

2020  
**Report on Korean  
Confucianism Studies**

Analysis and Outlook of Researches on  
Confucianism in Korean Academia in 2020

This book was published with the support of the Ministry of Culture, Sports and Tourism of Korea.  
(Project title: Yulgok Studies Content Development and International Dissemination Project)

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# Report on Korean Confucianism Studies

Analysis and Outlook of Researches on  
Confucianism in Korean Academia in 2020

**Yulgok Institute**

Yulgok Studies Content Development and  
International Dissemination Project Team

## Editor's Note

There is no consensus on when Confucianism was first introduced in Korea. What is clear, however, is that it occurred before the Three Kingdoms period and was a dominant philosophy in Korean society from the end of Goryeo throughout the Joseon Dynasty. In particular, with the establishment of Joseon Neo-Confucianism on the basis of full-fledged research on Neo-Confucianism in the mid-Joseon Dynasty and its adoption as the governing ideology on the post-17th century political stage by the seizure of power through Sarim Scholars, Confucianism began to be thoroughly studied in Korea. As a showcase example, the commentary on *Zhu Zi Daquan* (朱子大全, Juja Daejeon in Korean pronunciation; A Major Compilation of Zhu Zi's Works) was conducted for about 160 years starting in the 17th century and finalized by Yi Hang-ro in the 19th century with a compilation entitled *Juja Daejeon Chaui Jipbo* (朱子大全筭疑輯補; A Commentary Book on *Zhu Zi Daquan*).

Confucianism developed in the Joseon Dynasty by means of intense debates among scholars of different positions. Most salient among these debates are the Sadanchiljeong debate in the 16th century, the Horak debate in the 18th century, and the Shimseol debate in the 19th century. The main players of these debates justified their theories and meticulously

analyzed and reinterpreted Classical Confucian Scriptures (Sishū Wǔjīng 四書五經, Saseo Ogyeong in Korean pronunciation; Four Books and Five Classics) and Neo-Confucianism in order to criticize and counter their opponents' arguments. This tradition has been passed on to modern Confucian scholars, and the Korean academic world has a vast body of high-level research achievements on Confucianism accumulated over centuries, with new papers and books published every year.

However, few attempts have yet been undertaken to analyze, criticize, and systemize research results on Confucianism with a view to suggesting new research directions. Individual papers and books rarely go beyond being published and read by a limited number of specialists, and it is difficult for them to play a meaningful role in academia and society.

This awareness problem acted as the driving force for the project team to launch this project examining the current status of research on Confucianism in Korea conducted in the past year and systematically arranging the research outcomes to enable critical reflection on them. The results of this project have been published in Korean and English. As the Korean saying goes, “Even if you have three sacks full of pearls, they are of no use unless you thread them into a necklace,” the project team

intended to thread numerous papers and books into a jewel of Korean Confucianism.

As mentioned above, we have a tradition of heated debates. This report is expected to help Korean Confucianism researchers develop excellent research outcomes and bring these forth from their concealed corners to the forefront of academic and social discourses, creating a space for productive debates. With the publication of the English version of this report, it is also expected that the current landscape of Korean Confucian studies and their achievements will be disseminated on a global scale.

The study leading to this report was conducted with the support of the Ministry of Culture, Sports and Tourism. We are deeply indebted to all those involved.

November 15, 2021

***Choi Yung-jin***

Team leader of the Yulgok Studies Content Development and  
International Dissemination Project Team

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Part I  
**Chinese Confucianism**



Chapter 1

**Pre-Qin/Han-Tang Period Confucian Studies**

Kim, Kyung-Hee

## 1. Introduction

This report provides a comprehensive analysis of the research outcomes related to Confucianism in the pre-Qin/Han-Tang period among doctoral theses and academic papers published in South Korea in 2020. Articles were searched in Research Information Sharing Services (RISS) and the *Korean Studies* Information Service System (KISS) using the search criteria of doctoral theses submitted in Korean universities and papers registered in the Korean Citation Index (KCI) in 2020. The search results were filtered to include only articles covering Confucian philosophy or religion.

Among the filtered search results, 95 papers (16 doctoral theses and 79 general research papers) were found to cover Confucianism in the pre-Qin/Han-Tang period, showing a significant increase compared to 2018 (62 papers) and 2019 (86 papers).

For a clearer overview, these 95 papers were classified according to two criteria: by thinker and by subject area. The papers classified into the thinker category were divided into four subcategories: the three representative figures of Confucianism (Confucius, Mencius, and Xunzi) and all other Confucian thinkers under “other thinkers.” The papers classified into the subject area category were divided into five subcategories: Confucian classics, philosophy, politics and economics, education, and others.

## 2. Classification by thinker

Among the 95 selected papers, 57 covered Confucian thinkers—(i) 24 papers on Confucius, (ii) 17 papers on Mencius, (iii) eight papers on Xunzi, and (iv) eight papers on other thinkers. That is, 49 papers

were written about Confucius, Mencius, and Xunzi—the three greatest thinkers of pre-Qin classical Confucianism. The remaining eight papers were written about Tung Chung-shu (董仲舒) and Wang Chong (王充), Wang Fu (王符), Zheng Xuan (鄭玄), Yang Xion (揚雄), and Huan Tan (桓譚)—Confucian philosophers active during the Han Dynasty—and Kong Yingda (孔穎達), who was active during the Tang Dynasty.

### 1) Confucius-related papers

- 1 Oh, Sang-hyun, *A study on the political thoughts in The Analects of Confucius*, doctoral thesis, Soongsil University
- 2 Lim, Tae-seung, The reality of feudalism in the Zhou (周) Period and Confucius's understanding of Bang-guo (邦國: city state), *The Study of Confucianism* 81, The Korean Society of Confucianism
- 3 Lim, Tae-seung, Confucius's way of quan (權) and view of becoming an official of responding to rebel retainers, *THE Journal of Asian Philosophy in Korea* 54, The Society for Asian Philosophy in Korea
- 4 Lim, Tae-seung, Analysis of the actual condition of Analects 11.1 and the meaning of Confucius's comments, *Journal of Eastern Philosophy* 103, The Society of Eastern Philosophy
- 5 Lim, Tae-seung, The actual condition of Analects 3.1 and meaning of Confucius's criticism, *Journal of Eastern Philosophy* 104, The Society of Eastern Philosophy
- 6 Jo, Min-hwan, A study of Zengdian's proactive person propensity, *Yangminghak* 55, Korean Society of Yangming
- 7 Kim, Young-ho, Interpretation of "sibojihakjang" of Lunyu, Confucian *Analects*, *The Journal of Korean Philosophy History* 66, The Society for Korean Philosophy History
- 8 Kim Sejong, A study on the relationship between knowledge and power - Focusing on the research methodology of the model of

- empowerment of knowledge and Confucius's thought, *Journal of Eastern Philosophy* 101, The Society of Eastern Philosophy
- 9 Sim, Mikyung·Kim, InGyu, The teachings of Confucius and lifelong education, *Eastern Culture Studies* 33, Oriental Culture Research Institute
  - 10 Jeong, Se Geun, Water and knife: Generosity and straightforwardness in the philosophy of Confucius, *Philosophy Research* 57, Central Philosophy Institute
  - 11 Cha, Min-kyung, A study on Confucius's worldview of "harmony (和)" and "win-win relationships (相生)" in *The Analects of Confucius (論語)*, *Studies in Confucianism* 50, Confucianism Research Institute
  - 12 Seo Geun-Sik, A study on the meaning of Li (禮) as Confucius (孔子), *Journal of Eastern Philosophy* 103, The Society of Eastern Philosophy
  - 13 Kim Myeong-seok, Can Zhong-Shu in *The Analects* be the "one thread" that really penetrates all things? In comparison with the Golden Rule Debates in the West, *The Study of Confucianism* 82, The Korean Society of Confucianism
  - 14 Jiang Ying-shun, Kwon Sun-hyang, Choi-Jin, Shin Chang-Ho, A study on the trends and characteristics of the concept of "learning (學)" in *The Analects* - Focusing on the research achievements of Chinese academia since 2000, *The Study of Confucianism* 81, The Korean Society of Confucianism
  - 15 Eugene Song, Reading *The Analects* of Confucius from the perspective of lifelong learning in the post-modern era, *Philosophy Thesis* 101, Saehan Philosophy Society
  - 16 Kim, Ju-Yong, On the naturalistic implication of Confucian Zhi, *Studies in Korean Society for Philosophy East–West* 95, Korean Society for Philosophy East–West
  - 17 Hwang, Seong-Kyu, A study on words (言) of Confucius and Mozi from the educational perspective, *Studies in Confucianism* 50, Confucianism Research Institute

- 18 Jiang Ying Shun-Shin Chang-Ho, A study on the Confucius personality: Focusing on the characteristics of aesthetic education from art education, *Eastern Studies* 43, Oriental Classical Research Institute
- 19 Yun, Min-hyang, The joy of learning, healing, and growth – “Love-Yourself”: A millennial trend with BTS, *The Journal of Korean Philosophy History* 67, The Society for Korean Philosophy History
- 20 Ha Yoonseo, A study on the theory of one’s duty theory to the spread of COVID-19, *Philosophy Thesis* 102, Saehan Philosophy Society
- 21 Park, Kil-Su, A study on the methodology of Confucianism’s philosophical counseling—Centering on Confucius’s “beyond-method” method, *Studies in Humanities* 67, Institute of Humanities
- 22 Kim, Hak-Yong, Truthfulness of Zhigong based on benevolence and justice, *Studies in Korean Society for Philosophy East–West* 97, Korean Society for Philosophy East–West
- 23 Hong, Han-eol, An analysis of the ethical meaning of “Jik (直),” *Onji Collection of Works* 63, Onji Society
- 24 Han, Sang-Il, A study on the interpretation of the letter xi in *The Analects* of Confucius, *Studies in Confucianism* 53, Confucianism Research Institute

In 2020, a total of 24 papers (one doctoral thesis, the same as in 2019, and 23 general research papers) were written about Confucius and his book *The Analects* (論語). This represents an increase by eight and three papers, respectively, compared to 2018 (13) and 2019 (21).

The doctoral thesis by Oh Sang-hyun categorizes the politics (政) mentioned in *The Analects* into weizheng (爲政, taking charge of governance) and conzheng (從政, participating in government affairs). It defines them as an “exercise of political power by the ruler” and “participation in politics as administrators of the ruler,” respectively.

The remaining 23 papers are research papers covering various areas. One of the four papers by Lim Tae-seung, entitled “Analysis of the actual condition of *The Analects* 11.1 and the meaning of Confucius’s comments,” points to the need for a multi-perspective interpretation of the text of *The Analects* as an objective and rational approach to the study of the topic. Notably, the author dedicated four years (2017–2020) to an analysis of the historical background of Confucius’s statements in *The Analects* and the meaning of his own comments, using a research-centered approach. Compared to previous *Analects*-related research, which focuses primarily on philosophical discourses and classical studies, this study stands out for its originality—it adopts a research methodology based on the historical context and reality in the period of Confucius’s official life.

In his paper “Interpretation of ‘sibojihakjang’ of Lunyu, Confucian *Analects*” on traditional commentaries on “sibojihakjang” (十五志學章 or 吾十有五而志于學章, the statement on Confucius’s six stages of life beginning with “at fifteen, my heart was set on learning”), Kim Young-ho presents seminal commentaries on *The Analects* across literary history in Korea, China, and Japan. He expounds his views on the six stages of Confucius’s life based on his understanding of these commentaries and drawing on modern commentaries in Korea, China, and Japan. Four papers were written about Confucius’s notion of “zhi (直, straightforwardness).” Some papers deserve special attention for combining or fusing subject areas based on education, loyalty, and determinism, reflecting a recent academic trend. The remaining papers on Confucius cover various areas, including ethics (e.g., education, harmony), knowledge, and power, which allows for an optimistic vision of future research on Confucius.

## 2) Mencius-related papers

- 1 Lee Soonmi, *A study of human beings as moral subject in Mencius's theory of human nature*, Doctoral thesis, Sungkyunkwan University
- 2 Lee, Byung-tae, *The origin and development of Mencius's political thought*, Doctoral thesis, Dongbang Culture University
- 3 Ham Young-dae, Hyeonam Lee Eul-ho's translation and analysis of Mencius—One aspect of Hyeonam Tasanhak, *Dasanhak* 36, Tasan Cultural Foundation
- 4 Lee, Chan, Discourse on the internality and externality of humanity and rightness: Focusing on the moral characteristics of humanity and rightness from the meta-ethical perspective of Mencius, *Studies in Confucianism* 52, Confucianism Research Institute
- 5 Lee Giwon, The deliberate method of Ito Jinsai and the reading of Mencius—The methods of publicness and the world of Taoism, *The Journal of the Humanities* 78, Institute for the Humanities
- 6 Lee, Chi-eok, Reinterpretation of Mengzi's theory of human nature in a capitalistic society, *Korean Studies* 42, The Korean Studies Institute
- 7 Lee, Chieok, A study on the relationship between the four sprouts and the four virtues in Mengzi - A proposal of revising the description of high school ethics textbooks, *The Study of Confucianism* 81, The Korean Society of Confucianism
- 8 Shin, Ye-Jin, A study on “Xin (心, heart-mind)” in the chapter of “Niushanzhimu (牛山之木, trees of the ox hill)” of Mengzi - Focusing on Mengzi Jizhu Daquan (孟子集註大全), *Studies in Confucianism* 52, Confucianism Research Institute
- 9 Kim, Hee, A comparative study of ideal politics of Lao-tzu and Mencius, *Studies in Confucianism* 53, Confucianism Research Institute
- 10 Gil, Tae-Eun, A study on Ganjae's reading of Mencius - Examining

- Mencius's theory of self-improvement, *Studies in Confucianism* 52, Confucianism Research Institute
- 11 Yu Young Og, The idea of the royal politics of virtue and ways of its realization described in Men-zj, *Philosophy-Thought-Culture* 34, Research Institute for East-West Thought
  - 12 Min, Hwang-Ki, Mencius's moral leadership and desirable leader, *DaeDong Philosophy* 93, The DaeDong Philosophical Association
  - 13 Bae Byeong-Dae, The structure of "Haoran Chapter's Explanation by Mencius" in Hagok and its ethical implications, *Yangminghak* 57, Korean Society of Yangming
  - 14 Chung Yong Hwan, The development of moral emotion in Mengzi's philosophy, *Philosophy Thesis* 99, Saehan Philosophy Society
  - 15 Son Young-sik, Mencius, Mozi, Hanfeizi's theory of the state and the sovereign, *DaeDong Philosophy* 90, The DaeDong Philosophical Association
  - 16 Nam Yoon-deok, Understanding and characteristics of "Maengja-Jibju-Sangseol" "Jinsim-Janggu" by Hosan Park Moon Ho, *Confucius Studies* 41, The Korean Society of Confucian Studies
  - 17 Oh, Hang-Nyeong, The Mencius and its idea on the commons, *The Centre for Namdo Culture* 41, The Jirisan Region Culture Research Institute

In 2020, 17 papers on Mencius and the book "Mencius" (hereinafter "Mengzi" to differentiate the eponymous book from Mencius the philosopher) were published. In 2019, three doctoral theses were published after an empty year of no doctoral papers, and 2020 witnessed the publication of two papers, allowing a vision of further revival of research activities in this area.

First, Lee Soonmi's doctoral thesis examines the essential characteristics of human beings as moral beings in the personality theory of Mencius; it

explores the process of establishing moral identity through the personal cultivation of human nature and social moral practice. The author analyzes the key concepts of Mencius' personality theory, such as sincerity (jinxin 盡心), steadfast mind (budongxin 不動心), right understanding of words (Zhiyan 知言), and accumulation of righteousness (jiyi 集義), from the perspective of human moral subjectivity. Thus, they reveal that moral autonomy and moral practice are the core subject matters of Mencius' personality theory.

Lee Byung-tae's doctoral thesis examines the historical background and ideological foundations of Mencius and the origin of his political ideology, focusing on his views on early kings, and explores its specific development process in the three dimensions of welfare, cultivation, and education of people (anmin 安民, yangmin 養民, and jiaomin 教民). The author points out that Mencius' personality theory of benevolent human nature and the ideology of benevolent government (renzheng 仁政) derived from it—intended as criticism and counteraction toward the brutal war and oppressive regime at the time of Mencius—reflect his progressive thinking. This can be applied to today's society despite its practical limitations.

Five of the 15 general research papers also cover Mencius' political thoughts, only under different titles. Among them, Yu Young Og's paper uncovers the true face of the "royal politics of virtue" in Mengzi from various angles by examining this political philosophy and its implementation plans in Mengzi. The author performed an in-depth analysis of each of the categories of the royal politics of virtue defined as "economic system of constant production," "theory of the two-tiered duties of noble and non-noble man," "establishment of schools," and "education of the five moral rules."

Lee Chan's paper examines the different positions of Mencius and Gaozi toward two basic Confucian notions of humanity (ren 仁) and rightness (yi 義) on Mencius's discourse of "internality and externality of

humanity and rightness” (仁內義外), focusing on the distinctive traits of ren and yi. The originality and significance of this study lie in the fact that it investigates the theory of internality and externality of humanity and rightness (仁內義外論) under the premise that the different notions of ren and yi brought up by Mencius and Gaozi had their respective validities.

### 3) Xunzi-related papers

- 1 Son Heung-Chul, A study on the characteristics of Xunzi and Wangchung’s philosophy, *Toegye Studies Thesis* 35, Toegye Studies Busan Research Institute
- 2 Cho, Won-Il, A study on the modern meaning of Xunzi political thought, *Studies in Korean Society for Philosophy East–West* 98, Korean Society for Philosophy East–West
- 3 Yun, Mu Hak· Kim, Jong Beom, Xunzi’s criticism and acceptance of Taoism, *Journal of Yulgok Studies* 43, Yulgok Society
- 4 Jeong, Se Geun, Xunzi’s theory of Jing and Shen, *Journal of Yulgok Studies* 43, Yulgok Society
- 5 Youn, Dae Shik, Xunzi’s new prince: The creation of a latter king as a representation of the former king, *Confucius Studies* 41, The Korean Society of Confucian Studies
- 6 Youn, Dae Shik, From inner sage to outer king in Xunzi: Drawing a boundary between governance and self-government, *Early Eastern Classical Studies* 44, Taedong Classical Research Institute
- 7 Bae, KiHo, Suggestions for a right vote - Focused on “contra physiognomy” in Xunzi, *Epoch and Philosophy* 31, Korean Association for Studies of Philosophical Thought
- 8 Yun Tai-Yang, *Korean Studies on Xunzi in the Japanese colonial era* (1) Focus on journal articles published from 1906 to 1910 in Korea, *Philosophy Research* 60, Central Philosophy Institute

In 2020, eight papers were published on Xunzi (荀子) and his writings, a decrease by four papers compared to 2019 but maintaining the level from 2018. Regrettably, no doctoral thesis was published in 2020 after one doctoral paper was published in each of 2018 and 2019.

Son Heung-chul's paper explores the practical meaning of the concept of heaven (tian 天) from the viewpoint of Wang Chong (王充). Chong brought it up to overcome the fatalism (chanweishuo 讖緯說) that prevailed in the Early Han Dynasty by emphasizing Xunzi's views of nature and objective natural heaven. Xunzi did not accept the conceptual interpretation of heaven and developed it into the empirical reality of nature as opposed to human culture.

Yun Mu-hak and Kim Jong-beom extracted several categories from Xunzi's criticism of Taoism and compared them to each other.

Cho Won-il delved into the implications of Xunzi's political ideology for the modern world, focusing on exalting rituals (longli 隆禮), values of law (zhongfa 重法), the installation of public positions, and the construction of an ideal state. This is significant in that it revisits Xunzi's political ideology from a modern-day perspective, unlike most previous studies, which focus on the analysis of Xunzi's political ideology itself, with little research dedicated to reviewing it from a modern angle.

Bae Ki-ho's paper is also expected to contribute to expanding the study of Xunzi's political ideology—it undertakes an attempt at accessing Xunzi's writings for right votes, focusing on "Contra Physiognomy" (Feixiang 非相).

#### 4) Other thinkers

- 1 Lee, Hyeon Cheol, *A study on Kǒng Yǐngdǎ (孔穎達)'s zhōuyì zhèngyì (周易正義)*, Doctoral thesis, Dongguk University
- 2 Park, Dong In, *Wáng Chōng's old-text scholarships hegemony and its*

- political implications, *Journal of Yulgok Studies* 42, Yulgok Society
- 3 Park, Dong In, The scholars of old-text scholarship's criticism of Chèn Wěi at the end of the East Han Dynasty and its politico-philosophical meaning, *The T'oegye Hakbo* 147, The Journal of T'oegye Studies
  - 4 Kim, Yon Jae, Zhengxuan's view of Wuxing-Tiandao and the world of Gua-Qi-Shuo, *Philosophy Thesis* 99, Saehan Philosophy Society
  - 5 Yu Kang Ha, A study of Wang Fu's perception of dreams through the QianFuLun Meng Lei, *Philosophy.Thought.Culture* 33, Research Institute for East-West Thought
  - 6 Cho, Won-Il, A study on the personality theory of Dongzhongshu, *Journal of Chinese Studies* 68, The Society of China Culture in Korea
  - 7 Yun Ji Won, Changes in knowledge topography and Confucianism in the early Han Dynasty- A study on Dongzhongshu's political thought, *The Study of Confucianism* 82, The Korean Society of Confucianism
  - 8 Cho, Hyoung Geun, Dong Zhong-shu's theory of responding to heaven-man and the canon of Jing-da-quan-bian, *Institute for Korea* 76, The Institute for Korean Culture

In 2020, eight papers (including one doctoral thesis) were published on Confucian thinkers other than Confucius, Mencius, and Xunzi, which is an increase by three and one papers, respectively, compared to 2019 and 2018. In 2020 as well, various scholars have been actively conducting research on the major Confucian thinkers of the Han and Tang dynasties, such as Kong Yingda (孔穎達), Wang Chong (王充), Wang Fu (王符), Yang Xion (揚雄), Huan Tan (桓譚), Zheng Xuan (鄭玄), and Tung Chung-shu (董仲舒), from various perspectives. Thus, research in this area is expected to develop continuously.

Lee Hyeon-cheol's doctoral thesis analyzes Kong Yingda's Zhōuyì Zhèngyì (周易正義) according to its compositional format and examines the view of the moral doctrine of changes contained in Kong

Yingda's Zhōuyì Zhèngyì. Thus, the author analyzes the principles and characteristics unique in Kong Yingda's interpretation of the Book of Changes, which differentiates it from those of Wang Bi (王弼) and Han Kang-bo (韓康伯). This doctoral thesis is evaluated as a considerably meaningful work for its in-depth analysis of Kong Yingda's Zhōuyì Zhèngyì (周易正義), which has rarely been studied thus far.

Park Dong-in's paper "Wáng Chōng's old-text scholarship's hegemony" examines how Wang Chong criticizes and overcomes the superstitious customs and social and political chaos propagated by the existing old-text scholarship (古文經學) and its ideology through the lens of its criticism, "new-text scholarship" (今文經學). This paper deserves due attention for exploring the academic meaning of Wang Chong's old-text scholarships hegemony and the political meaning of old-text scholarship as the first of its kind in Korea.

The remaining papers also cover various areas, including the "view of five elements and the heavenly way" (五行天道觀), theory of personality, and politics expounded by Han-Tang Confucian scholars, which are expected to be further expanded upon to cover more new areas.

### 3. Classification by subject area

Classification by subject area resulted in the following five categories (the number of papers is in parentheses): classics (16), philosophy (46), education (7), politics and economics (17), and other (9). The number of papers increased from 87 in 2019 to 95 in 2020. While papers on classics and philosophy slightly decreased compared to the previous year, those on education, politics and economics, and others increased slightly. In 2020, no papers were published on the Book of Rites (Liji 禮記) or the Book of Music (Yueji 樂記). However, five papers covered the Spring and Autumn

Annals (Chunqiu 春秋), and one paper was published on the Book of Documents (Shangshu 尚書), which is expected to contribute to ensuring further the diversity of the study of Confucian classics.

### 1) Research on Confucian classics

- 1 Lim, Tae-seung, Analysis of the actual condition of Analects 11)1 and the meaning of Confucius's comments, *Journal of Eastern Philosophy* 103, The Society of Eastern Philosophy
- 2 Lim, Tae-seung, The actual condition of Analects 3)1 and the meaning of Confucius's criticism, *Journal of Eastern Philosophy* 104, The Society of Eastern Philosophy
- 3 Kim, Young-ho, Interpretation of "sibojihakjang" of Lunyu, Confucian *Analects*, *The Journal of Korean Philosophy History* 66, The Society for Korean Philosophy History
- 4 Han, Sang-Il, A study on the interpretation of the letter xi in *The Analects of Confucius*, *Studies in Confucianism* 53, Confucianism Research Institute
- 5 Ham Young-dae, Hyeonam Lee Eul-ho's translation and analysis of Mencius-One aspect of Hyeonam Tasanhak, *Dasanhak* 36, Tasan Cultural Foundation
- 6 Shin, Ye-Jin, A study on "Xin (心, heart-mind)" in the chapter of "Niushanzhimu (牛山之木, trees of the ox hill)" of Mengzi - Focusing on Mengzi Jizhu Daquan (孟子集註大全), *Studies in Confucianism* 52, Confucianism Research Institute
- 7 Bae Byeong-Dae, The structure of "Haoran chapter's explanation by Mencius" in Hagok and its ethical implications, *Yangminghak* 57, Korean Society of Yangming
- 8 Nam Yoon-deok, Understanding and characteristics of "Maengja-Jibju-Sangseol" "Jinsim-Janggu" by Hosan Park Moon Ho, *Confucius*

- Studies* 41, The Korean Society of Confucian Studies
- 9 Shin Jeong Keun, A study on the establishment process of Confucian canons, *The Study of Confucianism* 80, The Korean Society of Confucianism
  - 10 Choi Namgyu, A study on Zhouyi copied Yuguai on bamboo slips collected in the ShangHai Museum, *Gunn Humanities* 29, Humanities Research Institute
  - 11 Won Yong Joon, The shifa (筮法) of Tshinghua University bamboo slips and Yixue (易學) of ancient China, *The Study of Confucianism* 81, The Korean Society of Confucianism
  - 12 Kim, Yon-Jae, Zhou-yi's Gua-yao-ci and its horizon of understanding from the perspective of narrative imagination - Focusing upon the historical stories of the Zhou Dynasty, *Studies in Confucianism* 50, Confucianism Research Institute
  - 13 Heo, Jin-Woong, A study on “Gyeong” theory in Juyeok “Jin trigram,” *Studies in Korean Society for Philosophy East–West* 96, Korean Society for Philosophy East–West
  - 14 Im, Jaekyu, A study on the new classification system of Chinese Yijing studies - Focusing on Chen Menglei's (陳夢雷) Zhouyi Qianshu (周易淺述), *Religion and Culture* 39, Center for Religious Studies
  - 15 Kim, Dong-Jin, A study on the debate over Cuojian of Zagua within I-Ching - Focusing on Lai Zhide and Li Guangdi, *Journal of Eastern Philosophy* 102, The Society of Eastern Philosophy
  - 16 Lee Eunho, Demonstration method of “Shangshuguwenshuzheng 尚書古文疏證” - Proven apocryphal using “Lunyu 論語,” *The Study of Confucianism* 82, The Korean Society of Confucianism

In 2020, 16 papers were published on Confucian classics, slightly fewer than the 21 in 2018 and 18 in 2019. Regarding the books studied, a distribution similar to that of the previous year was observed: Book of

Changes (6), Book of Documents (1), Analects (4), and Mengzi (3).

Won Yong-joon's paper analyzes and discusses Yixue (易學) and divination in the Warring States Period as depicted in the Stalk Divination (Shifa 筮法) of Tshinghua University bamboo slips (清華簡) in relation to Yixue in the Han Dynasty. The paper demonstrates anew several problems unresolved thus far. The author notes that the widely accepted view that image numerology (Xiangshuyi 象數易) originates from the Han Dynasty has been challenged by the Shifa of Tshinghua University bamboo slips. This shows that image numerology existed in the pre-Qin era, thus opening a new way to examine it.

Kim Yon-jae's paper attempted to rediscover and reinterpret the narrative of hexagram lines (guayaoci 卦爻辭) that explain the meaning of divination in the Book of Changes. The rediscovery and reinterpretation of the narrative of hexagram lines made in this paper add to the convergence achievements of Yixue in modern scholarship.

Im Jae-kyu's paper discusses the possibility of a four-type classification system of Chen Menglei's (陳夢雷) Zhouyi Qianshu (周易淺述) to replace the conventional six-type classification system of Siku Quanshu Zongmu Tiyao (四庫全書總目提要) predominant in Chinese Yixue. The author examines how Zhu Xi's Zhouyi Benyi (周易本義) and Jeong Yak-yong's Zhouyi Sijian (周易四箋), which do not fit well into the six-type classification system proposed in Siku Quanshu Zongmu Tiyao (四庫全書總目提要), can be classified by the four-type classification system of Chen Menglei (陳夢雷).

Among the papers covering the classics other than the Book of Changes, Lee Eun-ho's paper examines the cross-validation method using *The Analects* among the dialects for old-text Shangshu of the Shangshu guwen shuzheng (尚書國文疏證). Notably, the contents of the studies are becoming increasingly elaborate due to the body of literature of accumulated research achievements in the subject areas of *The Analects*,

Mengzi, Book of Changes, and Book of Documents.

