Dear Friends and Colleagues,

Greetings from Omaha, Nebraska, US! I hope this letter finds you and all your loved ones well. Many things have happened since the last issue of this newsletter appeared. We have been approved as an affiliate group of the Pacific APA. So we will be able to organize sessions under our banner at a balmy location on the Pacific coast. We also should be able to continue offering sessions under the auspices of the Committee on Asian and Asian American Philosophers at the Central APA. Recently, the Academy of Korean Studies has awarded the University of Nebraska at Omaha a substantial grant to host an international conference devoted to six great debates in Korean philosophy. In addition, thanks importantly to the selfless efforts of Prof. Bongrae Seok, we are now able to offer two inaugural NAKPA sessions at the upcoming Eastern APA in Philadelphia. (For details, see the section below.)

Indeed, it is great to see a growing number of professional organizations pay more attention to the intellectual traditions in Korea. For example, there is an interest to organize a session on this very tradition at the American Academy of Religion in addition to the APA. I truly believe that now is a propitious time to indulge in a serious study of this tradition not only because of its historical or geo-political importance but also because of its relevance to us all living in the Global Age. The popular Korean Wave which we all witnessed recently – and the first one since the days of massive Korean envoys to the early Tokugawa Japan - should not be limited to dramas or K-pops or language learning but should include this ages-long spiritual heritage. I highly urge you to join me and my colleagues in our effort to promote this.

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

Once again I send you my best regards on half of the board including Hwa Yol, Jin and David.

Finally, if you have a publication that appeared recently or will appear soon, or if you have any suggestions about the operations, please let me know. I will be happy to circulate the news on the cyber-space.
Best,

Halla

Halla Kim
Department of Philosophy
University of Nebraska at Omaha
Omaha, NE 68182
hallakim@unomaha.edu
(402) 554-3934
(402) 201-9914

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 Wŏnhyo and Chinul or for that matter the Chosŏn 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/nakpa.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/nakpa.php.

Call for 2015 Central and Pacific APA Sessions

We would like to let all the members of NAKPA know that we are now accepting proposals for sessions at the APA Central Division Meetings (Feb. 18-21, 2015, Hilton St. Louis At The Ballpark) and the Pacific Division Meetings (April 1-5, 2015, The Westin Bayshore, Vancouver, Canada). We are able to arrange up to 2 sessions (either 2-hour or 3-hour sessions). The deadline for session requests is September 15, 2014. When you send your suggestion, please include the title of the session, the length of the duration (2 hours or 3 hours), and the names and email addresses of the panelists or speakers (and commentators if this applies). Please don't hesitate to contact hallakim@unomaha.edu if you have any questions, comments, or concerns.

Upcoming Conferences on Korean Philosophy

- The Spirit of Korean Philosophy: Six Great Debates and their Significance in Asian and Western Philosophies
  Date: 22-24 October 2014
  Venue: University of Nebraska at Omaha
  Host: Halla Kim (University of Nebraska at Omaha)

- Korean and Comparative Philosophy and History of Philosophy
  Date: 11-13 December 2014
  Venue: City University of Hong Kong
  Host: P. J. Ivanhoe (CUHK)

- APA Eastern Division 2014
  INAUGURAL NAKPA SESSION I
  Korean Neo-Confucianism
  Chair: Bongrae Seok (Alvernia Univ.)
  Young Chan Ro (George Mason Univ.) – A Non-Dualistic Approach to Yi Yulgok's Neo-Confucian Philosophy
  Hongkyung Kim (SUNY Stony Brook) - Pursuit of Universality: Dasan’s Reinterpretation of the Confucian Classics
Weon-Jae Jeong (Seoul National Univ. South Korea) – Korean Confucianism in the Chosun Dynasty and Cheng-Zhu School of Neo-Confucianism
Bongrae Seok (Alvernia Univ.) - Moral Psychology of Emotion and Toegye’s (Yi Hwang’s) Neo-Confucianism

