

One Livelihood Hansalim Movement of Jang Il-Soon and Its Implication for Sustainable Future

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장일순의 한살림 운동과 지속가능한 미래에 주는 함의

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Abstract : This article introduces one livelihood Hansalim thought of Jang Il-Soon and suggests a comprehensive and ethically conscious understanding of ecosystem integrating natural and religious worldview. A crisis in the ecosystem was first diagnosed as a problem within the ecosystem itself caused by political, economic and social factors. It is now understood that the problem is rooted in the way humans think about nature. The Life Thought of Jang Il-Soon comprises social and spiritual pursuits emphasizing ethical thinking and practice to overcome environmental crisis. One Livelihood Hansalim Movement of Jang Il-Soon integrates Donghak and Christian teachings, and emphasizes that we as human beings have unique rights and obligations, but are a part of all living things where these rights and obligations must be reconsidered through integrated aspects. The main principles of life-centeredness and One Livelihood give us the foundations for ecological awareness and depth of religious mind. These thoughts will allow us to transform ourselves and their practices could be begun in local communities. The Hansalim Movement propose an integrative environmental ethics, and could be used for the base of environmental education toward sustainable future.

Key Words : Jang Il-Soon, Life Thought, One Livelihood Hansalim, Donghak, Christianity, Environmental ethic, Sustainable future

요약 : 이 글은 장일순의 생명 사상과 이를 실천에 옮긴 한살림 운동을 소개하며, 인간 중심의 사고를 넘어 자연, 우주에 대한 고려를 포함하는 생태계에 대한 포괄적 이해와 윤리 의식을 찾아보려는 목적을 가진다. 생태계가 위기가 있다는 것을 사람들은 정치적, 경제적, 사회적 요인들에 의해서 초래된 생태계의 문제라고 진단했으나, 이 위기는 점차 인간이 지닌 자연에 대한 사고에 의해 초래된 문제임을 인식하기 시작한다. 생명 사상과 같은 환경 논의는 사회뿐만 아니라 종교 분야의 사고를 담아내며 환경 위기에 대처하는 윤리적 사고와 실천을 강조한다. 장일순의 한살림 운동은 한국의 동학과 기독교 가르침을 포괄하며 인간은 독특한 권리와 의무를 가지지만 모든 생명체의 일부분으로 인간의 권리와 의무는 통합적 측면으로서 고려되어야 함을 강조한다. 장일순의 생명 사상과 이들의 실천으로 제안된 내용에서 발견되는 주요 원칙은 생태학적 이상을 바탕으로 하고 있어 새로운 그리고 종교적 심성에 기초한 더 깊은 생태 의식을 제공한다. 이러한 생각을 이해하고, 실천하는 것은 우리 자신 그리고 점진적으로 세상을 변화시키는 기초이며, 이의 실천은 지역 공동체에서 시작될 수 있다. 한살림 운동은 통합적 환경윤리 사고를 제안하고 환경 교육의 기초를 제공하며 지속가능한 미래를 위한 노력의 한 방안으로 고려될 필요가 있다.

주요어 : 장일순, 생명 사상, 한살림, 동학, 그리스도교, 환경윤리, 지속가능한 미래

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I. Introduction

All living things exist as an organism and all beings have a sole root from an ontological perspective. The bridges between these living things are our perception of the emotional world by recognizing the original sensation of life (Berry, 2009). The discoveries of science have changed our concepts about Life toward more human centered configuration. When people realized that there was a crisis in the ecosystem, it was diagnosed as a problem within the ecosystem caused by political, economic and social factors. As times pass by, it is now understood that the problem is rooted in the way humans think about nature (Haught, 1995; Park, 2014).

Humans have been positioned at the center of ecosystem with the scientific progress, but the deepening environmental problem puts humans treated relatively equally with living and non-living things within the ecosystem (Mosim and Salim Researchers, 2010). More radical movement from these environmental vision is to one that focuses on life-centered values. It is not easy to understand and write about life, but to find and explain the organic relations of all existence, and deciding on the concepts of life that all the living things generally defined as life is very important to overcome the limited environmental thoughts.

The organic function of Life is to make relations and maintain intimacy among all the existences (Swimme and Berry, 1994). It is not only a mechanical function that creates new things. The main function of Life is for the entities to mutually enhance each other. "To commune may be one of the deepest tendencies in the universe" (Swimme and Tucker, 2011: 51). With this feature, Life can be born, maintained, and nurtured. We can say that life can be seen as organic, relational, and creative in the universe (Berry, 1999).

