Greetings from the Desktop Editors

Dear Friends and Colleagues,

Greetings—

We hope you are all having an enjoyable winter no matter where you are. This is the first of the four issues scheduled for this year from the NAKPA staff.

To begin with, we hope your experience at the recent 2018 Eastern APA (American Philosophical Association) meetings was not too disastrous. Our NAKPA sessions were also cancelled due to a rare snow storm in Savannah, Georgia.

With sadness, I must report that our inaugural president, Prof. Hwa Yol Jung (Moravian College) passed away Sept. 30, 2017 (his son, Michael, emailed). As you remember, Prof. Jung served as inaugural president for NAKPA from its very inception and contributed to the growth of the organization tremendously. As a first generation Korean-American philosopher, he had been a model figure, and his scholarship and his promotion of Asian and East-West comparative philosophy had been a great encouragement for us all. He had a very wide curiosity and great learning as well as great humor. A passion for Maggeolli (a white Korean rice wine), too! Finally, we were also impressively struck by how he could be riveted by what was important in life and how he could be indignant about cruelty in our world. He’ll be dearly missed and our heart goes out to Mickey.

On the other hand, it is my pleasure to inform you that Prof. Boram Jeong (University of Colorado Denver) joined us as assistant editor for the newsletter. Welcome aboard, Boram! Prof. Bongrae Seok (Alvernia University), and Prof. Youngsun Back (SKK Univ in Seoul) also join the board as new members. With Prof. Jin Y. Park’s second term as president in full swing, the board is now composed of 5 members (Jin, Halla, David, Bongrae and Youngsun).

As for the fifth annual meetings of NAKPA 2018, we are happy to report that we will hold it at Stanford University on Oct. 18 and 19. I would like to thank Prof. Gi-Wook Shin, and Prof. Yumi Moon for their support for this meeting.
We are 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 us 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 us know. We 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 us know. We 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.--

Best,

Halla

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A Special Open Letter
Dear Friends and Colleagues of Global Academic Community,

We would like to ask you to join “Association to Support Professor Mikyoung Kim.” We thank those of you who have already joined the association. We encourage all the visitors and readers to circulate this appeal as widely as possible. Thank you very much for your help. Professor Mikyoung Kim was arrested by the Hiroshima Police on March 6, 2017, on the suspicion of illegally obtaining airfare related to Hiroshima City University (HCU) Long Term Training Program. She was released on March 17 by the prosecution’s non-indictment decision. On the same day, however, HCU notified her of disciplinary dismissal against her. As the result of this disciplinary dismissal, Professor Mikyoung Kim has lost her job and her visa status in Japan. She is now staying in Atlanta, Ga, USA. Professor Mikyoung Kim thought of HCU Long Term Training Program as usual sabbatical because HCU did not explain their idiosyncratic rules to her in English at the time of her application as well as after the selection. She was hired as an English-speaking international faculty by HCU. Japanese language skills were not a part of her contract, and her Japanese was not proficient enough to understand the highly unusual rules in fine prints. She thought that she could freely choose the location of her research activities until HCU’s premature termination of her Long Term Training Program in February 2015. After one month of her application to HCU Long Term Training Program in June 2013, Professor Mikyoung Kim applied for the fellowship of the Korea Foundation. She stayed in the metropolitan Seoul area as a Korea Foundation fellow at the Academy of Korean Studies from April until August 2014. After that, she continued her research activities as a visiting researcher at the Asia Center of Seoul National University. At the time of Korea Foundation fellowship application, she received a letter of recommendation from Mr. Gen Kikkawa, the director of Hiroshima Peace Institute (HPT) at HCU. The Director knew well that Professor Mikyoung Kim would conduct research activities in Korea. She also verbally briefed him on her plans in Korea in December 2013. However, the Hiroshima City University claimed that the acquisition of airfare at the amount of 340,000 Yen was false because she had not carried out the research at the University of Cambridge in the UK as stated in the HCU Long Term Training Program application. HCU filed a criminal complaint against her with the Hiroshima Police. At that time, Professor Mikyoung Kim had already returned the entire airfare to the university. There was no indication that she intended to obtain the money out of greed. The Hiroshima Prosecutor’s Office judged that her alleged crime did not have plausible motivation. Furthermore they suspected that she was framed and trapped by HCU’s plan to terminate her employment as tenured faculty member. HCU’s assertion that her action was unusually malicious is utterly unfair. There were circumstantial dynamics that she was pressured to claim the airfare by multiple parties at HCU.

We argue that the essence of this case is on the continuum of the malicious and abusive power, and gender- and ethnicity-based harassments against Professor Mikyoung Kim who is a Korean woman scholar with remarkable academic achievements by the concerned parties at HCU. HCU ordered Professor Kim to submit the record of her daily activities during the overseas stay, confiscated her passport against her will, denied her of impartial investigation of the Long Term
Training Program, and decided the criminal complaint soon after the establishment of Faculty Disciplinary Review Committee. The series of actions carried out by HCU show very clear lack of judicious and fair judgment as for Japan’s advanced educational institution. Human rights violations against Professor Kim had been going on for many years prior to the arrest and dismissal. These behaviors can never be acceptable in treating a university faculty. Professor Mikyoung Kim decided to file a lawsuit against HCU to the Hiroshima District Court to recover her previous professorial status in order to restore the lost dignity and regain the damaged honor. We believe that HCU’s disciplinary dismissal against her is the heaviest possible punishment equal to a death penalty to an academic. It not only lacks objective reasoning, it also violates the widely accepted social norms. It, therefore, should be invalidated. Professor Kim was not paid any severance fee at the approximate amount of 4.50 million Yen (USD40,000) and lost the right to receive the university faculty remuneration regularly. Due to this dismissal, she also faces the danger of permanently losing her professional career. We all know very well of Professor Kim’s scholarly prominence and the integrity of her personality. We are now willing to stand by her, supporting economically and spiritually with our sincere feelings. However, our power is limited while the adversary is well endowed with resources and political connections. Until Professor Mikyoung Kim wins the law suit, we need your support. We would like appeal to you to join “Association to support Professor Mikyoung Kim.” If you agree with the appeal, please contact one of the following four main contacts each in the respective locale of Tokyo (Japan), Hiroshima (Japan), Seoul (Korea) and Los Angeles (USA).

Thank you very much for your attention.

Yours sincerely,

Masaki INA (Former Professor at International Christian University, Tokyo, Japan)
masakiina95@gmail.com

Tadashi SAWADA (member of Japan Congress of Journalists, Hiroshima, Japan)
fwky0862@nifty.com

Kyounghwa LIM (Yonsei University, Seoul, Korea)
limkyounghwa0725@gmail.com

Donghyun WOO (University of California-Los Angeles, CA., USA)
Dhwoo1234@naver.com
Call for Papers

In general, 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, a brief bio and an institutional affiliation.

1. NAKPA Fifth Annual Meeting 2018
   Venue: Stanford University
   Keynote speaker: Justin Tiwald (San Francisco State University) & TBA
   October 18-19, 2018
   Send enquires to: hallakim@unomaha.edu
   
   The conference theme will be:
   
   Confluence, Integration, and Renovation: Korean Philosophy and Modernity in the East Asian Context

   Under this theme, we accept papers/panels on e.g., Sirak, Dasan, the Horak debate, Jesuit philosophical contributions in East Asia, Korean interactions with the Qing Evidential learning or the Japanese kogigaku school, the simseol debate, Choe Hangi, Donghak, modern Buddhism, Won Buddhism, pioneers of Korean Christian thinkers during the colonial period, Iryup, proto-socialist/communists, Shin Chae-ho, Park Jong Hong, Seong Cheol and others.
   
