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Poongryu* as the Origin of Affect Communication and Digital Ethics

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Abstract

This study intends to figure out a clue to mitigate or solve the shadow side of affective turn Korean society has been passing through. *Poongryu* has been recognized and recalled continuously as the origin of music, dance, discipline, and other cultural or religious activities in Korea. This study pays attention to the affective traits of *poongryu*, and indicates two implications to be related to and helpful for affective communication. One is related to the reconceptualization of communication. The other is engaged with digital ethics from the three traditional teachings. Communication is no longer considered as a question of transmission of information, but emerges as event. Digital ethics should be pursued and established with the quintessence of modern comprehensive morals, teachings, and wisdom humankind has achieved so far. *Poongryu* to be regarded as the origin of affect communication and digital ethics will be helpful for encountering and solving various social changes and problems.

Keywords: *poongryu*, affect, conatus, affect communication, digital ethics

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There are cultural keywords, such as chi, tao, and yinyang, that are unique and crucial to understanding Northeast Asian countries. Among these, this article aims to focus on *poongryu* (風流), which means a stream of wind literally but also hold many connotative meanings. At first, it seemed to represent a spiritual atmosphere or a taste of the arts across society. Through time, the word now also has various and diversified meanings related to artistic activities, spiritual uplifting, and mental pleasure.

This research attempts to shed light on the impact of *poongryu* on the digital society, which suffers from affective or emotional communication problems such as gender hatred, political polarization, lack of tolerance, and low level of empathy. Although Korea is known to have its well-established digital infrastructure, there are social issues related to affect communication. Since the early 1960s, Korea has achieved rapid economic development. Compared to western citizens, Koreans have experienced tremendous societal changes during this short period. As a result, a variety of social needs, conflicts, and demonstrations occurred among various classes, regions, ages, and genders. Korea has passed this period before establishing laws and regulations based on those social needs and concerns. Meanwhile, effective communication issues have arisen among individuals, organizations, and social groups including ethnic newcomers.

Researches on Korean traditional idea of *poongryu* have been carried out in various fields. Every time the trend of emergence and change of new arts and diverse cultures becomes the subject of Korean studies, *poongryu* has been involved and discussed together. This essay focuses on the characteristics of *poongryu* that were ignored in the previous studies. The affective turn of the digital society has motivated me to find clues to solve the communication problems of Korean society.

In Spinoza's philosophy, affect describes "the way human beings interact with each other and the world, where the necessary meetings with other particular things define their being and its expressions." According to Boukouvala, "[l]eading researchers in affective neuroscience argue for a theory of embodied cognition and recent research in neurosciences attributes human capacity for empathy to mirror neurons, recognizing in Spinoza's texts the philosophical roots of current scientific thinking on body, mind, and feeling" (2017, p. 1007).

Reviewing the existing literature of *poongryu*, this essay explores the conceptual meaning of *poongryu* that is both relevant and applicable to the current society. For this, I examine trends in Korean society that are experiencing various affective communication. In this digital and mobile era, this essay attempts to find an answer to how *poongryu* can be related to the problems of our society as well as solve them. In doing so, I argue that *poongryu* is not only the origin of arts, ideas, and religions but also that of affect communication. The concept explication of *poongryu* will provide humans with some hints or clues related to morality or wisdom for the digital society.

Historical Concept Explication of *Poongryu*

It is well known that Chi-won Choi (崔致遠. 857- ?) returned to Silla from China in Tang dynasty and found three unique and different religious ideas in Silla from the three teachings of China: Confucianism, Buddhism, and Taoism. He called it *poongryu* in his famous inscription, *Rhanlangbiseo* (鸞郎碑序).¹ He explained it

1 <Samguk Sagi>, Book Four, *Shilla Bongi*, King Chinheung. On *Rhanlangbiseo* Chi-won Choi wrote, "Shilla has *hyeonmyojeedo* called *poongryu* the origin of whose teaching has been explained in detail at *seonsa*, and which has actually included the three teachings

to be mysterious, *hyeonmyojeedo* (玄妙之道), to include three teachings, *phohamsamkyo* (包含三教), and to raise and harmonize all creatures, *jeophhwagunsaeng* (接化群生). He referred to filial piety and loyalty as the teaching of Confucius, non-doing and no-words as the teaching of Lao-tse, and doing good and no evil as the teaching of Buddha.