While human beings are a part of all living things, we have unique rights and obligations which must be considered through integrated aspects. I have chosen to focus on the work of a life movement activist, Jang Il-Soon, because his work will lead us through the main

subjects of a communion of a universal feast. To avert the possibility of a destroyed world, I will review the Life Thought of Jang Il-Soon, and I hope that applying his methods will help us to overcome the problem this world is facing especially the environmental degradation and community dissolution (Gibson-Graham, 2005; Park, 2014). The continuous destruction of the earth is unsettling the era of ecology. We need to find alternative thought and practice to move beyond the current environmental as well as social gridlocks.

This article is to discuss the main principles of life-centered thought of Jang Il-Soon which has led to One Livelihood Hansalim Movement. Rooted on ecological ideals and religious background, it has implications for sustainable living world. In the following, an environmental activist and moral politician Jang Il-Soon is introduced with his basic ideas of One Livelihood Movement. The One Livelihood Hansalim is then discussed with its foundations focusing on Danghak teachings and Christianity. Finally, I will present Hansalim's principles as achievements integrating diverse religious thoughts and practices with community suggesting possibilities for transforming ourselves and the world for sustainable future.

II. Jang Il-Soon and One Livelihood Hansalim Movement

Jang Il-Soon an environmental, agricultural activist and a moral politician had lived through the Japanese colonization of Korea, the tragic division of South and North Korea, the Korean War, nuclear winter, the Second Vatican Council, and the Vietnam War (Kim, 2019). Jang Il-Soon witnessed the pain of victims of flooding and started an aid organization in his hometown, Gangwon Province (江原道). He put his heart and soul into the invisible Tao (道) and he developed the idea of human-and life-centeredness which let him enter the universe in a seed and live in nature and Non-Action (Jang, 2009; Kim, 2019). In 1977, Jang Il-Soon changed

his emphasis from a human-centered vision to one that focuses more on life-centered values. Jang Il-Soon started to use the term 'Life Thought' rather than 'Human-Centered Environment' (Jang, 2016). He dedicated himself to teaching Life Thought, pointing out the problems of modern civilization. He taught that Hanwool (Heaven), earth and humanity are really all one. If we understand this, we can experience the divinity of dwelling in nature, emphasizing the importance of the Life Thought. In other words, all things that exist are not independent, but are ultimately related to one another and affect the mutually enhanced environment.

His turning point came when he decided to create a new culture in ethical, economic and educational aspects. Thankfully, Jang Il-Soon was a collaborator of Catholic Bishop Ji Hak Sun (1921-1993), Wonju Diocese at that time. Jang Il-Soon dedicated his life to the ideas of Donghak as a moralist and as an artist while he was the Lay President of Wonju Diocese. He suggested that there is something more important than the doctrines of Christianity, that is, the integral mentality internalized in Life Thought. Jang Il-Soon risked himself to study the conversations among different religions. Because he also practiced this belief, people called him a living Jesus and a walking Donghak in Wonju City, Gangwon Province.

In 1982, he started the One Livelihood Hansalim Movement with the new ideology about the poverty of nature and of the people living in poverty due to the traditional human-centered environmental practices. He was especially focused on the land and agriculture. His Life-centered movement was all about Life and living together. Eventually in 1989, the Hansalim Statement was announced by Jang Il-Soon for a new Life movement. Although Jang Il-Soon died in 1994, his central idea, Life Thought still exists in the Hansalim statement. Twenty years later in 2011, the book, *From the Civilization of Death to the One of Living: Hansalim Statement* was reissued subtitled *Rereading of Hansalim Statement* examining the conditions up to the time of writing (Jang, 2016).

The first edition of Hansalim statement mainly includes Jang Il-Soon's considerations of Donghak and Life Thought, but the recent edition includes the comprehension of Life from the perspective of New Cosmology. With many people honoring Jang Il-Soon's life, the focus of Hansalim was expanded to New Cosmology beyond the direct transactions between the farmers and consumers and organic farming methods. It emphasizes that although one's sense of science, religion and special history can be superb, the one who teaches about the Earth's extinction is rarely found. The lack of a proper human-consciousness regarding the earth has altered the fate of planet Earth as the space for human beings begins to disappear. As a result, the Hansalim Movement adds the values of the New Cosmology, and is now seen as a major stream principle for humanity (Jang, 2016).