INAUGURAL NAKPA SESSION II
Korean Transformation of Asian Philosophy and Religion: Ki (Qi) Philosophy and Buddhism
Chair: Suk Choi (Towson Univ.)
Suk Choi (Towson Univ.) – Ch’oe Han-gi on Ki(Qi) and Mind
So Jeong Park (Nanyang Technological Univ., Singapore) – “Jigi” of Donghak as Experienced Ultimate Energy
Pascal Kim (Academy of Korean Studies, South Korea) – Consciousness Intertwined: Wŏnch’ŭk and Wŏnhyo on Amalavijñāna

Date: 27-29 December 2014
Venue: Marriott, Philadelphia
Organizer: Bongrae Seok

For the exact time and room, visit http://www.apaonline.org/

Abstracts of the papers at the 2014 NAKPA sessions, Eastern APA

Young Chan Ro (George Mason Univ):
A non-dualistic Approach to Yi Yulgok's Neo-Confucian Philosophy
This paper will examine one of the unique characteristics of Korean philosophy and ways of thinking by exploring Korean Neo-Confucianism, especially concentrating on Yi Yulgok and the implication of his non-dualistic approach. The paper will also discuss about Yulgok's way of thinking by examining his cosmology, ontology, and anthropology to show Yulgok's attempt to overcome the dualistic tendency in understanding "principle" (i) and "vital energy" (ki) from the perspective of a phenomenological approach.

HongKyung Kim (SUNY Stony Brook):
Pursuit of Universality: Dasan’s Reinterpretation of the Confucian Classics.
The outstanding proclivity in traditional Korean traditional thought evident in its most renowned philosophers’ works is arguably the pursuit of universality and emphasis on humanity. These two themes are interlocked in their thought, with a shared premise that each human being represents universality, but the form of this combination varies, consequently generating diversity of thought. This paper examines how this proclivity of Korean traditional Korean thought was theoretically formed in a reinterpretation of the Confucian classic texts by Dasan Chŏng Yak-yong.

Weon-Jae Jeong (Seoul National University):
Korean Confucianism in the Chosun Dynasty and Cheng-Zhu School of Neo-Confucianism
In this paper I will discuss whether Neo-Confucianism in the Chosun dynasty can be interpreted as a branch of Cheng-Zhu school of Neo-Confucianism. Against the popular interpretation that Korean neo-Confucianism is close to Cheng-Zhu school of Neo-Confucianism, I will argue that Korean Neo-Confucianism can be interpreted better from diverse perspectives and developments of Confucianism. Yi Yulgok’s philosophy, for example, can be understood more consistently from the perspectives of ZhangZai’s, Luo QinShun’s or even Xunzi’s philosophies.

Bongrae Seok (Alvernia University):
Moral Psychology of Emotion and Teogye’s (Yi Hwang’s) Neo-Confucianism
In this paper, I will discuss three ways in which studies of human moral psychology can be either compatible with or supportive of Toegye’s view. Originally, Toegye’s dualism was presented as a theory of moral metaphysics and, for that reason, it has been regarded as a philosophical theory that has no essential bearings on empirical moral psychology but in this paper, I will compare Toegye’s theory with contemporary Western theories of moral psychology to show how his Neo-Confucian moral philosophy can give us an insight on the nature of moral cognition and enrich philosophical analysis of moral emotion.

Suk Choi (Towson University):
Choe Han-gi on Ki and Mind
The aim of this paper is to introduce Choe Han-gi (1803-1877)'s Ki philosophy (氣哲學) and his idea of the human mind based on it. Firstly, I will explore how he understands and explains the world using the theory of ki. Ki became a significant philosophical concept during the Song and the Ming periods in China and the Chosun dynasty period in Korea. In order to examine the philosophical and historical status of Ch'oe's Ki philosophy, it is necessary to examine the similarity and difference between the traditional view of ki and his notion of ki. Secondly, as is well known, Korean Confucians especially in the Chosun Dynasty have been developing detailed and sensitive discussions on human nature and mind by focusing on their relations to the concept of ki and i (理). I will note Choe's view of mind as shinki (神氣) to show how his view differs from the theory of mind as ki. In doing so, I will try to look for a unique aspect of Korean philosophy.