Although Choi found and named *poongryu* in Silla, there should be similar ideas or teachings in Goguryeo and Baekje which had the same ancestors and historical traditions of Gojoseon as in Silla. It is also known that *hwarang* (花郎) of Silla learned and practiced *poongryu* spirit, and played a pivotal role in unifying the three kingdoms. There were several core training methods of Silla's *hwarangs*, which they adopted *poongryu* as the ideological basis: *sangmadoeui* (相磨道義), building a personality through moral principles, *sangyeolgarak* (相悅歌樂), training of religious significance while enjoying *gamu* (歌舞, singing and dancing) and *siga* (詩歌, poetry), and *yuosansu* (遊娛山水), cultivating mind and body through disciplining the spirit of nature by finding and touring beautiful landscapes.

The *poongryu* spirit of the *hwarangs*, having committed to the country through training and sacrificing themselves according to *sesokogyae* (世俗五戒), five worldly norms to be obeyed, penetrated into the atmosphere of social tranquility and peace, and became the spiritual foundation during unification wars in the Three Kingdoms era. *Poongryu* spirit has been evolved and transmuted since the unification of three kingdoms. As a result, the spirit of

and enlivened all the creatures. Those are filial piety and loyalty as the teaching of Rho-sagu, Confucius, non-doing and no-words as the teaching of Zhou-jusa, Lao-tse, and no evil and doing good as the teaching of Chookgun-taeja, Buddha."

『三國史記』卷4 新羅本紀 眞興王, 崔致遠鸞郎碑序曰 國有玄妙之道 曰風流 設教之源 備詳仙史 實乃包含三教 接化群生 且如 入則孝於家 出則忠於國 魯司寇之旨也 處無爲之事 行不言之教 周柱史之宗也 諸惡莫作 諸善奉行 竺乾太子之化也

martial arts such as respecting sacrifice and the mysterious tao such as integrating morals of three teachings began to blur. And, the systematic Confucian culture was introduced from China by civilization exchanges. The methods of mental and physical discipline and training repeatedly dilapidated and immersed into the focal arts and culture, resulting in *eumpungnongweol* (吟風弄月), enjoyment of the scenery of beautiful nature reciting poets and songs (Kwon, 2014).

Afterwards, the meaning of *poongryu* inevitably underwent a change. Some elements were altered into the private shamanism and some degenerated into a form where the meanings of worldly pleasures became prominent. Although the original meaning or spirit has been faded, changed, and distorted over time, the fundamental ideas and some prototype of *poongryu* could be found in various fields of art and culture such as music, dance, martial arts, drama, and film, in religious life of Korean folks, and in various civilian cultural activities in Korea recently.

As the meaning of *poongryu* has changed, its spirit has immersed and diversified into various fields of arts, thoughts, and disciplines, and into relevant activities. The history of *poongryu* has not been written in itself. Thus, many researchers have referred to it and described the various phenomena related to it such as music, dance, shamanism, and sports disciplines including martial arts.

At first, research on *poongryu* has been done in association with *hwarang* mainly by nationalistic historians like Nam-sun Choi, Chae-ho Shin in the early 20th century. This research trend had not changed until the late 1980s when political democratization was successful by the civil rights movements of June in 1987. After the ending of the military dictatorship, Korean society has experienced transitions to the liberation and eruption of various demands, interests, and activities suppressed by the

authoritarian regime.

As a result, the researches on *poongryu* have attempted to focus on its own instead of combinative concept with *hwarang* which has a military nuance. Doh (1990) explains that *poongryu* has something with Taoism, and that it is the crystallization of Korean traditional thoughts or culture. Taoism from Lao-tse and Chuang-tzu is different from Korean ancient *shinsun* (神仙, Korean traditional godlike sage) thought. Doh (1990) emphasizes that *poongryu* is originated from *shinsun* thought which implies and awakens not a selfish ego but a universal ego.

Shin (2000) explains *poongryu* as archetypes of play or art culture in Korea, China, and Japan. But Korean *poongryu* is different from those of China and Japan in containing more meta-physical elements like religious or mental aspects. Shin (2000) states that *poongryu* persons show nature-friendly and empathetic feelings which communicate with spirits of things like shamans. Furthermore, those persons with *poongryu* try to get identity with the nature.