From this statement, I strongly believe that the Korean Life Thought has been established. Life is creation itself, and it has the power to organize its structure and order itself in the process of development. For example, a machine is created by someone and its movement is determined by an already decided structure and order. The created machine is a product, but Life is the process of creation itself in the perspective of evolution (Mosim and Salim Researchers, 2010).

According to the Hansalim statement, our future depends on the organic world view of Life, outside of the traditional and developmental world view of the Industrial Revolution and mechanistic science (Mosim and Salim Researchers, 2010). In the mechanical view point, the value of humanity is merely for material productivity. Nature is merely an object for development and reformulation. Against this view, Hansalim suggests a 'holistic Life world view', and this includes the following features of Life. Life is something that grows; Life is an organic whole composed of parts; Life is a fluent order; Life evolves autonomously; Life is an open system; Life is a cyclical feedback; Life is a mind. These seven features of Life are all included in the Life world view of Hansalim. Thus, Hansalim recognizes the world as living, and the world itself is a social, ecological, and

cosmic net of the entities of Life, that is, the holistic Life (Mosim and Salim Researchers, 2010: 117-120).

As a holistic Life movement, the activities of Hansalim consist of the following: the cosmic awakening; ecological awakening about nature; communal awakening about society; cultural living activity with new recognition, value, and form; practical social activity that realizes the order of Life; training activity for self-actualization and unified activity to create a new world (Mosim and Salim Researchers, 2010: 126).

The ideas of Donghak, the traditional thoughts profoundly influenced the development of the Hansalim statement. 'Han'(One) can mean both one and many, thus it represents both a holistic and individual world view. This world consists of Heaven, Earth, and Human (the theory of Samjae, 三才, henceforward abbreviated Samjae), and it indicates the relationships within Life. We are enlightened by the cosmic, ecological, and social ideas through the recognition of a Life world view the sky, land, and human (Mosim and Salim Researchers, 2010: 106-107).

With these thoughts, Hansalim pursues the holistic Life world view instead of the old mechanical world view. It is consistent with the new cosmological perspective that is not taught by traditional religions. Evolution in Hansalim statement means 'co-evolution' (共進化) through 'self-organization' evidenced by Ilya Prigogine and Erich Jantsch's science research (Jantsch, 1980). Based on this feature, Life that is 'self-organization' relies on mutuality and is in the process of open and dynamic evolution. It is the 'co-evaluation' where Life adjusts itself to the environment and also changes the surroundings (Jantsch, 1980). Through autonomous and active self-organization, Life can cooperate and compete together. It evolves by making an eco-system that has the subtle 'dynamic equilibrium' (Mosim and Salim Researchers, 2010: 101). From the cosmic awakening about Life, humans come to the self-realization that they are cosmic entities, not only philosophically, but also physically. All living forms including human beings maintain their Life activities by solar energy. Life is literally a cosmic entity.

As mentioned in the Hansalim statement, "Life of the universe is internalized in the evolving human mind, and the evolving human culture includes all time and space of the universe" (Mosim and Salim Researchers, 2010: 129). Thus, the cosmic awakening is from recognizing the element, Life, and mental evolution, which are created through cosmic evolution. It is to recognize the temporal accumulation hidden inside genes and cells. Life is the entity that serves Hanulnim (God) as expressed by Donghak. The Hansalim statement is based on the integration and complementation of the new cosmic thought and the ideas of Donghak, moving beyond the human-centered vision.

III. The Foundations of Hansalim Movement

Jang Il-Soon (1928-1994) who revealed significant facts that sharing consciousness about Life is as important as the natural phenomenon in which all forms of Life live through symbiosis. Going beyond the limitations of his historical period, Jang Il-Soon adopted the teachings of the Donghak (Eastern Learning) Movement and while doing that he made known the teachings of Haewol Choi Si Hyeong. From its spirit of ecumenism, he could embrace the ideas of Donghak. A huge part of Jang Il-Soon's ideas were affected by the spirit of the Second Vatican Council (1962-1965). With the Vatican Council, the Catholic Church could talk with people beyond its own religion and culture characterized by the saying 'open the doors to the world' (Capra, 2015).

1. Donghak (Eastern Learning) Teachings

Jang Il-Soon adopted the teachings of the Donghak (Eastern Learning) Movement. Its foundational thoughts are: 1) 各知不移 (all things including human being should not be shifted from their essential positions), 2) 同歸一體 (the return to identify of oneness), 3) 以天食天 (Heaven eats Heaven), and 4) 侍 (to serve) meaning

that everything is in relationship with the other. The saying 'to serve as a pair without up and down' means that each one of us comes from the same root and lives in the same place together (Lee, 2011).

