



Chapter VI

Conclusion

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Research Overview • Research purpose: to demonstrate that, centering on the concept of "Donghak (東學)," the two thoughts constructed an East Asian indigenous modernity through the reconstruction of the View of Heaven (天觀), the View of Earth (地觀), and the View of Humanity (人間觀).

Research Overview

- Research background: the Donghak Peasant Movement is being re-evaluated as a modern movement rivaling the French Revolution, and Daesoon Thought is drawing attention as a traditional Eastern system of thought capable of explaining the world's changes after modernity.
- Research questions: 1) How did the two thoughts construct an East Asian indigenous modernity? 2) How were the View of Heaven, the View of Earth, and the View of Humanity reconstructed in the two thoughts? 3) From the perspective of correlative thinking and Liminality, what are the characteristics of the two thoughts?

Summary of Key Discussions

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- Re-evaluation of the Donghak Peasant Movement: its value as a modern movement rivaling the French Revolution
 - The historical significance of the East Asian indigenous modernity constructed by Donghak and Daesoon Thought
- An alternative to Western modernity in crisis: the View of Heaven, View of Earth, and View of Humanity of Donghak and Daesoon Thought
 - The immanence of the West, which sees the change of all things as substance, vs. the correlative thinking of the East, which explains it through attributes
- **The Liminality of correlative thinking: the core characteristic of the two thoughts**
 - Liminality (boundary-ness): the chaotic dynamism of Eastern thought that encompasses and harmonizes two opposing elements
 - Correlative thinking: the fractal stasis in which all things are interconnected
- The view of the Three Realms of Heaven, Earth, and Humanity: the construction of an indigenous modernity that integrates Eastern and Western modernity
 - The revitalization of correlative thinking through the View of Heaven, View of Earth, and View of Humanity of Donghak and Daesoon Thought

Correlative Thinking and Liminality

- Correlative Thinking: fractal, static characteristics

- A relationship-centered system of thought holding that all things are interconnected - Unlike the substance-centered thinking of the West, an attribute-centered explanation - Emphasizes the organic connectedness and mutual influence of Heaven, Earth, and Humanity (天地人)

- Liminality: chaotic, dynamic characteristics

- Meaning threshold or boundary, the process of crossing a boundary in a rite of passage - A characteristic that encompasses both mutually opposing elements and reconciles their opposition - Focused on the change and generation of Eastern thought, which seeks the harmony of yin and yang

- The difference and integration of Eastern and Western thought

- The West: analytical, dichotomous thinking → separation of subject and object, mind and matter - The East: synthetic, cyclical thinking → emphasis on the mutual relationship of Heaven, Earth, and Humanity - Through the Liminality of correlative thinking, an integration of Eastern and Western thought on Heaven, Earth, and Humanity becomes possible

- The core methodology of the two thoughts: the revitalization of correlative thinking

- Donghak Thought: enters indigenous modernity through the Liminality of Disorder (作亂) and gestation (胞胎) - Daesoon Thought: revitalizes indigenous modernity through the Liminality of Order (治亂) and flourishing-in-office (官旺)

Correlative Thinking and Liminality

Characteristics of Donghak Thought

- The Dialogue with the Heavenly Messenger (天使問答) and Cheon-oe-cheon (天外天): the introduction of the concept of a transcendent Heaven (天)
 - An occasion that revitalizes the Liminality of correlative thinking within the Three Realms of Heaven, Earth, and Humanity
 - Presents a new View of Heaven (天觀) integrating the personal God of the West and the principle-based Heaven (理法天) of the East
- Reconstruction of the view of the Three Realms: presenting a new View of Heaven, View of Earth, and View of Humanity
 - Sicheonju (侍天主): a personal View of Heaven that serves Heaven
 - Johwajeong (造化定): the establishment of a harmonious order of the Earth
 - Jeongsebulmang (永世不忘): the human duty of never forgetting for all eternity

Characteristics of Donghak Thought

- The limit of its indigenous modernity: it did not surpass the former precedents (前獻) of Confucianism
 - A Gwisin-based Heaven-Earth relationship, a gihwa-based (氣化論的) Heaven-Human relationship, and an Earth-Human relationship of kings, nobles, generals, and ministers
 - Revealing its limits as a logic of real-world transformation, it culminated in a peasant movement
- Characteristics of its Liminality: Disorder (作亂) and gestation (胞胎)
 - Disorder (作亂): a Liminality of resistance to and disruption of the existing order
 - Gestation (胞胎): a nascent, quickening character that conceives a new age
 - An attempt to revitalize correlative thinking as the entry stage into indigenous modernity