Afterwards, as there have been a variety of researches from the different points of view, the level of understanding and discussion of *poongryu* has become higher and deeper. “Ethos or stream from ancient days” (Choi, 2011), “politicizing, harmonizing, and edifying” (Kim, 2011), and “proper and right teaching” (Kim, 2013) are some examples of newly suggested explanations on *poongryu*. Current researchers focus on *poongryu* as a tao of discipline which was a syndrome late 1980s and continues to be a strenuous trend (K. H. Kim, 2014; Lee, 2000; Jung, 2014). Since the early age of *poongryu*, there has been an intimate relationship between music and *poongryu*. As a result, the researches dealing with the *jool-poongryu* (using string instruments like *geomoongo* and *gayageum*) or *dae-poongryu* (using wind instruments like *peeree* and *daegeum*) have made a stream

(Choe, 2013; Jang, 2014; Seo, 2012). Choe (2013) especially deals with Jae-hyo Sin's *pansori* activities in the perspective of *poongryu*.

Among the recent researches, there is one worth being notified and relevant to this essay. Na (2014) treats the experiential traits of *poongryu* spirit applying the concept of "self-enjoyment" presented by Whitehead (1978/2000). In general, a subject used to make oneself by enjoying objects as others amplifying one's experience to the emotional experiences including physical ones. The experience can be "self-enjoyment" which is interdependent with other experiences, inseparable from the universal system, and capable of implementing aesthetic value. Na (2014) considers the behavior of Sadaham, one of the famous *hwarangs* in Shilla, as a representative example of the experience, in the different perspective from the previous researches on *hwarang*. Sadaham set the given-as-prize slaves free, gave the bestowed land to the people, and died of the sorrow for his friend's death. Na (2014) has analyzed this behaviour showed aesthetic values faithful to his affect.

As seen above, *poongryu* has been called in strenuously as the original source of various cultural forms, spiritual disciplines, and affective experiences. But, *poongryu* has seldom been dealt with in the perspective of affective communication. Next, this paper will focus on current trends and review the relevant researches on affect or affective communication, and discuss the implications of *poongryu*.

Affect Communication in Digital Society

Current Trends of Affect Communication in Korea

At first, it is necessary to look over the social problems or

phenomena in Korean society in order to discuss the implications of *poongryu* in the present or in future. Among a number of problems Korea has been facing these days, this paper intends to focus on affective problems, that is, affect communications which seem to be getting worse owing to political polarization, cultural diversification, gender hatred, social divide, filter bubble, refugees, and so on.

There are many factors influencing affect communication. Meanwhile, there are similar words with affect such as emotion, feeling, sentiment, passion, and mood. There is no need to define these words in this paper because it does not aim to find out the psychological in-depth meaning of these words. Adopting the concept of affect in several studies on Spinoza (1977/1990) illustrated later briefly, affect communication can be conceptualized here roughly as communication conceived apparently to be performed or influenced mainly by emotional, passionate, or other irrational factors rather than presupposed to be performed dominantly by reason or rationality. Including communication field, the voice to emphasize affective or emotional factors has been getting higher almost in all the field of society since the post-modern age.

Since the early 1990s Korea has passed through democratization, globalization, and informatization in accordance with the world neo-liberalism trends caused and enforced by the ending of the cold war, the collapsing of Union of Soviet Socialist Republics, the beginning of the WTO, and others. As a result, tons of social problems, contradictions, claims, demands, and desires have been erupted all in a rush. Several features of phenomena especially relevant to affect which have occurred in Korean society since then seem to be briefed as follows.

Firstly, since the late 1990s, there have been lots of huge accidents, events, and demonstrations resulting in affective

impact, trauma, or awakening to citizens. Immediately after the IMF crisis, there were a large scale of lay off, huge gap between rich and poor, Hyosoon-Meesun tragic accident, and 2002 World-cup event fever as well. There occurred candlelight rallies against BSE (Bovine Spongiform Encephalopathy, commonly known as mad cow disease) in 2008, Sewol ferry disaster in 2014, and president impeachment candlelight rallies in 2016-2017. Hong (2016) claims that Korea needs “new perspective on humanities” since 2002 when social movements began to surpass labor movements and “presupposition of a rational person in social studies began to disappear” (p.12). In short, Korea has experienced “affect turn” (Blackman, 2012) during the last decades.

Secondly, the front lines of hatred and anti-hatred in gender, age, locality, and class, and the multiple minority politics have emerged as the most radical arena of politics in Korean society. In the center of these problems lie issues such as “affect, media, and the body connected to media” (Sohn, 2016). Recent researches (Hahm, 2016; Jeong, 2018; Sung, 2018) dealing with affect often apply the concept of conatus by Spinoza for explaining the relationships among affect, body, mind, brain, communication, and desire. Conatus is regarded as an essential concept in the ethics of Spinoza (Jin, 2012). Conatus typically meaning internal endeavor to preserve one’s own being is also a key concept in the studies dealing with affect or affective communication. Montag (2009) explains in a study on affect that “the conatus becomes the striving toward an end, and the entirety of human culture can be understood as the means peculiar to humanity for the attainment of that natural end” (p. 58).

