



UNIVERSITY  
of Prince Edward  
ISLAND

Faculty of ARTS

*2024 Korean Asian Studies International Conference*  
**CONFUCIAN HUMANISM: KOREAN, COMPARATIVE,  
CONTEMPORARY, AND INTERDISCIPLINARY PERSPECTIVES**

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

**THURSDAY, JUNE 27, 9:00 AM—5:15 PM**

**FRIDAY, JUNE 28, 9:00 AM—3:10 PM**

**SDU MAIN BUILDING, FACULTY LOUNGE (ROOM 201)**

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

**Hosted and funded by**

University of Prince Edward Island and the Korean Studies Lab Project

**Organized by**

Dr. Edward Chung, Director, Asian Studies and Korean Studies, UPEI

*with*

UPEI Asian Studies Conference Organizing Committee

*and*

Korean Studies Project team members Dr. Bongrae Seok, Alvernia University, Reading, Pennsylvania, and Dr. Jung-Yeup Kim, Kent State University, Kent, Ohio

**In consultation with**

North American Korean Philosophy Association, American Philosophical Association, and the Korean Religions Group of the American Academy of Religion

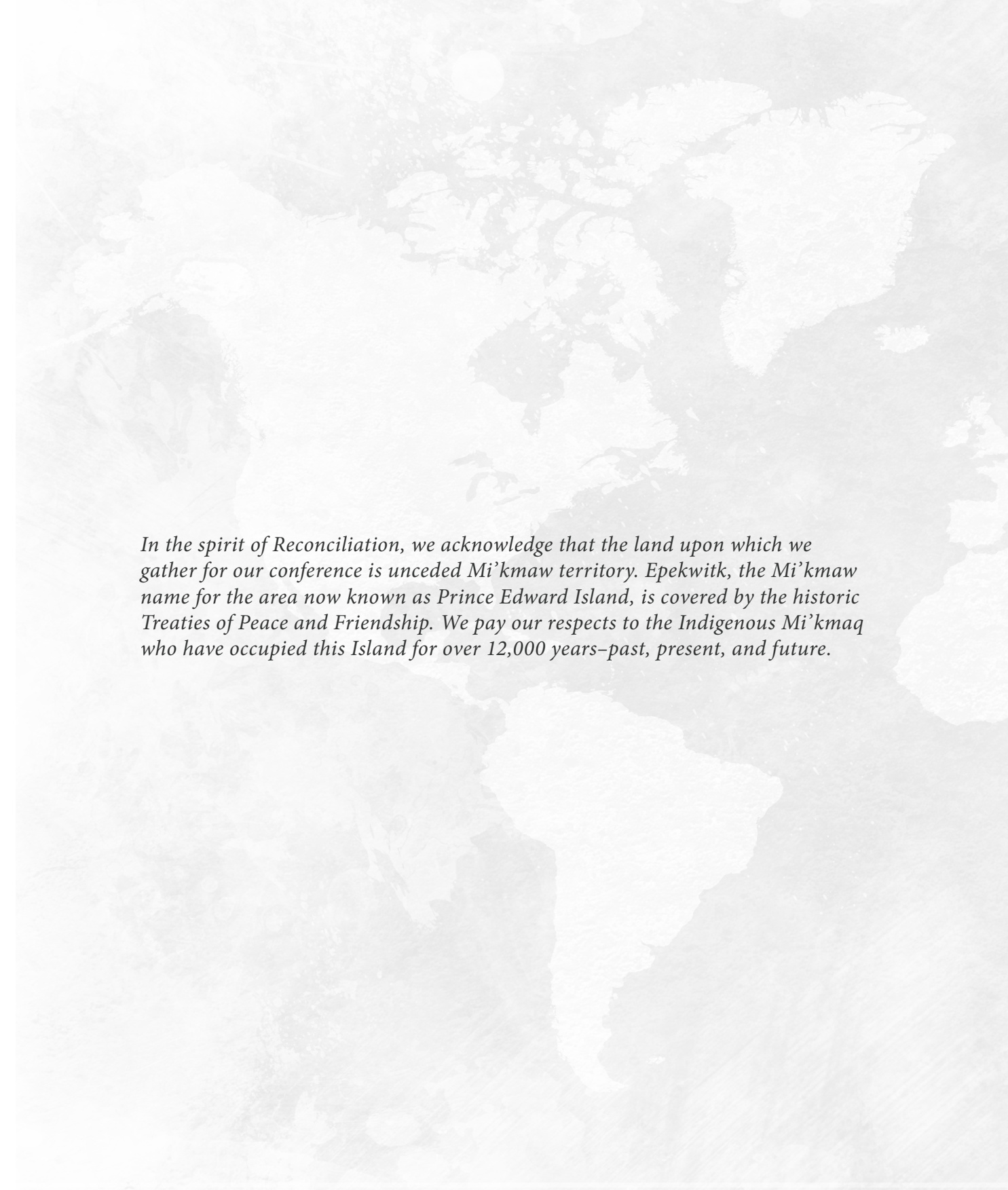

**Endorsed by UPEI**

Dr. Greg Naterer, Vice-President Academic and Research; Dr. Marva Sweeney-Nixon, Associate Vice-President Research; Dr. Sharon Myers, Interim Dean of Arts; and the Faculty of Arts departments of Religious Studies, History, Philosophy, Political Science, and Modern Languages




**SPECIAL ACKNOWLEDGEMENT:**

This conference is supported by UPEI's international Lab Program for Korean Studies grant (AKS-2022-LAB-2230002) through the Ministry of Education, Republic of Korea, and Korean Studies Promotion Service, the Academy of Korean Studies.



