

Chapter III

The autogenous modernity of Donghak Thought and the liminality of a conspiracy.

autogenous modernity and Liminality of Disorder in Donghak

Table of Contents and Research Overview

This study systematically analyzes the autogenous modernity and liminality shown in Donghak Thought through a Comparison of Eastern and Western views of Heaven, Earth and Man. on the creative fusion of Eastern and Western thought and autogenous modernity in Donghak's ideas of Sicheonju (侍天主), Hwajeong (造化定), and eternal immortality (永世不忘).

1. Awareness of the problem and Research Background
2. Theoretical background: Liminality concept
3. Comparison of Eastern and Western views of Heaven and liminality
4. Donghak's View of Heaven and liminality
5. Comparison of Eastern and Western branches of Donghak
6. Knowledge and liminality of Donghak
7. Comparison of Eastern and Western views of Humanity and social meaning
8. Donghak's View of Humanity and social meaning
9. Conclusion and implications

Awareness of the problem and Research Background

- Donghak ideology was developed in the context of the Joseon Dynasty in the 19th century, when conflict and fusion of Eastern and Western ideas occurred.
- The View of Heaven, View of Earth, and View of Humanity are key concepts that compare Eastern and Western thought systems.
 - Western ontology Reasoning system (substance theory, essence/phenomenon dichotomy)
 - Oriental generative theory, emphasis on change/correlation
- **Liminality** stands for boundary, in-betweenness, and transition.
 - A border space where social and cultural order is dismantled and reorganized
 - A concept that analyzes creative transformation through conflict and synthesis of Eastern and Western ideas in Donghak Thought.
- Purpose of this study: To explore the liminality shown in Donghak's ideas of Sicheonju (侍天主), Johwajeong (造化定), and eternal immortality (永世不忘) and reexamine the self-generating aspects of Korean modernity.

autogenous forming
modernity

Theoretical background: Liminality concept

- Liminality is a concept that essentially means

Characteristics of Liminality:

The existing order is dismantled and a new order is formed. A liminal space is a place where the possibility of transformation and creation opens up

- Application of liminality in the study of Donghak Thought
 - Eastern and Western systems of thought and fusion through a new arrangement of heaven, earth and human beings in a relationship where “phylogeny repeats ontogeny”
- Analytical dimensions of liminality
 - View of Heaven: The boundary between figurative/assimilatory views of heaven and Earth
 - Earth view: The boundary between material/condensed space and the emergence of the Concept of time and branches and the formation of the Concept of space
 - View of Humanity: Boundaries of growth-oriented/appreciative human views and the idea of eternal harmony
- Donghak seen through liminality: An autogenous modernity: A space of creative reconstruction and new possibilities, not a simple middle ground between Eastern and Western modernity

Comparison of Eastern and Western views of heaven - Western figural views of heaven

- **ontological** Characteristics of **substance** **View of Heaven** Description
 - change
 - Dichotomous distinction between essence and phenomenon
- Plato and Aristotle's view of the universe
 - Plato: The world of ideas (forms) and the world of phenomena
 - Aristotle: Form and matter
- The Western **figural** **View of Heaven** **from bottom to top** **structure** that commands
 - As an observation method, phenomena are divided into form (essence) and material (substance) and change is explained through substance.
- **The Four Causes** (earth, water, fire, wind)
 - Four causes: form cause, material cause, effect cause, purpose cause
 - 4 elements: Earth, Water, Fire, Wind
 - God or Idea as the fifth element
- Western modernity and changes in View of Heaven
 - Ji Dong theory and Calvin's predestined salvation theory
 - Matteo Ricci's 『Cosmic Silui』 and the spread of Seodhak

Oriental fairytale-like View of Heaven

- Duality of the Eastern

View of Heaven

- Cheon : Mugeuk, who gave birth to heaven and
- Oecheon (天外) : earth, Taegeuk's heaven (sky above the
- Beop- (天) : Heaven divided into heaven and
- cheon (理法天) : earth, heaven as a law

- Characteristics of an assimilated View of Heaven: the

property of integrating heterogeneous elements into one

- Cheonwonji room (天圓地方) : The sky is round and the earth is
- Heavenly Way and Earth Virtue : Heaven is Tao, Earth is Virtue - Functional division

