

(c) The Clash of East-West Views of Earth (地觀) and Their Mutual-Conflict Transformation (相克化)

Collision of East-West Views of Earth

Table of Contents

- 1 The Definition and Background of the View of Earth
- 2 Worldview Clash: Matteo Ricci and the Cheonju Silui (天主實義)
- 3 Material Conflict: The Treaty of Beijing and Donghak
- 4 The Mutual-Conflict Transformation of the Heaven-Earth Relationship — The Case of the West
- 5 The Mutual-Conflict Transformation of the Heaven-Earth Relationship — The Case of the East
- 6 Conclusion and Implications

The Definition and Background of the View of Earth (地觀)

- What is the View of Earth?
- The traditional conceptions of the earth in the East and the West
- The earth: an object of reverence vs. a material object
- The worldview underlying the East-West Views of Earth



A contrast of the East-West Views of Earth

Worldview Clash: Matteo Ricci and the Cheonju Silui (天主實義)

- Matteo Ricci's introduction of the West's Material View of Earth • The clash, through the Cheonju Silui (天主實義), between Aristotle's ontological worldview and the East's theory of li and qi (理氣論) / yin-yang and the Five Phases
- Comparison of the four elements (earth-water-fire-wind) and the five elements (yin-yang and the Five Phases)
- The influence on Eastern intellectuals of the time

Material Conflict: The Treaty of Beijing and Donghak

- China's defeat by the West, including the Treaty of Beijing: "the shock of the sky collapsing" • Lu Xun's (魯迅) The True Story of Ah Q: the figure of the Chinese reduced to a schizophrenic condition
- Suun Choe Je-u and the founding of Donghak: an indigenous response to Western civilization
- East Asia's search for an Indigenous Modernity and its urgency

The Mutual-Conflict Transformation of the Heaven-Earth Relationship — The Case of the West

- **The introduction of immanent concepts into the transcendent View of Heaven and View of Earth**
- The mutual-conflict transformation of the Heaven-Earth relationship alongside scientific-technological development
- **The shift from the fifth element to atomism**
- The widening separation of humanity and nature, of God and nature

Changes in Western science and worldview:

Changes in the West's Heaven-Earth relationship:
the correlative attributes of earth-water-fire-wind disappear, and the Heaven-Earth relationship becomes further mutually conflicted under the atomistic worldview. As the fifth element became fixed as the monotheistic God, nature was reduced to mere matter.

The Mutual-Conflict Transformation of the Heaven-Earth Relationship — The Case of the East

- The ossification of the traditional Cheonwonjibang (天圓地方) and cheonmun-jiri (天文地理, astronomy-geography)
- The formalization process of Cheonjonjibi (天尊地卑) and yangjon-eumbi (陽尊陰卑)
- The substantialization of soil (土) and the separation of the concepts of Heaven and Earth
- The change in the status of soil (土) within yin-yang and the Five Phases, and its problems



In the theory of yin-yang and the Five Phases, soil (土) was the central element connecting Heaven and Earth, but it came to be recognized merely as the substance of the earth, and the balance of the Heaven-Earth relationship was lost

Conclusion and Implications

- **The meaning and contemporary implications of the East-West clash of Views of Earth**
- **The lessons of the mutual-conflict transformation of the Heaven-Earth relationship**
- **The possibility of integrating East-West thought and future prospects**

| "A harmonious integration of the East-West Views of Earth can become a key to resolving the modern ecological crisis and environmental problems."