Thirdly, there have been social gaps in information, knowledge, and opinion owing to rapidly increasing use of mobile, social media, and single-media which are called affect

apparatus. The reason of the interest to affect apparatus can be suggested in two sides (Kang, 2015). One side is derived from the fact that the emotional and sentimental fragmentation apparatuses are operated segmentally due to the development of the digital environment. Thus, the digital apparatuses that express and deliver diverse emotions such as sadness, happiness, pleasure, anger, and desire are multiplied. On the other side, these affect apparatuses constitute to the user's media life through the process of including and excluding the personal emotions in regular method. In other words, the fragmentation apparatuses of emotions and sentiments can invade the life history experiences of the user. In short, the new trend occurring in media use recently makes it necessary to apply a new perspective to media research. Ito (2013/2016) describes this new perspective as a transition "from cultural turn to affective turn," highlighting the affective power of media rather than focusing on encoding-decoding of cultural text (pp. 17-19).

Fourthly, owing to the recent scientific developments and discoveries especially related to brain or neuro-science, the voice to emphasize affect or emotion rather than reason or rationality in the field of human research has been getting louder and louder than before. From the early 2000s, there have been trends to adopt actively emotional aspects to cognitive science, education, and social science. In accordance with the recent discoveries, many social scientists have recently reported that people employ "affect-based heuristic decision making" in a variety of settings (Lee, 2014). International relations (Eun, 2018), risk perception (Yang & Kim, 2016), political communication (Song, 2008), neurophilosophy (Han, 2008; J. K. Kim, 2014), science fiction (Shin, 2017), moral education (Kim, 2016; Park, 2012), literature criticism (Yi, 2018), and drama therapy (Kim, 2018) are the examples of those fields where researchers try to apply the

achievements of neuroscience in Korea.

In short, suffering from various social problems related to affect or affective communication caused by social subjects with conflicting interests, claims, and conatus, Korean society has been trying to find out wiser way to diagnose and solve the problems aggregated by the misuse of diversified digital media through attempting to apply the recent discoveries of neuroscience.

Psychical Ambience of Digital Society

There are more affluent media channels in digital society than any other previous society. Anyone who wants to express or deliver his thought, opinion, demand, plan, etc. can do it to anybody, anytime, anywhere in digital society. The characteristics of digital media are usually described as interactivity, multimedia, asynchrony, and personalization (Han et. al., 2018). Among these, interactivity is the most prominent trait which can cause instantaneous and spontaneous spreads of news, information, and opinions.

In digital society, every individual is able to be a medium that can report, edit, and cast any message. The power of legacy media has shift to the individual user of digital media. The users of current media seem to have more power and freedom to express than any other people in the past. Conversely, the users tend only to select and see what they want to, and to interact and talk with the persons whom they want to do with. In short, people can easily get into a confirmation bias cycle which is the negative aspect of digital society.

Meanwhile, in digital society all the acts individuals have taken while searching or surfing the net are traced back, stored, and analyzed in the form of big data. Though people seem to have the power to use all the media and the freedom to express

all the ideas without any restriction, the traces they have left in the net have been recorded somewhere else. Han (2014/2018) describes the psychical ambience of current neo-liberalism society as *psychopolitik* in a word. According to him, current society exploits the transparency and freedom of consumer behaviour through the “digital panopticon” different from the Jeremy Bentham’s panopticon where prisoners are monitored by the big brother (p. 20). Consumers in current digital society are encouraged to desire and pursue pleasure endlessly, and to communicate and spread information limitlessly.

While a confirmation bias and a digital panopticon are the shadow aspects of digital society, there are anticipative or prospective sides of current society sufficient in various kinds of digital media. Social media enable us easily to get in touch with anybody without any physical or hierarchical constraints, to get together to share interests and execute new plans, and to express demands or desires by collective behaviour. Candle light rallies held in Korea last decades are good examples to express collective will or desires effectively owing to social media. Oh (2014) explains the sense that social media have in current society from the viewpoint of nomadic life. Referring to Deleuze and Guattari (1987), Oh (2014) has indicated social media could be “war machines” which would lead us to the world full of joy and happiness, if we could maintain “nomadology,” i.e., nomadic life in which we could experience the wonder of every moment without restraints living like cloud or wind (p. 222).