   Please send an abstract (200 words) and or panel proposal before Deadline: July 1, 2018

2. Korean Religions Unit of the American Academy of Religion Call for Papers:

   The Korean Religions Unit welcomes proposals for papers sessions, roundtable sessions, and individual papers. Proposals in all areas of Korean Religions will be considered, but we are especially interested in working around the theme of Religion and Public Life in Korea. AAR takes place in Denver, Nov. 17-20, 2018.

   We wish to utilize the new AAR presentation option of two 90-minute sessions for our unit, which will allow us two papers sessions of two to three presenters each, and an additional option of a roundtable session of up to four presenters. We therefore look forward to your active contribution of proposals.
Subtopics proposed by interested AAR members are listed below, along with the contact information of each prospective organizer. If you would like to contribute to a panel proposal or a roundtable proposal on one of these topics, please contact the organizer directly.

• New religions in Korea (Don Baker ubcdbaker@gmail.com)
• Religion and state/religious institutions and civic responsibility (Yeon-seung Lee yslpk88@gmail.com)
• Roundtable: Religion and LGBT communities (Tim Lee t.lee@tcu.edu)
• Heresy and orthodoxy (Heidi Park heekyu.park@ewha.ac.kr)
• Korean Yogacara Buddhism (Charles Muller acmuller@l.u-tokyo.ac.jp)

Please submit proposals using the AAR submission system at the following link: https://papers.aarweb.org/.

3. 2019 Diverse Lineages of Existentialism (DLE II) conference
Contact: Jin Y. Park
What follows is a message from Gail Weiss, 2019 DLE II Conference Director: “This conference is co-sponsored by George Washington University, American University, and George Mason University. It will take place on the main George Washington University campus from June 3-5, 2019. The first DLE conference took place in June 2014 in St. Louis. Margaret (Peg) Simons from Southern Illinois University at Edwardsville was the main organizer of the event. It was an incredibly exciting conference and several continental, feminist, and critical race philosophical societies participated in it including: the Caribbean Philosophical Association, the Collegium of Black Women Philosophers, the Merleau-Ponty Circle, the Simone de Beauvoir Society, PhiloSOPHIA, and the Roundtable on Latina Feminism.

We have built upon the success of this earlier conference by extending invitations not only to this original group but also to a number of other societies including the Foucault Circle, the Nietzsche Society, the Kristeva Circle, the Irigaray Circle, the Radical Philosophy Association, and the Society for the Advancement of American Philosophy (SAAP). Each society will be taking responsibility for putting together their own panels and we will also be issuing a general CFP to create some mixed panels with papers from members of different societies.

We have attached the 2014 DLE program to give you a better sense of the original conference as well as a list of the societies that have committed to participate in DLE II in 2019.

To give you an example of how the Merleau-Ponty Circle organized our panels for the 2014 DLE conference, a CFP was sent out to the Merleau-Ponty Circle membership about 9 months before the conference and we ended up getting enough submissions to
organize two panels. We discussed the invitation initially at our annual business meeting and decided that it would be a wonderful venue for MP Circle members to present their work outside of our own annual fall conference. This indeed turned out to be the case!

We would be very happy to have both the North American Korean Philosophy Association as well as the Society for Asian and Comparative Philosophy included in this conference. We currently have 15 committed organizations participating so these are the last two invitations we plan to extend. We look forward to hearing if one or both of your societies would also like to join this exciting group of participants!

We hope you as well as members of these two societies are able to join us for DLE II in 2019 whether you participate as an organized group or individually!

All the best,

Gail Weiss, 2019 DLE II Conference Director

and the 2019 DLE II Organizing Committee: Vanessa Wills (GWU), Ellen Feder (AU), Perry Zurn (AU), Rachel Jones (GMU), Debra Bergoffen (GMU), and Emily Parker (Towson)”

Call for Papers

Korean Studies

Our journal will appear in SCOPUS later this month, so it should be more appealing to people based in Korea as well as elsewhere. Our application for SSCI and A&HI is still pending. It would be great if you could consider submitting something to our journal as well as share this information with people in your network. Obviously, everything goes through regular peer review, but KS should now start to appear on more people's radar as a place to submit their work, particularly since they can now start to get more credit for publishing here.

With best wishes,

Christopher J. Bae, Ph.D.

Professor

Department of Anthropology
The Review of Korean Studies
Research Articles and Primary Sources on Korean Studies

The Review of Korean Studies (RKS) is a peer-reviewed journal published biannually in English by The Academy of Korean Studies. Since its first publication in 1998, the RKS has strived to stimulate dialogue and promote the exchange of ideas, theories, and perspectives among Koreanists in both Asia and the West. The journal has been listed in the Korean Citation Index since 2004. We are currently soliciting articles from potential authors in any field of Korean Studies for publication in the journal for December 2017 as well as future issues.

- Scope and Types of Manuscripts
  - Research articles in all fields of Korean Studies
  - Translation or introduction of (a) primary source(s) on Korean Studies.

- Submission
  - Available at all times
  - Recommended Deadline:

June 2018 issue by February 28, 2018

- Submission Guidelines
-All manuscripts should be submitted by email to review@aks.ac.kras in an attachment in MS Word document (.doc/.docx) format.

* Papers submitted to the RKS must be unpublished original work of the author(s) and not under consideration for publication elsewhere. Any fact of external support for the research or its earlier presentation/publication must be acknowledged.

** Citations such as the reference list, footnotes, and parenthetical citations should be made following the standards specified by The Chicago Manual of Style, 16th Edition. For Romanization of Korean, follow the Revised Romanization System, set by the Korean Ministry of Culture, Sports and Tourism. Further instructions for authors can be obtained from the RKS website: http://review.aks.ac.kr.

*** The RKS does not charge contributors any expenses for publication or peer-reviews.

-Contact us
Chanmi Ko, Managing Editor
323 Haogae-ro Bundang-gu Seongnam-si Gyeonggi-do 13455 Republic of Korea
Tel. 031-730-8746 Email: review@aks.ac.kr

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

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**

Buddhist East Asia: The Interplay of Religion, the Arts and Politics

**Dates:** May 28- June 22, 2018  
**Location:** East-West Center, Honolulu, HI  
**Director:** Peter Hershock

This multidisciplinary program, funded by the National Endowment for the Humanities, will offer four weeks of context-rich engagement with Buddhist teachings, practices and primary texts (in translation), examining how they have shaped and been shaped by the cultures and societies of East Asia. The program will consider how Buddhism addressed both personal and social needs in ways that were inseparable from the dynamics of intellectual exchange, artistic production, trade and politics. Designed to strike a balance between the needs both for breadth and depth in engaging traditions that are culturally and historically distant, Buddhist East Asia will provide abundant resources for developing pedagogically-effective course materials across a wide range of humanities and social science disciplines. Applications will be welcomed from eligible fulltime and adjunct faculty, as well as qualified graduate students. Participants will receive a stipend of $3300 to defray costs for travel, housing, meals and incidentals. Lodging will be available at the East-West Center guesthouse, Lincoln Hall.