## 2) Research on Confucian philosophy

- 1 Cha, Min-Kyung, *A study on the “Hwa (和)” ideology of pre-Qin Confucian Ye-Ak (禮樂)*, Doctoral thesis, Sungkyunkwan University
- 2 Yoo, Song Hwa, *A study on the family ethics of Pre-Qin Confucian philosophy focusing on Z hengwei (正位) of J ia (家) and the future fusion ethics*, Doctoral thesis, Sungkyunkwan University
- 3 Ok Hyunju, *A study on the views of life and death in pre-Qin hundred schools - Focusing on the theory of heaven–human Relationship*, Doctoral thesis, Dongbang Culture University
- 4 Hong Yu-son, *A study of the view of fate in the Seonjin Era of China*, Doctoral thesis, Daegu Haany University
- 5 Yu Byeong Heon, *A study on the Qi thought of China - Concentrating on the ancient and middle ages*, Doctoral thesis, Wonkwang University
- 6 Lee Kyong-hee, *A study on the moral view of humanity in “Juyeok”*, Doctoral thesis, Daegu Haany University
- 7 Lee Jung-hee, *A study on the worldview and historicity of the Book of Changes – Focusing on the point of Qian Gua and Qion Gua*, Doctoral thesis, Dongbang Culture University
- 8 Kim se-hyun, *A study on the changeological ground of the “Hexagram Theory” (六爻學)*, Doctoral thesis, Kongju National University
- 9 Lee, Hyeon Cheol, *A study on Kōng Yǐngdǎ’s (孔穎達) zhōuyì zhèngyì (周易正義)*, Doctoral thesis, Dongguk University
- 10 Lee Soonmi, *A study of human beings as moral subject in Mencius’s theory of human nature*, Doctoral thesis, Sungkyunkwan University
- 11 Kim, Dong-min, *The characteristics of Sino-Barbarianism (theory on the civilized and the barbarians) on Lee Jin-Sang’s Chunqixue*

- (春秋學) (1), *The Study of Confucianism* 81, The Korean Society of Confucianism
- 12 Kim, Dong-min, The characteristics of Sino-Barbarianism (theory on the civilized and the barbarians) on Lee Jin-Sang's Chunquixue (春秋學) (2), *The Journal of Korean Philosophy History* 67, The Society for Korean Philosophy History
- 13 Kim, Dong-min, Understanding in Chunqiu by 19th-Century Joseon intellectuals examined through Gwak Jong-seok's Chunqiu interlocution (1), *The Journal of Korean Philosophy History* 65, The Society for Korean Philosophy History
- 14 Kim, Dong-min, Understanding in Chunqiu by 19th-Century Joseon intellectuals examined through Gwak Jong-seok's Chunqiu interlocution (2), *The Journal of Korean Philosophy History* 66, The Society for Korean Philosophy History
- 15 Ahn, Choon-Boon, A study on the guiding principles of Confucius in writing the Annals based on an introduction to Du Yu, *Studies in Confucianism* 50, Confucianism Research Institute
- 16 Ahn, Woe Soon, Confucian political thoughts of the reconciliation and peace, *Eastern Studies* 43, Oriental Classical Research Institute
- 17 Cho Nam-ho, Forgiveness interpretation of East Asian Confucianism Studies, *Early Eastern Classical Studies* 45, Taedong Classical Research Institute
- 18 Jeong, Se-Geun, The meaning of human nature as fundamentally good in the theory of humanity, *Studies in Korean Society for Philosophy East–West* 98, Korean Society for Philosophy East–West
- 19 Kim, Cheol-ho, Changes in the concept of good and evil in Confucianism in the Han-Dang Period, *Yangminghak* 58, Korean Society of Yangming
- 20 Seol, Junyoung, A theoretical approach on the possibility of revising Li 禮, *Oriental Studies* 78, Institute of Oriental Studies

- 21 Koh Eun-kang, Rethinking political communication in early Chinese philosophy: With a special focus on language and trust, *Eastern Studies* 43, Oriental Classical Research Institute
- 22 SeungWoo An, A study on the Zhouyi's 周易 solidarity perspective on auspicious and ominous configuration, *Journal of Eastern Philosophy* 102, The Society of Eastern Philosophy
- 23 SeungWoo An, Crisis management philosophy of the Zhouyi 周易, *DaeDong Philosophy* 93, The DaeDong Philosophical Association
- 24 Kim, Yon Jae, The life–communal goodness and life–aesthetics in the Book of Changes: An integrated boundary without any division of boundaries, *Early Eastern Classical Studies* 45, Taedong Classical Research Institute
- 25 Heo, Jin-Woong, “Juyeok” eight trigrams analyzed by the truth function - Focusing on “Shuogua zhuan,” *Studies in Confucianism* 53, Confucianism Research Institute
- 26 Song, Hoyoung, A case study of King Wen and Yi, *Institute for Korea* 75, The Institute for Korean Culture
- 27 Jo, Min-hwan, A study of Zengdian's proactive person propensity, *Yangminghak* 55, Korean Society of Yangming
- 28 Kim Sejong, A study on the relationship between knowledge and power - Focusing on the research methodology of the model of empowerment of knowledge and Confucius's thought, *Journal of Eastern Philosophy* 101, The Society of Eastern Philosophy
- 29 Jeong, Se Geun, Water and knife: Generosity and straightforwardness in the philosophy of Confucius, *Philosophy Research* 57, Central Philosophy Institute
- 30 Cha, Min-kyung, A study on Confucius's world view of “harmony (和)” and “win-win relationships (相生)” in *The Analects of Confucius (論語)*, *Studies in Confucianism* 50, Confucianism Research Institute
- 31 Seo Geun-Sik, A study on the meaning of Li (禮) as Confucius (孔子),

- Journal of Eastern Philosophy* 103, The Society of Eastern Philosophy
- 32 Myeong-seok Kim, Can Zhong-Shu in *The Analects* be the “one thread” that really penetrates all things? In comparison with the Golden Rule Debates in the West, *The Study of Confucianism* 82, The Korean Society of Confucianism
- 33 Kim, Ju-Yong, On the naturalistic implication of Confucian Zhi, *Studies in Korean Society for Philosophy East–West* 95, Korean Society for Philosophy East–West
- 34 Park, Kil-Su, A study on the methodology of Confucianism’s philosophical counseling–Centering on Confucius’s “beyond-method” method, *Studies in Humanities* 67, Institute of Humanities
- 35 Kim, Hak-Yong, Truthfulness of Zhigong based on benevolence and justice, *Studies in Korean Society for Philosophy East–West* 97, Korean Society for Philosophy East–West
- 36 Hong, Han-eol, An analysis of the ethical meaning of “Jik (直),” *Onji Collection of Works* 63, Onji Society
- 37 Lee, Chan, Discourse on the internality and externality of humanity and rightness: Focusing on the moral characteristics of humanity and rightness from the meta-ethical perspective of Mencius, *Studies in Confucianism* 52, Confucianism Research Institute
- 38 Lee, Chi-eok, Reinterpretation of Mengzi’s theory of human nature in a capitalistic society, *Korean Studies* 42, The Korean Studies Institute
- 39 Gil, Tae-Eun, A study on Ganjae’s reading of Mencius - Examining Mencius’s theory of self-improvement, *Studies in Confucianism* 52, Confucianism Research Institute
- 40 Chung Yong Hwan, Development of moral emotion in Mengzi’s philosophy, *Philosophy Thesis* 99, Saehan Philosophy Society
- 41 Son Heung-Chul, A study on the characteristics of Xunzi and Wangchung’s philosophy, *Toegye Studies Thesis* 35, Toegye Studies Busan Research Institute

- 42 Yun, Mu Hak· Kim, Jong Beom, Xunzi's criticism and acceptance of Taoism, *Journal of Yulgok Studies* 43, Yulgok Society
- 43 Jeong, Se Geun, Xunzi's theory of Jing and Shen, *Journal of Yulgok Studies* 43, Yulgok Society
- 44 Kim, Yon Jae, Zhengxuan's view of Wuxing-Tiandao and the world of Gua-Qi-Shuo, *Philosophy Thesis* 99, Saehan Philosophy Society
- 45 Cho, Won-Il, A study on the personality theory of Dongzhongshu, *Journal of Chinese Studies* 68, The Society of China Culture in Korea
- 46 Cho, Hyoung Geun, Dong Zhong-shu's theory of responding to heaven-man and the canon of Jing-da-quan-bian, *Institute for Korea* 76, The Institute for Korean Culture

In 2020, 46 papers were published on Confucian philosophy, 10 of which are doctoral theses—an encouraging sign of revival for research in this field. Among the remaining 36 papers, six are about the Book of Changes (Zhouyi or Yijing), and others cover various subject areas of pre-Qin/Han-Dang Confucianism, including rites and music. This expansion of subject matters is expected to continue.

Cha Min-kyung's doctoral thesis seeks to find a way to coexist by examining the ideology of harmony (he 和) in rites and music (li-yue 禮樂) in pre-Qin Confucian. The author reveals the origin and philosophical basis of the li-yue ideology and examines the meaning of harmony as the core of li-yue ideology. In my opinion, this study will stand out more clearly against previous studies by expanding the scope of the ideology of harmony in rites and music from Zhu Xi's views to include those of old annotations (guzhu 古註).

Lee Kyong-hee's doctoral thesis examines the personality types appearing in Zhouyi and identifies the ideal human image that Zhouyi ultimately seeks to realize. This paper is expected to contribute to the broadening of the ethical horizon of today's society, which is stuck in

moral danger, by examining the anthropocentric thinking suggested in Zhouyi's understanding of human beings as subjective entities.

Lee Jung-hee's doctoral thesis demonstrates the reality of the worldview and historicity inherent in the divination language (shici 筮辭) of Zhouji against the historical background of the transition from the Yin (殷) to the Zhou (周) dynasty. The significance of this paper lies in its attention to the diachronic problem of historicity that can penetrate through the understanding of the meaning (jingyi 經義) of Zhouyi as abstract reasoning and the reality of human existence (實狀).

Among the general research papers, Jo Min-hwan's paper examines the lunatic and temperamental personality traits of Zengdian (曾點) through the lens of Zhu Xi's various characterizations of "enjoying the breeze on the rain altar and going home singing" (yuyiyonggui 浴沂詠歸).

Kim Dong-min's tetralogy paper analyzes the purport and derives the characteristics of Chunqiu, which Lee Jin-sang adopted as the theoretical framework for strategies to cope with the tumultuous period, especially the theory and content of Sino-Barbarianism (Huayi 華夷), as revealed in Lee Jin-sang's Chunqiu Collection (春秋集傳). Specifically, the author analyzes the main discussion topics in Lee Jin-sang's Chunqiu Huayi and Gwak Jong-seok's Chunqiu Interlocution in a series of four papers. Against previous Chunqiu-related studies, which primarily cover relevant historical facts and theological discourses, this tetralogy stands out for its research outcomes with important historical-academic significance—it focuses on revealing the reality of the Chunqiu Studies in the Joseon period.

### 3) Research on Confucian education

- 1 Lee, Jaewoo, *A study on the philosophical value of aesthetic education and the utility of culture and art education*, Doctoral thesis, Sungkyunkwan University

- 2 Sim, Mikyung·Kim, InGyu, The teachings of Confucius and lifelong education, *Eastern Culture Studies* 33, Oriental Culture Research Institute
- 3 Jiang Ying-shun, Kwon Sun-hyang, Choi-Jin, Shin Chang-Ho, A study on the trends and characteristics of the concept of “learning (學)” in *The Analects* - Focusing on the research achievements of Chinese academia since 2000, *The Study of Confucianism* 81, The Korean Society of Confucianism
- 4 Eugene Song, Reading *The Analects* of Confucius from the perspective of lifelong learning in the post-modern era, *Philosophy Thesis* 101, Saehan Philosophy Society
- 5 Hwang, Seong-Kyu, A study on the words (言) of Confucius and Mozi from an educational perspective, *Studies in Confucianism* 50, Confucianism Research Institute
- 6 Jiang Ying Shun·Shin Chang-Ho, A study on the Confucius personality: Focusing on the characteristics of aesthetic education from art education, *Eastern Studies* 43, Oriental Classical Research Institute
- 7 Lee, Chieok, A study on ther elationship between the four sprouts and the four virtues in Mengzi-A proposal for revising the description of high school ethics text books, *The Study of Confucianism* 81, The Korean Society of Confucianism

Seven papers were published on Confucian education in 2020—an increase by four papers compared to the number of papers in both 2018 and 2019. The contents of these papers include Confucius’s character education and the curriculum related to the “learning” (Xue 學) chapter in *The Analects* and Four Sprouts (四端) and Four Virtues (四德) in Mengzi.

Lee Jae-woo’s doctoral thesis first verifies the origin of the Chinese concept of aesthetic education (美育). Subsequently, it examines the

aesthetic education established by Confucius and Mencius (孔孟美育), which is the basis of Confucian aesthetic education (儒家美育) and Chinese aesthetic education of harmony (中和美育) in rites and music (禮樂). Finally, the thesis analyzes, based on the foregoing investigation, the history of calligraphy and painting from the perspective of Confucianism. This thesis is a meaningful addition to the research achievements in this field—it verifies the elements of aesthetic education through educational statistics derived from the experiences of elementary school students who participated in the calligraphy and Korean painting pilot program.

The paper, coauthored by Shim Mi-kyung and Kim In-gyu, shed light on the landscape of humanities education represented by poetry, calligraphy, rites, and music with respect to the teachings of Confucius and lifelong education. The authors suggest that the spirit of “tireless learning (學而不厭) and endless enthusiasm (誨人不倦)” is in line with the vision of lifelong education in today’s society.

In his paper on the relationship between the Four Sprouts and the Four Virtues in Mengzi, Lee Chieok notes that there are two strands of interpretation on this relationship. One is the interpretation by Zhu Xi and his followers, according to which the four virtues (benevolence, righteousness, propriety, and wisdom) pertain to innate nature (xing 性), and the four sprouts relate to manifested nature (qing 情). The other is the view of Confucian classics and Jeong Yak-yong, according to which the four virtues can be accomplished through the expansion of the four sprouts. The author did not endorse either of the two interpretations—the description of the textbook “Ethics and Thought” uniformly follows the latter but attempted to examine the true meaning of Mengzi by drawing on these two interpretations.

The tendency was overly skewed toward the personality education of Confucius or *The Analects* in the subject area of Confucian education in 2020. However, each paper showed a different area of focus, such as the

philosophical values of aesthetic education and the efficiency of cultural and artistic education, the teachings of Confucius and lifelong education, and the pedagogy of Confucius regarding personality formation.

#### 4) Research on Confucian politics and economics<sup>1</sup>

- 1 Oh, Sang-Hyun, *A study on the political thoughts in The Analects of Confucius*, Doctoral thesis, Soongsil University
- 2 Lee, Byung-tae, *The origin and development of Mencius's political thought*, Doctoral thesis, Dongbang Culture University
- 3 Lim, Tae-seung, The reality of feudalism in the Zhou (周) Period and Confucius's understanding of Bang-guo (邦國: city state), *The Study of Confucianism* 81, The Korean Society of Confucianism
- 4 Lim, Tae-seung, Confucius's way of quan (權) and view of becoming an official responding to rebel retainers, *THE Journal of Asian Philosophy in Korea* 54, The Society for Asian Philosophy in Korea
- 5 Lee Giwon, The deliberate method of Ito Jinsai and the reading of Mencius - The methods of publicness and the world of Taoism, *The Journal of the Humanities* 78, Institute for the Humanities
- 6 Kim, Hee, A comparative study of the ideal politics of Lao-tzu and Mencius, *Studies in Confucianism* 53, Confucianism Research Institute
- 7 Yu Young Og, The idea of the royal politics of virtue and ways of its realization described in Men-zj, *Philosophy·Thought·Culture* 34, Research Institute for East-West Thought
- 8 Son Young-sik, Mencius, Mozi, Hanfeizi's theory of the state and the sovereign, *DaeDong Philosophy* 90, The DaeDong Philosophical Association
- 9 Oh, Hang-Nyeong, The Mencius and its idea on the commons, *The Centre for Namdo Culture* 41, The Jirisan Region Culture Research Institute

- 10 Cho, Won-Il, A study on the modern meaning of Xunzi political thought, *Studies in Korean Society for Philosophy East–West* 98, Korean Society for Philosophy East–West
- 11 Youn, Dae Shik, Xunzi’s new prince: Creation of a latter king as a representation of the former king, *Confucius Studies* 41, The Korean Society of Confucian Studies
- 12 Youn, Dae Shik, From inner sage to outer king in Xunzi: Drawing a boundary between governance and self-government, *Early Eastern Classical Studies* 44, Taedong Classical Research Institute
- 13 Bae, KiHo, Suggestions for a right vote - Focused on “contra physiognomy” in Xunzi, *Epoch and Philosophy* 31, Korean Association for Studies of Philosophical Thought
- 14 Park, Dong In, Wáng Chōng’s old-text scholarship hegemony and its political implications, *Journal of Yulgok Studies* 42, Yulgok Society
- 15 Park, Dong In, The scholars of old-text scholarship’s criticism of Chèn Wěi at the end of the East Han Dynasty and its politico-philosophical meaning, *The T’oegye Hakbo* 147, The Journal of T’oegye Studies
- 16 Yun Ji Won, Changes in knowledge topography and Confucianism in the early Han Dynasty - A study on Dongzhongshu’s political thought, *The Study of Confucianism* 82, The Korean Society of Confucianism
- 17 Lee, Jun-Young, Social status of Junzi (君子): Focusing on the loss of authority of Zhou (周) in the spring and autumn period (春秋時代), *Studies in Confucianism* 53, Confucianism Research Institute

In 2020, 17 papers were published on Confucian politics and economics, marking a remarkable increase from eight papers in 2018 and a slight increase from 12 papers in 2019.

In his paper on Mencius’s idea on the commons, Oh Hang-nyeong discussed the historical meaning of Mencius’s thought. He focused on (1)

the relational arrangement between people and the state in an agricultural society and (2) the ideology or policy of Mencius' vision of "sharing with the people" (與民同之) as a concrete implementation of the people–state relationship. This paper is significant for its originality of attending to the welfare model of "inalienable sharing," which is of a higher dimension than the welfare model of "disposable ownership."

In Youn Dae-shik's paper on Xunzi's political philosophy, Xunzi adopted the ideal Confucian image espoused by Confucius from an awakening insight into the world and practiced the ideal while learning it. The author suggests that a succeeding king should be born again in emulation of the preceding king by representing the latter to become a ruler worthy of successive history. Although the body of academic papers related to Xunzi is vast in Korea, with a long research tradition and a large spectrum of subject matters, only a few studies have focused on succeeding kings. Thus, this study is significant for its focus on Xunzi's thought on the "creation of the succeeding king as a representation of the preceding king."

## 5) Other subject matters

- 1 Ho Yul lee, *A study on Taekwondo from a perspective of the Book of Changes - Focusing on the cosmos, eight trigrams, and Taegeuk Poomsae*, Doctoral thesis, Sungkyunkwan University
- 2 Jeon, Gi-ho, *Research for overcoming difficult situations by studying the nine virtues of "Juyeok" - Based on self-therapy*, Doctoral thesis, Daegu Haany University
- 3 Ha Yoonseo, A study on the Confucian family view corresponding to COVID-19, *Confucius Studies* 41, The Korean Society of Confucian Studies
- 4 Kim, Yon-jae, The Han Dynasty's portent culture and sustainable-

civilization view from the perspective of the post-COVID era - Standing at an ecologismic gaze, *East Asian Ancient Studies* 59, *East Asian Ancient Studies*

- 5 Yun Tai-Yang, *Korean Studies* on Xunzi in the Japanese colonial era (1) Focus on journal articles published from 1906 to 1910 in Korea, *Philosophy Research* 60, Central Philosophy Institute
- 6 Min, Hwang-Ki, Mencius's moral leadership and desirable leader, *DaeDong Philosophy* 93, The DaeDong Philosophical Association
- 7 Yu Kang Ha, A study of Wang Fu's perception of dreams through the QianFuLun Meng Lei, *Philosophy·Thought·Culture* 33, Research Institute for East–West Thought
- 8 Ha Yoonseo, A study on the theory of one's duty regarding the spread of COVID-19, *Philosophy Thesis* 102, Saehan Philosophy Society
- 9 Yun, Min-hyang, The joy of learning, healing, and growth – “Love-Yourself”: A millennial trend with BTS, *The Journal of Korean Philosophy History* 67, The Society for Korean Philosophy History

In all other subject areas, nine papers were published in 2020, showing a significant increase from three papers in 2018 and five papers in 2019. Of the nine papers, two are doctoral theses on Zhouyi, and seven are general research papers.

First, in Lee Ho-yeol's doctoral thesis, the correlation between Yixue (易學) and Taekwondo was investigated as a preliminary study before exploring the systematic theory of Taekwondo in relation to the Book of Changes. This paper is significant for its originality of interpreting the Taekwondo Taegeuk Poomsae through the lens of Yixue to elucidate the origin of Taegeuk (Taiji 太極) in Taegeuk Poomsae.

Jeon Gi-ho's doctoral thesis presents the noble man (Junzi 君子) depicted in the Book of Changes as a self-reflective being who constantly strives for human perfection and a prime human figure that should be

restored. The thesis interprets Junzi as human perfection as the original form of a human being without disease—mental disease.

Among the general research papers, two papers cover COVID-19. Kim Yon-jae delved into the characteristics of the disaster (zeiyi 災異) culture of the Han Dynasty to tackle the issue of how communities can communicate and consolidate in the post-COVID era. This paper is significant for providing the historical–civilizational perspective of disaster culture and deriving its implications for aligning human systems with a sustainable ecological environment in the post-COVID era. This research paradigm reflects the impact of recent global changes.

#### 4. Critical analyses of important papers

In the foregoing report, I presented the papers on Confucianism in the pre-Qin/Han-Tang period published in 2020 categorized by thinker and subject matter, thereby providing salient features of each category and brief reviews of representative papers. All the 95 papers included in this report contain valuable results manifesting individual researchers’ professional knowledge and competence in their respective fields of expertise, which are accomplishments of individual researchers and important assets of the Korean academic world. In this section, I have selected two distinguished research papers for an in-depth analysis and appraisal of their scholarly implications.

One of these two selected papers is Jeong Se-geun’s paper entitled “Water and knife: Generosity and straightforwardness in the philosophy of Confucius.” In this paper, generosity (shu 恕) is viewed as a notion of benevolence (ren 仁) specific to and uniquely interpreted by Confucius and presented as the spirit of forgiveness corresponding lexically to today’s generosity or tolerance (kuanshu 寬恕).

Regarding straightforwardness (zhi 直), the author points out that the traditional interpretation of zhi in *The Analects* (Lunyu 論語) as honesty (正直) has narrowed its room for interpretation to the extent of overlooking its overarching meaning in Confucius's thought, which is straightforwardness (率直). With forgiveness and candidness viewed as Confucius-specific philosophical concepts, generosity is an act of showing compassion, and straightforwardness is an act of exercising retaliation, which carries a risk of clash according to the author. The author compares generosity to water and straightforwardness to a sword, noting that if water and sword meet the "courage of love," they are sometimes manifested as forgiveness and sometimes as retaliation. According to Confucius, a courageous person is not necessarily a benevolent person. However, a benevolent person is invariably courageous and does not forgive everybody, but a forgiving person is invariably a benevolent person.

My views and impressions of this paper can be encapsulated in two issues. First, according to the author, benevolence (ren 仁) is seeded in the heart and manifested in the body. Thus, if benevolence is internalization or incorporation, generosity is externalization or manifestation. In that case, generosity can be deemed the essence of Confucius's philosophy. However, the relationship between benevolence (仁) and generosity (恕) does not seem to be that simple. The author's argument can be viewed as similar to Zhu Xi's interpretation based on the metaphysical logic of benevolence (仁) nested deep in the heart. While the author likened benevolence (仁) to an apricot seed, Jeong Yak-yong emphasized that benevolence is not inherently latent in people's minds like a peach or apricot seed. When annotating Confucius's view of loyalty and reciprocity (忠恕), the author does not accept Zhu Xi's interpretation that "giving oneself fully is loyalty and refraining oneself is reciprocity." Instead, he adopts Jeong Yak-yong's interpretation that "serving others with the center of the heart is loyalty, and considering others' hearts as if they were

your own is reciprocity.” He views loyalty as faithful forgiveness, which is generosity or tolerance (kuanshu 寬恕) in today’s usage, and understood Confucius’s statement “[D]o not impose on others what you do not wish for yourself” as meaning emphasizing with others in light of one’s own situation. However, Jeong Yak-yong mentions two types of forgiveness (shu 恕)—tuishu (推恕), forgiveness doing justice to oneself, and rongshu (容恕), forgiveness showing generosity toward others. Quoting Zhangzi (張子), Zhu Xi interprets shu (恕) as meaning that “loving others as if to love oneself is practicing benevolence (仁).” Ito Jinsai (伊藤仁齋) defines the following: “To give one’s heart is loyalty (恕) and to understand others’ minds is forgiveness (恕).” These interpretations show the diversity of the perspectives embraced by the concept of “shu” (恕). In this respect, there seems to be room for further reflection on the author’s view of generosity (恕) as a common standard for gauging oneself and others and as an ethical standard set out by Confucius.

Second, the author argues that straightforwardness is the invocation of the emotions emphasized by Confucius and the manifestation of morality and that Confucius intended to show that ethics faithful to emotions is the essence of Confucian ethics. By way of example, the author interprets “zhi” (直) in Lunyu VIII.18 and V.24 as straightforwardness (率直) instead of honesty (正直). The author himself found it difficult for modern philosophy to accept the explanation that straightforwardness is the essence of Confucian philosophy and, even in Zhu Xi’s philosophy, to accept it as the underlying thought of its elaborate theoretical system. In Lunyu VIII.18, Confucius said, “In our village, those who are straight are considerably different. Fathers cover up for their sons, and sons cover up for their fathers.” Here, the writer suggests that the mention of “straight” alone does not justify the meaning intended by Confucius and that when translated into the modern usage, “zhi” (直) as meant by Confucius is straightforwardness (率直) rather than honesty (正直) as meant by the

Governor of She. The author elaborates that in families, in particular, straightforwardness is prioritized over honesty. Zhu Xi also argued that the most natural human act and heavenly principle is that fathers and sons hide each other. This indicates that Confucius attached importance to compassion and heavenly principle, whereas the Governor of She understood honesty as an act. In Lunyu V.24, Confucius said, “Who said Wei-sheng Kao was straight? Once when someone begged him for vinegar, he went and begged it off a neighbor to give it to him.” The author interprets Confucius’s reproach as being directed at not being straightforward, not at honesty, for Wei-sheng Kao did not explicitly lie and, if he did, it was a white lie. Confucius did not agree with the villagers that Wei-sheng Kao was honest because he was not straightforward when he borrowed vinegar from a neighbor. From this perspective, whether Confucius intended to show that interpreting honesty as straightforwardness constitutes the basis for practical Confucianism ethics needs to be reconsidered.

In this paper, water symbolizes generosity and the sword straightforwardness, and Confucius was quoted to have said that a courageous person is not necessarily a benevolent person but a benevolent person is invariably courageous and does not forgive everybody, but a forgiving person is invariably a benevolent person. Such reinterpretation is expected to make a significant contribution to broadening the horizon of academic research by revisiting *The Analects* from today’s perspective.

The other paper selected for in-depth analysis is Lee Gi-won’s “The Kogigaku method of Ito Jinsai and the reading of Mencius – The methods of publicness and the world of Taoism.” This paper examines the meaning of Mencius’ royal road (王道論), its relationship with the Tao of the saints, the understanding of morality and human nature, and its practice through the lens of the Tao of the universal sharing that weaves through Ito Jinsai’s Mengzi Koi (孟子古義) along with the position of Mengzi.

The author notes that Ito Jinsai presented the “methods of publicness and the world of Taoism” in his book *Mengzi Koi* (孟子古義) along with strong political aspects and humanity or ethics in his reading of Mengzi. In addition, the author understood that publicness is based on the reciprocity of the public and that the Tao of universal sharing is created together with the public, and it only takes a concrete form by being accepted by the public. In this paper, the humans presented by Jinsai through Mengzi are those of publicness, and the main goal of the Tao of saints is the realization of publicness. In this context, the author focuses on unraveling Jinsai’s interpretation of Mengzi from political and economic perspectives, paying attention to his request to the ruler to provide people with spaces of livelihood.

The author argues that the legitimacy of the counter-revolution can be found in the practice of the Tao of universal sharing exemplified by the sage Kings Tang and Wu, advocating Jinsai’s position. Nevertheless, where does the author find the reason for Jinsai’s emphasis on “public politics” and “public humanity” in his interpretation of Mengzi? According to the author’s understanding, Jinsai reminded the rulers of their political responsibility functions in Japanese society, where rulers’ responsibilities were not an important issue, referring to those responsibilities related to land and education systems, to which Mencius attached considerable importance.

My views and impressions of this paper can be encapsulated in the issue of the Tao of universal sharing. The author understands that the concept of a “royal road” permeating Mengzi is associated with the “Tao of universal sharing.” However, there are points of consideration in determining the concept of the royal road, as mentioned in Jinsai’s *Mengzi Koi* as the Tao of universal sharing. This needs to be reconsidered in the context of Jinsai’s quotation from Mengzi, “How can we discuss the greatness of the royal road while attending to heavenly principles and human desire?” (King

Hui of Liang II 梁惠王下, Mengzi Koi 孟子古義). Jinsai interpreted this as meaning that sages are those who know and understand the wishes of all people in the world and apply them to practical politics, not those who are thoroughly disciplined with personal moral principles. However, Jinsai emphasizes the warning that neo-Confucianists discuss the royal road but are, in reality, only dedicated to the discipline of the mind. Jinsai defined the royal road as the “politics attending to others’ pain and suffering (不忍人之政) with a heart compassionate toward others’ pain and suffering (不忍人之心)” while practicing personal moral discipline. Jinsai also stated, “He who is in the position of a ruler should truly share likes and dislikes with his people as a basic rule. If the ruler only knows the ‘right heart and sincerity’ but cannot share his likes and dislikes with his people, how will it be of any help to his governance?” (Dojimonn 童子問, Part 17). Masao Maruyama also noted that in Jinsai, a Taoist who emphasizes virtue and morality differentiates between political motives and personal morality. However, Jinsai stated, “People obey on their own accord because the prince has no intention of subjugating them but nurtures them in good manners, provides them with livelihood, and keeps teaching them the purport of filial piety” (離婁章句下 Li Lou II.16, 孟子古義 Mengzi Koi). Therefore, the “Tao of universal sharing” that Jinsai refers to is the virtue of a prince who takes care of his people with goodness.

Under the subtitle of “From the Tao of universal sharing to the good of universal sharing,” the author notes the “sharing with all people in the world in the Tao of universal sharing and the virtue of universal sharing,” citing Mengzi Koi’s Gong Sun Chou II.8 公孫丑上 8. The gist of Gong Sun Chou II.8 is that the Great Shun regarded virtue as a common property of himself and others and found no greater purpose than practicing virtue with others. In other words, a sage king sees no difference between himself and others in providing them with care and support. Thus, he can broaden his sight to all people in the world. However, as

mentioned by Koh Hee-tak in his paper “Jeong Da-san and Ito Jinsai—A study on the epistemology and practical philosophy,” it has yet to be determined by whom and to what extent the Tao of universal sharing can be practiced and in what fashion the entities participating in the virtue of universal sharing should be involved. This paper is significant for its focus on Mengzi Koi (孟子古義) in considering the royal practice in the research landscape with little research on Ito Jinsai’s Mengzi Koi. If Mengzi Koi is taken up by other Confucian classic researchers in the future, this paper is expected to play an important role in expanding the horizon of Mengzi research.

## 5. Evaluation and outlook

In 2020, a total of 95 papers were published in South Korea in the research areas of Confucian philosophy and religion in the pre-Qin/Han-Tang period, marking a significant increase from the previous two years. In particular, with 16 doctoral theses out of 95 papers, the proportion of doctoral theses increased remarkably from 4 (out of 62) in 2018 and 6 (out of 86) in 2019. Notably, in 2020, not only were a significantly higher number of papers published, but more papers on Confucius, Mencius, and, above all, Confucian philosophy were also published, and vibrant activities and challenges are expected of new researchers, not to mention senior scholars.

It is a particularly encouraging sign that the pre-Qin Confucian classics are increasingly integrated into various other disciplines such as politics and economics. This forms a growing body of fusion research achievements and expands the subject matters centering on internally and externally balanced personality formation. Entering into the era of the 4th Industrial Revolution, cutting-edge technologies such as artificial

intelligence and big data are fusing, and robots are taking the place of human labor. Therefore, we need to revisit Confucianism and reinterpret Confucian values and principles from today's perspectives by actively analyzing the contents that relate adequately with the zeitgeist and highlighting their implications for our society, exploring and bringing the merits of Confucianism as a contemporary discipline to the fore.

Chapter 2

**Song Dynasty Confucian Studies**

Dan, Yoon-Jin

## 1. Introduction

As a part of the “2020 report on Confucian studies in Korea: Analysis of Confucianism-related research outcomes and outlook,” this report presents the results of a comprehensive analysis of the research outcomes of Song Confucian studies, considering the research papers published in South Korea from January 2020 to December 2020. The target journals identified for review are those registered (including those under review for registration) under the Korean Citation Index(KCI); the papers were searched in the electronic data bases of the Research Information Service System(RISS) and Korean Studies Information Service System(KISS) of the Korea Education and Research Information Service. A total of 10 paper were confirmed to cover the topics related to Song Neo-Confucian studies.

