



UNIVERSITY
of Prince Edward
ISLAND

Faculty of ARTS

International Conference on Asian Studies

**GOOD AND EVIL IN KOREAN PHILOSOPHY,
RELIGION, AND SPIRITUALITY:
KOREAN IDEAS AND THEIR GLOBAL IMPLICATIONS**



UNIVERSITY OF PRINCE EDWARD ISLAND, CHARLOTTETOWN, PRINCE EDWARD ISLAND, CANADA

JUNE 14–15, 2018

FACULTY LOUNGE, SDU MAIN BUILDING

SPECIAL ACKNOWLEDGEMENT:

This conference is supported by an international 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).



International Conference on Asian Studies

CONFERENCE PROGRAM

JUNE 14 (THURSDAY): CONFERENCE DAY I

8:30–9 am	<i>Morning reception with coffee/tea and muffins (Faculty Lounge) generously provided by the Office of the President, UPEI</i>
	OPENING CEREMONY (Master of Ceremonies: DR. JEONGEUN PARK , Korean Studies professor, Asian Studies, UPEI)
9–9:05 am	OPENING WELCOME ADDRESS DR. ALAA S. ABD-EL-AZIZ , President and Vice-Chancellor, UPEI
9:05–9:10 am	CONGRATULATORY ADDRESS DR. JONGMYUNG KIM , Director, Korean Studies Promotion Service, The AKS, Korea
9:10–9:15 am	THANK-YOU ADDRESS DR. NEB KUJUNDZIC (Department of Philosophy), Dean of Arts, UPEI
9:15–9:20 am	KEYNOTE SPEAKER INTRODUCTION DR. JIN Y. PARK (Asian Studies Director, Philosophy and Religion, American University), President, NAKPA (North American Korean Philosophy Association)
9:20–10:05 am	KEYNOTE SPEECH (<i>including 10–15 minutes for questions</i>) EVIL AND THEODICY IN THE BUDDHIST TRADITION DR. ROBERT E. BUSWELL JR. Irving and Jean Stone Endowed Chair in Humanities at UCLA, Distinguished Professor of Buddhist Studies, Department of Asian Languages and Cultures, and Founding Director of the Center for Buddhist Studies and Center for Korean Studies, University of California–LA
10:05–10:20 am	Break time

SESSIONS

Each session allows about 10 minutes to discuss questions and comments at the end of each paper presentation.

10:20 am–12:20pm	SESSION I GOOD AND EVIL IN BUDDHISM: TRADITION AND MODERNITY Chair: DR. ROBERT E. BUSWELL JR. (Department of Asian Languages and Cultures, UCLA)
	PRESENTERS DR. SUMI LEE (Buddhist Culture, Dongguk University, Korea) WITHIN AND BEYOND GOOD: WŎNHYO’S VIEWS ON GOOD AND BUDDHA-NATURE DR. HYEKYUNG JEE (Yonsei University, Korea) THE UNDERSTANDING OF GOOD AND EVIL IN MINJUNG BUDDHISM DR. JIN Y. PARK (Philosophy and Religion, American University, Washington, DC) GOOD AND EVIL IN MODERN KOREAN BUDDHISM

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

1:20–3:20 pm **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: EXPLANATION OF MORALITY IN *Li-Qi* METAPHYSICS AND KOREAN NEO-CONFUCIANISM
DR. SUK CHOI (Asian Studies Director, Philosophy and Religious Studies, Towson University, Baltimore),
A KOREAN NEO-CONFUCIAN DEBATE ON THE NATURE OF HUMANS AND NON-HUMANS
DR. SO-YI CHUNG (Religious Studies, Sogang University, Korea)
THREE PROBLEMS OF SPIRITUALITY: RESPONSES FROM JEONG YAG-JONG AND JEONG YAG-YONG

3:20–3:35 pm
Break time

3:35–5:45 pm **SESSION III**
RELATED STUDIES AND TOPICS: KOREAN THOUGHT AND MODERN PRACTICE
Co-chair (presiding): **DR. HENRY SREBRNIK** (Political Science and Asian Studies, UPEI)
Co-chair (discussion moderator): **DR. EDWARD CHUNG** (Asian Studies Director, Religious Studies, UPEI)

