



UNIVERSITY
of Prince Edward
ISLAND

Faculty of ARTS

2023 Asian Studies International Conference

**MIND AND MIND CULTIVATION IN KOREAN PHILOSOPHY AND RELIGION:
BUDDHIST, CONFUCIAN, RELATED, AND CONTEMPORARY PERSPECTIVES**

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

THURSDAY, JUNE 22, 2023, 8:45 AM–4:00 PM

FRIDAY, JUNE 23, 2023, 10:00 AM–3:20 PM

SDU MAIN BUILDING, FACULTY LOUNGE

(OPENING CEREMONY, LUNCH RECEPTION, AND ALL SESSIONS AND PRESENTATIONS)

Hosted and funded by
University of Prince Edward Island (UPEI) and the Korean Studies Project

Organized by
Dr. Edward Chung, Director, Asian Studies and Korean Studies Project, UPEI

In consultation with
North American Korean Philosophy Association (NAKPA),
American Philosophical Association (APA), and the
KRG (Korean Religions Group) of American Academy of Religion (AAR)

Endorsed and participated in by UPEI Faculty of Arts' Departments of
Religious Studies, History, Philosophy, Political Science, and Modern Languages

Thank You



SPECIAL ACKNOWLEDGEMENT:

This conference is supported by an international Seed Program for Korean Studies grant (AKS-2022-INC-2230004) through the Ministry of Education, Republic of Korea, and Korean Studies Promotion Service (KSPS), the Academy of Korean Studies (AKS).

2023 Asian Studies International Conference

CONFERENCE PROGRAM

JUNE 22 (THURSDAY): CONFERENCE DAY I

8:45 –9 am

Reception, Faculty Lounge

(Refreshments generously provided by the Office of the President, UPEI)

OPENING CEREMONY

MCs:

DR. SOMI LEE, Sessional professor, Asian and Korean Studies, UPEI.

KAILYN SHERREN AND GEORGE JIANG, student teaching and research assistants, Asian Studies and Korean Studies International Projects, UPEI

9:00 –9:05 am

WELCOME AND OPENING ADDRESS

DR. GREG KEEFE, President and Vice-Chancellor (interim), UPEI

9:05 –9:10 am

CONGRATULATORY MESSAGE

DR. YOUNG-KYUN YANG, Director, Korean Studies Promotion Service (KSPS), the Academy of Korean Studies, South Korea

(to be read by Dr. Edward Chung, Director, Asian Studies and Korean Studies Project, UPEI)

9:10 –9:15 am

THANK-YOU ADDRESS

DR. GREG NATERER, Vice-President Academic and Research, UPEI

9:15 –9:20 am

KEYNOTE SPEAKER INTRODUCTION

DR. JIN Y. PARK, Chair and Professor, Philosophy and Religion, American University, and President-elect, The American Academy of Religion (AAR)

9:20 –10:05 am

KEYNOTE SPEECH *(including 10–15 minutes for questions)*

MIND AND MIND CULTIVATION IN KOREAN SŎN (ZEN) BUDDHISM

DR. ROBERT E. BUSWELL JR.

Distinguished Research Professor, University of California–Los Angeles; Founding Director of the UCLA Center for Buddhist Studies and Center for Korean Studies; Retired Irving and Jean Stone Endowed Chair in Humanities; and Distinguished Professor, Department of Asian Languages and Cultures, UCLA

10:05 –10:15 am

Break time

SESSIONS

Each session allows 30 minutes per paper, including a question-and-answer period at the end of each presentation.

10:15 –11:20 am

SESSION I

KOREAN BUDDHISM ON MIND AND MIND CULTIVATION: TEXTUAL AND PRACTICAL

Chair and moderator: **DR. ROBERT E. BUSWELL JR.** Distinguished Research Professor, UCLA

PRESENTERS

DR. SUNGHA YUN, Assistant Professor of Asian Studies and Religion, St. Olaf College, Northfield, Minnesota