- A generative view of the universe

through Yin-Yang and Five Phases

- western Substantive Unlike (jisuhwa change to Descri
- change style) attribute ption
- Explanation of the organic relationship of all things through correlational
- thinking: Yin and Yang → Three Materials → Sasang → Five Phases → Eight
- Trigrams Development

- Triple assimilation: Nature of Heaven, Integration of heterogeneous elements (like carbon assimilation)

Humanity

- condensat : Properties of Earth - Compression and
- ion Condensation (Like Water Vapor
- Contact : Attributes of human beings - meeting and
- flowering (fusion of different elements)

the View of Heaven and liminality in Donghak Thought

- Sangje and earth is a core doctrine of Donghak, meaning 'attendance to heaven'.
 - A product of religious awakening stemming from Choi Soo-un's experience of answering angel questions.
 - Creative fusion of the Western personal God and the Oriental heterodox View of Heaven
- *"My heart is your heart. If each person attends, honors, and serves the Lord in his or her heart, this is the way of heaven."* - From Tokyo to Daejeon
- Liminality of Eastern and Western views of heaven
 - West: Formal View of Heaven - separation of transcendent God and human beings
 - East: Fairytale View of Heaven - unity of heaven and man, unity of heaven and human beings
- Donghak: A mediating position that simultaneously recognizes transcendent and Immanent Heaven.
 - Emphasized the 'immanence' of the universe and the spirit outside
 - Transformation of the spirit within and the spirit outside
 - Forming Donghak's unique View of Heaven, such as the great path of no extremes, harmony, and no-action.
 - Creative synthesis of Eastern and Western ideas and construction of a new ideological system rather than simply responding to Seohak

Comparison of Eastern and Western Ji-Guan - Western Qualitative Ji-Guan

- western material : Conceptualize land as matter (hyle) from an empirical knowledge ontological perspective
- The Four Elements Novel of Earth Water Fire Wind
 - The four elements as material substances that make up the earth
- atomistic world view
 - View of the material world linked to Aristotle's Theory of four causes
 - Analytical thinking: from parts to whole rather than from whole to parts.
 - tradition from Democritus and Epicurus to modern science
- 3- Ji-gwan as function system
 - Common structure of Indo-European language culture
 - Social structure of Cheon (priest) - Ji (warrior) - In (producer)
- Modern transformation of ontological knowledge
 - land as objectified and instrumentalized nature: mechanistic world view
 - The materialistic paradigm of modern science that excludes God

Oriental condensed paper tube

- The oriental condensation Having characteristics: A phenomenon in which paper tube is used heterogeneous elements become entangled and solidified.
 - The earth exerts compression and contraction forces under the influence of the sky.
- soil Importance of Concept
 - Emphasis on the interrelationship between Cheonwonji Bang (天圓地方) and Cheondoji Virtue (天道地德)
- Feng Shui Lee o ous ugh
 - Feng Shui system that emphasizes the energy of the earth and the Theory of tri-water division
- correlative The relationship between reasons land and humans based on
 - The symbolic system of the land developed through the Nine Palace Eight Trigrams and Hedo Lakseo (河圖洛書)
- Unlike Western material concepts, the land itself is an organic being with vitality and divinity.

Harmony and liminality of Donghak Thought

- **Hwahwajeong** The meaning and (Hwahwajeon, View of Earth g)
 - 'Harmony' means the result of the movement of heaven and earth, and 'Jeong' means settlement and implementation.
- In **Donghak** - The liminality of Western material knowledge and Eastern condensed knowledge
 - Land is reinterpreted as a space of spirituality and harmony rather than a simple material.
 - An egalitarian perspective that re-establishes the status of land as a space for people's lives
- Donghak **Taoist** and Neo-doctrine elements **Confucian**
 - Natural fusion and ideological reinterpretation of spells and talismans
 - Harmony between traditional Confucianism's Ibeopcheon and the West's figurative View of Heaven
- Liminality of **branch pipe** and social meaning
 - Social liminality where the hierarchical division of space is dismantled
 - The connection between the land and the people as the foundation of autogenous modernity
 - Creation of a new social space through 'Confucian Revolution' during the Donghak Peasant Movement

