Oriental origins of Western modernity
A series of studies showing that Western modernity was rather influenced by the East – new perspectives from Western scholars such as Julien, Frank, Hobson, Creel, and Woodside
- The need to reexamine Korea's self-sustaining modernity
A new perspective and re-evaluation of modern and contemporary Korea's autogenous modernity, which was considered only an independent legacy of the old era.

Weber's Theory of oriental society and its limitations

- Defines Eastern society as an irrational, pre-modern society.

Weber, who did not know Chinese characters, argued that Eastern society was inconsistent with rationality and pointed out that it was a vassal bureaucracy.

- Hegel's Absolute Geist and acceptance of a Western-centric perspective

By accepting Hegel's dialectical view of history, Western modern society is placed at the peak of development and Eastern society is defined as an inferior stage of development.

- Kant's influence and lack of rationality and consistency

Evaluating the logic of Neo-Confucianism based on the Kantian Concept of consistency, it is misunderstood as an irrational system without argument.

Influences and challenges that persist to this day

Even now, more than 100 years later, it serves as the basic perspective through which Western and Eastern intellectuals view Eastern society, and is the first obstacle in the Discussion of autogenous modernity.

Metzger's rebuttal and Oriental modernity

- Reinterpretation of Weber's theory for understanding Chinese characters
Thomas Metzger: Knowing Chinese characters and deeply understanding Eastern culture, he drew the opposite Conclusion from Weber - Refuting Weber's claim that Eastern society is a society devoid of rationality.

Oriental sense of misfortune and tension

- The tension that Weber saw as a Protestant element appears strongly in Asians - Asians' reflection on the world and constant self-discipline through the consciousness of suffering.
- Expansion of bureaucracy and interpretation of historical development
From an Eastern perspective, democracy is an expansion of bureaucracy, a process of internal and external kings - the unrivaled economic development of modern East Asia is evidence of this Eastern modernity.

Evidence for the Eastern origins of Western modernity

- **European intellectuals' acceptance of Chinese ideas during the Enlightenment Era**
Scholars who established the origins of modern thought, including Voltaire, Rousseau, and Adam Smith, all discovered the basis for their claims in Chinese thought - Europe's 'China craze'
- **Matteo Ricci's role in spreading Chinese ideology**
Chinese ideas introduced to Europe by Matteo Ricci had a decisive influence on the formation of core concepts of Western modernity - Matteo Ricci's role is also mentioned in Donghak and Daesoon Thought
- **Historical Evidence: Oriental Origins of Western Modern Concepts**
Smith's 'invisible hand' and Rousseau's 'natural human rights' were inspired by Eastern thought - the influence of China's civil service system and secularized rational tradition on the West
- **Formation of the Concept of universality in the West and Eastern thought**
The Western Catholic Concept of 'universality' was reestablished through contact with Eastern civilization - The impact of a moral Chinese society without religion on Europe, which was suffering from religious wars at the time.

Donghak Thought and Korea's autogenous modernity

- Donghak's idea of 'gaebyeok again' and the Oriental origins of Western modernity

- The Eastern origins of Western modernity indirectly expressed in Donghak and the reinterpretation of Eastern and Western civilizations through them.

Seohak Central Theory and Korea's Seo myeong-eung

- The influence of Seohak theory that the origin of Seohak began in China and its development through Seo myeong-eung in Korea

The religious reform nature of Donghak Thought

- Donghak, which has the Characteristics of a religious reformation of Neo-Confucianism - similarities and differences with Western Protestantism

Korean Neo-Confucianism and civil society characteristics

Recent research showing that Korean society has a stronger civil society than Western civil society and its implications

Empathy and reflective modernity

- Oriental modernity keyword of empathy

The Concept of 'empathy' in Eastern Confucianism turns into a core element of Western modernity - a new foundation for Western moral theory

- 18th century Western acceptance of Confucian 'empathy' concept

Hume, Adam Smith, etc. interpreted the Confucian ideas of Confucius transmitted by Matteo Ricci as 'empathy' and applied them to Western moral theory.

- The importance of modernity combined with reflection

Eastern modernity has the characteristic of 'reflective modernity' that emphasizes introspection more than Western modernity - true significance arises when empathy, which is the origin of Western modernity, is combined with introspection.

Value as an alternative modernity

Eastern modernity that can overcome the materialism and human alienation of Western modernity – presenting an alternative paradigm in the postmodern era

Conclusion and Significance

- ✓ The importance of Oriental origins in the modernity debate
Historical evidence discovered that Western modernity was influenced by the East - Matteo Ricci's influence, 'China fever' during the Enlightenment era, Introduction of the Concept of empathy in Confucianism
- ✓ Reinterpretation of Korea's own modernity and implications for today
Reassess the unique Characteristics of Donghak Thought and Korean Neo-Confucianism as the germ of modernity - rediscovery of autogenous modernity beyond Weber's limitations
- ✓ 'Reflective/empathetic' modernity as a future alternative modernity
Eastern modernity that can overcome the materialism and human alienation of Western modernity - presenting a new modernity paradigm combining empathy and reflection

“It is time to reexamine the integrated modernity of Eastern and Western cultures as a new paradigm to solve the crisis of civilization.”