Characteristics of Daesoon Thought

- The Advent in Human Form (人身降世) of the Ninth Heaven: the establishment of Daesoon Thought's view of the celestial realm
 - The construction of a view of the Three Realms in which the divine and the human guide and rely on each other (神人依導的), so as to overcome the limits of Donghak Thought
 - Establishing the Limitless (無極) and the Supreme Ultimate (太極), realizing the harmonious union of yin and yang (陰陽合德) of the principle-based Heaven (理法天) and the personal Heaven
- The introduction of the concepts of divine beings (神明) and grievance: the expansion of correlative thinking
 - The organic linking of the Three Realms of Heaven, Earth, and Humanity through the realm of divine beings (神明界)
 - The establishment of the religious legal principles of Haewon-Sangsaeng and Boeun-Sangsaeng (requital-of-grace-and-mutual-life-giving)
- Reconstruction of the view of the Three Realms: an integrative perspective on the realms of Heaven, Earth, and Humanity
 - A view of the celestial realm based on the Advent in Human Form (人身降世), a view of the terrestrial realm based on Cheonji-Seonggyeongsin (天地誠敬信), and a view of the human realm based on Seongsa-jaein (成事在人)
 - Realizing the mutual exchange of the Three Realms through the principle of being one with Heaven and Earth (與天地同)
 - Constructing a Heaven-Earth relationship of the earthly paradise, a Heaven-Human relationship of requiting the grace of Heaven and Earth (天地報恩), and an Earth-Human relationship of the earthly immortal (地上神仙)
- The revitalization of Order (治亂) and flourishing-in-office (官旺): the realization of indigenous modernity
 - Overcoming the Liminality of Disorder (作亂) and gestation (胞胎) of Donghak Thought
 - The practical realization of indigenous modernity through the Reordering Works of Heaven and Earth (天地公事) and religious cultivation
 - The presentation of "True Donghak": the realization of a long-term Liminality that revitalized Donghak Thought

Characteristics of Daesoon Thought

Comparative Analysis of the Two Thoughts • The process of revitalizing correlative thinking

- Donghak Thought: concentrated on a short-term Liminality, contributing to the entry into revitalization
- Daesoon Thought: revitalized Donghak Thought and presented "True Donghak," completing the revitalization

• A concrete comparison of the View of Heaven, View of Earth, and View of Humanity

Category	Donghak Thought	Daesoon Thought
View of Heaven (天觀)	View of Heaven of Sicheonju (侍天主)	View of the celestial realm of the Advent in Human Form (人身降世)
View of Earth (地觀)	View of Earth of Johwajeong (造化定)	View of the terrestrial realm of Cheonji-Seonggyeongsin (天地誠敬信)
View of Humanity (人間觀)	View of Humanity of Yeongsebulmang (永世不忘)	View of the human realm of Seongsajaein (成事在人)

• Differences in the mode of realizing indigenous modernity

- Donghak Thought: the Liminality of Disorder (作亂) and gestation (胞胎); did not fully surpass the former precedents (前獻) of Confucianism
- Daesoon Thought: the Liminality of Order (治亂) and flourishing-in-office (官旺); introduces the concepts of divine beings (神明) and grievance
- Daesoon Thought integrates Eastern and Western modernity through the correlative thinking of the harmonious union of yin and yang (陰陽合德), the establishment of the Three Powers (三才), and the completion of the Five Phases (五行)

The Significance and Value of the Study

- Presenting an alternative to the crisis of Western modernity

- The indigenous modernity of Donghak and Daesoon Thought: though a minority discourse, the only modernity discourse of East Asian correlative thinking
- Presenting an alternative modernity that responds to the total crisis of modernity, such as the climate crisis and the nuclear threat
- Integrating, through the Liminality of correlative thinking, the strengths of the View of Heaven, View of Earth, and View of Humanity from all times and places, East and West

- Presenting a solution for the growth of East Asian modernity

- Among the three countries of Korea, China, and Japan, uniquely provides a model of indigenous modernity grounded in correlative thinking
- Recovering the lost East Asian modernity as a model for new growth
- Presenting a new survival strategy applicable at both the individual and community levels

- Contributing to the advancement of comparative-philosophical understanding

- Through a comparison centered on the View of Heaven, View of Earth, and View of Humanity, readily grasping the significance and value of the two thoughts
- Grasping their characteristics through comparison with Eastern and Western thought and with modern scientific thought
- Presenting, beyond academic value, the possibility of practical application

The Significance and Value of the Study

Limitations of the Study and Future Tasks

Limitations of the Study and Future Tasks

- **Limits in incorporating existing modernity research**
 - By focusing only on the correlative View of Heaven, View of Earth, and View of Humanity, it does not sufficiently reflect existing modernity research
 - Future task: the need to reflect the results of modernity research in various fields such as ecology
- **Insufficient detailed discussion**
 - Detailed discussion is limited owing to the broad research scope of the View of Heaven, View of Earth, and View of Humanity
 - Future task: the need for more in-depth comparative analysis through interdisciplinary research
- **Insufficient presentation of concrete examples**
 - A lack of introduction of concrete cases in which the indigenous modernity of correlative thinking was successfully realized
 - Future task: presenting ways to realize an alternative modernity by developing various application cases and concrete research models
- **Directions for follow-up research**
 - Exploring the possibility of the contemporary application of Donghak and Daesoon Thought
 - Researching action plans as an alternative modernity model that responds to the total crisis of modernity, such as the climate crisis and the nuclear threat