



Liminality shown in Donghak Thought's View of Humanity beings as immortal.

Liminality in Donghak Yeongsebulmang View of Humanity

Research Overview and Purpose

Liminality in Donghak Thought's View of Humanity as Yeongsebulmang (Yeongsebulmang)

Key research questions

- The transformation process of Donghak's View of Humanity and the philosophical Meaning of liminality
- Changes in views of Heaven, Earth and Man
- brought about by the intervention of the
- Concept of transcendental heaven.
- Reorganization of sexual- secular relationships
- and the emergence of autogenous modernity.
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Research Methodology

Analysis of historical literature and review of major sources related to Donghak

Analysis of major original texts such as 『

Donggyeong-daejeon』 and 『Yongdam-yusa』,

Background and development of Donghak Thought

Social and religious situation

in 19th century Korea

- Rigidization of the ruling system centered on Neo-Confucianism
- Invasion by Western powers and heightened sense of crisis
- The influence of Seohak and new ideological changes
- The suffering of the people and the deepening exploitation of

Background of

Donghak's

- Choi Je-woo's religious experience and 'Si-Cheon-Ju'
- Proposal of 'Donghak (東學)' as a counterpart to Western religion
- A autogenous ideological system differentiated from the three schools of Confucianism, Buddhism, and
- Aiming for public relief and social change

Activities of

Donggyo

- 1860 Choi Soo-un's Angel Questions, Donghak Changdo
- 1864 Choi Suun becomes Sundo (殉道) and ceases his religious activities.
- Restoration of Choi Si-hyeong's 『Yongdam-yusa』 and 『Donggyeong-daejeon』 in the late 1860s
- 1880s: Expansion of religious circles, development of nationwide

Donghak Peasants

Movement and its

- 1894 Donghak Peasant Movement: The banner of "protecting the country and protecting the people" but ideological spread
- Development of Cheondogyo and influence of new religious movements
- Providing a self-sustaining path to Korean modernity

Characteristics of the Permanent Life Permanent View of Humanity

Transcendence

and the coming of God

- Human status was elevated through the intervention of the transcendent heaven.
- 吾心即汝心 (吾心即汝心): The hearts of humans and Sangje are connected.
- Human between heaven and earth → upgraded to being on the same level as heaven
- Securing a position to serve superiors through Sicheonju (侍天主)

Epistemology of non-smoking and non-starting

Redefining human status through the connection between the difficult-to-understand transcendental world (Buyeon) and the understandable empirical world (Giyeon)

The process of

change in human outlook

- Angel Questions → Charity Activities → Changes in the Process of Purity
- Early: Emphasis on elevation of status through transcendental
- Review: Expansion into the heaven
- Concept of Inaecheon (人乃天)
- Deification of the human inner self through the Concept of inner spirit.

Abolition of the

priest-believer distinction

- Recognizing Seohak's idea of equality, but criticizing class differences between priests and believers
- Adjunct system: Breaking down the boundary between priests and believers
- Non-church characteristics: All believers directly communicate with God
- Relocation of gender-genus boundaries and implementation of religious egalitarianism

Individual self-

reliance vs.

individual payment

Seohak's self-reliance

- God exists externally (surface religion)
- Proof of salvation = worldly success
- Laying the foundation for Western modernity

Donghak's Gakjibuli (各知不移)

- God exists within (deep religion)
- Proof of salvation = inner reflective ethics
- Providing the foundation for autogenous modernity

Permanent View of Humanity

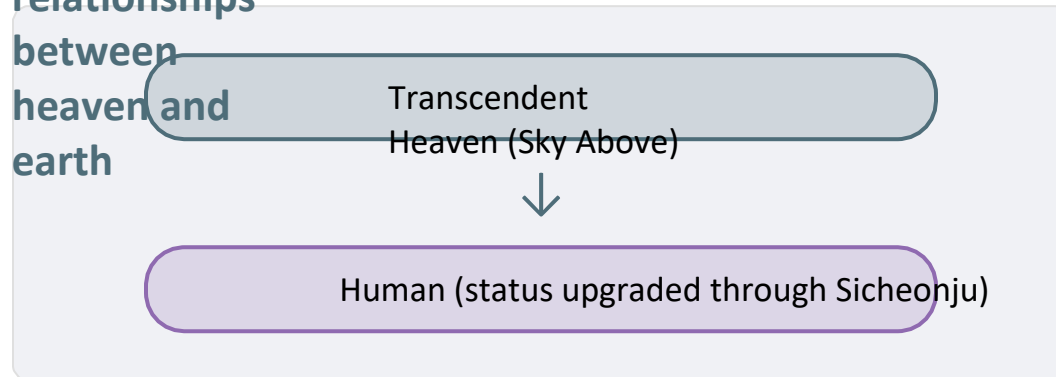
Human beings are recognized as beings who participate in the creation of

The liminality of the relationship between heaven and human beings

Reorganization of the social status system and the Concept of harmony

- Sicheonju's 'harmony' is expressed through Naeyusinryeong.
- Overcoming the monotheistic Resurrection of the state of unity of relationship between heaven and man in Seonhak (God Job in Bible)
- Human beings directly connected to the heavens above and through their hearts.

