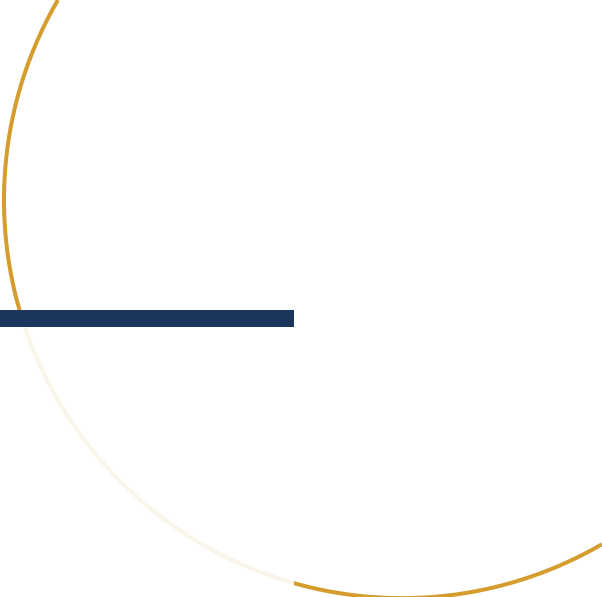
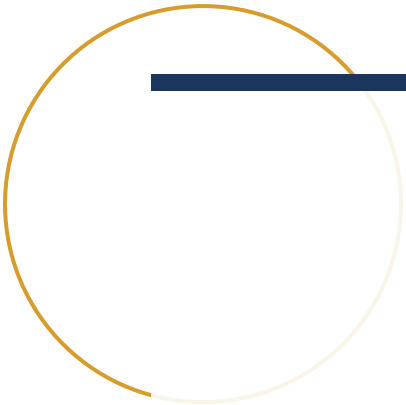




Sinin Johwa and the Regeneration of Economic Ethics

The Regeneration of Economic Ethics through the Return-
Oriented Social Contractarianism of Daesoon Thought,
and the Meaning of Sinin Johwa

2023 Academic Presentation Materials • Presenter: [Name], Department of Philosophy,
The Academy of Korean Studies



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The Limits of Contemporary Social Contractarianism and Capitalism

- ! The Paradox of Social Contractarianism
It aimed to realize justice, yet instead deepened individualism and weakened the communal foundation.
- ! Excess of Economic Freedom
The emphasis on basic liberties and equal opportunity degenerated into unlimited economic freedom.

Absence of Ethical Responsibility

Neglecting the communal responsibility and ethical obligations of economic activity.

The Paradox in the Development of Social Contractarianism:

"Social contractarianism, which sought to solve the economic-ethics problem of realizing initial justice, unexpectedly brought about the disappearance of economic ethics."

The Need to Recover Economic Ethics

- ✓ Restoring the Cyclicity of the Economy
Realizing distributive justice through social circulation rather than the monopolization of capital and wealth.
- ✓ Harmony between the Individual and the Community
The need to shift beyond mere contracts toward reciprocal relationships.

Reform of the Basic Structure of Institutions

The need for a structural approach to realizing distributive justice.

"For the economic-ethics crisis of humanity, the return-oriented social contractarianism of Daesoon presents, as an alternative to the contemporary economic-ethics crisis, the revival of the primordial force of justice through reforming the basic structure of institutions, grounded in the cyclicity of the economy."

The Concept of Return-Oriented Social Contractarianism

The “return-oriented social contractarianism” that Daesoon Thought proposes is an ideational framework that overcomes the limits of conventional social contractarianism and regenerates economic ethics through the principle of circulation.

The Circulatory Structure of Return-Oriented Social Contractarianism

- Forming a Sangsaeng relationship between the individual and the community ↓
- Establishing the ethical foundation of economic conduct · Sanction and adjustment by the divine ↓
- (Sinmyeong, 神明) · The realization and return of distributive justice ↑

The Meaning of Returnability:

“Every human act necessarily undergoes a ‘returning’ within the cosmic order, and economic distribution and social reward likewise follow this logic of circulation.”

Features of Return-Oriented Social Contractarianism

- 🔄 Recovery of Cyclic Economic Motivation
Economic conduct is redefined as a cyclic, reciprocal relationship rather than the severed pursuit of individual interest.
- ⚖️ Overcoming the Limits of Conventional Contractarianism
Escaping individualism and the weakening of community to build a Sangsaeng (mutual betterment) order.
- 🔄 A Complex Distribution Network Grounded in the Divine (Sinmyeong, 神明)
A complex-systems distribution mechanism operating through the circulation of transcendent sanction and grace.
- The Return Principle of Grace and Grievance (Cheok, 慟)
Emphasizing thorough accountability for one's acts—that both good and evil deeds return to their doer.

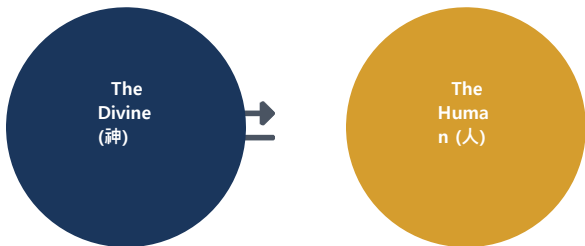
“The return-oriented social contractarianism of Daesoon, first, emphasizes the cyclic economic-motivation-recovery thought of bodhisattva capitalism; second, diagnoses the economic-ethics regeneration problem of social contractarianism as a crisis of cyclicality; and third, presents Sinin Johwa as an alternative to the economic-ethics crisis of the social-contractarian view of distribution.”

