

# **The NAKPA COURIER**

**A Quarterly E-Newsletter of the North American Korean Philosophy Association**

**No. 10, June, 2016**

## **Greetings from the Desktop Editor**

Dear Friends and Colleagues,

Greetings—

I trust you are doing splendidly and enjoying the early summer.

In this issue of the *NAKPA Courier*, you are able to find the full program of the sessions on Korean philosophy at the 2016 AAR Annual Meetings sessions and 2017 Eastern APA meetings. For details, see the relevant section below.

I also want to bring to your attention a remarkable event in the republic of letters in Korea that attests to the power and the importance a proper translation can have for literary works. Please join me in congratulating the novelist Han Kang for winning the 2016 Man Booker International Prize, a respected award for literature. Han's winning work, "The Vegetarian," captures a woman tortured by nightmares, trying to live up to the title and literally become a plant. What was pivotal in this event marking what the judging panel chairman Boyd Tonkin called an "unforgettable powerful and original" for English readers is the dedication and imagination of English translator Deborah Smith, 28, who stood together with author Han during the award ceremony at the Victoria & Albert Museum in London. As regards the tradition, by which the two split the prize money of \$71,000, the role of Smith as translator is no less important than that of the author herself. As a matter of fact, without Smith, "The Vegetarian" may have withered to an untimely death, depriving English readers of a chance to enjoy Han's novel, now a critically acclaimed New York Times bestseller. According to the BBC, amazingly Smith didn't learn Korean until seven years ago when she was 21. She took Korean, noticing a niche market where there were no Korean-English translators. Smith said that she had no cultural connection with Korea and its language, and compared herself to "somebody who learned it from a textbook." It was her second attempt to translate the book at the urging of a publisher after a first "awful" attempt.

I am firmly of the view that the same goes for the traditional philosophy. In spite of the fine works by the eminent scholars in the past, we still stand in dire need of good translators for the globalization of Korean philosophy. Korea has a long venerable tradition of philosophy, comparable to that of China and Japan, with a treasure trove of works old and new often waiting

to be translated into not just English but also into modern Chinese, French, Spanish and other major languages. Also we have to reconsider the attitude of not taking translators seriously and start to regard them for being as creative as the authors themselves. Also on the plus side, the world is becoming keen to know about Korean culture thanks to hallyu, the Korean wave, that is cresting across media from K-pop to dramas. Our philosophy can only add to our package of gifts for the world.

Another noteworthy event in philosophy is the result of a recent meeting of The International Philosophy Olympiad (IPO), which is an International Science Olympiad, a philosophy competition for high school students. It is organized under the auspices of the FISP (Fédération Internationale des Sociétés de Philosophie) and supported by UNESCO.

The topic of the 2016 International Philosophy Olympiad was philosophy of war and peace. According to its website, “ever since Heraclitus declared war the father of all things, war and peace have been central topics in the history of philosophy. The workshops and lectures of this IPO will discuss such topics as Just War-theory, philosophical pacifism, the impact of World War I & II on the development of philosophy, and the ethical treatment of refugees. We will also visit some sites commemorating what happened “in Flanders Fields” 100 years ago.”

Gold medals went to two Korean students and a Turkish student:

Eui Young Kim (South Korea)

Jungho Choi (South Korea)

Ihsan Baris Gedizlioglu (Turkey)

Congratulations to the Korean youngsters--

I am still looking for two bibliographers on Korean philosophy for this newsletter, one for the latest literature published in the Korean language, the other for the non-Korean literature. If you want to serve in this function or know someone who can do that, please give me a holler.

Also do not forget: If you have a publication that appeared recently or will appear soon, or if you have any suggestions about our operations, please let me know. I will be happy to circulate the news on the cyber-space.

By the way, if you receive this email, it is because you are on my list as a member of the NAKPA or a potential member. If you would like to be removed from the group email, please let me know. I plan to issue an e-newsletter on a quarterly basis (February, May, August and December).

Once again I hereby send you my best regards on half of the NAKPA board, Jin, and David.--

Best,

*Halla*

Halla Kim

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### **Call for Papers**

NAKPA holds its annual conference at Univ San Francisco, Dec. 1-3, 2016 on the theme "From Interactions to Creations: Currents and Counter-currents in Korean Philosophy." We are pleased to accept proposals for presentations and panels related to the conference theme. For example, the concept of emotion in (a phases of) Korean neo-Confucian movement or the "desire" in the Korean Zen tradition or the body and mind in a comparative framework. Papers on other topics will also be considered, esp. philosophical works related to Korean and comparative philosophy, for example, work that brings non-Korean philosophy into a comparative framework with Korean philosophy. Paper abstracts should be 150-200 words in length. Complete panel proposals should include: panel title, a 150-word introduction to the theme of the panel, and a 150-word abstract for each of the papers. Include each presenter's name, e-mail address, and institutional affiliation. Graduate students and Post-docs are welcome to apply. The winner of the graduate student/post-doc award will be given \$500.00 to defray the expenses for travel. The review will begin on July 1, 2016 and close on August 15. The language of the conference is English.