*In the spirit of Reconciliation, we acknowledge that the land upon which we gather for our conference is unceded Mi'kmaw territory. Epekwitk, the Mi'kmaw name for the area now known as Prince Edward Island, is covered by the historic Treaties of Peace and Friendship. We pay our respects to the Indigenous Mi'kmaq who have occupied this Island for over 12,000 years—past, present, and future.*



# 2024 Korean Asian Studies International Conference

## CONFERENCE PROGRAM

### JUNE 27 (THURSDAY): CONFERENCE DAY I

9:00 –9:15 am

*Reception, SDU Main Building, Faculty Lounge (Room 201)  
(Refreshments generously provided by the Office of the President, UPEI)*

#### **OPENING CEREMONY**

MCs: **GEORGE JIANG**, Student Teaching and Research Assistant, Asian Studies and Korean Studies Projects, and UPEI Student Union President

**KRYSTIN MATTER**, BA (Religious Studies major and Asian Studies minor), UPEI; former teaching and research assistant, Korean Asian Studies Projects, UPEI

9:15 –9:20 am

#### **OPENING MUSICAL PERFORMANCE**

Two popular traditional Korean folk songs (Arirang and Milyang Arirang),  
Sung-Ha Shin-Bouey, Associate Professor, Department of Music, UPEI

9:20 –9:25 am

#### **WELCOME AND OPENING ADDRESS**

**DR. MARVA SWEENEY-NIXON**, Associate Vice-President Research, UPEI

9:25 –9:30 am

#### **CONGRATULATORY ADDRESS**

Director (TBA), Korean Studies Promotion Service, the Academy of Korean Studies  
(UPEI's Korean Studies funding partner), Korea

9:30 –9:35 am

#### **THANK YOU ADDRESS**

**DR. SHARON MYERS**, Interim Dean of Arts, UPEI

9:35 –9:40 am

#### **KEYNOTE SPEECH 1** *(including 10 minutes for questions)*

#### **INTRODUCTION**

**DR. EDWARD CHUNG**, Asian Studies and Korean Studies Project Director, Professor of Religious Studies, and conference organizer

9:40 –10:25 am

“Chinese and Korean Neo-Confucian Views on Not Transferring One’s Anger”

**DR. PHILIP J. IVANHOE**, Professor, Department of East Asian Languages and Cultures,  
Georgetown University, Washington D.C., USA

*(Seven-minute question-and-answer discussion period to follow presentation)*

10:25 –10:35 am

Break

## **SESSIONS**

*(Each session allows 30 minutes per paper presentation, including 5–7 minutes for a question-and-answer discussion period.)*

10:35 –12:10 am

#### **PANEL I**

**KOREAN AND CHINESE CONFUCIAN HUMANISM: METAPHYSICAL AND ETHICAL PERSPECTIVES AND PRACTICAL IMPLICATIONS**

#### **CHAIR AND MODERATOR**

**DR. PHILIP J. IVANHOE**, Professor, East Asian Languages and Cultures Georgetown University, Washington D.C., USA

## PRESENTERS

**DR. YOUNGSUN BACK**, Associate Professor, Confucian Studies and Eastern Philosophy, Sungkyunkwan University, Seoul, Korea

“SEONGHO YI IK’S TWO MODELS OF MORAL CULTIVATION”

**DR. SANG-WHO SHIN**, ASSISTANT PROFESSOR, PHILOSOPHY, ACADEMY OF KOREAN STUDIES, SEONGNAM, KOREA

“ZHU XI’S NEO-CONFUCIAN HUMANISM: A METAPHYSICAL AND ETHICAL INTERPRETATION IN THE KOREAN CONTEXT”

**DR. JUNG-YEUP KIM**, ASSOCIATE PROFESSOR, RELIGIOUS STUDIES, SCHOOL OF MULTIDISCIPLINARY SOCIAL SCIENCES AND HUMANITIES, KENT STATE UNIVERSITY, KENT, OHIO, USA

“THE RELIGIOUS HUMANISM OF THREE NEO-CONFUCIAN PHILOSOPHERS OF GI (기 氣) IN THE JOSEON ERA KOREA”

12:10 –1:40 am

## LUNCH AND RECEPTION

SDU Main Building, Faculty Lounge (Room 201)

(Menu: PEI’s famous seafood chowder, grilled teriyaki salmon, fruit, beverages)

1:40am –3:15 pm

## PANEL II

### KOREAN CONFUCIAN HUMANISM: MORAL PRACTICE AND CONFUCIAN INFLUENCE ON BUDDHIST THOUGHT AND K. ALPHABET

Co-chair (*presiding*): **DR. HALLA KIM**, Professor, Philosophy, Sogang University, Seoul, Korea, and Vice-President, North American Korean Philosophical Association

Co-chair (*discussion moderator*): **DR. BONGRAE SEOK**, Professor, Philosophy, Alvernia University, Reading, Pennsylvania, USA

## PRESENTERS

**DR. DOBIN CHOI**, University Lecturer, Institute for Philosophy, Universiteit Leiden, Leiden, Netherlands

“NORMATIVE SOURCES FOR PERFORMATIVE MORAL PRACTICE: DASAN JEONG YAKYONG’S COMMENTARY ON THE MENGZI 7A:1”

**DR. SEONG UK KIM**, Associate Professor, East Asian Languages and Cultures, Columbia University, New York, USA

“CONFUCIAN INFLUENCE ON BUDDHIST THOUGHT: KOREAN BUDDHIST MONKS’ DISCOURSES ON HUMAN NATURE IN THE LATE JOSEON PERIOD”

**DR. SUHN GYOHN (GRACE) YI**, Adjunct Professor, Philosophy, Chosun University, Gwangju, Korea, and President, Korean Association of Zhouyi Studies

“A STUDY OF HUMANISM AS A PHILOSOPHICAL PRINCIPLE IN THE CREATION OF THE KOREAN ALPHABET FROM THE PERSPECTIVE OF THE BOOK OF CHANGES (YIJING)”

3:15 –3:30 am

Break

3:30 –5:05 pm

## PANEL III

### CONFUCIAN IDEAS, POLITICS, ETHICS OF AI, AND CRITIQUE OF RACISM

Chair and moderator: **DR. DON BAKER**, Professor, Asian Studies, University of British Columbia, Vancouver, British Columbia, Canada

## PRESENTERS

**DR. KYUNG ROK KWON**, Distinguished Post-doctoral Scholar, Center for Political Thought and Research Center for Humanities and Social Sciences, Academia Sinica, Taipei, Republic of China (Taiwan)

**“CONFUCIAN VIRTUE POLITICS IN KOREAN DEMOCRACY: MORAL VIRTUES, POLITICAL LEGITIMACY, AND ETHICAL DEMOCRACY”**

**DR. BONGRAE SEOK**, Professor, Philosophy, Alvernia University, Reading, Pennsylvania, USA

**“SONG SIYEOL’S THEORY OF MORAL MIND AND ITS IMPLICATIONS ON ETHICS OF ARTIFICIAL INTELLIGENCE”**

**DR. BORAM JEONG**, Assistant Professor, Philosophy, University of Colorado, Denver, USA

**“ON THE PETTINESS OF RACISM: A CONFUCIAN CRITIQUE OF WHITE SUPREMACY”**

5:05 –5:15 pm Break

5:15 –6:20 pm Free time

6:30 –8:30 pm **DINNER:** *Complimentary welcome dinner*  
Lobster/seafood dinner at The Local Pub and Oyster Bar Restaurant,  
202 Buchanan Avenue, Charlottetown

6:20 pm Complimentary taxi transportation to the restaurant will be available outside the UPEI Performing Art Centre and New Residence entrance door.

