양식 #3 < Form #3 > Application Form

지원신청서

<table>
<thead>
<tr>
<th>지원분야 코드 (Classification Code(s))</th>
<th>R</th>
</tr>
</thead>
<tbody>
<tr>
<td>* Classification Code: R, C-1, C-2, P, E-1, E-2, D-1, D-2</td>
<td></td>
</tr>
</tbody>
</table>

1. 신청과제(Project)

<table>
<thead>
<tr>
<th>신청과제명 (Project Title)</th>
<th>Philosophizing and Power: Formation of Modern Korean Philosophy</th>
</tr>
</thead>
<tbody>
<tr>
<td>과제수행기간 (Project Period)</td>
<td>June 2016–May 2017</td>
</tr>
<tr>
<td>결과물에 사용할 언어 (Language of Publication)</td>
<td>□ Korean  x English  □ Others( )</td>
</tr>
</tbody>
</table>

2. 신청기관(Applicant Institution)

<table>
<thead>
<tr>
<th>기관명 (Institution Name)</th>
<th>American University</th>
<th>국가(Country)</th>
<th>USA</th>
</tr>
</thead>
<tbody>
<tr>
<td>주소(Address)</td>
<td>4400 Massachusetts Avenue NW Washington DC, 20016</td>
<td>홈페이지(Homepage)</td>
<td><a href="http://www.american.edu/">http://www.american.edu/</a></td>
</tr>
<tr>
<td>담당 부서장 (Department Chair)</td>
<td>Amy Oliver</td>
<td>전자우편(Email)</td>
<td><a href="mailto:aoliver@american.edu">aoliver@american.edu</a></td>
</tr>
<tr>
<td>소속학과 및 직위 (Department &amp; Position)</td>
<td>Philosophy and Religion Associate Professor</td>
<td>전화(Telephone)</td>
<td>202-885-2919</td>
</tr>
</tbody>
</table>

3. 과제책임자(Project Director) / 회의책임자(Conference Director)

<table>
<thead>
<tr>
<th>성명(Name)</th>
<th>Jin Y. Park</th>
<th>국적(Nationality)</th>
<th>US</th>
</tr>
</thead>
<tbody>
<tr>
<td>소속학과 (Department)</td>
<td>Philosophy and Religion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>직위(Position)</td>
<td>Professor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>전공 (Major/Main Research Field)</td>
<td>Buddhist philosophy and religion. Korean philosophy, East–West comparative philosophy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>전자우편(Email)</td>
<td>1) <a href="mailto:jypark@american.edu">jypark@american.edu</a>  2) <a href="mailto:jin.park81@gmail.com">jin.park81@gmail.com</a></td>
<td></td>
<td></td>
</tr>
<tr>
<td>전화(Telephone)</td>
<td>202–885–2919</td>
<td></td>
<td></td>
</tr>
<tr>
<td>팩스(Fax)</td>
<td>202–885–1094</td>
<td></td>
<td></td>
</tr>
<tr>
<td>주소(Mailing Address)</td>
<td>Department of Philosophy and Religion, American University 4400 Massachusetts Avenue NW, Washington DC 20016, USA</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## Summary of Project

### Summarized Contents of the Project (no more than one page)

I request the Academy of Korean Studies Competitive Research Grant to conduct research and complete a portion of my **book manuscript on modern Korean philosophy**, tentatively titled, “Philosophizing and Power: Formation of Modern Korean Philosophy.” I have already completed the first two chapters of this book project. During the grant period, I will do research and write two journal articles that will be the third and fourth chapters of my book. In this book, I discuss diverse dimensions of modern Korean philosophy, with a focus on the Korean philosophy in the first half of the twentieth century. The issues that I discuss include: East-West encounters in the formation of modern Korean philosophy, philosophy of religion, philosophy and praxis, philosophy and decolonization, and philosophy and gender.

**The modern period** is the most unexplored territory in Korean philosophy. However, I believe that the first half of the twentieth century is an important moment in the formation of Korean philosophy. In this book, I claim that the beginning of philosophy in modern Korea was firmly influenced by the power imbalance between the East and West. The situation became more complex because of colonial reality of Korea. However, the forced encounter of Eastern “thought” tradition with the Western genre of “philosophy” generated a new mode of philosophizing, which is also shared by some contemporary Western philosophers in their criticism of an institutionalized form of philosophy. The two articles I will write during this grant period also reflect the above-mentioned nature of modern Korean philosophy.