**Application deadline:** March 1, 2018.

For more information, go to: www.asdp-buddhisteastasia.org

Infusing Korean Studies into the Undergraduate Curriculum

**Dates:** July 31 - August 11, 2017  
**Location:** East-West Center, Honolulu, Hawai´i  
**Director:** Peter Hershock

This multidisciplinary, two-week faculty development program will offer undergraduate educators opportunities to interact with leading Korean studies experts in an intensive program
of lectures, discussions, film screenings, and cultural events. The program is designed to assist institutional teams and individual faculty members develop course curricula and strategies for Asian studies program development. The first week of the program will include sessions on premodern Korean history, religion, literature and visual culture. The second week will address 20th and 21st century Korean history, economics, politics and popular culture. Team applications of 2-3 faculty members are particularly welcomed. Participants will receive a travel stipend of $400 and lodging in the East-West Center faculty guesthouse. Participant home institutions are asked to cover remaining travel costs and a program fee of $150.

Application deadline: March 15, 2018.

For further information, visit: http://www.asdp-infusinginstitute.org

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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

2018 Central APA, Chicago
March 21-24
Palmer House Hilton
17 E Monroe Street
Chicago, Illinois  60603
United States

APA Committee Session: Roundtable on Transcendence and Immanence in Asian Philosophy (Arranged by the APA Committee on Asian and Asian-American Philosophers and Philosophies)
Chair:
Halla Kim (Sogang University/UNO)

Speakers:
Douglas L. Berger (Universiteit Leiden)
“The Transcendence-Immanence Problem in Nāgārjuna’s Formulation of the Two Truths”

Bongrae Seok (Alvernia University)
“Transcendence and Immanence of Confucian Heaven from the Perspective of Moral Psychology and Moral Development”

Stephen R. Palmquist (Hong Kong Baptist University)
“Theological Transcendence and Immanence in Kant and the Compound Yijing”
Halla Kim (University of Nebraska–Omaha and Sogang University)
“Ways of Nothingness: Ryu Young-Mo on God”

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2. The Pacific APA
March 28-April 1, 2018
Westin San Diego Gaslamp Quarter
910 Broadway Circle
San Diego, California 92101
United States

G3B March 28 (Wednesday), 2018
North American Korean Philosophy Association
Topic: Tradition, Phenomenology, and Gender: Critical Dialogues in Korean Philosophy
Chair:
Halla Kim (Sogang University and University of Nebraska at Omaha)
Speakers:
Boram Jeong (University of Colorado Denver)
“Dangerous Women: Socialist Feminists in Colonial Korea”
Gordon B. Mower (Brigham Young University)
“Dasan’s Transformation of Truth and Reality”
Hwa Yeong Wang (Binghamton University)
“Gendered ?i (?): Metaphysical Implications of Confucian Marriage”
Hye Young Kim (École Normale Supérieure)
“Toward a Fuller Intersubjectivity: ‘We’ in Korean”

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A KOREAN STUDIES INTERNATIONAL CONFERENCE
Good and Evil in Korean Philosophy, Religion, and Spirituality:
Korean Ideas and Their Global Implications

University of Prince Edward Island (UPEI)
Charlottetown, Prince Edward Island, Canada
June 14–15, 2018

Hosted and funded by UPEI and the Korean Studies Project

Co-organized by UPEI’s Asian Studies and Korean Studies and the North American Korean Philosophy Association (NAKPA)
Participating UPEI Faculty of Arts departments:
Religious Studies, History, Philosophy, and Political Science

Special acknowledgement:
This conference is supported by a Seed Program for Korean Studies grant (AKS-2017-INC-2230001) through the Ministry of Education, Republic of Korea and Korean Studies Promotion Service (KSPS), the Academy of Korean Studies (AKS)

Conference location: SDU Main Building, Faculty Association’s Lounge
(for all conference events, sessions, and presentations)

CONFERENCE PROGRAM

June 14 (Thursday): Opening ceremony
MC: Dr. Jeongeun Park, Korean Studies professor, Asian Studies, UPEI

9:00–9:05 Opening welcome address: Dr. Alaa S. Abd-El-Aziz, President and Vice-Chancellor, UPEI

9:05–9:10 Congratulatory address: Dr. Jongmyung KIM, Director, Korean Studies Promotion Service, The AKS, Korea

9:10–9:15 Thank-you address: Dr. Neb Kujundzic (Philosophy Department), Dean of Arts, UPEI

9:15 – 9:20 Keynote speaker introduced by Dr. Jin Y. Park, (Asian Studies Director, Philosophy and Religion, American University), President, NAKPA (North American Korean Philosophy Association)

9:20–10:05 Keynote speech, “Evil and Theodicy in (Korean) Buddhism….” by Dr. Robert E. Buswell Jr., (Irving and Jean Stone Endowed Chair in Humanities at UCLA, Distinguished Professor of Buddhist Studies, Department of East Asian Languages and Cultures, and Founding Director of the Center for Buddhist Studies and Center for Korean Studies, UCLA

10:05–10:20: break time

SESSIONS
(Each session allows about 10 mins. to discuss questions and comments at the end of each paper presentation.)

10:20–12:20  Session I – Good and Evil in Buddhism: Tradition and Modernity
Chair: Dr. Robert E. Buswell Jr. (Department of East Asian Languages & Cultures, UCLA)

Presenters:
Dr. Sumi Lee (Buddhist Culture, Dongguk University, Korea), “Within and Beyond the Good: Wŏnhyo’s (617–686) Views on the Good and the Buddha-nature.”

Dr. Hyekyung Ji (Yonsei University, Korea), “Understanding Good and Evil in Korean Minjung Buddhism”

Dr. Jin Y. Park (Philosophy and Religion, American University, Washington, DC), “Good and Evil in Modern Korean Buddhism”

12:20–1:20: Conference lunch and reception – complimentary (Faculty Lounge)

1:20–3:20  Session II – Good and Evil in Confucianism: Philosophical, Moral and Spiritual Perspectives

Co-chair (presiding): Dr. Peter K. Koritansky (Religious Studies Chair, UPEI)
Co-chair (discussion moderator): Dr. Don Baker (Asian Studies, University of British Columbia)

Presenters:
Dr. Bongrae Seok (Philosophy, Alvernia University, Reading, PA), “Good, Evil, and Beyond: An Explanation of Morality in Li-Qi Metaphysics and Korean Neo-Confucianism”

Dr. Suk Choi (Asian Studies Director, Philosophy and Religious Studies, Towson University, Baltimore), “Good and Evil in the [Eighteenth-Century] Horak Debate”

Dr. So-yi Chung (Religious Studies, Sogang University, Korea): “Three Problems of Spirituality in the case of JEONG Yag-jong (1760–1801) and JEONG Yag-yong (1762–1836)”

3:20–3:35: break time

3:35–5:45  Session III – Related Studies & Topics: Korean Thought and Practice

Chair: Dr. Edward Chung (Asian Studies Director, Religious Studies, UPEI)
or Dr. Henry Srebrnik (Political Science and Asian Studies, UPEI)
Presenters:

Dr. Jung-yeup Kim (Philosophy, Kent State University, Kent, Ohio), “Good and Evil in the Philosophy of Damheon HONG Daeyong (1731–1783)”

Dr. Halla Kim (Philosophy, Sogang University, Korea and Schwalb Center for Israel and Jewish Studies, U. of Nebraska at Omaha), “Beyond Good and Evil in Daseok RYU Youngmo’s (1890–1981) Philosophy [Theology] of Nothingness”

