

## **Abstract of Doctoral Dissertation**

### **Title: The Development of a popular Religion on Colonial Korea**

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This paper examines various issues of "colonial modernity" by taking up and analyzing the development of popular religion in colonial Korea.

In Chapter 1, I examined the characteristics of Donghak(東学)'s idea of " Kaepyuk (開闢) ". The word " Kaepyuk" originally meant the beginning of heaven and earth and all things. In chosen, however, the word was changed to mean the end of a turbulent world and the arrival of an ideal world (after heaven). This idea of the creation of the after heaven, which was distinct from the traditional cyclical cosmology, was spawned by the academic trends of Yong Thao's theory of numbers and the study of the heavenly bodies from the 17th century onward, as well as the "Announcement of the Creation of Chaos" issued during the reign of King Yeongjo. In this chapter, I have shown that the popular religion of Donghak inherited this potential and developed its own doctrine. Chapter 2 examines the various challenges and dilemmas faced by "pseudo religions" by focusing on the activities of BoCheonGyo, which gained overwhelming support from the people of colonial Korea. After the death of Gang Jeung-san (姜甌山) , while various sects competed over the legitimacy of the faith, BoCheonGyo (普天教) seized the initiative through the use of the "Kouji Tenggok theory (甲子登極説) " and the adherence to the secret missionary method, which was in line with the people's expectations for independence. Later, it started its official activities in the Korean society, but it was not accepted by either the Korean intellectuals or the authorities and gradually became isolated. At the root of both sides' exclusion of BoCheonGyo was the perception that it was an evil religion that hindered the people's enlightenment and a disturbing group that supported Korean independence. This was the very perception of " pseudo religions" at the time. In this chapter, I trace the process of BoCheonGyo's search for a way out of the current situation through the acquisition of Jidai Nippo (時代日報) , the formation of Jiji Daidōdan (時局大同団) , and exchanges with Japan's Oomotokyo (大本教) , despite such oppression, and question the significance of its forced dissolution in 1936. In Chapter 3, I examined the process of union and division between the Doho Church (同朋教会) of Shinshu Otani-ha (真宗大谷派) and

Kumkangdaedo (金剛大道) . While it was pointed out that Japanese Buddhism's missionary activities in Korea were sluggish, Shinshu Otani-ha succeeded in establishing a new mission station in the capital. This mission station attracted a great deal of attention because it was the first Japanese Buddhist mission station composed of Korean believers and because it was located in Sindoan (新都内) . The establishment of the missionary center was the product of a joint effort by the Daoist Church and Kumkangdaedo. On the other hand, this union was also a major factor in Kumkangdaedo 's success in becoming a modern religion. The various tensions and conflicts that arose during the union with the Dōhō Church, as well as the systematic development of the organization and the experience of publishing sutras, provided a decisive impetus for the modernization of Kumkangdaedo. In this way, this chapter has approached the delicate relationship between Japanese Buddhism and Korean folk religion, which can never be explained by the conventional dichotomous framework.

In Chapter 4, I examine the process of the birth of the official book "Chōnggamnok (鄭鑑錄)", which was produced by the colonial power in colonial Korea and is the premise for the current understanding of "Chōnggamnok". In the 1990s, as Japanese residents in Korea began to collect and study the "Chōnggamnok" the original manuscripts of Ayukai Fusanoshin (鮎貝房之進) and Sugiyama Noboru (杉山肇) were produced. Comparing these two manuscripts with the "Chōnggamnok" in the possession of Shidehara Taira (幣原坦) at that time, it was confirmed that while there were similarities between the Shidehara and Sugiyama manuscripts, the Ayukai manuscript was clearly different from the two. It was Hosoi Hajime (細井肇) 's "Chōnggamnok". that published the Ayukai version in the form of an official book. Since then, the publishers of the time have published various "Chōnggamnok".one after another, creating a kind of Chōnggamnok boom. Thus, in this chapter, I have clarified the basic facts surrounding the "Chōnggamnok" and discussed its meaning, which has been unclear until now. Chapter 5 examines the use and exclusion of the "Chōnggamnok". by various forces during the colonial period. After the end of the Korean Empire, when the crisis of colonization was becoming a reality, the "Chōnggamnok". exerted a strong influence among the people in a way that was incompatible with such a sense of crisis, and it continued until the 1940s, when the country was basically under the total mobilization system. On the other hand, in colonial Korea, the " Chōnggamnok" was used in a complex way that cannot be captured simply in the form of the people's longing. It was used not only by the people and their religions, but also by the colonial power, Joseon intellectuals, and various other forces, with various agendas intricately intertwined in colonial Korea. In this chapter, I have attempted to depict the image of colonial Korea as illuminated by such aspects of the use and elimination of the "Chōnggamnok".

In the final chapter, I summarize the issues from the introduction to chapter five and sum up the whole.