SOTAESAN'S MIND AND KOREAN WŎN BUDDHISM: A STUDY GUIDE FOR COLLEGE STUDENTS

DR. SUMI LEE, ASSISTANT PROFESSOR OF PHILOSOPHY, DUKSUNG WOMEN'S UNIVERSITY, SEOUL, KOREA

TWO DIRECTIONS OF BUDDHIST INCLUSIVISM: A COMPARATIVE STUDY OF WŎNHYO'S AND TAEHYŎN'S VIEWS ON MIND/ĀLAYAVIJÑĀNA

11:20 –11:30 am

Break time

11:30am –12:35 pm **SESSION II**

K. BUDDHISM AND RELATED TOPICS ON SELF-CULTIVATION: MODERN TRANSFORMATION AND DIETARY PRACTICE

Co-chair (presiding): **DR. YOUNG-CHAN RO**, Professor of Religion and Philosophy, George Mason University, Fairfax, Virginia

Co-chair (discussion moderator): **DR. DON BAKER**, Professor of Asian and Korean Studies, University of British Columbia, Vancouver

PRESENTERS

DR. JIN Y. PARK, Chair and Professor of Philosophy and Religion, American University, Washington, DC

[KOREAN ZEN MASTER] KIM IRYŎP ON MIND AND MIND CULTIVATION

DR. YOON KYUNG CHO, Assistant Professor of Philosophy, Andong National University, Andong, South Korea

KOREAN TEMPLE FOOD AND BUDDHIST DIETARY PRACTICES: A HISTORICAL AND SPIRITUAL JOURNEY INTO SELF-CULTIVATION

12:35 –1:30 pm

Lunch and Reception (Faculty Lounge)

1:30 –3:40 pm **SESSION III**

K. CONFUCIANISM ON MIND AND MIND CULTIVATION: TEXTUAL, ETHICAL, AND PRACTICAL

Co-chair (presiding): **DR. PETER KORITANSKY**, Professor of Religious Studies and Philosophy, Asian Studies Committee, UPEI

Co-chair (discussion moderator): **DR. EDWARD CHUNG**, Director of Asian Studies and Korean Studies Project, and Professor of Religious Studies, UPEI

PRESENTERS

DR. YOUNG-CHAN RO, Professor of Religion and Philosophy, George Mason University, Fairfax, Virginia

“ONE MIND OR TWO MINDS?”: FROM THE YULGOK'S PERSPECTIVE

DR. JUNG-YEUP KIM, Associate Professor of Philosophy, Kent State University, Kent, Ohio

MIND CULTIVATION IN JOSEON KOREAN NEO-CONFUCIAN PHILOSOPHERS OF GI (기 氣)

DR. JANGHEE LEE, Professor of Ethics Education, Gyeongin National University of Education, Incheon, Korea

WHY [IM SEONGJU'S] METAPHYSICS MATTERS FOR SELF-CULTIVATION IN KOREAN NEO-CONFUCIANISM

DR. BONGRAE SEOK, Professor of Philosophy, Alvernia University, Reading, Pennsylvania

MIND THEORY (SIMSEOL 心說) AND MIND CULTIVATION (SUYANG 修養) THEORY IN THE SIMSEOL DEBATE

3:40 –4:00 pm

Break (Faculty Lounge)

4:00 –6:00 pm

Free time (UPEI Performing Arts Centre and New Residence)

6:30 –8:30 pm

DINNER: *complimentary*

Lobster/seafood dinner at The Local Pub and Oyster Bar, 202 Buchanan Drive, Charlottetown

JUNE 23 (FRIDAY): CONFERENCE DAY II

10:00 –10:20 am

Reception (Faculty Lounge)

Refreshments generously provided by the Office of the Vice-President Academic and Research, UPEI

SESSIONS

Each session allows 30 minutes per paper, including a question-and-answer period at the end of each presentation.

10:20 am –12:00 pm **SESSION IV**

K. CONFUCIANISM ON MIND AND MIND CULTIVATION: UNORTHODOX, COMPARATIVE, AND CONTEMPORARY REFLECTIONS

Co-chair (presiding): **DR. JIN Y. PARK**, Chair and Professor of Philosophy and Religion, American University

Co-chair (discussion moderator): **DR. HALLA KIM**, Professor of Philosophy, Sogang University, Seoul, Korea

PRESENTERS

DR. SUK CHOI, Chair and Professor of Philosophy and Religion, Towson University, Maryland

CHOE HANGI (1803–1877) ON GI 氣, MIND, AND CULTIVATION

DR. DON BAKER, Professor of Asian Studies, University of British Columbia, Vancouver, British Columbia

CULTIVATING THE MIND AND CULTIVATING THE SELF ACCORDING TO TASAN’S SIMGYŎNG MIRHŎM: A DIFFERENT ROUTE TO A MORAL CHARACTER