Choi Je-U, a leader of the Donghak Movement, also said that "each one of us lives together and maintains Life affected by the idea and '扔耨耨' 外有氣化 (everyone has the spirit within to manifest outside)". This is mentioned within a teaching of 21 Chinese characters: "侍者 '扔耨耨' 外有氣化 一世之人 各知不移者也 主者 稱其尊而與父母同事者也." Because we serve Hanul (Heaven) inside of us, if we are together, we would recognize each other (各知不移). Life Thought is to express the fact, 'everyone serves Hanul outside' (Mosim and Salim Researchers, 2014: 10). I believe the feature of Life is inward and outward simultaneously. Grass to grass, river to river, mountain to mountain, field to field, and ocean to ocean; they reveal their true nature. Eventually, there would be wonder, respect, and intimacy that celebrate each Life inside of them.

Jang Il-Soon lived with the ideas of Donghak, and he was hugely affected by Haewol Choi Si Hyeong's ideas of Life Thought. In Haewol's lessons, there are the following ideas; 1) 'treat and respect human being as you would treat God' (事人如天). This means to serve human beings as God. There is no human discrimination in the world of Donghak. It teaches that status, gender, and knowledge do not exist for hierarchal discrimination, but they exist for us to help each other. 2) 'The ritual ceremony should be set up with myself being placed in the center' (向我設位). These words, 'to serve Hanul (Heaven) inside of us' mean 'to serve the world as you serve yourself'. 3) 'Heaven eats Heaven' (以天食天). As I mentioned above, this means each living being participates in the circulation of the living world. These three ideas are the main teachings of the Life Thought of Haewol Choi Si Hyeong. To him, all the creations are linked together. They all have Hanwoolnim inside. Therefore, we must serve and respect all creations.

2. Christianity along with Donghak

Jang Il-Soon, the lay president of Wonju Doicese interpreted the Gospel and the lives of saints ecologically. When Jang Il-Soon read the birth story of Jesus in Luke Chapter 2, he said, "Jesus came not only for human beings but also for everything in this world" (Jang, 2016: 21). We can see that astronomers, looking at the heavens, are the magi who came to Jesus guided by the stars shepherds also worshiped Jesus. Baby Jesus was worshiped by cattle and sheep. It is even more surprising that the angel of the Lord appeared to the shepherds. He asked why Jesus was born in a manger that is a feeding bowl for beasts. Jesus was not born in a house for humans. It is true that God did not come to love humanity only, but these are signs of his service to all beings of the universe as one like himself. Jesus is the one who came to us to serve all. Jesus did not come to save the human world only but to save the seen and unseen over infinite space and time. "We recognize that Jesus came for true freedom for all things and peace" (Jang, 2016: 21).

Jang Il-Soon often said, "Catholicism is a bit of bread itself; Jesus is also a bit of bread, that is, I am a bit of bread" (Jang, 2016: 26). Jesus who came to serve this world became a bit of bread himself in order to respect God in us. Jang Il-Soon believed God definitely exists with us as Saint Francis did when he talked to grass, an insect, and birds with uncommon love (Capra, 2015). Jang Il-Soon lived a thoroughly Life-oriented life which is also a God-centered Life, (敬天愛人 To respect God and love people) not an anthropocentric-oriented Life (Jang, 2016). This is the core of Life Thought of Jang Il-Soon, which is similar to the idea of 'heaven eats heaven' (以天食天) in Donghak.

Jang Il-Soon's calligraphy expresses the inspirations of pushing and pulling between a paper and a brush, and these inspirations make his works unique. His creative and liberal imagination is still alive in his works. The subjects of his paintings are from the mind-map, a rare sketch, or a teaching of Donghak. I feel the attraction of the curvature of the universe in the trace of Jang



Fig. 1. 'In a Rice of Bowl, There is Heaven, Earth, and the Grass' (left), 'There is Hanulnim (God) in the Grass' (right)
Source : Choi, 2003.

Il-Soon's brushes on the material that he used for paintings.

Jang Il-Soon was also praised for not selling his words, writings, or paintings. He graduated from the best Korean university, Seoul National University, with a major in painting. His behavior was praised as an Oriental virtue. Later, many people reorganized and published his writings and paintings. Jang Il-Soon was a person who realized that the best happiness is in the unselfish lifestyle and non-action. Based on many religions' cosmology in Donghak, he taught us the truth that Life Thought is the most important component in the activities of the universe journey and creation.