The Concept of Sinin Johwa (神人調和)

- The Relationship between the Divine (神) and the Human (人)
Building a harmonious order through the organic interaction of transcendent beings (the divine) and humans.
- Transcending Dualistic Opposition
Presenting an integrative worldview that goes beyond the dichotomous oppositions of transcendence and reality, spirit and matter, morality and economy.
- Two Dimensions of Sanction
The union of humans' fulfillment of moral duty (the human) and the realization of transcendent justice (the divine).

The Essence of Sinin Johwa:

“Sinin Johwa is not mere coexistence, but the philosophical ground for realizing justice through the mutual response and interdependence of the divine and humans.”



Economic Distribution and the Principle of Return (Hoegwi, 回歸)

- ↻ A Cyclic Cosmology
All acts and their consequences inevitably ‘return (Hoegwi)’ within the cosmic order.
- ↻ The Mechanism of Grace and Grievance
Both positive acts (grace) and negative acts (grievance, Cheok) circulate and return to the person concerned.

The Returnability of Economic Distribution

Realizing social justice and harmony through the fair circulation of resources and wealth.

“The return-oriented social-contractarian view of distribution of Daesoon, grounded in the principle that all things in the world circulate, emphasizes that the distribution of economic wealth and resources must also be carried out according to cyclic justice.”

Key Implication:

Sinin Johwa, through the union of transcendent sanction (the divine) and human will, makes possible a deeper and more robust economic ethics that goes beyond mere contract.

The Core Principles of the Return-Oriented View of Distribution

-  The Principle of Cyclicity and Return
Emphasizing that every human act necessarily undergoes a ‘returning’ within the cosmic order.
-  The Practice of Equality and Respect
Recognizing human dignity beyond status and class, and practical equality.
-  A Divine-Centered Complex-Systems Network
A more refined distribution system operating through transcendent beings (the divine).
-  The Interaction of Grievance (Cheok, 慍) and Grace
A system of distributive ethics in which resentment and requital are cyclically resolved.

Practical Implication:

“Return-oriented social contractarianism understands distributive justice not as the mere responsibility of the individual, but as a cyclic structure within a complex divine order. It therefore demands communal responsibility and reciprocal relationships that go beyond individual freedom and rights.”

Supporting Passages from the Jeongyeong

1. The Practice of Dignity and Equality

“Sangje always used respectful language even toward humble people... From now on there shall be no distinction between legitimate and illegitimate birth, nor between noble and commoner.”

Jeongyeong, Gyobeop Ch. 1, v. 10

2. Distributive Sanction through the Divine

“Sangje instructed: ‘Now I will have the divine descend upon people and aim the ink-line at their hearts...’”

Jeongyeong, Gyobeop Ch. 3, v. 24

3. A Complex-Systems Divine Network

“If you go to the marketplace or an assembly and believe my words, a path to life will open... for their divine spirits will know it...”

Jeongyeong, Gyobeop Ch. 1, v. 2

4. A Concrete Case of Practice

A Comparison of Daesoon Thought and Social Contractarianism

Social Contractarianis

-  **An Individualistic Approach**
It emphasizes individual freedom and rights but weakens the communal foundation.
-  **A Mere Contractual Relationship**
A system of social cooperation through contracts, but lacking cyclicality.
-  **The Problem of Absent Responsibility**
Only economic freedom expands while ethical responsibility weakens.

The Return-Oriented Social Contractarianism of Daesoon

-  **A Divine-Centered Complex-Systems Network**
A balanced integration of transcendent sanction ethics and individual duty.
-  **Emphasis on Structural Justice**
Realizing economic justice through fundamental institutional reform.
-  **The Principle of Cyclicality/Returnability**
Realizing distributive justice through the return of grace and grievance.

Item of Comparison Thought	Conventional Social Contractarianism	The Return-Oriented View of Distribution in Daesoon
Basic Principles	Basic liberties, equal opportunity, self-respect	Just distribution through the divine, cosmic order, reciprocity
Distribution Mechanism	The market economy and legal contracts	A reciprocal, cyclic system grounded in Sinin Johwa
System Structure	A simple system (contract-centered)	A complex system (an intricate network of the divine, humans, and institutions)
Mode of Realizing Justice	Centered on guaranteeing individual rights	A cyclic order of Sangsaeng (mutual betterment) and requital of grace (Boeun)

Recovering Economic Ethics through Daesoon Thought

 Distributive Justice through the Recovery of Cyclicity
Establishing an economic circulatory structure through the return of grace and grievance (Cheok).

 Reform of the Basic Structure of Institutions
Building a fair distribution system grounded in Sinin Johwa.

 Application of a Complex-Systems Network
Establishing a composite responsibility structure centered on the divine (Sinmyeong, 神明).

The Implication of Return-Oriented Social Contractarianism:

“The return-oriented social contractarianism of Daesoon, as an alternative to the contemporary economic-ethics crisis, presents—grounded in the cyclicity of the economy—the revival of the primordial force of justice through reforming the basic structure of institutions.”

Implications for Contemporary Society

 The Possibility of an Ethical Economic System
Economic activity grounded in reciprocal relationships rather than individualism and selfishness.

 A Community-Centered Economic Ethics
The substantive guarantee of mutual respect and equal opportunity.

The Contemporary Application of a Distinctively Korean Thought

Presenting a global economic-ethics model through the Sinin Johwa principle of Daesoon Thought.

Conclusion

“Return-oriented social contractarianism through Sinin Johwa is not a mere theoretical model but presents a practical paradigm that can substantively resolve the contemporary economic-ethics crisis. This is a path to recovering economic distributive justice and social responsibility, grounded in the principles of cyclicity and reciprocity.”