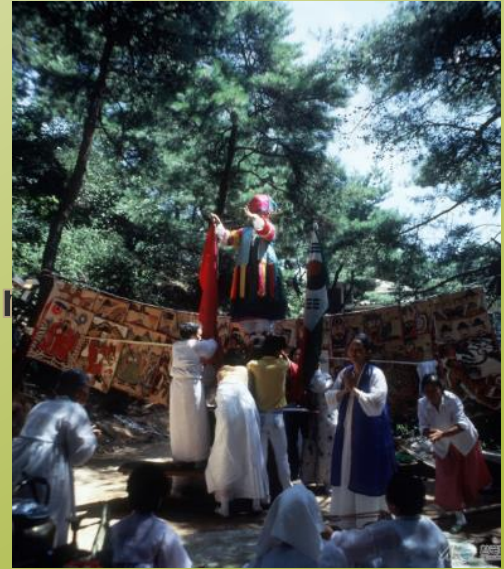


II. The Liminality of the Philosophy of Life and Donghak Thought

Victor Turner

The rite of passage, through the social drama of a community



II. The Liminality of the Philosophy of Life and Donghak Thought

Victor Turner

through social drama
society recovers life, he says

A. Social drama reinterprets van Gennep's rite of passage

Van Gennep says humans undergo rites of passage when facing a survival crisis, passing through unfamiliar territory, or experiencing a change of status.

Turner regarded the rite of passage as social drama, a universal principle and structure of society

B. Drawn from the coming-of-age rite of the

Ndembu tribe of Africa

Adult men sneak into the lodging and abduct 13-year-old boys

The place where these children are cast is precisely liminality

The children return home with an intense sense of

C. The dialectic of structure → anti-

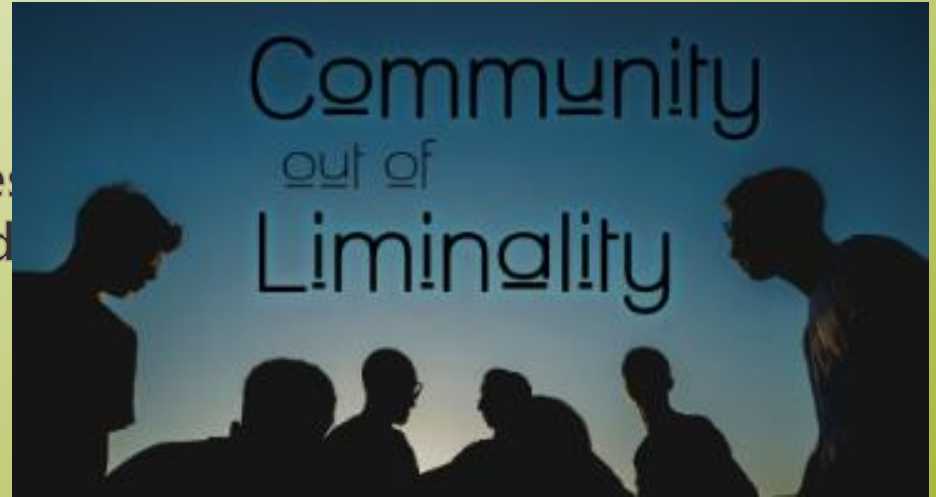
structure → society that learns while surviving together is communitas

Van Gennep's rite of passage involves surviving liminality as common with the world-wide ritual process through the stages of breach—crisis—redress/healing—reintegration/schism. Whereas van Gennep concentrated on ritual as a response to life's crises, such as coming-of-age rites, weddings, funerals, and childbirth and pregnancy, Victor Turner focused on the fact that most rituals and events possess the process or form of passage

II. The Liminality of the Philosophy of Life and Donghak Thought

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placed between the boundaries
attending to the threshold and



II. The Liminality of the Philosophy of Life and Donghak Thought

A. The difference between *communitas* and

liminality is an intermediate state and process, having lost one's existing status and filled with all possibilities and latent power, *communitas* is where individuals are not divided by role or status but form free relationships among themselves

Victor Turner

the second stage, transition, the anti-structure, regarded as the key to the recovery of life, *liminality*, and *liminality*

B. The common traits of anti-structure are

Within a community, humans generally become anonymous beings. All participants in the ritual are submerged in a state where existing social status and standing are all nullified, they actively embrace egalitarianism. Social roles and authority are reversed, and the weak seize authority

