

III · Donghak: Indigenous Modernity and the Liminality of Disorder — 1.

Indigenous Modernity of the Sicheonju (侍天主) View of Heaven (天觀)

Indigenous Modernity in the Sicheonju View of Heaven

Table of Contents

- 1 Research Background and Purpose
- 2 The Western Formal View of Heaven
- 3 The Eastern Assimilative View of Heaven
- 4 Comparison of the Eastern and Western View of Heaven
- 5 Comparison of the Eastern and Western View of Earth
- 6 Comparison of the Eastern and Western View of Humanity
- 7 **Conclusion and Significance**
- 8 **References**

Research Background and Purpose

- The View of Heaven, View of Earth, and View of Humanity are the basic foundations of human existence and survival.
- A change like 'modernity,' which marks an epoch, is measured by changes in the View of Heaven, View of Earth, and View of Humanity.
- The fundamental difference between the Eastern and Western View of Heaven, View of Earth, and View of Humanity – ontology and generative theory
- Exploring the value of indigenous modernity centered on the Sicheonju View of Heaven
- Pursuing new humanistic insight through a comparison of the worldviews of Eastern and Western civilizations

The Western Formal View of Heaven

- Aristotle's ontology: explaining change by distinguishing substance (essence) from phenomenon
- Plato's distinction of the visible and the invisible world is a reflection of the Idea
- The Four Causes theory: explaining the cause of change as four essential cause, material cause, efficient cause, and final cause
- Form (形相): change as a higher essential principle that transforms matter
- The Four Elements theory: matter is the foundation of earth (地), water (水), fire (火), and wind (風)
- The foundation of earth (地), water (水), fire (火), and wind (風) ontological thought system greatly influenced the modern Western view of science.

The Eastern Assimilative View of Heaven

- The dual concept of Heaven as Mugeuk and Taegeuk
 - Mugeuk and Taegeuk (Cheonoecheon) that gave birth to Heaven and Earth, and Heaven after it was divided into Heaven and Earth
 - The property-based thinking of Yin-Yang and the Five Phases and a correlative cosmology
 - A generative thought system that explains change through properties rather than substance
 - The relationship of Cheonwonjibang (天圓地方) and Cheondojideok (天道地德)
- An assimilative (同化) View of Heaven in which heterogeneous things are integrated into one
 - The multilayered concept of the divine (神)
 - The organic integrative structure of Sangje, the divine beings of Heaven and Earth (天地神明), and ancestral spirits

Comparison of the Eastern and Western View of Heaven

The Western Formal (形相的) View of Heaven

The Eastern Assimilative (同化的) View of Heaven

Fundamental thought system: ontological thinking that explains change through substance	Fundamental thought system: generative thinking that explains change through properties
Representative philosophy: Plato's Idea, Aristotle's Four Causes theory and Four Elements theory	Representative philosophy: the correlative thought system of Yin-Yang and the Five Phases, the Samjae view of Heaven, Earth, and Humanity
Perception of Heaven: the dichotomous distinction between essence and phenomenon, a substance with clear boundaries	Perception of Heaven: a complementary relationship through Cheonwonjibang and Cheondojeok, organic integration
View of change: the combination and separation of form and matter, the action of substance	View of change: the assimilation and integration of heterogeneous things, correlative resonance
The existence of the divine (神): a single God, a transcendent and absolute being, God as the fifth element	The existence of the divine (神): Sangje and the various divine beings (神明), the multilayered concept of Cheonoecheon, omnipresent in Heaven and Earth

Comparison of the Eastern and Western View of Earth and View of Humanity

The Western Perspective / The Eastern Perspective	
View of Earth (地觀)	
The material (質料的) View of Earth: Earth as matter that receives form (形相)	The condensative (凝縮的) View of Earth: Earth's squareness (地方) relative to Heaven's roundness (天圓), a force contracting inward
The Four Elements of earth-water-fire-wind, a material world with clear boundaries and substance	Earth's virtue (地德) relative to Heaven's Way (天道), an organism in which the laws of Yin-Yang and the Five Phases are immanent
View of Humanity (人觀)	
The growth-oriented (成長論的) View of Humanity: emphasis on functional differentiation and individuality, the subject of rational reason	The convergent (接化的) View of Humanity: the fusion in which heterogeneous beings meet and blend into one
As the mediator between Heaven (form) and Earth (matter), a being that objectifies and dominates nature	The role of harmony and mediation through the fusion of Heaven's Way (天道) and Earth's virtue (地德)

Conclusion and Significance

- Identifying the fundamental difference between the Western formal View of Heaven and the Eastern assimilative View of Heaven
- The indigenous modernity of the Sicheonju View of Heaven holds a distinctive value differentiated from Western modernity.
- Presenting the possibility of a new worldview through the complementary integration of ontology and generative theory
- Laying an academic foundation for the mutual understanding and fusion of Eastern and Western civilizations
- Contributing to humanistic reflection on modern society and the construction of a future-oriented thought system