

The NAKPA COURIER
A Quarterly E-Newsletter of the North American Korean Philosophy Association
No. 16, May 2018

Greetings from the Desktop Editors

Dear Friends and Colleagues,

Greetings—

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

In this issue we can find calls for papers for the annual NAKPA conference at Stanford University, 2019 APA Eastern Meetings in New York as well as APA Central meetings in Denver, Colorado. The deadlines for the APA Eastern and Central meetings are fast approaching so please act quickly.

I am pleased to inform you that Professor PJ Ivanhoe will be appointed professor and chair of Confucian philosophy at SKK University in Seoul, beginning November of 2018. Congratulations, Professor Ivanhoe and also SKKU!

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

Halla Kim, Editor

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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. The Central APA 2019

Call for Papers and Abstracts: NAKPA at 2019 Central APA (Denver, Colorado)

Submission deadline: preferably on or before July 8, 2018

North American Korean Philosophical Association (NAKPA) group session at the 2019 Central Division Meeting of the American Philosophical Association (APA).

Feb 20 – 23 (Wed – Sat) (2019) Westin Downtown Denver, Denver Colorado.

Description: We welcome scholars to submit proposals to be considered for inclusion on two NAKPA group sessions at the 2019 APA Central Division Meeting.

We are open to submissions that engage with

- Korean philosophy (traditional or contemporary)
- Korean philosophy in its interaction with Asian and/or Western Philosophy
- Any Forms of Comparative Korean Philosophy
- Any philosophical topics that discuss and analyze themes and arguments from Korean philosophy or Korean philosophers
- Any topics that can reflect unique viewpoints or perspectives of Korean Philosophy
- Any discussion on the future development of Korean Philosophy

We consider both individual and group proposals.

Info on the North American Korean Philosophical Association (NAKPA) is available at: <https://www.unomaha.edu/college-of-arts-and-sciences/philosophy/community-engagement/NAKPA/index.php>

Guidelines for paper/abstract submission:

Please submit your paper title and a brief (around 300 word) abstract with or without a full paper.

If an abstract is submitted, your full paper should be submitted to the organizer or the session chair at least 2 weeks before the meeting to provide enough time comments. Completed papers should not exceed 4000 words.

The presentation time for each paper will be 25 to 30 minutes (depending on the session schedule)

Membership of NAKPA is not required for consideration or acceptance, but we ask that you be a current NAKPA member by the time we submit the session information to the APA. Please contact Prof. Halla Kim (hallakim@unomaha.edu) if you are interested in joining NAKPA or have questions about NAKPA.

Please submit your proposal (your full name/affiliation/contact information including your email + paper title + brief abstract) to the NAKPA organizer for Eastern APA meetings: Halla Kim (hallakim@unomaha.edu)

On behalf of the NAKPA board, I thank you for your interest and support for the NAKPA and Korean philosophy.

3. Call for Papers and Abstracts: NAKPA at 2019 Eastern APA

Submission deadline: preferably on or before June 10, 2018

North American Korean Philosophical Association (NAKPA) group session at the 2019 Eastern Division Meeting of the American Philosophical Association (APA).

January 7 – 10 (Mon – Thu) (2019) Sheraton New York Times Square New York, NY.

Description: We welcome scholars to submit proposals to be considered for inclusion on two NAKPA group sessions at the 2019 APA Eastern Division Meeting.

We are open to submissions that engage with

- Korean philosophy (traditional or contemporary)
- Korean philosophy in its interaction with Asian and/or Western Philosophy
- Any Forms of Comparative Korean Philosophy
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Info on the North American Korean Philosophical Association (NAKPA) is available at: <https://www.unomaha.edu/college-of-arts-and-sciences/philosophy/community-engagement/NAKPA/index.php>

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Membership of NAKPA is not required for consideration or acceptance, but we ask that you be a current NAKPA member by the time we submit the session information to the APA. Please contact Prof. Halla Kim (hallakim@unomaha.edu) or Prof. Bongrae Seok (bongrae.seok@alvernia.edu) if you are interested in joining NAKPA or if you have any questions on NAKPA.

