



Liminality shown in Donghak Thought's view of harmony and knowledge

Liminality in Donghak Johwajeong View of Earth

Research purpose and background

Theoretical exploration
and contemporary
significance of Donghak
Thought

01 Liminality in the Johwajong (造化定) View of Earth in Donghak Thought

Attempting a new interpretation of Donghak Ji-Gwan through the Concept of boundary

02 Understanding Donghak's autochthonous modern thinking and the conflict and fusion of Eastern and Western ideas

03 Significance in Korean modern thought and popular religious movements

Study of the intersection between Western modernity and the inherent development of Eastern thought
Analysis of the influx of Taoist ideas and the influence of Nandan Daoism in early modern China

The Concept of harmony and righteousness in Donghak Thought

A Study on the liminality
of Donghak Thought

What is Hwahwajeong Ji-view?

A special epistemology of earth existing from transcendental heaven, a concept that newly defines the relationship between heaven and earth in Donghak Thought. Unlike the existing View of Earth, Donghak newly recognizes the earth as an object of harmony in the transcendental heaven, a being of non-wiihwa, and vaporization.



A new relationship between heaven and earth

According to the distinction between the Transcendent Heaven and the inner heaven, the earth is also understood as a harmonious effect of the Transcendent Heaven. The land is no longer simply a material world but a harmonious object.



Land as a realm of performance and practice

Donghak Thought expands the land into the realm of practice. A space where all the people, not just the king, can communicate with the transcendental heaven through the practice of Sicheonju



Concepts of harmony, inaction, and vaporization

Hwa-hwa-jeong Ji-view forms a Donghak-specific life-centered view of the world that is distinct from Western modernity through the concepts of 'harmony', 'non-wii-hwa', and 'gi-hwa'.

Background of Donghak Thought and Influence of Daoism

A Study on the Establishment of
Donghak's autogenous modernity

Ideological Background of Donghak

The establishment of Donghak occurred at the point where the influx of Western modernity and the inherent development of Eastern thought met. After the Angel Questions and Answers, Suun's reflections and experiences were added, and the branch of Donghak was formed. The influence of Taoist thought is particularly emphasized.

⇒ Inflow and influence of Taoist thought

Daoism that came into Joseon was largely divided into Naedan Daoism (內丹道教) and Tongshin Daoism (通神道教). Naedan Daoism focuses on training, while Tong Shin Daoism emphasizes communication with God. Donghak developed by accepting these Taoist ideas.

📖 Relationship and differentiation with Seohak

Donghak has aspects as a response to Seohak. An idea presented to recognize the harm caused by Western modernity and to save the East. Presenting Seohak's Concept of transcendental heaven and a differentiated approach

📖 Development and step-by-step development of ideas

Donghak Thought developed in four stages: ①Angel Questioning Stage ②Eunjeokam Writing Stage ③Teaching How to Avoid Shiseok (弑石) Stage ④The stage leading up to the Donghak Peasant Revolution after Suun's death. The Concept of knowledge is deepened at each stage.

Liminality aspect of Hwajeong View of Earth

Intellectual Characteristics of Donghak Thought that appear at the border

What is liminality?

It is a concept that refers to a state located between boundaries, and refers to an ambiguous and transitional intermediate area between existing and new structures. The Donghak Ideology's view of knowledge shows the liminality between the Confucian view of knowledge and the Western modern view of knowledge, and ultimately suggests a new paradigm shift.



The locational boundaries of the land in harmony with the Transcendental Heaven

In Donghak Thought, the land is no longer an object subordinate to heaven, but has a new ontological position as an object of harmony in Transcendent Heaven. This is located on the border between the traditional View of Heaven and earth and the modern heliocentric theory.



Dismantling the boundaries of the performing entity

Breaking away from the Confucian notion that only the king received the energy of the earth, he shifted to the idea that all citizens could communicate with the transcendental heaven through training. The beginning of autogenous modernity where the boundary between the sacred and the profane was reorganized.



Reinterpretation of earth energy and famous places

Donghak transcends the notions of 'popularization' and 'popularization' by resetting the center of the land and emphasizing that Korea is a good place. Forming a View of Earth as a liminal space that emphasizes the variability and dynamism of the land.

