

me **Revitalization as a sacred and profane continuation mechanism of autogenous modernity**

Revitalization as Mechanism of Sacred-Secular Continuity

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Research Background and purpose

Western modernity and Non-Western modernity

- Aspects of modernity clearly show differences in attitudes toward tradition
- depending on empire and colony Western modernity: defines identity as a
- reaction to tradition, emphasizes negative stance

Non-Western modernity: a positive stance on tradition as a reaction against the West

● autogenous modernity and revitalization

- In non-Western societies, a autogenous modernity that does not simply
- imitate Western modernization is emerging. Pursuing internal innovation through liminality and reconstruction of tradition through revitalization amidst an identity crisis.

This study seeks to reveal the characteristics and Meaning of Korea's autogenous modernity through Donghak Thought and Daesoon Thought.

Theoretical background: Liminality theory and reactivation theory

Turner's liminality theory

- Transitional state at the boundary of social structure and order
- A rite of passage, the process of separation from the existing order, change, and then reintegration.
- Liminality operates as a mechanism for change and focuses on change in response to crises.
- communitas: an equal community formed in a state of liminality

Wallace's reactivation theory

- Reinterpretation of tradition as a sustainment mechanism in times of cultural crisis
- Mazeway: The mental image that members of society have, the way they adapt to the social organism.
- Reconstruction and inheritance of tradition as a collective response to identity crisis
- A theory that focuses on continuity of tradition rather than cultural change

Complementarity of the two theories: liminality explains the process of change, revitalization explains the process of continuation

Overview of Walras's reactivation theory

Mazeway concept

definition

It is a mental image held by members of society and is a way for individuals to adapt to society.

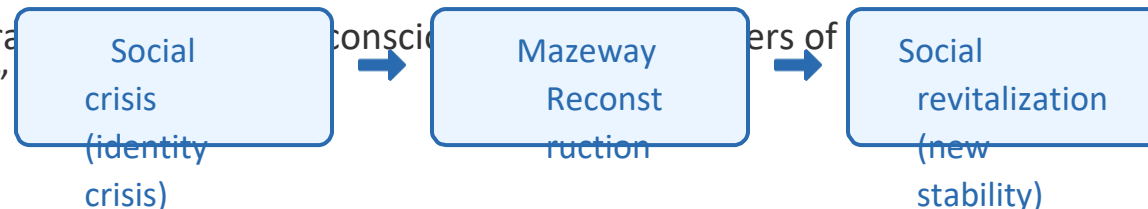
Original meaning: 'maze' – the way individuals find their way in a complex social environment.

- Mazeway includes awareness of physical objects in the social environment and
- ways to minimize stress. During a social crisis, a crisis also occurs in Mazeway, which poses a greater threat than a material crisis.

Social organicism and revitalization

- Walras viewed human society as a large organism, and in times of crisis, society takes emergency measures.

Revitalization is “a deliberate effort to create a more satisfying culture.”



Reactivation theory is a theory that focuses on continuation mechanisms while

”

Handsome Lake and the Longhouse Movement

Background:

Identity crisis

- Seneca leader of the Iroquois Indian tribe in the northeastern United States in the early 19th century
- Experienced loss of traditional authority and identity crisis due to U.S. colonial policy
- Like other Indian leaders, he entered a life of drinking and self-indulgence, but his life changed through a mystical experience.

process of

revitalization

- **mystical experience**
A spiritual being appears and reveals a revitalized future for the Indians and calls for a disciplined life of moderation.
- **Practice and spread**
Practice your own experiences and teachings and spread them to those around you
- **Birth of the longhouse movement**
A community formed by gathering at the longhouse where Handsome Lake was located and participating in the discipline movement.

Other North American Indian

Revitalization Movements

Ghost Dance

A ritual movement based on the revelation that dancing would hasten the arrival of Indian utopia.

Peyote ritual

A spiritual revitalization movement through the ritual of consuming the herb called 'Peyoti'

Significance: Wallace's revitalization theory was established by studying the case of Handsome Lake → became the

5 Steps to Reactivation

Five-step process of revitalization movement presented by Anthony F. C. Wallace

1

Steady State

A state in which members of society lead stable lives through the Mazeway (social recognition system)

2

Period of Individual Stress

A period when an individual experiences identity confusion and stress due to external factors (colonial rule, culture shock, etc.)

3

3. The Age of Cultural Distortion

A stage in which the traditional belief system collapses and social chaos occurs due to clashes with external cultures.