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

JEONG HAGOK ON ‘ORIGINAL MIND’ (BONSIM) AND MIND CULTIVATION (SIMHAK): A HOLISTIC INTERPRETATION

12:00 –12:40 pm

Lunch and social (Faculty Lounge)

12:40–2:10 pm **SESSION V**

K. PHILOSOPHY AND RELIGION IN GENERAL: COMPARATIVE, HISTORICAL, AND CULTURAL PERSPECTIVES

Co-chair (presiding): **DR. HENRY SREBRNIK**, Professor of Political Science, Asian Studies Committee, UPEI

Co-chair (discussion moderator): **DR. IAN DOWBIGGIN**, Professor of History, Asian Studies Committee, UPEI

PRESENTERS

DR. HALLA KIM, Professor of Philosophy, Sogang University, Seoul, Korea

IS TAIJI (太極) GOD?: DASAN 茶山 AND DASEOK 多夕 ON THE ULTIMATE REALITY AND SELF-CULTIVATION

DR. SOJEONG PARK, Associate Professor, Department of Confucian Studies and Eastern Philosophy, Sungkyunkwan University, Seoul, Korea

SPIRITUALITY AND MORALITY IN KOREAN MUSIC: FROM ‘DANCING TO THE HEAVENS’ TO ‘SHARING JOY WITH THE PEOPLE’

DR. SOMI LEE, Sessional Professor of Asian and Korean Studies, UPEI

EXPLORING SELF-LEARNING IN CONTEMPORARY KOREAN POP CULTURE: SHAPING EDUCATION IN THE CANADIAN CONTEXT

2:10 –2:25 pm

Break time (Faculty Lounge)

2:25 –2:30 pm

CLOSING ADDRESS

DR. JIN Y. PARK, Chair, Philosophy and Religion, American University; President, NAKPA (North American Korean Philosophy Association); and President-Elect, The American Academy of Religion (AAR)

2:30 –2:35 pm

THANK YOU AND FAREWELL ADDRESS:

DR. SHARON MYERS, Dean of Arts (Interim), UPEI

2:35 –2:40 pm

NAKPA NEWS AND INFORMATION:

DR. HALLA KIM, Vice-President, NAKPA, Sogang University, Korea

2:40 –2:50 pm

POST-CONFERENCE INFORMATION REMARKS

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

3:00 –7:00 pm

To be updated (depending on transportation availability)

A group bus tour in the Charlottetown Peakes Wharf Historic Waterfront area

<https://www.tourismpei.com/>

<https://www.discovercharlottetown.com/>

<https://www.trip.com/travel-guide/attraction/charlottetown/peakes-wharf-historic-waterfront-50695320/>

and Cavendish PEI National Park <http://pc.gc.ca/en/pn-np/pe/pei-ipe>

7:00 –9:00 pm

FAREWELL DINNER: *complimentary*

» Mr. Sushi restaurant (Japanese and Korean), 132 Great George Street, Charlottetown

<https://www.facebook.com/MrSushiCharlottetown>

2023 Asian Studies International Conference

ABSTRACTS

THURSDAY, JUNE 22: CONFERENCE DAY I

9:20 –10:05 am

KEYNOTE SPEECH

MIND AND MIND CULTIVATION IN KOREAN SŎN (ZEN) BUDDHISM

DR. ROBERT E. BUSWELL JR., Distinguished Research Professor, UCLA, and Founding Director, UCLA Center for Buddhist Studies and Center for Korean Studies

This paper will explore a set of distinctive and interrelated interpretations of the mind and of mind cultivation in the Korean Sŏn 禪 tradition. Adopting a neglected, and often maligned, strand of Chinese Chan epistemology, Korean Sŏn defined “mind” as “numinous awareness” (*yŏngji/lingzhi* 靈知), viz., the source of sentience. Since this factor is what is common to all sentient beings, buddhas and ordinary beings alike, “numinous awareness” is functionally equivalent to the buddha-nature (*pulsŏng/foxing* 佛性). This numinous awareness could be discovered, or perhaps more accurately “recovered,” through a process of “tracing back the radiance” (*hoegwang panjo/huiguang fanzhao* 迴光返照) of the mind to its source, yielding thereby direct knowledge of the buddha-nature and, thus, enlightenment. This distinctive interpretation of the mind and mind cultivation was adopted even into techniques of Sŏn practice, such as the “Sŏn of investigating meditative cases” (*kanhwa Sŏn/kanhua Chan* 看話禪), which treated them as anathema, e.g., in T’aego Pou’s 太古普愚 (1301–1382) interpretation of numinous awareness as referring to a “meditative topic” (*hwadu/huatou* 話頭) that is being held brilliantly (lit. “not dark,” *pumae/pumei* 不昧) in a state of complete quiescence. Such accounts yield a strikingly different, and distinctively Korean, interpretation of *kanhwa Sŏn* practice than what is found in the normative accounts of Chinese Chan and Japanese Zen literature.

