

Flow-based (Yuhaeng) communitarian view of goods and Dotong Jingyeong

Grounded in the concept of Dotong Jingyeong in Daesoon
Thought,
an academic presentation on the flow-based communitarian view
of goods



The harmony of cyclic thought and
communal values

Utilitarianism · Libertarianism · Social contractarianism ·
Communitarianism

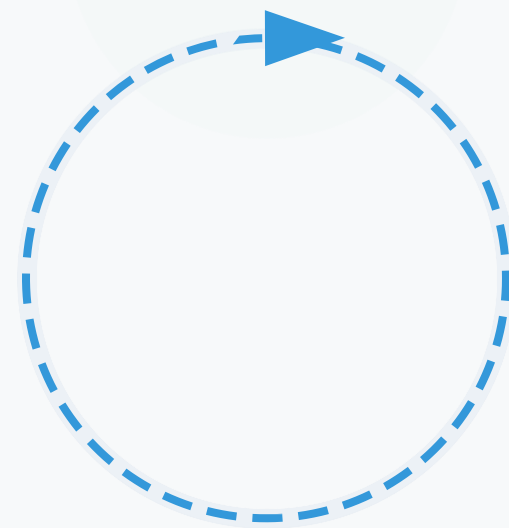


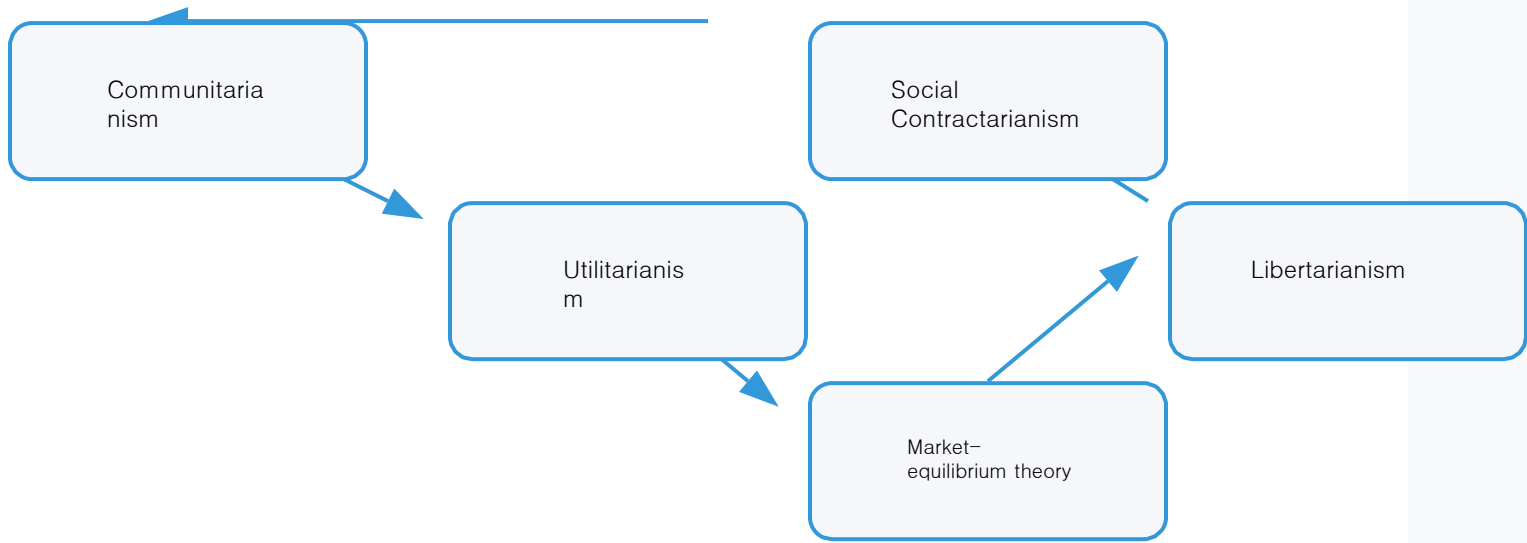
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The theoretical structure of communitarianism

Cyclic structure and ideological flow



i Examined from the standpoint of moral philosophy with communitarianism as the criterion, flow-based communitarianism circulates in the order ①⑤④②.