## **JUNE 28 (FRIDAY): CONFERENCE DAY II**

9:00 –9:15 am **RECEPTION**  
SDU Main Building, Faculty Lounge (Room 201)  
*(Refreshments generously provided by the Office of the Vice-President Academic and Research, UPEI)*

### **KEYNOTE SPEECH 2**

9:15 –9:20 am **INTRODUCTION**  
**DR. PHILIP J. IVANHOE**, Chair and Professor, East Asian Languages and Cultures, Georgetown University, Washington D.C., USA

9:20 –10:00 am “Mencius and Confucian Humanism: Korean and Global Perspectives” (videotaped presentation)  
**DR. CHUN-CHIEH HUANG**, Distinguished Chair Professor and former Dean (2008–2017), Institute for Advanced Studies in Humanities and Social Sciences, National Taiwan University, Taipei, Republic of China (Taiwan)  
*(Ten-minute question-and-answer discussion to follow presentation)*

## **SESSIONS**

*(Each session allows 30 minutes per paper presentation, including 5–7 minutes for a question-and-answer discussion period at the end of each presentation.)*

10:00 am –11:35 pm **SESSION IV**  
**KOREAN CONFUCIAN ETHICS: HUMANISTIC, COMPARATIVE, AND CONTEMPORARY PERSPECTIVES**  
Co-chair (*presiding*): **DR. ROBERT DENNIS**, Assistant Professor and Chair, Religious Studies, UPEI, Charlottetown, Prince Edward Island, Canada

Co-chair (*question period moderator*): **DR. HENRY SREBRNIK**, Professor, Political Science, and Asian Studies Committee member, UPEI, Charlottetown, Prince Edward Island, Canada

#### **PRESENTERS**

**DR. DON BAKER**, Professor, Asian Studies, University of British Columbia, Vancouver, British Columbia, Canada  
“**MORE THAN BENEVOLENCE: THE CONCEPT OF IN (仁) IN THE ETHICAL PHILOSOPHY OF JEONG DASAN**”

**DR. SEON HEE KIM**, Associate Professor, Philosophy, Ewha University, Seoul, Korea  
“**NAVIGATING MORAL PROCESS: DASAN JEONG YAGYONG’S PATH BETWEEN MENGZI, ZHU XI, AND THOMAS AQUINAS**”

**DR. EDWARD CHUNG**, Asian Studies and Korean Studies Director and Professor, Religious Studies, UPEI, Charlottetown, Prince Edward Island, Canada

“**YI YULGOK’S CONFUCIAN HUMANISM OF GOOD-EVIL AND SELF-CULTIVATION: A KOREAN AND COMPARATIVE INTERPRETATION FOR THE TWENTY-FIRST CENTURY**”

11:35 –11:45 am                      Break

11:45–12:20 pm                      **PANEL V**

#### **KOREAN CONFUCIAN HUMANISM, FEMININE IDEAL, AND FEMINIST PERSPECTIVE**

Chair and moderator: **DR. ARIANA PATEY**, Assistant Professor, Religious Studies, UPEI, Charlottetown, Prince Edward Island, Canada

#### **PRESENTERS**

**DR. HWA YEONG WANG**, Assistant Professor, Philosophy, Duke Kunshan University, Kunshan, China  
“**A HUMANISTIC IDEAL OF FEMALE SAGEHOOD IN IM YUNJIDANG’S WRITINGS**”

12:20 –1:00 pm                      **LUNCH AND RECEPTION**  
SDU Main Building, Faculty Lounge (Room 201)

1:00 –2:35 pm                      **PANEL VI**

#### **KOREAN BUDDHISM AND CHRISTIANITY AND WESTERN THOUGHT IN INTERACTION WITH CONFUCIAN HUMANISM**

Chair and moderator: **DR. EDWARD CHUNG**, Asian Studies and Korean Studies Director and Professor, Religious Studies, UPEI, Charlottetown, Prince Edward Island, Canada

#### **PRESENTERS**

**DR. SUNGHA YUN**, Assistant Professor, Asian Studies and Religion, St. Olaf College, Northfield, Minnesota, USA  
“**SEEKING NEW HUMANISM IN KOREAN RELIGIOUS PHILOSOPHY: EXPLORING THE RELATIONSHIP BETWEEN WON (Wŏn) BUDDHISM AND CONFUCIANISM**”

**DR. YOCHAN YOO**, Professor, Religious Studies, Seoul National University, Seoul, Korea  
“**CONFUCIAN INFLUENCE ON THE KOREAN CHRISTIAN IDEAS OF HUMAN BEINGS: A FOCUS ON EARLY PROTESTANTS IN THE ANDONG AREA, NORTH GYEONGSANG PROVINCE**”

**DR. HALLA KIM**, Professor, Philosophy, Sogang University, Seoul, Korea  
“**TWO WAYS OF SELF-CULTIVATION: KANT’S COSMOPOLITAN HUMANISM AND DASAN’S POST-NEO-CONFUCIAN HUMANISM**”

