

(b) Revitalization as a Mechanism of Sacred (聖)—Secular (俗) Continuity in Indigenous Modernity

Revitalization as Mechanism of Sacred-Secular Continuity

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Research Background and Purpose

Western Modernity and Non-Western Modernity

- The forms of modernity are clearly distinguished by differing attitudes toward tradition depending on whether a society was an empire or a colony.
- Western modernity: defines identity as a reaction against tradition, emphasizing a negative stance.
- Non-Western modernity: emphasizes a positive stance toward tradition as a reaction against the West.

Indigenous Modernity and Revitalization

- In non-Western societies, an indigenous modernity emerges that does not merely imitate Western modernization.
- Amid an identity crisis, it pursues inner innovation through liminality and the reconstruction of tradition through revitalization.
- This study seeks to illuminate the characteristics and meaning of Korea's indigenous modernity through Donghak Thought and Daesoon Thought.

Theoretical Background: Liminality Theory and Revitalization Theory

Turner's Liminality Theory

- A transitional state at the boundary (limen) of social structure and order
- As a rite of passage, the process of separation from the existing order, transformation, and then reintegration
- Liminality operates as a mechanism of change, centered on transformation in response to crisis
- Communitas: an egalitarian community formed in the state of liminality

Wallace's Revitalization Theory

- Reinterpretation of tradition as a mechanism of continuity in situations of cultural crisis
- Mazeway: the mental image held by members of society, the way they adapt to the social organism
- Reconstruction and inheritance of tradition as a collective response to an identity crisis
- A theory focused on the continuity of tradition rather than on cultural change

Complementarity of the two theories: liminality explains the process of change, revitalization the process of continuity.

Overview of Wallace's Revitalization Theory

The Concept of Mazeway

Definition

A mental image held by members of society, the way an individual adapts to society

Original meaning: 'maze' – the way an individual finds their way through a complex social environment

- The mazeway includes the perception of physical objects in the social environment and ways of minimizing stress.
- **In a social crisis, a crisis also arises in the mazeway, which acts as a greater threat than a material crisis.**

Social Organicism and Revitalization

- **Wallace viewed human society as a vast organism, and in times of crisis society takes emergency measures.**
- **Revitalization is "a deliberate, organized, and conscious effort by members of society to construct a more satisfying culture."**



If liminality theory focuses on the mechanism of change, revitalization theory is a theory that focuses on the mechanism of continuity.

Handsome Lake and the Longhouse Movement

Background: Identity Crisis

- A Seneca leader of the Iroquois, a Native American people of the northeastern United States in the early 19th century, revealed a revitalized future for the Native Americans and calling for a life of disciplined moderation.
- Experienced the loss of traditional authority and an identity crisis due to U.S. colonial policy
- Like other Native American leaders, he had fallen into a life of drinking and dissipation, but his life was transformed through a mystical experience.

The Process of Revitalization

- Mystical experience as spiritual being appeared, revealing a revitalized future for the Native Americans and calling for a life of disciplined moderation.
- Practice and spread: he personally practiced his own experiences and teachings and spread them to those around him.
- Birth of the Longhouse Movement: a community formed, gathering at the longhouse where Handsome Lake was, to join the disciplinary movement.

Other Revitalization Movements of North American Native Americans

Ghost Dance

A ritual movement following the revelation that dancing would hasten the arrival of a Native American utopia

Peyote Ritual

A spiritual revitalization movement through the ritual of ingesting the herb called 'peyote'

Significance: Wallace's revitalization theory was established by studying the case of Handsome Lake → It became the foundation for discovering the common stages of numerous revitalization movements.

The Five Stages of Revitalization

The five-stage process of revitalization movements presented by Anthony F. C. Wallace

- 1 Steady State: a state in which members of society lead stable lives through the mazeway (the social cognitive system)
- 2 Period of Individual Stress: a period in which individuals experience identity confusion and stress due to external factors (colonial rule, culture shock, etc.)
- 3 Period of Cultural Distortion: a stage in which the traditional belief system collapses and social confusion arises from clashes with external cultures
- 4 Period of Revitalization: the core stage of newly interpreting and reconstructing existing traditions, in which the following elements appear:
 - ♦ Mazeway reformulation
 - ♦ Organization formation
 - ♦ Cultural transformation
 - ♦ Communication and dissemination
 - ♦ Cultural adaptation
 - ♦ routinization
- 5 New Steady State: a stage in which the reconstructed mazeway settles into society and reaches a new period of stability

The Indigenous Modernity of Donghak Thought

Background of the Emergence of Donghak

- Joseon's identity crisis: the long-standing patriarchal-clan order was threatened by the territorial expansion of the West.
 - Collapse of tradition: traditions that had continued for thousands of years were totally discredited by Western civilization.
 - Crisis of the leadership: respected leaders were reduced to fraudsters who promoted superstition.
- Threatened by the territorial expansion of the West, the practice of rectifying the mind and cultivating the self (正心修身).
 - New wave of superstition by Western civilization; creative reinterpretation and appropriation of tradition.
 - Dual response: inner sageliness (內聖) responded with anti-feudalism, outer kingliness (外王) with anti-foreign resistance.
 - Humanism: the modern re-establishment of human worth through the Innaecheon (人乃天, "Humanity is Heaven") idea.

