Greetings from the Desktop Editor

Dear Friends and Colleagues,

Greetings—

I trust you are doing splendidly and enjoying the season.

In this issue of the NAKPA Courier, you are able to find the full program of the sessions on Korean philosophy at the 2016 Pacific APA meetings. For details, see the relevant section below.

First off, I am happy to pass on the inaugural message that Prof. Jin Y Park has sent us as new president.

Dear members of the North American Korean Philosophy Association
Greetings and happy New Year!

I am honored to serve as president of this innovative and important organization. I thank Professor Hwa Yol Jung for his service to the NAKPA as the first president for the past two years. Professor Jung has been a model figure for Korean American philosophers in North America, especially with his emphasis on the importance of cross-cultural philosophy. I am humbled to succeed him in this important role. The organization is young, but its existence has a lot of meaning not only to Korean and Korean American philosophers but also to those who are engaged in Asian and East–West comparative philosophy.

As the world becomes more globalized, both in academia and in our society, we hear a lot about diversity and inclusion. Unfortunately, more often than not, we see that the idea of diversity and inclusion remains simply talk rather than reality. I believe NAKPA can make its own contribution to make this dream of diversity and inclusion a reality in our society and academia. For the past two years, NAKPA has hosted its annual meetings as well as group meetings in all three divisions of the American Philosophical Association. Panels in those meetings have explored diverse dimensions of Korean philosophy from ancient to modern; the panels have also engaged in dialogue with other philosophical traditions. NAKPA will continue to facilitate panels to discuss Korean philosophy and create dialogue between Korean and other Asian philosophies as well as Western philosophies on the issues dear to us in our time in addition to the traditional philosophical themes. I hope this year more NAKPA members will meet other members and other philosophers at the NAKPA meetings and explore the potentials philosophy can offer us in thinking about, among others, our time, our life, and the decency of all beings. Thank you.

Jin Y. Park (American University)
President (2016-2017)
As some of you know, Bongrae Seok, Professor at Alvernia university, has successfully led the 2016 Eastern APA NAKPA sessions to success. Thank you, Bongrae - we count on contributors like you! Here is the Seok report:

“Just let you know that we had great NAKPA sessions in the eastern APA (Jan 6 and 7, 2016) in Washington DC. The first session (“Feminism & Asian/Korean Philosophy”) was attended by 12 audiences. For the second session (“How to study and teach Korean philosophy”) there were 6 attendees. (Please consider that we had to compete with many Asian philosophy sessions in this time slot.) Also Prof. Jin Y. Park's book session went well. (This is not a NAKPA session, though). I thank all the panels and participants and their support. I also thank Halla for arranging sessions for the NAKPA sessions.”

Next, I would very much like to bring the following CFP to your attention:

*****Call for Papers and Panels*****

NAKPA holds its annual conference at University of San Francisco, NOV. 28-30, 2016 on the theme "From Interactions to Creations: Currents and Counter-currents in Korean Philosophy.” We are pleased to accept proposals for presentations and panels related to the conference theme. For example, the speaker may give a paper on an aspect of Korean Neo-Confucian cosmology or ethics or Wonhyo’s incorporation of pure land Buddhism in the context of his “interfusion” scheme or the concept of emotion in (a phases of) Korean Neo-Confucian movement or the "desire" in the Korean Zen tradition or the body and mind in a comparative framework among others. Papers on other topics will also be considered, esp. philosophical works related to Korean and comparative philosophy, for example, work that brings non-Korean philosophy into a comparative framework with Korean philosophy. Paper abstracts should be 150-200 words in length. Complete panel proposals should include: panel title, a 150-word introduction to the theme of the panel, and a 150-word abstract for each of the papers. Include each presenter's name, e-mail address, and institutional affiliation. Graduate students and Post-docs are welcome to apply. The winner of the graduate student/post-doc award will be given $500.00 to defray the expenses for travel. The review will begin on July 1, 2016 and primarily close on August 1. If there is still an opening, we will accept additional papers on a rolling basis as well. The language of the conference is English.