PRESENTERS
DR. JUNG-YEUP KIM (Philosophy, Kent State University, Kent, Ohio)
GOOD AND EVIL IN THE PHILOSOPHY OF DAMHEON HONG DAUYONG (1731–1783)
DR. HALLA KIM (Philosophy, Sogang University, Korea and Schwalb Center for Israel and Jewish Studies, University 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: **KOREAN YANGSAENG EXERCISES UTILIZING TOEGYE YI HWANG’S *Hwarin simbang***
pt II: 양생체조 (Yangsaeng exercises) performance by Prof. Won’s graduate TAs (20 minutes) *Recital Hall, Steel Building*

5:45–6:20 pm
Free time

6:30–8:30 pm
CONFERENCE DINNER: *complimentary*
Lobster/seafood dinner at the Row House Lobster & Steak restaurant in downtown Charlottetown
www.rowhouselobster.com

JUNE 15 (FRIDAY): CONFERENCE DAY II

9:20–10 am
Morning reception with coffee/tea and muffins (Faculty Lounge), generously provided by the Office of the Vice-President Academic and Research, UPEI

10 am–12 pm **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 University and University 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 ISLAM AND SEXUAL MINORITIES IN SOUTH KOREA
DR. SEUNG-CHUL KIM (Director, Nanzan Institute for Religion & Culture, Nazan University, Japan)
THE KYOTO SCHOOL IN SEOUL: A THEOLOGICAL PERSPECTIVE

12–1 pm
Conference lunch and social (Faculty Lounge)

1–3 pm **SESSION V**
GOOD AND EVIL IN RELIGIOUS THOUGHT: KOREAN AND INTERRELIGIOUS PERSPECTIVES
Chair: **DR. JIN Y. PARK** (Philosophy and Religion, American University, Washington, DC)

PRESENTERS
DR. DON BAKER (Asian Studies, University 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. DEBERNIERE (“BUNNY”) TORREY (World Languages & Cultures, University of Utah; AAR–Korean Religions Unit Co-chair)
SOUL JUDGMENT IN KOREA’S FIRST BIBLE COMMENTARY, *Syönggyöng Chikhae Kwangik*

3–3:15 pm
Break time

3:15–3:30 pm

CLOSING ADDRESS

DR. JIN Y. PARK (Asian Studies Director, Philosophy and Religion, American University),
President, NAKPA (North American Korean Philosophy Association)

3:30–3:40 pm

NAKPA NEWS AND INFORMATION

DR. HALLA KIM (Schwalb Center for Israel & Jewish Studies, University of Nebraska at Omaha),
Vice-President, NAKPA

3:40–3:50 pm

THANK-YOU & FAREWELL ADDRESS

DR. ROBERT GILMOUR, Vice-President Academic & Research, UPEI

3:50–4 pm

POST-CONFERENCE INFO REMARKS

DR. EDWARD CHUNG, Asian Studies and Korean Studies Project Director, UPEI

4-7 pm

tentative plan—to be updated (depending on funding support & transportation availability)

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>

7–9 pm

CONFERENCE FAREWELL DINNER: *complimentary*

- » Mr. Sushi restaurant (Japanese and Korean) in downtown Charlottetown
<https://www.facebook.com/MrSushiCharlottetown>

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CONTACT INFORMATION

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

UPEI CONFERENCE ORGANIZING TEAM

- » **EDWARD CHUNG**, Asian Studies & Korean Studies Project Director
chung@upei.ca | 902-566-0324 | 902-394- 1205 (cell)

- » **JEONGEUN PARK**, Korean Studies professor, Asian Studies, UPEI
jeopark@upei.ca | 902-566-0394

- » **SUSIE JAY**, Korean/Asian Studies administrative assistant, UPEI
jay@pei.ca | 902-566-0480

Supports printing, photocopying, office stationeries and supplies, etc.

Please email your flight itinerary and receipt to Susie (and copied to Dr. Chung).

Please submit your boarding passes to Susie.

UPEI ASIAN STUDIES COMMITTEE—*participating interdisciplinary members:*

- » **RICHARD KURIAL**, History
rkurial@upei.ca
- » **HENRY SREBRNIK**, Political Science
hsrebrnik@upei.ca

Local and provincial tour and transportation information

<http://welcomepei.com>

<https://www.tourismpei.com/touring-pei>

<https://www.tourismpei.com/anne-of-green-gables>

Local taxi services

- » 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. We have a group contract (UPEI Korean Studies Conference, June 13-15) with the Rodd Royalty Hotel, Charlottetown for this hotel room booking.