Another thing that has to be referred in relation to the psychical ambience of digital society is the crisis of contemporary journalism that the trust in journalism especially performed by conventional media has been decreasing more and more. While the legacy media have lost the trust in news reporting and the central role to set major agenda and form common perceptions in

society, there have been increasing fake news, groundless slanders, and rumours through tons of diverse media channels. In a research related to the crisis of journalism, Shim (2019) has indicated “in the age of conflict that has been especially intensified by social media, the legacy media has lost ground in the public’s interest, presumably because of its inadequate performance in representing segmented, marginalized, and discriminated people” (p. 24). As a way for regaining people’s trust in the age of media distrust, Shim (2019) has proposed several workable journalistic standards based on three practical principles of *ren* (仁), the love of learning (*haoxue* 好學), the doctrine of the mean (*zhongyong* 中庸), and self-reflection (*zixing* 自省).

It is wellknown that the interactive traits of digital media have increased and strengthened oral communication and community culture. Digital media make us to use various kinds of graphic emoticons during chatting, to apply all the sensory organs of our body during gaming or video calling, and to engage in sharing information, opinions, and emotions during consuming goods and services. The users of digital media tend more to express their demands collectively, to pour out their emotions directly, and to spout their passions instantaneously, than those of written or legacy media. Yoon (2010) indicates “the digital narratology based on interactivity is not one-person teller but multi-person tellers owing to the interaction with multi-users, therefore the perspective is not single but stratified and compositive, and the narrative is non-linear and open-ended” (p. 329). Further, he explains “the digital media technologies have made it possible for new kinds of community to emerge in the cyber space, and the dwellers in those community have nomadic or guerilla characteristics because they do not settle down but roam around and compose their hybrid identities denying being

regulated as a single identity” (p. 330-331). Underlying the narratology of Korean media including current digital media, Yoon (2010) suggested diachronic and synchronic approaches to the *shinmyoung* narratology, and explored the potentialities of *shinmyoung* narrative in the digital era.

Shinmyoung, a Korean eudaimonic or ecstatic pleasure and happiness, is one of the Korean esthetic categories including *mot* (멋), *heungchi* (흥趣), *poongryu*, and *shinmyoung* (神明) (Kim, 2001). Kim (2001) explains these four categories do not exist independently but coexist and can be classified by two criteria: inner and outer, movement and stillness. According to Kim, *mot* is a static outer, *heungchi* is a static inner, *poongryu* is a dynamic outer, *shinmyoung* is a dynamic inner aesthetic category (2001, p. 82). Considering the mobile and social traits of digital media, we can suppose *shinmyoung* and *poongryu* seem to be more friendly with current digital society than other aesthetic categories. While *shinmyoung* has been studied recently in the perspective of communication (Yoon, 2009, 2010, 2018; Yoon, Song, & Chung, 2011; Yoon, Chung, & Song, 2012), *poongryu* has rarely been treated as a research topic in relation to communication (Lee, 2016). This is one of background reasons to trigger this study.

These days, Korean society has been suffering from affective communication problems which have emerged from the historical situations or contingencies on the one hand and been caused by the psychical ambient elements of digital society on the other hand. This study aims at finding a clue to be helpful for solving or mitigating these problems by exploring *poongryu*.

Implications of *Poongryu* for Digital Society

The descriptions briefed above are not sufficient for mapping out

affective phenomena and psychical ambience of Korean society. Nevertheless, it seems to be possible to consider a few implications *poongryu* may have in the present or in future. Here at least, two points could be indicated as implications worth noticing. One is a new perspective on the concept of communication or media. The other is related to a theme on new ethics for the digital society. Before discussing the implications, it seems to be necessary to look into some traits of affect to be highlighted these days in relation to communication.

Some Traits of Affect

Affect can be defined and explained in many different ways according to the research aims or main points. Plus, affect can be described and expressed in a variety of manners according to different cultures and ethnic groups. In spite of such differences, most researchers seem to concur there are at least three major components to emotion: a neurophysiological-biochemical component, a motor- or behavioral-expressive component, and a subjective-experiential component (Dillard & Wilson, 1993, p. 640).

These days many researchers in Korea tend to apply the concept of affect by Spinoza, and take the stance of Damasio (2003/2007) who looks for and regards Spinoza as a precursor of neuroscience's perspective on affect. Since Deleuze noticed the importance of affect in Spinoza and prepared the possibility of communication through the power of affect (Yon, 2015), Spinoza has been recalled continuously by researchers in Korea. Spinoza is known as a philosopher who insists the parallelism of mind-body, which means both mind and body are active and independent, that is, mind and body are not in a dominant relationship with each other. Yon (2015) claims that Deleuze

attempt to look into a new way of communication which affect can provide with “resonance” occurred during the transition of power of human action (pp. 203-204).