**The North American Korean Philosophy Association (NAKPA)**

NAKPA was founded in 2013. We are now an affiliate group of the American Philosophical Association. The notion of Korean philosophy here shall be understood broadly enough to cover not only the traditional philosophy such as the Buddhist philosophies of Wonhyo and Jinul or for that matter the Joseon Neo-Confucianism but also the contemporary philosophy done on important current topics in and out of Korea by philosophers of Korean extraction or by those who are interested in philosophy in Korea. At this point, there are neither dues nor special membership requirements for NAKPA. For further information, please contact Halla Kim, Department of Philosophy, University of Nebraska at Omaha, NE 68182 [hallakim@unomaha.edu](mailto:hallakim@unomaha.edu)

### Membership Data-Base

If you have any announcement to make about the upcoming conferences, call for papers, or new publications that are broadly related to Korean philosophy, please do let us know – we will circulate them in the next issue of the e-newsletter. NAKPA is also making a data-base of institutions with courses that are broadly related to Korean philosophy by way of the English language. Please let us know if you teach one or know any. We would appreciate it. Also, for the effective delivery of the regular newsletter at the end of year, please fill out the membership application form at the end of our home page <http://www.unomaha.edu/philosophy/news.php> and send or email it to Halla Kim if you have not done so.

As for the NAKPA constitution and the organization of the group and its activities, it is posted on our home page at the cyberspace of Halla Kim's home department at the University of Nebraska at Omaha, <http://www.unomaha.edu/philosophy/news.php>

### Announcements

***Confluence: Online Journal of World Philosophies*** is a bi-annual, peer-reviewed, international journal dedicated to comparative thought. It seeks to explore common spaces and differences between philosophical traditions in a global context. Without postulating cultures as monolithic, homogenous, or segregated wholes, it aspires to address key philosophical issues which bear on specific methodological, epistemological, hermeneutic, ethical, social, and political questions in comparative thought.

<http://www.verlag-alber.de/e-journals/confluence/#concept>

*Confluence* aims to develop the contours of a philosophical understanding not subservient to dominant paradigms and provide a platform for diverse philosophical voices, including those long silenced by dominant academic discourses and institutions. *Confluence* also endeavors to

serve as a juncture where specific philosophical issues of global interest may be explored in an imaginative, thought-provoking, and pioneering way. We welcome innovative and persuasive ways of conceptualizing, articulating, and representing intercultural encounters. Contributions should be able to facilitate the development of new perspectives on current global thought-processes and sketch the outlines of salient future developments.

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University of San Francisco's Center for Asia Pacific Studies (Director Dr. Melissa S. Dale) invites all those who are interested in their visiting scholars program to apply. The Center for Asia Pacific Studies promotes and fosters research, public programs and teaching focused on Greater China, Japan, Korea, the Philippines, and India. For example, its research focus:

- The Center organizes and hosts academic symposia and conferences on topics related to the history, culture, and politics of the Asia Pacific region.
- The Center annually funds fellowships designed to bring leading scholars to campus to work on center projects and publications and to promote interaction between these scholars and USF's faculty and students.
- Three times a year, the Center hosts the Chinese Studies Research Group to bring together scholars and graduate students from the San Francisco Bay Area working in the field of Chinese Studies to meet and discuss their research.
- The Center welcomes visiting scholars to be in residence at USF for three to six months to promote independent research in the field and to contribute to the building of academic bridges across the Pacific. Visit <https://www.usfca.edu/center-asia-pacific/visitingscholars/>

### Upcoming Conferences on Korean Philosophy

- American Academy of Religion, Annual Meetings, San Antonio, TX, NOV. 19-22

**How Did Korean Religions Treat Each Other Politically? A Roundtable Proposal for Korean Religions in Relation**  
Sunday, Nov. 20, 3:00 PM-4:30 PM

(Note: The above event is taking place during the slot for our business meeting, which we will re-schedule in consultation with KRG members closer to the AAR meeting.)

KRG Standalone Session:

**The Uses and Abuses of Religion in Contemporary Korea**  
Monday, Nov. 21, 9:00 AM-11:00 AM

Another event, for which we will not know the time and date until July, is a reception being organized by KRG-member Seong-nae Kim, and hosted jointly by KRG and the Journal of Korean Religions. This event will be an excellent opportunity to learn more about KRG and JKR, and network with other AAR members. When planning your time at AAR, please keep this event in mind. We will notify you once we know the scheduling for this event.