Communitarianism

Valuing the common good (共同善); the individual forms an identity within the community and interacts with it

Libertarianism

Utilitarianism

Aiming at the greatest happiness of the greatest number and valuing consequential utility

Social Contractarianism

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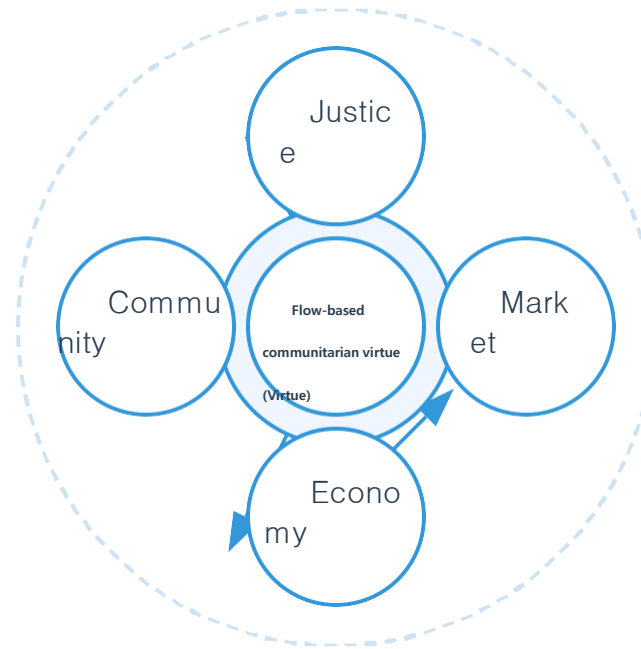
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What is flow-based (cyclic) communitarianism?

The circulation of values and a mutually complementary structure



Cyclic structure

A structure in which each value, rather than being isolated or opposed, influences and interacts with the others. By the principle of flow (流行), values circulate and develop.



Mutual complementarity

Diverse values (economy, justice, market, virtue) coexist in a way that complements one another's weaknesses and maximizes one another's strengths. Aiming beyond ideological opposition at fusion thinking.



Flexibility and diversity

A pragmatic character that flexibly changes and applies according to real situations and contexts. Valuing the harmony and balance of diverse values over any single value.

The limitations of the existing communitarian view of goods

The actual problems and challenges facing communitarianism

The free-rider (betrayer) problem

A minority of betrayers who enjoy the community's benefits while evading its duties damage the trust of the whole community and undermine the members' will to cooperate

The deepening sense of victimhood among the majority

As the majority's damage from the betrayal of a minority accumulates, conflict and distrust within the community deepen, leading to a fundamental crisis of communal values

"When the crux of communitarianism comes down to the question of how far the interests of the majority can be compensated for the betrayal of a minority, the problem in communitarianism was the sense of victimhood among the majority caused by excessive betrayal by free-riders..."

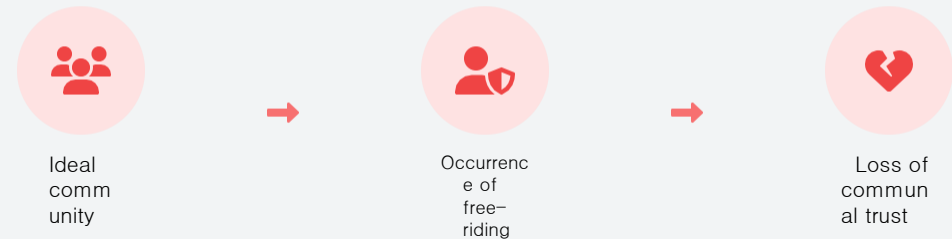
A decline in within-system efficiency

In the process of overly emphasizing communal values, individual creativity and efficiency are impaired, leading to a weakening of the whole system's competitiveness and sustainability

A lack of realism

Ideal communal values lose realism when they conflict with the actual economic environment, and their limits of application are especially clear in a pluralistic society where diverse value systems coexist

The cyclic limitation of the communitarian view of goods



The needed alternative: a new paradigm is required that can resolve the free-rider problem and enhance within-system efficiency and realism while preserving the community's excellence → the flow-based communitarian view of goods grounded in Dotong Jingyeong

The concept and characteristics of 'Dotong Jingyeong'

The principle of communal development through systematic interaction and circulation



The definition of Dotong Jingyeong

Dotong Jingyeong denotes the concept whereby two or more systems act on each other in a flow-based manner and undergo circulation. Through the interactive circulation between nature and humanity, the divine and humanity, and spirit and matter, it promotes communal order and development.