As for the last annual NAKPA meetings on Korean philosophy, I thank University of Toronto (Canada) and its gracious host, Professor Byeong-Uk Yi for very successful events. As part of the activities, NAKPA will team up with "Acta Koreana," one of the leading journals in Korean Studies (editor: Michael Finch), for a select number of papers on the theme of the philosophical development in late Joseon. The earliest available issue would be December 2016.

I am still looking for two bibliographers on Korean philosophy for this newsletter, one for the latest literature published in the Korean language, the other for the non-Korean literature. If you want to serve in this function or know someone who can do that, please give me a holler.
Also do not forget: If you have a publication that appeared recently or will appear soon, or if you have any suggestions about our operations, please let me know. I will be happy to circulate the news on the cyber-space.

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

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

Best,

Halla

Halla Kim

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Call for Papers

Paper abstracts should be 150-200 words in length. Complete panel proposals should include: panel title, a 150 word introduction to the theme of the panel, and a 150 word abstract for each of the papers. Include each presenter's name, e-mail address, and institutional affiliation.

1. The Eastern APA: The Late Prof. Kwang-sei Lee Memorial Session
   Baltimore, MD
   Jan. 4-7, 2017
   Contact: Prof. Jung-Yeup Kim (Kent State Univ) and Bongrae Seok (Alvernia Univ)
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—it 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

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

• APA Pacific Division (March 30-April 3, 2015, 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 Kitarō (1870-1945), who lived in nearly the same period which was defined by empire and colonialism. They tried to find a theoretical basis of their thought and behavior in their own Buddhist traditions, but in a very different manner that led to vastly different conclusions. Nishida dealt with the problem of others in a few articles written in 1930s. But it appears that he never mentioned Korea and totally ignored the history of the Korean people. Thus Nishida’s dealing with the problem of others seems to be very inadequate, at least to Koreans’ eyes. On the other hand, Japan was omnipresent in Han’s thoughts and writings. Therefore there is a stark contrast between Han’s knowledge of Japan and Nishida’s indifference to Korea. Then how can we strike a balance between Koreans and Japanese in their knowledge of others? This question cannot be completely answered without raising another question of how Koreans share the memory of the 20th century with Japanese people. Koreans should also be ready to ask ourselves what we are lacking in perceiving the contemporary Japanese. Once we get to know the answer, we have to face the next part of the question, the question of history education in each nation. This is basically a political question which goes beyond the ability of scholars in many ways. This paper gives an honest effort to reach an understanding and peace between two peoples.

3. Gereon KOPF (Luther College)
Email: kopfg@luther.edu
Title: “Can an Individual be THE One? Nishida’s Dialectic and Postcolonial Rhetoric”

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

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

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

Invited Symposium: Comparing Chinese and Korean Philosophies
Chair: Halla Kim (University of Nebraska at Omaha)
Speakers:
1. Jung-Yeup Kim (Kent State University)
   "A Comparative Investigation of Chinese and Korean Neo-Confucian Philosophies of Qi/Ki (Vital Energy)"

   Abstract:
   In this paper, I focus on detecting the similarities and differences between the positions of Zhang Zai—a Chinese neo-Confucian philosopher of qi, and 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.)

Recent Venues on Korean Philosophy

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

Dec. 4, 2015 Friday
9:00-9:30 Registration
9:30-9:45 Welcome speech
9:45-10:30
Jin Y. Park (American University)
“Philosophizing and Power: East-West Encounter in the Formation of Modern Korean Buddhist Philosophy”

10:40-11:30
Halla Kim (University of Nebraska at Omaha)
“The Nature of Mind in Jinul and Dasan”

12:00-2:00pm
Lunch

2:00-2:50pm
Seon-hee Kim (Ehwa Women’s Univ, South Korea)
“Orthodoxy, Heterodoxy, and Civilization: Re-reading Sŏng-ho School (星湖學派)’s Conflicts and Controversies over the Western Learning in Joseon”

3:00-3:50pm
Youngsun Back (City Univ of Hong Kong)
“Sages and the Rest of Us: The Views of Zhu Xi and Jeong Yagyong”