4

Period of Revitalization

The following elements appear as key steps in reinterpreting and reconstructing existing traditions:

- ♦ Mazeway
- ♦ Reorganization
- ♦ Organization
- ♦ Formation
- ♦ Communication and dissemination
- ♦ Cultural

5

New Steady State

The autogenous modernity of Donghak Thought

Background of the emergence of Donghak

- Joseon's identity crisis: long-standing religious order threatened by Japanese and Western capitalist material culture
- Collapse of tradition: Traditions that had existed for thousands of years were taboo as superstitions by Western civilization.
- Leadership Crisis: Respected leaders turn into fraudsters who promote superstitions

Meaning of the name "Donghak"

- ① Dong = Eastern epistemological method, correlative thought
- ② "Hak" - Pursuing internal change and growth
- ③ Response to "Seohak" - A reinterpretative alternative to tradition

66 From its name, Donghak shows its response to the external ideology of Seohak, and is a typical example of autogenous modernity through correlational thinking.

Donghak's autogenous modernity and direction of movement

- Liminality characteristics: Pursuing internal change and growth, practicing righteous mind and body.
- Aspects of revitalization: integration of Confucianism and Buddhism, creative
- Dual response: The inner city responds with anti-feudalism, the outer king responds with anti-foreign
- Anthropocentrism: Modern re-establishment of human values through Inae Cheon (人乃天) ideology
- autogenous modernity: Pursuing autogenous modernity through continuation and change of tradition rather than imitation of the West

The autogenous modernity of Daesoon Thought

The emergence and Significance of Daesoon Thought

- Among Donghak-related organizations, Daesoon Jinrihoe is the only organization that maintained
 - the name and doctrine system of the Eastern tradition and grew into a major religious order.
 - Daesoon Thought expanded the scope of Donghak to the realization of the ideal world presented by Donghak.
- The name “Cham Donghak” refers to the completion of Donghak and aims to integrate
- Confucianism, Buddhism, and Zen traditions.

● Liminality and revitalization perspectives

● Significance as the only communitas where the changes achieved in the aspect of liminality are sustained

Daesoon Thought develops from non-extreme to religious order and enters a stage

Differences in autogenous modernity between Donghak and Daesoon Thought

If Donghak was a liminality response to the initial identity crisis, Daesoon Thought presented a completed form of autogenous modernity by newly interpreting and continuing the tradition at the point where Donghak failed to revitalize.

Comparison of Donghak vs. Daesoon Thought

Differences and commonalities between Donghak Thought and Daesoon Thought from the perspective of liminality and

Comparison items	Donghak Thought	Daesoon Thought
Appearance background and liminality aspect	Direct response to “Seohak”, anti-feudal and anti-foreign power Emphasis on internal change and growth-oriented rite of passage	Formation of a new communitas that sustains the liminality of Donghak Develops longitudinally and shifts to focus on “Civilized Donghak”:
Meaning of name	Daesoon’s Methodological response to Eastern epistemology	Completion of Donghak and
attitude toward tradition	Integrated acceptance of Confucianism, Buddhism, and Zen traditions	Reinterpretation of Eastern traditional
Reactivation properties	Reinterpretation of tradition and goal of socially transformative	Religion of modernity through the
core values	Utopia Leecheon’s anthropocentrism	Self-reflection and creative acceptance through non-self

Correlational thinking and autogenous modernity

The Concept of correlational reason

correlative thought: A core way of thinking in traditional Eastern epistemology, a thinking system that emphasizes the connection between things and the overall context.

Western

analytical thinking

- ◆ Dialectical harmony of opposing elements
- ◆ Analysis through binary opposition Atomistic worldview

vs

Oriental

correlational thought

- ◆ Holistic approach to harmonize boundaries of complementary elements
- ◆ A worldview of the unity of Heaven, Earth and Man

autogenous modernity and posthumanism

- Just as Western modernity began with the revitalization of Greek and Roman culture through the Renaissance, the East
- also built its own modernity through the reinterpretation of its own traditions. In the past, correlational thinking was
- pointed out as a factor that stagnated Eastern modernity, but Korean new religions used it as the basis for their own
- modernity.

“The liminality and revitalization of Donghak Thought and Daesoon Thought are the realization of

Conclusion and Significance

Research

Summary

- ✓ The autogenous modernity shown in Donghak Thought and Daesoon Thought is systematically explained through correlational thinking, liminality, and revitalization theory.
- ✓ Confirmation of the process of reinterpretation and creative acceptance of tradition as an independent modernization path for non-Western societies

Universal values of Korean new religions

- 💡 Anthropocentrism based on correlational thinking can be reexamined as an alternative ideology in the post-humanist era.
- 💡 Self-reflection and creative acceptance contribute to resolving the identity crisis in modern society.

Achievements of

autogenous modernity

- ✓ Establishing autogenous modernity through continuation and change of tradition rather than imitation of the West
- ✓ The characteristic of “hoe” in Daesoon Thought functions as a *communitas* of oriental modernity.

Future research directions

- A Study on the intersection between anthropocentrism and Korean new religious thought in the era of artificial intelligence
- There is a need for comparative research with the autogenous modernity of other East Asian countries.

“The liminality and revitalization of correlational thought presents the possibility of an alternative modernity that goes beyond the Limits of Western modernity.”