Systematic interaction

Dotong Jingyeong values the process of communicating, changing, and developing through active interaction among the diverse actors within a community. This is grounded not in a simple one-directional order but in mutual organic connection.

"Heaven and earth are filled with the divine, so that even a single blade of grass will wither if its spirit departs, and even an earthen wall will collapse if its spirit moves away."

Jeongyeong, Gyobeop ch. 3, v. 2



The harmony of communal order and development

In Dotong Jingyeong, the community's stable order and continuous development are not opposed to each other but interact in a flow-based manner and form a cyclic relationship. Through this, it overcomes the limitations of communitarianism and realizes a substantive common good.

"Western Religion (Seogyo) suffers severe rejection by the divine, so it will not be able to succeed."

Jeongyeong, Gyobeop ch. 1, v. 66



Hidden virtue (陰德) and communal excellence

In Dotong Jingyeong, the unseen 'hidden virtue' is regarded as the core that sustains the community's substantive excellence. Through the relationship with the unseen divine, the communal relationship of humanity and nature is restored and maintained.

"The Supreme Lord always picked up even a single grain of rice that fell to the ground, saying: 'A time will come when the cry for food pierces the Ninth Heaven—how could one treat it lightly? Heaven knows even a single grain of grain.'"

Jeongyeong, Gyobeop ch. 1, v. 13



The reality of Dotong-Jingyeong flow-based communitarianism

Communal crisis by ideology and the means of overcoming it through Dotong Jingyeong

Ideology	Communal crisis	Communal recovery through Dotong Jingyeong	Related Jeongyeong passages
Libertarianism	Insensibility to crisis	Even libertarians seek a community that can respond to the environmental crisis	"Even though all living beings of the world are on the brink of annihilation, they do not perceive it in the least and are blind only to profit..." (Gyobeop ch.1, v.1)
Social contractarianism	The real environmental crisis	The recovery of the nature-human community through the restoration of the contract between nature and humanity	"A time will come when the cry for food pierces the Ninth Heaven—how could one treat it lightly?" (Gyobeop ch.1, v.13)
Utilitarianism	The destruction of the balance of the law of the jungle	Communal recovery to seek the common interest of the divine and humanity	"The Westerner Matteo Ricci (Imadu, 利瑪竇) came to the East and sought to build a paradise on earth..." (Gyoun ch.1, v.9)
The flow-based principle of Dotong Jingyeong enables the communal crisis inherent in each ideology to be overcome in a mutually complementary way. By restoring the cyclic relationship between nature and humanity and between the divine and humanity, it goes beyond the limitations of existing communitarianism and preserves the true excellence of the community.			
anism	effects of atheism	possess hidden virtue	

Conclusion and Implications

The implications of the flow-based communitarian view of goods for contemporary society

The core implications of the flow-based view of goods



Cyclic mutual complementarity

When ideologies such as communitarianism, utilitarianism, libertarianism, and social contractarianism interact and complement one another, the view of goods in contemporary society develops harmoniously



The combination of efficiency and realism

The Dotong-Jingyeong approach presents an excellent methodology that substantively combines the ideals of communitarianism with within-system efficiency



Resolving the free-rider problem

Constructively resolving the problem of a minority of betrayers within the community and the majority's sense of victimhood through the flow-based cyclic principle

Considerations for application to contemporary society



Restoring the nature-human community

Flow-based communitarianism can be used as a new contract model between humanity and nature that responds to the environmental crisis



The harmony of tradition and modernity

An integrative approach is needed that organically combines Eastern traditional thought (the divine, hidden virtue) with the Western concept of communitarianism



Institutional flexibility

It is important to design flexible institutions in which differing perspectives act complementarily rather than exclusively

Final conclusion

The flow-based communitarian view of goods grounded in Dotong Jingyeong provides an important philosophical foundation for overcoming the economic, environmental, and communal crises of contemporary society. The perspective in which nature and humanity, individual and community, ideal and reality, and spirit and matter mutually flow and harmoniously circulate can complement the limitations of existing ideologies and contribute to restoring the excellence of a sustainable community.