- NAKPA Korean Philosophy Sessions (Eastern APA, 2017 Baltimore Jan 4 -7)

Session 1:

Panel Title: Philosophical and Religious Traditions of Korea

Chair: Suk Choi (Towson University, [suchoi@towson.edu](mailto:suchoi@towson.edu))

Edward Chung (University of Prince Edward Island, [chung@upe.ca](mailto:chung@upe.ca))

Title: Yi T'oegye on True Learning and Self-Cultivation: The Heart of His Neo-Confucianism in the Chasŏngnok

Richard Kim (Saint Louis University, [kimrt@slu.edu](mailto:kimrt@slu.edu))

Title: The Normativity of Emotion: The Four-Seven Debate

Song-Chong Lee (The University of Findlay, [lee@findlay.edu](mailto:lee@findlay.edu))

Title: Ham Seok-Heon's Personal Identity Theory and Cosmopolitanism

Yunwoo Song (University of Pennsylvania, [songyun@sas.upenn.edu](mailto:songyun@sas.upenn.edu))

Title: Popular Divination among the Common People in the 19th Century Joseon

Amjol Shrestha (School of Arts Institute of Chicago, [amjol@hawaii.edu](mailto:amjol@hawaii.edu))

Title: The Logic of Ŭisang's Diagram of the Reality Realm (Hwaŏm ilsŭng pŏpkye to): An Application of Pratītyasamutpāda to Ŭisang's Understanding of the One and the Many

Session 2:

Panel Title: Kwang-Sae Lee's Philosophy-A Memorial Session in Honor of the Late Prof. Kwang-Sae Lee

Chair: Jung-Yeup Kim (Kent State University, [jkim17@kent.edu](mailto:jkim17@kent.edu))

Laura Weed (The College of Saint Rose, [WEEDL@mail.strose.edu](mailto:WEEDL@mail.strose.edu))

Paper Title: Kwang-Sae Lee: Philosopher of Field Being

David Odell-Scott (Kent State University, [dodellsc@kent.edu](mailto:dodellsc@kent.edu))

Paper Title: Kwang-Sae Lee: A Philosopher's Life.

Jung-Yeup Kim (Kent State University, jkim17@kent.edu)  
Paper Title: Fusion of Horizons: Reflections on Kwang-Sae Lee's Comparative Philosophy."

Hwa Yol Jung (Moravian College, hwayol@hotmail.com)  
Paper Title: TBA

Abstracts:

Session 1

Edward Chung

Affiliation: University of Prince Edward Island

Paper Title: Yi T'oegye on True Learning and Self-Cultivation: The Heart of His Neo-Confucianism in *the Chasŏngnok*

Abstract: Yi Hwang (T'oegye, 1501–1570) is an eminent Korean Neo-Confucian thinker. His *Chasŏngnok (Record of self-reflection)* is a superb text on Confucian ethics and spirituality, which consists of twenty-two scholarly letters and four essays. It guided T'oegye and inspired others on the Confucian way of learning and self-cultivation. Its philosophical merit also rivals his two other monumental works: the *Sŏnghak sipto (Ten diagrams on sage learning)* and "Four-Seven Debate Letters." However, as a written testament of T'oegye's character, teaching, and spiritual practice, the *Chasŏngnok* is of greater interest. This paper presents the essence of T'oegye's thought by focusing on his experience and interpretation of true Confucian learning and self-cultivation according to the *Chasŏngnok*. It is based on my latest book, *A Korean Confucian Way of Life and Thought: The Chasŏngnok by Yi Hwang (T'oegye)* (University of Hawaii Press, Nov. 2015). I hope to shed new light on the depth and vitality of Confucian wisdom.

Richard Kim

Affiliation: Saint Louis University

Paper Title: The Normativity of Emotion: The Four-Seven Debate

Abstract: This paper explores the normative role that emotion have in our moral lives by examining the Four-Seven Debate, arguably the most significant philosophical debate in the history of Korean philosophy. My central aim is to draw out the philosophical insights of the Four-Seven Debate that are relevant to contemporary philosophical discussions of emotion.

Song-Chong Lee

Affiliation: The University of Finlay

Paper Title: Ham Seok-Heon's Personal Identity Theory and Cosmopolitanism

Abstract: This paper revisits the metaphysics and the personal identity theory of Ham Seok-Heon, who is arguably one of the most influential and controversial modern Korean

philosophers, to find and evaluate a unique philosophical framework of cosmopolitanism. The author argues that while traditional Western theorists such as Diogenes of Sinope and Immanuel Kant base the notion of cosmopolitanism on the utilitarian and contractual expansion of the individual's feeling of hospitality and moral imperative for the community of the human race, Ham's philosophy focuses on the individual's intellectual and spiritual awakening of the essential, natural, and cosmic self, namely sisal (seed), which would raise the moral impulse into the ontological level and ultimately overcome the limitations caused by people's institutional identities and boundaries. The author identifies key philosophical and religious concepts, first, that would frame Ham's notion of cosmopolitanism, and then discusses its relevance to, and efficacy for, the context of the 21st century.

Yunwoo Song

Affiliation: University of Pennsylvania

Paper Title: Popular Divination among the Common People in the 19th Century Joseon

Abstract: This paper focuses on a piece print from the 19th century Joseon. While it identifies itself as a primer for teaching basics of Korean characters, the vast majority of its contents besides the table is divination manuals. The manuals included in this print seems to have been very popular at the time, and although they have their origins in the Chinese culture, the divination methods described are uniquely Korean. In general, they reflect two kinds of views about life: that one's fortunes are related to one's time of birth and that there are preordained cycles of good times and bad times in the course of one's life. Considering the popularity of these prints, and the fact that they were printed for the common illiterate people, these views could be seen as a reflection of the most commonplace beliefs about life in the late Joseon society.