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10:15 –11:20 am

SESSION I

KOREAN BUDDHISM ON MIND AND MIND CULTIVATION: TEXTUAL AND PRACTICAL

DR. SUNGHA YUN, Assistant Professor of Asian Studies and Religion, St. Olaf College, Northfield, Minnesota
SOTAESAN’S MIND AND KOREAN WŎN BUDDHISM: A STUDY GUIDE FOR COLLEGE STUDENTS

A century ago, Sotaesan endeavored to modernize and popularize Buddhism, particularly focusing on the study and practice of the mind and on integrating this discipline into everyday life. Today, as we face the environmental crisis, the development of artificial intelligence, and a slew of social and personal problems caused by human greed, hatred, attachment, and desire, it is more urgent than ever that we “cultivate our minds,” as Sotaesan put it, to rediscover our humanity. While *Pulgyo chŏngjŏn* (the correct canon of Buddhism) may have been accessible to people living a century ago, this scripture now requires a fresh interpretation and a specific methodology rooted in the current era. This paper explores how Sotaesan’s guidance for the study and practice of the mind, which developed a century ago, can be revitalized and made accessible to modern audiences. In particular, as a college professor, I have sensed a strong need for a comprehensive guidebook on the study of the mind that is specifically tailored to the needs of college students.

Thus, I aim to offer a practical and comprehensible approach to the study of the mind that college students can easily implement. This paper paves the way for this revision by providing a reinterpretation of Sotaesan's primary texts, including *Pulgyo chöngjön* and discourses by him that are contained in the *Scriptures of Wön Buddhism*.

DR. SUMI LEE, Assistant Professor of Philosophy, Duksung Women's University, Seoul, Korea

TWO DIRECTIONS OF BUDDHIST INCLUSIVISM: A COMPARATIVE STUDY OF WÖNHYO'S AND TAEHYÖN'S VIEWS ON MIND/ĀLAYAVIJÑĀNA

In recent scholarship, there has been discussion of Buddhist inclusivism in terms of how Buddhism responds to other religions. This theory suggests that Buddhist claims of truth do not fall into the categories of exclusivism or pluralism, which assert one single truth or the truth of many, but rather is based on a form of inclusivism (or pluralistic-inclusivism) that accepts various truths under a certain criterion. The most prominent theory of inclusivism within Buddhism is the "one vehicle" theory that the three vehicles eventually lead to the same destination. However, even though such an inclusivistic position avoids the extremes of exclusivism and pluralism, a risk still remains that the many will eventually be subsumed by the one. Taking this issue into account, this paper seeks to explore a middle way position that equally embraces the one and the many by examining the views of two Korean scholar-monks, Wönhyo and Taehyön, on sentient beings' mind, i.e., *ālayavijñāna*. Through a comparison of their views of the mind—which are based on the viewpoints of the one vehicle and the three vehicles, respectively—this paper discusses not only the three vehicles as included in the one vehicle, but also the one vehicle that can be included in the three vehicles. It also explains the implication for this inclusivism for mind cultivation. This approach aims to demonstrate an open position in Korean Buddhist thought that values both diversity and unity.

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11:30 am -12:35 pm

SESSION II

K. BUDDHISM AND RELATED TOPICS ON SELF-CULTIVATION: MODERN TRANSFORMATION AND DIETARY PRACTICE

DR. JIN Y. PARK, Chair and Professor of Philosophy and Religion, American University, Washington, DC
KIM IRYÖP ON MIND AND MIND CULTIVATION

Sön (Zen) Master Kim Iryöp joined the monastery in 1933. By then, she was already a celebrity in Korean society as a female writer and a women's issue activist. In an interview with *Kaebiyök*, a leading literary journal of the time, she described her practice as consisting exclusively of *hwadu* meditation, which is like "resolving one big doubt." And she added, "This is a practice of focusing one's mind on a single thought." She later developed this idea further by using her own philosophical concepts, such as the original mind, great-self, and creativity. For Iryöp, finding one's mind is equivalent to regaining one's humanity. She defines the Buddha as the "ultimate person of culture," characterizing people of culture as "those who have found the mind of human beings," those who relieve themselves from the constraints of karma and thus come to control their own lives.