# 2024 Korean Asian Studies International Conference

2:35 –2:50 pm	Break
2:50 –2:55 pm	<b>CLOSING ADDRESS</b> <b>DR. HALLA KIM</b> , Professor, Philosophy, Sogang University, Seoul, Korea; Vice-President, North American Korean Philosophical Association; and Vice-President, Korean Philosophical Association in Korea
2:55 –3:00 pm	<b>THANK YOU AND FAREWELL ADDRESS</b> <b>DR. GREG NATERER</b> , Vice-President Academic and Research, UPEI
3:00 –3:10 pm	<b>POST-CONFERENCE INFORMATION</b> <b>DR. EDWARD CHUNG</b> , Asian Studies and Korean Studies Project Director, UPEI
3:10 –7:00 pm	<b>COMPLIMENTARY SMALL BUS GROUP TOUR</b> <b>Charlottetown Peakes Wharf Historic Waterfront area, Anne of Green Gables, and Cavendish PEI National Park</b> <a href="http://pc.gc.ca/en/pn-np/pe/pei-ipe">http://pc.gc.ca/en/pn-np/pe/pei-ipe</a>   <a href="https://www.tourismpei.com/">https://www.tourismpei.com/</a> <b>Travel to Charlottetown PEI   Discover Charlottetown</b> <a href="https://www.trip.com/travel-guide/attraction/charlottetown/peakes-wharf-historic-waterfront-50695320/">https://www.trip.com/travel-guide/attraction/charlottetown/peakes-wharf-historic-waterfront-50695320/</a>
<i>and then</i>	
7:00 –9:00 pm	<b>COMPLIMENTARY FAREWELL DINNER</b> The Local Pub and Oyster Bar restaurant.

*After the tour, the bus driver will take conference delegates directly to the restaurant.*

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## ABSTRACTS

### KEYNOTE SPEECHES

#### THURSDAY, JUNE 27 (FOLLOWING THE OPENING CEREMONY)

**IVANHOE, PHILIP J.**, Chair, East Asian Languages and Cultures, Georgetown University, Washington D.C., USA

#### **“CHINESE AND KOREAN NEO-CONFUCIAN VIEWS ON NOT TRANSFERRING ONE’S ANGER”**

Early Chinese Confucians believed that anger is a proper emotion to have and act upon in certain circumstances but that it is a potential source of moral error and difficult to control; therefore, it requires special attention and management. Neo-Confucian thinkers in China and Korea accepted and defended these beliefs but offered quite distinctive analyses of what anger is and how it should be attended to and exercised. They often developed their ideas by reflecting and commenting on the early Confucian teaching of *Not Transferring One’s Anger*, first seen in the *Analects*, to explain their views on anger and in particular how to control and direct it. I will describe and explain some representative Confucian views on anger in China and Korea and contend that while the standard neo-Confucian account of anger is not plausible in certain respects, it offers an excellent model or template for thinking about anger and a method for achieving the kind of anger management that we require in order to live well in the contemporary world. I will further argue that the need to understand and manage anger is a particularly pressing problem for people today because, given the nature of our times, for a variety of reasons, it is a much greater liability for wellbeing and humanity than it was in the past.

## FRIDAY, JUNE 28 (FOLLOWING THE OPENING CEREMONY)

**HUANG, CHUN-CHIEH**, Distinguished Chair Professor and former Dean (2008–2017), Institute for Advanced Studies in Humanities and Social Sciences, National Taiwan University, Taipei, Republic of China

### “MENCIUS AND CONFUCIAN HUMANISM: KOREAN AND GLOBAL PERSPECTIVES”

This paper aims at illuminating the defining facade of Confucian humanism, of which Mencius was the major architect. After reviewing Mencius’s concept of human nature, I shall discuss the major propositions of Confucian humanism. Moreover, I shall discuss the Korean interpretations of Confucian humanism as it manifested in Mencius’ articulation of the mind. Finally, I shall ponder on the contemporary relevance of Confucian humanism in our age of anxiety and uncertainty.

To put it more concretely, section two of this paper deals with the Mencian notion of human nature on four counts: namely, (a) human beings are endowed with moral instinct, predominantly “innate knowing” (*yangji/liangzhi* 良知) and “innate ability” (*yangneung/liangneng* 良能); (b) the mind (heart-mind; *sim/xin* 心) possesses universality and priority; (c) the mind is the origin of value-consciousness; and (d) the mind is capable of comprehending the mandate of Heaven. The key to “becoming” a complete human being lies in this heart-mind. The third section of this paper is devoted to a discussion of the leading propositions of Confucian humanism, namely, (a) the self is endowed with free will; (b) the mind is the origin of moral values; and (c) the “homo-cosmic continuum” comprises the continuity between Heaven and human beings and the harmony between human beings and nature. The keyword of Confucian humanism is continuity as opposed to rupture. In the fourth section, I shall deal with re-interpretations of Confucian scholars in the Joseon Korea. In a historical perspective, Korean interpretations of the Mencius articulation of the mind evolved along two lines. The first line pertains to the relationship between mind and élan (*qi* 氣, material force), of which Song Siyeol (宋時烈, 1607-1689), the 17th-century master of the Korean Zhu Xi school, is the representative scholar. The second issue centers upon the freedom and responsibility of the mind. The 18th-century philosophers Jeong Jedu (鄭齊斗, 1649-1736) and Jeong Yakyong (丁若鏞, 1762-1836) contributed a great deal to this new line of interpretation. On both lines of interpretation, Korean innovations to Confucian humanism can be observed. The fifth section of this paper envisions the contemporary relevance of Confucian humanism in our century of turmoil. Confucian humanistic thinking starts from the cultivation of one’s mind and stresses the core value of “humanity” (*in/ren* 仁, benevolence) generated from interpersonal interaction (as Jeong Yakyong aptly argued). The time-honored ideas of Confucian humanism still carry important significance in our 21<sup>st</sup>-century world.

## PAPERS

**BAKER, DONALD**, Asian Studies, University of British Columbia, Vancouver, British Columbia, Canada

### “MORE THAN BENEVOLENCE: THE CONCEPT OF IN (仁) IN THE ETHICAL PHILOSOPHY OF JEONG DASAN”

*In* as the highest moral good, the supreme virtue, tells us that for Dasan, as well as for Confucians in general, Confucian ethics is anthropomorphic. It is all about becoming fully human, which means interacting appropriately with our fellow human beings. Confucianism therefore can be defined as an expression of humanism, and as very different from the theocentrism of most Western religious philosophy. *In* has a broad range of meaning. When it is listed as one of several primary virtues, then it is appropriate to translate it as “benevolence” or “humaneness.” However, *in* is also used in a much broader sense to mean something like “humanness,” to act in a way human beings should act. In other words, *in* understood in the broader sense means fully human, with human understood more in a normative sense than a biological sense. In that sense, *in* signifies that Confucianism has humanism as its core.