- » Direct contact: **JONATHAN ZAHARYCHUK**: jzaharychuk@roddhotelsandresorts.com | 902-894-8566
- » Please contact Jonathan (Front desk Manager) by **May 13** for your room reservation guarantee.
- » Hotel: <https://roddvacations.com/hotels/rodd-charlottetown> | toll free 1-800-565-7633

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“Thanks. With best wishes.” EC

International Conference on Asian Studies

ABSTRACTS

KEYNOTE SPEECH: JUNE 14 (THURSDAY)

EVIL AND THEODICY IN THE BUDDHIST TRADITION by DR. ROBERT E. BUSWELL JR.

(Irving and Jean Stone Endowed Chair in Humanities, Distinguished Professor of Buddhist Studies, East Asian Languages and Cultures, and Founding Director of the Center for Buddhist Studies and Center for Korean Studies, UCLA)

The problem of evil presents a special set of problems in Buddhism, which is relatively less concerned with consideration of first causes that are monotheistic religions. Buddhism focuses less on the issue of *why* evil and its incumbent suffering are present in the world and more on the question of *how to respond* to that evil. This emphasis on soteriology over metaphysics is seen in the characteristic invocation of pragmatic criteria for the evaluation of doctrines and practices; the recurrent motif of the Buddha as therapist rather than theorist; and the pervasive influence across the Mahāyāna tradition of the meta-theory of *upāya* (expedients or stratagems). This presentation will examine the soteriological dimension of the broader Buddhist response to evil and explore some of the explicit examinations in Korean materials of the problem of a Buddhist “theodicy”: viz., if the mind is innately enlightened or inherently pure, then whence do ignorance or defilements arise?

» SESSION I: JUNE 14 (THURSDAY)

GOOD AND EVIL IN BUDDHISM: TRADITION AND MODERNITY

DR. SUMI LEE (Buddhist Culture, Dongguk University, Korea)

WITHIN AND BEYOND GOOD: WŎNHYO’S VIEWS ON GOOD AND BUDDHA-NATURE

The dualistic concepts of good and evil have been involved with various philosophical, religious, and ethical problems. In Buddhism, however, such problems are not usually noted or concerned, even if the concepts of good and evil have been consistently addressed. With the ultimate goal of attaining Buddhahood, Buddhism typically refers to good and evil in soteriological context, and thus good and evil may have differing range of meaning depending on a practitioner’s spiritual level on soteriological path. In East Asia, the notion of Buddha-nature that all sentient beings have Buddhahood, that is, the ultimate good, had further enriched the concepts of good and evil. Such an East Asian Buddhist exegete as Wŏnhyo (617-686) sought to resolve the seeming doctrinal contradiction between the universal good and the particular good. In this presentation, philosophical dynamics in Buddhist theory of good and evil shall be discussed by focusing on Silla exegete Wŏnhyo’s commentary of the Nirvana Sutra.

DR. HYEKYUNG JEE (Yonsei University, Korea)

THE UNDERSTANDING OF GOOD AND EVIL IN MINJUNG BUDDHISM

Minjung Buddhism is a Buddhist movement fight for the democratization of Korea in the 1980s. To support its fighting against the dictatorship government theoretically, it needs to reestablish the concept of good and evil in its philosophy because Buddhist teaching sees the division of good and evil is the result of the human discrimination and encourages to overcome its duality. This teaching developed to the direction of blurring morality in Korean Seon tradition. It is

called Muaehaeng (the unobstructed action of a sage), which embraces all practices even breaking moral boundaries as long as it assists attaining enlightenment. In such an atmosphere, Minjung Buddhists propose two perspectives on good and evil adapting traditional understanding that the nature of good and evil is flexible and empty. Yeoikgu (1946~2012) combined Marx’s class theory to figure out the social situation correctly. He said that good and evil or justice and injustice should be established on the right acknowledgment of social situation. Bepseong sunim (1950~) emphasized the flexibility of good and evil in the context of a relationship. Their perspectives propose the way Buddhism respond to social injustice.