Western growth-oriented View of Humanity

- **ontological** : Centered on human
View of essence and growth
 - **Christianity** origins
 - Original Sin: Growth and Change through Salvation
 - Protestant ethics: self-improvement, sanctification through work
 - **modern development**
 - Descartes' rational subject: the thinking individual
 - Enlightenment: Human perfection through reason and rationality
- **modern development**
 - **self-** : Step-by-step actualization, completion of growth
 - **Maslow's** : Human beings as subjects who create themselves
 - Existentialism: Human desire
 - Posthumanism: Transcendental Evolution Combined with Technology
 - **Characteristics of the Western View of Humanity**
 - **vertical growth** : From part to whole, from bottom to top
 - **Individualistic** : Emphasis on individual achievement and development
 - **Progress and development** : Evaluating continuous change and growth as positive values rather than group

Oriental approach to humanity

- **Contact** : A property that allows heterogeneous beings to meet as flowering equals, preserve differences, and integrate
(接化) A concept that represents the core differences between Eastern and Western views of humanity
 - Human beings are a fusion of heaven and earth, heaven and earth, and virtue
- **Mutual incarnation of** : Interaction of heaven, heaven and earth and earth and human
 - Geongeongonsun (乾健坤順): A person who integrates the Qian (健) of Heaven and the Shun (順) of Earth.
 - Fractal human-universe view: In heaven (1), earth (2), and human (3), human is (1+2+3) including heaven and earth.
- **correlative and study** reasons abroad psychology
 - Harmony of collectivity and individuality: individuals are an organic part of society and the universe
 - Integration of inner and outer energy, balance of mind and emotions
- **Social realization of an oriental View of Humanity**
 - Politics: The moral example of a gentleman and the ideal of social harmony
 - Study: Integration of the scriptures, the use of the scriptures and the kings of the inner world

assimilation

on
Attributes of
central
orientation
and
integration

condensation

Perfectionism/Convergence
Attributes of
Earth

**Contact
flowering**

Syncretism/Convergence
(接化)
The
attributes of
human
beings

Donghak Thought's View of Humanity and liminality of eternal life and immortality

- The meaning and Background of immortality (永世不忘)
 - Enhancing the status and role of 'people' among the three talents of heaven, earth and people
 - In Donghak, humans acquire a cosmic status as part of the Three Goods equal to heaven and earth.

" Transformation of the spirit within and the spirit outside"

There is spirituality on the inside, and vaporization on the outside.

- A View of Humanity centered on Sangje and Earth
- Social meaning and liminality
 - Discarding and abolishing 'God' within humans → Deification of humans
 - Institutionalization of equality ideology through contact subject → dismantling of class boundaries
 - Donghak Peasant Movement and rising status of the people
 - autogenous : Inherent equality and communal View of Humanity as → actual collapse of the caste system
 - modernity distinguished from Western modernity

Donghak's autogenous modernity and social meaning

Features of autochthonous modernity

- structural emergence : Creative combination of Eastern and Western thought
- Transboundary system integrated reconstruction of the three blessings of
- Self-sustaining modernity expressed through Sicheonju, Johwajeong, and immortality.
 - Korean modernity without westernization
 - A new view of the universe through immanent transcendence

Social and historical significance

- Dismantling the caste system and the idea of model of
- Equality Significance of the Donghak Peasant Movement
 - Providing an ideological foundation for social change movements
- modern implication
 - Formation of historical Ideological Foundation of the consciousness of popular subjects Korean Democratic Movement
 - Possibility of transition to post-modernity

Conclusion and Implications

Liminality of Donghak Thought and autogenous modernity

- Donghak ideology is not just a religious movement. Consilient restructuring of Eastern and Western thought through autogenous modernity
- Sangje, Harmony, and Eternal Immortality is a creative fusion of the figurative/assimilated View of Heaven, the material/condensed View of Earth, and the growth-oriented/apprehensive View of Humanity beings.

The Meaning of autochthonous modernity

- The peculiarity of Korean modernity in which social change and equality in implementation of spirituality
- Distinguished from spiritual revolution occur simultaneously Western modernity

Contemporary implications and future research directions

- In the era of ecological crisis and integrated The alternative reasoning
- Through the dismantling and reconstruction of universe system presented by this
- existing boundaries such as status, class, and view post-modernity possibility of
- The need for genealogical Research on Korean modernity discourse leading gender, to Donghak-Cheondogyo-religious pluralism