**BACK, YOUNGSUN**, Confucian Studies and Eastern Philosophy, Sungkyunkwan University, Seoul, Korea

### “SEONGHO YI IK’S TWO MODELS OF MORAL CULTIVATION”

Mencius is renowned for his doctrine of the goodness of human nature. According to him, human beings are endowed



with moral inclinations which must be developed into full-fledged virtues to live a flourishing life. While this view offers a general framework for moral development, scholars differ in their interpretations of how to nurture these virtues. Nevertheless, their focus is invariably on the heart-mind of compassion-commiseration (*cheugeun ji sim/ceyin zhi xin* 惻隱之心), one of the four moral inclinations, often neglecting the other three. To address this imbalance, this paper turns to the thought of Yi Ik 李瀼 (1681–1763), a prominent Korean Confucian scholar from the late Joseon dynasty (1392–1910). By drawing upon his insights into moral psychology, I articulate two distinct models for cultivating moral inclinations by specifically focusing on compassion-commiseration and the heart-mind of shame-disdain (*suo ji sim/xiuwu zhi xin* 羞惡之心). The first model, known as the *dongche* (同體, forming-one-body) model, encourages expanding one's sense of self to embrace others for fostering compassion-commiseration. The second model, called the *mua* (毋我, having-no-self) model, advocates for detachment from one's self-centeredness to impartially and objectively evaluate moral transgressions, fostering shame-disdain. These two models enhance our understanding of the nuanced approaches to moral cultivation within the Confucian tradition of humanism.

**CHOI, DOBIN**, Institute for Philosophy, Universiteit Leiden, Leiden, The Netherlands

### **“NORMATIVE SOURCES FOR PERFORMATIVE MORAL PRACTICE: DASAN JEONG YAKYONG’S COMMENTARY ON THE MENGZI 7A:1”**

In this presentation, I examine Dasan Jeong Yakyong’s (茶山 Dasan 丁若鏞 정약용 1762–1836) commentary on the Mengzi 7A:1 to discuss his thoughts about the normative sources for performing moral practice. Dasan is a renowned Korean scholar who emphasized performative moral practice for accomplishing virtues. He critiques Zhu Xi’s account of human nature as Principle because it encourages intellectual self-cultivation. This criticism suggests that Dasan’s account of human nature offers a more compelling explanation for motivating agents to act morally. Dasan argues that human nature is understood through taste (*giho/shihao* 嗜好) as natural proclivity and tendency but acknowledges that this nature of *giho* relies on the metaphysical ground of “the nature of Heaven’s Mandate” (*cheonmyeong ji seong/tianming zhi xing* 天命之性). This complexity of the epistemic nature of taste and the metaphysical nature of Heaven’s Mandate would contribute to our moral practice. If so, it is worth examining how human nature is associated with our motivational process. I believe Dasan’s commentaries on the *Mengzi* 7A:1 help us investigate the association between his account of human nature and his goal of performative moral practice. While discussing human nature (*seong/xing*), the heart (*sim/xin*), Heaven (*cheon/tian*), and the Mandate (*myeong/ming*), Mengzi requests us to “establish the Mandate (*yipmyeong/liming* 立命).” This request is related to Dasan’s account of human nature to imply our obligation to manifest the nature of Heaven’s mandate. I argue that because Dasan thinks that our metaphysical nature is, in practice, substantiated through our epistemic taste, the manifestation of the nature of Heaven’s Mandate also depends on actualizing our *giho*, which means acting on one’s genuine moral desires.

**CHUNG, EDWARD**, Korean Studies and Asian Studies Director and Religious Studies, UPEI, Charlottetown, Prince Edward Island, Canada

### **“YI YULGOK’S CONFUCIAN HUMANISM OF GOOD-EVIL AND SELF-CULTIVATION: A KOREAN AND COMPARATIVE INTERPRETATION FOR THE TWENTY-FIRST CENTURY”**

The doctrine of good and evil is a vital central topic in world philosophies and religions. Yi I 李珥 (1536–1584), better known by his penname Yulgok 栗谷, was one of Korea’s most eminent Confucian thinker-scholars. This paper discusses Yulgok’s humanism of good and evil and its ethics of self-cultivation, a thought-provoking topic that has not been discussed sufficiently in current scholarship including my own works. It presents his famous *Seonghak jibyo* 聖學輯要 (Collected essentials of sagely learning), “Insim dosim doseol” 人心道心圖說 (Diagrammatic explanation of “the human mind” and “the moral mind”), and Four-Seven debate and other philosophical letters. There are four short sections: 1) good and evil in the Chinese Confucian tradition; 2) Yulgok on good and evil: the oneness of the mind and the existential dynamics of *gi/qi* 氣 (vital/physical energy; material force); 3) self-cultivation to transcend evil: “rectify distorted *gijil* 氣質 (physical-mental dispositions)”; and 4) concluding reflections. By using a textual and hermeneutical approach, I discuss why and how Yulgok developed a coherent and *holistic* system of theory and practice. I conclude with my comparative and crosscultural reflections on the contemporary significance of Yulgok’s humanism for the 21<sup>st</sup> century.

JEONG, BORAM, Philosophy, University of Denver, Colorado, Denver, USA

### **“ON THE PETTINESS OF RACISM: A CONFUCIAN CRITIQUE OF WHITE SUPREMACY”**

This paper explores the possibility of developing a Confucian critique of racism. Specifically, it examines the notion of pettiness in the distinction between the noble person (*gunja/junzi* 君子) and the petty, small-minded person (*soin/xioaren* 小人) in the Chinese and Korean tradition of Confucian ethics as a framework to analyze the logic of white supremacy.

The key characteristics of petty persons, as depicted in the *Analects* (*Noneo/Lunyu*), include the pursuit of profit over justice or righteousness (4:16), exhibiting partiality rather than inclusivity (2:14), and favoring the logic of identity or conformity over harmony (13:23) in their relationship to others. These traits shed light on how systemic racism shapes one's pattern of behavior, perception, and relationships in a divisive and alienating manner. If white supremacy is understood as a system that normatively benefits the white race over non-white peoples through the logic of exclusion and identity-based norms in its unequal distribution of privilege, power, and resources, the Confucian concept of “pettiness” as a propensity toward profit, partiality, and exclusionary identity aptly describes its operation.