DR. JIN Y. PARK (Asian Studies Director, Philosophy and Religion, American University, Washington, DC)

GOOD AND EVIL IN MODERN KOREAN BUDDHISM

The Korean Buddhist nun Kim Iryŏp (金－葉, 1896–1971) writes, “The Buddha is the combination of Buddha and evil.” Iryŏp was not the only modern Korean Buddhist to claim the non-duality of good and evil. Her teacher, Zen Master Man’gong (滿空, 1871–1946), and Mang’gong teacher Kyŏnghŏ (鏡虛惺牛 1849–1912) both teach the idea. Kyŏnghŏ, who is credited as the founder of Zen (Sŏn) Buddhism in modern Korea, said that good and bad can be used in their own ways and neither is to be discarded. Zen Buddhism is well-known for its antinomian tendency, and its attitude toward good and evil is a clear example of this. This tradition in Korea can be traced back to the founder of Korean Zen Buddhism, Pojo Chinul (普照知訥, 1158~1210).

What does is mean, though, to say that good and evil are nondual, and that even the Buddha is the combination of Buddha and evil? How should people understand this claim in everyday life, and how would Zen antinomian non-dualism help us deal with good and evil in our lives? In this paper, I try to answer these questions in three steps. In the first section, I examine several major modern Korean Buddhist positions on good and evil. In the second section, I discuss how Zen’s antinomian attitude toward good and evil is often interpreted in the context of normative ethics. In the third section, I propose a meaning for the non-duality of good and evil in everyday language and consider what kind of ethics Zen Buddhism proposes to us.

» SESSION II: JUNE 14 (THURSDAY)

GOOD AND EVIL IN CONFUCIANISM: PHILOSOPHICAL, MORAL AND SPIRITUAL PERSPECTIVES

DR. BONGRAE SEOK (Philosophy, Alvernia University, Reading, PA)

GOOD, EVIL, AND BEYOND: EXPLANATION OF MORALITY IN *Li Qi* METAPHYSICS AND KOREAN NEO-CONFUCIANISM

This paper discusses how Korean Neo-Confucian philosophers in Joseon dynasty attempted to explain good and evil in their debates on the metaphysical and moral natures of the mind and its emotions. Among other debates, the author of the paper focuses on the Four Seven and the Horak debates to illustrate the limitation of *li-qi* metaphysics of Neo-Confucianism (specifically the Cheng-Zhu school of Neo-Confucianism) in its ambiguous and inconsistent explanation of good and evil and Korean Neo-Confucians’ philosophical struggle to bring *li-qi* metaphysics to the goodness of moral emotions and the pure moral mind. Many philosophical debates of Korean Neo-Confucianism in Joseon dynasty, instead of expanding the orthodox Cheng-Zhu Neo-Confucianism, implicitly demonstrate the fundamental limitation of *li-qi* metaphysics in its explanation of the moral mind and its emotions.

DR. SUK CHOI (Asian Studies Director, Philosophy and Religious Studies, Towson University, Baltimore)
A KOREAN NEO-CONFUCIAN DEBATE ON THE NATURE OF HUMANS AND NON-HUMANS

Mencius’ claim of the goodness of human nature was re-supported by the Neo-Confucian system of *li*, *qi*, and nature. The Horak debate (湖洛論爭) advanced the issue of human nature to raise the questions: whether the nature of humans and the nature of non-humans are the same, whether the substance of mind (心體) is good, and whether the original nature (本然之性) and the psycho-physical nature (氣質之性) are good. The development of the debate on these questions became a significant part of modern 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 and its relevance in contemporary philosophical discourses. I will note how Korean Neo-Confucians developed their discussions on those questions and other closely related concepts such as *weifa* and *yifa* state of the mind and self-cultivation. This paper will seek to examine not only sensitive disagreements between participants of 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. Regarding the debate’s relevance to contemporary philosophy, I will pay special attention to two recently published works on the Horak debate by Professor Seung Hwan Lee and Richard Kim.

DR. SO-YI CHUNG (Religious Studies, Sogang University, Korea)
THREE PROBLEMS OF SPIRITUALITY: RESPONSES FROM JEONG YAG-JONG AND JEONG YAG-YONG

If the two Cheng brothers of China had paved the two ways for Neo-Confucianism, two Jeong brothers of Joseon Korea showed two ways to depart from Neo-Confucianism. Jeong Yag-jong (Augustino) committed himself to newly introduced Christian-Catholic faith, while Jeong Yag-yong (Tasan) returned to original Confucianism.