There has been a downward trend in the number of papers published in this field in recent years (66 in 2017, 46 in 2018, and 21 in 2019), which continued in 2020. Of note is the publication of five theses (four MA and one PhD), resuming the annual publication of theses after an interruption in 2019.

### **The 10 papers published in 2020 are listed below.**

- 1 Kim, Kee-Hyeon, A study on Chu Hsi’s criticism to Hu-xiang Li-philosophy, *Journal of Asian Philosophy in Korea* No. 53
- 2 Kim, Sun-Joong, *Study of conception of Zhu Xi’s Li: On interpretation of “Movement and rest of Li,”* Master’s thesis of the General Graduate School of The Catholic University of Korea
- 3 Kim, Sea-Whan, *The study on the issues of Han 漢 and Song 宋 on the concept of Kwon 權,* Master’s thesis of the General Graduate School of Sungkyunkwan University
- 4 Kil, Hoon-sub, *A reconstruction of the Neo-Confucian moral system*

- based upon modern science: Focusing on the Beixiziyi*北溪字義 *and the Zhuziyule*朱子語類, Doctoral dissertation of the General Graduate School of Sungkyunkwan University
- 5 Park, Kil-Su, The study on the Ren(仁) theory of Cheng Mingdao (II), *Journal of Asian Philosophy in Korea* No. 53
  - 6 Lee, So-Young, *A study on versatility in Zhongyong*(中庸): *Focusing on Zhu Xi, Jeong Yagyong and Shim Daeyoon*, Master's thesis of the General Graduate School of Sungkyunkwan University
  - 7 Lee, Won-suk, A study on the concept of the human nature of Su Shi's - Su Shi(蘇軾); human nature(性); emotions(情); rituals(禮); Hu Yuan(胡瑗), *Journal of Asian Philosophy in Korea* No. 54
  - 8 Lee, Hyung-Joong, This paper aims to examine Zhuzi's(朱子) perception of history centered on 『*Zhuziyulei*(朱子語類)』 and consider how Zhuzi's perception influenced Joseon, *The Study of the Eastern Classic* No. 78
  - 9 Lim, Tea-Hoon, *A study of "Mind contains and governs human nature and emotion" in Zhu zi*, Master's thesis of the General Graduate School of Dongguk University
  - 10 Choi, Bo-Kyung, The practical utility on Zhuzi's understanding『大學』“NengLu(能慮),” *Journal of Asian Philosophy in Korea* No. 53

**The rest of the report is organized as follows.**

- 1 Classification by scholar: Two papers were written about two Neo-Confucianists in the Northern Song period, namely, Su Shi (蘇軾, 1036–1101; courtesy name: Dongpo 東坡) and Zheng Hao (鄭濬, 1032–1085; courtesy name: Mingdao 明道). The Northern Song scholars such as Shao Yong (邵雍, 1011–1077; courtesy name: Kangjian 康節), Zhou Dunyi (周敦頤, 1017–1073; courtesy name: Liangxi 濂溪), Zhang Zai (張載, 1020–1077; courtesy name: Hengqu 橫渠), and Cheng Yi (程頤, 1033–1107; courtesy name: Yichuan 伊川), who are

frequently studied, were not covered in the papers published in 2020. The Southern Song scholars such as Zhang Shi (張栻, 1133–1180; courtesy name: Nanxuan 南軒), Lu Juzuan (陸九淵, 1139–1192; courtesy name: Xiangshan 象山), and Cai Cheng (蔡沈, 1167–1230; courtesy name: Jiufeng 九峯), studied in the papers published in 2019, were not covered in those published in 2020. Instead, Zhu Xi (朱熹, 1130–1200; courtesy name: Huian 晦庵) and one of his famous disciples, Chen Chun (陳淳, 1159–1223; courtesy name: Beixi 北溪), were covered.

- 2 Classification by topic: Instead of the usual seven-category classification (classics 經學, Yijing 易學, theory of xinxing [mind and nature] 心性論, theory of liqi [principle and vital force] 理氣論, theory of self-cultivation 修養論, epistemology 認識論, and others), the topics were classified into four categories (classics 經學, theory of liqi-xinxing 理氣心性論, theory of self-cultivation 修養論, and others) in 2020 to cover the limited topics handled in the 10 papers.
- 3 In-depth review: Several papers selected by topic were analyzed and reviewed in detail.
- 4 Evaluation and outlook: The research outcomes obtained thus far were evaluated to provide an outlook for future research.

## 2. Classification by scholar

In 2019, papers on Northern Song scholars such as Shao Yong 邵雍 (one paper), Zhou Dunyi 周敦頤 (one paper), Zhang Zai 張載 (three papers), and Cheng Yi 程頤 (one paper) and Southern Song scholars such as Zhu Xi 朱熹 (eight papers), Zhang Shi 張栻 (one paper), Lu Juzuan 陸九淵 (one paper), and Cai Cheng 蔡沈 (one paper) were published. Zhou Dunyi and Cai Cheng were mentioned in relation to Zhu Xi. In 2020, Su Shi 蘇

軾 was studied in one paper, Zheng Hao 鄭濤 was examined in one paper, and Zhu Xi 朱熹 was covered in seven papers.

**1) Su Shi (蘇軾, 1036–1101; courtesy name: Dongpo 東坡)**

Su Shi 蘇軾 was studied for the first time by Lee Won-suk in his paper “A study on the concept of the human nature of Su Shi (蘇軾): human nature (性), emotions (情), rituals (禮), and Hu Yuan (胡瑗)” (*Journal of Asian Philosophy in Korea*, No. 54, Society for Asian Philosophy in Korea).

**2) Zheng Hao (鄭濤, 1032–1085; courtesy name: Mingdao 明道)**

In 2020, one paper was written on Zheng Hao by Park Kil-su: “The study on the Ren (仁) theory of Cheng Mingdao (II)” (*Journal of Asian Philosophy in Korea*, No. 53). Research on Zheng Hao has been maintained at the level of one to three papers in recent years (except for 2018) with three papers in 2014, two papers in 2015, one paper in 2016, two papers in 2017 (regarding Er Cheng 二程), no papers in 2018, and three papers in 2019.

In 2020, no papers were written on Shao Yong, Zhou Dunyi, Zhang Zai, or Cheng Yi. Research on Shao Yong since 2014 has been maintained at the level of one to four papers (except for 2014 and 2016) with two papers in 2015, two papers in 2017, four papers (including a PhD thesis) in 2018, and one paper in 2019. Research on Zhou Dunyi since 2014 has been maintained at the level of one to four papers (except for 2015 and 2016), with three papers in 2014, four papers in 2017, three papers in 2018, and one paper in 2019. Research on Zhang Zai since 2014 has been maintained at the level of one to three papers (except for 2016 and 2018) with three papers in 2014, one paper in 2015, two papers in 2017, and one paper in 2019. Research on Cheng Yi since 2014 has been

maintained at the level of one to three papers with one paper in 2014, two papers (including a PhD thesis) in 2015, one paper in 2016, two papers in 2017 (regarding Er Cheng 二程), three papers in 2018, and one paper in 2019.

### 3) Zhu Xi (朱熹, 1130–1200; courtesy name: Huian 晦庵)

In 2020, seven papers were written about Zhu Xi. Of them, four were theses (one doctoral and three master's theses): Kil Hoon-sub's doctoral thesis "*A reconstruction of the Neo-Confucian moral system based upon modern science: Focusing on the Beixiziyi 北溪字義 and the Zhuziyule 朱子語類*" (Sungkyunkwan University); Kim Sun-joong's master's thesis "*Study of conception of Zhu Xi's Li: On interpretation of movement and rest of Li*" (The Catholic University of Korea), Lee So-young's master's thesis "*A study on versatility in Zhongyong (中庸): focusing on Zhu Xi, Jeong Yagyong, and Shim Daeyoon*" (Sungkyunkwan University), and Lim Tae-hoon's master's thesis "*A study of 'the mind contains and governs human nature and emotion' in Zhu zi*" (Dongguk University). The remaining three research papers are Kim Kee-hyeon's "A study on Chu Hsi's criticism to Hu-xiang Li-philosophy (*Journal of Asian Philosophy in Korea*, No. 53, Society for Asian Philosophy in Korea); LeeHyung-joong's "Zhuzi's perception of history in 『*Zhuziyule*』 and acceptance of this perception in Joseon" (*The Study of the Eastern Classics*, No. 78, *The Society of the Eastern Classics*); Choi Bo-kyung's "The practical utility of Zhuzi's understanding of Daxue 大學 NengLu 能許 (*Journal of Asian Philosophy in Korea*, No. 53, Society for Asian Philosophy in Korea).

The number of the papers published on Zhu Xi since 2014 has ranged between 7 and 44 with 36 papers published in 2014, 33 in 2015, 44 in 2017, 27 in 2018, 8 in 2019, and 7 in 2020. Until 2018, research activities regarding Neo-Confucianism in the Song Dynasty had been

predominated by Zhu Xi and his theories across all topic categories of classics 經學, Yijing 易學, statecraft 經世論, the theory of liqi (principle and vital force) 理氣論, epistemology 認識論, and others. A considerable proportion of Zhu Xi-related papers compared Zhuzixue with different scholars and ideologies, such as Buddhism, Wang Yangming, Joseon Confucianists, Western dualism, and political philosophy. There were also papers that shed light on various topics surrounding Zhu Xi. It is all the more regrettable that 2020 was not a prolific year for Zhu Xi-related research both quantitatively (only seven papers were published) and qualitatively (less diverse topics were examined).

Southern Song scholars examined in previous years, such as Zhang Shi 張栻, Lu Juzuan 陸九淵, and Cai Cheng 蔡沈, did not appear in the papers published in 2020. In 2018 and 2019, one paper was published on Zhang Shi. Lu Juzuan was introduced in 2016 in two papers, followed by one paper in 2018 and one paper in 2019. Cai Cheng was introduced in 2019. One paper was written on Cai Yuanding (蔡元定) in 2016.

### 3. Classification by topic

The 10 papers on Song Confucian studies published in 2020 were classified into four categories by topic: 1) classics 經學, 2) theory of liqi-xinxing 理氣心性論, 3) theory of self-cultivation 修養論, and 4) other topics.

With individual papers presenting different subjects using different approaches, it was challenging to find a common denominator to form a category; the divergent and overlapping topics were not appropriate to be categorized together.

## 1) Classics (經學)

Three papers on Confucian classics studies pertaining to the Song Dynasty were published in 2020: Kim Sea-whan's "The study on the issues of Han 漢 and Song 宋 on the concept of Kwon 權" (Master's thesis, Sungkyunkwan University), Lee So-young's *A study on versatility in Zhongyong(中庸): Focusing on Zhu Xi, Jeong Yagyong and Shim Daeyoon* (Master's thesis, Sungkyunkwan University), and Choi Bo-kyung's "The practical utility of Zhuzi's understanding of Daxue 大學 NengLu 能許" (*Journal of Asian Philosophy in Korea*, No. 53, Society for Asian Philosophy in Korea). Classics-related papers published thus far have covered diverse classics, in particular, *The Analects*, Mencius, Zhongyong, and Daxue. Since 2014, research on Confucian classics studies has been maintained at the level of the publish of five to ten papers with seven papers published in 2014, five papers in 2015, six papers in 2016, ten papers in 2017, five papers in 2018. In 2019, one paper covered the Book of Documents (書經).

## 2) Theory of liqi-xinxing (理氣心性論)

Four papers (one doctoral thesis, two master's theses, and one research paper) were published in 2020 on the theory of liqi-xinxing (理氣心性論): Kil Hoon-sub's "*A reconstruction of the Neo-Confucian moral system based upon modern science: Focusing on the Beixiziyi 北溪字義 and the Zhuziyule 朱子語類*" (Doctoral thesis, Sungkyunkwan University); Lim Tae-hoon's "*A study of 'the mind contains and governs human nature and emotion' in Zhu zi*" (Master's thesis, Dongguk University); Kim Sun-joong's "Study of the conception of Zhu Xi's Li: On the interpretation of the movement and rest of Li" (Master's thesis, The Catholic University of Korea); Lee Won-suk's "A study on the concept of the human nature of Su Shi (蘇

軾): human nature (性), emotions (情), rituals (禮), and Hu Yuan (胡瑗)” (*Journal of Asian Philosophy in Korea*, No. 54, Society for Asian Philosophy in Korea).

Since 2014, papers on the theories of liqi and xinxing have been categorized either together as the theory of liqi-xinxing (理氣心性論) or separately as the theory of liqi (理氣論) and theory of xinxing (心性論) as follows: (i) 理氣心性論: in 2014 (12 papers) and 2018 (12 papers); (ii) 理氣論 + 心性論: in 2015 (4 + 4), 2016 (3 + 3), 2017 (3 + 8), and 2019 (4 + 3); (iii) In 2015 and 2016, papers on 理氣論 and 心性論 were not classified into an independent category but were included in the category of “ethics and self-cultivation” (13 papers in 2015 and 17 papers in 2016).

### 3) Theory of self-cultivation (修養論)

In 2020, two papers were published on the theory of self-cultivation (修養論): Kim Kee-hyeon’s “A study on ChuHsi’s criticism to Hu-xiang Li-philosophy” (*Journal of Asian Philosophy in Korea*, No. 53, Society for Asian Philosophy in Korea) and Park Kil-su’s “The study on the Ren (仁) theory of Cheng Mingdao (II)” (*Journal of Asian Philosophy in Korea*, No. 53, Society for Asian Philosophy in Korea). The changing trend observed since 2014 is as follows: 14 papers (ethics and self-cultivation) published in 2014, 13 papers (ethics and self-cultivation) published in 2015, 17 papers (ethics and self-cultivation) published in 2016, 22 papers (ethics and self-cultivation) published in 2015, 17 papers (ethics and self-cultivation) published in 2017, 10 papers (self-cultivation) published in 2018, and 3 papers (self-cultivation) published in 2019.

### 4) Other topics

Lee Hyung-joong’s “Zhuzi’s perception of history in *Zhuziyulei* and

acceptance of this perception in Joseon” (*The Study of the Eastern Classics*, No. 78, *The Society of the Eastern Classics*) was categorized under other topics. The changing trend since 2014 is as follows: 5 papers published in 2014, 5 papers published in 2015, 5 papers published in 2016, 11 papers published in 2017, 11 papers published in 2018, and 5 papers published in 2019.

#### 4. Presentation and Review of Important Papers

Out of the 10 papers published in 2020 on Song Confucian studies, 5 theses have been selected for in-depth analysis and review.

1) Kil Hoon-sub’s *A reconstruction of the Neo-Confucian moral system based upon modern science: Focusing on the Beixiziyi 北溪字義 and the Zhuziyule 朱子語類* (Doctoral thesis, Sungkyunkwan University) attempts to determine the characteristics and problems of the moral system of Neo-Confucianism by reconstructing it through the achievements of modern science, based on the theory of evolution, while analyzing the significance and values of the moral system of Neo-Confucianism, if any, in today’s society. To this end, the author used the words and expressions extracted from *Beixiziyi 北溪字義* and *Zhuziyulei 朱子語類* to reinterpret and reorganize these ideas in the light of modern science, focusing on terms related to the moral system. This thesis is composed of three main topics: the origin and legitimacy of morality, structure of moral psychology, and structure of moral behavior. First, with regard to the origin and legitimacy of morality, the feasibility of convergence between Neo-Confucianism and modern science was examined. This reveals that while Neo-Confucianism asserts that the origin and legitimacy of morality is based on li (理), which is a metaphysical entity, this claim overlooks the idea that under a logical

aspect, a long period of evolution is required for the concept of morality to be concretized; that morality is not an immutable entity but a mutable entity that appears and disappears from periodically, depending on the situation. In particular, this li-based claim has a fundamental problem in that metaphysical philosophy can only be based on belief. On a related note, it was also found that the Neo-Confucian li (理) is compatible with modern science in that it is inseparable from qi as a material force from the phenomenological perspective and cannot be independent of the empirical world. Observing that 理 contains both fact and value in the phenomenological context, is innate, and extends its scope to non-human animals, it was asserted that 理 is compatible with modern science and can be reinterpreted as a moral module mounted on genes or body. Further, it was investigated whether a convergence between Neo-Confucianism and neuroscience is feasible in relation to moral and psychological structure. As a result, it was found that while Neo-Confucianism's moral and psychological structure of xing (性 nature), qing (情 emotion), and xin (心 mind) has its own formal logical persuasiveness, there is no instrument for testing and proving this logic due to the limitation of Neo-Confucianism as a system confined in its metaphysical framework. For this reason, the author attempted an empirically traceable reconstruction by reinterpreting the terms xing, qing, and xin as an emotion, a feeling, and consciousness, respectively, drawing on Damasio's theory. Finally, in relation to the moral behavioral structure, it was investigated whether Neo-Confucianism and cognitive neuroscience can be integrated into each other. Accordingly, Neo-Confucianism was found to embrace processes such as unconscious "sincerity (誠)," which goes through conscious consideration and is internalized as "reverence (敬)" and externalized toward others as "compassion or forgiveness (恕)." These movements have their respective counterparts in cognitive neuroscience: the unconscious simulation process occurring in the brain; inward simulation process of consciousness

requiring inward concentration and reflection; and outward simulation process of consciousness, outwardly extending attention, respectively. Furthermore, in relation to “free will” and “moral responsibility,” the author argued that since the moral system of Neo-Confucianism posits the existence of a perfect innate moral nature behind the phenomenal appearance and attaches importance to prior discipline to fully manifest it, “free will” cannot be its central issue; “moral responsibility” is imposed on the agent of self-cultivation due to the nature of Neo-Confucianism and its emphasis on inner discipline through self-cultivation.

This attempt to explain Neo-Confucianism through modern science provides not only a perspective from which the structure of Neo-Confucianism can be understood, but also an opportunity to establish dry scientific theories based on experiments and observations to be applied in vivid life situations. This is the ultimate goal of this study.

2) Lee So-young’s master’s thesis *A study on versatility in Zhongyong* (中庸): *Focusing on Zhu Xi, Jeong Yagyong and Shim Daeyoon* (Sungkyunkwan University) focuses on the rediscovery of various aspects and values of Zyong 中 and Yong 庸 of Zhongyong 中庸 through three layers of coping strategies, that is inner reflection, the attitude of the agent of moral decisions and actions, and external conflicts, as the key to solving the problem of polarization in modern society.

The author analyzes the multilayered state of 中 (centeredness) in the opinions of Zhu Xi (朱熹, 1130–1200), Jeong Yagyong (Dasan 茶山, 1762–1836), and Shim Daeyoon (Baegun 白雲, 1806–1872) in interpreting Chapter 1 of 中庸, “The mental state of holding the emotions of joy, anger, sorrow, and happiness in control is 中 (centeredness), and expressing them to an appropriate degree of intensity (節度) is 和 (harmony). 中 is the source of this universe, and 和 is the effect of all things of the universe and matter following their respective paths.”

Analyzing these implied opinions not only helps individuals to understand 中 more clearly, but also presents clarity on how 中 can be used to properly respond to various types of conflict situations encountered in our daily life.

To Zhu Xi, 中 is a “state of mind” that is neither skewed nor biased, and this state of mind is the prime principle of the universe, which is the natural heavenly principle inherently existing as human virtue. In this context, Zhu Xi’s 中 is focused on the “introspection” in coping with various problems. In contrast, Jeong Yagyong’s 中 is focused on the “active endeavors” of steadily practicing centeredness as the agent of moral decisions and actions in interpersonal relationships in coping with various problems. For Shim Daeyoon, the solution to an interpersonal conflict is not in the self but in “all those involved.” Thus, Shim Daeyoon’s 中 is focused on the “coping strategies for external conflicts.” By synthesizing the opinions of these three scholars on the meanings of 中 in 中庸, the author defines 中 as “the appropriate balance according to the situation.”

With regard to the definition of Yong 庸, another key idea of Zhongyong 中庸, the author analyzes the opinions of the three scholars on Yongdezhixing 庸德之行 (practicing virtues) and Yongyanzhijin 庸言之謹 (sparing words) mentioned in Chapter 13 of 中庸. To Zhu Xi, 庸 means the moral conduct of everyday life (平常), which embraces both “practicing virtues in everyday life” and “refraining from speaking during ordinary times.” Zhu Xi emphasizes that living according to the moral conduct of everyday life (平常之理) should be the standard of appropriate conduct. In this sense, Zhu Xi’s 中庸 relates to striving to practice moral decisions and actions and refraining from speaking during ordinary times, with dignity in the state of mind that is not skewed or biased toward any aspect that is already inherent as a human virtue by innate nature (本性). In contrast, Jeong Yagyong’s 庸 is focused on the “steadiness of practice” of “incessant” (恒常) and “unchanging” (經常) nature. Therefore, Jeong Yagyong’s 中庸 means the “strenuous accomplishment” of a state

for making unbiased careful situational decisions with prudence. Lastly, Shim Daeyoon interprets 庸 as modesty 謙 in daily living, focusing on establishing “harmony with others in society.” Accordingly, Shim Daeyoon’s 中庸 can be interpreted as the “modest attitude” of keeping good manners while resolving conflicts arising from interactions with others by striking a balance among situational clues. Considering these views and interpretations, 庸 can be defined as “the right path” to walk along to achieve “an appropriate balance according to the situation.”

3) Kim Sea-whan’s paper *The study on the issues of Han 漢 and Song 宋 on the concept of Kwon 權* (Master’s thesis, Sungkyunkwan University) aims to reveal how the concept of Quan 權 (authority) is understood in Confucianism across the Han and Song dynasties by comparing the views of the respective Confucianists. Specifically, it aims to reveal the agents of authority and their status by comparing and analyzing the relational settings of the Confucian classics representing authority and principle in each period.

The starting point of the issue of interpreting the concept of Quan 權 (authority) in the Han and Song periods is the way of interpreting the relational settings of the Confucian classics representing authority and principle. In the Spring–Autumn Warring States Period, where the early interpretation of Quan 權 appears, it is interpreted in the sense of the original meaning “scale” in the Book of Documents (書經) and the Mozi (墨子) in the period of Warring States. However, in *The Analects* (語) and the Mengzi (孟子), it is understood as a behavioral mode in unavoidable situations where it is difficult to implement such a principle.

This definition of Quan 權 as “a behavioral mode in unavoidable situations” had been retained until the Han and Song periods. In the post-Han period, however, it has expanded to a discussion about the feasibility of practicing authority in an inevitable situation where it is difficult to

implement such a principle. This expansion of the discussion about authority leads to an exchange of views on the meaning of the concept of Quan 權 along with the validity of unavoidable situations and the relationship between authority and classics (principle).

This expanded discussion begins with the recognition of the danger of exercising authority. If it is acknowledged that the party involved is in an unavoidable situation, it is provided with a justification for violating the principle under the pretext of authority. Therefore, in the Han and Song dynasties, in order to forestall the danger posed by the authority, the qualification to exercise authority was limited to sages (賢人) and saints (聖人). However, the contents of the authority exercised by these sages and saints differed.

In the Han Dynasty, the argument for identifying classics with authority (反經合道) emerged, according to which it was stipulated that the authority should be exercised when the result is good. In the Song dynasty, in contrast, the argument for interpreting authority as classics (權只是經) emerges; according to this argument, the exercise of authority is even included in the classics (principle). This difference of opinion between the two arguments is interpreted as consequentialism and motivationalism, respectively, in the context of the exercise of authority. Through the difference in the interpretation of authority, the author sheds light on the ethical aspects that can be derived from the concept of Quan 權.

4) Lim Tae-hoon's *A study of 'the mind contains and governs human nature and emotion' in Zhu zi* (Master's thesis, Dongguk University) examines the Confucian view that human nature is innately virtuous. This view is immediately faced with the existence of evil 惡 in real life. Confucian scholars who advocate the innate goodness of human nature (xingshan 性善) bear the burden of convincingly proving the origin of

evil (惡) in tandem with proving goodness (善). Goodness (shan 善) in the Confucian sense is different from the values encountered in everyday life. Shan 善 is a good notion in itself, and the content it refers to is an established concept. It may not be so simple, but many philosophers in the East and West across different times have requested metaphysics to explain such a concept and subsequently constructed convincing theories. The Pre-Zhu Xi Confucianists also posited innate goodness as benti 本體 (original substance), which is immutable and invariable like the substance termed “the primary cause” or “prime mover” in Western philosophy, with a certain degree of success.

Even upon the completion of a theory that depicts the entity that constitutes the source of existence and the source of value, the existence of evil 惡 must be explained, as mentioned above. In particular, it is necessary to clarify the mechanism by which evil 惡 works, not just the dimension of clarifying where it occurs. In simple terms, it should be explained how a wide variety of the phenomena of real life can arise from pure goodness (純善). Zhu Xi explains this through li 理, the innately good original substance (本體) inherent in human beings as an immutable moral value. He attributes the cause of evil 惡 to the deviations that arise in the course of qi flow when composing the content of the universe. That is, the original source, the “established moral value,” is the source of creation.

5) Kim Sun-joong’s *Study of conception of Zhu Xi’s Li: On interpretation of movement and rest of Li* (Master’s thesis, The Catholic University of Korea) aims to identify the best possible way to understand the movements (動靜) of li 理 by reviewing Zhu Xi’s related statements. First, the thesis considers some of the propositions that Zhu Xi directly mentions about the li-qi relationship as its central resources. In this process, based on the assumption that 理 is a possibility behind the existence of qi and a self-inclusive principle, the dynamism of 理 is logically derived from

the axiom that 理 is the original substance (本體) and underlying source (根源). In addition, based on the understanding of the “unity of li manifested in diversity” (Liyifenshu 理一分殊), it is revealed that 理 must exist while exerting its influence in order to act as the original substance (本體) and the underlying source (根源) to be the basis of the innate moral tendency within. Based on this understanding, the author argues that it is possible to interpret the movements (動靜) of 理 as a proposition expressing the active aspect of 理.

Kim Sun-joong’s thesis covers the concept of Taiji 太極 (Great Ultimate) and xing 性 (nature) and examines this conclusion in supplementation. In this context, the opposing position, according to which the movement of Taiji 太極 is merely a description in the dimension of qi, is examined. In addition, from the fact that Zhu Xi separates the movements of Taiji/Li in differentiation from the movements of the qi dimension and that even in the qi-centered explanation of movement he sometimes uses the concept of Cheng 誠 (sincerity or integrity) that refers to the state in which qi is fully manifested, the author argues that the movements of 太極/理 can be interpreted as a proposition about the dynamism of 太極/理. The thesis also examines the meaning of Zhu Xi’s claim that xing 性 is virtuous 善 and verifies that it carries the meaning that 性 is inherently whole. It is also worth noting that by paying attention to Zhu Xi’s concept of Ren 仁 (benevolence), it is argued that the intrinsic integrity of human nature (性) is not simply a static concept but is geared toward creation and harmony; based on this, the movements of 理 can be interpreted as an expression of the dynamism of 性 that makes this generation possible.

## 5. Evaluation and Outlook

Papers published on Song Neo-Confucianism studies in Korea in 2020

were examined in this study, classified according to scholar and topic; five doctoral and master's theses were analyzed and reviewed. In 2020, 10 papers were published on Song Neo-Confucianism studies in Korea, continuing the abrupt downward trend over the past few years in the number of published papers on Song Neo-Confucianism studies after a peak that was observed in 2017 (49 papers published in 2014, 39 papers published in 2015, 39 papers published in 2016, 66 papers published in 2017, 46 papers published in 2018, and 21 papers published in 2019).

First, nine (out of ten) papers could be classified by scholar and further categorized according to Su Shi 蘇軾 (one paper), Zheng Hao 鄭浩 (one paper), and Zhu Xi 朱熹 (seven papers). The proportion of these three Song Confucianists in 2019 was 18 out of 21 papers. In 2020, a total of nine Neo-Confucianists, five Northern Song Confucianists (ShaoYong 邵雍 [one paper], Zhou Dunyi 周敦頤 [one paper], Zhang Zai 張載 [one paper], Zheng Hao 鄭浩 [three papers], and Cheng Yi 程頤 [one paper]) and four Southern Song Confucianists (Zhu Xi 朱熹 [eight papers], Zhang Shi 張栻 [one paper], Lu Juzuan 陸九淵 [one paper], and Cai Cheng 蔡沈 [one paper]) were published. The difference in the number of published papers is conspicuous compared to that of 2019 and 2018. A considerable quantitative reduction has occurred. In 2018, 43 out of 49 papers were on scholars: four papers on ShaoYong 邵雍, three on Zhou Dunyi 周敦頤, one on Wang Anshi 王安石, one on Cheng Yi 程頤, one on Yitong 異同, one on Hu Hong 胡宏, 26 on Zhu Xi 朱熹, one on Zhang Shi 張栻, one on Lu Zuqian 呂祖謙, two on Lu Juzuan 陸九淵, and one on Zhen Dexiu 真德秀. Of the scholars examined in 2018, Wang Anshi 王安石, Yitong 異同, Hu Hong 胡宏, Lu Zuqian 呂祖謙, and Zhen Dexiu 真德秀 were not covered in 2019. Nonetheless, it was encouraging to see that ChengHao 程顥 was newly covered in three papers in 2019. Quantitatively, six MA and PhD theses were published in 2018, but no thesis was published in 2019. Compared to 2018, the number of papers, particularly the number of

papers on Zhu Xi, conspicuously decreased in 2019. Compared to 2017, when the number of published papers peaked at 66, the difference is even more remarkable. In 2017, the numbers of published papers by individual scholars were: two papers on Shao Yong 邵雍, four on Zhou Dunyi 周敦頤, two on Zhang Zai 張載, two on Hu Hong 胡宏, 44 on Zhu Xi 朱熹, two on Zhang Shi 張栻, one on Lu Juzuan 陸九淵, one on Chen Fuliang 陳傅良, one on Yang Jian 楊簡, one on Zhen Dexiu 真德秀, and one on Wu Cheng 吳澄. Studies on Chen Fuliang 陳傅良, Ang Jian 楊簡, and Wu Cheng 吳澄 were newly introduced. A particularly pronounced reduction was observed in the number of papers published on Zhu Xi, from 44 in 2017 to 26 in 2018 and eight in 2019.

Second, four categories were taken for classification by topic: 1) classics 經學 (three papers), 2) theory of liqi-xinxing 理氣心性論 (five papers), 3) theory of self-cultivation 修養論 (one paper), and 4) other topics (one paper). The number of papers classified by topic is 10, adding one paper that was excluded from the classification by scholar. In 2019, a total of 21 papers were classified by topic into 7 categories: classics 經學 (1 paper), Yijing 易學 (2 papers), theory of xinxing [mind and nature] 心性論 (3 papers), theory of liqi [principle and vital force] 理氣論 (4 papers), theory of self-cultivation 修養論 (3 papers), epistemology 認識論 (3 papers), and others (5 papers). In 2018, a total of 49 papers (a considerable reduction compared to 2017) were classified by topic into 7 categories (not identical with the 2019 categories): classics 經學 (5 papers), Yijing 易學 (4 papers), theory of liqi-xinxing 理氣心性論 (12 papers), theory of self-cultivation 修養論 (10 papers), epistemology 認識論 (3 papers), comparative studies (4 papers), and other topics (11 papers).

Third, the important papers were summarized, and an in-depth analysis and review were performed on the five master's and doctoral thesis published in 2020.