Amjol Shrestha

Affiliation: School of Arts Institute of Chicago

Paper Title: The Logic of Ŭisang's Diagram of the Reality Realm (Hwaõm ilsõng põpkye to):

An Application of Pratītyasamutpāda to Ŭisang's Understanding of the One and the Many

Abstract: A critical analysis of Uisang's logic of the One and the Many. The paper follows Uisang's understanding with Nagarjuna's Mulamadyamika-Karika by focusing on how to tie the Pratityasamutpada (co-depedent arising) to Uisang's Diagram of Reality Realm.

Session 2:

Laura Weed

Affiliation: The College of Saint Rose

Paper Title: Kwang-Sae Lee: Philosopher of Field Being

Abstract: This presentation will discuss Kwang-Sae Lee's contributions to Field Being Philosophy, especially in the areas of Whitehead Studies, Heidegger Studies and Nietzsche Studies.

David Odell-Scott

Affiliation: Kent State University

Paper Title: Kwang-Sae Lee: A Philosopher's Life.

Abstract: This presentation will discuss Kwang-Sae Lee's life, his career at Kent State University, and his contribution to the diversification and pluralism in philosophy.

Jung-Yeup Kim

Affiliation: Kent State University

Paper Title: Fusion of Horizons: Reflections on Kwang-Sae Lee's Comparative Philosophy."

Abstract: This presentation will reflect on the significance of Kwang-Sae Lee's works in comparative philosophy.

Hwa Yol Jung

Affiliation: Moravian College

Paper Title: TBA

Abstract: TBA

### Recent Venues on Korean Philosophy

- APA Pacific Division, San Francisco

Session 1. "The Korean Way of Doing Philosophy Today" (March 31, THURSDAY EVENING, 6:00 - 9:00 PM)

Chair: Halla KIM (Univ of Nebraska at Omaha)

[hallakim@unomaha.edu](mailto:hallakim@unomaha.edu)

Venue: G6E

Speaker 1: Sukjae LEE (Seoul National University, Seoul, Korea)

Email: leesukjae@snu.ac.kr

Title: "Agendas or Antiquarian Interests:

Thinking about Comparative Philosophy through the Lens of the History of Philosophy"

Abstract:

In this paper, following Daniel Garber, I begin by distinguishing two broad approaches in doing the history of philosophy: (1) the 'Antiquarian' approach, which is fundamentally disinterested and disengaged in that it recognizes deep differences between the past and present, and allows this recognition to reveal key differences in the basic assumptions that each time period makes; and (2) the 'Agenda' approach, which is more agenda driven, approaching the past with a specific set of interests or goals in mind, engaging the past to bridge the present and past with this goal in mind.

I then go on to examine critically Garber's suggestion that the former approach be taken by those who engage in comparative philosophy as well, and argue that in the case of

doing comparative philosophy in Korea, there might be some reasons to adopt the Agenda approach as well.

2. Seung-Chong LEE (Yonsei University, Seoul, Korea)

Email: seungcho@yonsei.ac.kr

Title: "Retrieving Lost Memories: Toward a Philosophy of Early Korean History"

Abstract:

Despite her long history, Korea has lost her early historical records almost completely. Korea has interpreted her early history depended on the ancient Chinese scriptures tarnished by the sinocentrism and Confucian culture. Later historians of Korea used them, and moved on to the next steps without any critical reexamination and therefore voluntarily fell into the trap of minor sinocentrism. Fortunately, Korea has kept a historical tale on her birth, known as the Dangun mythology. We will peruse it and identify some significant philosophemes as well as mythemes such as light, darkness, clearing, welfare, heaven, earth, and man. By analyzing and rearranging them in some ingenious way, we will deepen the insight into the proto philosophy of Korea and sketch the form (Gestalt) of the culture of the oldest nation (Gojoseon) ever found in her history. We will show that the ancient philosophy of Korea is different from that of China in many respects and that it is based on an authentic appropriation of shamanism of the north eastern Asia. We will claim that the interpretation of early Korean history from the viewpoint of a sinocentric order has to be critically reconsidered.

3. Nam-In LEE (Seoul National University, Seoul, Korea)

Email: naminlee@snu.ac.kr

Title: "Toward the Ethics of Renewal Developed through a Dialogue between Husserl and Confucius"

Abstract:

It is the aim of this paper to reconstruct the ethics of renewal in Husserl and Confucius, to evaluate them and to sketch the future tasks of the ethics of renewal. In sections 1-2, I will reconstruct the ethics of renewal in Husserl and Confucius. In section 3, I will deal with the various dimensions of the ethics of renewal. In section 4, I will show that the ethics of renewal in Husserl and Confucius are incomplete and that it is one of the future tasks of the ethics of renewal to make Husserl's and Confucius' ethics of renewal more complete through a dialogue with one another. In section 5, I will close by pointing out some further future tasks of the ethics of renewal.

Session 2: "Korean Philosophy and Japanese Philosophy" (April 2 SATURDAY EVENING, 6:00 - 9:00 P.M.)

