

A Study of Reconciliation and
Coexistence in Kim Ji-ha's Thought

1987

김지하의 사상 탐구: 대안적 사회주의와 민족주의의 조화

Choi Won-hyeok,
Daejin University
23/11/04

Contents

I. Introduction

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

III. The Revitalization of Yulryeo Thought and Jeongyeok Thought

IV. Jeungsan's Reconciliation and Coexistence in the Aesthetics of Huingeuneul

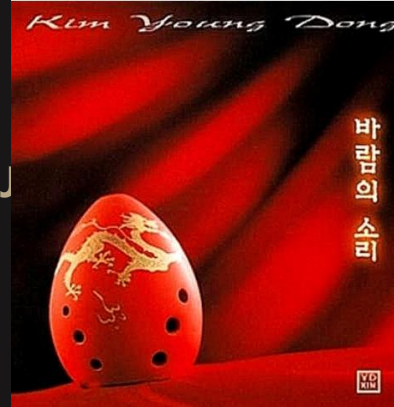
V. Conclusion



I. Introduction

The Reconciliation and Coexistence Kim J

Beginning with the reconciliation of tradition and modernity, 1987, and moving to mysticism, concluding with the revival of the economy



I. Introduction

A. Novelist Kim Hoon: hard for ordinary

people to understand

In his last year, he was so absorbed in his inner world that he often spoke words people could not grasp, words even his juniors could not understand.

The first anniversary of Kim Ji-ha's memorial

also denounces the ambiguity and

looseness of Kim Ji-ha's thought

B. Novelist Jang Jeong-il described him as one of

the great "tall talkers"

His world of thought was boundlessly wide, and his course of action knew no restraint.

His struggle and achievements toward democracy filled the pages, yet few came in person to lay flowers before his memorial

C. Pansori master singer Im Jin-taek refuted

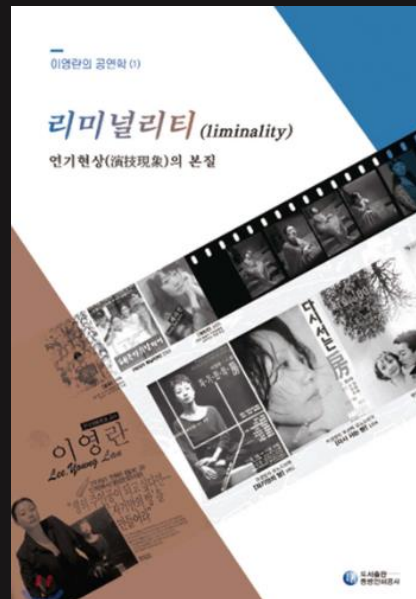
the claim of apostasy

Even though he supported Buddhism, but the "death exorcism" and his support for Park Geun-hye were greatly misunderstood

I. Introduction

Understanding Kim Ji-ha

requires the keyword of limi
and the consistency of revita



I. Introduction

Why "Liminality"

Liminality, as trans-boundary and in-between zone, is Kim Ji-ha's life, Yulryeo, and Huingeuneul

A. Liminality is a term from rites of passage.

Humans grow through rites of passage, and rites of passage around the world take place in the liminal in-between zone of the "threshold"

B. Liminality advances from ritual to theater

Aristotle's catharsis theory of drama is replaced, after 2,000 years, by the theory of liminality. Beijing opera, madanggeuk, and play take liminality as their aesthetic

C. Liminality is a keyword of the postmodern

Liminality develops into an overarching term for postmodernism, characterized by ambiguity and looseness. It also becomes a key to understanding an indigenous postmodernism

I. Introduction

Liminality
becomes the
keyword
of postmodernity

Phenomenology	Deconstruction	Process philosophy	Philosophy of becoming
Merleau-Ponty	Jacques Derrida	Alfred Whitehead	Deleuze/Guattari
Between individual consciousness and reality, lived experience	unpredictable, indeterminate aspects in the 'in-between'	Being is constituted not by being but by becoming	Interpreting being and its operating principles as machines and assemblages
living the actor's through the body revealed the manifestation of the world	the unpredictability arising in the 'gap' 'between' the 'I' and the 'Yeok'	the 'I' and the 'Yeok' of themselves, together changing the processual act itself	the 'I' and the 'Yeok' are not beings but modes of change occurring between beings

I. Introduction

Even Kim Ji-ha's critics

attempting even while knowing it will fail

Understanding Kim Ji-ha through liminality

A. "Five Bandits" (Ojeok) as the liminality of

Homo Sacer

In "Five Bandits," Kim Ji-ha says that even if he is dragged to prison and flogged for the harsh crime of his pen tip, he will say what must be said