The family of two Jeong brothers was at the center of neo-Confucian academia, as well as in the new trend of thoughts called Western Learning. Augustino wrote the first catechistic work in indigenous Korean hangeul, while Tasan left 500 volumes of writings and commentaries on Confucian canons. While Augustino was the devout Catholic with the Confucian background, Tasan remained to be the true Confucian well-versed in Catholic works.

In this article, I shall compare and contrast the two Jeong brothers’ views on three aspects of human spirituality. Among foreign ideas espoused by Western Learning, three notions in particular were especially outlandish and unacceptable to Confucian minds; namely, the immortality of soul, Heaven and Hell, and resurrection of body. Whereas Augustino interpreted them in a way that could effectively persuade Confucian minds, Tasan suggested alternative solutions to these questions of human individuality, responsibility, and continuity, which brought Confucianism to the new level.

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» **SESSION III: JUNE 14 (THURSDAY)**
RELATED STUDIES AND TOPICS: KOREAN THOUGHT & MODERN PRACTICE

DR. JUNG-YEUP KIM (Philosophy, Kent State University, Kent, Ohio)
GOOD AND EVIL IN THE PHILOSOPHY OF DAMHEON HONG DAERYONG (1731–1783)

In this paper, I investigate the thoughts of Hong Daeryong (Pen name: Damheon, 1731–1783) concerning good and evil in his works *Inquiry Concerning the Heart-Mind and Human Nature (Simseongmun)* and *Dialogues at Ui Mountain (Uisanmundap)*. For Hong, the good is understood as a state of flourishing together, and also as the ability to actualize this state. He argues that both humans and the myriad entities of nature possess this power. Continuing this line of thought, Hong argues that the myriad things, societies, and nations of this world are, by and large, equally good and valuable. For him, the aspects of ourselves and the myriad things that obstruct the realization of the aforementioned co-operative capacity are evil. Hong argues that one such feature is the narrow-minded awareness that deems one’s existence, society, or nation as intrinsically more good and valuable than others. Based upon the above, I argue that Hong’s understanding of good and evil is fitting for us living in a multicultural era. Finally, I present some challenges to his position, and search for responses to these challenges in order to defend his position as a feasible way of thinking and living for us.

DR. HALLA KIM (Philosophy, Sogang University, Korea and Schwalb Center for Israel and Jewish Studies, Univeristy of Nebraska at Omaha)
BEYOND GOOD AND EVIL IN DASEOK RYU YOUNGMO’S (1890–1981) PHILOSOPHY [THEOLOGY] OF NOTHINGNESS

In the East Asian tradition, the concept of negativity has always occupied a central place. This is no exception in the traditional Korean philosophy. Ryu Young-Mo (1890-1981, pen name: Daseok) is one of those who accepted Christianity yet incorporated it in the broad framework of negativity. The result is a peculiar, eccentric and far-reaching indigenized theology. Indeed, in terms of sustained reflections on nothingness (mu, void, eop-seum 없음), Ryu is unparalleled and unsurpassed because he developed, e.g., his notion of God that “exists without existing (없이 계신 이)” within the frame of negativity following the ages-long tradition in Neo-Confucianism. There are also strong Buddhist elements that are found there. Indeed, we will see that some of the doctrines that he developed will be palpably inconsistent with the more traditional tenets of the Christian religion. Finally, I will consider the objection that Ryu’s view entails pantheism and, for this reason, faces the insurmountable challenge that he cannot distinguish good from evil in his system, and make a brief suggestion as to how Ryu might go about solving this problem.

DR. YOUNG SHIN WON (Sports Leisure Studies, Faculty of Education, Yonsei University, Korea)
KOREAN YANGSAENG EXERCISES UTILIZING TOEGYE YI HWANG’S *Hwarin simbang*

Korean Yangsaeng Exercises (양생체조) are based on *hwarin simbang*, a traditional healthcare concept developed by Toegye Yi Hwang (a famous Confucian philosopher, 1501-1570) who emphasized the importance of good health. Based on the concepts of *li* and *qi*, his philosophy focused on governing the mind, infusing energy into the human body and mind, promoting vitality, and also emphasized a harmony of the body and the mind. His book *Hwarin simbang* is a compilation of traditional regimen for health used by Korean scholars. With the concept of *yangsaeng*, this book introduced how to maintain being healthy.

