

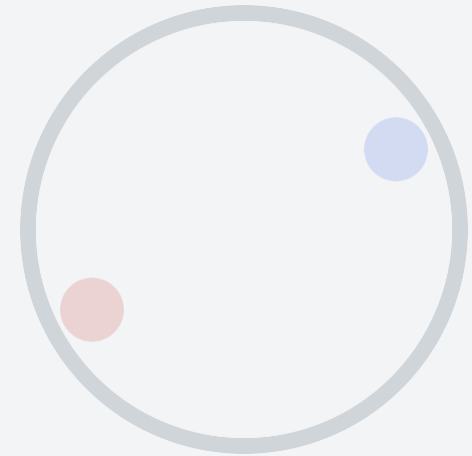
III · Donghak: Indigenous Modernity and the Liminality of Disorder (作亂) 2.

Indigenous Modernity of the Johwajeong (造化定) View of Earth (地觀)

Indigenous Modernity of the Johwajeong View of Earth

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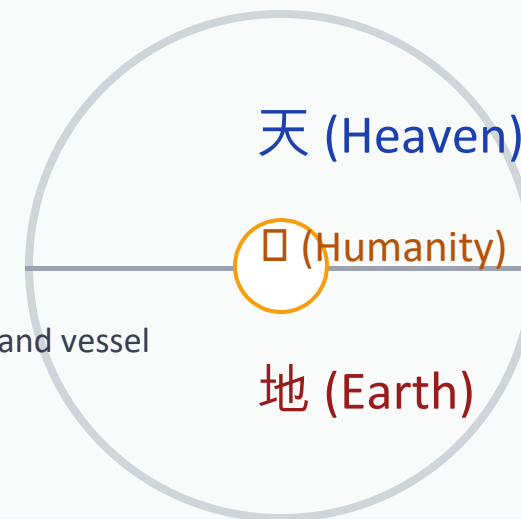
| Research Background and Purpose

Need for Research

- Absence of a comparative-philosophical approach to the East-West View of Earth (地觀)
- The need to seek an Indigenous Modernity beyond the Western-centered discourse of modernity
- Re-examining the contemporary meaning of the Johwajeong View of Earth in Donghak Thought

Overview of the Concept of the 'View of Earth (地觀)'

- West: Material View of Earth (質料的) — the earth as the matter in which transcendent form is realized
- East: Condensational View of Earth (凝縮的) — a being that realizes the qi of Heaven and Earth as form and vessel



Research Purpose

- Analysis of the philosophical structure and modes of clash of the East-West Views of Earth
 - Key question: How did the East-West Views of Earth clash, and how did the Johwajeong View of Earth of Donghak Thought overcome this to form an Indigenous Modernity?
 - Examining the process of the mutual-conflict transformation of the Heaven-Earth relationship and its modern meaning
- Elucidating the Liminality and Indigenous Modernity manifested in the Johwajeong View of Earth of Donghak Thought

| The West's Material View of Earth

Western view of nature centered on the transcendent Heaven (the Heaven beyond Heaven)

- In accordance with the transcendent Heaven, the View of Earth shifts to the Idea, the monotheistic God, and materialist reason
- The earth is regarded as a material being in which form is realized

Aristotle's four-element theory (earth, water, fire, wind)

- The development of the four-element theory from Thales to Empedocles
- The West's earth-water-fire-wind: correlative thought made of 'substance' (differing from the East's yin-yang and Five Phases)
- The fifth element (ether) and the balance system of the four elements



A substantialist, atomistic worldview

- Contributed to the development of material civilization, but degenerated into the collapse of the divine-being system and the domination of nature
- **Key point: The West's Material View of Earth is a perspective that sees the earth as the place where form originating from the transcendent Heaven is realized; it contributed to the development of modern material civilization but degraded the human-nature relationship into one of domination and subjugation. The modern atomistic worldview: turning nature into an object of analysis and domination**

Structural connection between the Indo-European three-function system and the View of Heaven (天觀), View of Earth (地觀), and View of Humanity (人間觀)

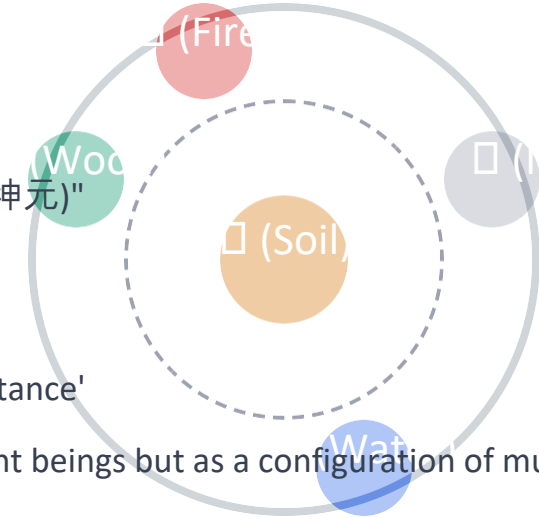
The East's Condensational View of Earth

A View of Earth centered on the immanent Heaven and the divine beings of Heaven and Earth (天地神明)

