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Comparison of autogenous modernity of earth view

Comparison of autogenous modernity in Views of Earth

Study Purpose and Overview

The purpose of this study is to identify the Characteristics of Korean autogenous modernity by comparing and analyzing the views on land of Donghak Thought and Daesoon Thought.

Key research questions:

- How is land interpreted in each
- ideology? What does it mean for autogenous modernity?

Definition of key concepts

Earth view

A philosophical and religious perspective on the land, a system of thinking about the status and role of the land in the structure of heaven and earth

autogenous modernity

A modernity that starts from an internal ideological system, distinguished from foreign modernity, and includes criticism of material civilization and alternative future prospects.

Donghak Thought / Daesoon Thought

- Donghak Thought: A 19th-century new religious ideology founded by Choi Je-woo, centered on the Concept of 'kihwa (氣化)'
- Daesoon Thought: A new religious ideology founded by Kang Jeung-san, centered on the Concept of 'Jori (調理)' and Shinmyeong Thought

The Concept of vaporization in Donghak Thought

Donghak expresses the earth as a vaporization (氣化) as a View of Heaven and earth in contrast to Transcendent Heaven, rather than as a part of heaven and earth.

Meaning of vaporization: profound energy that makes up the universe and the Principle of change in all things

“The spirit within and the spirit outside the body” - There is a spirit inside and a spirit outside.

● In Donghak Thought, Gihwa is:

- Acts as a Principle of external
- connection between humans and nature Used as a concept to connect East and West

The Concept of doctrine in Daesoon Thought

- Daesoon Thought adds the Principle of harmony to 'Kihwa', emphasizing that the earth is the central coordinator of the cosmic order.

"Using the land, using the heavens, using the human beings, understanding the rules, adjusting the environment, changing the world, changing the world, changing the world, changing the world, changing the world."

- Emphasis on the Concept of logic - land is the center of logic
- Characteristics of the Li category: inclusiveness, diversity, and dynamism

The Li of Daesoon Thought originates from the Concept of 'Earth' of the Yin-Yang and Five Phases - a point of differentiation from the central idea of 'Gihwa' of Donghak Thought.

Comparison of Noi Mu Gong and Heaven and Earth Success

- Noi martial arts (no effort, no effort)
A concept that appears in Donghak Thought, meaning 'trying hard but not succeeding'
A term used to describe one's achievements in Donghak Thought, where Cheon Oecheon appeared only as a divine name.
This implies that there were no cases of success.

● Success in heaven and earth

A concept that appears in Daesoon Thought, meaning the complete harmony and achievement of earth and sky.
The View of Heaven and earth dividing roles to achieve work, the realization of heaven on earth where earth and sky unite in yin and yang

Meaning in autochthonous modernity:

- Donghak Thought: Self-reflective modernity that acknowledges an unstable future and limitations
- Daesoon Thought: Presenting the direction of development of Korean modernity by contrasting the two terms of complete modernity that enables a life of safety and security by emphasizing "ii-virtue (地德)"

The Meaning of autogenous modernity

The modernity presented by Korea's new religious ideology shows autogenous characteristics that distinguish it from foreign modernity in the West.

Donghak Thought Daesoon Thought

Gihwa (Gihwa) and Jori (Governing/Conditioning)

Criticism of materialistic modern civilization and alternative future prospects Realization of heaven on earth

through harmony of yin and yang through the Cheonji-Seonggong Aim for short-term, external, and social

creation Aim for long-term, religious, and divinely inspired creation

Both ideologies present a different direction from the Western-centered modern discourse based on Korean identity, and show a new paradigm based on the values of respect for life and harmony.

Conclusion and Implications

- Deriving pluralistic meanings of Korean modernity through Comparison of Donghak and Daesoon's views on knowledge
- Proposing a new paradigm that can complement the existing Western-centered modern discourse
- Provides implications for various fields such as identity discourse, ecology, and religious philosophy

This study reexamines the value of autogenous modernity presented by Korean new religious ideas, focusing on the concepts of aspiration and knowledge.

Through this, we were able to confirm the modern applicability of East Asian thought and its unique position in the global civilization discourse.