



Chapter VI

Conclusion

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Research Overview

Research
Overview

- Purpose of study: Proving that the two ideologies, focusing on the Concept of 'Donghak (東學)', established East Asia's own modernity through the reconstruction of views of Heaven, Earth and Man.
- Research Background: the Donghak Peasant Movement is being re-evaluated as a modern movement comparable to the French Revolution, and Daesoon Thought is a traditional Eastern thought system that is attracting attention as an idea that can explain postmodern world changes.
- Research Questions:
 - 1) How did the two ideologies build East Asia's autogenous modernity?
 - 2) How were the views of Heaven, Earth and Man reconstructed in the two ideologies?
 - 3) What are the Characteristics of the two ideas from the perspective of correlational thinking and liminality?

Summary of Key Discussions

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Discussions

- Reassessment of the Donghak Peasant Movement: Its value as a modern movement comparable to the French Revolution
 - The historical Significance of East Asia's autogenous modernity established by Donghak Thought and Daesoon Thought
- An alternative to Western modernity in crisis: Views of Heaven, Earth and Man in Donghak Thought and Daesoon Thought
 - The immanence of the West, which sees change in all things as reality, vs. Oriental correlational thinking explained by attributes
- Liminality of Correlative Thought: Key Characteristics of Two Thoughts
 - Liminality: The chaotic dynamics of Eastern thought that harmonizes two opposing elements.
 - Correlative Reason: Fractal staticity of all things interconnected
- View of the Three Worlds of Heaven, Earth and Humankind: Construction of a autogenous modernity that integrates Eastern and Western modernity
 - Reactivation of correlational thinking through the View of Heaven, Earth and Man of Donghak Thought and Daesoon Thought

Correlational Reason and Liminality

Correlational Reason and Liminality

- **correlative thought: Fractal static characteristics**
 - A relationship-centered thinking system that states that all things are interconnected
 - Unlike Western substance-centered thinking, attribute-centered explanation
 - Emphasizes the organic connection and mutual influence between heaven, earth and people
- **Liminality: Chaos dynamic characteristics**
 - The process of crossing a boundary in a rite of passage, meaning a liminality or boundary.
 - A characteristic that harmonizes opposites by including both mutually opposing elements
 - Focus on change and creation of Eastern thought that pursues harmony of yin and yang
- **Differences and integration between Eastern and Western thought**
 - Western: Analytical/dichotomous thinking → separation of subject-object, mind-matter
 - East: Comprehensive and circular thinking → Emphasis on the interrelationship between heaven, earth and people
 - Through the liminality of correlational thinking, it is possible to

Characteristics of Donghak Thought

Characteristics
of Donghak
Thought

- Angel Questions and Heaven: Introduction to the Concept of Transcendent Heaven
 - An opportunity to revitalize the liminality of correlational thinking in the three worlds of heaven, earth, and humankind.
 - Presenting a new View of Heaven that integrates the personal God of the West and the natural heaven of the East
- Reconstruction of the view of the three worlds: presenting a new View of Heaven, Earth and Man
 - Sicheonju (侍天主): Personal View of Heaven that serves heaven
 - Hwahwajeong (造化定): Establishment of harmonious land order
 - Yeongsebulmang: Indo of unforgetting
- Limits of autogenous modernity: unable to exceed the pre-constitution of Confucianism
 - Demonological relationship between heaven and earth, vaporization relationship between heaven and man, relationship between queens and superiors
 - It revealed its limitations as a logic for transforming reality and resulted in a peasant movement.
- Characteristics of liminality: Oviposition and gestation
 - Rebellion: Resistance to the existing order and liminality of

Characteristics of Daesoon Thought

Characteristics
of Daesoon
Thought

- Gucheon's Personal Strength: Establishment of Daesoon Thought's View of Heaven
 - Establishment of a God-man-intentional view of the three worlds to overcome the Limitations of Donghak Thought
 - Establishing non-polar and taeguk, realizing the Yin-Yang unity of the law heaven and the heaven of character
- Introducing the concepts of excitement and resentment: expansion of correlational thinking
 - Organic connection of the three worlds of heaven, earth and humankind through the divine world
 - Establishment of religious legal principles of Haewon-Sangsaeng and Repayment Sangsaeng
- Reconstruction of the Three Worlds: An Integrative View of Heaven, Earth and Human World
 - The view of the world of the world of human strength, the view of the world of heaven and earth and the Bible, the view of the world of the Sacred Sajaein
 - Realization of mutual exchange between the three worlds through the Principle of Yeocheonjidong (與天地同)
 - Establishing relationships between heaven and earth in heaven on earth, relationships between heaven and earth in return for

Comparative Analysis of the two ideologies

Comparative
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two ideologies

- The process of revitalization of correlational thought.
 - Donghak Thought: Focusing on short-term liminality, contributing to the entry of revitalization
 - Daesoon Thought: Reactivating Donghak Thought to Present True Donghak, Completion of Reactivation

Category	Donghak Thought	Daesoon Thought
View of Heaven	The View of Heaven of Sangje	A view of the world of human strength
Earth view	Branch of Hwahwajeong (造化定)	The world View of Heaven, earth, and scriptures
View of Humanity	A View of Humanity as immortal	Seongsajaein’s View of Humanity affairs

- Differences in methods of realizing autogenous modernity
 - Donghak Thought: The liminality of the egg and the embryo, unable to completely overcome the Confucian constitution.
 - Daesoon Thought: Introducing the concepts of rebellion and liminality of government and kings, divinity and resentment
 - Daesoon Thought integrates Eastern and Western modernity through the correlation between yin and yang harmony, establishment of the three good fortunes, and the combination of the Five Phases.

Significance and value of research

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value of research

- Presenting an alternative to the crisis of Western modernity
 - A Comparison of autogenous modernity in Donghak and Daesoon Thought
 - Presenting an alternative modernity in response to the overall crisis of modernity such as climate crisis and nuclear threat
 - Integrating the strengths of the views of Heaven, Earth and Man from all over the world into the liminality of correlational thinking
- Presenting solutions for the growth of East Asian modernity
 - Among the three countries of Korea, China, and Japan, it is the only country to provide a self-sustaining modernity model based on correlational thinking.
 - Restoration of East Asia's lost modernity as a model for new growth
 - Presenting new survival strategies applicable at the individual and community level
- Contribute to promoting comparative ideological understanding
 - Focusing on Trinity of Heaven, Earth and Man
 - Identifying characteristics through comparison with Eastern and Western ideas and modern scientific ideas
 - Presents practical applicability beyond academic value

Limitations and future challenges of the study

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future challenges
of the study

- Limitations of acceptance of existing modernity research
 - It does not sufficiently reflect existing modernity research by focusing only on correlational views of Heaven, Earth and Man.
 - Future Tasks: Need to reflect modernity Research Results in various fields such as ecology
- lack of detailed Discussion
 - Detailed Discussion is limited due to the broad research area of Heaven, Earth and Man.
 - Future Tasks: Need for more in-depth comparative analysis through interdisciplinary research
- Lack of specific examples
 - Lack of Introduction of specific examples where the autogenous modernity of correlational thinking was successfully implemented
 - Future Tasks: Presenting alternative ways to realize modernity through development of various application cases and specific research models
- Future research directions
 - Exploring the possibility of modern application of Donghak Thought and Daesoon Thought