Comparison with Western modernity

Comparative understanding of
Donghak Thought and Western
modernity

Basic View of Earth view	 western modern branch Change from geocentric to heliocentric A mechanistic view of the universe that excludes the center of inner heaven and the Transcendent Heaven.	 Hwajeong Ji- gwan of Donghak An understanding of the transcendent and inner heavens Recognize the earth as a realm of transcendental harmony and vaporization
relationship between nature and humans	 western modern perspective Recognize nature as a human tool, an object of development and use, a separate object	 Donghak's philosophy of life from the perspective of Sangje, nature also corresponds to Sangje, the organic relationship between the earth and humans, an object of coexistence
Characteristi cs of modernity	 Western modernity mechanistic view of nature Conquest and utilization of nature by reason	 Donghak's autogenous modernity Life-centered ideology based on harmony and liminality Liminality through people's subjectivity and performance

The demonological relationship between heaven and earth in Donghak Thought

Aspects of
liminality

Reconceptualization of heaven, earth and ghosts

Donghak ideology redefines the existing view of Heaven, earth and ghosts from a transcendental perspective with the expression 'heaven is a ghost and a ghost is also earth and yin and yang'. By emphasizing the identity of heaven and earth and ghosts, a new relationship between heaven and earth is established, including the Transcendent Heaven, the sky above the sky.

They know Heaven and Earth, but they do not know Gwisin (spirits/gods); that Gwisin is also Me.



Originality of Transcendental Demonology

Donghak applied the Concept of ghosts, previously used only as inner heaven, to Transcendent Heaven for the first time, presenting an integrated perspective that went beyond the Limitations of Western and Confucianism.



Identity and liminality of heaven and earth and ghosts

"Heaven and earth are ghosts, and ghosts are also yin and yang." - Forming an intermediate area between Seohak and Eastern traditional thought through the liminality formed at the boundary between heaven and earth, ghosts, and yin and yang.



Expansion and integration of Yin-Yang theory

Donghak Thought embraces the infinite expandability of yin and yang, while emphasizing the harmony and variability of the transcendental heaven, thereby presenting a new worldview that goes beyond the traditional views of Daoism and Neo-Confucianism.

Research Results and significance

A Study on the liminality
of Donghak Thought

Key findings from the study

Donghak's View of Earth is not a simple View of Earth, but an attempt to reorganize the boundaries between genders through liminality.

Donghak is Korea's own autonomous modern ideology that was born from a mixture of external pressure and internal development, presenting an alternative value system against Western modernity.

academic contribution

Identifying the innovativeness and liminal Characteristics of branch pipes that were overlooked in existing dynamics research



Re-establishment of boundaries and people's subjectivity

Through the view of Heaven and earth and ghosts, Donghak Ji-Gwan broke down the traditional boundaries between the elite and the people, the sacred and the profane, and heaven and earth, opening a new field of practical practice.



The intellectual foundation of Korean autogenous modernity

Donghak's view of harmony and justice serves as the basis for organic world perception and life-centered thinking, which is different from the mechanistic world view of Western modernity, suggesting the possibility of independent modernization.



Modern reexamination and applicability

In a modern society facing an ecological and environmental crisis, Donghak's view of harmony and justice can be reevaluated as an ideological foundation for the harmonious coexistence of nature and humans. In particular, it leads to organic farming methods and respect for life.

Conclusion and future challenges

Modern expansion of
Donghak Thought
research

Key

conclusions from the study

Donghak ideology's view of Hwa-hwa-jeong provides the ideological basis for the restoration of identity to the general public through liminality.

By establishing a new relationship between the Transcendent Heaven and the inner heaven, a path to autogenous modernity differentiated from Western modernity is presented.



Possibility of modern application of Donghak Ji- Gwan

From an ecological perspective, Donghak's view of knowledge can provide a philosophical foundation for the coexisting relationship between humans and nature in an era of environmental crisis.



Restoration of people's identity through liminality

Establishment of the people's practical identity beyond the dichotomous world View of Heaven and earth through the harmony of Transcendent Heaven and inner heaven and the Concept of vaporization



Future research directions

Exploration of the expandability of Donghak Hwajeong's view of philosophy through comparative research with Daesoon Thought, and the need for a comparative ideological approach to establish the status of Donghak's view of philosophy in the History of East Asian thought