B. National aesthetics as the liminality of the

colony

Kim Ji-ha crosses the boundary between the cultural empire's surrealism and the cultural colony's pansori, using narrative poetry to free East Asia from being a Black Third World

C. The left-right crossing as the liminality of

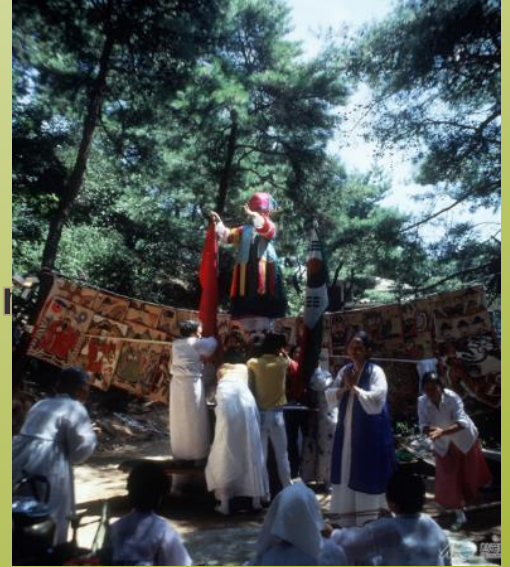
feigned evil

Kim Ji-ha's feigned evil becomes a liminality abandoned by all. Emerging from solitary confinement, Kim Ji-ha criticized the left and, even after release, confined himself again to a solitary cell.

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-

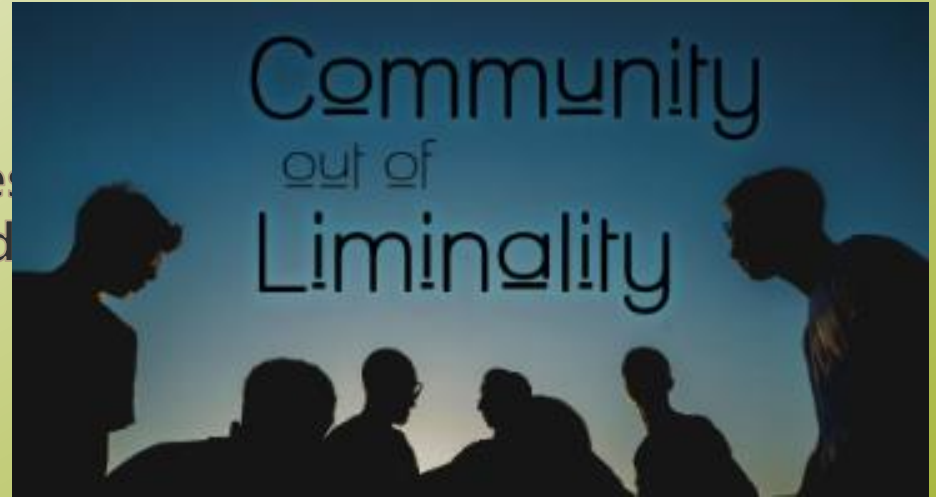
structure → society that learns while surviving together is communitas

Turner's interpretation of the Ndembu rite of passage is a social drama. He sees it as a process of social change, moving through the stages of breach—crisis—redress/healing—reintegration/schism. Whereas van Gennep concentrated on rites of passage as 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

Victor Turner

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, anti-structure, 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

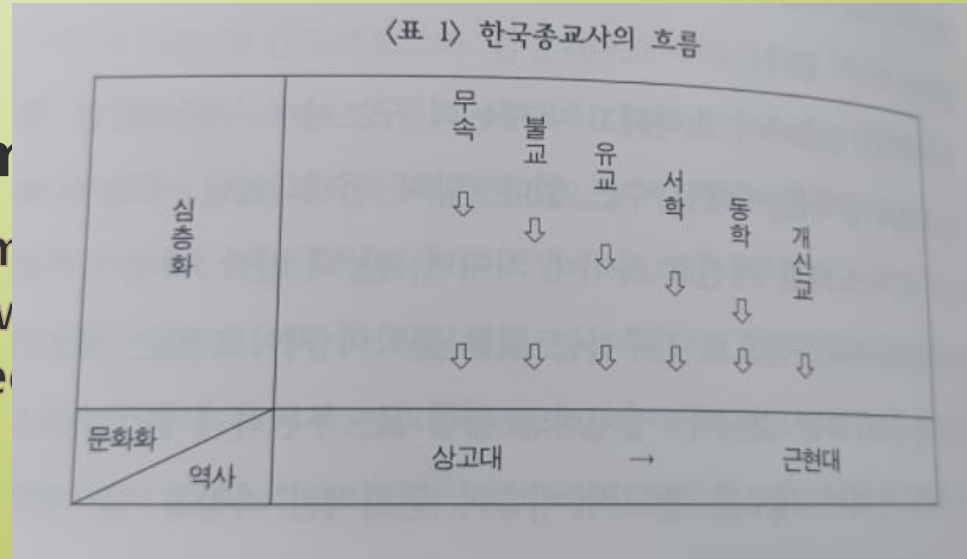
C. Life-consciousness includes the third stage,

the redress/healing stage. Life-consciousness is the relationship between life and communitas. 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)