**The first article** is tentatively titled (1) “Right Now, Right Here: Bak Chiu and Philosophy at a Time of Crisis.” Bak Chiu (朴致祐 1909–1949) is one of the first generation Korean philosophers who studied Western philosophy. Bak’s philosophical thinking is especially relevant to our time in asking the role of philosophy in society. At the core of Bak’s philosophy lies philosophy as praxis. Bak demands philosophers to challenge an institutionalized philosophy and do philosophy as praxis. I will connect Bak’s philosophy with the twentieth-century French philosopher Jacques Derrida’s (1930–2004) demand for the “right to philosophy” and also the Japanese Kyoto school thinkers’ philosophy, especially that of Miki Kyoshi (三木淸 1897–1945).

**The second article** is titled (2) “Philosophizing and Gender: The New Women and Women’s Philosophy in Modern Korea.” In this article, I focus on three Korean women thinkers/writers during the first half of the twentieth century: Kim Iryeop (金一葉 1896–1971), Na Hyeseok (羅蕙錫 1896–1948), and Kim Myeongsun (金明淳 1896–1951). These female thinkers were sensitive to the double standard of Korean society and the use of feminine sexuality as a means of social control. The implication of their writings, however, is not limited to gender discrimination. They are the testimony of voices of marginalized groups in a society and how they struggled to make their lives and thoughts visible, whether the marginal position is related to gender, social class, political power. The current project is deeply engaged in demonstrating the power dynamics in our understanding of the world and existence.
When completed, this project will make a significant contribution to announcing the nature and scope of modern Korean philosophy, about which there exist almost no publications in the English-speaking world. Interest in Asian philosophy has been rapidly increasing in the English-speaking world, but available materials to satisfy that interest is extremely limited. This project is a significant stage in producing the first book on modern Korean philosophy. The book will be written in a manner that non-specialists of Korean philosophy can relate themselves and find common ground with other philosophical traditions as well as relevance to social and global issues in our time. The project director has numerous publications on Korean and comparative philosophy and is confident in successfully executing this project. I sincerely hope that the AKS can help me with this project.
학술연구(Competitive Research Funding) : R

사업예산 (Project Budget)

▶ 지원비는 USD로 산정하여 신청(Amount of requested grant should be calculated in USD.)
▶ 다년과제 신청의 경우 2차년도 예산 양식 동일 (This form can be used for the second year budget.)

1. 예산신청내역(Requested Budget Breakdown)

<table>
<thead>
<tr>
<th>항목별 산출내역 (One-year Project Cost Computation)</th>
<th>신청예산 (Grant Amount Requested)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. 인건비(Personnel)</td>
<td>$ 59,675</td>
</tr>
<tr>
<td>1. Director’s semester release</td>
<td>$58,275</td>
</tr>
<tr>
<td>2. Research assistant</td>
<td>$1,400</td>
</tr>
<tr>
<td>II. 연구활동비(Research Activities Expense)</td>
<td>$3,200</td>
</tr>
<tr>
<td>1. Flight for research in Korea (Economy, US-Korea)</td>
<td>$1,500</td>
</tr>
<tr>
<td>2. Accommodation ($120x 10 days)</td>
<td>$1,200</td>
</tr>
<tr>
<td>3. Purchasing research materials and copying</td>
<td>$500</td>
</tr>
<tr>
<td>합계(Total)</td>
<td>$62,875</td>
</tr>
</tbody>
</table>

2. 연구책임자 인건비 책정 사유 및 금액 산출근거
   (Specification for the need of Project Director's personnel and budget cost consumption)

The director will be on sabbatical during the academic year 2016-2017. During the sabbatical, the director’s university offers only one semester salary.

Research assistant: the minimum wage for an undergraduate is $10.5/hour. I applied $12/hour wage, since this assistantship requires bilingual skill. 10 hours/week for 20 weeks (4 months) makes 2,400. My university will contribute $1,000 for assistantship.