Chair: Halla KIM (Univ of Nebraska at Omaha)

[hallakim@unomaha.edu](mailto:hallakim@unomaha.edu)

Venue: G10F

1. Wonsuk CHANG (Academy of Korean Studies, Seoul, Korea)

Title: "The Fate of Naturalism in Early Modern East Asian Confucianisms"

Email: wnskchng@gmail.com

Abstract:

In this article, I inquire into various post-Zhu Xi treatment of the ultimate reality in Chinese, Korean, and Japanese Confucianism. In particular, I will examine this theme in Wang Fuzhi (1619–1692), Cho'e Hanki (1803–1879), and Ogyu Sorai (1666–1728). In doing this, I will examine Maruyama Masao's seminal thesis that early modern Japanese thinkers, with their political and moral dichotomy, were the forerunners of modernity and helped lead Japan towards becoming a western-style aggressive nation-state. The consequences of similar agnostic attitudes by Ogyu Sorai and Cho'e Hanki toward the heavens (天) will then be discussed. Assuming the naturalist position, that the continuity between fact and value is more strongly maintained among Chinese and Korean post-Zhu-Xi Confucians, I will interpret the implications of this for the early modern era as well as for the current period of post-modern sensibilities

2 Woo Sung HUH (Kyunghee University, Seoul, Korea)

Email: woohuh@hanmail.net

Title: "Knowing Others: Koreans & Japanese"

Abstract:

This article aims to raise the question of how to reduce the nationalistic sentiment in Koreans, and how to enhance Japanese understanding of Koreans and our history. The introduction part of this article focuses on two modern thinkers, Han Yongun (1879-1944) and Nishida Kitaro (1870-1945), who lived in nearly the same period which was defined by empire and colonialism. They tried to find a theoretical basis of their thought and behavior in their own Buddhist traditions, but in a very different manner that led to vastly different conclusions. Nishida dealt with the problem of others in a few articles written in 1930s. But it appears that he never mentioned Korea and totally ignored the history of the Korean people. Thus Nishida's dealing with the problem of others seems to be very inadequate, at least to Koreans' eyes. On the other hand, Japan was omnipresent in Han's thoughts and writings. Therefore there is a stark contrast between Han's knowledge of Japan and Nishida's indifference to Korea. Then how can we strike a balance between Koreans and Japanese in their knowledge of others? This question cannot be completely answered without raising another question of how Koreans share the memory of the 20th century with Japanese people. Koreans should also be ready to ask ourselves what we are lacking in perceiving the contemporary Japanese. Once we get to know the answer, we have to face the next part of the question, the question of history education in each nation. This is basically a political question which goes beyond the ability of scholars in many ways. This paper gives an honest effort to reach an understanding and peace between two peoples.

3. Gereon KOPF (Luther College)

Email: kopfg@luther.edu

Title: "Can an Individual be THE One? Nishida's Dialectic and Postcolonial Rhetoric"

Abstract:

NISHIDA Kitarō, the founder of the Kyoto school, has been criticized for his alleged advocacy of Japanese militarism and imperialism during the Pacific war. While it is hard to determine if and, in the case he did, to what degree he actively supported the military effort itself, it is clear that some of his writings in the early 1940s have nationalistic overtones to say the least. In his essays "The Problem of Japanese Culture" (日本文化の問題) and the "Principles of a new World Order" (世界新秩序の原理), Nishida uses the rhetoric of the "many-and-yet-one" (issokuta 一即多) to argue for a special role of the Japanese emperor and, by extension, Japan in world history. Apologetics of Nishida philosophy interpret these passages as Nishida's merely rhetorical concession to the ideologues of the military while his critics see them as an indication that Nishida backed the imperialistic ideology of pre-war Japan. While I believe that the truth lies somewhere in the middle, I will resist from entering this political debate.

Rather I will focus on Nishida's application of the phrase "one-and-yet-many" to political philosophy. Concretely, the current paper will argue that Nishida's application of the abstract principle that he gleans from Huayan non-dualism to historical realities falls into the ideological trap of identity politics. Following Jin Y. Park's suggestion that Fazang's rhetoric of the "fourfold dharma-world" (四法界) is inherently egalitarian and reveals an affinity to postmodern discourses, despite various attempts throughout history to appropriate it in support of hegemonic discourses. This paper will show how the rhetoric of the "one-and-yet-many" similarly discloses an inherent egalitarianism, subverts hegemonic discourses, and empowers post-colonial discourses. It will propose the blueprint for a theory of cosmopolitanism based on the principle of "many-and-yet-one" that reveals identity discourses as well as power structures and provides the vision for a being-with (*miteinander-sein*) among diverse persons, communities, and peoples. I will call such a theory "dynamic multiculturalism."

