

■ Every **Hak(學)** as a formal system of autogenous modernity thing

Hak as the Formal System of autogenous modernity

Research Background and problem raised

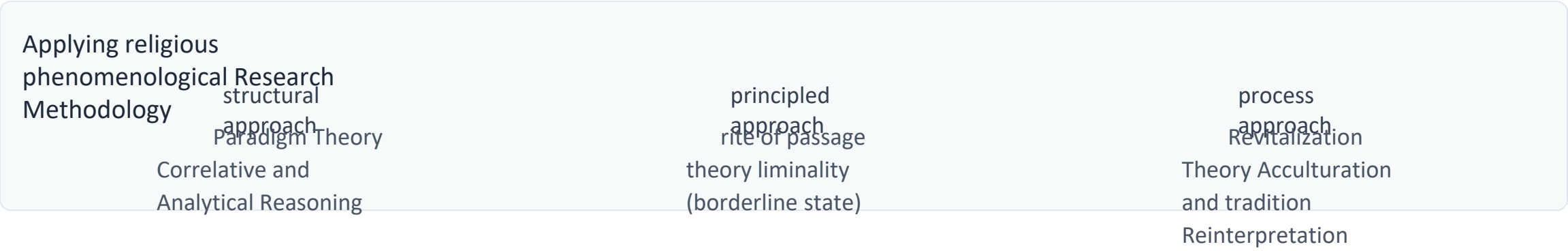
- ◆ The crisis of Western scholarship and reflection on the philosophy of science
- ◆ The need to consider the unique status of
- ◆ 'Hak(學)' as an Eastern religion. The
- ◆ traditional relationship between religion and Hak(學) in Eastern religions.

"The most striking difference between Donghak as a religious ideology and other religions is that it expresses religion using the academic term 'Hak (學).'"

The change in meaning of study in modernity has emerged as a research problem.

Research purpose and methodology

- ◆ Purpose of research: To investigate Eastern ‘study’ through religious phenomenology
- ◆ Methodology: Three-dimensional use of three approaches:
- ◆ philosophy of science, phenomenology of religion, and



“This article focuses on the main terms of the two ideologies and seeks to understand the continuity and change in Meaning of the terms three-dimensionally using all three perspectives: structure, principle, and process.”

Religious phenomenological Meaning of Oriental “study”

- ◆ East Asian tradition of expressing religion using the academic term ‘Hak (學)’
- ◆ The phenomenological Meaning of religion in which
- ◆ 'science', a holistic attribute that is indistinguishable from
- ◆ natural science backgrounds such as astronomy and geography, and religion, acts as a worldview

Characteristics of Oriental “Study”: A philosophical thinking system with “correlative thought” as its unique norm
“One of the reasons that religion has traditionally been expressed as science in the East is because Eastern religions have a natural science background, such as astronomy and geography, and have holistic attributes that are indistinguishable from natural science.”

Ninian Smart's Phenomenological Theory of Religion

- ♦ Worldview = Welterklärungssystem (world explanation system) + Lebensbewältigungssystem (system for overcoming life problems)
- ♦ Seven dimensions of religion and cross-
- ♦ cultural phenomenology A systematic

Ninian Smart's Seven Dimensions of Religion

- ritual
- Mythical dimension (Myth)
- Ethical dimension (Ethics)
- Physical dimension (Material)
- Experience
- Doctrine
- Social dimension (Social)

“Cross-cultural phenomenology largely divides the worldview as an object of religious research into two categories.”

Religious anthropological approach

- ◆ Religion as Problem Solving: Three Perspectives: Principle, Structure, and Process

Principle

Van Gennep's rite of passage and Turner's Theory of liminality

Structure

Religion as a paradigm, Eastern correlational thinking and generative methods

Process

Walras's revitalization model, acculturation and justice adaptation

- ◆ Changes in liminality (boundary state) and ritual in Donghak~Daesoon Thought
- ◆ Correlational thinking: A unique Eastern way of thinking
- ◆ based on the interconnectedness of all things.

Comparison of the generative method and the

“Correlational thinking corresponds to the Eastern generative method of thinking with the ontological method of being created from top to bottom.”

Comparative Analysis of Donghak and Daesoon Thought

- ◆ Continuity and change in terms and concepts of Donghak and Daesoon Thought
- ◆ Analysis of cases of application of the
- ◆ academic Concept of two ideologies in the

Category	Donghak	Daesoon Thought
context of modernity: simultaneous use of the perspectives of structure, principle, and process	Religion as an Oriental academic system	autogenous modernity based on correlational reasons
view Characteristics	The conflicting structure of East and West methodologies	Integrated liminality stage
core reason	generative method	Systematization of Correlative Reasons

“The continuation and change of tradition that appears in Donghak Thought and Daesoon Thought mainly appears in changes in the Meaning of terms and concepts.”

Conclusion and Significance

- Identifying the religious phenomenological value of the Concept of Oriental studies
- Meaning of tradition and change from Donghak to
- Daesoon Thought Possibilities for expansion of
- autogenous modernity research and suggestions

for follow-up research Basic research to explore

complementary methodologies of Eastern and

Western studies

Overall Conclusion

By applying the methodology of religious phenomenology to Donghak thought, this study has shown that Donghak thought was not a simple knowledge system, but a worldview system through which correlation and thinking that operated as a formal system of autogenous modernity, enabling an integrated understanding of Eastern and Western ideas through the possibility of new understanding of autogenous modernity is presented.

Follow-up

research suggestions
Comparative research and modern application of the Concept of 'Hak' as it appears in various East Asian religious thoughts.