3. 기타 재원 (Other Financial Sources)
   a. 신청자 소속기관이 제공하는 경비, 시설, 기타사항(구체적으로)
- My university will offer a research assistant for 250 hours which covers a half of the cost for a research assistant;
- My university will cover a half of the accommodation, daily expenses for my research trip to Korea and also will cover a half of the cost for the purchase of research materials.
- My university will provide computer facilities, copy machine, available.

b. 동일과제로 다른 기관에 신청해 놓았거나 또는 신청예정인 재원 (구체적으로)
Grant application submitted or to be submitted to other organizations for the same project (Describe the name of the organization, requested budget, and grant period in detail.)
N/A

<table>
<thead>
<tr>
<th>사업계획 (Project Plan)</th>
</tr>
</thead>
<tbody>
<tr>
<td>▶ 아래 내용을 순서대로 작성하십시오.</td>
</tr>
<tr>
<td>(Please state the plan in the following order. There is no limit in length or format.)</td>
</tr>
<tr>
<td>[Submitted separately]</td>
</tr>
<tr>
<td>1. 연구목적 및 필요성 (Objectives and Necessity)</td>
</tr>
<tr>
<td>2. 연구 내용, 규모 및 방법 (Subject, Scale and Methods)</td>
</tr>
<tr>
<td>3. 연구 일정 (다년도 과제일 경우 연차별로 작성)</td>
</tr>
<tr>
<td>Timetable (Timetable for multi-year research should be done in a yearly order)</td>
</tr>
<tr>
<td>4. 연구결과 출판 계획 및 학문적 기대효과 (Publication Plan and Academic Contribution)</td>
</tr>
<tr>
<td>5. 기타 재원이 있을 경우 분담 계획 (Cost sharing plan if there is another financial source besides the AKS grant)</td>
</tr>
<tr>
<td>6. 출판 예정 학술지 또는 출판사 (Three Projected Publications)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>학술지명 또는 출판사</th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Journal Title or Publisher</td>
<td>Philosophy East and West</td>
<td>Dao: Journal of Comparative Philosophy</td>
<td>Asian Philosophy</td>
</tr>
<tr>
<td>SCI, SSCI, A&amp;HCI, Scopus, CSSCI, KCI Index 등재 여부, 저서일 경우 전문가 심사 여부</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Please inform us whether your expected journal is indexed in the SCI, SSCI, A&amp;HCI, Scopus, CSSCI, KCI database. If it would be a book form, please inform us whether your publisher would conduct peer-review</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
7. 과제참여자 (Project Participants)

<table>
<thead>
<tr>
<th>성명 (Name)</th>
<th>소속 및 국가 (Affiliation and Country)</th>
<th>학력 및 약력 (Curriculum Vitae)</th>
<th>최근 4년간의 대표작 연구업적 (Major scholastic performances over the last 4 Years)</th>
</tr>
</thead>
<tbody>
<tr>
<td>과제책임자 (Project Director)</td>
<td>Jin Y. Park</td>
<td>American University USA</td>
<td>Attached. 4년 이내 연구업적목록 및 대표연구업적 2편 초록 제출. [부록1] 양식 사용 Attach the abstracts of two representative works and research results (2012-2016) Refer to [Appendix 1]</td>
</tr>
<tr>
<td>공동연구원 (Co-Researcher)</td>
<td>N/A</td>
<td></td>
<td>자세한 내용은 별첨 (Attach the details)</td>
</tr>
</tbody>
</table>

8. 기타 정보 (Other Information)

9. 첨부자료 목록 (*첨부자료 제목을 기재) (List the titles of the attachments.)

- Project Plan (from page 7 of this file)
- Project Director’s Curriculum Vitae
- Abstracts of two representative works and research result (2012-2016)
Project Plan-Comparative Research Grant

Project Director: Jin Y. Park
(Professor, Department of Philosophy and Religion American University)

Project Title: "Philosophizing and Power: Formation of Modern Korean Philosophy"

1. Objectives and Necessity

In the preface to the essay “Buddhist Metaphysics” (Bulgyo sunjeon cheorhak, 佛敎純全哲學), Baek Seonguk (白性郁1897-1981), the first Korean to earn a philosophy degree in Germany (and who later served as Minister of Internal Affairs and President of Dongguk University), explains why he chose the topic of Buddhist philosophy for his dissertation. Baek states that while he was studying in Germany, he had frequently received questions about the state and nature of Asian philosophies. The questions included “What is Buddhism?”; “What is the intellectual world in Asia like?”; and “Does Asian philosophy also have Greek philosophy as its foundation?”