This presentation explores Iryöp's ideas of mind and mind cultivation and their meaning in the broader context of lifeworld. For Iryöp, mind cultivation is related to freedom, echoing her efforts to liberate women from patriarchal society. In our time, mind cultivation has been spreading to other disciplines; the presentation also considers the meaning of Iryöp's discussion of the mind and mind cultivation in that context.

DR. YOON-KYUNG CHO, Assistant Professor of Philosophy, Andong National University, Andong, Korea
KOREAN TEMPLE FOOD AND BUDDHIST DIETARY PRACTICES: A HISTORICAL AND SPIRITUAL JOURNEY INTO SELF-CULTIVATION

The purpose of this paper is to examine the characteristics of Korean temple food and their underlying philosophical, historical, and cultural factors that inform Korean Buddhist dietary practices. Definitions of temple food emphasize different aspects, including the consumption of food, the daily practice of monks in line with their beliefs, and the preparation of food at monasteries.

This presentation first analyzes the distinctive features of Korean temple food practice, including the Ogwangge (Five Contemplations; Gongyangge) and Balugongyang rituals. It also explores their dietary tradition dating back to the early history of Buddhism. Second, the historical and cultural context of vegetarianism in Korean temple food is examined in relation to how the broader East Asian tradition has influenced Korean Buddhist dietary changes. Specifically, I discuss how such trends intersected with the Buddhist practice of self-cultivation and explore their origin of forbidding meat consumption, as well as historical perspectives that meat consumption is a hindrance to enlightenment. Third, the paper analyzes the rule of abstaining from Oshinchae, the five pungent vegetables in Korean temple food, because they were believed to generate body heat and desire, hindering spiritual practice. I will conclude by commenting on the cultural tradition of utilizing seasonal and eco-friendly ingredients, emphasizing that healthy cooking techniques in Korean temple food can be adopted by modern-day audiences. Korean temple food, which has garnered increasing media attention, will be contextualized within a broader Korean Buddhist context relevant to our globalized world.

1:30 –3:40 pm

SESSION III

K. CONFUCIANISM ON MIND AND MIND CULTIVATION: TEXTUAL, ETHICAL, AND PRACTICAL

DR. YOUNG-CHAN RO, Professor of Religion and Philosophy, George Mason University, Fairfax, Virginia
“ONE MIND OR TWO MINDS?”: FROM THE YULGOK’S PERSPECTIVE

- » This paper examines the dilemma facing Korean Neo-Confucianism in dealing with one of the most critical issues of Neo-Confucianism inherited from the Chinese Neo-Confucian traditions. The fundamental question is how to understand human beings in terms of “human nature” (*seong/xing*, 性) in relation to the “mind” (*sim/xin*, 心). Furthermore, the Neo-Confucian philosophical discourse is based on the understanding of the unique Neo-Confucian concepts of *i/li* (理) and *ki/qi* (氣). I will try to investigate how Yulgok, on the one hand, accepts the conceptual basis of the duality in explaining the basic constitutive structure of *i/li* and *ki/qi* as did many other Neo-Confucian scholars including T’oegye. However, he also found the intrinsic unity of the two concepts. Yulgok maintained that the dual structure of *i/li* and *ki/qi* is basically cosmological and ontological, and they may not be applicable to human phenomena especially in understanding the human as a moral being and in practicing self-cultivation. In this respect, I explore Yulgok’s attempt from the perspective of moral phenomenology.

