

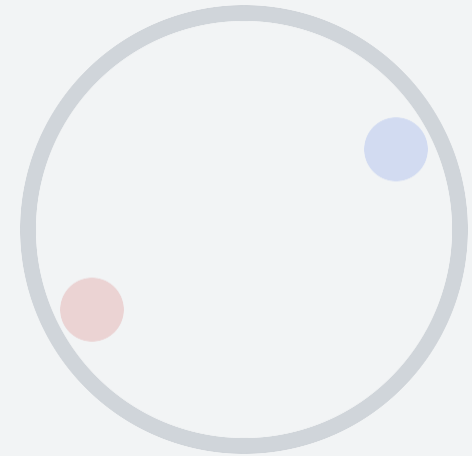
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The autogenous modernity of Hwahwajeong's View of Earth

autogenous modernity of the Johwajeong View of Earth

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| Research Background and purpose

Need for research

- Absence of comparative philosophical approach to Eastern and Western views of earth
- The need to search for autogenous modernity that breaks away from the Western-centered modernity

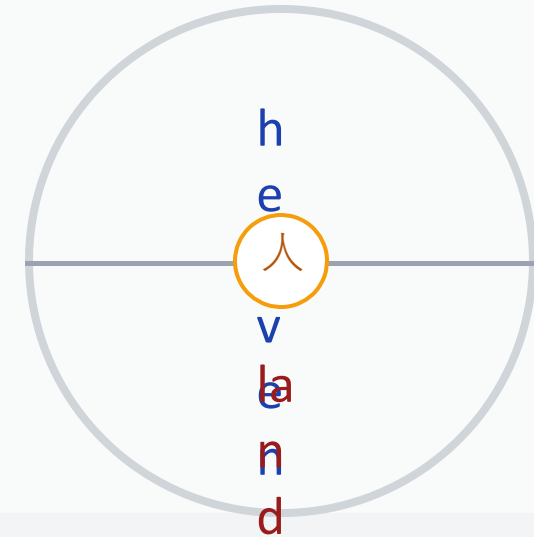
discourse. Reexamination of the modern Meaning of

Overview of the Concept of 'Earth View'

- West: Material View of Earth - land as material in which transcendent forms are realized
- East: Condensed Ji-Gwan - A being that realizes the energy of heaven and earth through forms and vessels.

Study Purpose

- Analysis of philosophical structure and conflict aspects of Eastern and Western intellectual views
- Key question: How did Eastern and Western views of knowledge collide, and how did Donghak ideology's view of Hwajeong and knowledge overcome this to form self-sustaining modernity?
- Examining the process of polarization in the relationship between heaven and earth and its modern meaning



| Western material knowledge

Western view of nature centered on Chocholdeon (Cheonoecheon)

- According to transcendental heaven, the view of knowledge changes to Idea, monotheism, and

Aristotle's four elements novel (exponential style)

- material being through which form is realized.
- The development of the quaternary novel from Western exponent painting style: correlative thought in Thales to Empedocles substance (difference from Eastern Yin-Yang and Five Phases)
- Balance system of the 5th element (ether) and the 4th element

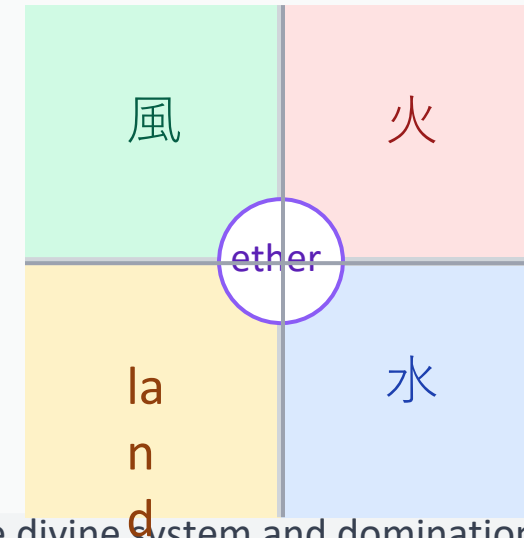
Substantialist, atomistic worldview

- It contributed to the development of material civilization, but fell into the collapse of the divine system and domination of nature.

- **Key point: The Western material View of Earth is a perspective that views the land as a place where images originating from transcendental heaven are realized, and although it contributed to the development of modern material civilization, it degenerated the relationship between humans and nature into a relationship of domination and subjugation.**

Modern atomistic worldview: turning nature into an object of analysis and domination

Structural connection between the Indo-European three-function system and the View of Heaven, Earth and Man



Oriental condensed knowledge

A View of Earth centered

on Naechon and the divine nature of heaven and earth

- An inherent worldview in which heaven and earth interact
- The earth 'condenses' the energy of heaven and earth and realizes it as a shape and vessel.
- 『Yeokjeon (易傳)』: "Extreme! O Yuan! All things arise based on the Yuan."