In 2020, a total of 10 papers on Neo-Confucianism of the Song

period were published in Korea. It is disappointing to see the increasingly declining number of papers representing the research achievements of the Korean Confucian academia in the area of Song Confucian studies. This vividly reflects the research trend that Neo-Confucianism of the Song period is at the periphery of the interest of the Korean Confucian academia. In the classification by scholar, the focus of the majority of papers is still on Zhu Xi, whereas the topics covered are dispersed across a wide variety of subject areas. Overall, the general quantitative and qualitative downturn cannot be denied. It is my sincerest hope that many researchers will continue to maintain a keen interest in Song Neo-Confucianism and contribute to the further deepening of the research in Song Neo-Confucianism studies in Korea, which will lead to the publish of high-caliber papers in this field. It is also expected that in-depth studies will consider scholars thus far unresearched and diversified topics that can be integrated into the issues of today's society.

Chapter 3

**Ming/Qing Confucian Studies**

Sun, Byeong-Sam

## 1. Introduction

This report presents the research papers on Ming/Qing Confucian studies published in 2020 in South Korea along with a comprehensive analysis of the research outcomes. The search criteria were papers published in journals registered in the Korean Citation Index(KCI) of the National Research Foundation(NRF) from January to December 2020.

The papers selected for this report are those published in KCI-registered journals and registration candidates in the fields of philosophy (n = 25), Confucian studies (n = 4), other humanities (n = 1), and Chinese language and literature (n = 1).

There were 18 papers published in these journals as well as master's and doctoral theses published in 2020 covering the topics related to "Ming/Qing Confucian studies." To give a clear overview of these papers, they were categorized by scholar and topic as follows:

## 2. Classification by topic

### 1) Papers on the Yangming School of thought

- 1 Kim, Jun-seung: An analysis of Wang Yang Ming's theory of ChiYangJi (致良知) - With a focus on the point of view of emotions, desires, and experience (*YANG-MING STUDIES* (56), 2020)
- 2 Lee, Woo-jin: A review on Wang Yangming's Sudden Enlightenment in Longchang - Focusing on Wang's life in Longchang - (*YANG-MING STUDIES* (59), 2020)
- 3 Lim, Hong Tae: A study on the view of "saints and ordinary people are one" in Yangming (*JOURNAL OF YULGOK-STUDIES* (39), 2020)

- 4 Lee, Kyeng-lyong: Wang Yang-myeong, 48–49 years old, transitioning the teaching method from spiritual enlightenment in sitting still (靜坐開悟) to self-authentication (良知) and its academic significance (*YANG-MING STUDIES* (57), 2020)
- 5 Park, Younghee: Wang Yangming’s rhetoric and way of thinking (*CHUNG KUK HAK PO* (94), 2020)

Of the 18 papers on Ming/Qing Confucian studies, with the exception of two papers on the Ganquan (甘泉) School and one paper on the Lecturing Movement (講學運動) in the Late Ming Dynasty, 15 papers cover a variety of topics related to Yangmingxue (陽明學) such as Yangming’s thoughts, Yangminghoxue (陽明後學), a comparison of Yangmingxue and Joseon Confucianism, Yangmingxue and education, and the research history of Yangmingxue. Accounting for 83% of the 18 papers on Ming/Qing Confucian studies, the proportion of Yangmingxue-related papers slightly increased from 75% in 2019. The number of papers on Ming/Qing Confucian studies has been increasing or maintaining its level over the past several years: nine papers in 2015, 12 in 2016, 21 in 2017, 17 in 2018, 18 in 2019, and 15 in 2020. It was thus reaffirmed again in 2020 that Yangmingxue takes center stage among Ming/Qing Confucian studies in Korea.

Yangming’s thoughts are usually explained using three core aspects: 1) Identity of mind and principle (xinjili 心即理), 2) Unity of knowledge and action (zhixingheyi 知行合一), and 3) Realization of innate knowledge of goodness (zhiliangzhi 致良知). However, Yangming’s thoughts in his later years can be boiled down into 致良知. Kim Jun-seung has been publishing papers on 致良知 in recent years, focusing on Waldorf education principles. His 2020 paper, “An analysis of Wang Yang Ming’s theory of ChiYangJi,” has also come out along this continuum, with a focus on emotions, desires, and experience.

Kim Jun-seung presents 致良知 as follows: “This paper aims to analyze ‘zhiliangzhi’ 致良知, the key concept of Yangming’s thoughts, in relation to emotions, desires, and experience of mastery (attained through self-contentment [ziquia 自慊] and true joy [zhenle 真樂]) in the mind (xin 心), where the learning occurs. Wang Yangming’s theory of learning emphasizes the aspects of ‘fostering innate virtue’ (尊德性), ‘cultivating virtue through learning’ (道問學), and ‘preserving the heavenly principle and removing selfish desires’ (存天理 去人欲) as ways and means to realize the innate knowledge of goodness. Related studies conducted thus far in Korea have tended to overemphasize the implied aspect of ‘removing selfish desires’ (quenyu 去人欲) instead of directly mentioning underlying emotions. Their interpretation of Wang Yangming’s theory of learning is thus boiled down into the simple formula that the more we achieve 去人欲, the closer we are to reaching zhiliangzhi (致良知), which suggests that the greatest obstruction to zhiliangzhi is selfish desires. The author finds it necessary to shift the direction of path toward zhiliangzhi from the removal of selfish desires to using the desires and emotions geared toward growth and explore the process of achieving that goal in the course of analyzing zhiliangzhi. Of course, the innate knowledge of goodness works straightaway and intuitively. However, this process is thus segmented for convenience’s sake, and this analysis, based on Wang Yangming’s statements, can provide opportunities favoring our growth and everyday living. In this respect, Wang Yangming’s theory of learning can be regarded as a learning of mind (xin 心) embracing emotions and desires, and his zhiliangzhi also needs to be explored in the light of experience and implementation. This is possible through an innate knowledge of goodness, but its presence does not necessarily refer to the possibility of attaining zhiliangzhi, which requires the experience of mastery (attained through self-contentment [ziquia 自慊] and true joy [zhenle 真樂]).”

While the purpose of Kim's research is understandable, it should also be kept in mind that "preserving the heavenly principle and removing selfish desires" (存天理去人欲) is the essence of the spirit of Yangmingxue. It is in this boundary zone that Yangming researchers often adopt a vague position, as did Kim Jun-seung.

Longchang-wudao (龍場悟道 personal awakening in Longchang, hereinafter "Longchang Enlightenment"), an event in which Wang Yangming gained personal awakening when he was 37 years old, is considered the turning point of his philosophy, breaking away from the frame of Zhuxixue and establishing the landmark of the Yangming School of Mind (Yangmingxinxue 陽明心學). This event is a critical point in the process of the establishment of Yangmingxue. Wang Yangming interpreted the Five Classics to enlarge his experience of Longchang Enlightenment, which resulted in the Conjectural Annotation of Five Classics (Wujing-yishuo 五經臆說). It was burned while Wang Yanming was alive, and only a few clauses have been handed down. Lee Woo-jin interpreted the Conjectural Annotation of Five Classics and portrayed the details of Longchang Enlightenment in his paper "A review on Wang Yangming's Sudden Enlightenment in Longchang - Focusing on Wang's life in Longchang." In addition to the analysis of the Conjectural Annotation of Five Classics, the author comprehensively delved into the event of Longchang Enlightenment with the greatest details, using all available data including the Longchang Confucian Academy's (龍岡書院) lecture materials.

Lee Woo-jin notes: "This paper presupposed that Wang Yangming's 'Sudden Enlightenment in Longchang' (龍場悟道) was the answer urged by his existential decision of 'to become a sage,' and defined a series of his actions after the Sudden Enlightenment in Longchang as 'the embodiment of his determination to live as a sage.' The major concern of this paper was to find out how Wang Yangming, 'the sage

of the Yangming School,' managed to endure through the trials of the extreme situation of Longchang Enlightenment. Wang Yangming's three main activities after the Sudden Enlightenment in Longchang can be summarized as 'writing of the Conjectural Annotation of Five Classics' (五經臆說), 'improving relations with indigenous people,' and 'educational activities at Longchang Confucian Academy.' First, for the Conjectural Annotation of Five Classics, Wang Yangming adopted a unique explanatory commentary (疏解) method based on his theories of 'heart/mind's substance' (xinti 心體) and 'learning of the heart/mind' (xinxue 心學). In addition, the Conjectural Annotation of Five Classics contained ideas of 'heart/mind is the principle' (心即理) and 'unity of knowledge and action' (知行合一). As regards the improvement of the relationships with indigenous people, Wang Yangming understood that 'the task of living like an ideal human being' was never a matter of place. In Wang Yangming's eyes, people in 'Main China' (Zhongyuan 中原) were contemptible for their two-facedness (表裏不同, literally, different inside and outside) despite their splendid civilization, but the natives of Longchang were straightforward and far from being contemptible despite their simple civilization. Furthermore, his relationships with the natives led him to believe in the goodness of innate human nature and the infinite potential for education. Lastly, regarding his educational activities in the Longchang Confucian Academy (龍岡書院), Wang Yangming asserted that the goal of education should be 'fulfillment of virtue' (成德). As a means to achieve that goal, he established 'guidance for the instruction of students in Longchang' (教條示龍場諸生) consisting of four concrete objectives: setting a firm determination (立志), strenuous pursuit of study (勤學), correcting past errors (改過), and encouraging good deeds (責善). Above all, Wang pursued relationship-oriented happiness where people guide each other to goodness. This demonstrates that the ideal human being envisioned by Wang Yangming was not someone who could

achieve the self-oriented goodness emphasized by Taoism and Buddhism, but rather who could achieve goodness in harmony with the community.” Lee Woojin has provided this explanation with the entire Yangmingxue in mind. It does not seem to be focusing on the event and content of Longchang Enlightenment. A follow-up study dedicated to the essence and nature of Longchang Enlightenment is expected.

Wang Yangming’s view of sagehood is also a topic of much debate. The statement that the spirit of Song/Ming Confucianism (宋明理學) lies in seeking sagehood (求聖之學) also suggests that both Zhuzixue and Yangmingxue are disciplines to becoming sages. Therefore, sage-related theories (聖人之學) are used when it comes to differentiating between Zhuzixue and Yangmingxue, whereby their respective views of sages are compared as the method most frequently used by scholars.

In this regard, Lim Hong-tae states the following in his paper, “A study on the view of ‘saints and ordinary people are one’ in Yangming”:

“Yangming’s view of sagehood was also formed against the background of the earlier scholarly outcomes. Nevertheless, instead of simply following the views of previous scholars, he presented a new view of sagehood distinct from the previous ones by bringing in new interpretations in his academic argumentation process. His view of sagehood was born against the background of the mid-Ming Dynasty, which was a period dominated by political, economic, and ideological turmoil. Amid such turmoil, the trend of emphasizing individual subjectivity began to surge in all areas of society, including culture and scholarship. During this period, Yangming promoted academic equalization and secularization through extensive lecture activities. In this process, Wang Yangming came to suggest an innovative view of sagehood: that everyone can become a sage through learning, because sages and ordinary people are essentially the same. Wang Yangming’s idea of sagehood spread rapidly through contemporary and later scholars, triggering tremendous social repercussions.” While this

paper provides a comprehensive overview of Wang Yangming's views of sagehood and the related learning process, it does not present a new perspective because its contents have already been sufficiently covered in previous studies.

The relationship between Yangmingxue and Taoism/Buddhism has long been an object of debate. Zhuzixue scholars criticized Yangmingxue, readily attacking its similarities with Taoism and Buddhism. Yangmingism itself indeed has some pro-Taoist/Buddhist elements. Confucian scholars tend to try to read and understand Yangmyungxue within the framework of Confucianism, avoiding including its relationship with Taoism and Buddhism in their discussions. Kyung-ryong Lee takes a different position. While actively evaluating Nobul's theory, he tries to read *Yangminghak's* thesis. He attempts to read Yangmingist texts under detailed interpretation of its Taoist and Buddhist elements.

In his paper "Wang Yang-myeong, 48–49 years old, transitioning the teaching method from spiritual enlightenment in sitting still (靜坐開悟) to self-authentication (良知) and its academic significance," Lee Kyeng-lyong notes: "The scholarly life of Wang Yangming (1472–1528) can be divided into two parts: before and after the presentation his theories of liangzhi (良知 innate knowledge of goodness) and zhiliangzhi (realization of innate knowledge of goodness 致良知) at the age of 48–49. In particular, when he was 49 years old (August), the day-long debate at Tongtianshan (通天巖) became the most groundbreaking occasion in his learning and teaching methods. With the practice of lizhi-gongfu (立志工夫) that he presented at the age of 43, he explained the two-mind theory (二心論) of heavenly principle and human desires as well as cultivation and introspection (cunyang-xingcha 存養省察) and awareness of essence. While learning Taoist self-cultivation, he also adopted a Buddhist theory of mind and nature (xinxinglun 心性論). At the age of 48–49, he presented liangzhi (良知) and zhiliangzhi (致良知) for self-cultivation and experience of the

substance. He brought up ‘unity of knowledge and action’ (知行合一) at the age of 54 and upgraded the explanation of liangzhi by providing detailed explanations of the three functional aspects of liangzhi (perception, verification, and filtration) at the age of 55.

In his 30s, he actively practiced Taoist life-nurturing arts (養生法) to cure his lower back pain and lung disease. His conditions improved to some extent through the practice of Taoist life-nurturing arts through the widely-read books Huangtingjing (黃庭經, Classic of the Yellow Court) and Xiuzhentu (修真圖, Diagram of Cultivating Perfection).” When he was 35 years old, in prison, he had the mystical experience of seeing the metaphysical state of mind (xiantianweng 先天翁) for the first time based on the taiji generation principle (xiyi 羲易) of Shao Kangjie (邵康節), and at the age of 37, he had an experience of metaphysical change of substance and function (tiyongshenhua 體用神化) in Longchang (龍場) while practicing zhenyuo (正座). These two events correspond to the experience of yiyangfulai (一陽復來) according to Shao Kangjie’s qi circulation method. Based on his own experience, at the age of 39, Wang Yangming started to teach his students to sit in zhenyuo (正座) and practice Jingyi (靜一) and chengyi (誠意), and he established lizhi (立志) at the age of 43 based on Taoist and Buddhist methods. The gist of lizhi-gongfu (立志工夫) is zhenwang-erxinlun (真妄二心論) of human desire and cultivation and introspection (cunyang-xingcha 存養省察). The mind has two sides of the original substance (本體, 天理) and desire (selfish desire, recklessness); the original substance has three functional aspects (perception, verification, and filtration), and selfish desire has two functional aspects (verification and reasoning). Yinian (意念, words and thoughts) arises from both substance and desire, and the practice of cunyang-xingcha (存養省察) perceives the origin of yinian, verifies its reasoning, and removes the yinian originating from selfishness and recklessness. Therefore, the focus of lizhi-gongfu (立志工夫) is on perceiving and verifying a passing idea

(一念). Lizhi-jujue (立志句訣) was widespread at the time and had a great influence on Wang Ji (王畿) and Yan Jun (顏鈞) of the Taizhou School.

At the age of 48, while teaching in Ganzhou (贛州) and Nanchang (南昌), Wang faced a problem of harmonizing the contents of zhizhi (致知) in Daxue (大學) and shendu (慎獨) decorum and rigor even when nobody is around) in Zhongyong (中庸). In August, Chen Jiuchuan (陳九川) visited him and brought the issue raised by Lu Xiangshan (陸象山), that awakening the innate knowledge of goodness (zhizhi 致知) is better than investigating the principle of things (gewu 格物) in order to realize the heart-mind substance (xinti 心體) based on the true mind (benxin 本心) and recommended the recognition of spiritual brightness (lingming 靈明). To solve the problem of zhizhi (致知), Wang suggested for the first time that the perception of lingming (靈明) is liangzhi (良知) that perceives a passing idea (一念). By presenting liangzhi, he changed his teaching method by enriching zhenyuo (正座) as taught by Shao Kangjie (邵康節) with lizhi-gongfu (立志工夫) at the age of 43. Chen Jiuchuan suggested shishang-xingcha (事上省察) in August, and Wang explained zhiliangzhi (致良知) of shishang-molian (事上磨鍊) honing and training the self while carrying out a task) and showed the possibility of xiancheng-liangzhi (現成良志).

Shishang-molian (事上磨鍊) became an important self-cultivation practice of Yangmingxue in tandem with shishang-molian (事上磨鍊). However, when Chen Jiuchuan (陳九川) visited in June, the 49-year-old Wang made it clear that yinian (意念) reasons the right or wrong of things and liangzhi (良知) is the entity that verifies the reasoning of yinian (是是非非), accumulates good thoughts, and removes selfish desires (存善去欲), thus establishing liangzhi's function of verification and filtration of good and bad thoughts. On the day of the full moon in August, he held a day-long discussion with students at Tongtianyan (通天巖) about the unification of zhizhi (致知 realization of innate knowledge of goodness)

and shendu (慎獨 decorum and rigor even when nobody is around), and the students were also happily convinced of liangzhi (良知). Thus, the day-long discussion at Tongtianyan (通天巖) was an event where liangzhi was firmly established and a turning point of Wang Yangming's life, dividing it into before and after the event at Tongtianyan.

After returning to his hometown Shaoxingfu (紹興府) at the age of 50, he taught liangzhi, which was readily accepted by his students. At the age of 54, he put forth 'unity of knowledge and action' (知行合一) based on liangzhi's function of nengzhi-nengguo (能知能作). At the age of 55, he adopted zhenwang-erxinlun (真妄二心論) and elaborated the three functions of liangzhi (perception, verification, and filtration), extending his explanation of liangzhi from six years prior. The verification function of liangzhi was explained from the viewpoint of self-authentication (自證分). As shown in Ou Yangde's (歐陽德) chanbing (禪病 zen sickness) case, Wang Yangming emphasized liangzhi's capacity to cure zen disease caused by zhenyuo (正座) and random and noisy thoughts (思慮紛擾), comparing it to Cheng Mindao's (程明道) huorandawu (豁然大悟 achieving great enlightenment with the heart wide open), which can be evaluated as the process of ceaseless negation discussed in Yangminghouxue. He also asserted that liangzhi can even cure the damage caused by renqingcongyu (任情從欲, giving in to emotions and following desires) of xinxue (心學).

In his later years, Wang changed his method to biyoushiyan (必有事焉 doing what has to be done) and jiyi (集義), taking into account the popularity of Chen Xianzhang's (陳獻章) wuwang-wuzhu (勿忘勿助 neither forgetting nor coercing) and students' chanbing (禪病) and evaluated jiyi (集義) to be the best method to achieve zhiliangzhi (致良知). He appraised Mengzi's jiyi method as inferior to Daxue's gezhi-chengzheng (格致誠正) and zhiliangzhi method as superior to gezhi-chengzheng. This epitomizes the self-cultivation method in Wang Yangming's later years."

Lee Kyong-lyong's paper is the most noteworthy work among the

papers on Yangming studies in recent years. It addresses multiple problems using original approaches. This paper will be reviewed in detail in the section on the analysis of major papers.

Identifying the author's thought by tracing the writing style and register carries the risk of falling into the trap of subjectivity, but it is not impossible. Park Young-hee has attempted to trace the characteristics of Wang Yangming's way of thinking by analyzing the characteristics of his rhetoric.

In her paper, "Wang Yangming's rhetoric and way of thinking," Park states: "Wang Yangming has a conspicuous tendency to use a rhetoric of inducing contemplation by enumerating the same words and sentence patterns in casual conversations or sentences. In particular, in the parts where he explains the key concept of Yangmingxue, he tries to induce reasoning with an expanding or circumventing writing style. As is well known, writing style changes according to the type of worldview, and that is also true the other way around, insight into the world varies according to the language used for reasoning. Likewise, we write not only to describe our thoughts but also to reason. This paper starts from the premise that writing is the manifestation of the way of thinking. It does not aim to examine philosophical concepts and logic but to find a salient way of thinking through writing. In the past, the texts and reasoning methods of great Confucian thinkers were mainly analyzed based on philosophical issues and content or approached from the structural aspect of the text. All of these approaches are much apart from the rhetoric exploration method pursued in this paper. By taking this approach, this paper intends to discuss the uniqueness of the way of thinking and the features differentiated from other thinkers by delving into Wang's rhetoric used in his statements to the exclusion of their content. Its purpose is to analyze the flow of thought by detecting the patterns of using sentences and terms rather than focusing on philosophical concepts as in previous research. By

taking a step away from analyzing the meaning of philosophical sentences, the sole focus of investigation is directed at the working mechanism of the rhetoric associated with the way of thinking.”

Park’s approach is quite interesting. If properly applied, it can turn out to be a way to supplement specific results drawn through philosophical concepts and logical analysis. However, there is no denying its limitation as a method applicable only after establishing the frame of Wang Yangming’s thought set through philosophical concepts and logical analysis, which makes it highly probable that Park’s approach yields different results depending on the type of Wang Yangming’s established thoughts.

## 2) Papers on Yangminghoxue

- 1 Lee, Sang-hun: Wang Longxi’s system of moral virtues completion and Jianguo Yangming scholars’ criticism of it (*YANG-MING STUDIES* (56), 2020)
- 2 Jun, Byung-sul: Why did Dong-yun and Han-zhen enter the Yangming School (*YANG-MING STUDIES* (56), 2020)

Papers on Yangminghoxue (陽明後學) come out annually from a fixed Yangminghoxue researcher base. Lee Sang-hun and Jun Byung-sul are Yangminghoxue researchers who have published papers on the topic in recent years.

One of the most controversial and most frequently discussed figures in Yangminghoxue is Wang Ji (王畿 1498–1583), commonly known as Wang Longxi because his courtesy name is Longxi (龍溪). Wang Longxi, who was active for a long period of time among the first-generation disciples of Wang Yangming, was revered as the legitimate successor of Yangmingxue at the time. However, Huang Zongxi (黃宗羲, 1610–1695)

did not recognize Wang Longxi's successorship in his book "Records of the Ming Scholars" (明儒学案), which had a decisive influence on the later research history of Yangmingxue. Moreover, of Xuan Xu (玄虛) and Qing Shi (情識), whom Liu Zongzhou (劉宗周, 1578–1645) pointed out as the misdemeanors (未弊) of Yangminghouxue, Xuan Xu was the archetype of Wang Longxi. This caused considerable controversies about his Theory of Liangzhi (良知 innate knowledge of goodness), and such elements have made Wang Longxi a controversial figure.

Longxi's Lee Sang-hum evaluates Wang system of moral virtues as follows: "Wang Longxi, a scholar of Yangminghouxue, also explains this method of acquiring moral virtues discussed in Confucianism through the original substance (benti 本體) as the manifested state of innate knowledge of goodness (liangzhi 良知) as well as the effort to restore it based on its understanding. First of all, referring to the original substance of liangzhi as evidence for moral implementation, Longxi asserts that liangzhi is spiritual brightness (lingming 靈明) and that the lingming of qi is an innate faculty. In addition, the manifested state of the innate knowledge of goodness is considered a self-acquired knowledge, which is a self-evident knowledge of virtue and intuition, and the innate knowledge of goodness is pure and infinitely good with natural sympathy without any externalized self-intension or any purpose and impurity. From this, it can be inferred that in Longxi's thought, the entire content of liangzhi forms the basis for acquiring moral virtues. On the other hand, in terms of learning, Longxi denies artificial efforts to learn because innate knowledge of goodness is naturally possessed and based on transcendental liangzhi. In other words, Longxi thinks it is meaningless to restore liangzhi's substance through experience and acquired knowledge because it is spontaneously manifested through its own brightness. Therefore, Longxi emphasizes the effort with a focus on the non-effort of the innate good mind. Longxi does not discuss the effort-based process of restoring the original substance

that is commonly claimed in the course of acquiring moral virtues but rather holds on to naturally solving the problem of the effort by becoming aware of the inherent effect of liangzhi's substance, thus demonstrating the shift of ideas of the existing Confucian system with his unique view of acquiring moral virtues. However, from the perspective of the Confucian tenet that the 'benti (本體: original substance) is gongfu' (工夫, practice of self-cultivation), the assertion that 'gongfu is benti' is readily accepted by people but marred by the difficulty in implementing it, and is therefore criticized by Ji Pengshan and Nie Shuangjiang in the Jiangyou line of Yangming studies. Viewed in its entirety, however, this is a disparity of views between Yangming scholars and also a salient feature of Wang Longxi's system of moral virtues completion."

The position criticizing Wang Longxi's liangzhi theory is frequently attributable to lacking or insufficient understanding of the intended meaning of manifested liangzhi. The appraisal of Wang Longxi's manifested liangzhi has generally been negative in Korea as well, which implies that researchers are under the influence of well-known prominent scholars. Lee Sang-hun's 2020 paper shows that the Korean Confucian researchers have now reached the level of properly understanding Wang Longxi's manifested liangzhi. If I dare to add a remark, Lee Sang-hun's paper provides a well-structured overview of recent research outcomes but without bringing in any new claims to advance the research one step further.

Yangmingxue, like Zhuzixue, is a school pursuing sagehood. For this reason, they are collectively called Song/Ming Confucianism. That said, how do they differentiate themselves from each other? Both are morally oriented, and both emphasize the subjectivity of mind because human nature takes place in the mind. Nevertheless, if need be, where should Zhuzixue and Yangmingxue be disassociated? In this respect, it is necessary to examine *dejun-xingdao* (得君行道, implementing Dao by gaining the

mind of the monarch) of the Song Dynasty and juemin-xingdao (覺民行道 implementing Dao by awakening the people) of the Ming Dynasty. This is the reason we pay attention to Yangmingxue's lecture movement.

In his paper "Why did Dong-yun and Han-zhen enter the Yangming School," Jun Byung-sul examines two scholars representative of juemin-xingdao of Yangmingxue: Wang Yangming's disciple Dong Yun and Wang Gen's disciple Han Zhen. Dong Yun was a poet older than Wang Yangming, and Han Zhen was a lowly potter. Jun explains: "Dong Yun (董灑, 1457–1533) was a disciple of Wang Yangming (1472–1529), and Han Zhen (韓貞, 1509–1585) was a disciple of Wang Gen (王艮, 1483–1541) and Wang Bi (王裨, 1511-1587), who were Wang Yangming's disciples. Wang Yangming had thousands of followers during his lecture activities over three decades. The most dramatic encounters in Wang Yangming's life as a teacher were those with Dong Yun and Wang Gen, and the most dramatic encounter experienced by Wang Gen, who had as many disciples as Wang Yangming himself, was his meeting with Han Zhen. After meeting Wang Yangming at the age of 57, the poet Dong Yun began to study Confucianism, and the potter Han Zhen began to study Confucianism after meeting Wang Gen at the age of 24. Dong Yun did not leave systematic writings due to his personal tastes and late start, and Han Zhen only wrote about 300 poems while turning his knowledge into practice (實踐躬行) but did not set up a theoretical system. This lack of system or originality in the studies of Dong Yun and Han Zhen can paradoxically touch the mind more vividly, and their life-long devotion may strike a chord more intensely than do academic achievements. Both had extraordinary compassion and turned the voice ringing from inside into practice with their entire body and mind without any interest in fame and wealth and without paying attention to others' opinions of them. However, Dong Yun, who had the free soul of a poet, implemented Confucius' spirit of congwu-suohao (從吾所好, following one's natural

preferences) and transcended the boundaries of Confucianism and Buddhism, and Han Zhen realized the spirit of ‘kongyan-lechu’ (孔顏樂處, pursuing pleasure of Kong-zi [孔子] and Yan Hui [顏回]) that was pursued by Song/Ming Confucianists, staying within the boundary of Confucianism all his life.”

This paper is significant in that it introduces two figures who had thus far been undiscovered by Korean researchers, but it remains at the level of an introduction rather than a meaningful discussion about each figure. In-depth follow-up research is expected.

### 3) Comparison between Yangmingxue and Joseon Confucianism

- 1 Park, Jong-Do: A study on the practical character of the unity of knowledge and practice between Wang, Soo-In and Jo, Sik (*NAMMYUNGHAK* (66), 2020)
- 2 Seo, Gang-Hwie: The concept of the “Truth (Jin-li)” of Ha-Gok and the concept of the “Original Condition (bonche)” of the Orthodox School of Yangmyeong (*THE Journal of Asian Philosophy in Korea* (54), 2020)

Papers comparing Yangmingxue and Joseon Confucianism are published annually. Jo Sik (曹植, courtesy name: Nammyeong) and Yi Hwang (李滉, courtesy name: Toegye) were born in the same year but reportedly never met. When dividing Gyeongsang-do into left-do and right-do, Nammyeong Jo Sik was active in and around Jinju, and Toegye Yi Hwang in and around Andong. After the rebellion of Injo, Gwanghae was dethroned and the Buk-in regime was overthrown, and since Jo Sik’s disciples formed the center of the Buk-in faction, Jo Sik himself was also relegated to the backyard of history. As is well known, Yi Hwang harshly criticized Joseon Yangmyeonghak as a heresy, whereas no particular texts

are known with Jo Sik's writings about Yangmyeonghak. It is a general consensus of academia that Yi Hwang's negative evaluation played a significant role in dispelling Yangmyeonghak as a heresy in Joseon. In this context, how is Jo Sik, who had a different tenure than Yi Hwang, portrayed?

Park Jong-do states: "This paper aims to examine the practical character of the unity of knowledge and practice (知行合一) between Yangming Wang Shouren (陽明 王守仁, 1472–1528) and Nammyeong Jo Sik (南冥 曹植, 1501–1572). In this respect, their similarity is in their use of the self-cultivation method of 'xingcha-kezhi (省察克治 rigorous self-control to keep the kind heart and overcome selfishness).' Wang Shouren's 省察克治 is a practical self-cultivation designed to achieve liangzhi (良知), and Jo Sik's 省察克治 is a practical self-cultivation intended to dispel selfish desires and preserve the heavenly principle. Wang Shouren used 省察克治 in his quest to realize zhiliangzhi (致良知) in the course of exposing liangzhi as the original substance of mind to the outside, and Jo Sik used 省察克治 to present his own practical method of reverence-righteousness (敬義) as a means to reach the ultimate goal of 知行合一 through righteousness by beginning with the practice of internal reverence for 遏人欲存天理 to reaching the pinnacle of reverence through 省察克治. Both presented 省察克治 as a means to reach the ultimate goal of Confucianism and thus showed the intersection between Neo-Confucianism and Yangmingxue. Moreover, their practice (or effort) is geared toward a practical and existential direction. Despite their different ideological backgrounds, that is, Yangmingxue and Neo-Confucianism, respectively, it is worth comparing Wang Shouren and Jo Sik in their intersection, that is, the 省察克治 with which they contribute to the practical nurturing of the spirit of humanities and eradicating elements at risk of laxity or viciousness."

As Park has observed, the 省察克治 of Wang Yangming and the 省察克治 of Jo Sik coincide in great part. That said, would Jo Sik's evaluation

of Yangmingxue be positive or negative? As Park revealed, the Neo-Confucianist Jo Sik would have criticized Yangmingxue. How could we then explain the similarity between the two in their use of 省察克治? This similarity is attributable to the common scholarly system of Zhuzixue and Yangmingxue in their “pursuit of sagehood” (聖人之學) and “preserving the heavenly principle and removing selfish desires” (存天理去人欲). That is, if Wang Shouren and Jo Sik show concordance and similarity through 省察克治, so do Wang Shouren and Yi Hwang. This allows us to assume that the similarity between Wang Shouren and Jo Sik that Park Jong-do intended to reveal by comparing them would likely have no significance. If so, is his paper based on a misconception? Apart from this question, though unintended by Park, this paper is significant for its explication of the reason why Zhuzixue and Yangmingxue are collectively called Song/Ming Confucianism by showing the similarity between them.