It is noticeable that most researchers on affect tend to relate it to power. In an article dealing with the affects in Spinoza’s metaphysics, affect is defined as the mind’s affirmation of its body of “greater or lesser force of existing than before” (Rot, 2018, p. 699). For instance, Rot (2018) states the affect of sadness can be understood as “an act by which man’s power of acting is diminished or restricted” (p. 700). In reality, language becomes a carrier for affect, enabling it to be shared between subjects as well as understood inter-subjectively. Not only are subjects constituted through the movement of affect between subjects, they are also interpolated into social grids of meaning and power.

In relation to language or representation, affect can be distinguished from emotion. Campbell and Pile (2015) who deal with affect in relation to the problems of subjectivity and unconscious communication, distinguishing affect from emotion, explain that while “affects are virtual, unrepresented and a set of possibilities, emotions are actualized through language and culture into social circuits of action and meaning.” Once subjects become aware of affect, they convert it into language, as “expressed emotions” (p. 2).

Typically, a social subject provides a way to understand how subjects are formed through inter-subjective relationships and social practices, especially language. And in general, the relationship between affect, its circulation and emergence in bodies, and its representation remains a problem. The problem rests, on the one hand, on “the question of the transfer of affect between subjects,” and, on the other, on “the understanding of the relationship between the body, affect and its representative forms” (Campbell & Pile, 2015, p. 3).

Lockwood (2016), in a paper on the use of affect in the study of environmental communication, also explores the relationship between emotions and affects. Referring to a glossary, he adopts the descriptions of these words as following (p. 739).² Affects are “amplifying, dampening, or otherwise modifying physiological changes that serve the valuable function of focusing our attention on something very specific such as a danger, a loss, or the presence or absence of a smile on the face of an interlocutor.” Emotions are “the result of the inevitable interaction of affects with thoughts, ideas, beliefs, habits, instincts, and other affects.” According to these, while emotions are secondary expressions of affect through interaction, affects are like streams of power or physiological changes primarily generated in the body.

Analysing a documentary film in the paper, Lockwood (2016) claims that a text produced by the social movement for environmental sustainability and animal rights “provide the emotional pedagogy of moving from a position of witness (watching the duck’s slaughter) to activist (saving the chicken and turning vegan), stimulated by the affective energy, full of potential but directionless until led by the emotional processing of the affective state” (p. 744). This means that affects have the potential led to behaviour directed by emotional process, which

2 Differently from these descriptions, affects and emotions could be defined or described in comparison with feelings and mood as following. “Affects are the expressions of feelings generated by thoughts, ideas, and attitudes. Affects are reactions from experiences of emotions that are communicated by gestures, vocal intonations, facial expressions, and verbal expressions. Whereas affects are brief and likely to change frequently, one’s mood is a relatively constant state of sustained emotion. Affect is also described as ‘quickly changing feelings embedded in symbols including words, vocal intonations, and facial expressions.’ A helpful analogy is to consider ‘affect’ as the weather (the present station of emotion) and ‘mood’ as the climate (the emotional foundation over time). Emotions are described as brain behavior states generated from environmental input and the responses to these inputs from the cortical, limbic, and subcortical centers of the brain” (Karow & Connors, 2003, pp. 70-71). In this study, the concept of affect more commonly applied in Spinoza’s philosophy is adopted.

can be performed or influenced by media and vast kinds digital communication.

As reviewed above, affect could be understood roughly not as static, immutable, and representative concept, but transient, mutable, implicit, and potential one. *Poongryu* seems to be more similar to affect which is like streams of power or energy, rather than emotion. Though the description of affect or affective communication is not sufficient, it seems likely to move on to discussing the implications of *poongryu*.

Implications of *Poongryu*

At first, *jeophwagunsaeng* indicates the most important trait of *poongryu* as written by Chi-won Choi. It means *poongryu* could be a kind of ambient mood or affect stream which induces, guides, and influences all the creatures. This thought could be adopted and prevalent at the ancient time as the ancestors had the idea of harmony of *chunjeein* (天地人, heaven, earth, and human), three key elements in the universe, originally.