Baek finished his degree in 1924 and returned to Korea the following year. He translated his German dissertation into Korean and published it in the journal Bulgyo (Buddhism). In his dissertation, in response to the questions he received from German professors and his foreign classmates, Baek offers a seminal discussion of how Asian philosophy shares some aspects with Western philosophical traditions and, at the same time, how Asian philosophy, in this case, Buddhist philosophy, is based on different ways of understanding the world and existence, and how the different mode of thinking is reflected in various fields of Korean Buddhist philosophy, including logic, epistemology, and ethics.

Almost a hundred years have passed by since Baek tried to explain the nature of Buddhist philosophy in particular and Asian philosophy in general to the Western philosophical academics, but responses from the Western philosophical world to Asian philosophy have not significantly changed. There have been some changes but Asian philosophy in general in North America suffers from the same problems that Baek wanted to resolve in his dissertation in the 1920s.

A report written in May 2002 by the Committee on the Status of Asian and Asian-American Philosophers and Philosophies in the American Philosophical Association states:

…in the US, Asian philosophy has gained an increasingly important position in philosophy teaching and research… Although these figures [from their survey] cannot represent the whole picture of the current U.S. philosophy academia, they at least show that Asian philosophy has been taught and treated as “philosophy” in many universities and colleges. It was not a long time ago when Asian philosophy was excluded from the philosophy discipline in most American universities or colleges and was only taught by history, religion or Asian study faculty. The situation has started to change, although there is still a long way to go to make Asian philosophy widely accepted or respected in US academia. Asian philosophy is still marginalized, b

As clearly articulated in this report, Asian philosophy has been excluded from the philosophy discipline in American academia, but its position is gradually changing. Among various disciplines in Korean studies, Korean philosophy is one of the most underrepresented fields in North America. Even though non-Western philosophy in general has faced difficulty in earning its legitimacy as “philosophy” in North American higher education, Korean philosophy suffers more for several reasons. Within the East Asian traditions, Chinese and Japanese philosophy has been in a better position both in terms of the number of publications and the number of scholars whose specialty falls in Chinese or Japanese philosophy.

A final product of the current project will be a book on modern Korean philosophy. There exists no single volume book on modern Korean philosophy, and this project will definitely ameliorate the state of Korean philosophy in the English speaking academia. As a Korean scholar who has been teaching in American universities for more than twenty years, I have made the issue of marginalization and exclusion of a certain philosophical and religious tradition (especially Asian in general and Korean in particular), culture, gender, or ethnicity a core part of my scholarship and philosophy. I have pursued these themes by exploring Korean and East Asian philosophy, through a comparative philosophy of Buddhism and postmodernism, besides engaging with Asian philosophy on its own.

Nishi Amane (西周 1829–1897), a Japanese philosopher trained in Dutch studies, introduced the East Asian word equivalent to the English word “philosophy” (哲學, J. tetsugaku; C. zhéxué; K. cheolhak) in his book Hyakuichi shinron (百一新論, One hundred one new ideas, 1874). The introduction of the word “philosophy” was not an event of translation, as in the case of the translation of, for example, “apple” in English into “sagwa (사과)” in Korean. In the case of translating “apple” into “sagwa,” the reference of the linguistic sign is clear. By translating “apple” into “sagwa,” no Korean indigenous apples were excluded. Hence, “apple” and “sagwa” are linguistic signs in two different languages, referring to the same object. The translation of “philosophy” and its Korean expression “cheolhak” occurred in a very different context. It is an event of disconnection from tradition—whether it be Confucian, 