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Additionally, we have a third session on Korean and Comparative Philosophy (Thurs, March 31, 9am-12pm.), which is organized by David Kim:

Invited Symposium: Comparing Chinese and Korean Philosophies

Chair: Halla Kim (University of Nebraska at Omaha)

Speakers:

1. Jung-Yeup Kim (Kent State University)

"A Comparative Investigation of Chinese and Korean Neo-Confucian Philosophies of Qi/Ki (Vital Energy)"

Abstract:

In this paper, I focus on detecting the similarities and differences between the positions of Zhang Zai—a Chinese neo-Confucian philosopher of qi, and Sō Kyōngdōk—a Korean neo-Confucian philosopher of ki. Furthermore, I investigate if there are any unique

Korean features to Sŏ Kyŏngdŏk's position. This will involve inquiring into what these unique Korean features may be.

2. Charles Muller (University of Tokyo)

“The Essence-Function (Che-Yong) Paradigm in Korea and China, Confucianism, Daoism, and Buddhism: An Examination of Its Applications”

Abstract:

Despite the fact the "essence-function" (Ch. ti-yong; K. che-yong) paradigm is perhaps the most ubiquitous hermeneutic framework in the entire East Asian philosophical/religious world, it has received remarkably little attention from scholars. Since the 2nd century (and perhaps earlier) it has served as the framework for discourse, both within, and among the "three teachings," and in this regard, I will venture to say that its prominence became greater in Korea. I will show some of the ways in which essence-function has framed general East Asian philosophical discourse, and argue that it deserves greater attention by scholars.)

3) Heisook Kim (Ewha Womans University)

“Toward Critical Confucianism: Women as a Method”

Abstract:

The challenge contemporary Confucian philosophers have to meet is concerned with the existence of autonomous individuals and the equality of women and men in the Confucian context. As Confucianism is strongly focused on family or family-like networks and a unified order within a given community, the pursuit of individuality in the Confucian tradition is often considered a kind of egoism. Critical Confucianism I advocate is an attempt to make Confucianism more viable in the contemporary world by grafting the concepts of individual and gender equality on its theoretical framework. Women's perspective is significant in this regard to critically expose the nature of Confucian worldviews and modify them in accordance with the democratic ideals of equality and human freedom. I examine the mode in which the individuality of a person emerges in a Confucian culture and explore the way to establish women subjectivity.)

- The Annual NAKPA Conference  
Venue: University of Toronto  
Date: Dec. 4-5  
Host professor: Byeong-Uk Yi (University of Toronto)  
Keynote Speaker: Graham Priest (CUNY)

Dec. 4, 2015 Friday

9:00-9:30 Registration

9:30-9:45 Welcome speech

9:45-10:30

Jin Y. Park (American University)

“Philosophizing and Power: East-West Encounter in the Formation of Modern Korean Buddhist Philosophy”

10:40-11:30

Halla Kim (University of Nebraska at Omaha)

“The Nature of Mind in Jinul and Dasan”

12:00-2:00pm

Lunch

2:00-2:50pm

Seon-hee Kim (Ehwa Women’s Univ, South Korea)

“Orthodoxy, Heterodoxy, and Civilization: Re-reading Sŏng-ho School (星湖學派)’s Conflicts and Controversies over the Western Learning in Joseon “

3:00-3:50pm

Youngsun Back (City Univ of Hong Kong)

“Sages and the Rest of Us: The Views of Zhu Xi and Jeong Yagyong “

4:00-4:50pm

In Bang (Kyungpuk National University, South Korea)

“Divination and Revelation in Dasan Jeong Yagyong’s View on the Changes”

5:00-5:50pm

Graham Priest (CUNY)

Keynote Lecture, “The Net of Indra”

6:30pm-8:30pm

Dinner and reception at city center

Dec. 6, Sat

10:00-10:50am

David Kim (Univ of San Francisco)

“On Two Modes of Revitalizing Morality: Dasan’s Divine Witness and Donghak’s Sacral Projection”

11:00-11:50am Hwa Yol Jung (Moravian College): President's Farewell Lecture

“Phenomenology, Transversality, and World Philosophy”

Accommodation near Bloor St & St George St for December 4-5 2015

Holiday Inn Toronto Bloor Yorkville

Around \$107 per night

Address: 280 Bloor Street West, Toronto, ON M5S 1V8, Canada

Phone:+1 416-968-0010

University of Toronto Graduate House Guest Rooms

<http://gradhouse.utoronto.ca/guest-rooms/>

60 Harbord St

Single: \$55/night

Double: \$85/night

Sweetheart B&B

<http://sweetheartbb.com/>

72 Henry St

- APA Eastern Division 2016

Jan. 4-7, 2016, New York

NAKPA Session 1: Wednesday, January 6 - 12:30-2:30

Panel Title: Feminist Philosophy in Asian and Korean Traditions

The panel provides a philosophical conversation between Korean philosophy and Asian philosophical traditions. The panelists will discuss diverse feminist approaches to Asian philosophy and explore the possibilities of feminist philosophy where one can find its unique voice in culturally specific but globally relevant forms of moral discourse and ethical values.

