

Eumyang Hapdeok and the Recovery of Economic Motivation

The Economic View of Daesoon Thought and Its
Contemporary Interpretation

Exploring the Possibility of Recovering Economic
Motivation through a Complementary–Opposition
(Daedae) Libertarian View of Wealth

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The Economic View within Daesoon Thought

Linking the Cyclic Economic View to Contemporary Economic Problems

The cyclic economic view of Daesoon Thought is applied to contemporary economic problems on the basis of four core concepts.

Eumyang Hapdeok Johwa

→ Recovery of Economic Motivation

Through a complementary-opposition (Daedae, 待對) libertarian view of wealth, it recovers the economic motivation of expanding freedom that casino capitalism has lost.

Haewon Sangsaen

→ Harmonization of Economic Ideologies

Through a utilitarian view of labor, it seeks harmony among mutually opposing economic ideologies and resolves their conflicts.

Sinin

→ Regeneration of Economic Ethics

Through a return-oriented (Hoegwi, 回歸) social-contractarian view of distribution, it regenerates the marginalized economic ethics within the contemporary economic system.

Dotong Jingyeong

→ Overcoming the Environmental Crisis

Through a flow-oriented (Yuhaeng, 流行) communitarian view of goods, it offers an alternative for overcoming resource depletion and the environmental crisis.

Features of the Economic View of Daesoon Thought

- ◆ An economic view centered on cyclicity
 - Pursues harmony between the material and the ethical (comparing ethics to water and profit to fire) and considers individual freedom and social justice simultaneously.

Emphasizes the importance of “the restoration of the lost

The Libertarian View of Wealth and Eumyang Hapdeok

Recovering Economic Motivation through a Reversal of Order

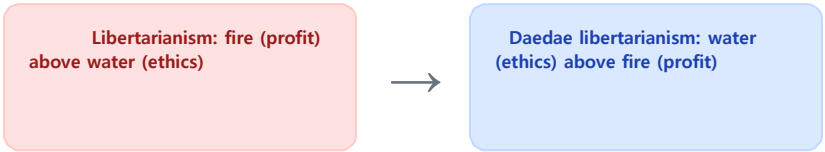
The Limits of the Libertarian View of Wealth

Lack of cyclicality: focusing only on expanding freedom while ignoring society's cyclic structure.

Material priority: Forming a value system that prioritizes wealth (the branch, 末) over ethics (the root, 本).

Loss of motivation: Degenerating into casino capitalism and thereby causing the loss of economic motivation.

The Eumyang Hapdeok Solution: Daedae Libertarianism



|| The Great Learning states: “Things have their root and branches, and affairs their end and beginning; to know what is first and what is last brings one near the Way (物有本末 事有終始 知所先後 即近道矣),” and again, “that what is treated with importance is treated lightly, while what is treated lightly is treated with importance—this has never been (其所厚者薄 其所薄者厚 未之有也).” Take this as a mirror in your work.

The Recovery of Economic Motivation and Its Contemporary Implications

A Practical Model of Daedae Libertarianism

The Practical Principle of Daedae Libertarianism

“Our work is the practice of helping others prosper. It is enough to take only what remains after others have prospered...”

— Jeongyeong, Gyobeop Ch. 1, v. 2

Daedae libertarianism restores the flow of economic circulation through a reversal of order—“giving first, before others give.”

Practical Measures for Recovering Economic Motivation Problems

- ♦
- ♦ Creating social–security effects through individual effort capitalism
- ♦
- ♦ Shifting from meritocracy to a need–based principle
- ♦ freedom and justice

Establishing an economic view that prioritizes ethics over material wealth and social justice

Voluntary participation and practice in economic circulation (root) and profit (branch)

Implications for Contemporary Economic Problems

- ♦
- ♦ An alternative to the loss of economic motivation under casino capitalism
- ♦
- ♦ An alternative economic model that escapes the clash between capitalism and socialism

The possibility of harmonizing individual freedom and social justice

Overcoming economic crisis by restoring the order of ethics

Conclusion