

(a) Modernity and the Encompassment (統攝) of Sacred (聖) and Secular (俗)

Modernity and the Encompassment of Sacred and Secular

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Concept and Definition of Modernity

Modernity is a characteristic that freed humanity from the shackles of darkness and restored the power of reason, and it has long been revered across both East and West as a symbol of civilization—a **concept.**

Taking science and technology as the foundation for understanding the world, and joining it with capital and the state to objectify and efficiently manage nature and humanity—such a mode of life is what we may call modernity, **as it can be so defined.**

Modernity was a universal value that humankind discovered through long trial and error in history, and thus “modernity” became what the whole world came to commonly pursue.

Distinction: Modernization, Modernity, Modernism

Modernization

Refers to a series of technological, economic, and political developments related to the Industrial Revolution and its effects

e.g., the Industrial Revolution, urbanization, the expansion of the market economy, the formation of nation-states

Modernity

The social conditions and modes of experience that emerged as a result of modernization

e.g., emphasis on reason and rationality, individualism, secularization, the weakening of tradition and authority

Modernism

A cultural movement expressing the features of modernity in domains such as art and literature

e.g., the dissolution of tradition and form, experimental artistic techniques, emphasis on self-expression

Post-modernity Theory and Critique

Post-modernity theory is a critical theory of modernity, beginning from the recognition that, as a result of unbridled desire, humanity has come to face an unprecedented crisis of extinction—and from this recognition it takes its start.

Postmodernists' Main Critiques and Alternative Proposals

- Critique of the reductionist character of Cartesian rationality → Interrelational rationality that embraces the Other
- The problem of reason-centrism and modernity as the Same → Generative, processual, deconstructive modes of thought
- The modern mode of thought that excludes the Other → Acknowledgment of the relativity and plurality of truth
- Skepticism toward absolute truth and universality → Analysis of micro power relations and discourse

Major Thinkers

Nietzsche (1844-1900), Foucault (1926-1984), Derrida (1930-2004)

Weber and Rationality-Centered Modernity

Max Weber condensed the core of modernity into “the rationalization of society as a whole.”

The three elements of modernity as Weber defined them:

- Rational Capitalism
- Rational Legal-Administrative System
- Rational Social Differentiation

The rationality set out in Weber's Collected Essays on the Sociology of Religion became a core concept of modernity.

Postmodernists' critique of rationality:

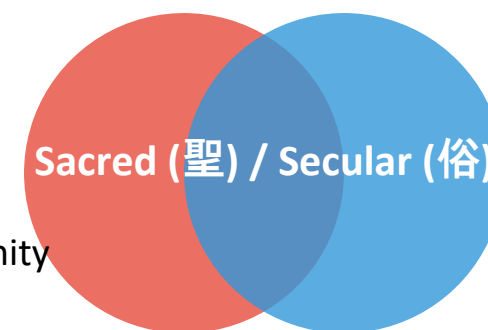
- Pointing out the limits of Cartesian reason-centrism
- The rationality of modernity forms a Same-centered worldview that excludes the Other; the bias of rationality
- is claimed to be the cause of the contemporary crisis.

Encompassment Theory: The Relation of Sacred and Secular

Encompassment (統攝) is a religio-sociological model of modernity in which the center, rather than excluding the outside, includes yet controls it—such a model.

Encompassment 1: The Sacred (聖) encompasses the Secular (俗) — after the Axial Age

Encompassment 2: The Secular (俗) encompasses the Sacred (聖) — the meaning of modernity



The relation of encompassment—the strengthening of the divine (神性) through a rearrangement of Sacred (聖) and Secular (俗)—is a universal human phenomenon.

Encompassment theory explains the rationalization behind religionization, helping us understand the various aspects of Eastern and Western modernity—

for which it proves useful.

Encompassment 1: The Sacred (聖) includes and controls the Secular (俗)

Encompassment 2: The Secular (俗) includes and controls the Sacred (聖)

Modernity is the shift from Encompassment 1 to Encompassment 2

Multiple Modernities Theory

Multiple modernity is a theory that understands modernity not as a uniquely Western phenomenon but as one appearing across diverse civilizations and cultures.

- First appeared in the 1998 “early modernities” special issue of the journal *Daedalus*
- Representative scholars: S. N. Eisenstadt, B. Wittrock, J. P. Arnason
- A critical alternative to the Western-centric concept of modernity

The core claim of multiple modernities: modernity today must be understood as global modernity, which is a multilayered modernity arising from the mutual exchange of many civilizations (Multilayered Modernities).

- Proto-modernity — before Western modernity
- Colonizing–colonized modernity — after Western modernity
- Global modernity — the present multilayered modernity

7 Alternative Modernity Theory

Alternative modernity theory departs from a critical view of Western modernity and seeks alternative forms of modernity that emerge within diverse cultural and historical contexts.