Session 1: Feminist Philosophy in Asian and Korean Traditions

Chair: Bongrae Seok (Alvernia University)

Leah Kalmanson (Drake University) – Be the Change You Want to See? Feminism, Qi-Cosmology, and Structural Change

Ann Pang-White (University of Scranton) – Rereading the Canon: The Book of Mencius and the Dynamic of Power

Jin Y. Park (American University) - Doing Philosophy from the Margin: Women and Buddhist Philosophy

Hwa Yeong Wang (State University of New York, Binghamton) – Korean Tradition and Confucian Rituals for Women

## Abstracts

Leah Kalmanson (Drake University)

Title: "Be the Change You Want to See?": Feminism, Qi-Cosmology, and Structural Change

Abstract: Feminist analysis tends to focus on structural causes of oppression. Indeed, teaching feminism at the undergraduate level usually involves coaxing students away from the naive belief that personal self-development can effectively change society for the better. Although I do not mean to suggest a return to a naive focus on personal change, I do wish to reconsider the meaning of "structural change" with resources from qi-cosmology. In neo-Confucian writings on the relation between li and qi, li is the principle that structures and expresses order in qi. Achieving optional order in the cosmos is often seen as an outgrowth of personal qi-cultivation practices. What is the relation between a well-structured heart-mind, a well-structured society, and a well-structured cosmos? How might this qi-cosmology help us rethink the relation between personal transformation and societal change in contemporary feminist discourse? This presentation is a preliminary exploration of these questions.

Ann Pang-White (University of Scranton)

Title: "Rereading the Canon: The Book of Mencius and the Dynamic of Power"

Abstract: Confucian philosophy is often seen as antagonistic to feminist philosophy. This paper examines the maternal and feminine influence on Mencius and the narrative embedded in the Book of Mencius. It aims to restructure Mencius' social and political teaching through such a new reading of canonical texts. The paper will further compare Mencius' philosophy with social contract theory, political realism, and feminist ethics of care so as to draw out aspects of Mencius' philosophy that may be relevant for feminist consideration.

Jin Y. Park (American University)

Title: "Doing Philosophy from the Margin: Women and Buddhist Philosophy"

Abstract: This paper aims to identify the nature of women's and Buddhist philosophies, by addressing their shared characteristic as philosophy. This will also function to mark the limits of male-dominated philosophizing. To this end, I explore the life and philosophy of a twentieth century Korean Zen Master, Kim Iryöp. Iryöp's Buddhist philosophy demonstrates a multi-layered encounter between women and Buddhism, and she utilized the Buddhist concept of non-self to critique the ground of gendered identity. Iryöp's Buddhism also shows a priority of lived experience and narrative over theorization and rationality. The goal of Buddhism is to eliminate suffering and to emphasize the importance of lived experience, as has been well recorded in Buddhist literature. Putting together women's and Buddhist philosophies shows us the possibility of a new way of philosophizing with a focus on individuals' experiences and the process of meaning production, instead of relying on constructed systems to render the meaning of our existence.

Hwa Yeong Wang (State University of New York, Binghamton)

Title: Korean Tradition and Confucian Rituals for Women

Abstract: Ritual or ritual propriety (禮) cannot be overestimated within Confucian tradition. However, it has been the main target for feminist criticism since their encounter in the twentieth century and it still remains largely unexplored or ignored by both feminist and Confucian philosophers. This paper attempts to fill the gap from philosophical perspective by demonstrating Korean tradition, “Learning of Rituals” (yehak 禮學), the unique feature of Korean Confucianism that distinguishes it from the development of Confucianism in other countries such as China, Japan or Vietnam. This paper will present Korean tradition of Confucian rituals for women and modern feminist approach toward it.

NAKPA Session 2

Thursday, January 7 - 7:30-10:30 p,m

Title: Korean Philosophy: What is it? What to study?

The panelists will bring in diverse philosophical viewpoints in classical Korean philosophy and discuss whether Korean philosophy a distinct stream of Asian philosophical tradition and whether it can be studied and taught as a serious intellectual discipline.

Chair: Suk G. Choi (Towson University)

Jung Yeup Kim (Kent State University): Challenges of Teaching Korean Philosophy and Methods of Managing Them

Pascal Kim (The Academy of Korean Studies): Korean Buddhism and Psychology: Wŏnch’ük and William James on Consciousness

Dobin Choi (SUNY Buffalo): Korean Moral Philosophy in “Silhak (Practical Learning)” Tradition: Dasan’s Notion of Moral Autonomy and Consequential Virtue

Suk G. Choi (Towson University): The Horak Debate as an Exemplar of Korean Neo-Confucianism

Abstracts

Jung Yeup Kim (Kent State University)

Challenges of Teaching Korean Philosophy and Methods of Managing Them In this paper, I revisit an APA newsletter article entitled “Teaching Chinese Philosophy: A Survey of the Field” (Volume 11 number 1, Fall 2011). I investigate if identical or similar challenges that are articulated in this article in relation to teaching Chinese philosophy may emerge for those teaching Korean philosophy. Furthermore, I inquire into whether there may be additional challenges to teaching Korean philosophy due to unique conceptual features that pertain to Korean philosophy itself, and to the specific situation in which those who teach/research Korean philosophy in the 21st century are situated in. Finally, I search for various solutions that may be used to manage such challenges.