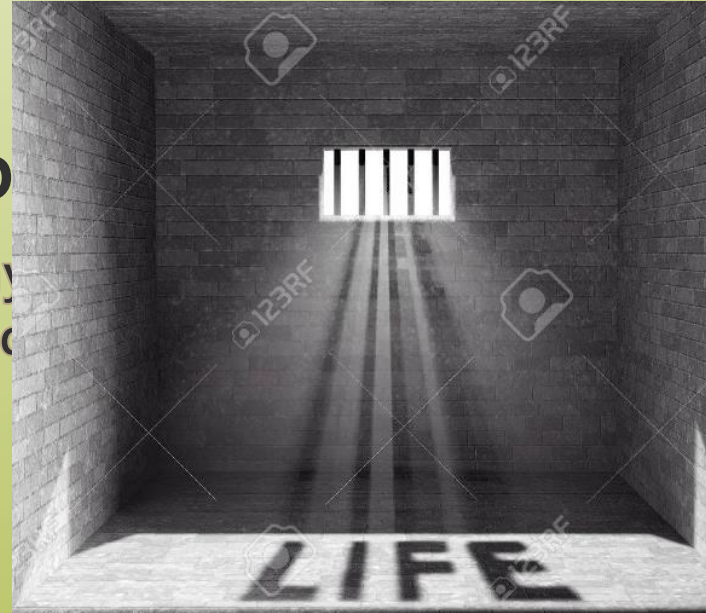
D. Christianity: X is everything

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 .



Kim Ji-ha's life liminality

Features of (Jeong Jin-hong)

Recognition of power, discovery of life

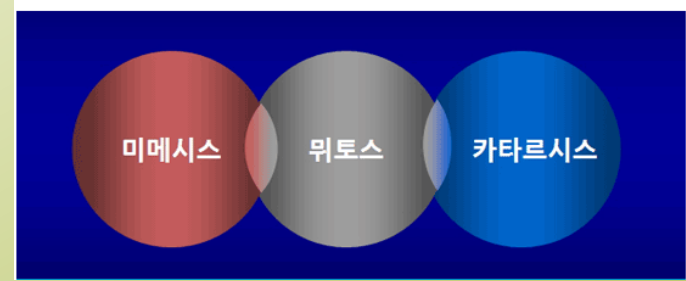
(**wangsaeng**) (왕생) (rebirth). Descending from heaven to earth

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

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).



III. The revitalization of Yulryeo thought and Jeongyeok thought

A. The failure of Donghak was the failure of the resurrection of liminality

Donghak was the first resurrection of liminality in the thousands of years since the fall of Baekje.

"Yulryeo" thought is

"Jeongyeok," the science-of-change, development of Donghak's life liminality
Jeongyeok is a revitalization upon the failure of Donghak

B. The failure of Donghak, which emphasized qi, revived the importance of yeok (change)

The failure of Donghak, which emphasized qi, revived the importance of yeok (change), its underlying principle. It represents the changes of the age and Donghak, the Eastern thought

B. Like Buddhism, Yulryeo appears as the mythos

If Donghak is a representation like mimesis, then Jeongyeok, and especially Yulryeo, unfolds mimesis like mythos

III. The revitalization of Yulryeo thought and Jeongyeok thought

Kim Ji-ha's Yulryeo thought

descends, like the "Bap" (rice) thought, to the earth of the everyday.

Stages of gestation, nurturing, and

Throughout the development of K

Revitalization that preserves a national aesthetics



III. The revitalization of Yulryeo thought and Jeongyeok thought

A. Revitalization is the recovery of social identity
An individual, when threatened with the dissolution of their identity, draws on their own strengths to reorganize and change their belief system and, by putting the changed belief system into practice, transforms their position in society, a society likewise revitalizes its tradition to recover its identity

Anthony Wallace

Through the revitalization of National culture,
the nation recovers life

B. National culture
Under the white invasion, many Native Americans at first fell into despair and dissolute lives, then had a change of heart and decided to live through their traditional communal dwelling, confronting the whites through a life of restraint