Eventually, he reinterpreted Life Thought as a religious concept related to practical issues. He was a strict moralist along the lines of Ludwig Wittgenstein, Friedrich Nietzsche, and Immanuel Kant, and considered Life a conscious and practical problem. Like Edwin Schrodinger, David Bohm, and Brian Swimme, he is a great person who deeply studied science and discovered mysticism in Life (Lee, 2011; Kim, 2016).

I found similar allurements of Life Thought of Jang Il-Soon in the words of Sri Aurobindo (1872-1950), Indian philosopher. He said, "The problem of thought is to find out the right idea and the right way of harmony; to restate the current and eternal spiritual truth of Self that is shall re-embrace, permeate and dominate the mental and physical life, to develop the

most profound and vital methods of psychological self-discipline and self-development and that the mental and psychical life of man may express the spiritual life through the utmost possible expansion of its own riches, power and complexity, and to seek for the means and motives by which his external life, his society and his institutions may remold themselves progressively in the truth of the spirit and develop towards the utmost possible harmony of individual freedom and social unity" (Aurobindo, 2010: 15).

By studying Jang Il-Soon's creative sense and cognitive power with calligraphy, we can discover where we are and what our future may bring. Jang Il-Soon always missed his birth mother. And he respected the Great Mother equally. Jang Il-Soon said that the stones, trees and wind were his teachers. He learned Non-Action from them. Our home, the Earth, is like our mother's womb. While home is comfortable, mutual and symbiotic, Mother Earth embraces us to share the suffering of our nature. This, in connection with Thomas Berry's understanding, will inspire us to desire communion with nature - all creation, whether human or non-human (Swimme, 2006).

3. Integration of Religions into Environmental Ethic

The thought of Donghak includes the ideas of Con-

fucianism, Buddhism, Taoism (儒佛仙), Shamanism, and Christianity. Donghak includes the ancient wisdom regarding the universe and women's wisdom by turning back to the maternal instinct of the universe. It also includes the ideas of 'saving the world and country' (濟世救民), meaning we need to mend the Earth from destruction and inequality. The chapter, 'A Scripture of Eastern Learning' (東經大全 論學文 II 13) includes a 21 character mantra (侍天主造化定永世不忘萬事知...), in which we can hear the Eastern understandings of New Cosmology (Mosim and Salim Researchers, 2014: 6-18).

Classical theologians spoke of Supreme Being's ontological desire to pour forth goodness, to share and ignite being spontaneously. They explained the human desire to share life and being as participating in Supreme Being, in Divine Reality (Swimme and Berry, 1994: 144). Inward Consciousness, Outward Complexity, and Union Differentiation, the three principles of the evolution theory of Teilhard de Chardin are well contained in Mosim (Mosim and Salim Researchers, 2014). The concept of Mosim is the essence of truth and Life Thought. It is taught that 'Serve' (侍) is the inner goodness and if we realize this externally, then all the world will respect Hanul (Heaven) as its parent (Choi, 2004).

Jang Il-Soon respected all things physically and spiritually. This can be described by "侍" (Si) in Chinese, which means serving. Following from this, he said 'serving is easy. However, solving a problem in Western civilization in their way is difficult.' (Kim, 2019). Moreover, he added, "I can exist because all [the] Cosmos supports me." He explained this monistic view using the concept of the "ritual ceremony" which "should be set up with myself being placed in the center" (向我設位), which implies that those who are under a heavy burden may come and rest. "You who are alone may come and get peace" (Jang, 2003: 358-366). Also, he emphasized that Donghak's 各知不移 (all things including human being should not be shifted from their essential positions), which focuses on the roles of entities, is beyond the modern evolution theory, Union Differentiation (Jang, 2016).

As an ecological thought, Donghak is well expressed in the ideas that 'humans come from the sky and live in the sky with grains, thus serve the sky as our parents' (天地父母), and 'Heaven eats Heaven' (以天食天) explaining the recurrent relation of Life with Life. In Donghak, all living creatures including human serve *Hanulnim* (honorific form of the noun Heaven) God. Because of this, *Hanul* is synonymous to Life. 'Heaven eats Heaven' (以天食天) represents the circulate interactions of the ecological system, such as 'food chain' (Mosim and Salim Researchers, 2010: 108-109).