Correlative/attributive worldview

- Yin-Yang and Five Phases: Unlike the West, 'attributes' are emphasized and 'relationships' are more important
- Samjae (天地人): Understanding Heaven, Earth and Man as a triad substances.
- composition of mutual influence rather than as independent beings
- Formation of a harmonious view of the universe through the coexistence of the Five Phases

Properties and

Meaning of space

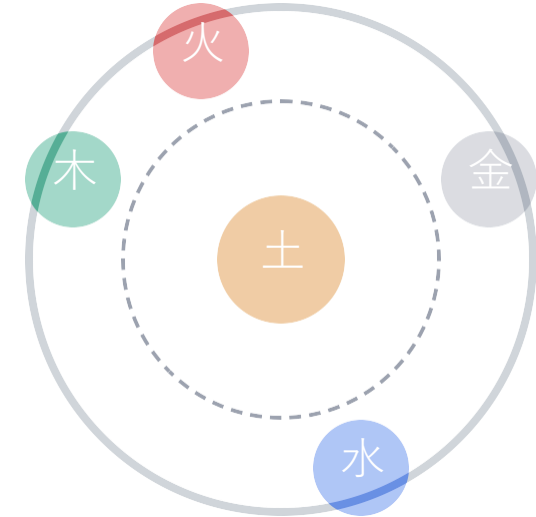
- Feng Shui: Land is considered an object of worship and harmony.

Key point: The Eastern view of knowledge understands the earth not as a material object like in the West, but as a condensed entity that interacts with the sky and creates

- all things.

Tianwonjiang (天圓地方): harmony of the temporality of the sky and the spatiality of the earth

Trihydrogenization: A complex fractal structure that views all things as three components of heaven, earth, and human beings.



A win-win relationship

between Yin-Yang

and the Five Phases

"In the Eastern condensed View of Earth, the land is neither a tool nor an object of domination."

The clash of Eastern and Western worldviews

Matteo Ricci's 『Cosmic Reality』 and worldview conflict

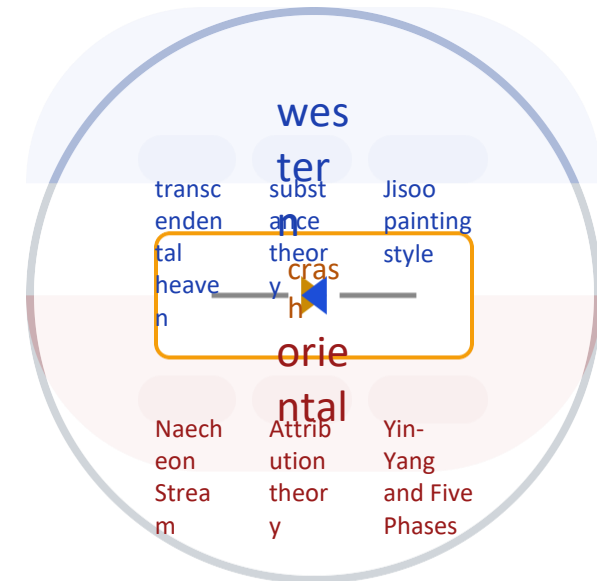
- The transcendental View of Heaven and the material View of Earth are shocking to the Philosophical confrontation between Eastern and Western ontology

Imperialism and Material Conflict

- Western invasions such as the Treaty of Beijing (1860) around the time of the launch of Donghak
- The shock described in Lu Donghak
- The invasion of Western powers and the Asian people's sense of crisis recorded in 『Yongdam-yusa』

the problem of modernity

- West: Development of science and technology after acceptance of Eastern ideas, corruption of the Fifth Element philosophy
- Important points: Matteo Ricci's 『Cosmic Reality』 (early 17th century) → Philosophical conflict → Treaty of Beijing (1860) → Material conflict → Inception of Donghak (1860) → Search for autogenous modernity
- East: Exclusion of transcendental heaven, fixation of heaven-and-earth relationship and polarizing changes
- Emergence of the need for autogenous modernity (independent development, not imitation of the West)



Polarization of the relationship between heaven and earth in the West

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- Deepening the dualistic opposition structure
- between the one God and all things,