- An immanent worldview in which Heaven and Earth interact
- The earth 'condenses' the qi of Heaven and Earth and realizes it as form and vessel
- The Yeokjeon (易傳): "Supreme indeed, O Kun-yuan (坤元)! All things arise grounded in the Kun-yuan (坤元)"

A correlative, attributive worldview

- Yin-yang and the Five Phases: unlike the West, they emphasize 'attributes,' valuing 'relations' over 'substance'
- Samjae (三才, Heaven-Earth-Humanity): understanding Heaven, Earth, and Humanity not as independent beings but as a configuration of mutual influence
- Forming a harmonious cosmology through the mutual-life-giving (相生) workings of the Five Phases



The mutual-life-giving relations of yin-yang and the Five Phases

The attributes and meaning of space

- Feng-shui geomancy: regarding the earth as an object of reverence and harmony

Key point: Unlike the West, the East's View of Earth grasps the earth not as a material object but as a condensational being that interacts with Heaven and generates all things. Cheonwonjibang (天圓地方): the harmony of Heaven's temporality and Earth's spatiality

Threefold differentiation (三數分化): a complex-systems fractal structure that sees all things as the three components of Heaven, Earth, and Humanity

"In the East's Condensational View of Earth, the earth is neither a tool nor an object of domination"

The Clash of East-West Views of Earth

Matteo Ricci's Cheonju Silui (天主實義) and the clash of worldviews

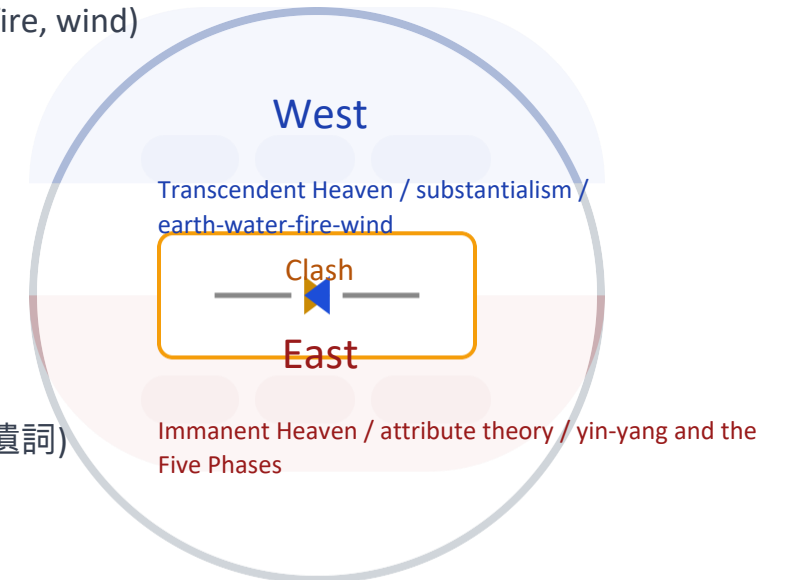
- The transcendent View of Heaven and Material View of Earth shocked the East's Condensational View of Earth
- The debate between yin-yang and the Five Phases and Aristotle's four-element theory (earth, water, fire, wind)
- The philosophical opposition between the Eastern theory of li and qi (理氣論) and Western ontology

Imperialism and material conflict

- Western invasions such as the Treaty of Beijing (1860) around the time Suun founded Donghak
- The schizophrenic shock depicted in Lu Xun's The True Story of Ah Q
- The invasion of Western powers and East Asians' sense of crisis recorded in the Yongdam Yusa (龍潭遺詞)

The problem of modernity

- West: after absorbing Eastern thought, science and technology advanced and the philosophy of the fifth element was corrupted
- Key timeline: Matteo Ricci's Cheonju Silui (天主實義) (early 17th c.) → philosophical clash → Treaty of Beijing (1860) → material conflict → founding of Donghak (1860) → the search for Indigenous Modernity. East: exclusion of the transcendent Heaven, the ossification of the Heaven-Earth relationship and its mutual-conflict transformation
- The rise of the need for an Indigenous Modernity (independent development, not imitation of the West)



| The Mutual-Conflict Transformation (相克化) of the Heaven-Earth Relationship

The mutual-conflict transformation of the Heaven-Earth relationship in the West

- Deepening of the dualistic opposition between the monotheistic God and all things; earth-water-fire-wind
- loses its correlativity, converting to an atomistic worldview
- Transcendentalization of the fifth element: reason replaced by matter and material profit (財利)