4:00-4:50pm
In Bang (Kyungpuk National University, South Korea)
“Divination and Revelation in Dasan Jeong Yagyong’s View on the Changes”

5:00-5:50pm
Graham Priest (CUNY)
Keynote Lecture, “The Net of Indra”

6:30pm-8:30pm
Dinner and reception at city center

Dec. 6, Sat

10:00-10:50am
David Kim (Univ of San Francisco)
“On Two Modes of Revitalizing Morality: Dasan’s Divine Witness and Donghak’s Sacral Projection”

11:00-11:50am Hwa Yol Jung (Moravian College): President's Farewell Lecture
“Phenomenology, Transversality, and World Philosophy”

Accommodation near Bloor St & St George St for December 4-5 2015
Holiday Inn Toronto Bloor Yorkville
Around $107 per night
Address: 280 Bloor Street West, Toronto, ON M5S 1V8, Canada
Phone:+1 416-968-0010

University of Toronto Graduate House Guest Rooms
http://gradhouse.utoronto.ca/guest-rooms/
60 Harbord St
Single: $55/night
Double: $85/night

Sweetheart B&B
http://sweetheartbb.com/
72 Henry St

• APA Eastern Division 2016

Jan. 4-7, 2016, New York

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

Panel Title: Feminist Philosophy in Asian and Korean Traditions

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

Session 1: Feminist Philosophy in Asian and Korean Traditions
Chair: Bongrae Seok (Alvernia University)
Leah Kalmanson (Drake University) – Be the Change You Want to See? Feminism, Qi-Cosmology, and Structural Change
Ann Pang-White (University of Scranton) – Rereading the Canon: The Book of Mencius and the Dynamic of Power
Jin Y. Park (American University) - Doing Philosophy from the Margin: Women and Buddhist Philosophy
Hwa Yeong Wang (State University of New York, Binghamton) – Korean Tradition and Confucian Rituals for Women

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

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

Ann Pang-White (University of Scranton)

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

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

Jin Y. Park (American University)

Title: “Doing Philosophy from the Margin: Women and Buddhist Philosophy”

Abstract: This paper aims to identify the nature of women’s and Buddhist philosophies, by addressing their shared characteristic as philosophy. This will also function to mark the limits of male-dominated philosophizing. To this end, I explore the life and philosophy of a twentieth century Korean Zen Master, Kim 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)
Challenges of Teaching Korean Philosophy and Methods of Managing Them
In this paper, I revisit an APA newsletter article entitled “Teaching Chinese Philosophy: A Survey of the Field” (Volume 11 number 1, Fall 2011). I investigate if identical or similar challenges that are articulated in this article in relation to teaching Chinese philosophy may emerge for those teaching Korean philosophy. Furthermore, I inquire into whether there may be additional challenges to teaching Korean philosophy due to unique conceptual features that pertain to Korean philosophy itself, and to the specific situation in which those who teach/research Korean philosophy in the 21st century are situated in. Finally, I search for various solutions that may be used to manage such challenges.

Pascal Kim (The Academy of Korean Studies)
Korean Buddhism and Psychology: Wŏnh’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 Samdhinirmochana-sūtra (解深密經疏) greatly influenced Tsongkhapa, an erudite Tibetan teacher whose logical arguments, for instance, against the existence of the 9th consciousness proposed by Paramārtha (真諦 499-569 CE), extensively quoted Wŏnch’ŭk’s analysis on the issue and later on, had set up his own logical objection based on Madhyamaka interpretation. Even Chinul (知訥 1158~1210) could not be claimed as a “Korean monk-scholar” without the undercurrent Huayen (華嚴) and Meditation tradition (禪) from China. In this paper, I will approach the subject of the uniqueness of “Korean Philosophy” first, from a comparative not ontological perspective, and second, by analyzing Wŏnch’ŭk’s view on ālaya-vijñāna with William James’s notion of “consciousness” as a comparative heuristic tool in understanding the issue at hand.

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

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

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

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