The task of verifying and establishing the uniqueness of Jeong Je-du’s Yangmyeonghak is the mission incumbent, like destiny, on Yangmyeonghak researchers in Korea. Existing studies have tried to secure the exceptionality of Jeong Je-du’s Yangmyeonghak by placing Jeong Je-du between the two camps of Zhuzixue and Yangmingxue and deftly combining Jeong Je-du’s aspects as a scholar belonging to both the Yangming and the Zhu Xi camps. For example, Jeong Je-du admired Yangmyeonghak, but complemented it with Neo-Confucian elements. This research trend is a strategy advocated by researchers with degrees from Korean universities. On the other hand, researchers who have returned to Korea after studying Yangmingxue in China are trying to determine the characteristics or uniqueness of Jeong Je-du Yangmingxue through comparison to Yangmingxue based on their in-depth understanding of the development paradigms of Chinese Yangmingxue.

Seo Gang-hwie provides an overview as follows: “He [Jeong Je-du] refuted li (理 principle), Cheng-Ju School’s core ideology and emphasized

the vital dynamics of li with the concept of shengli (生理 principle of life). At the same time, he taught to choose zhenli (真理 truth) to prevent 生理 from being constrained by sentiment. This train of thought is very similar to the reasoning modality of the Orthodox Yangmingism that opposed the Taeju and Gwijeok Schools. The three leading scholars of the Orthodox Yangming School, namely Zou Shouyi (鄒守益, 1491–1562, courtesy name: Dongkuo 東廓), Ou Yangde (歐陽德, 1496–1554, courtesy name: Nanye 南野), and Chen Jiuchuan (陳九川, 1494–1562, courtesy name: Mingshui 明水), realized the importance of benti (本體, original substance) for learning through their exchanges with Wang Longxi (王龍溪, 1498–1583). They held on to the position that 本體 can be restored through effort and used it as the rationale for pointing out the problems in the Guijeok school or Taeju school. The Guijeok school neglected the vital dynamics of effort by mistaking 本體 for 實體. From Hagok's (Jeong Je-du) point of view, the Guijeok School overemphasized the nature of 本體 at the cost of vital dynamics, and the Taeju School's overemphasis on naturalness at the cost of study was interpreted as losing the 本體 of 真理 by exclusive emphasis on 生理. For Hagok, 生理 and 真理 are inseparable from each other because self-identity is gained through 真理, which in turn is guaranteed only through 生理. This view of Hagok has a common ground with the relationship between the study and 本體 of the Orthodox Yangming School.”

#### 4) Papers on Yangmingxue and education

- 1 Cho, Ji-sun: A study on the development of college character education subjects using *YANG-MING STUDIES (YANG-MING STUDIES (59), 2020)*
- 2 Kim, Min-jae: Analysis of the *YANG-MING STUDIES'* contents described in textbooks and suggestions for improvement - Focusing

on the *Ethics and Thoughts* high-school textbooks -(*YANG-MING STUDIES* (56), 2020)

- 3 Kim, Jun-Seung: A comparative study on the emotional theory of Wang Shou-Ren and the twelve-sense theory of Steiner (*STUDIES IN PHILOSOPHY EAST-WEST* (97), 2020)

Papers that examine Yangmingxue from the perspective of education theories have also been steadily published annually. However, there is room left for improvement in that the topics are little diversified because the researcher base in this area has a very limited scope. It is hoped that new topics will come out with an expanded researcher base in the future.

Researchers who emphasize the attractive aspects of Yangmingxue from the perspective of educational philosophy usually share the same positions. One example is found in the emphasis of the autonomy and subjectivity of Wang Shouren's view of education by choosing qinmin (親民) over xinmin (新民). Cho Ji-sun, as a young researcher who earned her PhD under the guidance of the Yangmingxue expert Professor Kim Sea-jeong at Chungnam National University, has been interpreting Yangmingxue from the perspective of educational theories. This paper can also be found on this continuum.

Cho Ji-sun states: "University is an educational institute that nurtures future active members of society, and there is a growing demand for personality education at the university to foster upright values and mindset for living with others. Yangming philosophy is a philosophy organically linking the processes of perceiving, cultivating, and practicing human moral nature or innate knowledge of goodness (liangzhi 良知). It also presents the process of reaching the human ideal of moral perfection (reaching sagehood) with concrete educational plans. To pave the way for the development of character-building education curriculum for university students, thereby utilizing Yangmingistic principles, this study establishes

a threefold research process.”

Kim Min-jae is a professor at the National University of Education and is conducting research in close proximity to real educational settings. The paper “Analysis of the *YANG-MING STUDIES*’ contents described in textbooks and suggestions for improvement” forms part of a project covering the topics of Yangming studies to be integrated into authorized ethics textbooks.

Kim Min-jae’s position is as follows: “The purpose of this study is to analyze the descriptions in high school *Ethics and Thoughts* textbooks related to Yangming studies and to make suggestions for improvement. To this end, 14 textbooks in total were selected for analysis. A comprehensive analysis revealed that in the *Ethics and Thoughts* textbooks, both Chinese Yangmingxue and Korean Yangmyeonghak occupy an important status and that the writing style and use of auxiliary materials are increasingly refined over time. At the same time, however, this study also detected that Yangmingism-related descriptions in the analyzed textbooks are marred by a considerable degree of ‘conservatism’ and ‘inhomogeneity.’ In the Chinese Yangmingxue part, descriptions are arranged in a convergently understandable way, and the descriptive ‘conservatism’ was also confirmed in foregrounding the strong moral practicability of the ‘unity of knowledge and action’ (zhixingheyi 知行合一). In the Korean Yangmyeonghak part, the descriptions show little difference from Chinese Yangmingxue, and the ‘conservatism’ of invariability could be confirmed even in the description of the ideological characteristics of Jeong Je-do, who is the figurehead of Korean Yangmyeonghak. In addition, both Yangmingxue and Yangmyeonghak showed considerable disparities in the contents and lengths from one textbook to another, posing the problem of ‘inhomogeneity.’ In order to solve the problem of conservatism and inhomogeneity of Yangmingism-related descriptions, the current minimum ‘standards for the compilation of ethics textbooks’ should be

strengthened to a sufficiently high level.”

This study may be extended to comparison of the Yangmingism-related contents of these ethics textbooks with those in other East Asian countries, such as China and Japan, which would yield interesting results.

As is well-known, Wang Yangming established *xinjili* (心即理, identity of mind and principle), a prime premise, as opposed to *xingjili* (性即理, identity of nature and principle), prime propositions of Yangmingism and Neo-Confucianism, respectively. The connotations and extensions of the concepts of *xing* 性 and *xin* 心 can be approached from various angles. In particular, emotional motivation and judgment may be used as the threads of thoughts; this can be compared to the Western discussions about reason vs. emotion. Steiner is unfamiliar to East Asian philosophy majors, but he has long been studied in the field of educational philosophy. Kim Jun-seung has been examining the pedagogics of Yangmingism and Steiner for a long time and has continuously published papers on related topics. His 2020 paper, “A comparative study on the emotional theory of Wang Shouren and the twelve-sense theory of Steiner” forms part of this research series.

Kim Jun-seung presents his paper as follows: “The purpose of this study is to comparatively discuss the process of personal maturity and development based on individual experiences by comparing the emotional theory of Wang Shouren (王守仁, 1472–1528) and the twelve-sense theory of Rudolf Steiner (1861–1925). Wang Shouren’s emotion constitutes a single-category paradigm by uniting the dualistic Neo-Confucian *xing* (性 nature) and *xin* (心 mind), and it built the foundation for realizing morality as a way to understand moral emotion and mind in the same vein. In this process, Wang Shouren integrated the different parts of emotions and desires into the mainstream of *liangzhilun* (良知論). First, the will to achieve *liangzhi* is summoned, a rigorous contemplation of the movements of emotions and desires is practiced in the given situations

of everyday living to keep emotional impartiality, and the mind, in tune with emotional impartiality, is set to execute logical and righteous practice. Moreover, the mastery achieved through self-contentment (自憐) and true joy (真樂) obtained by achieving liangzhi ultimately leads to being in unity with all things (萬物一體), which in turn leads to self-awareness toward moral practice.

The theory Steiner proposes uses twelve senses in deviation from the usual five senses. His classification of the human being into twelve senses is anchored in his profound understanding of human nature and arose from the deep reflection of his anthroposophical worldview. The sense theory of Steiner understands the human being as an integrated entity of body, soul, and mind. It consists of twelve senses in total, with four domains constituting each of the senses of will [body], emotion [soul], and mind [spirit]. The maturing process of the human depicted by both thinkers can be contextually compared in the following order: first, summoning the will to become a morally accomplished person (聖人 sage) of Wang Shouren vs. Steiner's learning about the self (who is the principal agent summoning the will through the bodily sense that is the internal domain); second, thoroughly achieving liangzhi by making proper choices based on emotional impartiality of Wang Shouren vs. Steiner's process of being empirically awakened to one's own emotions while establishing relationships with different embodiments of 'I'; third, acquiring the force for moral practice by being in unity with all things through self-contentment and true joy in order to continuously accomplish liangzhi of Wang Shouren vs. Steiner's assuming responsibility for the world in tune with the internal self while establishing relations with the higher external entities."

A typical criticism of these comparative studies is that they describe weak links between the objects of comparison as if they are strong links. I hope that upcoming papers will be sufficiently robust to withstand this criticism.

## 5) Overview of the research outcomes of Yangming studies

- 1 Kim, Sea-jeong: Present situation and outstanding questions of the research on Chinese Schools of Yangming studies in Korea (*YANG-MING STUDIES* (59), 2020.12)

Providing an overview of research history has a high utility value for researchers. It was especially useful in times when data were difficult to read. Its importance has been reduced compared to that of the past, with freely available well-established databases thanks to the development of computers and the Internet. Nevertheless, this work is expected to provide novice researchers with valuable help as reference resources. In addition, it will be handy for any researcher to have this list to have a quick cross-sectional and longitudinal cross-check.

Kim Sea-jeong provides an overview as follows: “This paper presents, as an annex, the ‘Bibliography of Chinese Yangming studies in Korea,’ compiled by collecting and arranging the research outcomes of Chinese Yangming studies in Korea over the last 60 years. The papers were reviewed in two categories of general and particular studies. Articles covering Chinese Yangming studies in Korea as a whole provided a basis for a comprehensive understanding of the characteristics of different Yangmingistic schools of thought in terms of their respective characteristics and historical and social backgrounds by period. However, they lack concreteness and precision, typically contain contents skewed toward some specific schools or figures according to each author’s viewpoint or concern, and often include ambiguous interpretations of different schools or figures. Biographic books on prominent thinkers of Chinese Yangming schools have a great significance from an academic viewpoint for providing a solid basis for unconstrained in-depth studies on Chinese Yangmingism in Korea, where the research environment

for Chinese Yangming Schools is quite bleak. However, the problem of academic balance and diversity has yet to be solved. For example, while there are books on the Zhezhong School and the Taizhou School, not a single book has been published on the Jiangyou School. Moreover, compared to the vast spectrum of figures and texts of Chinese Yangming Schools, there are only a very small number of translations of original texts, and the translated books are predominantly about Li Zhi and Huang Zongxi. To enable more in-depth research on Chinese Yangming studies, more translations are needed of the collections about Yangming thinkers covering various topics and schools of thought. As regards PhD theses and research papers, a wide range of schools and thinkers have been covered. However, there are only a limited number of works on Chinese Yangming studies as a whole, and, in cases of individual scholars, an excessively high proportion of works are dedicated to the Taizhou School. All in all, to enable a comprehensive overview of Chinese Yangming studies, more papers will have to come out not only on the Jiangyou School but also on thinkers from the Taizhou School who have not yet been exposed to the spotlight, as well as on Hwang Zongxi and Liu Zongzhou.”

## 6) Papers related to the Ganquan School

- 1 Sun, Byeong-sam: A study on the mind–heart theory of the Ganquan School scholar Hong Yuan (*YANG-MING STUDIES* (56), 2020)
- 2 Sun, Byeongsam: A study on the mind–heart theory of Tang Shu as Ganquan’s disciple (*THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* (79), 2020)

The Ganquan School is the very school that dichotomized the Ming xinxue (心學) with Yangmingxue. The Ganquan School took its start with Zhan Ganquan (湛甘泉), but it is an enormous school whose origin can be

traced back to Chen Xianzhang (陳獻章), who is acclaimed as the initiator of the xinxue (心學) in the Ming period. With the monopoly position of Yangmingxue in the domain of xinxue, the Ganquan School fell into oblivion. However, research on the Ganquan School is indispensable when it comes to a discussion about Ming xinxue or its influence. In China, a growing number of research papers on the Ganquan School are being produced. The two papers written by Sun Byeong-sam are significant as the first of their kind to be published in Korea.

Zhan Ruoshui (湛若水, 1466–1560; courtesy name: Ganquan 甘泉) have been introduced in Korea in several published papers. Considering this, Sun Byeong-sam introduces Ganquan's two important disciples not yet introduced in Korea: Hong Yuan (洪垣) and Tang Shu (唐樞).

Sun Byeong-sam introduces Hong Yuan as follows: “This paper discusses the xinxue (心學) theory of Hong Yuan (洪垣, 1507–1593; courtesy name: Jue Shan 覺山). He is the master disciple of Zhan Ruoshui (湛若水) who dichotomized Ming xinxue with Wang Yangming (王陽明). Zhan Ruoshui (湛若水) advocated Suichu-tiren-tianli (隨處體認天理 learned knowledge of the heavenly principle anytime and anywhere) as the key theory. Zhan Ruoshui (湛若水) believed that it would complement Wang Shouren's theory of zhiliangzhi. Hong Yuan inherited Zhan Ruoshui's 隨處體認天理 as the underlying theory and presented ‘genben-zhixue’ (根本之學) as his own xinxue concept to compensate for the bias of tiren-tianli (體認天理) by the tenet of ‘buligenzhi-tiren’ (不離根之體認 learned knowledge inseparable from the root). Hong Yuan attaches importance to zhi (知 cognition) and yi (意 volition), with emphasis on the ‘zhuanshi-chengzhi’ (轉識成知) theory of practice where zhi dominates yi. This theory of practice highly values the effort to establish zhi [志] on ji [幾]. From this, it follows that Hong Yuan is the legitimate master disciple of Zhan Ruoshui (湛若水), who succeeded and further developed the key theory of the school.”

Sun Byeong-sam introduces Jue Shan (覺山) as follows: “This paper discusses the xinxue theories of Tang Shu (唐樞, 1497–1574). Tang Shu is the master disciple of Zhan Ruoshui (湛若水, 1466–1560) who dichotomized the mid-Mind xinxue with Wang Shouren. Later on, Tang Shu sought to be taught directly by Wang Shouren (王守仁, 1472–1528) but did not get the opportunity. He had keen interest in uniting the Ganquan School and the Yangming School. His theories can be boiled down to the three characters of taozhenxin (討真心: seek the original mind). 真心 is 道心, which is comparable to Zhan Ruoshui’s (湛若水) 大心 and Wang Shouren’s 良知, that is, 本體, or 精一, which is comparable to Zhan Ruoshui’s (湛若水) 隨處體認 and Wang Shouren’s 致. Huang Zongxi appraised Tang Shu’s taozhenxin to be close to Wang Shouren’s zhiliangzhi. In this context, a question arises about how to understand the theory of manifested liangzhi, given that Wang Shouren’s theory of manifested liangzhi, which was accepted by Zou Shouyi (鄒守益, 1491–1562), Ou Yangde (歐陽德, 1496–1554), and Wang Ji (王畿, 1498–1583), did not seem to be consistent with Tang Shu’s taozhenxin. It is argued that, considering the differences between the Ganquan and Yangming Schools, the theory of taozhenxin manifests the characteristics of Guanquan’s 隨處體認天理. This gives legitimacy to Tang Shu’s master discipleship of Guanquan, who succeeded and further developed the key theory of the school. Therefore, Huang Zongxi’s evaluation needs to be reconsidered.”

## 7) Papers related to the late-Ming lecture movement

- 1 Shin, Hyun-Seung: A study of academic communities and political networks during the late-Ming Dynasty (*Studies in Confucianism* (50), 2020)

Shin Hyun-seung has persistently published papers on the changing

academic trends in the late-Ming period. This paper seems to extend the contents covered in his PhD thesis. The lecture movement is considered one of the most salient features of Ming scholarship, and it is the indispensable factor for the enormous influence of Yangmingxue on the society of the time with its broad teachings. Going beyond the pure academic arena, the lecture movement evolved into public opinion activities centering on criticism of real politics. At its center was the Donglin School (東林學派).

Shin Hyun-seung gives an overview of his paper as follows: “The names inevitably associated with the development and growth patterns of the private academy and lecture systems that had been popular since mid-Ming are scholars of Yangmingxinxue (陽明心學) represented by Zhan Ruoshui (湛若水, 1466–1560) and Wang Shouren (王守仁, 1472–1529). These two names are always mentioned when it comes to the intense academic disputes and the emergence of various schools from the camp of Yangmingism during the late-Ming period. Beyond any doubt, those who made the greatest contribution to the institutionalization of the private academy lecture systems since the mid-Ming Dynasty are those of the Yangming Schools, that is, Wang Shouren and his disciples and followers. On the other hand, to properly understand the history of Confucian thoughts from China during the late-Ming/early Qing period, it is inevitable to mention Liu Zongzhou (劉宗周) of the Jishan School, who tried to unify the Donglin School in the line of Zhuzixue and Yangmingxue by unfolding fierce academic debates with the left wing of Yangmingism.”

### 3. Analysis and review of major papers

Lee Kyeng-lyong's paper presents several original views regarding topics

rarely covered to date despite their importance in the research history of Yangmingxue. Some aspects deviating from the established theories have yet to be examined, but their significance should be recognized in its entirety because they have provided valuable breakthroughs for those important but seldom-discussed topics. Some such topics are as follows:

First, Lee investigated the relationship between Wang Shouren and Chen Xianzhang (陳獻章). As Huang Zongxi (黃宗羲) suggests in “Records of the Ming scholars” (明儒學案), Lee found it incomprehensible that Wang Shouren did not mention Chen Xianzhang’s (陳獻章) scholarship, given the fact that Zhan Ruoshui (湛若水) was Wang’s fellow student and Chen Xianzhang (陳獻章), who was the originator of Xinxue (心學), was their teacher.

Lee explains the association between Wang Shouren and Chen Xianzhang (陳獻章) as follows: “It was, in great part, the influence of Chen Xianzhang (陳獻章, 1428–1500) that popularized Taoist ‘methods of nurturing life’ (養生法) among officials and intellectuals in Beijing in the Ming period. Chen Xianzhang (陳獻章) had a mystical experience of spontaneously realizing xinti (心體 the essence of the mind) at the age of 37 (1466) and was praised by the Headmaster of the Imperial Academy, Xing Rang 邢讓, two years later, which contributed to the spread of his xinti realization. Imperial court officials who passed the state exams, including Luo Lun (羅倫, 1431–1478), Zhang Mao (章懋, 1437–1522), Zhuang Chang (莊昶, 1437–1499), and He Qin (賀欽, 1437–1510), came to Chen to learn zhujing (主靜 serenity). By the time Chen was 44 years old (1471), he instructed his visitors to sit in a meditation posture and taught them the small heavenly cycle (小周天運氣) initiated by Shao Kangjie (邵康節, 1011–1077). At the age of 56 (1483), Chen was invited by the Emperor to Beijing and stayed in Qingshou Temple (慶壽寺, 大興隆寺) on Changan Street (長安街), where Wang Yangming was staying. With the rumor of ‘the return of the saint’ (聖人復出) spreading far and

wide, hundreds of people came to see him every day. In 1492, Chen was still alive. Wang Yangming's purpose of studying the 'bamboo strike' (擊竹) was to experience the entire prime universe like Chen Xianzhang's duizhu (對竹) experience. Wang returned to Beijing at the age of 31 (1502), and during his four-month stay in Beijing from May to August, he changed his purpose from literature to self-cultivation. By tracing these events, it can be assumed that the primary reason for Wang Yangming's inquiry into self-cultivation was to cure his disease, and the secondary reason was the Chen Xianzhang (陳獻章) boom."

Second, it is generally overlooked that Wang Yangming studied Yijing during his incarceration at the age of 35, but Lee Kyeng-lyong brings Wang's Yijing study in prison into context with the experience of Longchang Enlightenment two years later: "Wang Yangming's experience of seeing the metaphysical state of mind (xiantianweng 先天翁) is in fact the original spirit (yuanshen 元神) or prime purpose (zhenyi 真意) of xiantian (先天) mentioned in the small heavenly cycle (小周天運氣). Classifying them according to their roles, yuanshen is substance (體) and zhenyi is function (用), and they are one (一物). In the technique of the small heavenly cycle, zhenyi (真意), corresponding to function (用), controls qi circulation and self-illumination (內照), and yuanshen (元神), corresponding to substance (體), supervises the operation of zhenyi. From this, it follows that Wang Yangming's xiantianweng (先天翁) consists of yuanshen and zhenyi. His mystical experience of seeing xiantianweng (先天翁) means that he started to practice the small heavenly cycle, not any higher level of experience. It may be presumed that he experienced the union of yuanshen and zhenyi of xiantian when he engaged in a 'hundred-day foundation building' (bairizhuji 百日築基) of 'the transformation of jing [course energy] to qi [refined energy]' (lianjinghuaqi 煉精化氣). This mystical experience was the basis for his experience of metaphysical change of substance and function (tiyongshenhua 體用神化) two years later at the

age of 37. It was rumored that Wang Yangming had a premonitory faculty when he started to engage in self-cultivation in Yangmindong (陽明洞) at the age of 31, but he had his first mystical experience at the age of 35.”

Third, Lee Kyeng-lyong chronologically explains Yangming’s theories of learning: “Wang Yangming taught zhenyuo (正座, meditative sitting) to students in a temple on his way back to Beijing at the age of 39 (1510) and to a student named Ying Liang (應良, 1480–1549) in February 1511. The medicative sitting he taught was mentioned directly by Wang or in ‘Wang Yangming Annul,’ written by QianDehong (錢德洪) by names such as Jingyi (靜一) or jingyi (精一) at first, chengyi (誠意) in 1512 (41 years old), licheng (立誠) in 1513, and lizhi (立志) in 1514. This shows the evolvement of the content and the name of the method of zhenyuo (正座) in the course of addressing the problems encountered during its practice. Wang Yangming was adept in Chen Xianzhang’s theories through Zhan Ruoshui. Mindfulness meditation is the pursuit of the ultimate contemplation of ‘preserving the heavenly principle and removing selfish desires’ (cuntianli 存天理 qurenju 去人欲) and the gist of chengyi (誠意) learning. From this perspective, Wang Yangming’s ‘ultimate contemplation’ and licheng (立誠) learning of ‘mindful meditation’ at the age of 41 and 42, respectively, can be safely regarded as the succession of Chen Xianzhang’s licheng (立誠) learning.”

Fourth, Lee Kyeng-lyong attempted to determine the point in time when Wang Yangming proposed his theory of zhiliangzhi (致良知) and its occasion: “Even his followers could not reach consensus on the first year of the use of liangzhi (良知). This is because Wang Yangming himself mentioned it differently in different circumstances, resulting in many different years that his followers later indicated as the year of the emergence of liangzhi and zhiliangzhi. All in all, there are five points in time: when he was 37, 43, 48, 49, and 50 years old. A close look at each of the opinions to determine an accurate year led to the conclusion that

Wang presented liangzhi to Chen Jiuchuan (陳九川) for the first time when he was 48 years old (August) and could convince himself of liangzhi after a day's-long discussion about zhizhi (致知) with his disciples and at Tongtianyan (通天巖) in Ganzhou (贛州) when he was 49 years old (summer).”

In the above in-depth review, I have presented some of his original views. The claim that brings the establishment of the theory of zhiliangzhi in context with his lectures in Tongtianyan (通天巖) reflects the recent findings of Chinese researchers, which are worth reviewing. The claim that links lizhi (立志) and zhenyuo (正座) is an extraordinarily original view, and it is expected to trigger a hot debate.

#### 4. Evaluation and outlook

Thirteen out of 18 papers published in 2020 on Ming/Qing Confucian Studies are about Wang Yangming (Yangminghouxue and other Yangming-related topics), accounting for the largest proportion. This overwhelming dominance of Wang Yangming has been steadily maintained since 2015 (papers published in 2014), the first year of this annual report, demonstrating who the most prominent Confucian scholar is in Ming/Qing Confucian studies in Korea.

With 18 papers, the dominance of research on Ming Yangmingxue (xinxue 心學 School of Mind) was maintained in 2020, albeit to a lesser degree compared to 24 papers in 2019, 17 papers in 2018, and 26 papers in 2017. This suggests that the scholars covered in the current Korean research on Eastern philosophy have a limited spectrum focusing on a small group of well-known figures. From these research trends, it can be inferred that not only does the research on Eastern philosophy in Korea cover a limited range of topics, but its researcher base is also quite limited.

For an in-depth review, I selected one masterpiece out of 18 papers in total: Lee Kyeng-lyong's "Wang Yang-myeong, 48-49 years old, transitioning the teaching method from the spiritual enlightenment in sitting still (靜坐開悟) to self-authentication (良知) and its academic significance," which is the result of laborious research efforts over a long period of time.

Chapter 4

**Modern and Contemporary Chinese Confucian Studies**

Sun, Byeong-Sam

## 1. Introduction

This report presents research articles—along with a comprehensive analysis of the research outcomes—on studies of modern and contemporary Chinese Confucianism, published in 2020 in South Korea. The search criteria included articles published in journals registered in the Korean Citation Index(KCI) of the National Research Foundation(NRF) and doctoral theses at individual universities.

The search period was set from January to December 2020. Articles were selected from registered as well as registration candidate journals. These were: 25 philosophy journals, four Confucian studies journals, one humanities journal, and one Chinese language and literature journal.

In 2020, a total of 16 research articles and theses covering topics related to “modern and contemporary Chinese Confucianism studies” were published. For a clear overview, they are categorized according to scholar and topic, as enlisted in the following section.

## 2. List of Articles (Scholars and Topics)

- 1 Kim, Woo-hyung: National Learning of Liang Qi-chao and Formation of “Chinese Philosophy” (*Philosophical Studies* (61), 2020)
- 2 Seung Woo An: Comparison of Kang Yu-wei and Lee Byung-hun’s Analysis of the Zhongyong – Focusing on the Equivalence of the Theory of Confucianism as a Religion – (*THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* (82), 2020)
- 3 Chun, Byung-don; Roh, Byung-ryul: Comparative Study of Yiching by Ma Yifu and Xiong Shili (*Journal of Korean Philosophical Society* (155), 2020)
- 4 Chun, Byung-don: A Study on Xiong Shili’s Theory of Substance and

- Function in I Ching (*Studies in Confucianism* (51), 2020)
- 5) Chun, Byung-don: He-Lin's Neo Confucianism Study – Focusing on Zhuxi Studies – (*YANG-MING STUDIES* (58), 2020)
  - 6) Chun, Byung-don: A Study of He-Lin's Lu-Wang Mind Theory (*YANG-MING STUDIES* (59), 2020)
  - 7) Yun Ji Won: Universe, Human, and Life – A study on Fang Dongmei's Philosophy Thought –(*THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* (81), 2020)
  - 8) Lee, Cheol Seung: The Signification and Problems of Moral Idealism in Mou Zongsan's Philosophy (*THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* (81), 2020)
  - 9) Hwang Jong-won: Contemplation on the Ideals for Rural Reconstruction and Principle on Political Ideology of Liang Shu-ming – Focusing on Issues Related to Traditional Confucianism and Modernization – (*THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* (80), 2020)
  - 10) Lee, Younseung: Hu-Shi's Understanding of Confucius (*CHUNG KUK HAK PO* (93), 2020)
  - 11) Jung, Byung-seok: Lizehou's Doctrine of Historical Ontology and Philosophy of Human Being (*Journal of Eastern Philosophy* (103), 2020)
  - 12) Han, Sung gu: The Formation of Modern “Li(理)” Ideas – From “Heavenly Principle (天理)” to “Axiom(公理)” (*Journal of Eastern Philosophy* (104), 2020)
  - 13) Han, Sung gu: The Substance of Debate between Old and New in Modern China (*Journal of Eastern Philosophy* (101), 2020)
  - 14) Doil Kim: How Can Confucian Study Explain and Criticize Reality in Contemporary Korean Society? (*THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* (101), 2020)
  - 15) Keong-ran Cho: The Political Perception of the Chinese Neo-

Confucianist and the “Legitimacy of History” of the Xi Jinping Regime – The Déjà vu of the Chinese Empire and Problems of Otherness (*THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* (81), 2020)

16 Yim, Choonsung: Criticism of Sun Ge’s East Asian Cognition (*CHUNG KUK HAK PO* (93), 2020)

The modern age, in China, spans the period from the late Qing to the early Republican eras. In Chinese academic history, the Spring and Autumn Period (Chunqiu 春秋, Warring States Period) and the Republican era are recognized as the two most prominent periods that produced famous masters and masterpieces. As the saying goes, heroes emerge in times of tribulation; it was amid immense pain and fear pertaining to major social transformations in China that great literary works depicting the troubled times were produced. Among the prominent figures active during the modern age in China, those who have attracted considerable academic attention—in terms of the number of research articles published—in Korea include: Kang Youwei (康有為), Liang Qi-chao (梁啟超), Yan Fu (嚴復), Zhang Taiyan (章太炎), Liang Shuming (梁漱溟), Ma Yifu (馬一浮), and He Lin (賀麟). In 2020, a wider spectrum of scholars was covered, including Hu Shi (胡適), an outstanding philosopher of the New Cultural Movement, and Li Zehou (李澤厚), acclaimed as the ideological driver of the Chinese Democracy Movement.

Liang Qi-chao (梁啟超) is a significant name, frequently mentioned in discussions about the Republican era. Kim Woo-hyung’s article “National Learning of Liang Qi-chao and Formation of Chinese Philosophy” investigates how Liang Qi-chao engineered “Chinese philosophy”: “Liang Qi-chao strived to form ‘Chinese philosophy’ that contrasts with Western philosophy. He presented a methodology that revealed the characteristics of ‘Chinese philosophy’ by comparing it with Western philosophy, and

ultimately aimed to fuse it with Western philosophy. (...) While being critical of Han learning (hanxue 漢學, philological research of Qing Dynasty), he held on to the position favoring Song Neo-Confucianism (songxue 宋學) and embodied his project of ‘Chinese philosophy’ by interpreting the philosophy of Immanuel Kant in his own way. (...) In conclusion, Liang Qi-chao’s project of ‘Chinese philosophy’ can be evaluated as an original and pioneering endeavor to launch modern Chinese philosophy including New Confucianism, and has great implications not only for Chinese *Philosophy Researchers* but also for East Asian *Philosophy Researchers*.”