Changes in relationships between heaven and earth



- Elevation of human status through the
- intervention of transcendental heaven,

change in View of Humanity beings as

- Abolition of hierarchy between priests and believers
- Directly connected to heaven without distinction between nobles and commoners
- Implementation of religious equality through the adjunct system
- Equality orientation expressed as "becoming noble throughout the country"

Relocation of sacred and profane

- Dissolution of existing gender-vulgar boundaries and new Neo-Confucianism: Distinction between nobles and commoners
- → Donghak: spiritual being within every human being
- Emergence of liminality (boundary) of autogenous modernity
- Rising religious status as a driving force for social change

Liminality of acquaintanceship

Status change through creation and harmony View of Heaven on earth and God on earth

- Elevation of the status of the earth through Sicheonju ideology and the realization of heaven on earth through Gaebyeok again.
- Change from hierarchical order of heaven and earth (Cheonjonjibi) to equal relationship (Cheonjonjibi) Earthly God: New status of
- humans who realized Sangje and Earth Change in the nature of the earth: From restraint and oppression to creation and source of life
- Circulatory ideology of the times of Ho-Gap, past Ha won-Gap

Donghak's Concept of "harmony": Integrating liminal boundaries of conflicting elements The power of the East: Presenting a new worldview beyond Seohak

- "Becoming a nobleman throughout the country": Religious justification for externalization, breaking down social and class boundaries
- Jeonmyeong-sook Donghak ideology: "Turn dismantling the caste system commoners into nobles and cherish the natural."
- The Queen Mother's Desire: The Inner Motivation of Participants in the Donghak

Peasant Movement

"Originally, Donghak's claim to protect the nation and protect the people was nothing more than a cry for the future, but each person's heart was longing for a queen, but he could not achieve his wish..." 『Jeon-gyeong』

Social manifestations of liminality

Anti-structure: Formation of a deviant space that breaks away from the traditional hierarchy

Communitas: A social change movement based on communal practice.

Crossing boundaries: autogenous modernity through rearrangement of sacred and profane Creativity:

Liberation of creative "harmonious" elements

suppressed during the Joseon Dynasty

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Donghak Thought and autogenous modernity

Reconstruction of the sacred-profane boundary

- Reorganization of the sacred and secular
- order due to the intervention of the
- Transcendental Heaven, religious
- subjectification of the masses through the Concept of Sangje, religious
- democratization through the abolition of
- the priest-congregation hierarchy, and
- acquisition of religious legitimacy that can lead to the status of a queen.

The transformative nature of liminality

The borderline position between the traditional order and the new order. The fusion and overcoming of contradictions

Characteristics of

autogenous modernity

- Unlike Western modernity, modernization based on religious foundations
- Overcoming the caste system and
- social transformation based on the
- idea of equality, seeking a balance between internal reflection and
- external practice
- Establishment of self-sustaining enlightenment and identity through
- Spreading the values of harmony and
- The spiritual origins of modern Korean social movements

Social influence after Donghak

The Significance of the liminality of autogenous modernity

Influenced new religious movements such as Cheondogyo and won Buddhism. Donghak Thought created a unique area of liminality between Western modernity and tradition, providing an opportunity for creative change that dismantled and reorganized the existing sexual and secular order. This opened the way for self-sustaining modernization in which the value of religious

Conclusion and Significance

The essence of liminality

in Donghak Thought

- Cracks and reorganization of status order due to the intervention of Chokunchon
- Revitalization of the idea of the unity of heaven and man through the Concept of Si, Heaven, and Lord
- Relocation of the boundary between the sacred and secular through the harmony of inner spirit and outer spirit.
- Aiming for the transformation of this world through the View of Heaven on earth and God on earth.

The modern Meaning of

the eternal View of

Humanity

- Providing a philosophical and religious basis for human dignity
- Realization of the idea of equality through abolishing the distinction between priests and believers
- Criticism of modern society through internal reflection and spiritual awareness
- Presenting a Korean model of autogenous modernity

Implications

of the Study

- Reinterpretation of the continuity between Korean traditional thought and modernity
- Illumination of dynamic spirituality and ethics in the modernization process
- Rethinking the ideological relationship between Donghak, Confucianism, and Seohak with a focus on human outlook
- Deepening genealogical understanding of new religious movements after Donghak

Future

research

directions

- Comparative Study on changes in human outlook between early Donghak and late Donghak
- Comparison and complementary interpretation of human views in Donghak and Daesoon Thought
- Exploring dynamic elements in modern Korean social movements
- A modern reinterpretation of Donghak's View of Humanity in a global context.

Donghak Thought's View of Humanity as immortal is not a simple historical relic, but an ideological and practical resource that still operates in modern Korean society, requiring reflection on the fundamental value and interrelationship of human existence.