



East-West division as a theoretical background for autogenous modernity

East-West Distinction as Theoretical Background

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Differences in Eastern and Western thinking methodologies

Eastern thought

- ◆ Holistic Thinking: Focus on
- ◆ context and background
- ◆ collective control
- ◆ oriented complex worldview

western thinking

- ◆ Analytic Thinking: Focus on
- ◆ individual objects and quantities
- ◆ personal control
- ◆ orientation Simplified world view

Richard Nisbett's cognitive psychology research

Experiment result: Seeing a flying bird

Asian → Remember the background

Focus on context and overall image

Westerners → remember the number of birds

Focus on individual objects and quantities

East-West distinction in Donghak and Daesoon Thought

The difference between Donghak and Seohak (Western studies) is not a simple cultural

Cognitive psychological Research Results

Empirical research by Richard E. Nisbett

Proving differences in cognitive patterns between Eastern and Western people through experimental psychology

Asian perception

- The world is complex and subject to collective control
- Focus on background and context

Westerner's Cognition

- The world is simple and subject to personal control
- Focus on objects and quantities

Interpretation of Feng Wu-ran (馮友蘭)

- ◆ Differences between commercial and agricultural cultures
- ◆ West: Development of commerce requires distinction between essence and substance East: Intuitive awareness is important in an agricultural-centered environment

Why there was no epistemology in the East: It came from a direct relationship with nature

Donghwan Park's linguistic model

Korean logic differs from the West and China in that it is characterized by the fusion of new theories in a circular logic of futile decisions, with the periphery determining the center.

Kim Pil-nyeon's geographical interpretation of factors

- ◆ West: Multi-racial coexistence → Clear communication → Logical development
- ◆ East (China): Spring and Autumn Warring States political issues → Development of inner ethics
- ◆ The origins of collectivity (East) and individuality (West) are environmental factors

Differences between East and West are categorized as the relationship between the whole and the parts.

Bongyoung Choi: Differences in viewing entities and communities from an individual/holistic perspective

* based on the research of Nisbett (1941-present), Pung Woo-ran

Various interpretations of the differences between East and West



Environmental deterministic interpretation

Pung Wu-ran (馮友蘭): Differences between commercial and agricultural cultures - The natural environment of the East develops intuitive awareness based on agriculture Kim Pil-nyeon: Differences between collectivity and individuality - Due to differences in geographical environment (multi-racial vs. single-ethnic)



linguistic model



Park Dong-hwan: Korean logic is a 'circular logic of futile decisions' in which the periphery determines the center. Korean logic, which is different from the West and China, has the characteristic of

- ♦ converging new theories.
- ♦
- ♦

cultural approach

“ Cultural differences should be understood not as simple differences in customs, but ”

Structuralism and the Concept of immanence

Levi-Strauss and 'Wild Thoughts'

- ◆ Structuralist anthropology: The thinking of primitive societies possesses structural principles that are no less inferior to those of Western thinking.
- ◆ 'Wild Mind': Composed of symmetrical thinking such as yin and yang
- ◆ Oriental holistic thinking is closer to symmetrical thinking.
- ◆ Buddhist Concept of emptiness: the pinnacle of symmetrical thinking and consistent with the symmetry of all things.

Deleuze, Julien's exploration of immanence

Gilles Deleuze (1925-1995)

Criticizing the reality of Western thought and pursuing 'outside thinking'

The Concept of immanence and the Limits of Western thought

- ◆ Immanence: Tacit conventions shared by a particular culture, recognizable only from the outside.
- ◆ Immanence of Western thought: Aristotle's substance theory
- ◆ Matteo Ricci: Criticism of Yin-Yang and Five Phases and egoism based on substance theory
- ◆ Dogmatism of Western Substantialism: The premise that change must be explained with substance (atoms, God, etc.) to be logical.

François Jullien

Paying attention to the immanence of the East: Aiming for the unification of opposition without assuming substance

- **Oriental correlational thinking: Providing alternatives to problems that analytic philosophy could not solve while escaping dogmatism**

* Lévi-Strauss 『La Pensée sauvage』 (1962)

Thoughts outside of poststructuralism

What is 'Outside Thinking'?