As is well-known, Kang Youwei (康有為) was Liang Qi-chao’s teacher. An Seung-woo turns the spotlight on Kang Youwei’s Theory of Confucianism as a Religion in his article “Comparison of Kang Yu-wei and Lee Byung-hun’s Analysis of the Zhongyong – Focusing on the Similarities and Differences in the Theory of Confucianism as a Religion.” He uses Zhongyong (中庸) to compare Kang Youwei’s (康有為, 1858–1927) religionization of Confucianism with its Korean counterpart pursued by Joseon Confucianist Lee Byung-hun (李炳憲, 1870–1940): “Lee Byung-hun was a Korean Confucian scholar during the Japanese occupation period and was influenced by Kang Yu-wei in steering the Confucian religionization movement as part of his goal of Confucian reform and practice. Consequently, similarities between their views of Confucian classics and restoration, underlying their Confucian religionization movement, are apparent. For example, both attached importance to Geummungyeong (Jinwenjing 今文經 Modern Texts) and restoring Confucius as a religious leader, as key tasks of Confucian restoration. However, despite these keynote similarities, the two thinkers differ in terms of perspective and focus. In particular, the similarities and differences in their interpretation of Zhongyong reflect those in the theory of Confucian religionization.”

Chun Byung-don has actively published articles on modern and contemporary Chinese philosophers, alongside papers examining Joseon Yangmyeonghak (Hagokhak), over the past years. This year, he published four articles (one of them co-authored with Roh Byung-ryul): “Comparative Study of Yiching by Ma Yifu and Xiong Shili,” “A Study on Xiong Shili's Theory of Substance and Function in I Ching,” “He-Lin's Neo Confucianism Study – Focusing on Zhuxi Studies,” and “A Study of He-Lin's Lu-Wang Mind Theory.” The scholars covered in these articles include Ma Yifu (賀麟). Chun Byung-don has published on these three philosophers earlier as well.

Chun Byung-don appraises Ma Yifu's Yiching interpretation as follows: “Ma Yifu (馬一浮) attached importance to both images and numbers (象數易) as well as meaning and principle (義理易) in his overall approach to Yijing. In 義理易, he highly valued Yichuan (易傳) by Cheng Yichuan (程伊川), and in 象數易, Zhu Xi's Study of the Changes (Yixue qimeng 易學啟蒙).” Regarding Xiong Shili (熊十力), he notes: “The fundamental question in Xiong Shili's philosophy is how to define the relationship between ‘substance’ and ‘function.’ Substance generally transcends phenomena and is determined as an objective and immutable entity. In contrast, Xiong Shili's substance is a permanent flow (生生不已) of dynamic substance. In Zhuzixue (朱子學), function is in the realm of physics and controlled by li (理) and ephemeral (Buddhistic perspective). For Xiong Shili, however, function is the function of substance itself. In other words, function is not independent of substance, but function itself is substance. This characterizes Xiong Shili's Theory of Substance and Function, differentiating it from conventional substance-function theories. Xiong Shili has established his own theory of substance and proved its theoretical validity in the light of Yijing.”

He Lin (賀麟) is acclaimed as an important scholar of New Confucianism in Mainland China. As is well-known, he studied in

Germany and is a Hegel expert and translator. If Feng Youlan (馮友蘭) asserted Xinlixue (新理學) and advocated Zhuzixue (朱子學), He Lin asserted Xinxinixue (新心學) and advocated Luwangxue (陸王學). Chun Byung-don evaluates He Lin's Zhuzixue as follows: "In He Lin's philosophy, 朱子學 and 象山學 occupy a substantial part of the content of his philosophical system. According to He Lin, Zhu Xi's Taiji has two meanings. First, it refers to the li of heaven and earth. Second, Taiji refers to the whole of the combination of xin (心 mind) and li (理 principle), or the state of sophistication. Regarding the Intuition Theory of the Neo-Confucianism of the Song Dynasty (宋儒), He Lin divided intuition into two components: careful observance with intellectual sympathy (同情) and perfection (完美) with intellectual love. Further, he subdivided the former into 'external observation' and 'internal observation,' defining the former as 'perspective intuition,' and the latter as 'reflective intuition.' Zhu Xi's intuition is 'perspective intuition.' I borrowed the methodology of perspective intuition and called it gewu qiongli (格物窮理) style intuition (investigation of the principles of phenomena to obtain the full comprehension of the ultimate principle). What He Lin sought to claim with these two discussions was xinli-heyi (心理合一, xin 心 is not different from li 理). However, his insufficient understanding of xin, a core concept of Zhu Xi's philosophy, 心理合一 the He Lin attributed to Zhu Xi and the state of 心理合一 of taiji do not match the philosophy of Zhuzixue. From this, it may be assumed that He Lin did not achieve his purpose of establishing his own philosophy through Neo-Confucianism of the Song Dynasty (宋儒)."

Chun Byung-don's evaluation of He Lin's Luwangxue (陸王學) is as follows: "(1) Mind 心: He Lin limited the meaning of xin (心 mind) in xinjili (心即理 mind is principle) to the logical mind, and pursued the integration of theoretical reason, practical reason, the subjective perception of Kantian epistemology, and the subject of moral judgment

and execution of Luwangxin (陸王心學) as one single concept of xin. (2) Intuition (zhijue 直覺): He Lin divided Xiangshan's intuition into two types: passive intuition (not reading 不讀書) and active intuition (benxin-huifu 本心回復 recovery of pristine mind). However, Xiangshan's reading (讀書) is an auxiliary means of recovering the pristine mind. Therefore, Xiangshan's Intuition should not be divided into passive and active components. However, it is reasonable to define the active intuitive mode as benxin-huifu (本心回復). (3) Unity of Knowledge and Action (zhixingheyi 知行合一): He-Lin identified Wang Yangming's zhixingheyi as 'a natural unity of knowledge and action.' Yangmingistic intuitive knowledge is moral realization, which is manifested as moral practice. However, moral realization does not always lead to moral practice. This is where zhiliangzhi (致良知 supreme conscience) comes in. He Lin's line of thought is as follows: learning 致 begins with reflection and realization; reflection and realization are not physiological actions; pristine moral mind referred to in Confucian philosophy is 'a moral free will of absolute goodness;' herein lies the fundamental difference between Chinese philosophy and Western philosophy. In this respect, He Lin's interpretation of Songming Confucianism from the perspective of Western philosophy is called Geyi Confucianism (格義儒學)."

Fang Dongmei (方東美) is a prominent scholar who prepared the groundwork for the Department of Philosophy at the National University of Taiwan. Yun Ji-won presents his life and philosophy in her article "Universe, Human and Life – A Study on Fang Dongmei's Philosophy Thought."

After China became Communist, many free-thinking Confucian scholars escaped from Mainland China. For example, Fang Dongmei took a position at the National University of Taiwan where he taught the next-generation of Taiwanese Confucian scholars. However, Mou Zongsan (牟宗三) failed to find a firm foothold and lived a nomadic kind of life.

Nevertheless, his philosophy is now the most influential force in the Taiwanese academia.

In the article “The Signification and Problems of Moral Idealism in Mou Zongsan’s Philosophy,” Lee Cheol-seung summarizes the shortcomings of Mou Zongsan’s philosophy as follows: “Mou Zongsan needs to come up with a thorough argument about how an objective world of facts unrelated to value can emerge in a world of *a priori* appropriateness, considering that the issue of fact and value and logical consistency of the relationship between ‘is’ (Sein) and ‘ought’ (Sollen) is an important area of measuring academic rigor. In addition, Mou Zongsan must demonstrate with rigor how an imperfect and not-good presence can emerge in a mind filled with goodness and perfect liangzhi (良知 knowledge of goodness). Although he uses the logic of ‘self-abnegation’ in this context, it has yet to be supplemented because the liangzhi of the perfectly good self is already a flawless entity and not-good cannot arise from it. If it does, liangzhi can no longer be an absolute goodness.”

Liang Shuming (梁漱溟) is another prominent figure related to Mainland China’s New Confucianism. He championed cultural fusion of Eastern and Western philosophy in the 1920s, and turned his ideal into practice in the 1930s through the Village Community Movement. He is also famous for staying in Communist China and courageously admonishing the Communist Party. Hwang Jong-won discusses Liang Shuming’s Village Community Movement in his article “Contemplation on the Ideals for Rural Reconstruction and Principle on Political Ideology of Liang Shu-ming – Focusing on Issues Related to Traditional Confucianism and Modernization.” He pinpointed abstraction (sanman 散漫) as the most conspicuous property of the Chinese rural society and attributed it to China being an ethics-centered society in contrast to Western collectivistic society. He defined Chinese ethics as ethics of righteousness (情誼), which is based on altruism and duties, and

regarded the ethics of righteousness as the most valuable spiritual asset of Confucianism. However, he attempted to pioneer a China-style modernization by organizing the rural community that suffered from moral laxity because of adopting Western collectivism.

Hu Shi (胡適) spearheaded the May Fourth New Cultural Movement, remaining deeply involved with its cultural aspects during the Republican era. Although a genuine cultural giant, Hu Shi is also criticized for being a fake Junzi (君子 noble man) for his opposition to the coexistence with Kuomintang of Jiang Jieshi (蔣介石). In the article “Hu-Shi’s Understanding of Confucius,” Lee Youn-seung traces how Confucius was understood by Hu Shi, a self-professed adamant proponent of “Total Westernization” who intended to abolish the traditional Chinese culture: “In his late 20s, Hu Shi described Confucius as a philosopher with a methodology based on the historical viewpoint of Chinese philosophy. In his mid-40s, however, he transformed the image of Confucius from the perspective of cultural and religious history to a leader of the revival movement of Confucian tradition and a cultural eclecticist. From his 50s onward, he made Confucius an educator with a conviction in equality and democracy from a political viewpoint with a comparative scrutiny of Eastern and Western cultures.”

In the late 1980s, when the Mainland’s Democracy Movement was at its peak, Li Zehou was among its chief ideologues. Jung Byung-seok, in his article “Li Zehou’s Doctrine of Historical Ontology and Philosophy of Human Being,” discusses “a doctrine of historical ontology,” which is a key concept of Li Zehou’s late-phase philosophy: “The ‘philosophy of human beings’ as mentioned by Li Zehou is a philosophy that puts human being in the center of philosophy. What it means is the ‘subjectivity of mankind’ toward objective Nature. Here, Li Zehou brings forth his unique philosophical system, ‘adoctrineofhistoricalontology’ (歷史本體論) by which humans are connected to historical ontology. From this position,

the center of his philosophy can only be humans and human history. Therefore, philosophy should first establish the order for humans to return to their fated life and then return to the fundamental proposition that ‘humans are alive.’”

Han Sung-gu, a prolific researcher of modern and contemporary Chinese philosophy, is presently working on a Dankook University project on modern and contemporary Chinese philosophers. In 2020, he published two articles: “The Formation of Modern ‘Li (理)’ Ideas – From ‘Heavenly Principle’ (天理) to ‘Axiom’ (公理)” and “The Substance of Debate between Old and New in Modern China.” The change of the meaning of li (理) is presented as follows: “One aspect of the modern transformation of the category and concept was traced, focusing on the interpretation of the category of the ‘Li’ by Meiji (明治) Japanese enlightenment scholar Nishi Amane (西周) who contributed greatly to the translation and creation of Western literature during the modern era and on the content of ‘Interpretation of Li’ (釋理) written by modern Chinese scholar Wang Guowei (王國維). Nishi and Wang realized bitterly the damage done to the traditional ideal of li and tried to remove the ethical and metaphysical connotations, influenced by the positivist trend that was rising at the time, the introduction of Western logic, specialization in the academic disciplines, and the approaches to understanding humans. This position contributed considerably to the transition from ‘Heavenly Principle’ (天理) to ‘Axiom’ (公理) and to the modern transformation of traditional notions of East Asian traditional ideas and the formation of modern ideas.”

Kim Do-il and Cho Kyeong-ran proposed a realistic approach to today’s China. In the article “How can Confucian Study Explain and Criticize Reality in Contemporary Korean Society: Comparison of the Trends of the Recent Confucian Studies in Mainland China and Korea,” Kim Do-il analyzed the characteristics and methodologies of studying Confucianism

in Korea through interpreting and reflecting upon contemporary research trends of Chinese philosophy in Chinese-speaking countries.

Cho Kyeong-ran's article "The Political Perception of the Chinese Neo-Confucianist and the 'Legitimacy of History' of the Xi Jinping Regime – The déjà vu of the Chinese Empire and Problems of Otherness," seeks to capture contemporary China's rapid change. Cho is an eastern philosopher who analyzes and explains the situation, focusing on the reality of China through a philosophical lens. Her 2020 article shows, "as is," the exposed limit of Chinese Confucianism.

On the historicity of Confucianism, Cho notes: "The Modern or New Confucianism in China is not much apart from the traditional existence of noblemen. The State and intellectuals are constantly trying to take advantage of each other. Chinese intellectuals seek to win the support of the State to reach a position to lead the future of China, as they did in the past. They play the role of both supporters and critics of the government." On Confucianism in contemporary China, she argues: "Nevertheless, the excess of the awareness of misfortunes toward the State expressed by the New Confucianism in China has resulted in their departure from universality of Confucianism. This is also closely associated with the conclusion of the discourse on the 20th century as perceived by New Confucianists, which allowed the appearance of 'Confucianism trapped by the State.' This is attributable to their 'seizor attitude' toward Confucianism. This attitude, since then, has frustrated the objectification of and distancing from Confucian culture and Chinese Confucianism. This unintended result led to the dwarfing of Confucianism as well as de-universalization and nationalization of Confucianism." In relation to the problem engendered by this phenomenon, Cho points out: "What the New Confucianists such as Jiang Qing (江青) did not recognize, however, is that the legitimacy of rule of the Communist Party officially originates from Marxism as long as the Communist Party exists. To get out of this

ideological frame would mean the collapse of the ruling ideology, which is part of the iron triangle of Party officials, Marxism, and the People's Liberation Army established by Mao Zedong." Cho's appraisal of China's current situation is as follows: "The Xi Jinping administration believes that Communist rule should be sustained under the ideology of Marxism. In 2017, the Communist Party of China declared that it would compete with the West with 'Sinicization of Marxism' raising the claim of 'socialist idea of Chinese characteristics in the new era of Xi Jinping.'" As for the constructive direction to be taken by the Chinese Confucianism, Cho advises: "Tianxia (天下 world or worldview) should be reconsidered on the premise that the spirit of the May Fourth New Cultural Movement 100 years ago resurges, which would ensure China's otherness and ethics. The absence of otherness and ethics could set off a more purposeful and totalitarian direction in the course of the ongoing reconstruction of the system of the New-Chinese Empire."

Sun Ge (孙歌), an East Asian affairs expert, is a renowned intellectual critical of China. It is particularly impressive that he was ideologically baptized by the so-called Japanese critical intellectuals through Confucianism. In the article "Criticism of Sun Ge's East Asian Cognition," Yim Choon-sung presents the situation: "Through her studies in Japan, Sun Ge contributed to the Sino-Japanese academic exchanges by presenting the achievements of Japan's critical intellectuals, including Takeuchi Yoshimi (竹内好), Maruyama Masao (丸山眞男), and Mizoguchi Yujo (溝口雄三). Particularly influenced by Takeuchi Yoshimi's 'Asia as a Method,' she presented the proposition, 'East Asia's View of the Cold War Structure,' raising issues such as 'entering history' and 'the attitude of critical intellectuals' in the 'East Asian' arena of knowledge."

### 3. Analysis and Review of Major Articles

Xiong Shili (熊十力) is regarded as the teacher of Mou Zongsan (牟宗三), Xu Fuguan (徐復觀), and Tang Junyi (唐君毅): the three leading contemporary Neo-Confucianists, who were favorable for Yangmingism. In particular, Mou Zongsan dealt with Zhuzixue as a collateral line, claiming the orthodoxy of Yangmingism. Among the various reasons for their positive position toward Yangmingism, the influence of their teacher—a proponent of Yangmingism—was paramount. His Theory of Substance and Function, which contains the argumentative frame for his criticism of Zhu Xi's xinjili (心即理 mind is principle), is a masterpiece.

Chun Byung-don provided an orderly overview of this argument in his article “A Study on Xiong-shili’s Theory of Substance and Function in I Ching”: “In Zhuzixue (朱子學), function is in the realm of physics and controlled by li (里), and ephemeral (Buddhistic perspective). For Xiong Shili, however, function is the function of substance itself. In other words, it is not a function independent of substance, but the function itself is also the substance. This characterizes Xiong Shili’s Theory of Substance and Function (體用論), differentiating itself from the conventional substance-function theories.” This is also the content ferociously debated over by Wang Ji (王畿) and Nie-Bao (聶豹) during the Liangzhilun (良知論) Debate in Yangmingxue (Yangming School of Thought). Wang Ji advocated the idea of substance and function being identical (即體即用), and Nie-Bao supported the idea of first substance then function (先體後用). Wang Ji’s 即體即用 coincides with Xiong Shili’s 體用論. Likewise, Chun Byung-don used Zhongyong to explain Xiong Shili’s 體用論: “Xiong Shili has established his own theory of substance and proved its theoretical validity in the light of Yijing (易學). Therefore, Xiong Shili’s Yijing belongs to the realm of the Moral Principle Theory of Yijing, Taiji as substance is mysterious, dynamic, and formless, and is the origin of everything

existing and happening in the world characterized by a permanent flow. As such, Xiong Shili accepted only one source in terms of substance. This Substance moves because it is neither immutable nor immovable. The pattern of this movement is mysterious and unpredictable. However, it is manifested unexpectedly as one of two constant aspects, that is, becoming all of a sudden Yin and Yang (一陰一陽), open and closed (一翕一闔), benevolent and righteous (一仁一義), and strong and suddenly soft (一剛一柔). The Substance reveals itself according to the law of reciprocal rejection and completion (相反相成).” Thus, Chun has successfully characterized Xiong Shili’s 體用論.

Kim Do-il’s article “How Can Confucian Study Explain and Criticize Reality in Contemporary Korean Society: Comparison of the Trends of the Recent Confucian Studies in Mainland China and Korea” covers a challenging and problematic topic. Criticizing or advocating past mistakes or achievements requires insight; connecting a given situation and Confucianism requires both insight and determination.

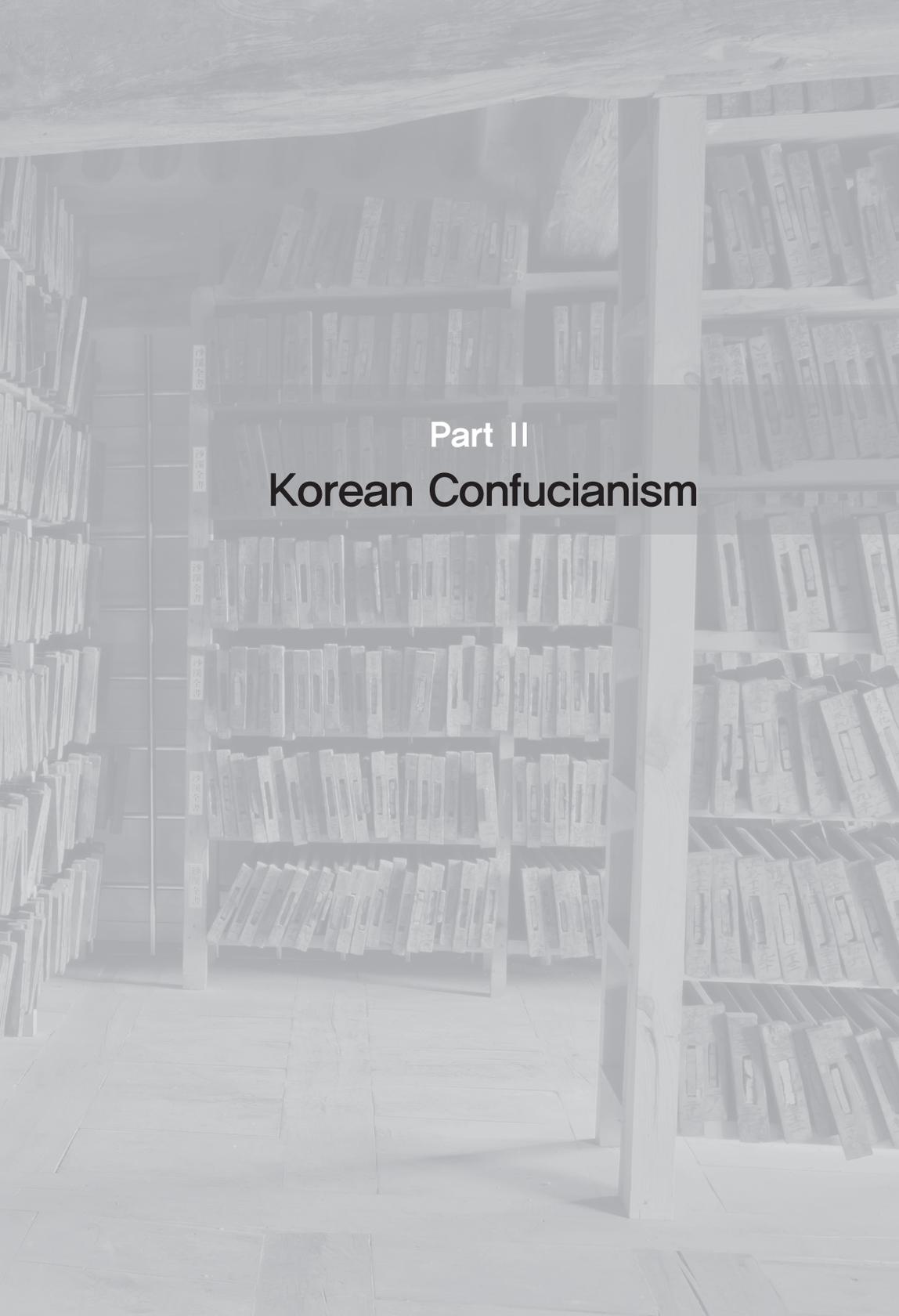
In this respect, Kim Do-il states: “My ultimate focus throughout this paper is the question of how Confucian studies can be critical of the given situation. At least in terms of political ideology, Confucian studies have secured a new space in the recent research trends in Korea. As mentioned previously, future research on Confucianism will have to provide various ways of understanding the multifarious concepts of the Confucian tradition, both negative and positive, from the perspective of ‘Confucianism as a spirit’ and based on a rigorous interpretation of the related Confucian texts. In doing so, the ultimate goal should not be the theoretical coherence within the Confucian tradition or the possibility of sufficient concordance with Western theories, but rather the maintenance of a clear awareness of the reality object it is trying to explain and criticize in modern-day Korea. Only after sufficient research outcomes gained at the proximity of reality are accumulated, it will

be possible to rethink the fundamental values that our society should pursue.” Going a step further, he specifies his position: “I doubt whether orientalism can be overcome by declaratively presenting Chinese or Asian values, which are characteristically distinct from Western values, and by fighting over theoretical scrutiny and hegemony. Even if that is possible, it should be preceded by a fundamental search for universal values that can be interpreted in light of our reality. It cannot be claimed that this fundamental search has been conducted in earnest in the recently published studies in Korea mentioned above. These studies are still at the level of discussing the values established in the 1980s and 1990s in the discourse of Confucian capitalism and Confucian democracy right after accepting the Western values such as human rights, democracy, or equality. Having said that, these studies still belong to the opposite side of the struggle for universality championed by the Mainland’s New Confucianists. Instead, Korean-style studies need to aim for a fundamental reconsideration of universal values that can dispense with the structure of the struggle.” Then, what to do? Let us listen to what Kim Do-il has to say: “For example, we have to guard against falling into the trap of choice between human rights and harmony mentioned in Section 3 for convenience’s sake, and contrive ways and means to make it possible that these opposing values leverage each other to create new fundamental values in our given situation taking into account the multi-layered nature of Korean modernity. To reach this level of interpretation, it is necessary to accumulate more research outcomes on Confucian studies explored in close proximity to the reality of Korea.” Although Kim Do-il’s claims and visions are progressive, they are still searching in the dark. This is similar to my confusion upon reading those scholars who tend to provide a positive evaluation of Confucian studies to make it practicable in the present context.

## 4. Evaluation and Outlook

In 2020, 16 research articles and theses on “Modern and Contemporary Chinese Confucianism Studies” were published, compared to 10 in 2019, and four in 2018. Moreover, the range of topics covered has expanded over the years. In line with the recent research trend—that is, scholar-based classification of articles—famous scholars such as Kang Youwei (康有為), Liang Qi-chao (梁啟超), Yan Fu (嚴復), Zhang Taiyan (章太炎), Liang Shuming (梁漱溟), Ma Yifu (馬一浮), and He Lin (賀麟) were covered in 2020. Additionally, a wider spectrum of scholars was covered, including Hu Shi (胡適), an outstanding philosopher of the New Cultural Movement, and Li Zehou (李澤厚), the ideological driver of the Chinese Democracy Movement. In 2020, a significantly larger number of articles were published compared to previous years. Acknowledging that this quantitative increase reflects the number of articles produced annually by appointed researchers, as part of a project, establishes that more and more articles on modern and contemporary Chinese philosophy are being published. I sincerely hope for more research on modern and contemporary Korean scholars along with their Chinese counterparts.





**Part II**  
**Korean Confucianism**



Chapter 5

**Studies on the Korean Neo-Confucianism**

Bae, Je-Seong and Yu, Han-Seong

## 1. Introduction

This report is a comprehensive review and analysis of Confucianism-related research outcomes published in Korea in 2020. Included in the report are 90 papers published in academic journals registered with the National Research Foundation. After presenting the papers categorized by scholars and topics to give an overview of the overall research trend, we performed in-depth reviews of some select papers. If a paper is classified into two or more categories, it is included in all the relevant groups.

Yi I (李珥, pen name: Yulgok 栗谷, 1536-1584) is the most frequently studied Korean Confucian scholar, being the focus of 17 papers in 2020. He is followed by Yi Hwang (李滉, pen name: Toegye 退溪, 1501–1570), the next most-studied scholar, with six papers. This is noteworthy because 2019 was the first time that papers on Yi I outnumbered those on Yi Hwang and the disparity between the number of papers published about each of them has increased in 2020. Yi I and Yi Hwang are, and have been, the scholars most studied by an overwhelming majority, compared to other Korean Confucian scholars. In 2019, they were the subject of 47% of all the papers published in this field of research. However, in 2020, this significance dipped sharply, with them being the subject of a mere 26% of the total literature. This suggests that the previous trend in the research, overly concentrated on Toegye and Yulgok, has begun to change and diversify. Particularly, until 2018, the number of papers on Toegye was twice that on Yulgok. In 2020, however, the number of papers on Toegye reduced to six, which is the same number of papers on Han Wonjin. Relatedly, papers on Han Wonjin increased from five in 2019, to six in 2020. Five papers each were published on Jeon Woo (pen name: Ganjae) and King Jeongjo. Finally, Yi Ik (pen name: Seongho) and Yi Jin-sang (pen name: Hanju) both were the topic of three papers.

## 2. Classification by figure

### 1) Yulgok Yi I

- 1 Kim, Kyung-Rae, Understanding the Sŏnghakchibyo in Context with Two Keywords -“Conventionalists” (yusok) and “Careless Literati” (uyu), *The Society for Study of Korean History of Thoughts* 65, The Association for the Study of Korean History of Thoughts.
- 2 Kwak Shin Hwan, Yulgok Yi I's Recognition of his Time's Calling and Countermeasure, *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.
- 3 Choo Je Hyeop, A Study on the Changes of Statecraft theory and the Logic of LitongGiguk through Yi I's ChaekMun, *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.
- 4 Kim Moon Joon, The theory of Neo-Confucian governing of Yulgok school, *JOURNAL OF YULGOK-STUDIES* 43, Yulgok Society.
- 5 Sun Byeong Sam, A Study on Lee Yulgok's Governing Theory, *JOURNAL OF YULGOK-STUDIES* 43, Yulgok Society.
- 6 Bae Byeong-Dae, A Study on the Model of Moral Judgment Based on the Psychological Theory of Yulgok, *JOURNAL OF YULGOK-STUDIES* 41, Yulgok Society.
- 7 Kim Min Jae, A Study on the Changes of Yulgok Ideas as Described in the Textbooks: from the 'self-cultivation subject' of enlightenment period to the 'moral subject' of modern day, *JOURNAL OF YULGOK-STUDIES* 43, Yulgok Society.
- 8 Park seongyong, Implications of the Apostle of Yulgok to Modern Teachers, *Philosophy of Education* 76, The Philosophy Of Education Society Of Korea.
- 9 LEE CHEONSUNG, Theoretical foundation of ethical practice will(立志) in Yulgok(栗谷) philosophy through the problems of

- supreme good(至善) and the middle(中), *Journal of Eastern Philosophy* 103, The Society Of Eastern Philosophy.
- 10 Ahn Jae Ho, Peeping on Yulgok's system of cultivation theory, *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.
  - 11 Lee Min Kyung, Yulgok(栗谷) Yiyi(李珥)'s The Compilation of *Gyeokmongyogyeo*(擊蒙要訣) and Practice of Neo-Confucian Ideology, *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.
  - 12 KIM HEE, A Study of the Social Meanings of Yulgok's Suyang Theory and Enlightenment in Daily Life: with a Focus on *Donghomundap, Seonghakjibyo, Gyeongmongyogyeo*, *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.
  - 13 Kim Yong-jae, A Study on Yulgok's Literary Thoughts of Chinese Poems - Focusing on personality education through Jeongeonmyoseon -, *Korean Thought and Culture* 102, The Society of *Korean Thought and Culture*.
  - 14 Park Byungmann, Modern Meaning of Yulgok and Dasan's Interpretation for the Efficacy-Implementation Process of 'actualizing the Mean and Harmony' from Joongyong, *Korean Studies* 42, The Korean Studies Institute.
  - 15 Park Dajin, Sungho's Anti-Criticism about Yulgok's Criticism of Theory of Mutual Issuance, *Studies in Confucianism* 50, Confucianism Research Institute.
  - 16 Hong Seongmin, On Manifestation of Principle and Realization of Publicness in Yulgok and Yeoheon's Moral Emotions Theory, *JOURNAL OF YULGOK-STUDIES* 41, Yulgok Society.
  - 17 Choi Bokhee, A Study on the Concept of 'Sensibility' in Neo-Confucianism, *Sogang Journal of Philosophy* 63, Institute of *Philosophical Studies* SOGANG UNIVERSITY.

Among the 17 papers on Yulgok Yi I, only two papers covered

traditionally popular topics, including the theories of Four Beginnings and Seven Feelings (Sadanchiljeong 四端七情), and Human Mind and Moral Mind (Insimdosim 人心道心). Other papers spanned a variety of topics including those related to state affairs, textual analysis on *Seonghakjibyo* and Gyeokmongyoyoyeol, and Yulgok's thoughts as viewed through the lens of moral education. Choi Bokhee's "A Study on the Concept of 'Sensibility' in Neo-Confucianism," examined the notion of sensitivity in Neo-Confucianism. Bokhee focused on the theories posited by both Yi I and Yi Hwang, and was, therefore, included in both scholars' categories.

## 2) Toegye Yi Hwang

- 1 LEE BONG KYOO, Lee Hwang's Research on Family Rituals and Subsequent Transmission, *The T'oegye Hakbo* 147, The Toegye Studies Institute.
- 2 An Yoo-kyoung, A study on the morality of Toegye and Kant, *THE TOEGYE HAK NONCHONG* 36, Busan Toegye Studies Institute.
- 3 Jang YunSu, The Characteristics of Toegye-studies from the Perspective of Western Scholars, *The T'oegye Hakbo* 147, The Toegye Studies Institute.
- 4 Kim Hyoung-Chan, 「Toegye Yi Hwang's Critique of Yangmingism and the Establishment of Joseon Confucianism」, *The T'oegye Hakbo* 148, The Toegye Studies Institute.
- 5 Choi Bokhee, A Study on the Concept of 'Sensibility' in Neo-Confucianism, *Sogang Journal of Philosophy* 63, Institute of *Philosophical Studies* SOGANG UNIVERSITY.
- 6 An Yoo-kyoung, A comparative study on the mind theory of zhuxi's Neo-Confucianism and mamyung's *daeseungkisinlon*, *TOEGYE-HAK-LON-JIB* 26, Yeongnam Toegye Studies Institute.