---

3 The results of this research have appeared in my books, Buddhism and Postmodernity: Zen, Huayan, and the Possibility of Buddhist Postmodern Ethics (2008), Buddhisms and Deconstructions (2006), Merleau-Ponty and Buddhism (2009) in addition to journal articles and books chapters. I also published on these topics in Korean: (“Mereullo ppontti eui cheorhak gwa Pojo Chinul eui Ganhwa Seon” (Merleau-Ponty’s Philosophy and Pojo Jinul’s Ganhua Zen). Bulgyo Pyeongnon (The Buddhist Review), 23 (Summer 2005): 209-231; “Haidegeo, mu, keurigo Bulgyo” (Heidegger, Nothingness, and Buddhism). Bulgyo Pyeongnon (The Buddhist Review), 22 (Spring 2005): 177-199. For detailed publication information, please see Selected Bibliography attached at the end of this application.
4 Makers of Modern Korean Buddhism (ed. 2009), translations of Wŏnhyo’s works, and also translation of Kim Iryŏp are examples.
5 For discussions on this, see Godart, ‘Philosophy’ or ‘Religion’?, Josephson, The Invention of Religion in Japan. Like the expression “philosophy,” the word “religion” (宗教, J. shūkyō; C. zōngjiào; K. chōnggyo) was introduced into the East Asian world in the mid-19th century. It was not one of the expressions that Nishi Amane introduced but was born out of the necessity of translating letters from the United States in the 1850s.
Buddhist, Daoist, or Shamanist—and the replacing of the existing philosophical paradigm by a newly introduced paradigm called “philosophy.” In this sense, the introduction of the new word “philosophy” is not a linguistic event but a social and political one.

Translation, in this case, accompanies a paradigm shift as well as a shift in the power dynamic. The traditional Korean thought—Confucianism, Buddhism, Daoism, and so on—had to compete with the newly introduced discipline, “philosophy.” This radical change in the nature of philosophical training—from the traditional to the Western—partly explains the phenomenon of why, in the modern Korean philosophical scene, Western philosophy takes the default position as philosophy and why modern Korean philosophy has been a history of the reception of Western philosophy.

The goal of this project is to examine modern Korean thinkers who had similar questions and concerns in their philosophizing during the first half of the twentieth century. The works by the Kyoto School thinkers have been translated and studied for decades now and are increasingly gaining attention in Asian and comparative-philosophical circles in the American academia. Modern Korean philosophy, however, has rarely been explored. In this project, I will take up two topics: (1) philosophy’s relation to society and (2) philosophizing and gender.

When completed, this project will make a significant contribution to announcing the nature and scope of modern Korean philosophy, about which there exist almost no publications in the English-speaking world. Recently, interest in Asian philosophy has been increasing in the English-speaking world, but available materials to satisfy that interest is extremely limited. This project is a significant stage in producing the first book on modern Korean philosophy. The book will be written in a manner that non-specialists of Korean philosophy can relate themselves and find common ground with other philosophical traditions as well as relevance to social and global issues in our time. The project director has numerous publications on Korean and comparative philosophy and is confident in successfully executing this project. I sincerely hope that the AKS can help me with this project.

This project, then, has at least three layers of goals:

1. In the context of Korean philosophy and intellectual history, by closely examining major publications of thinkers I listed in “The Subject of Research,” I would like to reveal their philosophical world, which deals with philosophy’s relation to society, philosophy and socially marginalized group, the idea of good life and good society. Modern Korean philosophy has not been well explored even in Korean academia, and I believe this project will add a new horizon to our understanding of Korean philosophy.

2. In the context of East Asian philosophy, I will place Korean thinkers in dialogues with some Japanese thinkers of the time and demonstrate how they share some issues, especially as East Asian thinkers encountering Western philosophy and culture.

3. In the context of East–West comparative philosophy, and the understanding of Eastern philosophy in American academia, Korean thinkers’ philosophy is to be used to demonstrate that the Western way of philosophy is not the only way of philosophizing, and that Korean society has its own philosophical tradition that is as valid as its Western counterpart for understanding the world, life, and society.

2. 연구 내용, 규모 및 방법 (Subject, Scale and Methods)

The Subject of Research

I request the Academy of Korean Studies Competitive Research Grant to conduct
research and complete a portion of my book manuscript on modern Korean philosophy, tentatively titled, “Philosophizing and Power: Formation of Modern Korean Philosophy.” I have already completed the first two chapters of this book project. During the grant period, I will do research and write two journal articles that will be the third and fourth chapters of my book. In this book, I discuss diverse dimensions of modern Korean philosophy, with a focus on the Korean philosophy in the first half of the twentieth century. The issues that I discuss include: East–West encounters in the formation of modern Korean philosophy, philosophy of religion, philosophy and praxis, philosophy and decolonization, and philosophy and gender.