A method of thinking pursued by post-structuralists to escape from the immanence of Western thought, in particular, starting from criticism of the dogmatic nature of Aristotle's substantialism

Gilles Deleuze (Gilles Deleuze)

Presenting the Concept of immanence
Although it criticizes the reality of Western philosophy, it does not criticize the East.

Michel Foucault (Michel Foucault)

Genealogical criticism of Western knowledge systems
Analysis of the relationship between power and dogmatism inherent in the core of Western thought

Jacques Derrida

Criticism of Grammatology
Dismantling the dichotomous structure of Western metaphysics

Limitations of Western Substantialism

- ♦ Aristotle's doctrine of substance (atoms, God, etc.)
- ♦ is necessary for the process of change, leading to
- ♦ dogmatism in Western thought. Matteo Ricci used substance theory to criticize the Eastern Theory of

Yin Yang and Five Phases

Possibility of an oriental alternative

- ♦ Oriental immanence that does not assume reality
 - ♦ A correlational thinking system that can escape
 - ♦ Western dogmatism
- Julien: Discovering the moral foundation of modern Western thought in the immanence of the East

alternative modernity Theory

Wang Hui (汪暉, 1959-present)

alternative modernity based on Chinese thinking

- ◆ Exploring alternative modernity in the transformation process of Chinese thought
- ◆ Confucius's idea of 'benevolence' attempted to
- ◆ restore the sanctity of rites and music in the Zhou Dynasty. Re-theory and egoism also

enabled alternative modernity with the

Common features of alternative modernity
restoration of the collapsed sanctity tradition.

Consilience and change
in performance

Discovering modern values in
Eastern traditions

Taeyeon Hwang (1955-present)

Confucian rationality and modernity

- ◆ Rationality in the West is Confucian rationality,
- ◆ not Kantian. The ideas of Confucius and Mencius
- ◆ were introduced to the West to form modern
- ◆ rationality. Confucian rationality is freer from dogmatism than analytical philosophy. Presents “Confucian general Theory of modernity.”

Modern Applications of
Correlational Thinking

Overcoming substanceism
through Yin-Yang thinking

* Wang Hui, “The Rise of Modern

* Taeyeon Hwang, 『General

East-West distinction in Daesoon Thought

Western

Dongyang
(東洋)

Western - Yang

- ♦ West area of Kunlun Mountain
 - ♦ Properties of Quantity: Principle
 - ♦ from bottom to top Analytical and
 - ♦ substantive thinking system
- Daesoon Thought: Self-reliance in the West

kunlu

Dongyang (東洋) - Yin (陰)

- ♦ Area east of Kunlun Mountain
 - ♦ Negative properties: principles that
 - ♦ come down from the top, a holistic
 - ♦ and property-based thought system
- Donghak Thought: The realm where Eastern spirits reside

Division of East and West in the Divine Realm

"Before Matteo Ricci, the East and the West were firmly guarded and gods and spirits did not come and go."

- 『View』 『Gyouun』 1-9

"Daesa Jinmuk went to the West, taking with him all the Taoists from the East."

- 『View』 『Construction』 3-15

In Daesoon Thought, the division between East and West serves as a fundamental principle that goes beyond geographical boundaries and penetrates the structure of the divine world.

Conclusion and Significance

Philosophical

implications of the distinction between East and West

Oriental immanence
Holistic nature, context-centered, Principle of yin descending from the universe to the self.

the immanence of the west

Partial entity, individual center, rising from self to universe

Principle of Yang

Significance of Donghak Thought and Daesoon Thought

Interpreting the division between East and West on the basis of the worldview of yin and yang, providing a self-generating framework for understanding modernity

Possibility of autogenous

The value of an oriental approach

- Modern reinterpretation of 'holistic thinking Mencius'
- Concept of cultivating existence Wang Hui's alternative model of modernity

The need for an integrated perspective

- Poststructuralism's pursuit of 'outside thinking' Liminality
- theory and liquid modernity
- Complementary combination of substance theory and property theory Fractal theory and self-organization theory

Modern significance and implications

The division between East and West goes beyond simple geographical and cultural dimensions and can be interpreted as a fundamental difference in way of thinking and philosophical inherentness.