DR. JUNG-YEUP KIM, Associate Professor of Philosophy, Kent State University, Kent, Ohio
MIND CULTIVATION IN JOSEON KOREAN NEO-CONFUCIAN PHILOSOPHERS OF GI (기 氣)

Compared to Korean Neo-Confucian philosophers who have *i* (理 principle/coherence) or *sim* (심/心 mind/heart-mind) at the center of their positions, the notion of mind (*sim*) is less conspicuous in the works of Korean Neo-Confucian

philosophers of *gi* (氣 vital energy). However, in this paper, I first argue that this does not mean that the philosophers of *gi* were not interested in the mind and how to cultivate it. Rather, the notion of the mind and mind cultivation has a significant role in their philosophies despite the relatively infrequent appearance of the notion in their works. Second, I show this by investigating three Joseon-era Korean Confucian philosophers of *gi*, namely Gim Siseup 김시습 (1435–1493), Seo Gyeongdeok 서경덕 (1489–1546), and Hong Daeyong 홍대용 (1731–1783), and focusing on their respective understandings of the mind and how to cultivate it. Third, while many Korean Neo-Confucians emphasize to cultivate the mind via concrete engagement with this world, I argue that this is more so for these Korean Neo-Confucian philosophers of *gi*. I demonstrate this by investigating their critiques of Buddhism, Daoism, and *i*-centered Neo-Confucianism. That is, from their perspectives, the concentration on emptiness of Buddhism, nothingness of Daoism, and *i* of Neo-Confucian philosophies of *i*, distract us from fully focusing on cultivating our minds through concrete engagement with this world. I conclude with some further points to consider concerning this investigation.

DR. JANGHEE LEE, Professor of Ethics Education, Gyeongin National University of Education, Incheon, Korea
WHY [IM SEONGJU'S] METAPHYSICS MATTERS FOR SELF-CULTIVATION IN KOREAN NEO-CONFUCIANISM

Nokmun (鹿門) Im Seongju (任聖周, 1711–1788), a prominent late Joseon Confucian scholar, is well known for his so-called *yugiron* 唯氣論 (*gi*-only philosophy). Nokmun's thought is said to be strongly influenced by the Horak Debate, of which one of the main issues is the sameness or difference between human nature and the nature of things. Initially, Nokmun agreed with the position of his teacher, Doam Yi Jae (1680–1746), that human nature and the natures of things are the same. However, upon rereading the “*sheng zhi wei sheng*” chapter in the *Mencius*, Nokmun changed his position and ultimately advocated *gi*-centered monistic philosophy.

In this presentation, I argue that Nokmun's monistic Neo-Confucianism is predicated on the fundamental premise of Confucianism: that perfect personhood, namely sagehood, is attainable through self-cultivation. For Nokmun, the dualistic structure of Zhu Xi's philosophy creates an unbridgeable gap between the absolutely pure *i* (理) and mixed *gi*, which ultimately makes self-cultivation very challenging to achieve sagehood. The *gi*-centered monistic metaphysics, therefore, provides the most likely pathway to pursue sagehood.

DR. BONGRAE SEOK, Professor of Philosophy, Alvernia University, Reading, Pennsylvania
MIND THEORY (SIMSEOL 心說) AND MIND CULTIVATION (SUYANG 修養) THEORY IN THE SIMSEOL DEBATE

The Simseol Debate (*Simseol Nonjaeng* 심설논쟁 心說論爭) is one of the major debates of Korean Neo-Confucianism that took place in the later part of the 19th century in the Joseon dynasty. Korean Neo-Confucian philosophers such as Yu Junggyo (柳重教 1832–1893), Kim Pyeongmuk (金平默 1819–1891), and Jeon Wu (田愚 1841–1922) debated the nature of the mind (心 *sim/xin*) in relation to the nature (性 *seong/xing*) of human beings and the luminous virtue (明德 *myeongduk/mingde*) of the Confucian heart-mind. The debate started when Yu defended Yi Hangno (李恒老 1792–1868), the founder of the Hwaseo school (華西學派), against Jeon Woo's criticism and attempted to clarify Yi's view. Later he engaged in another debate with Kim Pyeong-Mook over the interpretational issues of Yi Hangno's mind theory within the philosophical lineage of the Hwaseo school. In this paper, I will briefly summarize the major philosophical viewpoints discussed in the Simseol debate and analyze their theoretical implications from the perspective of *suyang* (mind cultivation) philosophy. Specifically, I will investigate how the theories of mind (*simseol* 心說) affect the theories of mind cultivation (*suyang* 修養) in the context of the debate between Yu Junggyo and Jeon Woo during the early stage of the Simseol Debate.