Yangsaeng represents an oriental health view and presents three ways to protect every individual’s health: breathing control, governing the mind, and controlling the body. The roots of East Asian philosophy can be described in terms of “*yin-yang* and the five elements.” It focuses on the harmony of “yin and yang.” Therefore, the Korean Yangsaeng exercise is composed of the principle of “yin-yang and the five elements,” the basic ideas in East Asian philosophy, and it also nourishes a set of vital energy pathways in the body. It combines the principle of Korean natural movement and Korean folk songs.

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» **SESSION IV: JUNE 15 (FRIDAY)**
BUDDHISM, CHRISTIANITY, AND JAPANESE INFLUENCE IN MODERN KOREA: HISTORICAL AND THEOLOGICAL REFLECTIONS

DR. JEONGEUN PARK (Asian Studies, UPEI)
THE QUESTION OF CLERICAL CELIBACY VS. MARRIAGE IN MODERN BUDDHISM: A STUDY OF MARRIED MONKS IN TWENTIETH-CENTURY KOREA

When it comes to the issue of clerical marriage during the Japanese colonial period in Korea from 1910 to 1945, Japanese colonial policy that aimed to assimilate Korean Buddhism into Japanese Buddhism has long been thought of as a key factor in the spread of this practice among Korean monks. However, insufficient research on clerical marriage stands in the way of drawing any firm conclusion about this practice. Given that sexual congress and meat dishes were prohibited in *bhikṣu* and bodhisattva precepts respectively, any examination of the issue of clerical marriage and meat-eating requires a careful exploration of the ways in which Korean monks understood *bhik ṣu* and bodhisattva precepts in the colonial period. This paper considers the ways in which Korean monks interpreted clerical marriage and the status of *bhikṣu*. I plan to organize this paper into two parts. In the first, I will describe how temple laws came to replace the Vinaya. In the second part, I will investigate the practice of clerical marriage through an examination of two cases of head temple elections, one in the T’ongdosa parish and one in the Magoksa parish, and the ways in which “married *bhikṣu*” appeared.

DR. TIMOTHY LEE (Brite Divinity School, Fort Worth, Texas)
EVANGELICALISM’S DEMONIZATION OF ISLAM AND SEXUAL MINORITIES IN SOUTH KOREA

Embedded in the Evangelical worldview is the goal of converting people to Jesus Christ. This goal became conspicuous in Korea in the early twentieth-century and, especially, in the 1970s and 80s, when a series of mammoth evangelistic rallies were held in South Korea, resulting in the rapid growth of the Evangelical church. By 1990, Evangelicalism’s growth stalled, yet the drive to evangelized continued. To evangelize Korea not only entailed Evangelicals’ proselytizing but also combatting—demonizing—those elements they deemed as their nemeses. In this vein, throughout the twentieth century, Evangelicals have demonized and consequently conflicted with Shintoism, communism, and traditional religions of Korea. In the same vein, in the early years of the twenty-first century, Evangelicals have otherized and demonized Islam and sexual minorities—the LGBT community—in South Korea. Such demonization was clearly exemplified in two public incidents: Evangelicals’ foiling of Lee Myung Bak government’s effort to pass a *sukkot* bill in 2009, a bill that would have allowed an influx of Islamic funds into Korea; and Evangelicals’ thwarting in 2014 of Seoul City’s plan to proclaim a charter of civil rights for all its citizens, including sexual minorities.

DR. SEUNG-CHUL KIM (Director, Nanzan Institute for Religion and Culture, Nazan University, Japan)
THE KYOTO SCHOOL IN SEOUL: A THEOLOGICAL PERSPECTIVE

Theology as a hermeneutical self-understanding of the Christian faith is carried out in a specific *topos* each time. The theological *topos* today, at least for the Asian Christianity, is characterized by Christian encounters with multiple religious traditions in Asia and the worldview of the natural sciences. The characteristic of the theological *topos* today in Asia is to be found in the fact, however, that it does not provide Asian theology with a firm foundation, but on the contrary it deprives Asian theology of its foundation. Theological *topos* today is thus appreciated only in the way that it works as *a-topos* (= a topos of nothingness) for the theology.