The modern period is the most unexplored territory in Korean philosophy. However, I believe that the first half of the twentieth century is an important moment in the formation of Korean philosophy. In this book, I claim that the beginning of philosophy in modern Korea was firmly influenced by the power imbalance between the East and West. The situation became more complex because of colonial reality of Korea. However, the forced encounter of Eastern “thought” tradition with the Western genre of “philosophy” generated a new mode of philosophizing, which is also shared by some contemporary Western philosophers in their criticism of an institutionalized form of philosophy. The two articles I will write during this grant period also reflect the above-mentioned nature of modern Korean The two new articles that I propose to conduct research during this grant period are as follows:

1. “Right Now, Right Here: Bak Chiu and Philosophy at a Time of Crisis”

Bak Chiu (朴致祐 1909–1949) is one of the first generation Korean philosophers who studied Western philosophy. Bak’s philosophical thinking is especially relevant to our time when we ask the role of philosophy in particular and humanities in general in our society. At the core of Bak’s philosophy lies philosophy as praxis. Bak demands philosophers to walk away from an institutionalized philosophy and do philosophy as praxis. Bak argues that human existence in society is always charged with diverse conflicts, and the only way to resolve them is through praxis. Bak’s demand for a non-institutionalized way of philosophizing and philosophy as praxis is comparable to the twentieth century French philosopher Jacques Derrida’s (1930–2004) demand for the “right to philosophy.” Both Bak and Derrida claim that philosophy is not a privilege of an elite class, nor should philosophy remain as a pure theorization. Both Bak and Derrida submit that philosophy has a power to make changes in society and the change can be more radical that people might assume. Bak’s interpretation of human existence, his challenge to reality and proposal for change will be at the center of my discussion. I will also place Bak’s philosophy in the context of the Japanese Kyoto school thinkers’ philosophy, especially that of Miki Kyoshi (三木淸 1897–1945).

2. “Philosophizing and Gender: The New Women and Women’s Philosophy”

Philosophy has been one of the most male-dominated disciplines in academia. This fact however does not reflect the reality: women are as capable as men to do philosophy and further women’s philosophizing will enhance the current male dominated forms of philosophy by adding new dimensions in our philosophical investigation of human existence.

In this article, I focus on three Korean women thinkers/writers during the first half of the tw
ntieth century: Kim Iryeop (金一葉 1896–1971), Na Hyeseok (羅蕙錫 1896–1948), and Kim Myeongsun (金明淳 1896–1951). As the first generation Korean women who raised voice for the conditions of women’s life and published articles and books related to women, these three women’s publications offer us how Korean women demonstrated their capacity to philosophizing existence from the women’s perspective. They were sensitive to the double standard of Korean society and the use of feminine sexuality for a means of social control. Their writings however are not just demonstration of gender discrimination: they are the testimony of voices of any marginalized group in a society and how they struggled to make their lives and thoughts visible in a society, whether the marginal position be related to gender, social class, or political power.

The current project is deeply engaged in demonstrating the power dynamic in our understanding of the world and existence. In my research on Bak, the power structure is related to the social class and political situating of colonialism. The research on women and philosophy examines the issue of power through an example of gender relationship.

In a broader sense, I connect this power dynamic as that in the East and the West that began at the dawn of the modern period in Korea. This leads me to deal with the aspects of Korean philosophy can make contribution to understanding the globalized community: the question is: will we continue to privilege Western philosophy and western mode of existence and Western power as a priori form of our philosophy, existence and political structure, or shall we reconsider the history of the East-West relationship since modern time and pay our attention to Korean thinkers’ struggle and proposals for how to lead a better life? Bak’s philosophy and three women thinkers publications offer us a good source of how we should envision our society and our life to make it more meaningful and valuable.

The Scale and Methods of Research:

Research method for this project includes the following:
- Critical evaluation of the primary texts by Bak Chiu, Kim Iryeop, Na Hyeseok, and Kim Myeongsun
- Critical examination of relevant materials including the works by the Kyoto School thinkers, and Jacques Derrida for the research of Bak Chiu’s philosophy
- Critical reading of relevant materials including Japanese new women’s writings, especially those by Hiratsuka Raicho (平塚 らいてう 1886–1971), a leading Japanese feminist in the 20th century who had a great influence on Korean New Women
- Review of relevant materials on philosophy and power, colonialism and philosophy, decolonization theory.