So Jeong Park (Nanyang Technology University of Singapore):
Philosophizing “Jiki” of Donghak as Experienced Ultimate Energy
This paper explores a philosophical implication of “Jiki (至氣, Ultimate Energy),” a key concept of Donghak (東學, Eastern Learning). Existing studies explain “Jiki” as an eclectic idea drawn from different sources such as Neo-Confucian metaphysics and Catholic divinity, introducing Catholic God into the pattern-matter structure, “iki” (理氣 eq. liqi). This view is not surprising since Chosun Korea adopted and adhered to Neo-Confucianism as a state ideology, and, at the end of the regime, when Donghak formed, Catholicism affected the intellectuals in Chosun Korea. However, this common interpretation seriously injures the original implication of “Jiki” because Choe Je-u, the
founder of Donghak, explicitly opposed Catholic concept of God. “Jiki” is not a mere variation of Neo-Confucian metaphysics but a significant move to be divorced from it.

To make my point clear, I reexamine “Ki (氣 eq. qi)” of the Donghak scriptures in comparison to “Qi” of Neo-Confucian theory of cosmos and human nature, and then trace back to Daoist concept of Qi, the source of Neo-Confucian adaptation. Rethinking philosophical tradition in East Asia, this paper argues that Donghak sees the absolute as “Jiki” viz. experiential Ultimate Energy in a new light and by doing so converts Ki/Qi from a descriptive term of cosmic construction or a substitute for linking the absolute with the world or even necessary evil in process of cosmic actualization to a creative transforming power vividly experienced within every human being. The paper also argues that this understanding of the absolute as “Jiki” indeed makes Donghak distinctive from other religious traditions such as Buddhism and Christianity.

Pascal Kim (Academy of Korean Studies, South Korea):
Consciousness Intertwined: Wonchuk and Wonhyo on Amalavijnana

Two decades ago, a Zen/Son (禪) scholar Yanagida Seizan (柳田聖山) intrigued a group audience presented at Haeinsa Temple (海印寺) by connecting Yogācāra, specifically that of Xuanzang (玄奘, 602~664) with Zen/Son while commenting on the Vajrasamādhi-sutra. His comment in passing can now be realized in the form of study on consciousness. In this paper, I will select one of the most controversial aspects in the study of consciousness: the enumeration of consciousness—8th or 9th? To realize this task I have chosen Wonchuk (圓測; 613~696) and Wonhyo (元曉; 617~686), their interpretations on amalavijnāna.

As for Wonchuk (圓測; 613~696), an influential scholar-monk in the field of Yogācāra epistemology, he has canvassed the nature of mind in the second chapter of the Commentary on the Saṃdhinirmocana-sūtra (解深密經疏) to analyze some of the most basic onto-epistemic questions on the subject of consciousness. To be more specific, Wonchuk has methodically examined a number of influential texts and theories on consciousness to elucidate its nature, distinctive features and relations to karmic activities. Within the contours of the Yogācāra epistemological tradition, the text Saṃdhinirmocanasūtra (henceforth SNS, 解深密經) has been the fundamental, if not primary, material on mind upon which subsequent yogācārins built on their philosophical edifices. To this extent, Wonchuk’s commentary on the text provides ipso facto intricate analytical arrangements of different stratification of consciousness and their functions.

Commeasurable to Wonchuk’s philosophical investigation on consciousness, Wonhyo has elucidated on the same issue from a different perspective: the one-mind (一心) or one flavor (一味). Without any doubt, the latter has an effulgent scent of Zen/Son. Contrary to Wonchuk’s severe criticism of Paramārtha’s assertion of the 9th consciousness (amalavijnāna), Wŏnhyo, on the other hand, fully embraced it in his commentary on the Vajrasamādhi-sutra (K: kŭmgang samae kyŏng ron). Here, within the scope of this paper, I will delve into Wonhyo’s philosophical explanation of the term amalavijnāna for two reasons. First, I claim that Wonhyo had not taken Paramārtha’s view on the 9th consciousness. To offer a critique on the issue, I will adopt Wonchuk’s argument. Second, I will analyze the term amalavijnāna depicted in the commentary on the Vajrasamādhi-sutra. Here, I surmise that Wonhyo did not adhere to the idea that the pure innate mind,
amalavijñāna separated from the 8th consciousness. It is doubtful, therefore, whether or not Wonhyo actually had taken up Paramārtha’s assertion. To verify the claim, I will analyze several relevant textual sources both in the commentaries on the Vajrasamādhisutra and Saṃdhinirmocana-sūtra in hopes of seeing any linkage between Yogācāra and Zen/Son.