In this short paper, I will try to find out the possible contribution of the philosophy of religion of Kyoto School for the Asian Christian Theology.

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» **SESSION V: JUNE 15 (FRIDAY)**
GOOD AND EVIL IN RELIGIOUS THOUGHT: KOREAN AND INTERRELIGIOUS PERSPECTIVES

DR. DON BAKER (Asian Studies, University of British Columbia)
KOREAN EXPLANATIONS OF HUMAN MORAL FRAILTY IN BUDDHISM, CONFUCIANISM, CHRISTIANITY, AND NEW RELIGIONS

I will discuss the attempts by Chosŏn dynasty thinkers to understand why human beings were unable to consistently act as they knew they should, though both their Buddhist Confucian traditions told them that human beings were endowed with Buddha nature/ an innately virtuous nature. Buddhists focused on how to overcome the ignorance of our true Buddha nature that was the source of our inability to act like the Buddha we actually were. The solutions proposed by Confucians to this philosophical and psychological quandary usually concentrated on how best to cultivate a mind-and-heart that could overcome the tendency of the body and its emotions to either hinder the smooth operation of the moral nature or actually stimulate immoral (i.e., self-centered) thoughts and actions. Christians and Korea’s new religions proposed novel solutions to this age-old quandary. Christians abandoned the assumption that human beings had an essential moral nature and proposed that only supernatural assistance could help human beings overcome innate moral frailty. New religions, on the other hand, tended to blame the environment in which human beings had to operate, holding out hope that soon that would be a Great Transformation (Gaebyeok) that would eliminate the causes of moral evil in this world and allow human beings to reach moral perfection. In my presentation, I will analyze why concern with moral frailty has been a central concern of Korean thinkers across the religious spectrum and attempt an explanation of why their solutions differed.

DR. EDWARD CHUNG (Asian Studies Director, Department of Religious Studies, UPEI)
YI T’OEGYE (1501-1570) ON TRANSCENDING THE PROBLEM OF EVIL: A NEO-CONFUCIAN AND INTERRELIGIOUS PERSPECTIVE

“Evil” is a key concept in Confucianism and other world religions. “The problem of evil” is therefore central to our interreligious discussion of human nature and the world. In Western scholarship, Confucian moral “idealism” is occasionally criticized for being “too optimistic” or unable to articulate the nature of evil. It is philosophically “weak,” also due to the absence of an omnipotent, omniscient God (“divine law-giver”). If the Confucian doctrine of “innate human goodness” is granted, how do we explain the active presence of evil in the human world?

This paper discusses the heart of T’oegye’s thought by focusing on the problem of evil and the way to transcend it. Yi Hwang (T’oegye; 1501-1570) was an eminent Korean thinker who greatly influenced Confucian ethics and spirituality. By using a textual and interpretive approach, I present his major works including the *CHASŎNGNOK* (RECORD OF SELF-REFLECTION) and “Four-Seven Debate Letters.” T’oegye eloquently articulated the sources of moral evil and emphasized a *self-transcending* way to remove evil and do good. What is important and “Korean” about his interpretation and how does it enrich our global understanding of good and evil? I conclude by considering this and related questions from an interreligious standpoint.

DR. DEBERNIERE (“BUNNY”) TORREY (World Languages & Cultures, University of Utah; AAR–KRU Unit Co-chair)
SOUL JUDGMENT IN KOREA’S FIRST BIBLE COMMENTARY, *SYŎNGGYŎNG CHIKHAE KWANGIK*

Korea’s first Bible commentary, titled *Syŏnggyŏng chikhae kwangik* (direct exposition of the Bible for widespread benefit), is marked by a strong emphasis on sin and judgment in its extensive didactic commentary that accompanies selected gospel passages. How might this message, read widely by Korean Catholics during the nineteenth century, have supported conversion in spite of the psychological burden it would impose? This paper explores the threats and promises featured in *Syŏnggyŏng chikhae kwangik* against the background of pre-existing Korean cultural paradigms and the political and social situation of nineteenth-century Korean Catholics, and argues that such a message, though harsh, presented a tolerable logic and offered a validation of suffering and control over destiny.

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