To discuss the implications of *jeophwagunsaeng*, it seems to be helpful to review an article on affective mediations by Ramos (2019). Firstly, Ramos rethinks the concept of media, raising two key questions related to media: materiality and determinacy. Adopting Whitehead's concept of concrescence, "the many become one, and increased by one," and society, "everything that endures, persists, and maintains an existence is a society," Ramos calls a body a "becoming body" (p. 189) which has something to do with Deleuze's mention, "bodies and thoughts as capacities for affecting and being affected" (p. 190). And from this viewpoint, he tries to redefine the concept of media and communication. According to his perspective, while media points out to "the capacity to embody affective forces and pass them

along,” communication departs “from a representational understanding of signs and language (i.e., meaning) toward a lived expression of affect (i.e., sense)” (p. 191). Communication is no longer a question of transmission of information, but emerges as event. The process philosophy approach to communication leads to the following.

There is no preconstituted subject who thinks the content. Instead, content appears as an event experience. Discourse itself becomes a form of subjectivity. Here, relation is primal, and sense emerges as a field of experience: a social field (as in Whitehead’s concept of society). The social and political field is thus immanent to language and communication. Hence, immanently speaking, communication is not something we “do.” Rather, something that happens, immanently. Communication, thus understood, is not mediated. It is a matter, instead, of immediation: affect immediately experienced. In this way, we tend toward an account of life’s immanent movements and the acknowledgment of the affective dimension of communication (Ramos, 2019, p. 191).

The indications that content appears as an event experience, sense emerges as a field of experience, and communication is something that happens, deserve attention and consideration in relation to the implications of *poongryu*, especially to the process of harmonizing all the creatures. *Jeophwagunsaeng* has been, in a broad sense, an event during which the people of ancient age have been politicized, educated, coordinated, and enlivened by the affective power blowing all over the ancient society. This event seems similar to the digital communication which enables anyone to affect and be affected by anybody else through tons of various media and viral means. In the quote, the indication that sense emerges as a field of experience at a social field as in

Whitehead's concept of society reminds us of *hwarang* Sadaham's activity or experience, freeing slaves, giving lands, and dying of the sorrow for his friend's death, which is evaluated above as "showing aesthetic values faithful to his affect" by Na (2014).

Next, Chi-won Choi presented three major teachings of Confucius, Lao-tse, and Buddha, one by one, as the traits of *poongryu*. Filial piety and loyalty as the teaching of Confucius imply the importance of the human relations both at home and at the society including the state. It is meaningful that relational virtue was chosen among the many Confucian virtues and teachings. Non-doing and no-words as the teaching of Lao-tse imply that we should act according to the ways of nature and put acts ahead of words. It is common that acts are more affective than words. Current Times when fake news or making words are the social problems all over the world need *poongryu* spirit as implemented by *hwarang*. Doing good and no evil as the teaching of Buddha imply that *poongryu* spirit contains the golden rule most religions and morals have taught. This trait of *poongryu* can be interpreted as the virtue related to conatus, effort to preserve their existence.

Affirmatively, *poongryu* has something to do with morals or ethics. At least, at the early age of *poongryu*, it has more mental or spiritual traits than somatic or entertaining ones. In this regard, in order to discuss the implications of *poongryu* to morals, we can refer to an article by Wollenberg (2013) who, exploring how Nietzsche understood Spinoza's affect in relation to the genealogy of morals, deals with moral affects. The relevant explanations on affect will be selected and reviewed here for the sake of deeper understanding and discussing the implications of *poongryu*.

An 'affect' for Spinoza is not simply a synonym for what we

would colloquially call an emotion: on account of Spinoza's mind-body "parallelism," all mental states must be understood as the modes of thinking corresponding to affections of the body, that is, to the constant changes in the body's power of acting. Depending on their origin and nature, our affects themselves can be further divided into active and passive, with our reasonable ideas corresponding necessarily to active affects. Reason is thus not an independent faculty; rather, reasonable ideas are the expression of active affects, as opposed to passions (Wollenberg, 2013, p. 625).

Affect seems to have some difficulties for ordinary observers to understand. This seems to happen because affect is related to both mind and body, that is, affect plays a role to link either mind with body, or reason with passion. According to the quote, mental states are the modes of thinking corresponding to affections of body and to changes in the body's power of acting, and also reasonable ideas are the expression of active affects. This reminds us of Mencius's teaching that *hoyunjigi* (浩然之氣) is like power or energy which the body of a person doing the right things would become to be filled with.

Adopting an interpretation of affect that "affects are the power expressions of human nature," Wollenberg (2013) mentions that "our power is not a potential capacity that we can use at will; rather who we are, our affective make-up, is simply the expression of the body's determined power of acting" (p. 631). When it comes for activity related to affect, expression and deed are more likely to be illuminated than source and doer. His mentioning on activity leads to passivity as follows.

