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Analysis of Prior Research

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Research Overview

- Prior research on Donghak Thought and Daesoon Thought has developed across more than 1,000 papers.
- Main discussion: from 'Silhak' to 'Donghak', exploring the philosophical, religious, and social implications of indigenous modernity.
- Research areas: divided into people's movements, religious thought, and philosophical methods of thinking.

Prior Research in the Field of People's Movements

- Donghak people's movements: analysis of the developmental history of actual social movements such as the Donghak Peasant Revolution.
- Methodology: a social-scientific approach, emphasizing historical context.
- Main research focus:
 - Analysis of the spiritual change and structure of consciousness of the people.
 - Illuminating changes in social structure and their historical significance.
 - The process of expansion from a religious movement to a social movement.

Prior Research in the Field of Religious Thought

- The invigoration of comparative research on the religious thought of Donghak and Daesoon.
- Researchers exploring its religious-ideational significance:
 - Jang Byeong-gil: the spirituality of the people, the principle of the transformation of Heaven and Earth, and the view of divine beings (神明).
 - Jeong Jin-hong: Donghak as Theos, situating Donghak within the flow of Korean religious history.
 - Yun Yi-heum: the form of a supreme deity, inheriting the transformative worldview of the Jeonggamrok.
- Daesoon Thought's Haewon-sangsaeng: interpreted as a post-modern alternative modernity.

Prior Research in the Field of Philosophical Methods of Thinking

- The emergence of East-West convergent analyses such as process philosophy, correlative thought, synchronicity, and fractal science.
- Key scholars:
 - Kim Gyeong-jae (process theology) — interprets Donghak's view of God as panentheism.
 - Kim Sang-il (New Seohak) — applies the process theology of Hartshorne and John Cobb.
 - Park Jae-ju (Yijing-based analysis) — a process-philosophical analysis of Yijing thought.
- Donghak and Daesoon's approach to philosophical modernity: exploring the points of contact between the thinking methods of Eastern traditional thought and modern philosophy of science.

Perspectives by Major Researchers (1)

Researchers who interpreted Donghak Thought and Daesoon Thought in depth

- **Jang Byeong-gil: the spirituality of the people, the theory of the transformation of Heaven and Earth.**
 - Donghak Thought and Daesoon Thought are understood as the spiritual worldview of the grassroots people.
 - In Daesoon Thought, this entails a total transformation of the view of divine beings (神明), the View of Humanity, and values.
- **Jeong Jin-hong: the concept of 'Theos', emphasizing the modernity of Donghak.**
 - Organizes Korean religious history into Mimesis (Daoism), Mythos (Buddhism), Logos (Confucianism), and Theos (Donghak).
 - Although Donghak appeared for only a short period, it holds the important significance of being the beginning of Theos.
- **Yun Yi-heum and Choe Jong-seong: connections with the Jeonggamrok and new religions.**
 - Yun Yi-heum: Donghak shares the transformative worldview of the Jeonggamrok and serves as a model for later new religions.
 - Choe Jong-seong: argues for the need to study Donghak through a ritual-centered lens of 'Theopraxy'.

Perspectives by Major Researchers (2)

- **Kang Don-gu:** emphasizes the distinctiveness of the Jeongyeok and Korean new religions, noting that Daesoon Thought in particular expresses Korean characteristics well.
- **Noh Gil-myung:** Studies Daesoon's Haewon-sangsaeng thought as a post-modern and contemporary phenomenon, evaluating it as an alternative modernity to the crisis of Western modernity.
- **Kim Hong-cheol:** a study of the geographical connection between Baekje's Maitreya faith — centered on Geumsansa and the monk Jinpyo — and Donghak and Daesoon Thought.
- **Don Baker:** interprets Donghak-related thought from the perspective of the combination of the divine (神) and the Dao (道) that constitutes Korean spirituality (靈性).
- **Yoo Dong-sik:** presents a Pungnyu (風流) theology, exploring the connection between the three main currents of Korean folk belief and Donghak and Daesoon Thought.

Comparative Study of Donghak Thought and Daesoon Thought

- Key issues in comparative research and representative scholars
 - Kim Ji-ha: political modernity (Donghak) vs. cultural modernity (Daesoon).
 - Kim Tak: comparison of terminology and an anthropocentric approach.

Donghak Thought

→ Political modernity, organized revolution

→ Pursuing Dongse-gaebyeok (動世開闢, opening through moving the world)

Daesoon Thought

→ Cultural modernity, everyday practice

→ Aiming at Jeongse-gaebyeok (靖世開闢, opening through pacifying the world)

- An attempt to interpret the correlative thought and the indigenous/post-modern character of the two thoughts.

Correlative Thought Research

- Correlative thought: the core of Eastern traditional thought, a concept drawing attention in the interpretation of Donghak and Daesoon.
- A broad interpretive framework that extends to Confucianism, Daoism, and fractal science.
- It has been applied to the study of individual thoughts but remains insufficient for comparative study of the two.
- Key researchers:

Kim Hyeong-hyo, Lee Chang-il, Kwak Shin-hwan, Jeong U-jin, Park Jeong-jin, Kim Gi, Baek Seung-jong, Lee Bong-ho, Kim Baek-hyeon

Synchronicity Research and Fractal Science

- Synchronicity: an integrative approach to religion and science.
 - Interpreting a fused East-West modernity through fractal science and perennial philosophy.
 - Study of fractal patterns in which the whole recurs within its parts.
- Key researchers:
 - Heo Hun: viewing Daesoon Thought through the "Perennial Philosophy".
 - Park Byeong-hun: uncovering cases of synchronicity through research on Donghak's Gangpil (降筆, spirit-writing).
- Ongoing research developed through the International Society for Science & Religion.

Conclusion and Future Tasks

- A synthesis of the current state of research on Donghak Thought and Daesoon Thought.
 - Organizing key keywords such as indigenous modernity, correlative thought, and Liminality.
 - A proposal for a paradigm shift and the need for further research and methodological expansion.
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Research Direction

- Reinterpreting Korean modernity through an integrated approach to Eastern and Western scholarship.
- Deriving practical implications for resolving contemporary social problems.