Dr. Young-shin Won (Sports Leisure Studies, Faculty of Education, Yonsei University, Korea), pt I: “Korea Yangsaeng Exercises Utilizing Toegye YI Hwang’s Hwarin simbang” pt II: 양생체조 (Yangsaeng exercises) performance by Prof. Won’s graduate students (20 mins)

5:45–6:20: free time
6:30–8:30: Conference dinner – complimentary
tentatively lobster/seafood dinner at the famous Lobster on the Wharf restaurant in downtown – to be updated

June 15 (Friday): Conference day II
9:20–10:00: morning reception with coffee/tea and snacks (Faculty Lounge)

10:00–12:00 Session IV – Buddhism, Christianity, and Japanese Influence in Modern Korea: Historical and Theological Reflections
Co-chair (presiding): Dr. Richard Kurial (History Department and Asian Studies, UPEI)
Co-chair (discussion moderator): Dr. Halla Kim (Philosophy, Sogang U. and U. of Nebraska at Omaha)

Presenters:
Dr. Jeongeun Park (Korean Studies, UPEI), “The Question of Clerical Celibacy vs. Marriage in Modern Buddhism: A Study of Married Monks in Twentieth-Century Korea”

Dr. Timothy Lee (Brite Divinity School, Fort Worth, Texas), “Evangelicalism’s Demonization of Sexual Minorities in Korea”

Dr. SeungChul Kim (Director, Nanzan Institute for Religion & Culture, Nazan University, Japan), “The Kyoto School in Seoul: A Theological Perspective”

12:00-1:00: Conference lunch and social (Faculty Lounge)
1:00–3:00  Session V – Good and Evil in Religious Thought: Korean and Interreligious Perspectives

Chair: Dr. Jin Y. Park (Philosophy and Religion, American University)

Presenters:


Dr. Edward Chung (Asian Studies Director, Religious Studies, UPEI), “Yi T’oegye (1501–1570) on Transcending the Problem of Evil: A Neo-Confucian and Interreligious Perspective”

Dr. Deberniere (“Bunny”) Torrey (World Languages & Cultures, University of Utah; AAR–Korean Religions Unit Co-chair), “Soul Judgment in the First Korean Bible Commentary, Seonggyeong jikhae gwangik”

3:00–3:15: break time

3:15–3:30  Closing address by Dr. Jin Y. Park (Asian Studies Director, Dept of Philosophy and Religion, American University), President, NAKPA (North American Korean Philosophy Association)

3:30–3:40  NAKPA news and information by Dr. Halla Kim (Philosophy, Sogang University, Korea; Schwalb Center for Israel & Jewish Studies, U. of Nebraska at Omaha), Vice-President, NAKPA

3:40–3:50  Thank-you and post-conference info remarks by Dr. Edward Chung, Asian Studies and Korean Studies Project Director, UPEI

4:00-6:30: tentative plan – to be decided and updated (depending on funding support) maybe a group tour in the Charlottetown Peakes Wharf Historic Waterfront area (http://www.discovercharlottetown.com/en/see-do/peakeswharf/Peakes-Wharf.php) and Cavendish PEI National Park (http://pc.gc.ca/en/pn-np/pe/pei-ipe)

6:30–8:30: Conference farewell dinner – complimentary
Mr. Sushi restaurant (Japanese and Korean) in downtown

CONTACT INFORMATION
for all questions, needs, or special requests regarding
conference sessions/presenters, events, travel, accommodation, food, tour, etc.

UPEI Conference organizing team:

- Susie Jay, Korean/Asian Studies administrative assistant, UPEI: jay@pei.ca 902-566-0480
  - also supports printing, photocopying, office stationeries and supplies, etc.
  - submit your flight itinerary, receipt and boarding passes to Susie or Dr. Jeongeun Park.
- Jeongeun Park, Korean Studies professor, Asian Studies, UPEI: jeopark@upei.ca 902-566-0394
- Edward Chung, Asian Studies & Korean Studies Project Director: chung@upe.ca 902-566-0324
- UPEI Asian Studies Committee - participating interdisciplinary members:
  - Richard Kurial, History rkurial@upei.ca
  - Henry Srebrnik, Political Science hsrebrnik@upei.ca and
  - others http://www.upei.ca/programsandcourses/asian-studies


Local taxi: Yellow Cab: 902-566-6666; City Taxi: 902-892-6567; Co-Op Taxi: 902-628-8200

- CA$9 per ride ($1 per additional passenger) within all areas of Charlottetown, except the airport
- from (to) the airport to (from) any location (hotel) in Charlottetown: $15 (+ $2 per additional passenger)

Conference accommodation: complimentary 3 nights, June 13–16 (all participants are advised to arrive and check-in on Wednesday, June 13). Hotel location and room booking will be updated later.

Stay tuned….Thanks.
With best wishes.  EC

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International Conference on Dasan
University of San Francisco
July 24-25, 2018
Among the invited speakers are Bang, In (Kyungpook National Univ), Jeong, Soon-woo (AKS), Cho, Hyeon-Beom ((AKS), Seon-Hee Kim (Ehwa), Hansang A. Kim, (Myongji). Etc.
World Congress of Philosophy (WCP) NAKPA Sessions

The 24th World Congress of Philosophy, “Learning to be Human,” Peking University, China, 13 – 20 August 2018

NAKPA Panel 1
Continuity in Korean Aesthetics: Music, Painting, and Art Criticism

Summary: This panel deals with Korean aesthetics, sprouting from the traditional Korean society and influencing to this day. Korean art has a long history but aesthetic reflection across different fields of Korean art is still in need of more research. The panelists aim to explore the universality and specificity of Korean aesthetics by paying attention to the aesthetic views presented in Korean music, painting and art criticism. The following issues will be discussed: Emergence of an artistic entity as a creator and critic in the late Joseon; Reflection on the social role of music in comparison with a Korean thinker, Dasan, and a Western thinker, Adorno; Awareness of the creativity of Korean music through interactions and conflicts with surrounding cultures. Through such aesthetic explorations, this panel seeks to discover Korean aesthetics that link between the legacy of the past and the achievement of today.

[Affiliations of Panelists] (In alphabetical order)

1. Dobin CHOI, Ewha Womans University, Seoul, Korea: “To Be Both Creator and Critic for Self-Cultivation: Aesthetics in the Late Joseon Period”
2. Suk Gabriel CHOI, Towson University, Baltimore, USA: “Dasan and Adorno on the Value of Music”
3. So Jeong PARK, Nanyang Technological University, Singapore: “Creativity of Korean Music from a Comparative Perspective”

Abstract

To Be Both Creator and Critic for Self-Cultivation: Aesthetics in the Late Joseon Period

Dobin CHOI

Ewha Womans University, Seoul, Korea
dobinphil@gmail.com

This paper aims to delineate the development of aesthetic thoughts regarding painting in the late Joseon period with a focus on the thoughts of Pyoam Gang Sehwang (豹菴 姜世晃, 1713-1791). Pyoam was a renowned painter and art critic and considered as “the
supreme leader of art society.” During his time, Korean literati, following Chinese tradition of “Southern School (南宗畫),” strived to contribute to their moral self-cultivation by creating and appreciating art. Through a philosophical investigation into Pyoam’s art theories and criticisms collected in Works of Pyoam (豹菴遺稿), I attempt to figure out the way how he accommodated and harmonized the various traditions of paintings—even Western painting style—and philosophical thoughts within his main theme of Literati painting. Specifically, this paper will focus on two points: (1) Pyoam’s aesthetic reconciliation and assimilation of different artistic traditions before and after him, respectively represented by Jeong Seon (정선 鄭敾, 1676-1759) and Kim Hongdo (김홍도, 1745-1806) and (2) the influence of Confucian thoughts of Pyoam’s contemporaries to his literati paintings, especially with relation to then emerging practical Korean Confucianism, so-called “Practical Learning (實學).” This philosophical examination of Pyoam’s aesthetic thoughts will enable us to comprehend the unique development of Korean aesthetic thoughts during the late Joseon period.

