A Letter from the Desktop Editor

Dear Friends and Colleagues,

Greetings once again from Omaha, Nebraska, US! I hope this letter finds you and all your loved ones well. In this issue of the NAKPA newsletter, you are able to find the full program of the conference on “The Spirit of Korean Philosophy: Six Debates and Their Significance,” an international conference generously supported by the Academy of Korean Studies as well as NAKPA. In addition, the full program of the two sessions on Korean philosophy at the upcoming Eastern APA in Philadelphia can be found. Also, NAKPA is pleased to report that it is able to host a session on Korean philosophy at the Central APA (St. Louis) and also at the Pacific APA (Seattle). The former will be focused on the Korean Studies on the Book of Changes, and the latter on the Korean political philosophy. (For details, see the section below.)

Recently I learned that the Korean philosophy in the pre-modern era was not an isolated phenomenon but an outcome of active interactions with her counterparts both in China and Japan directly and those in Europe indirectly. For example, it has now been firmly established that the early Chosŏn Neo-Confucianism had a significant impact on the development of Tokugawa Confucianism. Here I am not talking about T’oegye’s well-known influence (partly by way of the Korean captive in Japan, Kang Hang) on the Shushigaku in Japan represented by Fujiwara Seika and Hayashi Razan. We learn that Kwŏn Kŭn’s Iphak tosol (The Diagrammatic Introduction to the Confucian Learning) as well as the Korean style “vernacular” commentaries on the Confucian Classics had significant repercussions among the Japanese thinkers. In a recently published, monumental book entitled “The Republic of Letters among the 18th Century Korean and Chinese Intellectuals (18세기 한중 지식인의 문예공화국),” Prof. Chŏng, Min, claims that the Korean thinkers continued to interact actively with the leading thinkers of the Qing China in the late 18th century. It follows that Korea from 1350 up to 1850 was a vibrant web of intellectual connections. It is perhaps no accident then that Chosŏn dynasty lasted almost 500 years, an unprecedented feat among the constellation of pre-modern empires. It is not so much the decline and fall of the Chosŏn dynasty as its main intellectual/ideological/social engine that should occupy our attentions here. Of course I am here thinking of its ideal of sage king, the Korean form of Neo-Confucianism, the cherished and well-entrenched practice of the writing of royal annals and historiography, etc.

Finally, as a principal of the Korean Language School of Nebraska in Omaha for more than a decade, I can assure that the attention to the learning of Korean language has been received not only from the children of the local Korean and Korean American residents but also from the
main segment of the society – adults among the citizens here. Now, it is grown-ups, especially
the young men and women, who want to learn Korean. In a recent visit to Europe, in particular,
Belgium and Germany, I was able to confirm the same trend in those countries. This is still a
small but important change in the perception of the Korean studies, broadly speaking. It is now
high time Korean philosophy should be given its due scrutiny, which has been long overdue.

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

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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 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

**Call for Pacific APA Sessions**

We would like to let all the members of NAKPA know that we are now accepting proposals for a
session at the APA Pacific Division Meetings (April 1-5, 2015, The Westin Bayshore,
Vancouver, Canada). We are able to arrange a session (either 2-hour or 3-hour sessions). The
deadline for session requests is September 30, 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
e-mail 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.

**Announcements**

1. NAKPA is looking for two bibliographers, one on the latest publication in Korean, the other on
the latest literature in the English language. If you are interested or if you know someone who
might be interested, please let Halla Kim know.

2. 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**

- **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)
  Sponsor: The Academy of Korean Studies, NAKPA

THE SPIRIT OF KOREAN PHILOSOPHY: SIX DEBATES AND THEIR SIGNIFICANCE FOR ASIAN AND WESTERN PHILOSOPHY

THE INAUGURAL NAKPA CONFERENCE
Thompson Alumni Center
UNIVERSITY OF NEBRASKA AT OMAHA
OCTOBER 22-24, 2014

WEDNESDAY, OCT 22
8:30 Breakfast
8:55 Greetings, Dr. J. David Boocker, Dean of Arts and Sciences

Session I: The Buddhism in Korea
Presiding TBA
9:00 - 9:50 Dr. Jin Park, American University
The Logic and Awakening in Zen Buddhism

10:00 – 10:50 Dr. Halla Kim, University of Nebraska at Omaha
The True Mind and the Real Mind: Chinul and Kwŏn Kŭn on the Nature of the Mind

11:00 – 11:30 PLENARY DISCUSSION
12:00 – 2:00 Luncheon, Milo Bail Student Center, Chancellor Room

Session II. LI VS KI (QI), SAGE LEARNING and MORAL PSYCHOLOGY
Presiding: Dr. Laura Grams, University of Nebraska at Omaha
2:00 – 2:50 Dr. Owen Flanagan, Duke University
Wholesome and Unwholesome Emotions: Good Qi and Bad Qi in Korean Philosophy