3. 연구 일정(다년도 과제일 경우 연차별로 작성)
Timetable (timetable for multi-year research should be done in a yearly order)

<table>
<thead>
<tr>
<th>Summer 2015 (July)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>• research trip to Korea</td>
<td></td>
</tr>
<tr>
<td>• collection of relevant materials by purchasing or copying from libraries</td>
<td></td>
</tr>
<tr>
<td>• visit to Suwon Na Hyeseok street</td>
<td></td>
</tr>
<tr>
<td>• visit Hwanhuidae at Sudeoksa</td>
<td></td>
</tr>
</tbody>
</table>
As shown in the table above, during the summer of 2016, I will conduct research in Korea. I have already reviewed some of the major works by Kim Iryeop, Na Hyeseok, and Kim Myeongsun. Research on Bak Chiu is relatively at an early stage at this point and will take up much of my time during this grant period. This is a worthwhile project since Bak’s philosophy will enable me to make connections with other philosophical traditions, including modern Japanese and French philosophies and explore how these thinkers in different philosophical traditions share similar problems and what they proposed to resolve the issues at hand.

Bak’s philosophy will also offer me an opportunity to demonstrate how modern Korean philosophy is relevant in thinking about the issues that are critical in our society, including the role of philosophy in our society. I plan to present the preliminary result of this research at the annual conference of North American Korean Philosophy Association in November 2016.

During the fall of 2016 (September–December 2016), I will thoroughly review the materials that I have collected. I will also do close reading of relevant materials from other philosophical traditions.

With these preliminary research and work, from January 2017, I will begin writing articles. By May 31, 2017, I will have two articles ready to submit to top journals in the field.

4. 연구결과 출판 계획 및 학문적 기대효과 (Publication plan and academic contribution)

I plan to publish these two articles in the journals that I have listed in the application form. They are top-level journals in the English-speaking world on Asian philosophy.

This is a part of a larger book project tentatively titled “Philosophizing and Power: Formation of Modern Korean Philosophy.” In the book, I comprehensively deal with the issues that I discussed in the section on “The Subject, Scale and Method of Research” and contextualize modern Korean philosophy in the context of modern East Asian philosophy as well as bringing Western philosophy, especially that of the twentieth century French philosophy. I plan to publish this book through top ranking publishers, Oxford University Press or Cambridge University Press.

As is visible in my curriculum vitae, I have numerous publications in the fields of Korean Buddhism, Buddhist philosophy and East–West comparative philosophy. This book will make a significant contribution to demonstrating the nature and power of modern Korean philosophy in the global context.

Below is a tentative table of contents of my book:

Philosophizing and Power: Formation of Modern Korean Philosophy
Table of Contents
1. Introduction
2. Burdens of Modernity: Baek Seonguk and the Formation of Modern Korean Philosophy (The article was completed with the support of the AKS grant in 2015)
3. Religion beyond the Limits of Reason: Kim Iryeop and the Philosophy of Religion (This article was completed with the support of the AKS grant 2015)
4. Right Now, Right Here: Bak Chiu’s Philosophy at a Time of Crisis (Requesting support of the the AKS grant in 2016–2017)
5. Philosophizing and Gender: The New Women and Feminist Philosophy in Korea (Requesting support of the AKS grant in 2016–2017)

Chapters 2 and 3, deal with modern Korean Buddhist philosophy; Chapters 4 & 5, for which I request the AKS grant discusses “modern” Korean philosophy without related to traditional Korean thoughts. After completing these two chapters, I will move on to chapters 6&7 which deal with thinkers whose philosophy is based on transformation of traditional Korean thought.

This project will make a contribution to the understanding of modern Korean philosophy. Currently, almost no English language materials on this topic exist.

This research will also make a contribution to the understanding of the transnational nature of modern philosophy in East Asia, its origin, and the formation of modern philosophy in East Asia.

Furthermore, this research will make a contribution to the understanding of the different modes of philosophizing in the East and the West and offer discussions and materials for “global philosophy” as we envision it for the globalizing world. Philosophy is not an exclusively Western intellectual project, nor is Western philosophy the only way to philosophize our existence. Exploration of modern Korean thinkers as I proposed in this grant project will make a contribution to demonstrating the diversity of philosophical thinking and the nature and scope of Korean philosophy.
<Selected Bibliography>