Dasan and Adorno on the Value of Music

Suk Gabriel CHOI
Towson University, USA
suchoi@towson.edu

Both Dasan (Jeong Yak-yong, 1762-1836) and Theodor Adorno (1903-1969) diagnose the problem of music in their contemporary eras, and thus emphasize the importance of music in terms of social and ethical function and effect. Dasan, who accepts the traditional Confucian understanding of the role of music as an instrument through which one can cultivate one's character, worries that moral problems are prevalent because the "ancient music of the sages" disappeared. For this reason, Dasan attempts to re-systematize both the "ancient music of the sages" and contemporary/new music. Adorno also claims that great "modern/new" music has a kind of obligation to enhance human consciousness and social progress. This view is supported by his analysis of the situation of music in his days that "the role of music in the social process is exclusively that of a commodity; its value is that determined by the market."

In this paper I will explore one of Dasan's Silhak (實學 Practical Learning) projects to re-establish the value of music and its contribution to the history of East Asian theories of music by comparing his work with Adorno's analysis of the "social situation of music" and socially critical function of music.

NAKPA Panel 2
Creativity of Korean Music from a Comparative Perspective

So Jeong PARK

Nanyang Technological University, Singapore
sjpark@ntu.edu.sg
This paper aims to explore the characteristics of aesthetic consciousness expressed in Korean music from a comparative perspective. Korean music evolved through interaction with neighboring countries, such as China and Japan, and has undergone a radical change under the influence of Western music in the modernization period. I see the reconstruction of Confucian ritual music in the Joseon Dynasty as an important inflection point by which Koreans become aware of Korean musical identity. Since then, Koreans have had a theoretical framework to express the aesthetic consciousness of Korea distinguished from neighboring countries. First, I will analyze how the aesthetic consciousness pursued by Korean music differs from that of other countries in the pre-modern era. Second, I will explore whether this aesthetic consciousness has continuity with Korean music today. This study will provide a better explanation of the creativity of Korean music in the past to the present.

Panel Proposal
For the 2018 World Congress of Philosophy in Beijing

Traditional Korean Philosophy in Comparative Perspectives

Rationale for the panel:

Korean philosophy has remained, by and large, a minor field even among non-Western philosophy in English-speaking academia. Recently, however, there has been a surge of English translations of important works of traditional Korean thinkers: to name a few, Hongkyung Kim’s The Analects of Dasan (2016), Edward Y. J. Chung’s A Korean Confucian Way of Life and Thought: The Chasŏungnok (Record of Self-Reflection) by Yi Hwang (2015), Charles Muller’s Korea’s Great Buddhist-Confucian Debate: The Treaties of Chŏng Tojŏn and Hambŏ Tŭkt’ong (2015), Jin Y. Park’s Reflections of a Zen Buddhist Nun: Essays by Zen Master Kim Iryŏp (2014), and so on. These works built a bridge for Western readers to learn about and appreciate traditional Korean philosophy, and also laid an important steppingstone for it in-depth philosophical analysis. Definitely, the field of Korean philosophy will soon pave the way into the global philosophy.

However, one worry is that despite these tremendous efforts and academic fervor, Korean philosophy remains an isolated field. Therefore, the aim of the panelists is to move beyond simply describing and analyzing the philosophy of traditional Korean thinkers and begin the much more challenging work of comparing them with thinkers outside Korea (including traditional thinkers of other cultures as well as contemporary philosophers) and investigate the import of their thought in a broader context. In our view, comparative study also can contribute to a deeper understanding of traditional Korean philosophy. We intend to create a stimulating opportunity for a much richer dialogue, more probing and revealing examinations, and much deeper and enduring insight, both in the field of Korean Philosophy as well as global philosophy.

Paper Titles, Presenters, and Abstracts:
Korean Philosophy in Comparative Context: A Methodological Reflection

Young-chan Ro, Professor of Religious studies, Department of Religious, George Mason University
youngchanro@gmail.com

The paper will examine two fundamental questions: how do we define Korean philosophy and how do we compare Korean philosophy with other philosophies? To answer these questions, the paper will discuss about ways of understanding Korean philosophy from a methodological perspective to find a unique aspect(s) of Korean thoughts in discerning “Koreanness” in various religious traditions and philosophical discussions throughout Korean history. The next part of this paper will be a methodological discussion and practical reflection on how Korean philosophy can engage in the context of comparative study. The notion, “comparative study,” is highly challenging and even problematic. In general, the idea of “comparative study” is not a simple and uniform concept but it has been used in different ways in different contexts due to the complexity and ambiguity of the word “compare.” The paper will explore the inadequacy of the term “comparative study” used by many scholars and offer a different avenue to engage in a mutual understanding and enrichment. What I am trying to offer is a “dialogical dialogue” in place of comparative study or analysis. In light of this approach, the paper will try to construct ways of understanding and interpreting the “Koreanness” found in the Korean religious, philosophical, and cultural traditions.

Zhu Xi and Jeong Yakyong on the Theory of the Equilibrium and Harmony

Chan Lee, Assistant Professor, Department of Philosophy, Hallym University
chanlee@gmail.com

Jeong Yakyong criticizes Zhu Xi’s account of weifa 未發 as a kind of deep meditation like Buddhist Samadhi. The word of weifa is conceptually disputable in understanding the states of mind. As we can see Jeong’s criticism, the notion of weifa can be considered as a mystical state of mind maintained by an esoteric way of cultivation. In his criticism, we realize that a dualistic distinction is assumed to explain weifa in relation to yifa 已發, which can be paraphrased as the relationship between nature (xing 性) and emotion (qing 情). Zhu Xi tried to overcome the dualistic abyss between them by setting forth “New Discourse of Equilibrium and Harmony.” Then, does Jeong misread Zhu Xi? If not, they might have different views on this relationship respectively. The difference can be made by the context of the intellectual history with which they confront. I will examine their inner logic making the difference led by the intellectual context by analyzing the topology between concepts. By adopting markedness theory, I will clearly show how to translate the same word into different notions and why they did. My argument will be backed up by some correlative concepts like human mind (renxin 人心)—moral mind (daoxin 道心) to which Zhu and Jeong both paid attention. In conclusion, Zhu and Jeong shape conceptual asymmetry between the implications of terms in order to justify a big picture of their own philosophy.
Zhu Xi and Jeong Yakyong’s Views on Nonhuman Animals

Youngsun Back, Assistant Professor, College of Confucian Studies and Eastern Philosophy, Sungkyunkwan University
youngsunback@gmail.com