The mutual-conflict transformation of the Heaven-Earth relationship in the East

- 'Cheonjonjibi (天尊地卑)': from formal balance to hierarchical order
- 'Eogeum-jonyang (抑陰尊陽)': the ossification of the unequal status of yin and yang
- Internalization of soil (土): the forgetting of the concept of Sangje (上帝) and the reduction of the Supreme to blessing-seeking



The structure of eogeum-jonyang (抑陰尊陽)

The crisis of the Heaven-Earth relationship

- Jeoljitongcheon (絕地通天): the severance of the relationship between Heaven and Earth
- Key point: The mutual-conflict-transformed Heaven-Earth relationship of East and West became the essential background of the modern crisis, arising from the loss of Liminality and the severance of transcendence and immanence.
- The opposition of humanity and nature: domination and conquest, ecological retaliation
- The tragedy of the modern View of Earth: the loss of harmony and the crisis of mutual life-giving (相生)

The Johwajeong (造化定) View of Earth in Donghak Thought

Ideological fusion and indigeneity

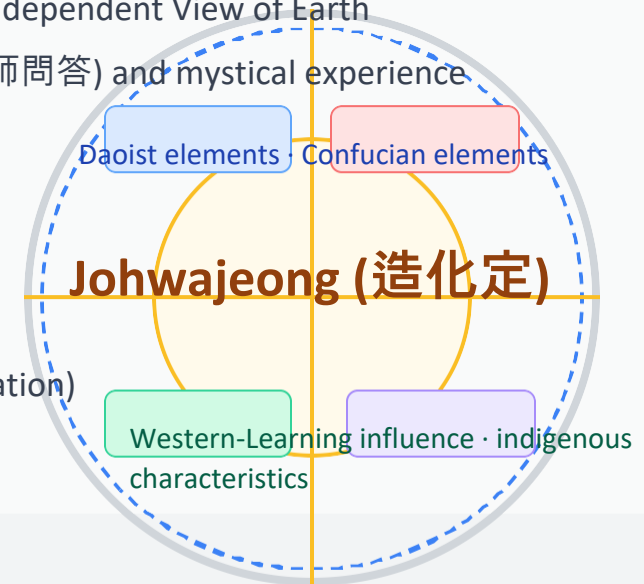
- Critically absorbing elements of Daoism, Confucianism, and Western Learning (西學) to establish an independent View of Earth
- The process of establishing the View of Earth through Suun's dialogue with the Heavenly Teacher (天師問答) and mystical experience

Liminality and the transcendence of boundaries

- Expanding a 'Liminality' that crosses the boundary of transcendence and immanence
- The spiritual interaction of the spirits of Heaven and Earth (天地鬼神) and a holistic worldview
- The realization of creative transformation (造化) through Muwiihwa (無爲而化, actionless transformation)

Characteristics of the Indigenous Modernity

- A cultivation-centered practical orientation and the equal participation of the common people
- Key concept: The Johwajeong View of Earth of Donghak realizes an order of mutual life-giving through a Liminality that transcends the dualistic opposition of the spirits of Heaven and Earth (天地鬼神); this becomes the core of an Indigenous Modernity distinct from the West
- Inheriting the feng-shui tradition through a reinterpretation of the auspicious site (明堂); mutual life-giving (相生) and an orientation toward Johwajeong (造化定) grounded in the resolution of grievances (解冤)



| Conclusion and Significance

The differences and clash of the East-West Views of Earth

- West: Material (substantialist) View of Earth — an object of domination and conquest
- East: Condensational (attribute-centered) View of Earth — a relationship of mutual life-giving and harmony
- Since Matteo Ricci, the progression of worldview/material conflict and mutual-conflict transformation

The modern significance of the Johwajeong View of Earth in Donghak Thought

- Realizing a Liminality that integrates the transcendent and immanent views of Heaven and Earth
- Establishing a spirit-based (鬼神) Heaven-Earth relationship centered on mutual life-giving and harmony
- Presenting a modern View of Earth as an integration of cultivation and daily life and as an ideal of equality

The study's contribution and follow-up tasks

- Core of the study: rediscovering East Asia's indigenous thought
- By critically synthesizing the Views of Earth and pursuing the harmony of the spirits of Heaven and Earth (天地鬼神), it presents the ideational foundation for an indigenous and alternative modernity. Contributing to the search for an alternative Heaven-Earth relationship in an age of ecological and environmental crisis

The need for future multidisciplinary follow-up research on the Heaven-Earth relationship and modernity