3:00 – 3:50 Prof. Bongrae Seok, Alvernia University
Toegye’s and Kobong’s Moral Metaphysics of Li and Qi

4:00-4:30 PLENARY DISCUSSION
6:00 Dinner at MARU KOREAN GRILL

THURSDAY, OCT 23
8:30 Breakfast
8:55Greetings, Professor Tom Guttierre, Dean of International Studies
Session I: Buddhism vs (Neo)-Confucianism
Presiding: Dr. Laura Grams, University of Nebraska at Omaha
9:00 - 9:50 Prof. Charles Muller, University of Tokyo, Japan
Philosophical Parameters of the Korean Confucian-Buddhist Debates of the Goryeo and Joseon

10:00 –10:50 Prof. Eric Nelson, Hong Kong University of Science and Technology/University of Massachusetts, Lowell
The Moral Psychology and the Way: The Joseon Debate between Buddhism and Neo-Confucianism

11:00 – 11:30 PLENARY DISCUSSION

12:00 – 2:00 Luncheon, Milo Bail Student Center, Chancellor Room

Session IV: The Development of Chosŏn Neo-Confucianism
Presiding: TBA
2:00 – 2:50 Dr. Jung-Yeup Kim, Kent State University
Sŏ Kyŏngdŏk and John Dewey on Fulfilling Our Organic Capacities

3:00 – 3:50 Dr. Hyoung-chan Kim, Korea University, Korea
A Philosophical Elucidation of T’oegye Yi Hwang’s View of the Confucian Academy

4:00-4:30 PLENARY DISCUSSION
6:00 Dinner

FRIDAY, April 24
8:30 Breakfast
8:55 Greetings, Prof. Andrew Newman, Department of Philosophy

Session V: Western/Eastern Learning

Presiding: Dr. Jin Y. Park
9:00 – 9:50 Prof. George Kallander, Syracuse University/Institute for Advanced Study, Princeton
A Korean Way: the Tonghak Worldview of the Nineteenth Century

10:00 – 10:50 Prof. David Kim, University of San Francisco
Radical Enchantment in Tonghak Syncretism

11:00 – 11:30 PLENARY DISCUSSION

12:00 – 2:00 Lunch
Thomson Alumni Center

Session VI: The Development of the Traditional Korean philosophy

Presiding: Dr. Halla Kim (Univ of Nebraska Omaha)
2:00 – 2:50 Prof. Hwa-yol Jung, Moravian College
Transversal Geophilosophy as Ultimate Philosophia

3:00 – 3:50 Prof. Donald Baker, University of British Columbia, Canada
What can we learn from Tasan in the Twenty-first Century? Tasan’s Ethical Concerns and His Turn Toward the Concrete Particular
4:00-4:30 PLENARY DISCUSSION
6:00 Reception and dinner

- 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.)
Session GIII-1 Sunday Dec. 28 11:15am-1:15pm
Speakers:
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.)
Session GVIII-3 Monday Dec. 29 11:15am-1:15pm
Spearkers:
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 Amalavijñāṇa

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, 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. qì)” 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 amalavijñāna.

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 (amalavijñāna), Wŏnhyo, on the other hand, fully embraced it in his commentary on the Vajrasamādhi-sutra (K: kŭmgang samee kyŏng ron). Here, within the scope of this paper, I will delve into Wonhyo’s philosophical explanation of the term amalavijñāna 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 amalavijñāna 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 Vajrasamādhi-sutra and Samdhinirmocana-sūtra in hopes of seeing any linkage between Yogācāra and Zen/Son.

• APA Central Division 2015
APA Central Division Meetings (Feb. 18-21, 2015, Hilton St. Louis At The Ballpark)
Session Title: The Yijing Studies in Korean Philosophy (2-hour session)
Moderator: Prof. Chaehyun CHONG (Sogang Univ, South Korea).

Speakers:
1. Prof. In BANG (KyungPook National Univ, South Korea), "Simulation and Philosophical Therapy: Semiotic Re-interpretation of Dasan Jeong Yagyong's view on the Zhouyi"
Commentator: Halla KIM (Univ. Nebraska, Omaha),

2. Halla Kim (Univ. Nebraska, Omaha), "Kwon Kun and the Structure of the World in his Yijing Interpretation"
Commentator: Prof. In BANG (KyungPook National Univ, South Korea)

• APA Pacific Division Meetings (April 1-5, 2015, The Westin Bayshore, Vancouver, Canada).
Author Meets Critics: Sungmun Kim, Confucian Democracy in East Asia (New York: Cambridge University Press, 2014)

Moderator: David Kim (Univ of San Francisco)
Author: Sungmun Kim (City University of Hong Kong)
Critics: TBA

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:
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
Chief Editor: Dimensions of Asian Spirituality book series, University of Hawai'i Press
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Recent Publications

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

Recent Ph.D. Dissertations


Quick News and Jobs, etc.

Sujung Kim has accepted the offer to teach Buddhism in the Religious Studies Department at DePauw University, beginning August, 2014.