One significant feature of Jeong Yakyong’s thought is his deconstruction of Zhu Xi’s moral universe based on li 理 and qi 氣. For Zhu Xi 朱熹 (1130-1200), the world in its entirety was a moral place, but Jeong Yakyong 丁若鏞 (1762-1836, Dasan hereafter) distinguished non-moral domains from the moral. One question that follows in pursuing a comparison of their philosophies on this topic is what each meant by “moral” and in particular whether they meant the same thing. Many scholars have pointed out that the foci of the cultivation programs of Zhu Xi and Dasan are different: inward-looking vs. outward-looking, respectively. In other words, Zhu Xi’s program focuses on developing a virtuous character, while Dasan’s is most concerned with generating virtuous actions. Nevertheless, even if we grant this distinction, it would not preclude discovering other profound differences between their moral theories. In this paper, I delve deeper into this topic by comparing their respective understandings of the moral status of nonhuman animals. Interestingly, they held exactly opposite views: Zhu Xi believed that certain actions on the part of nonhuman animals manifest moral values, whereas Dasan claimed that none of the actions of nonhuman animals has moral value. In comparing their views, I introduce Mark Rowlands’s distinction between “moral subjects” and “moral agents,” and argue that Zhu Xi’s view is closer to a minimalist account of morality based on the notion of moral subject, while Dasan’s view is more akin to a maximalist account of morality based on the notion of moral agent. In the final section, I explore some of the implications of the concept of moral responsibility in their respective ethical programs.

Critique on ‘Free Will’ in Jeong Yakyong's Philosophy: A Comparison with Zhu Xi’s

Gyoel Gim, PhD. candidate Department of Philosophy, National Taiwan University
loathe8502@gmail.com

From the point of view of moral practice, the so-called “zhuzai 主宰” refers to the choice of goodness or evil, and decide whether or not to act. Specifically, when people do moral behavior, they will not be subject to any restrictions, and do the behavior through their free choice, and is responsible for the results of the behavior; if people carry out such a process, they can become a self-determining moral agent. In this regard, the "free will (自主之權)” in Jeong Yakyong’s philosophy is regarded as the dominance of the moral agent. Jeong explained that "free will" means the ability to choose between goodness and evil, and it is possible because of what he calls the preference theory of human nature. In order to reject Zhu Xi’s deterministic view that human beings are born with the good nature, Jeong offered the preference theory of human nature, that is, “nature is taste.”
However, his theory of "nature as taste" is still related to the determinism, because human nature which he insist means the preference for goodness and aversion to evil, and this tendency for goodness is given to human innately as Zhu-xi’s theory. Furthermore, not only "nature as taste", but "free will" is also originated from Shangdi 上帝 (Lord on High), which indicates that the moral judgments and their practice of dominance are not entirely attributable to human.

In contrast, when people are trying to actualize their moral potential in Zhu Xi's philosophy, they are based on the perception of the mind and make a choice about moral behavior freely. The perception of the mind which Zhu Xi mentioned, formed by combining principle (li 理) with material force (qi 氣), is not derived from Shangdi. Through the perception of the mind, people judge goodness and evil and decide whether or not to act. In this way, the process of moral practice depends on human in its entirety, and this is the moral mind (daoxin 道心), which is the result of the perception of the mind for principle (理), and this takes the leading human mind (renxin 人心) in Zhu Xi’s philosophy.

NAKPA Panel 3
The Conceptual Foundations of Korean Spirituality

Participant 1
First (Given) Name* Gereon
Last (Family) Name*: Kopf
Title ☑ Prof. □ Dr. □ Mr. □ Ms.
Affiliation*: Luther College
Country*: Germany
Email*: kopfg@luther.edu
Title (optional): The Buddhist Foundation: A Psychology of Emptiness

Participant 2
First (Given) Name* Halla
Last (Family) Name*: Kim
Title ☑ Prof. □ Dr. □ Mr. □ Ms.
Affiliation*: University of Nebraska at Omaha/Sogang Univ
Country*: USA
Email*: hallakim@unomaha.edu
Title (optional): The Confucian Foundation: Che and Yong

Participant 3
First (Given) Name* Y-D
Last (Family) Name*: Kim
Title ☑ Prof. □ Dr. □ Mr. □ Ms.
Affiliation*: Sogang University, Seoul, Korea
Country*: Korea
Email*: bahine@hanmail.net
Title: The Shamanistic Foundations of Korean Spirituality

NAKPA Student Session

History, Truth and Reality from Multi-Cultural Perspectives

Participant 1

First (Given) Name* Jeoffrey
Last (Family) Name*: Pucci
Title □ Prof. □ Dr. X □ Mr. □ Ms.
Affiliation*: American University
Country*: US
Email*: jpucci@american.edu
Title (optional): Humanism and History: Ancient Greece, Ancient China.

Participant 2

First (Given) Name* Maria
Last (Family) Name*: Hasfeldt
Title □ Prof. □ Dr. □ Mr. □ X □ Ms.
Affiliation*: Sogang University
Country*: Denmark
Email*: maria.hasfeldt@gmail.com
Title (optional): T’oegye and Heaven – Fear or Solemnness

Participant 3

First (Given) Name* Ah-Hye
Last (Family) Name*: Ji
Title □ Prof. □ Dr. □ Mr. □ X □ Ms
Affiliation*: Sogang University
Country*: Korea
Email*: jah0417@daum.net
Title (optional): Religious Emotion toward ‘the Beginning’: the Theory of Principle as Life-Force of Hagok Jeong Je-doo

Participant 4

First (Given) Name* Dongmin
Last (Family) Name*: Yoon
Title □ Prof. □ Dr. X □ Mr. □ Ms.
Affiliation*: Sogang University
Recent Venues on Korean Philosophy

- 2017 Fourth Annual NAKPA Conference Program

Sungkyunkwan University, Seoul, Korea (Tentative)

□ Oct 25, Wednesday Morning
- Moderator: Doil Kim (Sungkyunkwan University)
9:00~9:10 Welcoming Remarks (Sungkyunkwan University President and Dean)

9:10~10:00 NAKPA Presidential Address  
Jin Y. Park (American University)  
TBA  

10:00~11:00 2017 Conference Keynote Address  
Young-Jin Choi (Sungkyunkwan University)  
TBA  

11:00~11:20 Break  

11:20~12:20 Special Lecture  
Young-chan Ro (George Mason University)  
“Identity and Identifications of ‘Koreanness’: In Search of Korean Philosophy”  

12:20-2:00 Lunch  

Oct. 25, Wednesday Afternoon  
- Moderator: Youngsun Back (Sungkyunkwan University)  
2:00~3:00 Special Lecture  
Charles Muller (Tokyo University)  
“The Role of Essence-Function (che-yong) 體用 in Toegye and his ‘Critique on the Position that the Mind Does not have Essence and Function’”  

3:00~3:30  
Kevin Cawley (University College Dublin, Ireland)  
“Toegye and Mindfulness”  

3:30~3:50 Break  

3:50~4:20  
Hyun-sun Lee (Seoul National University)  
“Yi Hwang’s and Yi I’s Interpretations of the Taijitu shuo 太極圖說: Focusing on Their Theories about Li 理 -Qi 氣 and Moral Cultivation.”  