C. Crisis → distortion → revitalization

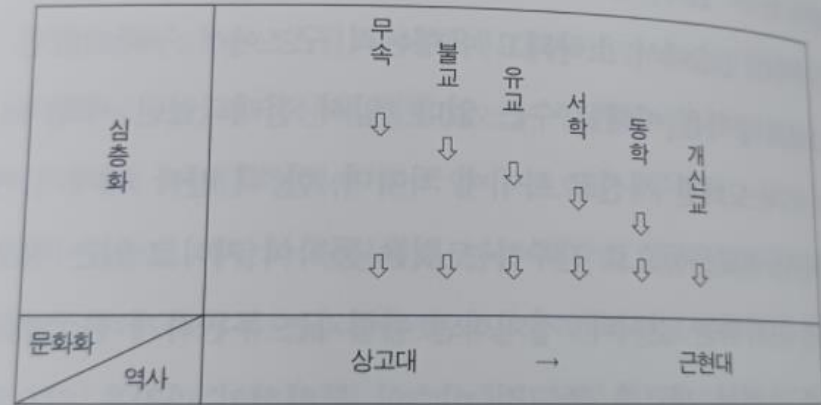
1. Steady state / 2. Period of individual stress / 3. Period of cultural distortion / 4. Period of revitalization (functions of mazeway reformulation, communication, organization, adaptation, cultural transformation, and routinization occur) / 5. New steady state
In religious studies, liminality belongs to rites of passage, and revitalization belongs to rites of revitalization.

III. The revitalization of Yulryeo thought and Jeongyeok thought

Kim Ji-ha's Yulryeo thought

Just as mimesis becomes mythos
The liminality of life, as national
into life within the everyday of Y
The process of nurturing, that is,
A necessary procedure in the gre

〈표 1〉 한국종교사의 흐름



IV. Jeungsan's reconciliation and coexistence in the aesthetics of Huingeuneul (White Shadow)

The etymology of "Huingeuneul"

originating from Jeongyeok

Yi Un-gyu's Yeongdong-cheonsimwol

The shadow changes the world

A. Jeongyeok arises from the interpretation of "Yeongdong-cheonsimwol": brightness is added to the darkness of shadow

B. Life evolves through Yulryeo into Huingeuneul

The same sequence as Kant's pure reason–practical reason–judgment

The same sequence as mimesis–mythos–catharsis

The same relation as gestation–nurturing–growth in

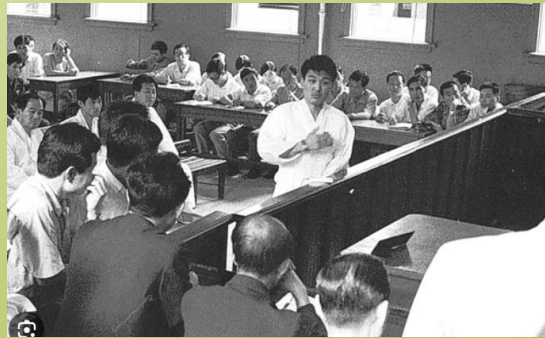
Seon (Zen), Buddhism, and Confucianism (Confucianism, Buddhism, Daoism)

If Daoist thought seeks, on the side of the object of cognition, to awaken to a world in which subject and object are united, then Buddhist thought can be said to seek, on the side of the cognizing subject, to awaken to a world of personhood in which subject and object are united. Confucian thought, by contrast, centers not on awakening itself but on proclaiming being itself as the ground of possibility for awakening, and on that basis centers on awakening and practice.

IV. Jeungsan's reconciliation and coexistence in the aesthetics of Huingeuneul (White Shadow)

Kim Ji-ha's Huingeuneul

The meaning of true Donghak; co



IV. Jeungsan's reconciliation and coexistence in the aesthetics of Huingeuneul (White Shadow)

Of Kim Ji-ha's Huingeuneul A coherent understanding

A. Eumyang-hapdeok (union of yin and yang): X is

-X and -X is X. Gestation, Dapism
-Yin and yang as the basic principle of all things.

Liminality as life,

Mimesis: the first encounter with heaven

B. Sinil-johwa (harmony of gods and humans): X is neither X nor -X.

Nurturing, Buddhism

Mythos (emotion). Descending from heaven to earth;

Yulryeo; revitalization

Harmony of gods and humans, in which god and human, heaven and earth

each bring out their own strengths.

C. Haewon-sangsaeng (resolution of grievance and coexistence): X is X

and -X is -X. Growth, Confucianism

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

Catharsis; long-held grievance is resolved

D. Dotong-jingyeong (the true realm of attaining the Dao): X is

everything; Gwanwang; Christianity

The beginning of theos. Like the offbeat of the Red Devils, different things form a harmony. Love your enemies. (Gospel of Matthew)

Thank you

Any questions?