

III · Donghak: Indigenous Modernity and the Liminality of Disorder (作亂) 3. Indigenous Modernity of the Yeongsebulmang (永世不忘) View of Humanity (人間觀)

Indigenous Modernity of the Yeongsebulmang View of Humanity

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Research Background and Purpose

This study, by comparing and analyzing the major traditions of the East-West Views of Humanity and examining their clashes, points of contact, and modes of transformation in Donghak Thought, aims to explore the meaning of an Indige-

-nous Modernity.

- The philosophical understanding of the East-West 'View of Humanity'
- Drawing out ideological changes and contemporary implications

The West's Developmental View of Humanity — Concept and Characteristics

The West's Developmental View of Humanity defines the human being as one who pursues self-realization and evolutionary development, and since the modern era, of technological development and personal growth, it has become the

foundation

- Grasping the human being as one who pursues growth and self-realization
- Inherited from Plato's Idea, the Prometheus myth, and the Christian doctrine of original sin down to existentialism
- Affirmation of human desire; valuing individuality and autonomy
- Pursuing a positive worldview and a technology-oriented modernity

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The West's Developmental View of Humanity — Maslow's Theory and Posthumanism

- Maslow's hierarchy of needs: physiological needs → safety → belonging → esteem → self-actualization
- Affirmation of desire: from deficiency motivation (lower needs) to growth motivation (self-actualization)
- Posthumanism: the expansion of human capacity linked to the Fourth Industrial Revolution
- The co-evolution of humans and machines: emphasizing growth-intelligence and self-realization

The East's Contact-Transformative View of Humanity — Concept and Characteristics

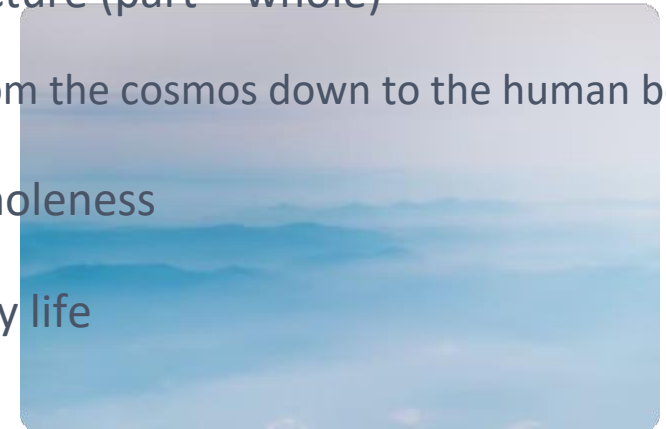
- The East's Contact-Transformative View of Humanity grasps the human being within the relationship with Heaven and Earth and, on the basis of correlative thought, emphasizes the human being's role and responsibility.
- The human being is a being closely connected with Heaven and Earth
- Yin-yang and the Five Phases, the transformative nurturing of Heaven and Earth (化育), and so on—the cosmos's harmony and circulation are valued; responding to Heaven and Earth with 'sincerity (誠),'
- and emphasizing moral responsibility

The human being's position: mediator and participant between Heaven and Earth

The East's Contact-Transformative View of Humanity — Correlative Thought and the Fractal Structure

- Correlative thought (relationship-oriented thinking) and the fractal structure (part = whole)
- A yin-yang-and-Five-Phases-based worldview — the same structure repeats from the cosmos down to the human being
- In traditional society, an emphasis on holistic moderation (中庸) and wholeness
- A View of Humanity appearing throughout scholarship, art, and everyday life

is exhibited. Key researchers: Sim Gwang-hyeon (fractal theory), Choi In-cheol (cognitive psychology), Jo Geung-ho (Eastern psychology), Park Jae-ju (correlative thought), and others present modern interpretations; the Indigenous Modernity of the Yeongsebulmang View of Humanity



A yin-yang-and-Five-Phases-based fractal structure — part and whole share the same pattern

The Clash of Modern East-West Views of Humanity — Common Origins and Differences

- Common roots of both cultures, such as the three-function system (religion-military-economic)
West: a temporal (vertical) worldview / East: a spatial (horizontal) worldview
 - > Centered on the transcendent monotheistic God / centered on the immanent Heaven-Earth relationship
 - > The continual intervention and salvation of God The hidden God (Deus absconditus)
- Differences in the interpretation and composition of Heaven-Earth-Humanity (天地人); the contrast of transcendence and immanence
- A fundamental difference in the configuration of the human-God-nature relationship

The Mutual-Conflict Transformation of Modern East-West Views of Humanity

West

East

- Monotheism, transcendent substantialism The rigidification of correlative conceptions
- The establishment of a class structure and religious-political differentiation (yongban vs. commoner)
- After East-West exchange, the weaknesses of each thought deepened and mutated
- A difference in the concept of the creator: continual intervention (West) vs. the hidden God (Deus absconditus, East)
- The common origin and differentiation of the three-function system (religion-military-economy) between East and West

The Yeongsebulmang View of Humanity in Donghak Thought — Sicheonju and Innaecheon

Donghak Thought presents a Yeongsebulmang View of Humanity that embodies an Indigenous Modernity, offering a new paradigm that surpasses the limits of the traditional View of Humanity

- Sicheonju (侍天主): serving the Lord of Heaven; Osim-jeuk-yeosim (吾心即汝心): emphasizing inner divinity; Innaecheon (人乃天): the human being itself is Heaven
- Abolishing the priest-believer hierarchy and pursuing the realization of an egalitarian View of Humanity
- Establishing an inwardly reflective ethics and a microcosmic View of Humanity
- Providing the ideational foundation for modern social reform and egalitarian revolution

Liminality and Indigenous Modernity

Liminality

A state of being in a boundary or transitional situation — the process of departing a prior state and entering a new one

- Interpreting the change in the View of Humanity through the concept of Liminality — the reconfiguration of the Heaven-Earth-Humanity relationship; centered on Dong-
- -hak, the promotion of a modern transition — the practice of Sicheonju and Innaecheon; social-
- and-ideological innovation, the birth of a new image of the human being — the idea of equality and a sense of community
- The reconfiguration of the sacred-profane relationship and future-orientedness — the search for heaven on earth and an indigenous modernization

Conclusion and Implications

- We examined the significance of the indigenous modern View of Humanity in Donghak Thought and reexamined modernity through a comparison of the Western and Eastern Views of Humanity.
- Reexamining modernity through a comparison of the Western and Eastern Views of Humanity
- The significance of the indigenous modern View of Humanity in Donghak Thought; contemporary
- its applicability to and limits in society

Presenting tasks for follow-up research and discussion