4:20~4:50  
Gordy Mower (Brigham Young University)  
“The Problem of Empathic Contagion and a Four-Seven-Style Response to It”  

4:50~5:20  
Halla Kim (Sogang University)  
“Hegel’s Concrete Universals and the Four-Seven Debate in Korean Neo-Confucianism”  

6:00 Dinner
Oct. 26, Thursday Morning
- Moderator: Jin Y Park (American Univ)
9:00~10:00 Special Lecture
Guenter Zoeller (Ludwig Maximilian University Munich, Germany)
"From Morality Without Religion to Religion Without Morality: The Reception of Confucian Thought in Classical German Philosophy"

10:00~10:30
Jea Sophia Oh (West Chester University of Pennsylvania)

10:30~10:50 Break

10:50~11:20
Song-Chong Lee (The University of Findlay)
“Ham Seok-Heon’s Ssial (씨알) as a State of Nature for the Cosmopolitan Community”

11:20~11:50
Ji-yeon Kang (Changwon National University)
“The Spiritual and The Revolutionary in Ssial Thought”

11:50~12:20
HyeKyung (Lucy) Jee (Yonsei University)
“Buddha Nature as the Root for Resolving All Suffering: Daehaeng sunim’s Hanmaum Teaching”

12:30~2:00 Lunch

Oct. 26, Thursday Afternoon
- Moderator: Halla Kim (Sogang University)
2:00~2:30
David H. Kim (University of San Francisco)
“On Radicalizing Confucian Political Theory: Reflections out of Minjung Politics”

2:30~3:00
Sungmoon Kim (City University of Hong Kong)
"Looking for a Better Son: The Korean Resolution of the Mencian Dilemma"

3:00~3:30
Hyo-Dong Lee (Drew University)
“Confucian Democracy and a Pluralistic Metaphysics of Ki”

3:30~3:50 Break
[Graduate Student Session 1]

3:50 ~ 4:20
Joseph E. Harroff (Univ of Hawaii)
“Rethinking Creativity (cheng 誠) in the Four-Seven Debate in Light of Post-Guodian Interpretations of Resolute Human Becoming (shendu 慎獨)”

4:20~4:50
Maria Hasfeldt (Sogang University)
“Toegye and Heaven – Fear or Solemnness”

4:50~5:20
Camilla Magamedova (Sungkyunkwan Univ)
"Yulgok’s Concept of ‘Sincerity (誠)’ and Confucian Philosophy of Time"

5:20-6:00
6:00 Dinner

Oct 27, Friday Morning
- Moderator: David H. Kim (University of San Francisco)
9:00~10:00 Special Lecture
Bong-gyu Lee (Inha University)
TBA

10:00~10:30
So-Yi Chung (Sogang University)
“Filial Piety and Loyalty in Conflict – Solutions from Seongho and Dasan”

10:30~10:50 Break

10:50~11:20
So Jeong Park (Nanyang Technological University)
“Symbol System of Korean Notation, Jeongganbo (井間譜)”

11:20~11:50
Jungeun Jo (Sungkyunkwan University)
“Dasan’s Discussion of the Sanfen sunyi fa (三分損益法)”

11:50~12:20
Haeim Yi (Seoul National University)
“What does Studying the Scriptures Mean to the Women in the Joseon Neo-Confucianism? - In the Case of Yim Yunjidang (任允摯堂)”

12:30~2:00 Lunch
Oct 27, Friday Afternoon: Moderator
- So Jeong Park (Nanyang Technological University)

2:00~2:30
Sun-hee Kim (Ehwa Womans University)
“Dasan's Reinterpretation on Mengzian Moralization of Courage”

2:30~3:00
Suk Gabriel Choi (Towson University)
“A Korean Neo-Confucian Debate on the Nature of Humans and Non-Humans”

3:00~3:30
Youngsun Back (Sungkyunkwan University)
"Whose Morality, Which Morality; Zhu Xi and Jeong Yakyong's Views on Nonhuman Animals."

3:30~3:50 Break

[Graduate Student Session 2]

3:50~4:20
Guk Choi (Sungkyunkwan University)
“On Why It does not Make Any Sense that ‘Four Sprouts can be in Disharmony’ ”

4:20~4:50
Sang Won Park (Sungkyunkwan University)
“Can the Order of the Universe be Explained in just One Mere Picture?”

4:50~5:20
A Hye Ji (Sogang University)
“Distorted Confucian Concepts in Korean Youth Discourse”

5:20-6:00

6:00 Dinner

Oct. 28, Saturday
Charter Bus Tour and Banquet (9:00~6:00)

- NAKPA Korean Philosophy Sessions
Eastern APA
January 3 – 6, 2018
Savannah Convention Center
Panel (Session) I:
Title: Moral, Aesthetic, and Psychological Dimensions of Korean Philosophy
Chair: Jea Sophia Oh (West Chester University)

Jea Sophia Oh (West Chester University)
Jeong (情, Qing), Vulnerable Virtue of Compassion with the Suffered: An Ethic of Affection and Movements

Suk Gabriel Choi (Towson University)
Dasan (茶山) and Adorno on the Value of Music

Bongrae Seok (Alvernia University)
Misunderstandings of Li-Qi (理氣) Moral Psychology in the Four Seven Debate (四七論爭) and the Horak Debate (湖洛論爭) of Korean Neo-Confucianism

Panel (Session) II
Title: Wonhyo’s (元曉) Hwajaeng (和諍) and its Philosophical Significance
Chair: Shin Kim (Hankuk University of Foreign Studies)

Won-Myoung Kim (Hankuk University of Foreign Studies)
Wonhyo (元曉)’s Philosophy of Hwajaeng (和諍)

Sunyong Byun (Seoul National University of Education) and Jin-Kyu Jeong (Hankuk University of Foreign Studies)
The Chart of Robot Ethics and Hwajaeng Philosophy (和諍思想)

Youngran Chang (Hankuk University of Foreign Studies)
Aristotle, Wonhyo (元曉), Dasan (茶山) and Hwajaeng Philosophy (和諍思想)

Seong Woo Yun (Hankuk University of Foreign Studies) and Jiwon Yun (Korea Army Academy)
Interpretation and Hwajaeng Philosophy (和諍思想)
Shin Kim (Hankuk University of Foreign Studies)
Philosophical Intersections of Wonhyo (元曉), Zhuangzi (莊子), and Aristotle

2017 NAKPA Korean Philosophy Sessions (Pacific APA, Seattle)

1. “Neo-Confucian Criticism of Buddhism: A philosophical and linguistic analysis of Jeong Do Jeon’s criticism of Buddhism”

Name: Bongrae SEOK
Email: Bongrae.Seok@alvernia.edu
Affiliation: Alvernia University

2. “A Comparative Philosophy of God in Whitehead and Donghak”

Name: Jea Sophia OH
Email: JOH@wcupa.edu
Affiliation: West Chester University of Pennsylvania

3. Title: “The Ten Oxherding Pictures in Korean Zen Buddhism”

Name: Gereon KOPF
Email: kopfg@luther.edu
Affiliation: Luther College

NAKPA Session 2: "The Development of Post-Neo-Confucianism in Korea"

Moderator: Halla Kim, Sogang University (Korea) and University of Nebraska at Omaha
hallakim@unomaha.edu
G6E April 13, Thu 6:00-8:00pm

1. Title: “Sŏngho Yi Ik's Physical and Epistemological Changes in the Theory of Chigak (知覺, Cognitive Activity)”

Name: Seon-hee KIM
Email: still-in@hanmail.net
Affiliation: Ehwa Womans University
2. Title: "A Critical Analysis of the Concept of ‘Sympathetic Consideration’ (seo 悯) in Jeong Yagyong’s Philosophy"
Name: Kyung Rok KWON
Email: krkwon2-c@ad.cityu.edu.hk
Affiliation: City University of Hong Kong