Please submit your proposal (your full name/affiliation/contact information including your email + paper title + brief abstract) to the NAKPA organizer for Eastern APA meetings: bongrae.seok@alvernia.edu

On behalf of the NAKPA board, I thank you for your interest and support for the NAKPA and Korean philosophy.

4. 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 for Journal Entries

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

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Editor, Korean Studies & Hawaii Studies On Korea

Center for Korean Studies

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<http://www.anthropology.hawaii.edu/People/Faculty/Bae/index.html>

<http://www.asianprehistory.org>

<http://www.hawaii.edu/korea/pages/Publications/ks.html>

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.kr as 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

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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

Professor So Jeong Park (SKKU) is now working for Journal of Chinese Philosophy as a Korean region book review editor, one of Asia and Europe Book Review Editors.

You can find the information here:

<https://onlinelibrary.wiley.com/page/journal/15406253/homepage/editorialboard.html>

We think both Korean and English books are fine if the book review is written in polished English. We believe that this is good chance to advertise Korean scholarship and promote Korean philosophy. JCP is also considering several special issues of Korean philosophy.

Infusing Korean Studies into the Undergraduate Curriculum

Dates: July 31 - August 11, 2017

Location: East-West Center, Honolulu, Hawai'i

Director: Peter Herschok

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>

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.

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/visiting-scholars/>

Upcoming Conferences on Korean Philosophy

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)

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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, Nanzan 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. Don Baker (Asian Studies, U. of British Columbia), “Korean Explanations of Human Moral Frailty in Buddhism, Confucianism, Christianity, and New Religions”

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. Debernieri (“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@pei.ca 902-566-0394

- Edward Chung, Asian Studies & Korean Studies Project Director: chung@upei.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 and provincial tour and transportation information: <http://welcomepei.com/>;
<https://www.tourismpei.com/touring-pei>; and <https://www.tourismpei.com/anne-of-green-gables>

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

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 (표암 豹菴 강세황 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 鄭敼, 1676-1759) and Kim Hongdo (김홍도 金弘道, 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

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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

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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 Hamhŏ 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 boarder 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

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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

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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

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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

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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

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Title (optional): The Buddhist Foundation: A Psychology of Emptiness

Participant 2

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Title (optional): The Confucian Foundation: Che and Yong

Participant 3

First (Given) Name* Y-D

Last (Family) Name*: Kim

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Title: The Shamanistic Foundations of Korean Spirituality

NAKPA Student Session

History, Truth and Reality from Multi-Cultural Perspectives

Participant 1

First (Given) Name* Jeffrey

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Title (optional): Humanism and History: Ancient Greece, Ancient China.

Participant 2

First (Given) Name* Maria
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Title (optional): T'oegye and Heaven – Fear or Solemnness .

Participant 3

First (Given) Name* Ah-Hye
Last (Family) Name*: Ji
Title Prof. Dr. Mr. Ms
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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
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Title (optional): Ontotheological Evaluation of Fichte's conception of Revelation

Participant 5

First (Given) Name* Yohan
Last (Family) Name*: Song
Title Prof. Dr. Mr. Ms.
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Title (optional): Kant on Causality and Freedom

Participant 6

Title Prof. Dr. Mr. Ms.

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First (Given) Name* Sang-Won

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Affiliation: Sungkyunkwan University

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Title: A Sign of Heaven

Participant 6

First (Given) Name: Taehwan

Last (Family) Name*: KIM

Title Prof. Dr. Mr. Ms.

Affiliation*: Sogang University

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Title (optional): The Characteristic of the Natural Law in Mengzi's Theory of the Goodness of Nature.

Recent Venues 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”

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:

Jea Sophia Oh (Westchester University)

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”

Recent Publications

Ven. Hyun-Eung, *Enlightenment and History*, trans. Chang-Seong Hong and Sun Kyeong Yu, Seoul: Bulgwang Publishing, 2017.