Pascal Kim (The Academy of Korean Studies) Korean Buddhism and Psychology: Wŏnch'ŭk and William James on Consciousness

If I were to change the question from what is Korean Philosophy to, how does one define Korean Philosophy as Korean Philosophy, then what sort of variables would be in operation to provide an appropriate answer? A case in point: Wŏnch'ŭk (圓測; 613~696), having spent most of his life in China, influenced by Chinese masters, especially Xuanzang and his New Yogācāra epistemology, is it possible to claim Wŏnch'ŭk, on one hand, as a “Korean” philosopher? On the other, does his work constitute “Korean Philosophy?” It is well known that Wŏnch'ŭk's Commentary on the Saṃdhinirmocana-sūtra (解深密經疏) greatly influenced Tsongkhapa, an erudite Tibetan teacher whose logical arguments, for instance, against the existence of the 9th consciousness proposed by Paramārtha (真諦 499-569 CE), extensively quoted Wŏnch'ŭk's analysis on the issue and later on, had set up his own logical objection based on Madhyamaka interpretation. Even Chinul (知訥 1158~1210) could not be claimed as a “Korean monk-scholar” without the undercurrent Huayen (華嚴) and Meditation tradition (禪) from China. In this paper, I will approach the subject of the uniqueness of “Korean Philosophy” first, from a comparative not ontological perspective, and second, by analyzing Wŏnch'ŭk's view on ālaya-vijñāna with William James's notion of “consciousness” as a comparative heuristic tool in understanding the issue at hand.

Dobin Choi (State University of New York, Buffalo): Korean Moral Philosophy in Silhak (Practical Learning) Tradition: Dasan's Notion of Moral Autonomy and Consequential Virtue

This paper investigates Dasan Jeong Yagyong (다산 정약용, 1762–1836)'s innovative interpretation of Neo-Confucian moral thoughts. Dasan, exhibiting radical modification of conventional interpretations on Mengzi, claims the four cardinal virtues (인의예지, 仁義禮智) are accomplished full-fledged in terms of the proper consequences of agents' performances of virtuous actions. Also, he argues that people are endowed the faculty of autonomous thinking (자주지권, 自主之權), often comparable to the notion of free will, to choose performing either good or evil actions in one's own right. Many commentators ascribe Dasan's radical views on Mengzi directly to the influence of Western philosophy and theology, but I argue that Dasan's modification in fact reveals the neglected core notions in Mengzi. Similar to Dasan's reading, I argue, Mengzi also puts stress on the performance of virtue to attain appropriate consequences, and assigns to the agent the right to autonomously determine the moral value by her reflective thinking. Hence, it is too hasty to conclude Dasan's radical interpretation of Mengzi is solely attributed to the influence of Western thoughts. Rather, his innovative criticism on Mengzi and conventional Neo-Confucian thoughts demonstrate the originality of Korean philosophy especially in Silhak tradition.

Suk G. Choi (Towson University)

The Horak Debate as an Exemplar of Korean Neo-Confucianism

This paper aims to approach the issue of how to identify Korean philosophy by exploring the Horak Debate in the history of Korean Neo-Confucianism. The Horak Debate was

developed in the eighteenth century. The motivation of the debate can be traced back to the "Four-Seven Debate" in the sixteenth century, and this debate also stimulated another significant discussion on human mind in the nineteenth century. It is widely agreed that these philosophical debates have contributed modern Korean Neo-Confucianism. So, in order to reflect upon the identity of Korean philosophy, it is a necessary step to understand historically and philosophically what the Horak Debate was about and how Korean Neo-Confucians developed their claims. One of the core topics that evoked the debate is whether humans and non-human animals share the same 'nature.' This topic is closely related to other Neo-Confucian core issues such as the i-ki (li-qi) framework, the relationship between nature, mind, and emotions, self-cultivation, and so on. This presentation will seek to examine not only sensitive disagreements between participants in the debate regarding these topics, but also differences between philosophical developments in the debate and the Cheng/Zhu-Lu/Wang debate in Chinese Neo-Confucianism.

### **Recent Publications**

1) Edward Y. J. Chung, *A Korean Confucian Way of Life and Thought: The Chasongnok (Record of Self-reflection) by Yi Hwang (T'oegye)*. Korean Classics Library: Philosophy and Religion (series editor: Robert Buswell, UCLA). Honolulu: The University of Hawai'i Press. Cloth edition, 2015 (November). ISBN: 978-0-8248-5584-0. (This book includes a comprehensive introduction, annotated full translation, 566 notes, cross-references, interpretive comments, a bibliography, etc.; visit <http://www.uhpress.hawaii.edu/p-9507-9780824855840.aspx>).

2) Edward Y. J. Chung, *Korean Confucianism: Tradition and Modernity*. UKS (Understanding Korea Series), no. 3. Seongnam: The Academy of Korean Studies (AKS) Press, 2015 (April). ISBN: 979-11-86178-14-0-03150. (eleven chapters, notes, various comments, cross-references, photos, a bibliography, etc.).

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- Note: This book is not for sale, but you can ask for a complimentary hardcopy if your teaching and research areas need it.