All entities serve Life, and they know that they serve Life together. Through this recognition, they would know how to be pleased with Life. Donghak teaches that the task of serving and nurturing Life is the way to make relationships with entities (to serve God 侍天主, to bring up God 養天主). These entities are based on one root. It is the thought of 'the returning to identify of oneness' (同歸一體). Making a Life, nurturing it, and reaping it are the ways the universe itself exists and is organized. As the youngest, we are the most advanced and complex creatures for the universe's creative task. However, human beings' Life is not to take the highest position in the universe, but it is only invited with other Life forms to the amazing creative task of the universe (Swimme and Tucker, 2011).

I believe this mission of self-reflexive consciousness is the reason why we were born as the youngest. Being born last means that all the other creatures in the universe have had Life earlier than we. When we today remember that the energy of our lives comes from the original flaring forth of the universe, and that the atoms of our bodies come from the explosion of ancient stars, and that the patterns of our lives come from many ancestors over billions years, we begin to appreciate the intricate manner in which life remembers the past and brings it into fresh from today. Life adapts. Life learns (Swimme and Tucker, 2011: 60-61).

Humanity needs to lead the improvement and maintenance of the planet Earth, rather than destroy it in the name of cultural development. Only when human

consciousness comprehends and participates positively in the Hansalim, can all living creatures form organic relationships on this planet and participate in the amazing creative task of the universe to environmental ethic.

IV. Hansalim's Principles and Practices

1. Religious Connection and Life-centered Thought

There is a rich connection on the universal story with God which is similarly found in Jang Il-Soon's 'One Livelihood' of life thought and space (Jang, 2016). Consider the True Prophets in the Old Testament that the people of Israel never listened to the True Prophets and collapsed; they chose death.

In 2015, Pope Francis published *Laudato Si'* (English: Praise Be to You) official circular letter on environment and human ecology (Capra, 2015). This document deals with many issues: the ecological ethics and systemic thought of Pope Francis, ethics and the common good, science and religion, integral ecology, the state of the world, the illusion of perpetual growth, climate change, economic inequality, and the need for a global consensus. The natural environment, including human beings, has a special position in God's providence and within the universe's development. The position of humans within the natural environment can be understood by re-discovering how the natural world coexists harmoniously, a phenomenon known as cosmogenesis and creative evolution. This process, revealed by both the scientific view of modern physical contribution and the religious view of the cosmic spirituality, will allow us to broaden our horizons of human beings and the universe so that we can discover just how wonderful these relationships are (Berry, 2009).

Two stories come to my mind about the thoughts of contempt for Life. First is a tiger moth attracted to the fire. She does not know that she will burn and die as

she approaches the fire. Because she dies, the tiger moth only passes this way of Life of flying to the flame to her descendants. No ancestor has taught her not to go near the fire. What make the society, gene, and consciousness of the tiger moth go closer to the fire? Just like the tiger moth, every entity is circling around death, bewildered by the new methods of the modern world. There is no gene memory, social system, or new consciousness that tells us not to approach the new fire in today's world. This society is dying, without knowing that its wings will be slowly burned in the fire. Second is an opportunity to watch the city of Chicago from the top of the Sears Tower at the height of 443 m. Seeing the street lamps in rows, I recognized that the city lights at night were simply the result of city planning. The sight did not have any attraction for me. Rather, I felt as if it was an airstrip that signals 'new science, land quickly!' The remaining street lamps became a big airstrip when the entire city disappeared into the darkness. When Christmas comes, all the trees lining the streets are suffocated by the electronic lights wrapped around them as decoration and the hours for photosynthesis are gone. In breeding farms, animals are raised only to be prey for human beings. Eventually, our humanity's problems are affecting not only us but also all other living creatures.

The stories of the tiger moth and the night view of Chicago represent where the modern civilization has brought us. Modern society even goes further than this. Approaching the fire and propelling mechanically, the modern society requires a lot of energy resources. As time goes by, the damage from pollution, global warming, and flooding become the ordinary news. To these natural, the nature is even changing to the process where it becomes certain product and traded for profit (Kwon, 2018). These represent the planet Earth is moving to the deadlock and Life is already passing through a threshold to the next civilization. This prophecy is a warning about the extinction of the sick modern civilization. In this, I considered the intimacy which means the conversational method of the

universe, the symbiosis among all living forms, and the circulation of Life suggested by Jang Il-Soon's Life-centered thought.

2. Achievement of Jang Il-Soon

Donghak represents ethics admonishing 'to serve heaven' (侍天), 'to bring up heaven' (養天), and 'to follow heaven' (體天). Today, the Hansalim Statement emphasizes that these ethics and practices of Donghak should be upheld. The Global eco-village network also names the components of an eco-village as having three dimensions: ecology, spirituality/culture, and society/community (Mosim and Salim Researchers, 2010: 122).