Polarization of the relationship between heaven and earth in the East

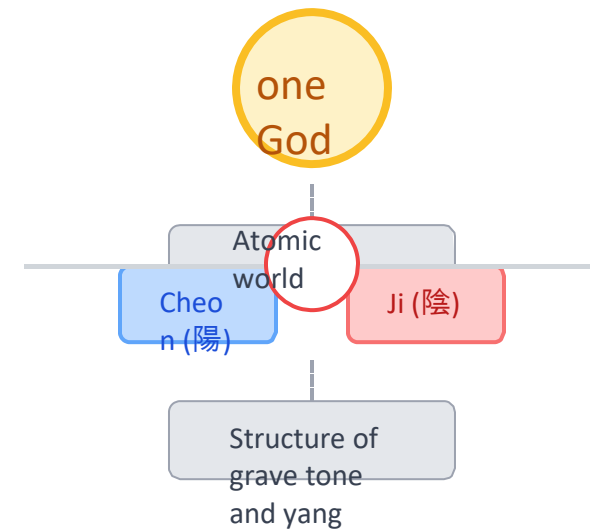
- Cheonjonjib (天尊地卑): From formal balance to an atomistic worldview.
- Supporting yin and yang: Fixation of the unbalanced status of yin and yang.
- Transcendentalization of the Fifth Element: Internalization of Earth. Forgetting the concept of Sangle and the ups and downs of the Supreme Being

Crisis in the relationship between heaven and earth

- Jeoljitongcheon (絶地通天): Severance of the relationship between heaven and earth
- Key point: The polarized relationship between heaven and earth between East and West became the essential Background of the modern crisis, which resulted from the loss of liminality and the disconnection between transcendence and immanence.

Confrontation between humans and nature: domination, conquest, and ecological revenge

The Tragedy of Modern Knowledge: Loss of Harmony and Crisis of Coexistence



Hwahwajeong (造化定) branch of Donghak Thought

Ideological fusion and spontaneity

- Establishing an independent view of knowledge by
 - critically accepting elements of Daoism, Confucianism, and Seohak
- The process of establishing a view of

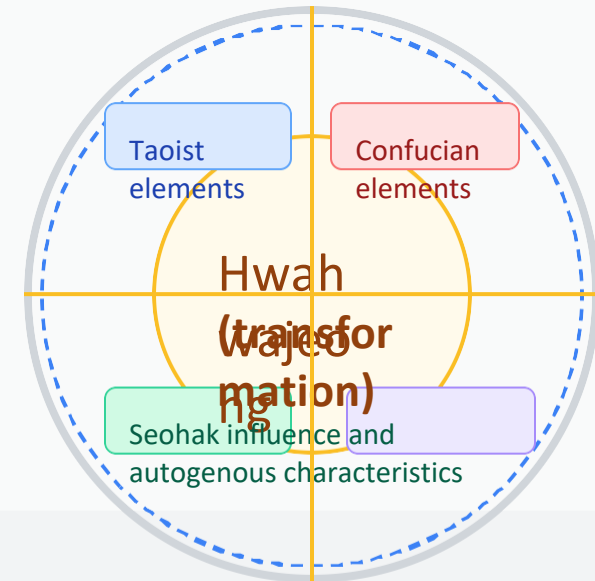
Transcendence of liminality and boundaries

- Expanding 'liminality' beyond the mystical experiences
- boundaries of transcendence and immanence
- Spiritual interaction between heaven and earth and ghosts and holistic worldview
- Implementation of harmony through non-action

Characteristics of

autogenous modernity

- Performance-oriented practical orientation and equal participation of the people
- Core concept: Donghak's view of harmony, justice, and knowledge realizes a coexistence order through liminality that transcends the dual opposition of heaven, earth, and ghosts, and this becomes the core of autogenous modernity, different from the West.
- Inheriting feng shui tradition through reinterpretation of Myeongdang (明堂), aiming for harmony based on coexistence (相生) and resolution (解冤)



Conclusion and Significance

Differences and conflicts between Eastern and Western perspectives

- West: Material (substantial) View of Earth - object of domination and conquest
- East: Worldview/material conflict and polarization progressed (at the center) View of

The modern Significance of

Hwajeong Jiview in Donghak Thought

- Representation of liminality that integrates transcendental and immanent views of heaven and earth
- Establishing a demonological relationship between heaven and earth
- Presenting a modern view of knowledge as an earth centered on coexistence and idea of integration and equality between practice and daily life

Research contributions and follow-up tasks

- Core of the study: Rediscovery of East Asia's autogenous ideas

- By critically synthesizing the View of Earth and pursuing the harmony of heaven, earth and ghosts, it presents the ideological basis for a self-sustaining and alternative modernity.

Contributing to the search for alternative relationships between heaven and earth in an era of ecological and environmental crisis

Future multidisciplinary follow-up Research on the relationship between heaven and earth and modernity is needed.