KIM, HALLA, Philosophy, Sogang University, Seoul, Korea

### **“TWO WAYS OF SELF-CULTIVATION: KANT’S COSMOPOLITAN HUMANISM AND DASAN’S POST-NEO-CONFUCIAN HUMANISM”**

On the occasion of the 300<sup>th</sup> anniversary of Kant's birth, I excavate and explore the conception of self-cultivation that Kant developed in his vast corpus vis-à-vis Dasan's conception of self-cultivation within their respective projects in humanism. While Dasan elaborated his ideas under the strong influence of Neo-Confucian yet Practical Learning (*silhak* 實學) as well as Western Learning (*seohak* 西學), Kant developed his conception of self-cultivation as part of his project of philosophical anthropology guided by the notion of summum bonum set as a goal and ideal of humanity. The result is a universalistic form of cosmopolitan humanism in Kant on the one hand, and a highly practical system of Neo-Confucian yet praxis-oriented humanistic sage learning (*seonghak* 聖學) in Dasan on the other. I close my discussion with a brief exploration of how we can learn from these two different yet important views.

KIM, JUNG-YEUP, Religious Studies Program, School of Multidisciplinary Social Sciences and Humanities, Kent State University, Kent, Ohio, USA

### **“THE RELIGIOUS HUMANISM OF THREE NEO-CONFUCIAN PHILOSOPHERS OF GI (기 氣) IN THE JOSEON- ERA KOREA”**

This paper first presents the religious humanism of classical Confucianism. It focuses on understanding what constitutes the ultimate experience we should try to obtain in this form of religiosity. Second, the paper discusses how this religious humanism is exemplified and further developed in the philosophies of three neo-Confucian philosophers of vital energy (*gi* 氣) of the Joseon-era Korea: Gim Siseup 김시습 (1435–1493), Seo Gyeongdeok 서경덕 (1489–1546), and Hong Daeyong 홍대용 (1731–1783). I focus on investigating their respective understandings of the ultimate experience which one should sincerely try to realize. Insofar as our experience is an essential dimension of who we are, this inquiry will shed light on what it means to be truly human in the worldview of these Korean Neo-Confucian philosophers.

KIM, SEON HEE, Philosophy, Ewha University, Seoul, Korea

### **“NAVIGATING MORAL PROCESS: DASAN JEONG YAGYONG’S PATH BETWEEN MENGZI, ZHU XI, AND THOMAS AQUINAS”**

Jeong Yagyong (茶山 丁若鏞, 1762–1836), a leading representative of Joseon Confucianism, brought innovative thinking to various fields, including government institutions and medical theory. His moral philosophy evidently stands out as a system

of unique ideas. Although rooted in the traditional Confucian theories of *sim/xin* 心 (heart-mind or mind) and *seong/xing* 性 (human nature), Dasan's approach reflects his distinctiveness. Dasan differs from conventional Neo-Confucianism in his view of humanity. He defines human nature as a natural appetite for good and evil rather than a universal principle (*i/li* 理). Based on this view, Dasan proposes three principles for moral agents: moral appetite, judgment of good and evil, deliberation, choice process, and final moral action. Dasan's theoretical challenge to human understanding and morality may appear to be a reversion to the naturalism of Confucianism; however, it corresponds neither to Mengzi's naturalism nor to Zhu Xi's metaphysics. I argue that the Aristotelian-Aquinian theory of the soul, which was introduced to China by the Jesuit missionary Matteo Ricci, influenced the creation of this new path, although Dasan did not embrace the intellectualism of scholastic philosophy. This presentation explores Dasan's theory of humanistic understanding and morality, which offers a unique system of thought without aligning itself with the philosophical traditions of Mengzi, Zhu Xi, and Aquinas.

**KIM, SEONG UK**, East Asian Languages and Cultures, Columbia University, New York, USA

### **“CONFUCIAN INFLUENCE ON BUDDHIST THOUGHT: KOREAN BUDDHIST MONKS’ DISCOURSES ON HUMAN NATURE IN THE LATE JOSEON PERIOD”**

There were ongoing philosophical debates in the Confucian literati community throughout the late Joseon period, relating to major concepts of Cheng-Zhu learning, such as the relationship between the Four Beginnings (*sadan* 四端) and the Seven Emotions (*chiljeong* 七情) and the difference between human nature (*inseong* 人性) and the nature of (non-human) things (*mulseong* 物性). These debates occupied the intellectual life of not just Confucian literati but also Buddhist monks. A few Buddhist masters in fact followed the Four-Seven and related discourses. For example, Unbong Daeji 雲峰大智 (fl. 17<sup>th</sup> century) and Mugam Choenu 默庵最訥 (1717–1790) developed their Buddhist versions of the Confucian discourses. Some other renowned masters discussed human nature, directly using such Confucian terms as human nature (*seong* 性), emotions (*jeong* 情), principle (*i* 理), and material force (*gi* 氣). This paper will show how Confucian thought influenced these Buddhist masters' discussion of human nature in Korea, a Confucian dominant society.

**KWON, KYUNG ROK**, Center for Political Thought and Research Center for Humanities and Social Sciences, Academia Sinica, Taipei, Republic of China (Taiwan)

### **“CONFUCIAN VIRTUE POLITICS IN KOREAN DEMOCRACY: MORAL VIRTUES, POLITICAL LEGITIMACY, AND ETHICAL DEMOCRACY”**

Contemporary East Asian societies understand democracy differently than Western societies do. Even citizens in consolidated democracies such as Taiwan and South Korea have Confucian conceptions of an ideal human relationship between a political leader and ordinary citizens, as well as a political leader's accountability and political legitimacy. Particularly, a political leader's proper conduct, including his or her everyday languages, behaviors, and expressions when facing citizens' sorrow, anger, and resentment, plays a crucial role in evaluating whether he or she has political legitimacy. This paper analyses how this traditional notion of virtue politics can be reconciled with liberal democracy and forms the basis for political representation in practice. To this end, this paper examines how Confucian virtue politics is actually working in Korean democracy with special attention to the Korean presidential elections in the last decade.

**LEE, SUHN GYOHNG (GRACE)**, Philosophy, Chosun University, Gwangju, Korea President, Korean Association of Zhouyi Studies

### **“HUMANISM AS A PHILOSOPHICAL PRINCIPLE IN THE CREATION OF THE KOREAN ALPHABET BASED ON THE YIJING”**

The Korean alphabet (*Hunminjeongeum/hangeul*) was invented in the late fifteenth century by Sejong, the fourth king of the Joseon Dynasty. King Sejong and his scholars wrote a book that explains the purpose and philosophical principles of the Korean alphabet and the actual usage of the Korean alphabet letters (*hangeul*). This paper discusses the philosophical principles of Hangeul based on the *Yijing*. Specifically, it will focus on how *Yijing*-based humanism provided important principles in the process of creating Korean characters.