Jang Il-Soon as a devout Christian worked at Donghak (Eastern Learning). While he taught the rural farmers not to use pesticides, he was also careful not to hurt the pride of those whose lives were difficult. Jang Il-Soon developed Korean philosophy integrating three prominent religions (Confucianism, Buddhism and Taoism) throughout his whole life (Mun, 1995; Yoon, 2003; Panajoti, 2013; Kim, 2016). He also brought together Catholic Christian philosophy and the Donghak ideology. Jang Il-Soon became Korea's eminent life thinker and informed the world about the inside and outside coverture of the universe (Muwidang People, 2008-2017; Lee, 2011).

Jang Il-Soon said, "as of now, it seems that the time has come for the closing of civilization" (Jang, 2016: 166). Ultimately, his proposition that human life cannot

survive within the natural ecosystem or without symbiosis requires immediate and significant self-reflection. In solidarity with those people around the world who are self-reflecting, we must at least exercise and uphold the most important claim, that there must not be any more destruction of nature.

Jang Il-Soon explains the concepts surrounding serving and respect as an attitude of fellowship. The Universe, the Earth and all living creatures on Earth can live together as one well-mixed community. It is the One Livelihood (Hansalim) thoughts and practices. The focus on nature, body, mind, heart and spirit feels so natural and comforting letting to see, feel, smell and touch life in a different way. So, in my opinion, the most important thing is to build up the powers of the universe, which enable animals, trees and humans to have good kinships. Obviously, it is difficult to re-find ontological relationships with the Earth and other living beings. However, if humans try to understand other beings and undertake activities such as listening and communicating, 'humans and other beings' can establish cosmic relationships. The experiences have made learning more and seeking a different path to peace and happiness. They have challenged to question the status quo and search for a different meaning in daily life and vocation. The direction of evolution seems like a big ocean where we cannot quite find the right way.

Jang Il-Soon thought of evolution as the Sun's fairness and the principle that all rivers flow into the ocean.

Table 1. Jang Il-Soon's Integration of Diverse Thoughts of Universe

	The coverture of the universe	
	inside (內) depth	outside (外) extension
Korean Philosophy	respects God and loving a person (敬天愛人)	devotion to the welfare of mankind (弘益人間)
Confucianism	the ritual ceremony should be set up with myself being placed in the center (向我設立)	teachers grow by teaching their students and students develop by learning from their teachers (教學相長)
Buddhism	All is in One. One is in all (一中一切多中一)	Ahimsa (不殺生)
Taoism	an idea of life that there is nothing more important than one self's life in the world (輕物重生)	treat and respect human being as you would treat God (事人如天)
Western Learning	serve God within me (侍天主)	Equality (平等)
Eastern Learning	everyone has the spirit within (內有神靈)	to manifest outside (外有氣化)

Evolution is the ocean of energy that the curves of the universe create. Our role is to have develop this cosmic dynamic of celebration and generosity, and we human is a space, an opening, where the universe celebrates its existence (Swimme, 2006). Life is drawn into existence by allurements, giving birth, then drawing others into existence-this is the fundamental dynamism of the cosmos. In this we can see the meaning of human life and human work (Swimme and Berry, 1994).

3. One Livelihood and Future Universe

When talking about Life, Hansalim primarily mentions 'Heaven, Earth, and Human' (Samjae). If we look through Samjae, in the perspective of relationships, Chun (Heaven 天) means the relationship between human and God, Ji (Earth 地) means the relationship between human and nature, In (Man 人) means the relationship among people. The teachings of Samjae establish the practical principles of ethics and practice. 'To respect heaven' (敬天), 'to respect man' (敬人), 'to respect things' (敬物). In this point, Samjae's world comprehension can be expanded to the social theory of new civilization. Overall, the Hansalim Movement that pursues a Life worldview is to be practiced by bioregion, biocracy, and Life community.

Jang Il-Soon always talked about and cared for Nature. Even a common blade of grass was curious to him. Walking along the road, he was always careful not to step on any grass. For him, grass was not just a mere object but the roots of life. The space where one can walk freely over the grass is a 'bioregion'. Jang Il-Soon developed the concept of Biocracy, which is based on the idea that all species should be united. We can walk into the Era of Biocracy as our consciousness gradually becomes better. In fact, young Jang Il-Soon had a special dream. Jang Il-Soon tried to establish a One-World Movement by exchanging letters with Albert Einstein in 1952. Even though he sought to use his One-World Movement to overcome the tragedy of the Korean Civil War and the tragedy of human beings which he experienced during Japanese colonial times,

his vision for the One-World Movement was ultimately not realized.