The Meaning of the Name "Donghak"

1. "Dong" (East) – the Eastern epistemological method, correlative thinking
2. "Hak" (Learning) – the pursuit of inner change and growth
3. A response to "Seohak" (Western Learning) – a reinterpretive alternative rooted in tradition

66 From its very name, Donghak reveals its character as a response to the external ideology of Seohak, and it is a typical example of indigenous modernity through correlative thinking.

The Indigenous Modernity of Daesoon Thought

The Emergence and Significance of Daesoon Thought

- Among Donghak-related organizations, Daesoon Jinrihoe is the only one that has maintained an Eastern-traditional religious-order name and doctrinal system while growing into a major religious order.
- Daesoon Thought expanded the scope of Donghak all the way to the realization of the ideal world that Donghak had envisioned.
- Through the name "True Donghak," it signifies the completion of Donghak and aims at the integration of the Confucian, Buddhist, and Daoist traditions.

Liminality and Revitalization Perspective

- Its significance as the only *communitas* in which the changes achieved in the liminal phase are sustained.
- Developing from Mugeukdo into a religious order, Daesoon Thought entered a stage better suited to revitalization than to liminality.
- The "hoe (會)" of Daesoon Thought corresponds to *communitas*, and Patrick Lord interprets this as an Eastern modernity.

Differences in the Indigenous Modernity of Donghak and Daesoon Thought

If Donghak was a liminal response to the initial identity crisis, Daesoon Thought, at the point where Donghak failed to revitalize, newly interpreted and sustained the tradition, thereby presenting a completed form of indigenous modernity.

Comparison of Donghak vs. Daesoon Thought

Differences and commonalities between Donghak Thought and Daesoon Thought from the perspective of liminality and revitalization

Comparison Item / Donghak Thought / Daesoon Thought	
Background of emergence: a direct response to "Seohak," an anti-feudal and anti-foreign movement	Formation of a new communitas that sustains Donghak's liminality
Liminality phase: emphasis on rite-of-passage characteristics centered on inner change and growth	Developing into a religious order and shifting toward a revitalization focus
Meaning of the name: "Dong" – a methodological response of Eastern epistemology; "True Donghak" – the completion of Donghak and the recovery of its essential value	
Attitude toward tradition: integrative acceptance of the Confucian, Buddhist, and Daoist traditions / maintenance and development of an Eastern-traditional religious-order name and doctrinal system	
Revitalization characteristics: reinterpretation of tradition and orientation toward a socially transformed Korea	Realizing an Eastern modernity through the characteristic of "hoe"
Core values: the humanism of Innaecheon (人乃天) / self-reflection and creative acceptance through Mujagi (毋自欺, no self-deception)	

Correlative Thinking and Indigenous Modernity

The Concept of Correlative Thinking

Correlative Thinking: the core mode of thought in traditional Eastern epistemology, a system of thinking that emphasizes the interconnections among things and the holistic context

Western Analytical Thinking

- ◆ Dialectical harmony of opposing elements; analysis through binary
- ◆ opposition; an atomistic worldview
- ◆

vs

Eastern Correlative Thinking

- ◆ Boundary harmony of complementary elements; a holistic approach; a
- ◆ worldview of the unity of Heaven, Earth, and Humanity
- ◆

Indigenous Modernity and Posthumanism

- Just as Western modernity began with the revitalization of Greek and Roman culture through the Renaissance, the East too built an indigenous modernity through the reinterpretation of its own tradition.
- In the past, correlative thinking was blamed as a factor that stagnated Eastern modernity, but Korea's new religions harnessed it as the foundation of an indigenous modernity.
- The arrival of the posthumanist age: in an era where the fusion of humans and machines becomes an issue, the humanism of Korea's new religions can offer new values.
- The correlative thinking of Donghak and Daesoon Thought can be reinterpreted, within the field of the cognitive science of religion, as an alternative philosophy for the posthumanist age that goes beyond post-modernity.

"The liminality and revitalization of Donghak Thought and Daesoon Thought are the realization of indigenous modernity through the creative acceptance of correlative thinking."

Conclusion and Significance

Summary of the Study

- ✓ The indigenous modernity found in Donghak Thought and Daesoon Thought is systematically explained through the theories of correlative thinking, liminality, and revitalization.
- ✓ Confirming the process of reinterpreting and creatively accepting tradition as an independent modernization path for non-Western societies

Achievements of Indigenous Modernity

- ✓ The indigenous modernity found in Donghak Thought and Daesoon Thought is systematically explained through the theories of correlative thinking, liminality, and revitalization.
- ✓ The "hoe" characteristic of Daesoon Thought functions as the independent modernization path for non-Western societies

The Universal Value of Korea's New Religions

- 💡 Humanism grounded in correlative thinking can be reexamined as an alternative thought for the posthumanist age
- 💡 The self-reflection and creative acceptance of Mujagi (毋自欺) contribute to resolving the identity crisis of modern society.

Future Research Directions

- ➔ Re-examination of the relationship between the thought of Korea's new religions and the posthumanist age in the age of artificial intelligence and the thought of other East Asian countries
- ➔ The need for comparative research with the indigenous modernities of other East Asian countries

"The liminality and revitalization of correlative thinking go beyond the limits of Western modernity, presenting the possibility of an alternative modernity."