Cultural-theoretical approach

Understanding modernity in diverse cultural contexts, breaking away from Western-centrism

Literary-political criticism

Studying expressions of alternative modernity in diverse artistic and political contexts

Anthropological perspective

Exploring the indigenous modernization process of non-Western societies and their distinctive modes of manifesting modernity

Globalization and locality

Presenting new forms of modernity that combine local specificity within globalization

Category | Multiple Modernities Theory | Alternative Modernity Theory

Focus	Diverse modernities emerging in the West and in other civilizations and spheres — analysis of their types	Seeking alternatives to Western modernity and practical change Possibility
Principal researchers:	Eisenstadt, Wittrock, Arnason	Appadurai, Gilroy, Ong

8 Indigenous Modernity and Donghak Thought

Indigenous Modernity is the concept of discovering and developing modernity within our own tradition, rather than adopting Western modernity—a concept.

Comparison of Donghak Thought and Western Modernity Features of Indigenous Modernity		
• Western and Eastern modernity coexist in compressed form • Encompasses both modernity and post-modernity • Grounded in the immanence of Eastern traditional thought	Category	Western Modernity Donghak's Indigenous Modernity
	Subject	The individual's reason The people's experience
	Foundation	Enlightenment, reason Immanent spirituality
	Goal	Individual freedom Protecting the Nation and Providing for the People (保國安民)
	Method	Rational science Encompassment of Sacred and Secular

Donghak Thought is a representative case of indigenous modernity that emerged amid the social changes of Joseon; as such, it rests on the Eastern correlative thought that “the principle of the universe is embodied within, so the will of the people is the will of Heaven”—the Eastern correlative thought on which it is founded.

9 Daesoon Thought and Modernity

Over 120 years ago, Daesoon Thought already foresaw the crisis inherent in modernity and, through a fusion of Eastern and Western thought, proposed an alternative modernity.

Daesoon Thought's understanding of modernity: when Western modernity became the epicenter of the contemporary crisis, the concept of a Haewon-Sangsaeng (解冤相生) modernity proposed by Daesoon Thought drew notice as a new solution for redefining modernity.

Why it was not understood at the time | The context of its contemporary reexamination

- Obscured by a modernity gorgeously wrapped in Western material civilization | Spreading awareness of the limits of Western modernity | East and West
- The depth of Daesoon Thought, synthesizing Eastern and Western thought, was hard to grasp | A shift of interest from new science to Eastern studies
- The dominant position of Western-centric modernization discourse | A growing need for an integrated worldview

Seeking alternatives for redefining modernity

“The concept of a Haewon-Sangsaeng modernity fusing East and West, proposed by Daesoon Thought, draws attention as a new solution to the problem of redefining the concept of modernity.”

10 The Contemporary Crisis and the Reexamination of Modernity

The crisis of modern society produced by modernity has reached a level that threatens the survival of all humankind

The paradoxical consequences of modernity:

- Environmental crisis and ecosystem destruction
- Human alienation and the collapse of community
- Advances in science and technology and increasing uncertainty; material abundance coexisting with spiritual emptiness

Attempts to reinterpret modernity:

Reflexive modernity (Ulrich Beck)

Modernity itself reflects on itself and, perceiving danger, points toward a new direction for coping with the risk society

Liquid modernity (Zygmunt Bauman)

The once fixed and solid modern era changes into a fluid, unstable “liquid” state—a diagnosis of modern society.

11 Conclusion: Convergence and Encompassment of East and West

A new paradigm for human coexistence through the encompassment of indigenous modernity and Western modernity

The East's Indigenous Modernity

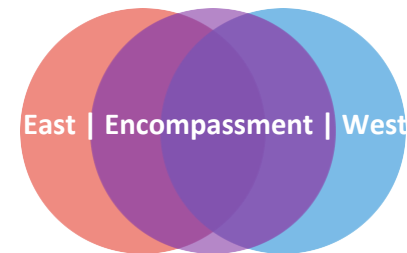
- ◆ The immanent modernity contained in Donghak and Daesoon Thought
- ◆ Understanding humanity through the harmony of Sacred (聖) and Secular (俗)
- ◆ The correlative thought that the principle of the universe is embodied within

The West's Rational Modernity

- ◆ A worldview centered on scientific rationality and reason
- ◆ Achieving material abundance through modernization
- ◆ Domination of nature through anthropocentric thought

A New Modernity through Encompassment

- ◆ An alternative modernity through crossing the boundary of Sacred (聖) and Secular (俗);
- ◆ presenting a direction for human coexistence through the principle of Haewon-Sangsaeng (解冤相生)
- ◆ An orientation for future society through an integrated understanding of Eastern and Western thought



Rediscovery of indigenous modernity through reflection and integration

12 References and Implications

Key References

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Implications of the Study

- ◆ Indigenous Modernity — enables an understanding of a modernity unique to Korea and East Asia
- ◆ The encompassment model — offers an alternative theory that complements the limits of the Western rationality model
- ◆ Donghak and Daesoon Thought — establish a distinctive ideational foundation for the formation of Korean modernity
- ◆ Reexamining the relation of Sacred and Secular — offers a new perspective for overcoming the crises of modern society

Directions for the Development of Korean Studies

By reinterpreting Korean history and thought from the perspective of the encompassment of Sacred and Secular, we can seek new solutions to the problems facing contemporary Korean society and, through an integrated understanding of Eastern and Western thought, create universal values for the global era.