Six of the papers published in 2020 studied Toegye, which is a significant decrease compared to 2019. Papers on Yulgok slightly outnumbered those on Toegye in 2019; however, this difference in number became more apparent in 2020. The number of studies on Toegye, and the overall portion of the research that chose to focus on him, comprised an overwhelming majority of the literature on Korean Confucian scholars until 2018. This sharp decrease may reflect a tendency to move away from traditional Confucian studies, presumably because the related literature reached a saturation point. However, it is too early to confirm if the downward trend of research regarding Yi Hwang is a long-term phenomenon, much less to attempt to understand why it is happening. The studies published in 2020 had a notable absence of theories of Sadanchiljeong (四端七情) and likihobal (理氣互發), which were central to previous research on Toegye. In 2020, papers on Toegye, instead, focused on a new array of topics: one paper focused on Toegye and Yehak (Lee Bong-gyoo), two papers adopted the comparative philosophical perspective (Ahn Yu-kyoung), one paper examined the trends of Toegye research from the viewpoint of Western scholars (Jang Yunsu), and one paper focused entirely on Toegye's critique of Yangmingism (Kim Hyoung-chan). Choi Bokhee's study on the concept of sensibility in Neo-Confucianism covered both Yi Hwang and Yi I.

### 3) Namdang Han Wonjin

- 1 Yi Jongwoo, Ho and Rak Group's Debate on Whether Perception at the Not-Yet Arouse State in Mind Has Motion inside the Quiet or Not -Focusing on A Debate between Gwon Sangha and Yi Heonik, and Han Wonjin's Criticism of Yi, and between the Members in Rak Group-, *Yeol-sang Journal of Classical Studies* 72, Society Of Yol-Sang Academy.

- 2 Yi Jong Woo, Ho and Rak Group's Debate on Whether the Not-Yet Aroused in Mind in the Veritable Records in King Jeongjo's Regime: Focusing on Debate between Kim Changheup and Han Wonjin, and between Yi Jae and Sim Jo, and Comparison of Yi Gan, *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.
- 3 Bae Je Seong, A Study on the Theory of Three-Tiered Nature of Han Wonjin: Focused on the Unified Structure of Ultimate Supreme, Five Constants, and Five Elements, *JOURNAL OF YULGOK-STUDIES* 43, Yulgok Society.
- 4 Kim Ga-ram, A Study on Theoretical basis of Nam-dang's Human nature through Influence of material force, *Journal of Korean philosophical history* 64, The Society For Korean Philosophical History.
- 5 Son Mi-ae, Moral-Metaphysical Understanding about Theory of Human Nature and Thing's Nature – Focused on Mind of Yi Gan and Han Wonjin, *Journal of Korean philosophical history* 65, The Society For Korean Philosophical History.
- 6 Yi Jongwoo, Ho and Rak Group's Debate on Whether Concious Awareness is Mind or Wisdom's Function: A Debate between Kim Changhyeop and Yi Hyeonik Versus Yi Hijo, Gwon Sangha and Han Wonjin, *THE Journal of Asian Philosophy in Korea* 54, The Society for Asian Philosphy in Korea : SAPK.

In recent years, approximately five to six papers have been published on Han Wonjin annually. In 2019, topics began to move away from the Ho-Rak Debate (湖洛論爭). However, the Ho-Rak Debate was at the forefront of research once again in 2020. Yi Jongwoo published three papers on the debates of the theories of an unaroused state of mind and perceptual awareness (Mibal 未發 Jigak 知覺). Yi pursued this line of inquiry in an effort to capture the patterns and issues of this debate more widely. He did so by expanding the range of voices in the debate. He

increased the scope of research such that it did not merely examine the debate between Han Wonjin and Yi Gan, but also included other relevant opinions. Bae Je-seong's and Son Mi-ae's papers examined Han Wonjin's theories of human nature and three-tiered nature. Kim Ga-ram's paper analyzed the concept of an "undisturbed flow of energy" (Gibulyongsa 氣不用事) that can be associated with Han Wonjin's theories of an unaroused state of mind (Mibal 未發) and the Human Mind and Moral Mind (Insimdosim 人心道心).

#### 4) Ganjae Jeon Woo

- 1 Yoo Jiwoong, Hwang Kap Youn, 「Ganjae Jeon Woo's Awareness of the Times and Theoretical Background, *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* 82, The Korean Society of Confucianism.
- 2 Kim Hyun Soo, A Consideration of The Collection of Ganjae's theory of Li, *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* 82, The Korean Society of Confucianism.
- 3 Cho Sung-San, Joseon Neo-Confucian Intellectuals' Recognition of Cheon and Responses to Western Learning from the Mid-Late Eighteenth Century to the Nineteenth Century, *The Journal of Korean History* 191, The Association For Korean Historical Studies.
- 4 Gil Tae Eun, Thoughts on Ganjae's Human nature and The nature of things Theory - With a Focus on Jungyonggiu, *Journal of Eastern Philosophy* 104, The Society Of Eastern Philosophy.
- 5 Lee sang ik, Two Aspects of the Eclecticism of Toegye (退溪) and Yulgok (栗谷) - with the Focus on Nongam (農巖) and Ganjae (艮齋)], *The T'oegye Hakbo* 147, The Toegye Studies Institute.

Ganjae Jeon Woo was the topic of five papers published in 2020. The

diversity of topics and approaches adopted in these papers is particularly notable. The studies by Lee Sang-il and Gil Tae-eun are especially remarkable due to their originality and because of how starkly they differ from the rest of the research. Lee investigated Ganjae's thoughts regarding the ideology of Kiho Neo-Confucianism (Kihohak 畿湖學 Eclecticism) and Gil investigated Ganjae's thoughts on the Theory of Human Nature and the Nature of Things (inmulseongron 人物性論) in the context of the Ho-Rak Debate. Two papers chose to highlight the political and social situations: Yoo Ji-woong and Hwang Kap-youn focused on the relevance of Ganjae's work in relation to a theoretical background, and Cho Sung-san's study tackled the situation in which Seohak (西學, Western Learning) was introduced in Korea, and Ganjae's response to it. Meanwhile, Kim Hyun-soo's paper examined Ganjae's scholarly characteristics from the perspective of Yehak.

### 5) King Jeongjo Yi San

- 1 Baek Minjung, King Jeongjo's Understanding of the Study of Confucian Classics and Problems of Politics, *Hanguk Munhwa* 89, Kyujanggak Institute for Korean Studies.
- 2 Kim You Gon, The Characteristic of King Jeongjo's Interpretation of The Great Learning, *Journal of Eastern Philosophy* 102, The Society Of Eastern Philosophy.
- 3 Kang Moonshik, Jeongjo's study on the writings of Chu Hsi and the compilation of Juseobaekseon(朱書百選), *Hanguk Munhwa* 89, Kyujanggak Institute for Korean Studies.
- 4 Lee Donghwa, King Jeongjo's Reading and Application of Zhu Xi's Factionalism, *Hanguk Munhwa* 91, Kyujanggak Institute for Korean Studies.
- 5 Hyosoung Ahn, Theory of mind and self-cultivation in Jôngjo,

In 2020, five papers were published on King Jeongjo. Among all kings of the Joseon Dynasty, Jeongjo stood out for his scholarly pursuits and commentaries, especially regarding the theory of nature and principle (Seongliseol 性理說). He remains consistently studied within the field. Three of the five papers on Jeonjo were about this study of Confucian classics and compilations(Baek Min-jung, Kang Moon-shik, and Kim You-gon). Another paper examined his view point of factionalism (Lee Dong-hwa), and the final paper covered typical Neo-Confucian topics, such as the theory of mind and self-cultivation, in Jeongjo's work (Ahn Hyo-soung).

## 6) Seongho Yi Ik

- 1 Park Jihyun, Yi Ik's Yi-Ja-Su-Eo(李子粹語): succeeding the thought of Toegye, *Korean Studies Quarterly* 43(1), The Academy of Korean Studies.
- 2 Park Jihyun, Yi Ik's response and refutation to Yulgok School-based on Ho-Rak Debate, *Korean Studies* 41, The Korean Studies Institute.
- 3 Choi Jeong Yeon, Seongho Yi Ik's "Four-Seven" theory and the Response of Namin: Focusing on the reorganization of the Toegye's "Four-Seven" theory, *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.

Three papers were dedicated to Seongho Yi Ik's body of work in 2020, focusing on the scholar in the context of his eponymous school of thought (星湖學派). Two papers, both published by Park Ji-Hyun, examined Yi Ik's critical thinking and theories, with a focus on Yi Ik's position as the

successor of the Toegye School. In contrast, Choi Jeong-yeon's paper drew on the same line of critical thinking from Yi Ik; however, it examined the prominence of Yi Ik's arguments and theories within discussion by Namin scholars.

## 7) Hanju Yi Jin-sang

- 1 Lee, Hyun Jung, Academic Methodology of Nineteenth-Century Korean Confucian Scholars -Focusing on Hanju (寒州) Yi Jinsang (李震相) and Ilbu(一夫) Kimhang (金恒) -, *STUDIES IN PHILOSOPHY EAST-WEST* 95, Korean Society For Philosophy East-West.
- 2 Kim, Jong-Seok, A Philosophical Study on Disputes over human mind of the Yeongnam Region at the late period of the Korean Empire, *Korean Studies* 43, The Korean Studies Institute.
- 3 Kim Nak-jin, Cho Geung-sup and Jeon-Woo's Criticism of Yi Jin-sang's article on Sim jeuk Li, *Journal of Korean philosophical history* 64, The Society For Korean Philosophical History.

In 2020, three papers were published on Hanju Yi Jin-sang. Kim Jong-seok examined the aspects and issues of the debate over the human mind that swept through the Yeongnam region. Meanwhile, Kim Nak-jin discussed the debate over the human mind, focusing on the criticism raised by Cho Geung-sup and Jeon Woo as compared to Yi Jin-sang's Simjeukliseol (心卽理說, Concurrency Theory of Mind and Principle). Finally, adopting a different approach, Lee Hyun-jung's paper analyzed the theories of Lee Jin-sang and Kim Hang within the scope of the academic methodology of 19th century Korean Confucian scholars.

## 8) Other scholars

- 1 Yi Jongwoo, Ho and Rak Group's Debate on Whether Concious Awareness is Mind or Wisdom's Function: A Debate between Kim Changhyeop and Yi Hyeonik Versus Yi Hijo, Gwon Sangha and Han Wonjin, *THE Journal of Asian Philosophy in Korea* 54, The Society for Asian Philosophy in Korea : SAPK.
- 2 Lee sang ik, Two Aspects of the Eclecticism of Toegye (退溪) and Yulgok (栗谷) - with the Focus on Nongam (農巖) and Ganjae (艮齋), *The Toegye Hakbo* 147, The Toegye Studies Institute.
- 3 Lee Jaebok, Shin Hudam's Way of Thinking in His Theory of Four-Seven, *TAE-DONG YEARLY REVIEW OF CLASSICS* 45, Tae Dong Institute of classic research.
- 4 Lee Sang-ik, 'Two-Nature Two-Ki Theory' of Habin(河濱) and Its Criticism, *THE TOEGYE HAK NONCHONG* 36, Busan Toegye Studies Institute.
- 5 Hong Seongmin, Li-bal and Joong-jeol in Yeo-heon's Moral Emotions Theory, *GONG JA HAK* 40, Korean Society Of Confucian Studies.
- 6 Uhm jinsung, I-ching Perspective of Yeo Heon Jang Hyun-kwang through the Concept of Taichi's Ti-Yong - from natural science to moral science, *Journal of Korean Culture* 74, Institute of *Korean Cultural Studies* Yeungnam University.
- 7 Jeong Seong Sik, Theory of Confucian state construction of Jeong Do-jeon of the 14th Century, *Journal of Eastern Classic* 81, *The Society Of The Eastern Classic*.
- 8 Song JaeHyeok, Jeong Dojeon's Adaption of Yuan's Political Legacy, *The Society for Study of Korean History of Thoughts* 65, The Association for the Study of Korean History of Thoughts.
- 9 Lee Ki Yong, Metaphorical Sameness between Poeun Jeong Mong-ju and Yulgok Lee Yi, *JOURNAL OF Poeun STUDIES* 25, Association

of Poemun Studies.

- 10 Kim Moon Joon, Chung Mong-ju and Song Si-yol, The spirit of the Justice in Chun Chu and the response to the Ming Dynasty, *JOURNAL OF Poemun STUDIES* 25, Association of Poemun Studies.

In the papers listed above, selected for the 2020 report, other Neo-Confucian scholars were examined in categories separate from what has been covered so far. Five scholars were studied in two papers each: Kim Chang-hyeop (pen name: Nongam), Shin Hudam (pen name: Habin), Jang Hyun-kwang (pen name: Yecheon), Jeong Do-jeon, and Jeong Mong-ju. Kim Chang-hyeop was examined in the papers published by Lee Sang-ik (Two Aspects of the Eclecticism of Toegye and Yulgok – with the Focus on Nongam and Ganjae) as well as by Yi Jong-woo. Shin Hudam's Theory of the Nature and Principle (Seongli-seol 性理說) was analyzed in the papers published by Lee Jae-bok and Lee Sang-ik (Two-Nature Two-Ki Theory of Habin and Its Criticism). Jang Hyun-kwang's views on Zhouyi (周易) were examined by Uhm Jig-sung, and his Four-Seven Theory was examined by Hong Seong-min. Jeong Do-jeon was studied by two researchers (Jeong Seong-sik and Song Jae-hyeok). Finally, two papers (Lee Ki-yong and Kim Moon-joon) compared Jeong Mong-ju with other Neo-Confucian scholars.

The theories on Li (理) and Ki (氣) and those on mind (Sim/Xin 心) and nature (Seong/Xing 性論) are major pillars of theoretical Neo-Confucianism, and account for the greatest share of papers in the field of Neo-Confucianism studies. In 2020, 39 out of the 90 papers covered the topic of Li-Ki (Li-Qi) and sim-seong (Xin-xing) theories. The proportion of papers on this subject increased from 37% in 2019 to 43% in 2020, maintaining a similarly high proportion. The second most frequently covered topic was theories on self-cultivation and education (16 papers, 18%), followed by statecraft(13papers, 14%).

The proportions of these two categories also remain data similar level. Lastly, 23papers(25%) covered topics other than those categorized separately. In this “other topics” category, novel research approaches to Neo-Confucian studies were employed and topics were diversified.

### 3. Classification by topic

#### 1) Theories on Li and Ki (理氣論)

- 1 Hong Seongmin, Li-bal and Joong-jeol in Yeo-heon's Moral Emotions Theory, *GONG JA HAK* 40, Korean Society Of Confucian Studies.
- 2 An yookyung, A Study on the characteristic of the Neo-confucianism in nokmun (Im, seong-ju, *Korean Studies* 41, The Korean Studies Institute.
- 3 Uhm jinsung, I-ching Perspective of Yeo Heon Jang Hyun-kwang through the Concept of Taichi's Ti-Yong - from natural science to moral science, *Journal of Korean Culture* 74, Institute of *Korean Cultural Studies* Yeungnam University.
- 4 Yi, Sun-Yuhl, Ki Jeong-Ik's Theory of Gi(氣) and Su(數), *The T'oegyie Hakbo* 148, The Toegyie Studies Institute.
- 5 Jeong Kang-gil, An Atomistic Reconstruction of the Concepts of Li(理) and Ki(氣) in Neo-Confucianism - To configure differently from Zhuzi's thought -, *Journal of Korean Philosophical Society* 156, Korean Philosophical Society.

Theories on Li and Ki (理氣論) were covered in 20 papers in 2020, a considerable increase compared to the mere two papers published in 2019. Considering the ambiguity in distinguishing between the theories of Li-Ki (理氣論) and those of mind-nature (心性論), it is reasonable to examine their combined number and ratio. A total of 39 papers were published on

the Li-Ki and mind-nature theories, accounting for 43% of all the papers on Neo-Confucian studies in Korea; this proportion is slightly higher than it was in 2019.

Given the relatively small number of papers classified as Li-Ki theories, it is difficult to observe an ongoing theme or trend within the five papers available. Therefore, instead, salient features of each paper are presented here. Hong Seong-min's paper "Li-bal and Joong-jeol in Yeoheon's Moral Emotions Theory," describes the characteristics of the four-seven debate (四七論) as expounded upon by Yeoheon Jang Hyun-kwang. This is distinct from the characteristics of this debate on Yi Hwang or Yi I. The author pays particular attention to Yeoheon's views on the seven feelings. While holding differing views, Yi Hwang and Yi I did agree with the theory that feelings are an emotional display of Li that causes Ki to arise (Ki-balli-seung/Qifa Licheng 氣發理乘). Contrastingly, Jang Hyun-kwang defined the seven feelings as eliciting Li (理發). Hong analyzes the implications of Jang's assertion that seven feelings result from an aroused Li. An You-kyung's paper "A Study on the Characteristic of Neo-Confucianism in Nokmun Im Seong-ju –Ki or Li-Ki," presents the two strands of previous research on Im Seong-ju (pen name: Nokmun). One interpretation places Im as a proponent of Ki, whereas the other posits him as a proponent of Li-Ki. However, based on the emphasis that Im places on the concept of "capability" (Neung/Neng 能), An You-kyung opposes the view that classifies Im Seong-ju as merely being a Ki proponent. The author argues that Im proposed Neung to be able to reveal Li as an entity with substantial merit and ability. His paper presents an in-depth analysis of the notion of Neung in relation to all sides of this debate, such as the relationship between Li and Ki (principle vs. function) and the relationship between Sim and Seong (mind vs. nature). Uhm Jin-sung's paper "I-ching Perspective of Yeoheon Jang Hyun-kwang through the Concept of Taichi's Ti-Yong – from natural science to moral

science,” explains Jang Hyun-kwang’s views on the universe, humanity, and morality within a consistent framework. The framework begins with his understanding of the essence-function (Che-Yong/Ti-Yong 體·用) of Taiji (太極). Yi Sun-yuhl’s paper “Ki Jeong-ik’s Theory of Ki (氣) and Su (數)” presents the debates exchanged between Ki Jeong-ik, Pak Sang-hyun, and Yun Jeung. Specifically, the author focuses on the debate regarding the human potential for changes and fateful constraints surrounding the concepts of Ki (Qi 氣 energy) and Su (Shu 數, number). Then, he analyzes their implications. Both Ki and Su play a role in determining individual characteristics, abilities, and luck. However, Ki is more strongly associated with variable aspects, and Su with invariable aspects that represent realms that can be changed through human efforts as well as fatalistic constraints that are beyond human efforts. These two contrastive concepts are accessed and understood in different manners in the debates presented in this paper. Ultimately, the author discusses about human possibilities and constraints. Lastly, Jeong Kang-gil’s paper “An Atomistic Reconstruction of the Concepts of Li (理) and Ki (氣) in Neo-Confucianism –To configure differently from Zhu Xi’s thought,” attempts to reconstruct the concept of Li-Ki as expounded upon by Zhu Xi. He regards Taegeuk (Taiji 太極) as an intangible Ki, and defines it as the prime energy of Taiji (Taegeukwongi/Taijiyuanqi 太極元氣). Then, he interprets the li of this taegeukwongi as the intrinsic intelligence, which is the same as the temperamental intelligence of the taegeukwongi. Finally, he argues that there are multi-tiered hierarchies of temperamental intelligence.

## **2) Theories on mind and nature (Simseong-ron/Xinxing-lun 心性論)**

In 2020, a total of 34 papers on the theories on mind and nature (Simseong-ron/Xinxing-lun 心性論) were published in the field of Confucian studies in Korea, a slight decrease compared with 39 papers published in

2019. The papers are presented here under the categories of Four Beginnings and Seven Feelings (Sadanchiljeong/Siduanqiqing 四端七情), Human Mind and Moral Mind (Iinsimdosim/Renxindaoxin 人心道心), Ho-Rak Debate (湖洛論爭), Morality Dispute (心說論爭), and “other topics.”

**2-1) Four Beginnings and Seven Feelings (四端七情)/  
Human Mind and Moral Mind (人心道心)**

- 1 Park Dajin, Sungho's Anti-Criticism about Yulgok's Criticism of Theory of Mutual Issuance, *Studies in Confucianism* 50, Confucianism Research Institute.
- 2 Lee Jaebok, Shin Hudam's Way of Thinking in His Theory of Four-Seven, *TAE-DONG YEARLY REVIEW OF CLASSICS* 45, Tae Dong Institute of classic research.
- 3 Hong Seongmin, On Manifestation of Principle and Realization of Publicness in Yulgok and Yeoheon's Moral Emotions Theory, *JOURNAL OF YULGOK-STUDIES* 41, Yulgok Society.
- 4 Choi Jeong Yeon, Seongho Yi Ik's “Four-Seven” theory and the Response of Namin: Focusing on the reorganization of the Toegye's “Four-Seven” theory, *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.
- 5 Sung Ho-jun, Yi Gyuju's Theory of the Human Mind and the Moral Mind, *THE TOEGYE HAK NONCHONG* 36, Busan Toegye Studies Institute.

Compared to 15 papers in 2019, in 2020, only five papers covered the topics of Four Beginnings and Seven Feelings (Sadanchiljeong/Siduanqiqing 四端七情) and Human Mind and Moral Mind (Iinsim-Dosim/Renxin-Daoxin 人心道心), revealing a drastic reduction in the number of papers. In recent years, papers on Sadanchiljeong and Iinsimdosim have consistently taken center stage among all topics within

the morality dispute. In 2020, however, this topic was outnumbered by the papers on the Ho-Rak Debate, which has attracted particular attention. Three papers on the Seongho School (星湖學派), including its founder Yi Ik, attracted attention, covering the topic of Sadanchiljeong. Park Da-jin's paper "Sungho's Anti-Criticism about Yulgok's Criticism of Theory of Mutual Issuance," explains that Seongho Yilk attempted to compensate for the logical problems of Toegye's theories. Hedidso, the author argues, in response to the criticism by Yulgok; this, consequently, resulted in a range of theoretical problems, including the loss of distinctiveness between Toegye's theories and Yulgok's one way theory of li leading to the rise of Ki (Ki-balLi-seungIldo/QifaLichengYitu(氣發理乘一途說)). Likewise, Choi Jeong-yeon's paper "Seongho Yi Ik's Four-Seven Theory and the Response of Namin: Focusing on the Reorganization of the Toegye's "Four-Seven" Theory" highlights Yi Ik's endeavors that were geared toward compensating for Toegye's theories. However, this paper goes a step further, including the responses of Namin line intellectuals, who criticized him. Lee Jae-bok's paper "Shin Hudam's Way of Thinking in His Theory of Four-Seven," paid special attention to an approach adopted by Shin Husam, that modifies Yi Ik's Four-Seven Theory. In this paper, he also covers the arguments used to justify his views. Additionally, Hong Sung-min's paper "On Manifestation of Principle and Realization of Publicness in Yulgok and Yeoheon's Moral Emotions Theory" compares and analyzes the Four-Seven Theory as expounded upon by Yi I and Jang Hyun-kwang, respectively, focusing on the issuance of Li (理 principle) and realization of Gong (公 publicness). Lastly, Sung Ho-jun's paper "Yi Gyujun's Theory of the Human Mind and the Moral Mind" analyzes the theory of the human mind and the moral mind (人心道心說), as put forth by Yi Gyujun, a Confucian doctor of the late Joseon period. The author examines his views from various perspectives based on the understanding that he was influenced by Na Heum-sun and Noh Su-sin.

## 2-2) Ho-Rak Debate

- 1 Park Jihyun, Yi Ik's response and refutation to Yulgok School-based on Ho-Rak Debate, *Korean Studies* 41, The Korean Studies Institute.
- 2 Yoo Jiwoong, The Theoretical Structure to the Naknon (洛論) of the Kiho School's Simbonseon (心本善) and its Significance for Putting Morality into Practice, *STUDIES IN PHILOSOPHY EAST-WEST* 98, Korean Society For Philosophy East-West.
- 3 Yi Jongwoo, Ho and Rak Group's Debate on Whether Concious Awareness is Mind or Wisdom's Function: A Debate between Kim Changhyeop and Yi Hyeonik Versus Yi Hijo, Gwon Sangha and Han Wonjin, *THE Journal of Asian Philosophy in Korea* 54, The Society for Asian Philosophy in Korea : SAPK.
- 4 Kim Beong mok, Kim Jun-tae, Study of Geunjae Park Yunwon's Unarouse mind theory, *Journal of Eastern Philosophy* 101, The Society Of Eastern Philosophy
- 5 Gil Tae Eun, Thoughts on Ganjae's Human nature and The nature of things Theory - With a Focus on Jungyonggiu, *Journal of Eastern Philosophy* 104, The Society Of Eastern Philosophy.
- 6 Yi Jongwoo, Ho and Rak Group's Debate on Whether Perception at the Not-Yet Arouse State in Mind Has Motion inside the Quiet or Not -Focusing on A Debate between Gwon Sangha and Yi Heonik, and Han Wonjin's Criticism of Yi, and between the Members in Rak Group, *Yeol-sang Journal of Classical Studies* 72, Society Of Yol-Sang Academy.
- 7 Yi Jong Woo, Ho and Rak Group's Debate on Whether the Not-Yet Aroused in Mind in the Veritable Records in King Jeongjo's Regime: Focusing on Debate between Kim Changheup and Han Wonjin, and between Yi Jae and Sim Jo, and Comparison of Yi Gan, *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.

- 8 Bae Je Seong, A Study on the Theory of Three-Tiered Nature of Han Wonjin: Focused on the Unified Structure of Ultimate Supreme, Five Constants, and Five Elements, *JOURNAL OF YULGOK-STUDIES* 43, Yulgok Society.
- 9 Kim Seungyoung, A Study and Perspectives of Horak Debate, *TOEGYE-HAK-LON-JIB* 26, Yeongnam Toegye Studies Institute.
- 10 Kim Ga-ram, A Study on Theoretical basis of Nam-dang's Human nature through Influence of material force, *Journal of Korean philosophical history* 64, The Society For Korean Philosophical History.
- 11 Son Mi-ae, Moral-Metaphysical Understanding about Theory of Human Nature and Thing's Nature – Focused on Mind of Yi Gan and Han Wonjin, *Journal of Korean philosophical history* 65, The Society For Korean Philosophical History.

Papers about the Ho-Rak debate have been steadily increasing in recent years. From four papers in 2018, to seven papers in 2019 and eleven papers in 2020, the Ho-Rak Debate has clearly gained traction, demonstrating the ongoing expansion of the realm of research on the Ho-Rak Debate between Han Wonjin and Yi Gan. Of the 11 papers published in 2020, only two (Bae Je-seong, Son Mi-ae) focus on the debate between Han Wonjin and Yi Gan; the rest examine a wider range of related topics. Yoo Ji-woong's paper "Yi Ik's response and refutation to Yulgok School-based on Ho-Rak Debate," analyzes the implications of the advocacy of the innate goodness of a mind. The author views this as the essence of the Nakron-line morality discussion during the 17th to 19th century. Park Ji-hym's paper "Yi Ik's response and refutation to Yulgok School-based on Ho-Rak Debate" is a novel attempt at understanding the characteristics of Seongho Yi Ik's Four-Seven Theory within the context of the Ho-Rak Debate. "Study of Geunjae Park Yun-won's Unaroused Mind Theory – with a focus on the perception of the experience of unaroused

mind,” co-authored by Kim Beong-mok and Kim Jun-tae, analyzes the unaroused mind theory of Geunjae Park Yun-won, the leading scholar of the Nakron line, who succeeded Miho Kim Won-haeng. Gil Tae-eun’s paper “Thoughts on Ganjae’s Human Nature and the Nature of Things Theory – With a Focus on Jungyonggieu” explores Jungyonggieu (中庸記疑), which was authored by Ganjae Geon Woo, a leading scholar of the Nakhak line in the late Joseon period. He does so to explore the Human Nature and the Nature of Things Theory (人物性論). Yi Jong-woo published a trilogy to elucidate the implications of Han Won-jin’s Ho-Rak Debate in the light of the relevant views of other scholars: 1) Ho and Rak Group’s Debate on Whether Conscious Awareness is Mind or Wisdom’s Function: A Debate between Kim Changhyeop and Yi Hyeonik Versus Yi Hijo, Gwon Sangha and Han Wonjin; 2) Ho and Rak Group’s Debate on Whether Perception at the Not-Yet Aroused State in Mind Has Motion inside the Quiet or Not -Focusing on A Debate between Gwon Sangha and Yi Heonik, and Han Wonjin’s Criticism of Yi, and between the Members in Rak Group; 3) Ho and Rak Group’s Debate on Whether the Not-Yet Aroused in Mind in the Veritable Records in King Jeongjo’s Regime: Focusing on Debate between Kim Changheup and Han Wonjin, and between Yi Jae and Sim Jo, and Comparison of Yi Gan. Additionally, Kim Ga-ram’s paper “A Study on Theoretical basis of Nam-dang’s Human nature through Influence of material force” analyzes the concept of Gibulyongsa (氣不用事). This concept was meant to shed light on Han Wonjin’s concept of the unaroused state of mind (Mibal 未發). Finally, Kim Seung-young’s paper “A Study and Perspectives of Ho-Rak Debate” provides an overview of the research outcomes on the Ho-Rak Debate, and presents an outlook for future research.

### 2-3) Morality Dispute

- 1 Kim, Jong-Seok, A Philosophical Study on Disputes over human mind of the Yeongnam Region at the late period of the Korean Empire, *Korean Studies* 43, The Korean Studies Institute.
- 2 Kim Bong Gon, Rohbaekhyeon (老柏軒) Jeong Jaegyū (鄭載圭)'s succession to Philosophy of Nosa (蘆沙學) and the Deepening Process of the Theory of Li (主理論), *Nammyung* 68, Institute of Gyeongnam Culture.
- 3 Kim Nak-jin, Cho Geung-sup and Jeon-Woo's Criticism of Yi Jin-sang's article on Sim jeuk Li, *Journal of Korean philosophical history* 64, The Society For Korean Philosophical History.

The Morality Dispute, which swept the Confucian society in the late Joseon period after the Ho-Rak Debate, was covered in three papers in 2020, a decrease by one paper compared to 2019. Historically, many school soft hought have been involved in the Morality Dispute. The main focus of two of the papers published in 2020 was on the Yeongnam region. Kim Jong-seok's "A Philosophical Study on Disputes over human mind of the Yeongnam Region at the late period of the Korean Empire" and Kim Bong-gon's "Rohbaekhyeon (老柏軒) Jeong Jaegyū (鄭載圭)'s succession to Philosophy of Nosa (蘆沙學) and the Deepening Process of the Theory of Li (主理論)" both focus on the Nosa School. Meanwhile, Kim Nak-jin's "Cho Geung-sup and Jeon Woo's Criticism of Yi Jin-sang's article on Sim jeuk Li" focuses on Hanju Lee Jing-sang.