The philosophical principles of the Korean alphabet can be summarized as the idea of “Yin-Yang (陰陽) and the Five Elements (五行)” and the humanism of the “Heaven-Earth-Human Trinity (天地人三才).” The Five Elements are the categories and theoretical framework by which the *Yijing* organizes the order of the universe. King Sejong found the natural order of Yin-Yang and the Five Elements in the phonetic principle of vocalization, which he symbolized in the form of Korean alphabet letters. The *Yijing* has a holistic view of life that recognizes the interconnectedness of all beings in the universe and thus offers an inclusive form of humanism. Human beings are active agents who live in cosmic solidarity with others, helping them to cultivate and complete themselves. This humanism of the *Yijing* is embodied in the lettering principles of the Korean alphabet. In fact, the principle of the “Heaven-Earth-Human Trinity” has been utilized as a method of inputting Korean characters on cell phones today. This paper presents the specific content of creating Korean alphabet based on *Yijing* humanism.

**SEOK, BONGRAE**, Philosophy, Alvernia University, Reading, Pennsylvania, USA

### **“SONG SIYEOL’S THEORY OF MORAL MIND AND ITS IMPLICATIONS ON ETHICS OF ARTIFICIAL INTELLIGENCE”**

In this paper, I will discuss one of the leading Korean Neo-Confucian scholar Song Siyeol’s (송시열 宋時烈, 1607–1689) theory of moral mind and humanity. In his debate with Park Sanghyeon (박상현 朴尙玄 1629–1693), Song argues that *gijil* (氣質; material quality of *gi*) is not relevant in understanding the original nature of the mind in its *mibal* (未發; unaroused, inactive) state. Following this reasoning, he develops a view that although sages and ordinary people have different *gijil*, they have the same moral potential for the cultivation of virtue because they share the same moral nature given by the ultimate order of *i* (理). One of the implications of Song’s argument is that anyone whom we can interact with, whether barbarians, outcasts, low-class people, or perhaps animals, has the same moral potential of *i* (regardless of their difference in *gijil*). In the context of Artificial Intelligence, what this means is that an AI system, even though it is made out of different material structures (*gijil*), can cultivate moral virtues and become a moral companion or agent if it is endowed with the moral order of goodness through its algorithms and learning processes and plays meaningful socio-communicative roles. Therefore, Song’s argument opens up an intriguing possibility that AI can be a moral agent or co-agent with its potential for moral cultivation and virtuous companionship. I will discuss and analyze the implications of Song’s argument in the broad context of Confucian humanism and AI ethics.

**SHIN, SANG-WHO**, Philosophy, The Academy of Korean Studies, Seongnam, Korea

### **“ZHU XI’S NEO-CONFUCIAN HUMANISM: A METAPHYSICAL AND ETHICAL INTERPRETATION IN THE KOREAN CONTEXT”**

This paper presents the profound question posed by Zhu Xi’s Neo-Confucianism: If Zhu Xi argues that the original nature of all beings, including humans and animals, is identical, then what distinguishes humans from other living beings? Is there a unique trait exclusive to humans that defines their humanity? Clarifying this question on Zhu Xi’s thought leads to a formidable challenge. However, by examining the key texts of Korean Seongnihak (성리학 性理學; Zhu Xi school of human nature and principle), I interpret Zhu Xi’s answer to this question. In these texts, those Korean scholars who engaged in the so-called Horak Debate earnestly discussed the essence of humanity in comparison to animals and thus inquired into the distinctive traits that render humans as truly human. By drawing upon the insights gleaned from these discussions, I shall explain Zhu Xi’s perspective and thereby elucidate the essence of ultimate humanity within the framework of Korean Neo-Confucianism.

**YOO, YOHAN**, Religious Studies, Seoul National University, Seoul, Korea

### **“CONFUCIAN INFLUENCE ON THE KOREAN CHRISTIAN IDEAS OF HUMAN BEINGS: A FOCUS ON EARLY PROTESTANTS IN THE ANDONG AREA, NORTH GYEONGSANG PROVINCE”**

While most studies exploring the relationship between Confucianism and Christianity in Korea have concentrated on the influence of the latter on the former, this paper sheds light on the significant impact of Confucianism on the development

of Korean Christianity. I will specifically delve into the Confucian influence on Korean Christian perspectives regarding human beings, recognizing that dialogues between Christianity and Confucianism are most fruitful when centered on human beings. This study relies on two primary sources: official and private records maintained by Presbyterian missionaries from North America, who initiated mission work in the Andong area around 1910, and sermon manuscripts along with lists of sermon titles authored by Pastor Yi Won-yeong. Pastor Yi, a fourteenth-generation descendent of Toegye Yi Hwang, emerged as one of the most influential ministers among early Korean Protestants, especially in the Andong region. The influence of Confucianism is evident in Korean Protestant Christians' understanding of human nature (*seong* 性) as created in the image of God, juxtaposed with the Seven Emotions (*chiljeong* 七情) viewed as the consequences of the Fall, initiated by the serpent in Eden. Additionally, this influence manifests in their emphasis on self-cultivation for the maintenance of spiritual health and active participation in secular affairs, such as contributing to rural economic development and resisting Japanese imperialist policies.