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» FRIDAY, JUNE 23: CONFERENCE DAY II

10:20 am–12:00 pm

SESSION IV

K. CONFUCIANISM ON MIND AND MIND CULTIVATION: UNORTHODOX, COMPARATIVE, AND CONTEMPORARY REFLECTIONS

DR. SUK CHOI, Chair and Professor of Philosophy and Religious Studies, Towson University, Maryland
CHOE HANGI (1803–1877) ON GI (氣), MIND, AND CULTIVATION

The aim of this presentation is to introduce Choe Hangi's 崔漢綺 (pen name Hyegang 惠崗, 1803–1877) philosophy of *gi* (氣哲學) and his idea of the human mind and cultivation. First, in order to examine the philosophical and historical status of Choe's *gi* philosophy, I will explore how he interprets and explains the world using the theory of *gi*. Korean Confucians in the Joseon Dynasty developed detailed, sensitive, and delicate discussions on human nature, the mind, and cultivation by focusing on the relationship between such topics and the concepts of *gi* (氣) and *i* (理). As Choe asserts, his philosophy of *gi* also pursues the Confucian Way, but differently from how it is traditionally understood. I will note Choe's view of mind as *singi* (神氣) to show how his view differs from the theory of mind as *gi*. In doing so, I will dissect a unique aspect of Choe's *gi* philosophy. Second, Choe's idea of *singi* supports his own discussion on cultivation (修身/修己). He understands cultivation not only as a control of emotions but also as a cultivation of *chucheuk* 推測 (conjecture and inference) which is the function of the human mind. He also re-considers the body as realizing human nature and thus includes body cultivation as required for the cultivation. For Choe, cultivation should be understood and practiced not only as individual cultivation, but also as social and political relationship and communication.

DR. DON BAKER, Professor of Asian Studies, University of British Columbia, Vancouver, British Columbia
**CULTIVATING THE MIND AND CULTIVATING THE SELF ACCORDING TO TASAN'S SIMGYŎNG MIRHŎM:
A DIFFERENT ROUTE TO A MORAL CHARACTER**

Unlike Buddhists, Korean Confucians did not spend a lot of time discussing the self per se. Instead, they were more concerned with the heart-mind. That was because they saw the heart-mind as responsible for directing those actions which would determine whether we developed a virtuous self or fell short of that goal. They were more concerned with how we achieved the goal of a virtuous self than they were with defining the goal itself.

Tasan agreed that it was important to cultivate a moral heart-mind. However, Tasan argued that we had to have a correct understanding of what the self was if we were to be successful in cultivating a moral heart-mind which would make it possible for us to live moral lives. Moreover, Tasan believed that Buddhist influence had led many Confucians to misunderstand the nature of the self and therefore misunderstand what needed to be done to cultivate the sort of moral heart-mind which would lead to a moral self. I will draw on Tasan's *Simgyŏng mirhŏm* (Personal Reflections on the Classic of the Heart-mind) to show how he argued for a different route to mind cultivation and a moral character.

DR. EDWARD CHUNG, Director of Asian Studies and Korean Studies Project, and Professor of Religious Studies, UPEI
JEONG HAGOK ON THE ORIGINAL MIND (BONSIM) AND MIND CULTIVATION (SIMHAK): A HOLISTIC INTERPRETATION

Jeong Jedu 鄭齊斗 (Hagok 霞谷; 1649–1736) is the most famous thinker in the unorthodox Korean tradition of Yangming Neo-Confucianism or the so-called school (learning) of mind (*simhak/xinxue* 心學). Hagok is as important as Korea's three most eminent Neo-Confucians such as Yi Toegyŏ, Yi Yulgok, and Jeong Dasan. This paper presents

Hagok's interpretation of mind (*sim/xin* 心) and mind cultivation (*simhak/xinxue*), a pioneering topic on Korean Confucian thought that I have developed out of my book, *The Great Synthesis of Wang Yangming Neo-Confucianism in Korea* (Rowman & Littlefield, 2020). The paper focuses on Hagok's creative understanding of (1) "the essence of mind," (2) "the innate knowledge of good" (*yangji/liangzhi* 良知) and "original mind" (*bonsim/benxin* 本心), and (3) mind cultivation as a sagely way. I discuss how Hagok developed a holistic and thought-provoking interpretation in relation to Confucius, Mencius, and the Zhu Xi Neo-Confucian school, which will help us discover the groundbreaking vitality of Hagok's Neo-Confucianism. I conclude that its insights provide a unique and engaging system of Korean thought, a potentially worthwhile contribution to our contemporary and comparative discussion of ethics and spirituality.