While this dream of the One World Movement would not be realized, these efforts would eventually contribute to the development of a dream known as Biocracy (Mun, 2006; Shin, 2016). Jang Il-Soon suggests that the One Livelihood Movement is not just a solution, but also a Life Community (Kim, 2010; Kim, 2016). In order to help create a Life Community, Jang Il-Soon created the Hansallim Movement as a Life Movement in 1989 and the Hansallim Union as a Life culture in 1986. While gradually understanding the integrity of Life Movement and the religious thoughts, there is definite evidence explaining why we need to go back to the life community in order to survive the crisis of extinction.

During these transformations, he emphasized that we can accomplish our tasks which require that we follow our intellect and develop a sensitivity to the universe where humans live alongside all the creatures of the earth. This is also transparent we can have a mutual relationship and be more spiritual with all the creatures in the universe. "We come into existence, to have our present meaning, and attain our destiny within his numinous context" (Berry, 1988: 87). Now, the Universe, the Earth and all of the Earth's living things can live together as a well-mixed community purported in Eastern teaching is also emphasized most recently in western Christianity (Jang, 2016; Kim, 2019).

The One Livelihood Movement would require lots of efforts which eventually contribute to the sustainable future. It is not only for humans but also the future

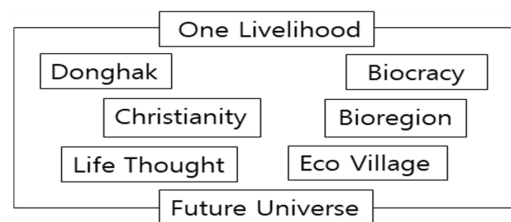


Fig. 2. One Livelihood and Future Universe Integrating Diverse Thoughts and Practices

universe. This community is where we can develop intimacy with nature through collaboration rather than competition and where a community all living things are thought of as a family. All living things on earth and universe can live together as one well-mixed community. It challenges to question the status quo and search for a different meaning in daily lives and thoughts.

The call to life thought based on One Livelihood Hansalim Movement could be put into place. Designing bioregion or Eco village could be one possible practice. The ability to be required is to live in a community of life, economy and education. The understanding of one livelihood thought and practice has in common with recent alternative economies and society rediscovering community knowledge and commons based governance (Ostrom, 1990; Gibson-Graham, 2005; Kwon, 2015; Kim, 2017). The cooperatives, community economies, and community business have similar roots with the one livelihood movement. The life thought and one livelihood movement would provide more strong foundation for the efforts to find alternative economy and society toward sustainable future.

V. Conclusion

The One Livelihood Hansalim Movement by Jang Il-Soon made people rethink their consciousness of human and nature, human and heaven, and human and human. It leads to the state that every being should respect each other and live without any discrimination.

Jang Il-Soon's achievement of organizing Hansallim would be the integration of neighboring religions accepting the teachings of Donghak with the Vatican Council. Jang Il-Soon organized the one livelihood Hansallim in Ecology and maintained that Hanwoolnim is inherent in man and nature, man and man and all of nature. Through the Korean speculation system/hierarchy, Jang Il-Soon integrated three prominent religions of Confucianism, Buddhism and Taoism. He also brought together Christian philosophy.

At the ecological era, broadening our vision from human-centered to life-centered to the universe would be a way of overcoming the environmental and ecological crisis. Jang Il-Soon always cared for nature as the roots of life. The basic principles of Hansalim would be insightful: firstly, we should not forget that all living things attain minerals and organic matter from small particles of broken rocks and the remains of plants and animals; secondly, because of the ecosystem of the soil, where minerals and organic matter circulate, the soil has a great effect on nutrition, health and the diversity of life. When the soil is not cared for, there are variety of negative effects including environmental pollution and global warming.

Jang Il-Soon taught about life from a philosophical, epistemological and practical ecology and ethics perspective. He believed the same as Eastern and Western Life Movements. The vision for One Livelihood Movement and the participation and efforts followed by could contribute to the development of sustainable future. Understanding the role of the community is essential for solving the problems at the ecosystem in the universe. All living things interact and simultaneously make the soil fertile are important life thoughts to establish an environmental ethic. The practices of one livelihood movement often developed into cooperative community economies that Hansalim Movement is effective not only in environmental but also in social toward sustainable future.

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