The Cyclic Economic View of Daesoon Thought

Review of Prior Research

Academic Presentation Materials

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Date: June 22,

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Research Overview

Prior research on the cyclic economic view of Daesoon Thought comprises the following three research areas:

- **The Eastern Religious Origins of Western Economic Thought**

  Research from the perspective that Imadu (Matteo Ricci) led the civilizational deities of the East and opened the flourishing of culture in the West.

- **The Cyclic Characteristics of Daesoon Economic Thought**

  The theory of the economic function of money as "a thing created and used through the principle of circulation."

- **The circularity of money and its correlation with religion.**

  Research on the cyclic worldview of religion, the cyclic economic view of East and West, and the cyclic worldview of Daesoon.

This study systematically analyzes the interrelation and circulatory structure of Eastern and Western economic thought, centered on Daesoon Thought.

Research Area 1: The Eastern Religious Origins of Western Economic Thought

Research demonstrating that the origins of Western modern economics and civilization lie in Eastern religious and philosophical thought:

- **The Influence of Imadu (Matteo Ricci)**

  The perspective that "Imadu led the civilizational deities of the East and opened the flourishing of culture in the West."

- **The Theory of the Chinese Origins of Western Civilization**

  This was common knowledge in Europe until the mid-18th century, but historical distortion arose thereafter. Representative scholars: Zhu Qianzhi, Frank, Gavin Menzies, John Hobson, H. G. Creel, Hwang Tae-yeon, etc.

- **The Connection Between Economic Thought and Religion**

  Weber: Eastern religion, which was the foundation of economic development, developed into Western economic thought. The connection between Adam Smith's "invisible hand" and Laozi's "Dao (道)."

Demonstrating that Western economic thought originated in Eastern religion offers important implications for overcoming the identity crisis of global culture.

Research Area 2: The Cyclic Characteristics of Daesoon Economic Thought

The interaction between economic ethics and the economic function of money as "a thing created and used through the principle of circulation."

The Four Types of Economic-Ethics Theory

Libertarianism

The individual–economic aspect;
Weber's positivist research.

Social Contractarianism

The individual–ethical aspect; Simmel's phenomenological relational theory.

Utilitarianism

The community–economic aspect; the structuralist theory of Baudrillard/Bourdieu.

Communitarianism

The community–ethical aspect; the gift–theory economics of MacIntyre/Sandel.

Cyclic Characteristics

- Economy and ethics are in a relationship of mutual interaction like Eumyang; the mutual circulation of monetary value (exchange value, utility value); the capitalist crisis is a crisis of circulation caused by the loss of community; the four forms of economic ethics are in a mutually circulating relationship.

"Economic-ethics theory means that economy and ethics are in a relationship of mutual interaction, like Eumyang."

Research Area 3: The Circularity of Money and Its Correlation with Religion

The Cyclic Worldview of Religion

- Han Tae-dong's logic of religion: the Three Teachings and Western Religion are placed in a mutually circulatory relationship.
- Lee Gi-dong's research: Korea, China, and Japan each inherited the traditions of Mencius, Confucius, and Xunzi, respectively, forming different economic systems.

The Cyclic Economic View of East and West

- Polanyi and Braudel: the economy is a parasitic phenomenon grounded in society; when the community collapses, the
- economy also collapses. Marcel Mauss: the gift is more fundamental to social composition than self-interested exchange.
- The economics of the Three Powers of Heaven, Earth, and Humanity (三才) based on the circularity of the Book of Changes (易), and complexity economics.

Research on the Cyclic Worldview of Daesoon

- Yoon Gi-bong: research on the concept of modernity centered on production and the
- redistribution of wealth. Lee Gyeong-won: research on Haewon (解冤, the resolution of
- grievances) as a concept of true modernity.

Ko Nam-sik: research on the aspects of resolving personal and social grievances (Haewon).

When the religion and economy of East and West are understood not as independent domains but as mutually circulating relationships, this offers a cyclic mode of thinking to

Synthesis of the Research

Synthesizing the prior research from the three areas reveals the following interrelations:

The Eastern Religious Origins of Western Economic Thought	The Cyclic Characteristics of Daesoon Economic Thought	The Circularity of Money and Its Correlation with Religion
The Exchange of Knowledge and Civilization Between East and West	The Circulation of the Four Types of Economic Ethics	The Economic View of the Book of Changes (易) and the Gift

Key characteristics found in the synthesis of the research:

- Circulatory structure: Eastern and Western economic thought have developed through mutual circulation, and in particular the relationship between the Three Teachings and Western Religion appears as a circulatory structure.
- The connection between economy and ethics: economy interacts with ethics like Eumyang, forming a circulatory relationship among communitarianism, libertarianism, utilitarianism, and social contractarianism.
- The Three Powers (三才) structure: the Three Powers of Heaven, Earth, and Humanity (天地人) corresponds to the economic circulation of production–distribution–consumption and holds important significance in Daesoon Thought.

The cyclic economic view of Daesoon Thought presents a new economic paradigm through the fusion of Eastern and Western thought, the interaction of religion and economy, and a circulatory structure.

Conclusion and Implications

Conclusion of the Study

- The cyclic economic view of Daesoon Thought demonstrates the interconnection of Eastern and Western economic thought.
- It offers a clue to solving modern economic problems through the cyclic relationship between economy and ethics.
- The Eastern religious origins of Western economic thought and the circularity of money are integratively embodied in Daesoon Thought.

Implications of the Study

- Presenting the possibility of the fusion of Eastern and Western thought to overcome the crisis of cultural identity.
- Proposing a shift in the modern economic paradigm through an integrative approach to economy, religion, and ethics.
- Seeking directions for a sustainable economic system and the restoration of community through the cyclic economic view.

"Money is a thing created and used through the principle of circulation"
— the view of money in Daesoon Thought

offers insight for a new fusion of Eastern and Western economic philosophy and the restoration of economic ethics.