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12:40–2:10 pm

SESSION V

K. PHILOSOPHY AND RELIGION IN GENERAL: COMPARATIVE, HISTORICAL, AND CULTURAL PERSPECTIVES

DR. HALLA KIM, Professor of Philosophy, Sogang University, Seoul, Korea

IS TAIJI (太極) GOD?: DASAN 茶山 AND DASEOK 多夕 ON THE ULTIMATE REALITY AND SELF-CULTIVATION

The concept of Taiji is central to the East Asian traditions. The Korean maverick Confucian Dasan famously claimed that Taiji cannot be identified with God or Sangje (上帝). Yet, another Korean philosophical theologian Daseok (1890–1981) adamantly claimed that God is Taiji. Thus, we see an interesting opposition on the status of Taiji between the two theocentric views within the Korean Confucian tradition. However, this opposition is not new. When the Jesuits first came to China, they were deeply puzzled by the Chinese understanding of Taiji and gradually developed their views (as well as their missiological models) against the background of this understanding. For example, Matteo Ricci denied that God or Deus is Taiji while Joachim Bouvet (白晋 or 白進, 1656–1736) plainly rejected this view of Ricci's and adamantly claimed that Taiji is God.

Did the two Koreans have their different views about Taiji in just the same way that the Jesuits had different attitudes toward Taiji as a way of understanding the ultimate reality? In this paper, I introduce and carefully discuss Dasan's and Daseok's different views on the status of Taiji and suggest that the opposition that we observe between them, despite its superficial parallelism to their Jesuit precedent, should not be monolithically understood as isomorphic to the opposition between Ricci's and Bouvet's attitudes. I conclude that, while the diametrically different views of the Jesuits reflect their different attitudes toward their heterogeneous approach to the method of proselytization in China, the Koreans' different attitudes have something to do with their divergent views on self-cultivation and also the view about how to become a sage. The difference in the treatment of Taiji then reflects the different underlying understanding and context of their practical faiths, grounding their overall metaphysical points of view.

DR. SOJEONG PARK, Associate Professor, Department of Confucian Studies and Eastern Philosophy, Sungkyunkwan University, Seoul, Korea

SPIRITUALITY AND MORALITY IN KOREAN MUSIC: FROM 'DANCING TO THE HEAVENS' TO 'SHARING JOY WITH THE PEOPLE'

This article explores the intersection of spirituality and morality in Korean music. In Korea, music has always been considered deeply related to emotions. While the message of spiritual transformation and social integration stood out in the early days when the characteristics and orientation of Korean music were formed, the discourse of individual moral cultivation and emotional socialization developed through music in the early Joseon dynasty, when Confucian ritual music was Koreanized. These can be seen as two dynamics of Korean music in terms of emotional cultivation.

However, these two did not contradict and collide with each other but operated in a mutually complementary manner, and acted as a driving force for convergence and innovation of elements of native music and foreign music. This article examines what kind of intersection can be found between the musical practice of “Mucheon” (Dancing to the Heavens), which was defined as a cultural characteristic of the ancient kingdoms of the Korean Peninsula and the Koreanized Confucian musical ideal of “Sharing Joy with the People.”

DR. SOMI LEE, Sessional Professor of Asian and Korean Studies, UPEI
EXPLORING SELF-LEARNING IN CONTEMPORARY KOREAN POP CULTURE: SHAPING EDUCATION IN THE CANADIAN CONTEXT

This presentation aims to delve into the concept of self-learning and its portrayal in contemporary Korean pop culture, specifically focusing on its implications within the Canadian context. As technological advancements and the widespread influence of social media continue to redefine the educational landscape, popular culture emerges as a powerful platform for promoting self-directed learning. Through an analysis of key examples from Korean music, dramas, and entertainment, this presentation will explore how contemporary Korean pop culture reflects on and shapes the notion of self-learning. It will examine the role of digital platforms, online communities, and the dynamic interplay between entertainment and education in fostering personal growth, curiosity, and exploration. Moreover, I will discuss the potential impact of Korean pop culture in encouraging lifelong learning within the Canadian context, thereby highlighting the evolving international dynamics of education in the contemporary education landscape.

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"With thanks and best wishes." Edward Chung



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