3. “Wisdom as a Meta-Virtue?: A Reexamination Of "Sibijisim (是非之心)”
Name: Subin LEE
Email: subin.w.lee@gmail.com
Affiliation: City University of Hong Kong

- Session on “Kant and East Asia”

North American Kant Society Session, Thursday, April 13, 8-10pm (G7B)

Topic: Kant and East Asia
Chair: Halla Kim (Sogang University and University of Nebraska at Omaha)
Speakers:
1. Stephen Palmquist (Hong Kong Baptist University)
   “Kant and the Compound Yijing”

2. Eric Nelson (Hong Kong University of Science and Technology)
   “Leibniz, Kant, and the Political Theology of the Chinese”

3. Martin Schonfeld (University of South Florida)
   “What Did Kant Learn from Asia, and Why Did He Not Own Up to It?”

- 2016 NAKPA Annual Conference on Korean Philosophy (University of San Francisco, NOV 28-30)
  Host: University of San Francisco/Prof. David Kim (USF)
  Under the auspices of Mortimer Fleischhacker Fund (USF)
Conference Schedule
All sessions/talks will take place at MC (McLaren) 250 on Univ of San Francisco campus

Nov. 28, 2016 (Monday)
Session 1: Themes in Korean Philosophy 2:00pm-3:45pm
Janghee Lee (Gyeongin National University of Education), “A Pitfall in Confucian Virtue Ethics: Authentic Person vs. Petty Person”
Jieun Kim (Korea University), “Western virtue ethics as a Neo-Confucian Way-Focusing on Yulgok’s ‘making a judgment sincere’ (誠意)”
Boram Jeong (Duquesne University/Université de Paris VIII), “The Temporality of ‘No Longer’: A Reflection on Financial Melancholia”

Session 2: Dasan’s Moral Psychology 4:00-6:30pm
Seonhee Kim (Ewha Womans University), “Dasan’s Concept of Jajujigwon (自主之權): Will, Moral Decision and Responsibility”
Subin Lee (City University of Hong Kong), “An Interpretation on Mengzian Moral Judgment: From a Point of View of Dasan's Preference Theory of Human Nature”
Keynote Lecture: PJ Ivanhoe (City University of Hong Kong), “Dasan Jeong Yakyong’s (丁若鏞) (1762-1836) interpretation of the classical Confucian notion of “sympathetic consideration (seo 命)”
Reception and Dinner: MC 251 (RSVP required) 6:45-9:30pm

Nov. 29, 2016 (Tuesday)
*Special Grant Seminar hosted by Academy of Korean Studies* 9:00-9:30am
AKS offers grants to researchers and institutions for Korea-related theme projects.
Session 3: Themes from Korean Buddhism I: Wonhyo 9:45-11:15am

Chungwhan Sung (Dongguk University), “Wonhyo’s One-Mind: A Soteriological Perspective”

Jinkyu Jeong (Hankook Univ of Foreign Studies), “The Trolley Problem for Wonhyo”

Won-Myoung Kim (Hankook Univ of Foreign Studies), “Wonhyo On Hwajaeng and One Mind,“

Session 4: Foundation Seminar: The Geography of Morals: Varieties of Moral Possibility
11:30-12:45pm

Owen Flanagan (Duke University), Foundation Author; Justin Tiwald (San Francisco State Univ), respondent

Lunch 12:45-2:00pm

Session 5: Themes from Korean Buddhism II 2:00-3:45pm

Lucy Hyekyung Jee (Yonsei University), “A Comparison of Synthetic Framework between Zhiyi (538-597 CE) and Wonhyo (617-686 CE)”

Eun Young Hwang (University of Chicago Divinity School), “The Che-Yong Structure of Jeong Do Jeon’s Method of Comparison and the Critique of Buddhism.”


Session 6: Some Main Themes in Korean Philosophy and Glimpse Beyond 4:15—6:45pm

Jungyeup Kim (Kent State Univ), “Another Form of Coexistence in the Philosophy of Ki of Hong Taeyong”

NAKPA Presidential Inauguration Address: Jin Y. Park (American University), “Women and Buddhist Philosophy”
Tradition Lecture: Mark Csikszentmihalyi (UC Berkeley), "Confucian Religion, Philosophy, and the Categories of Comparative Studies."

Session 7: Beyond Dasan 9:00-11:15am


Halla Kim (Sogang Univ/UNO), “The Place of Free Will (Gwonhyeong) in Dasan’s ‘Faculty Psychology’”

John Min (College of Southern Nevada), “A Pragmatic Conception of Deliberative Cultures: between Dewey and Confucius”

Hotel information

There are three of the closest (each is roughly 15 mins walk to USF, plus another 5 or so to the conference room):

1) Stanyan Park Hotel (http://www.stanyanpark.com/)

2) Monte Cristo Bed and Breakfast Hotel (http://www.bedandbreakfastsf.com/) [Some rooms have their own bathrooms, but other ones have a shared one in the hallway]

3) Laurel Inn - Joie de Vivre Boutique Hotel (http://www.jdvhotels.com/hotels/california/san-francisco-hotels/laurel-inn/)

1 and 2 are roughly $225/night (this may change), and 3 is more expensive, around $275/night. Our general recommendation is that people try to go to Stanyan Park Hotel so that they can all walk together to and from campus. It’s the closest one to the campus.

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

Session 1: G3C (Jan. 4, Wed, 3:00-6:00pm)

Panel Title: Philosophical and Religious Traditions of Korea

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

Edward Chung (University of Prince Edward Island, chung@upei.ca)
Title: Yi T’œegye on True Learning and Self-Cultivation: The Heart of His Neo-Confucianism in the Chasôngnok
Richard Kim (Saint Louis University, kimrt@slu.edu)
Title: The Normativity of Emotion: The Four-Seven Debate

Song-Chong Lee (The University of Finlay, lee@findlay.edu)
Title: Ham Seok-Heon’s Personal Identity Theory and Cosmopolitanism

Yunwoo Song (University of Pennsylvania, 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)
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: G6K (Jan. 5, Thu, 2:00-5:00pm)
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)

Laura Weed (The College of Saint Rose, WEEDL@mail.strose.edu)
Paper Title: Kwang-Sae Lee: Philosopher of Field Being

David Odell-Scott (Kent State University, 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’oebye on True Learning and Self-Cultivation: The Heart of His Neo-Confucianism in the Chasŏngnok
Abstract: Yi Hwang (T’oebye, 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’oebye 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’oebye’s character, teaching, and spiritual practice, the Chasŏngnok is of greater interest. This paper presents the essence of T’oebye’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’oebye) (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 (Hwaŏm ilsŭng pŏpkye 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-dependent 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
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
Moderator: Anselm Min
Speakers: Edward Schultz, Franklin Rausch, Halla Kim, Timothy Lee
(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.)

The Uses and Abuses of Religion in Contemporary Korea
Monday, Nov. 21, 9:00 AM-11:00 AM
Moderator: Rick McBride
Speakers: Wonchul Shin, Lucy HyeKyung Lee, Yi Sil Yoon, Haewon Yang, Soyi Chung

Another event, for which we will not know the time and date until July, is a reception being organized by KRG-member Prof. 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.

• 2016 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
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
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."

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 Sŏ Kyŏngdŏk—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/
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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 Iryŏp. Iryŏp’s Buddhism 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. Iryŏp’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
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)
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. 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 Samdhinirmocana-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 (仁義禮智, 인의예지) 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.

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