**Recent Venues on Korean Philosophy**

- APA Committee Session: Buddhism as Philosophy in Korea  
  Arranged by the APA Committee on the Status of Asian and Asian-American Philosophers and Philosophies  
  February 27, 2014, APA Central Division, Palmer House, Chicago  
  12:10pm-2:10pm  
  Chair: Halla Kim (University of Nebraska–Omaha)  
  Speakers:  
  Eunsu Cho (Seoul National University)  
  “Mind and Reality in Wonhyo’s Philosophy”  
  Jin Y. Park (American University)  
  “Envisioning Buddhist Ethics”

http://www.apaonline.org/

- APA Committee Session: The Development of Confucianism in Korea  
  Arranged by the APA Committee on the Status of Asian and Asian-American Philosophers and Philosophies  
  Chair: Halla Kim (University of Nebraska–Omaha)  
  Speakers:  
  So-Yi Chung (Sogang University, Korea) “Tasan’s Confucianism”  
  Owen Flanagan (Duke University) “The Four-Seven Debate: A New Look”  
  Hwa Yol Jung (Moravian College) “Confucian Filial Piety in Theory and Practice in Korea Today”  
  Bongrae Seok (Alvernia University) “Korean Neo-Confucianism and Moral Psychology of Emotion: Qing and XingQing”


Organized by the Academy of Korean Studies  
Jin Y. Park, “Korean Philosophy: Reviewing the Present and Envisioning the Future”
http://www.aks.ac.kr/front/boardView.do

• Conference on KOREAN MODERNITY/coloniality

Korean Philosophy Workshop at the University of San Francisco:
Organizer: David Kim
AUGUST 13-14, 2013
“Radical Enchantment in Donghak Syncretism” David H. Kim (U. of San Francisco)
“Kim Iryŏp and a Comparative Philosophy of Religion” Jin Y. Park (American U.)
“Ham Sŏkhŏn and the Rise of Philosophy of History in Korea” Halla Kim (U. of Nebraska)
“The Concept of Minjung: Inventing ‘A People to Come’” Boram Jeong (Duquesne U.)
“The Cunning Practices of the Inauthentic Asian American Woman” Emily S. Lee (CSU, Fullerton)
“Confucian Ritual Propriety for 21st Century South Korea: A Reconstruction from Traditional Korean Resources,” Jung-Yeup Kim (Kent State U.)

Sponsored by the Philosophy Dept, The Mortimer Fleishhacker Fund, The Center for the Pacific Rim, and The Master of Arts in Asia Pacific Studies Program

http://usfca.edu/uploadedFiles/Destinations/College_of_Arts_and_Sciences/Undergraduate_Programs/Philosophy/docs/Dawn-KorPhilFlyer.pdf

Call for Papers

The organization I'm currently president of is the Society for Asian and Comparative Philosophy (SACP). We have an annual conference as well as sponsor panels at the regional AAR and APA conferences. We would be happy to arrange plenary panel presentations on Korean philosophy at our national meetings as well as sponsor them at regional ones. Below is the link to the website, and anyone interested is welcome to contact with me questions, etc.
http://www.sacpweb.org/
Hope all is well. Best, Doug

---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Douglas L. Berger

President, Society of Asian and Comparative Philosophy
Recent Publications

Sungmun Kim, *Confucian Democracy in East Asia* (New York: Cambridge University Press, 2014)

Recent Ph.D. Dissertations

Quick News and Jobs, etc.

Douglas L. Berger, Professor of Philosophy, Southern Illinois University, Carbondale, would like to invite any Korean philosophers to participate in the activities of the Society for Asian and Comparative Philosophy. For those who are interested, please contact him at Douglas L. Berger, President, Society of Asian and Comparative Philosophy