This activity defines our value, for there is no other value besides power, and its opposite is not vice, but powerlessness. Passivity, to the degree that it can even be considered something real, is

merely obstructed activity; the term expresses nothing positive. According to Spinoza we always strive to become more powerful, stronger, more capable. The popular mind, however, believes otherwise, and holds individuals accountable or responsible, for their deeds (Wollenberg, 2013, p. 631).

It should be considered as noteworthy that passivity is merely obstructed activity and expresses nothing positive. The opposite of activity is not anti-activity nor reactivity, but powerlessness. To explain human emotional life, Spinoza adopts the inclusive conception of the affect that represents “how human beings consciously feel the fluctuations of their conatus power, of the power they really are, in their endeavor to preserve themselves” (Boukouvala, 2017, p. 1008). According to Spinoza, an affect consensus in society “is built upon the biological substrate defined by human body’s physiology, through the mechanism of imitation and is supported by empathy” (Boukouvala, 2017, p.1007).

Thanks to the recent scientific discoveries by brain scientists, developmental psychologists, and neural biologists, we have come to know how a baby could grow up as an independent human being with a self respect and identity. It has been known human brain is plastic, malleable, and flexible, different from that of animal. It is very important what man has experienced and whom he has met during the growing period of early age. Overcoming failures and experiencing trial and error, man builds neural network in his brain, consistent attitude and behaviour pattern, and belief system and ethics. Hütther, German neural biologist, told, “a baby is born with a subjective sense which is a subtle feeling on what is right, how he want to be treated, and how he can coexist with others.” He called it, in other words, “the sense on what humanly living is, that is, what living in dignity

is" (2018/2019, p. 143). If this sense as a potential moral seed can be maintained and strengthened when a baby grow up, it will be a inner "compass" to guide him during his life (Hüther, 2018/2019, p. 146). In digital society, media users and consumers also need inner moral compasses which help them find the ways to empower their life energy and increase their joy. At this point, *poongryu* spirit including traditional ethics seem to be able to remind the present and future digital generations of inner moral seeds and motivations, and to inspire them to practice the ethics inherited from the ancestors.

Affect occurs and changes in relations with others through direct interaction, imitation, imagination, empathy, and so on. Basically, affect has something to do with human relations, morals, and ethics. *Poongryu* including three ancient teachings related to relationships, attitudes, and demeanor could be regarded as throwing some clues to ethical problems the present and future societies should face and cope with. Digital ethics should be pursued and established with the quintessence of modern comprehensive morals, teachings, and wisdom humankind has achieved so far, which I would suggest include 'common joy,' in as much as *poongryu* had embraced and presented all the teachings and wisdom at the original time.

Conclusion

Digital revolution has made a huge change in everyday life including personal communication, media use, and knowledge acquisition. Quantitative level such as efficiency, speed, and volume has increased rapidly, but qualitative dimension like imagination, empathy, collaboration, resonance, and community consciousness are not likely to get better as much. While lots of

works relevant to finding information, raising funds, and gathering people have become easier than before, people tend to pursue various activities engaged with minds, passions, and affects. These trends have been causing both positive and negative results, but these days the negative phenomena such as political polarization, gender hatred, and generational conflict have been drawing our interests and concerns more.

This essay intends to figure out a clue to mitigate or solve the shadow aspects of affective turn Korean society has been passing through. *Poongryu* has been recognized and recalled continuously as the origin of music, dance, discipline, and other cultural or religious activities in Korea. This study pays attention to the affective traits of *poongryu*, and indicates two implications to be related to and helpful for affective communication. One is related to the reconceptualization of communication from *jeophwagunsaeng*. The other is engaged with digital ethics from the teachings of Confucius, Buddha, and Lao-tse. And then, these result in a hopeful expectation that *poongryu* could be regarded as the origin of affect communication and digital ethics.

As Kang (2018) notices in a paper dealing with post-human society, reflections on the status, and role of human beings in the new intelligence information society are important tasks to establish the digital media competence of the users by reflecting on “the reasons of the post-humans and the technical culture beyond the human centrism.” Also, it is important to establish digital ethics according to the post-humanism that is growing with the advent of the fourth industrial revolution, while social problems or phenomena related to affection or affect communication are predicted to increase in future.

Poongryu to be regarded as the origin of affect communication and digital ethics would be helpful for encountering and solving various social changes and problems.

Even thinking that there had been in the early age a good tradition as *poongryu* explored in this study could enable digital nomads to rethink and reflect their acts such as bad comments, digital bullying, filter bubbling, spreading fake news, and so on.

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