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Research Objectives and Scope

Research Objectives and Background

- This study seeks to show that 'Donghak'-related thought constructed a View of Heaven, View of Earth, and View of Humanity fusing East and West through the Eastern philosophical method of thinking.
- Analyzing how a Sangsaeng (相生) view of the heavenly, earthly, and human realms was derived through a comparison of Donghak Thought and Daesoon Thought.
- Examining the establishment process and characteristics of indigenous modernity as an alternative to Western modernity.
- Re-evaluating the philosophical structure and logical coherence of the Eastern system of thought manifested in Donghak Thought and Daesoon Thought.

Definition of Key Concepts

- **Correlative thought (correlative thought)**

An Eastern holistic system of thought that first views the whole of all things and then sees the parts within their context and relationships.

- **Liminality**

A theory that explains the liminal zone of a rite of passage — a third domain between before and after change.

- **Revitalization (Revitalization Movements)**

A theory that explains the mechanisms of change and continuity in the process of responding to external threats by drawing on tradition.

Research Scope and Methodology

- Comparison of Eastern and Western systems of thought: the contrast between correlative thought (相關的 思惟) and analytical thought.
- Research scope: tracing indigenous modernity centered on the View of Heaven (天觀), View of Earth (地觀), and View of Humanity of Donghak Thought and Daesoon Thought.
- Research method: literature analysis and review of prior research, applying the theories of Liminality and Revitalization.
- A mutual comparison between the two thoughts of the modern transformation of the traditional View of Heaven, View of Earth, and View of Humanity, and of its underlying principles.

Research Structure Overview

I. Analysis of Prior Research

II. Conceptual distinction between modernity and indigenous modernity, and presentation of theory

III. Analysis of the View of Heaven, View of Earth, and View of Humanity in Donghak Thought

IV. Analysis of the View of Heaven, View of Earth, and View of Humanity in Daesoon Thought

V. Comparison and synthesis of the two thoughts

VI. Conclusion and significance of the study

The View of Heaven, View of Earth, and View of Humanity in Donghak Thought

1. The Sicheonju (侍天主) View of Heaven

- A fusion of the East's assimilative (同化的) View of Heaven and the West's formal (形相的) View of Heaven.
- Establishing a new relationship between the divine and humanity through the concept of serving Heaven.

2. The Johwajeong (造化定) View of Earth

- An integration of the East's condensing (凝縮的) View of Earth and the West's material (質料的) View of Earth.
- Presenting a modern view of nature through the concept of fixing the creative transformation of nature.

3. The Yeongsebulmang (永世不忘) View of Humanity

- A combination of the East's transformative-contact (接化的) View of Humanity and the West's developmental View of Humanity.
- A historical consciousness that never forgets, and the establishment of the modern human subject.

The View of Heaven, View of Earth, and View of Humanity in Daesoon Thought

- The heavenly-realm view of Advent in Human Form (人身降世) — the perspective that the Supreme God integrates the Three Realms of Heaven, Earth and Humanity by descending in person in a human body.
- The earthly-realm view of Cheonji-seonggyeongsin — the worldview that Heaven and Earth arise and are sustained through the sincerity (誠), reverence (敬), and faith (信) of the divine beings of Heaven and Earth.
- The human-realm view of Seongsa-jaein — a worldview centered on human agency, holding that the accomplishment of affairs rests with humans (成事在人).
- Its character as 'True Donghak' — fundamentally redefining and supplementing the terms set forth in Donghak Thought to build a system more faithful to the Eastern philosophical thinking methodology.

Significance and Prospects of the Study

- Presenting the possibility of an essential understanding of 'Donghak' as the establishment of indigenous modernity.
- The significance of building a Sangsaeng (相生) worldview through the fusion of Eastern and Western thinking methodologies.
- Uncovering its value as an alternative-modernity model for resolving the crisis of modern civilization.
- Exploring the potential for contemporary application of the Eastern philosophy inherent in the View of Heaven, View of Earth, and View of Humanity of Donghak Thought and Daesoon Thought.