YUN, SUNGHA, Asian Studies and Religion, St. Olaf College, Northfield, Minnesota, USA

### **“SEEKING NEW HUMANISM IN KOREAN RELIGIOUS PHILOSOPHY: EXPLORING THE RELATIONSHIP BETWEEN WON (WŎN) BUDDHISM AND CONFUCIANISM”**

In the late nineteenth century, the Joseon Dynasty faced significant political and social upheavals due to internal corruption and external pressures from Western influences. Neo-Confucian ideology, which had long shaped Joseon society, proved inadequate in addressing the populace's grievances, and its influence began to diminish. Koreans, particularly among the fallen *yangban* literary class, questioned the legitimacy of Neo-Confucianism as the ruling ideology. In search of a viable alternative, they turned to a creative examination and amalgamation of elements from East Asia's primary religions—Confucianism, Buddhism, and Daoism. This period witnessed a transformative quest for a new religious vision and paradigm to supplant the failing Neo-Confucian order. In this historical context, Bak Jungbin (朴重彬, 1891–1943), better known by his sobriquet Sotaesan (少太山), established a new Buddhist community in 1924, aiming to make Buddhism more relevant and approachable to the general public. Scholars have traditionally analyzed the main characteristics of Won Buddhism (Wonbulgyo, 圓佛敎) by exploring its connections with Confucianism, Buddhism, and Daoism, often treating these traditions as independent entities. This paper challenges such interpretation, by introducing a new analytical framework of “culturally intrinsic syncretism” and “intentional syncretism,” in order to reconsider the relationship between Won Buddhism and Confucianism. Through this exploration, the paper sheds light on the emergence of a new humanistic vision within the Korean religious landscape.

WANG, HWA YEONG, Philosophy, Duke Kunshan University, Kunshan, China

### **“A HUMANISTIC IDEAL OF FEMALE SAGEHOOD IN IM YUNJIDANG'S WRITINGS”**

Im Yunjidang (任允摯堂; 1721–1793) was one of the first two Korean women Confucian philosophers who claimed women's equal moral ability. She asserted that the original nature contains no distinction between men and women, therefore women could also become sages. Im's claim debunked the myth of the universality of Neo-Confucian sagehood that had actually excluded women from its pursuit. Yet, in practice, she also highlighted the importance of pursuing gendered virtues. Im's brother reported that she said that while men aspire to learn Gongja (孔子; Ch. Kongzi) and Anja (亓子; Ch. Yanzi; Yan Hui), women wish to model Tae Im (太姪; Ch. Tai Ren) and Tae Sa (太媯; Ch. Tai Si), the wives and mothers of the great sage-kings. In her everyday life, Im put great effort into fulfilling her given roles, believing that she equally follows the Way in her gendered roles. This paper examines how Im reconciled these seemingly contradictory ideals as a woman and a human in the Neo-Confucian philosophical framework.

# TRAVEL, ACCOMMODATION, and CONTACT INFORMATION

## UPEI CONFERENCE ORGANIZING TEAM

- » **DR. EDWARD CHUNG**, Asian Studies and Korean Studies Project, SDU Main Building 413  
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  - supports printing, photocopying, office stationery and supplies, etc.
  - Please submit (e-mail) your flight itinerary and airfare receipt to Jill and copy Dr. Chung.
  - Please submit your boarding passes to Jill and Dr. Chung.
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## Local and Provincial Tour and Transportation Information

<http://welcomepei.com>  
<https://www.tourismpei.com/>  
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## Local Taxi

- » Co-Op Taxi: 902-628-8200 | Yellow Cab: 902-566-6666 | City Taxi: 902-892-6567 |
  - » CA\$10.25 per ride (\$2 per additional passenger) within all areas of Charlottetown, except the airport
  - » From (to) the Charlottetown Airport to (from) any location (hotel) in Charlottetown: \$20 (+\$5 per additional passenger)

## CONFERENCE ACCOMMODATION, LOCATION, AND FACILITIES

Complimentary 3-4 nights at the UPEI Performing Arts Centre and New Residence, June 25–29, depending on departure location and arrival date and time. A continental or hot breakfast is available each day at the nearby Wanda Wyatt Dining Hall, 7:00–9:00 am.

## From Charlottetown Airport to the Conference Hotel:

When you arrive at the Charlottetown airport, take a taxi (CA\$20 + \$5 for each additional passenger) to UPEI's Performing

Arts Centre and New Residence. The drive will take about ten minutes. Depending on your arrival time, George Jiang may be at the airport to greet and guide you there.

#### **Check-in Information:**

Ask your taxi driver to drop you off at the entrance door to Bill and Denise Andrew Hall, UPEI, which is located next to the UPEI Performing Arts Centre and New Residence, our conference hotel. See the front-desk receptionist at Andrew Hall to check in and receive your key. Front-desk reception is open 24 hours 7 days week. Even if you arrive very late on June 24/25 (12:00 midnight or 1:00 am), you can still check in.

We have a special group accommodation contract to cover your accommodation at the UPEI Performing Arts Centre and New Residence from midnight Monday, June 24, to the morning of Sunday, June 30, depending on your arrival and departure date and time. You are advised to check out on Saturday, June 24 (check-out time is 12:00 noon or 1:00 pm) unless you have arranged in advance to stay on Sunday, June 30.

*If you stay there longer, you are required to pay for additional days unless your stay on the night of Saturday, June 29, was pre-arranged and approved by Dr. Chung and the conference organizing team:*

<b>Room type</b>	<b>Discounted nightly rate (May–June)</b>
» 1-bedroom apartment with two single beds or a king bed	CA\$120 + taxes (about 18%)
» 2-bedroom suites with one double bed in each room or two single beds in each room)	CA\$140 + taxes (about 18%)

#### **The New Residence Building:**

The UPEI Performing Arts Centre and New Residence is located at the north-east corner of University Avenue and Belvedere Avenue, close to a large shopping mall.

#### **Special Group Reservation:**

Eleven (11) apartment suites are reserved for participants at UPEI's Performing Arts Centre and New Residence.

Nine 2-bedroom apartments are reserved: three units for our first keynote speaker and two presenters who come with their spouses, and six units for twelve presenters who have agreed to share with a roommate.

Two 1-bedroom units are reserved for two presenters who need a single, non-shared unit.

Each unit is either a "1-bedroom apartment" or a "2-bedroom apartment" and includes basic furniture, a small living room, a small kitchenette (including a refrigerator), and a full washroom. The 1-bedroom unit has two single beds or a king bed, whereas the 2-bedroom unit has one double bed in each room or two single beds in each bedroom.

Each unit provides three types of towels (face, regular, and shower), soap, and toilet paper, but you have to bring your own shampoo and conditioner. Fresh towels and bed linens are available on the first floor daily. If you need a hair dryer, please bring it with you.

#### **Contact Information:**

##### **UPEI Performing Arts Centre and New Residence**

<https://www.upei.ca/conference/accommodations>, 902-566-0330

##### **UPEI Conference Services**

<https://www.upei.ca/conference>, 902-566-0442, [conference@upei.ca](mailto:conference@upei.ca)



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