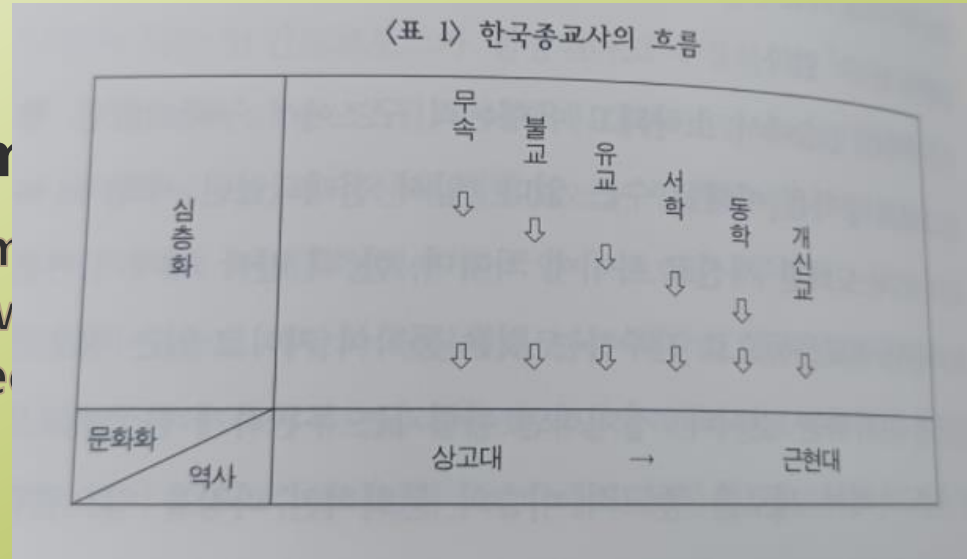
C. Life-consciousness includes the third stage,

the redress/healing stage. It coincides with the liminality that Donghak achieved in its time

II. The Liminality of the Philosophy of Life and Donghak Thought

Features of Kim Ji-ha's liminality

The philosophy of life (saengnong)
Linked to the macroscopic flow
(Jeong Jin-hong, Choi Jong-seo)



II. Victor Turner's theory of liminality and social drama

A. Confucianism: X is X and -X is -X.

A friend (X) is a friend (X) and an enemy (-X) is an enemy (-X). (Analects 1.1: to learn (X) and practice it in due time (X) is a joy,

The liminal relationship

of the three teachings (Confucianism, Buddhism, Daoism) and Christianity Comparison of friend and enemy (Han Tae-dong)

B. Daoism: X is -X and -X is X.

A friend (X) is an enemy (-X) and an enemy (-X) is a friend (X).

To call the Dao (X) the Dao (X) is not the Dao (Dao De Jing 1.1)

C. Buddhism: X is neither X nor -X.

All things are empty (sunyata). (Heart Sutra: form is emptiness, emptiness is form)

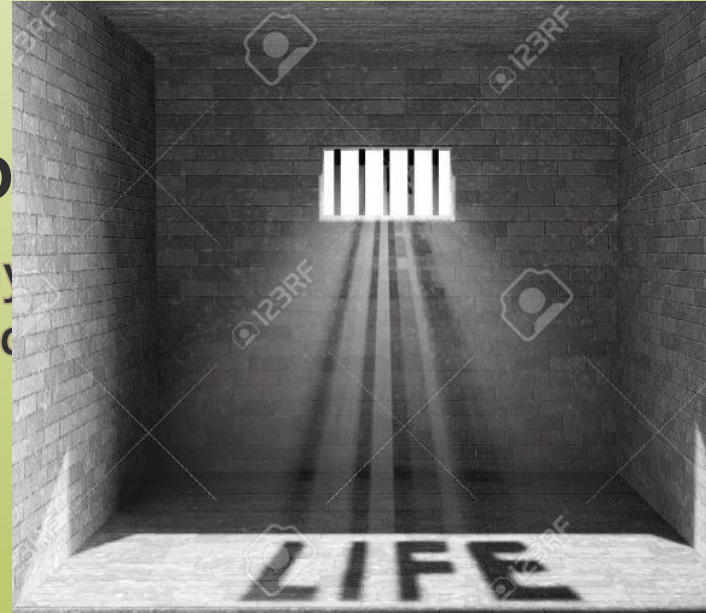
D. Christianity: X is everything

Love your enemy. (Gospel of Matthew)

II. The Liminality of the Philosophy of Life and Donghak Thought

The liminality of Kim Ji-ha's Donghak

Conception (potae) - the philosophy of life
The union of opposites, of male and female
 X is $-X$ and $-X$ is X .



II. The Liminality of the Philosophy of Life and Donghak Thought

Kim Ji-ha's life liminality

Features of (Jeong Jin-hong) (wangsaeeng)

A. Daoism: X is -X and -X is X.: conception (potae)

Recognition of power, discovery of life

B. Buddhism: X is neither X nor -X.: nurturing life

(wangsaeng) (wangsaeng). Descending from heaven to earth

C. Confucianism: X is X and -X is -X.

The beginning of Logos, earth and heaven meeting in the human

D. Christianity: X is everything

Love your enemy. (Gospel of Matthew)

II. The Liminality of the Philosophy of Life and Donghak Thought

Kim Ji-ha's indigenous philosophy
the beginning of an Eastern liminality th
where postmodernism, grounded in Ari
had failed (Kim Ik-du).