### 2-4) Other topics

- 1 Jeon Su-Yeon, Kim Min-Jae, Kim Yong-Jae, A Review of Critical Perceptions of *YANG-MING STUDIES* by Neo-Confucian Scholars

- of the Joseon Dynasty (4) - Focusing on Park Se-Chae's "Wang Yangming's Scholarly Discrimination (王陽明學辨)" -, *Studies in Confucianism* 51, Confucianism Research Institute.
- 2 Han Jaehoon, Maeheon Geum Bo's Learning and Thought, *Korean Studies* 41, The Korean Studies Institute.
  - 3 Park Byungmann, Modern Meaning of Yulgok and Dasan's Interpretation for the Efficacy-Implementation Process of 'actualizing the Mean and Harmony' from Joongyong, *Korean Studies* 42, The Korean Studies Institute.
  - 4 An yookyung, A study on the theory of Inmulseongdongi of the three brothers of Jonjae, Galam, Hangjae in the Toegye's school of the 17th century, *Korean Studies* 43, The Korean Studies Institute.
  - 5 Ahn Hyosoung, Theory of mind and self-cultivation in Jôngjo, *STUDIES IN PHILOSOPHY EAST-WEST* 96, Korean Society For Philosophy East-West.
  - 6 An yookyung, A Study on the Neo-Confucianism Characteristics of Hyun-gok (Yu young-sun), *The Journal of Korean Classics* 56, Institute for the translation of Korean Classics.
  - 7 KIM HEE YOUNG, Kim Min-Jae, Kim Yong-Jae, A Review of Critical Perceptions of *YANG-MING STUDIES* by Neo-Confucian Scholars of the Joseon Dynasty (3) *YANG-MING STUDIES* 56, The Korean Society Of *YANG-MING STUDIES*.
  - 8 Lee sang ik, Two Aspects of the Eclecticism of Toegye (退溪) and Yulgok (栗谷) - with the Focus on Nongam (農巖) and Ganjae (艮齋), *The T'oegye Hakbo* 147, The Toegye Studies Institute.
  - 9 Kim, Hyoung-Chan, Toegye Yi Hwang's Critique of Yangmingism and the Establishment of Joseon Confucianism, *The T'oegye Hakbo* 148, The Toegye Studies Institute.
  - 10 Jeon, Byoung-Ok, A Reinterpretation of Mind-Nature theory of Iphakdoseol (入學圖說), *The T'oegye Hakbo* 148, The Toegye Studies

Institute.

- 11 Choi Bokhee, A Study on the Concept of ‘Sensibility’ in Neo-Confucianism, *Sogang Journal of Philosophy* 63, Institute of *Philosophical Studies* SOGANG UNIVERSITY.
- 12 Kim Kyungho, Gubong Song Ik-Pil's Understanding of the Liqixinxing and the Metaphor of "Supa, water and waves" - Compared to "Inseungma, a person riding a horse" Metaphor and "Sugi, water and bowl" Metaphor-, *Studies in Confucianism* 50, Confucianism Research Institute.
- 13 Lee Sang-ik, ‘Two-Nature Two-Ki Theory’ of Habin(河濱) and Its Criticism, *THE TOEGYE HAK NONCHONG* 36, Busan Toegye Studies Institute.
- 14 An Yoo-kyoung, A comparative study on the mind theory of zhuxi's Neo-confucianism and mamyung's *daeseungkisinlon*, *TOEGYE-HAK-LON-JIB* 26, Yeongnam Toegye Studies Institute.
- 15 Choi Young Sung, Nong-San Shin Deuk-Gu's Neo-Confucianism and Its Significance in Korean Philosophy History, *Journal of Korean philosophical history* 66, The Society For Korean Philosophical History.
- 16 Son Mi-ae, ZhuXi's Zhiyan(知言) Criticism and ZhongHeXinShuo(中和新說) Development - Focus on 「Zhiyanyiyi(知言疑義)」, *Journal of Korean philosophical history* 67, The Society For Korean Philosophical History.

Of the 34 papers published in 2020 that fall under the category of the theories on mind and nature (Simseong-ron/Xinsing-lun 心性論), three papers cover Joseon Neo-Confucianists' criticism of Yangming Studies (A Review of Critical Perceptions of *YANG-MING STUDIES* by Neo-Confucian Scholars of the Joseon Dynasty (3); A Review of Critical Perceptions of *YANG-MING STUDIES* by Neo-Confucian Scholars of the Joseon Dynasty (4) – Focusing on Park Se-Chae's “Wang Yangming's

Scholarly Discrimination (王陽明學辨); Toegye Yi Hwang's Critique of Yangmingism and the Establishment of Joseon Confucianism). Kim Hee-young et al. published their third paper in a series of Joseon Neo-Confucianists' critical views of Yangming Studies. In 2020, they focused on Yi Min-seo, Seo Jong-tae, and Song Jing-eun. Along the same lines, Jeon Su-yeon et al. analyze the details and characteristics of the criticism on Yangminism, with a focus on Park Se-Chae's "Wang Yangming's Scholarly Discrimination" (王陽明學辨). Kim Hyoung-chan analyzes Toegye's critique of Yangmingism and concluded that Toegye's critique, coupled with integrating its critical aspect into Joseon's Neo-Confucianism, prevented Yangmingism from gaining a foothold in Joseon. Park Byung-mann's paper "Modern Meaning of Yulgok and Dasan's Interpretation for the Efficacy-Implementation Process of 'actualizing the Mean and Harmony' from Joongyong" compares the theories of Yi I and Jeong Yak-yong. Specifically, he compares the theories surrounding the issue of the "actualization of the mean and harmony" (致中和) and brings the related implications into modern society. Kim Kyung-ho's paper "Gubong Song Ik-pil's Understanding of the liqixinxing and the Metaphor of 'Supa, water and waves' – Compared to 'Inseungma, a person riding a horse' Metaphor and 'Sugi, water and bowl' Metaphor" discusses Gubong Song Ik-pil's understanding of Li-Qi and Xin-xing (理氣心性). Mainly, this paper focuses on the metaphors of "water and waves" (水波), "a person riding a horse (人乘馬), and "water and bowl" (水器), and brings the philosophical affinity between Gubong Song Ik-pil's and Yulgok Yi I to the forefront. Lee Sang-ik's paper "Two Aspects of the Eclecticism of Toegye (退溪) and Yulgok (栗谷) – with the Focus on Nongam (農巖) and Ganjae (艮齋)" presents Ganjae Jeon Woo's critique of Nongam Kim Chang-hyup's Four-Seven Theory, put forward in an effort to reach a compromise between Toegye and Yulgok, and his alternative proposals. He then points out the limitations of Ganjae's proposition. Son Mi-ae's paper "ZhuXi's Zhiyan

(知言) Criticism and ZhongHeXinShuo (中和新說) Development – with a Focus on Zhiyanyi (知言疑義),” discusses the characteristics of Zhu Xi’s Theory of Mind and Nature (Xinsing-Lun 心性論) as exhibited in his New Theory on Equilibrium and Harmony (ZhongHeXinShuo 中和新說). There is also a focus, in this paper, on his Zhiyan (知言) criticism.

### 3) Self-cultivation and education

- 1 Park seongyong, Implications of the Apostle of Yulgok to Modern Teachers, *Philosophy of Education* 76, The Philosophy Of Education Society Of Korea.
- 2 Chu Jehyeop, A Study on Cheonsa Kim Jong-deok's Life and The theory of 'Keeping self awareness' and 'Investigation of Principle', *Korean Studies* 43, The Korean Studies Institute.
- 3 Park Jong-Do, A Study on the Practical Character of the unity of knowledge and practice between Wang, Soo-In and Jo, Sik, *Nammyung* 66, Institute of Gyeongnam Culture.
- 4 Lee Hyun Jung, Academic Methodology of Nineteenth-Century Korean Confucian Scholars -Focusing on Hanju (寒州) Yi Jinsang (李震相) and Ilbu(一夫) Kimhang (金恒) -, *STUDIES IN PHILOSOPHY EAST-WEST* 95, Korean Society For Philosophy East-West.
- 5 LEE CHEON SUNG, Theoretical foundation of ethical practice will(立志) in Yulgok(栗谷) philosophy through the problems of supreme good(至善) and the middle(中), *Journal of Eastern Philosophy* 103, The Society Of Eastern Philosophy.
- 6 LEE YOUNGHO, A Study on a Discourse of Getting at the Truth through Writing by Changgye Im Young, *The Journal of Korean Classics* 56, Institute for the translation of Korean Classics.
- 7 Kim, Nak-Jin, Shin Gyesung’s transmission of Taoxue and Influence on Choshik, *Youngnam Studies* 75, Institute of Youngnam Culture.

- 8 Gong Youn-hyun, The Characteristics and self-discipline of Mokeun(牧隱)'s Neo-Confucianism of Cheoninmugan(天人無間), *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* 82, The Korean Society of Confucianism
- 9 Jang YunSu, The Characteristics of Toegye-studies from the Perspective of Western Scholars, *The T'oegye Hakbo* 147, The Toegye Studies Institute.
- 10 Jeong Do-Won, A Study on the Discourses of Heart and Mind in the 16th century Neo-Confucianism in Joseon, *The T'oegye Hakbo* 148, The Toegye Studies Institute.
- 11 Ahn Jae Ho, Peeping on Yulgok's system of cultivation theory, *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.
- 12 Lee Min Kyung, Yulgok(栗谷) Yiyi(李珥)'s The Compilation of *Gyeongmongyogyeo*(擊蒙要訣) and Practice of Neo-Confucian Ideology], *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.
- 13 KIM HEE, A Study of the Social Meanings of Yulgok's Suyang Theory and Enlightenment in Daily Life: with a Focus on *Donghomundap*, 『*Seonghakjibyo*』, *Gyeongmongyogyeo*, *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.
- 14 Kim Yong-jae, A Study on Yulgok's Literary Thoughts of Chinese Poems - Focusing on personality education through Jeongeomyeoseon -, *Korean Thought and Culture* 102, The Society of *Korean Thought and Culture*.
- 15 Jeong Soon Jong, The Ethical Dimension of Zhuzi's of Moral Cultivation: The Secularization of Mysticism, *Korean journal for religious studies* 80, Korean association for religious studies.
- 16 SUNG KWANGDONG, Neo-Confucian Life and Thoughts of Donggye Jeong On – focusing on the period of exile in Jeju Island, *Journal of Korean philosophical history* 65, The Society For Korean Philosophical History.

In 2020, a total of 16 papers were published on the theories regarding self-cultivation and education. A salient trend among these papers is the scholars they cover. For example, five out of the 16 papers focus on Yulgok. When broken into topics, two of the 16 papers deal with education and classical Chinese, two papers compare Confucianism with Western philosophy, and the remaining 12 focus on self-cultivation. This suggests that self-cultivation is still the mainstream research topic in the Neo-Confucian studies in Korea. This reflects the current situation of the issue regarding personality education through the classics, which is emerging in secondary education. However, this has not been met with immense academic interest. Considering the current reality of an increasing demand for education in both the classics and ethics, and a growing number of students opting for similar or related subjects, even though these are not compulsory for the national college entrance exam, there is a compelling demand for textbooks and research outcomes that can serve as reference materials for teachers. With this sudden surge in demand for and interest in Neo-Confucian classics among high school teachers, it is suggested that materials for classics-based personality education be widely produced. When doing so, one must bear in mind that research on simple morality-based self-cultivation cannot satisfy all practical scholarly needs on the topic.

#### 4) Statecraft

- 1 Lee Won Jun, Siksan Yi Manbu's View on Symbol of Confucian-Cultural Succession and its Theoretical Basis, *Korean Studies* 43, The Korean Studies Institute.
- 2 Jeong Seong Sik, Theory of Confucian state construction of Jeong Do-jeon of the 14th Century, *Journal of Eastern Classic* 81, *The Society Of The Eastern Classic*

- 3 Kim Jun-tae, A Study on Gwondo Theory by Ugye Seong Hon, *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* 79, The Korean Society of Confucianism.
- 4 Yoo Jiwoong, Hwang Kap Youn, Ganjae Jeon Woo's Awareness of the Times and Theoretical Background, *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* 82, The Korean Society of Confucianism.
- 5 Jeong Do-Won, A Study on the Philosophical Characteristics and Political Implications of the 17th Century Korean Neo-Confucianism, *The Toegye Hakbo* 147, The Toegye Studies Institute.
- 6 Kim, Kyung-Rae, Understanding the Sŏnghakchibyo in Context with Two Keywords -“Conventionalists” (yusok) and “Careless Literati” (uyu), *The Society for Study of Korean History of Thoughts* 65, The Association for the Study of Korean History of Thoughts.
- 7 Song JaeHyeok, Jeong Dojeon's Adaption of Yuan's Political Legacy, *The Society for Study of Korean History of Thoughts* 65, The Association for the Study of Korean History of Thoughts.
- 8 Son Heung-chul, A Study on the Neo-Confucianism politics and the view of Advance and Retreat in Sim Eon-gwang's Philosophy, *JOURNAL OF YULGOK-STUDIES* 41, Yulgok Society.
- 9 Kwak Shin Hwan, Yulgok Yi I's Recognition of his Time's Calling and Countermeasure, *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.
- 10 Choo Je Hyeop, A Study on the Changes of Statecraft theory and the Logic of LitongGiguk through Yi I's ChaekMun, *JOURNAL OF YULGOK-STUDIES* 42, Yulgok Society.
- 11 Kim Moon Joon, The theory of Neo-Confucian governing of Yulgok school, *JOURNAL OF YULGOK-STUDIES* 43, Yulgok Society.
- 12 Sun Byeong Sam, A Study on Lee Yulgok's Governing Theory, *JOURNAL OF YULGOK-STUDIES* 43, Yulgok Society.

- 13 Baek Minjung, King Jeongjo's Understanding of the Study of Confucian Classics and Problems of Politics, *Hanguk Munhwa* 89, Kyujanggak Institute for Korean Studies.

Thirteen papers cover topics related to statecraft. As is the case with theories related to self-cultivation and education, Yulgok-related studies account for the highest proportion of papers about statecraft (five out of 13 papers). This is especially noticeable within a specific journal. Further, two papers focus on Sambong Jeong Do-jeon. Research on statecraft covers a wide spectrum of scholars, especially when compared with the theories of Li-Qi and Xin-xing (理氣心性).

### 5) Other topics

- 1 HyangJoon Lee, Li(理), Three-State System(三國體制) and Civilism : Philosophical Foundation of Wijong Choksa(衛正斥邪), *GONG JA HAK* 41, Korean Society Of Confucian Studies
- 2 Nam, Yoon-deok, Understanding and Characteristic of 『Maengja-Jibju-Sangseol』 『Jinsim-Janggu』 by Hosan Park Moon Ho, *GONG JA HAK* 41, Korean Society Of Confucian Studies
- 3 Sangho Lee, Establishment Process of “Toegye Studies” Theory from the Perspective of the Establishment and Transmission of the School after Toegye's Death (1), *Korean Studies* 42, The Korean Studies Institute
- 4 Jang YunSu, Academic topography and Characteristics of Neo-Confucianism in Daegu Area, *Korean Studies* 42, The Korean Studies Institute
- 5 Park Yong Tae, Concentrated Aspect of the Wijeongchucksa Movement and the Giho Noron-lined School -Confluence of Noron's Shipa and Byeokpa, and the role of righteous army's leader, Min

- Jongsik, *STUDIES IN PHILOSOPHY EAST-WEST* 95, Korean Society For Philosophy East-West
- 6 JO, MIN HWAN, Confucian scholars' views and acceptance of 'Ablution at Yi and then return home singing' by Zengdian, *THE EASTERN ART* 47, KOREA SOCIETY FOR SCIENCE OF EASTERN ART
  - 7 Kim You Gon, The Characteristic of King Jeongjo's Interpretation of The Great Learning, *Journal of Eastern Philosophy* 102, The Society Of Eastern Philosophy
  - 8 Park Jihyun, Yi Ik's Yi-Ja-Su-Eo(李子粹語): succeeding the thought of Toegye, *Korean Studies Quarterly* 43(1), The Academy of Korean Studies
  - 9 Kim Hyun Soo, A Consideration of The Collection of Ganjae's theory of Li, *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* 82, The Korean Society of Confucianism
  - 10 LEE BONG KYOO, Lee Hwang's Research on Family Rituals and Subsequent Transmission, *The T'oegye Hakbo* 147, The Toegye Studies Institute
  - 11 Kim, Yun-Jung, The Character and position on the Ritual Theory of Nokmun Lim SeongJu, *The T'oegye Hakbo* 148, The Toegye Studies Institute
  - 12 Cho Sung-San, Joseon Neo-Confucian Intellectuals' Recognition of Cheon and Responses to Western Learning from the Mid-Late Eighteenth Century to the Nineteenth Century, *The Journal of Korean History* 191, The Association For Korean Historical Studies
  - 13 Bae Byeong-Dae, 「A Study on the Model of Moral Judgment Based on the Psychological Theory of Yulgok」, 『*JOURNAL OF YULGOK-STUDIES*』 41, Yulgok Society
  - 14 Kim Min Jae, A Study on the Changes of Yulgok Ideas as Described in the Textbooks: from the 'self-cultivation subject' of enlightenment

- period to the ‘moral subject’ of modern day, *JOURNAL OF YULGOK-STUDIES* 43, Yulgok Society
- 15 An Yoo-kyoung, A study on the morality of Toegye and Kant, *THE TOEGYE HAK NONCHONG* 36, Busan Toegye Studies Institute
  - 16 Lee Ki Yong, Metaphorical Sameness between Poeun Jeong Mong-ju and Yulgok Lee Yi, *JOURNAL OF Poeun STUDIES* 25, Association of Poeun Studies
  - 17 Kim Moon Joon, Chung Mong-ju and Song Si-yol, The spirit of the Justice in Chun Chu and the response to the Ming Dynasty, *JOURNAL OF Poeun STUDIES* 25, Association of Poeun Studies
  - 18 Kim In-Gyu, Su-am(遂庵) Kwon Sang-Ha(權尙夏)’s View on learning and Spirit of ChunChu(春秋), *JOURNAL OF Poeun STUDIES* 25, Association of Poeun Studies
  - 19 Kang Moonshik, Jeongjo’s study on the writings of Chu Hsi and the compilation of Juseobaekseon(朱書百選), *Hanguk Munhwa* 89, Kyujanggak Institute for Korean Studies
  - 20 Lee Donghwa, King Jeongjo’s Reading and Application of Zhu Xi’s Factionalism, *Hanguk Munhwa* 91, Kyujanggak Institute for Korean Studies
  - 21 Lee Cheonsung, A Study on the Do'am陶菴 Yi Jae李穉 and the Direction of Nak School洛論, *Journal of Korean philosophical history* 64, The Society For Korean Philosophical History

The above-mentioned theories revolving around Li-Qi, Xin-xing, self-cultivation, and education are typical academic categories in Neo-Confucian studies. However, the wider spectrum of Neo-Confucian studies goes beyond these core issues to include many other aspects. Such topics and approaches are included in the list above, under the heading “other topics.” These papers span a wide gamut of topics, covering Yehak (禮學 study of rituals) and Gyeonghak (經學 study of classics), displaying

a strong tendency for ideological concepts, analyzing important scholars' theories from regional perspectives, illuminating Confucian scholars' thoughts against the historical backdrop of the late Joseon period, discussing the methodologies for dealing with Confucianism appropriate for modern day curriculum, and elucidating the characteristics specific schools of thought.

## 4. Critical analyses and reviews

### - Outstanding papers

1) **Jeong Do-Won**, "A Study on the Discourses of Heart and Mind in the 16th century Neo-Confucianism in Joseon – with a Focus on Toegye"

This paper offers a partial solution to the problem posed by the previous author's research methodology. The author set Toegye as the standard of 16th-century Neo-Confucianism, which was called Daoxue 道學 at the time. Thus, it was named after a Confucian school of philosophy of the Song Dynasty. By setting Toegye as the standard, with the intent to compare and analyze Toegye's understanding, the author then tries to compare and analyze the understanding of reverence (敬) by Toegye, Jo Sik, Yulgok, Woogye, and Toegye's disciples. The author argues that the differences in the various concepts of the theory of mind and nature (Simseong-ron/Xinxing-lun 心性論) arose from the differences in the understanding of the concept of reverence. Meanwhile, the author admits that these scholars were essentially propagating the studies of Jeongju/Cheng-Zhu's (程朱) Neo-Confucianism. To prove this, the author dedicates ample time to demonstrating that these differences in understanding are attributable to mere linguistic variations.

The author argues that Toegye proposes mind cultivation (心法) in the form of "平平存在 略略收拾" based on "心不可有一物." Then, the author

argues that righteous actions that are appropriate for certain situations, develop from a well-cultivated, normal mind without being obsessed with any fixed object. Contrastingly, Nammyung (Jo Sik) understands mind cultivation as reaching the level of having nothing left in one's mind (無一物), based on Zhou Lianxi's (周濂溪) idea of reducing desires until one's mind reaches a state of total absence (寡之又寡 以至於無), debates the author, stating that what Namyung perceived to be the cultivation of one's mind was an incessant human endeavor. In other words, the difference lies in the understanding of the state of an unaroused heart-mind as an incessantly cultivated mind.

This idea continued to be propagated by Toegye's disciples. Wolcheon Jo Mok's question shows an attitude that meets the unaroused heart-mind intuitively by materializing it. This suggests that, the author explains, the type of mind that is defined by Toegye is not attainable by self-cultivation alone. Thus, the author determines the attitude held by Toegye's disciples, wherein they perceive the unaroused heart-mind as something to be realized through contemplation. This is unlike Toegye himself; the view his disciples have adopted is closer to Nammyung's beliefs. Furthermore, Toegye's mind cultivation is well-expressed by Woogye and, in particular, is similar to Yulgok's understanding. By explaining that Toegye's calm mind (平平存在) can be realized, to a certain degree, by surrendering at the very moment of light reflection (輕輕照管), the author provides an opportunity to discuss the 16th century Daoxue scholars' cultivation of mind and spirit. This is relevant, as the concept of Li can vary according to difference in perceiving integrity and righteousness.

What distinguishes this paper from the previous ones is simple: its rigor of argument. The author recognizes that mind cultivation is based on experience rather than reasoning and debates; to this end, he develops his points based on experiential memoirs surrounding the study of mind cultivation. He demonstrates Toegye's teaching, of keeping the mind as

calm as still waters and attending to affairs in that state of mind. Moreover, he visits what Toegye's disciples came to reflect upon: how to perceive the unaroused heart-mind through contemplation. Through this, he also shows that one concept can be understood and practiced differently. This paper aptly reveals how the 16th-century Daoxue Confucianist succeeded the unaroused heart-mind and how they practiced mind cultivation.

It also demonstrates how the concepts of Neo-Confucianism are closely associated with the lives of the people of the time. Unlike other papers describing the Li-Qi and Xin-Xing relationships, as if substituting them into a mathematical formula by simply schematizing them, the concerns and thoughts of the scholars involved are conveyed through their language. This allows the reasons for their ongoing influence on the conceptual structure to be understood.

Of course, the readers are given the opportunity to internalize Neo-Confucianism through the applicable resources based on experiential statements. Yet, there remains a clear problem of inaccessibility due to the choice of words or expressions. Particularly the word "materialization" and the parts with imperfect conceptual distinction, may be challenging for those unfamiliar with the understanding of the mind cultivation of Daoxue. Therefore, it seems necessary for many researchers to find ways to increase the accessibility of the concept and practice of mind cultivation for a better understanding of the first-hand experiences of the scholars of the time.

2) **Yi Sun-Yuhl**, "Ki Jeong-ik's Theory of Ki (氣) and Su (數): with Focus on the Debate between Pak Sang-hyun and Yun Jeung"

This paper stands out for its originality. This originality is related to how it presents a discussion about Ki (Qi 氣) and Su (Shu 數 number), which are rarely covered in the Neo-Confucian studies in Korea. Ki (Qi 氣) and Su (Shu 數 number) are philosophical values that capture an important

characteristic of the philosophical thinking of Neo-Confucian scholars. In Neo-Confucianism, Ki plays a central role in explaining the diversity of phenomena. However, among this diversity, there are aspects that are more difficult to alter due to their immobility and aspects that are easily changeable due to their fluidity and mutability. The former corresponds to Su, and the latter to Ki. In this respect, Ki and Su pertain to a wider category of Ki. Now, “Ki” references a more general sense of the word than its subcategories do. However, why is the immobility and fluidity of Ki a problem? The author explains that these two aspects of Ki can be tied to its “disposition” (kipum/qibing 氣稟), which has a great influence on human characteristics and destiny in Neo-Confucianism. Thus, it can be a matter of importance in the Yulgok School due to its emphasis on self-cultivation through change of temperament, while attaching value to the consistency of Ki (Kiguk/Qiju 氣局). In this regard, the author poses the following questions: Is the destiny of a person determined by the immovable and immutable rule of Su and impossible to alter? Or is there any room for change within the given destiny through will and effort? If the destiny can be changed, to what extent is it changeable? These questions can lead readers to the question of what can and cannot be changed through an alteration in temperament. The author defines this as the gist of the Theory of Ki-Su.

After briefly introducing the Joseon Neo-Confucian scholars’ discussion presented in this paper on this matter, Park Sang-hyun explains his deterministic view; he does not believe that that Ki-Su can be changed. Meanwhile, Ki Jeong-ik holds the opposing view, that there exists a mutable realm governed by Ki that can be modified and improved through human endeavor, despite there being an immutable realm governed by the rule of Su. However, in Ki Jeong-ik’s view, the immutable realm is something like lifespan or fate. He argues that there is a realm of Ki (Qi數), but that it is a realm of moral possibility that can be improved,

through human effort.

The author defines Ki Jeong-ik's position as follows: Neither should one abandon what can be done under the pretext that it cannot be done, nor undertake what cannot be done by relying on what can be done. Separating Ki and Su and defining them as mutable (可變) and immutable (不變) matters, respectively, is one aspect of this worldview. While Yun Jeung appears to agree with Park Sang-hyun's position that Ki and Su cannot be clearly distinguished, he places particular emphasis on human will. Yun Jeung argues that even the realm of Su, such as lifespan, can be changed through human endeavor. In this regard, Ki Jeong-ik emphasizes the need to adequately distinguish between the realm that is changeable through human effort and the realm that is not, while continuing to attempt to distinguish between Ki and Su.

This paper successfully captures the pursuits and thoughts of Joseon Neo-Confucian scholars on the matter of "attitudes and methods of understanding human possibilities and limitations." It does so through the lens of an unfamiliar concept, defined as the Ki-Su Theory. This is an exemplary case in that it diversifies the topic of Neo-Confucianism research and methodology of approaching it, while revealing practical thoughts of Neo-Confucian scholars.

3) **Yoo Ji-woong**, "The Theoretical Structure to the Naknon (洛論) of the Kiho School's Simbonseon (心本善) and its Significance for Putting Morality into Practice"

This paper illuminates the issue of "Simbonseon" (心本善) which represents the main tenet of the Mind-Nature Theory (Simseong-ron/Xinsing-lun 心性論) of the Nak School (洛學) of Kihohak, which existed from the 17th to 19th century. Simbonseon means that the mind (心) is Ki (氣), and the original state of the mind is good because it is made up of clear and pure Ki. The author posits a question: "Why did the Neo-

Confucian scholars of the Kiho School (Eclecticism) claim that the mind is innately good?” and spends the remainder of the paper answering this question, to attempt to contribute to the ongoing research regarding the Ho-Rak debate. Research on the Ho-Rak Debate goes beyond the study of the debate that initially took place between Han Won-jin and Yi Gan, expanding to the continuous confrontation between the Ho and Nak Schools. It further expanded to the topic of the Morality Dispute in the late Joseon period. However, toward the end of the Joseon Dynasty, various concepts related to the Theory of Li-Qi-Xin-Xing of Neo-Confucianism took on a dimension of complexity that is difficult to understand without knowing the characteristics or context of the related issues. Therefore, it is very important to understand the relationship between the Xin-Xing-related issues and concepts; one of the best ways to understand this is through the Ho-Rak Debate. In this context, this study is expected to provide meaningful insights into the understanding of the matter of Li-Qi-Xin-Xing.

According to the author, Simbonseon has a significance as a necessary condition that can guarantee universal morality and the possibility of practice. However, it is not a sufficient condition as it requires discipline for full realization. The author theoretically explains the meaning of Simbonseon from the Neo-Confucian standpoint, leaning heavily on Yulgok Studies. However, this theoretical explanation is also presented as a part of the framework of the history of Yulgok Studies since the 17th century. This provides the theoretical structure and characteristics of Simbonseon and, at the same time, the context of how to understand it, as well as how to position it within the historical context of Yulgok Studies. These aspects are yet to be elucidated in the current expanding research on the Ho-Rak Debate mentioned above. This paper also presents a balanced understanding of Simbonseon and Simseong-ron(theory of mind and nature) of the Nakron School, in that it expands the discussion to include

an explanation of the significance of the set theoretical characteristic sin moral practice.

**- Papers selected for critical review**

1) **Park Ji-hyun**, “Yi Ik’s response and refutation to Yulgok School – based on Ho-Rak Debate”

This paper aims to clarify the meaning of Seongho Yi Ik’s philosophy, focusing on his Theory of Gongchiljeong (公七情 Seven Public Feeling) in relation to the Ho-Rak Debate. Conclusively, Seongho Yi Ik’s philosophy can be regarded as the basis for his “Confucian community model” that sets “the public as voluntary participants in the community.” This opposes the sector of Neo-Confucianism that did not part with the sense of community based around a social status system that predominantly centered on the literati aristocrats. In the process, this paper helps readers understand the context better by providing them with detailed explanations of Seongho’s important arguments. For example, this paper includes the differentiation between Four Beginnings (sadan 四端) and Seven Feelings (chiljeong 七情), done by differentiating between Simki (心氣 mind-ki) and hyeongki (形氣 shape-ki), and Gongchiljeong. Additionally, this paper boldly interprets the significance of Seongho’s philosophy while comprehensively viewing the political social situation of the time, serving as a good reference point for future research. Nevertheless, this paper does have several points that leave room for questions.

First, although the topic is presented as being “based on Ho-Rak Debate,” there lacks a concrete connective explanation. Indeed, except for a brief introduction to the positions of Yi Gan and Han Won-jin surrounding the differentiation between mind-ki and shape-ki, the only relevance to the Ho-Rak Debate is its historical situation (i.e., the background against which the identity of the literati aristocrats as the

ruling class is established, which strongly presupposes the status system of Joseon). Of course, as cited by the author in previous research, this critical awareness may have been important background for the Ho-Rak Debate. However, it is hardly understandable how the association between Yi Ik's philosophy and the Ho-Rak Debate can be explained without clarifying how that critical awareness is related to the concrete issues or discussions of the Ho-Rak Debate. Should this be possible, this paper would even serve as a reference work for elucidating the relevance to all academic activities with the similar backgrounds, going beyond the scope of the Ho-Rak Debate. Even if we admit that the paper is a cursory review, in a total absence of concrete explanations of the Ho-Rak Debate, it is difficult to understand how this paper can be described as a study "based on the Ho-Rak Debate." Moreover, the definition of the Ho-Rak Debate is ambiguous, leaving the reader to assume that it is the "pursuit of unequal relationship between the literati aristocrats and the people," an explanation that lacks justification. Above all, such a comparison can be sufficiently replaced with an opposition to the general orientation of the Kihohak (Eclecticism) or Neo-Confucian scholars. Therefore, there is no need to bring the Ho-Rak Debate to the foreground.

From a different angle, an additional explanation is needed on whether Yi Ik's position can be regarded as the introduction of the "Confucian community model" that sets "the public as voluntary participants in the community." Indeed, the author hardly provides any rationale or prior research that speak to this interpretation of Yi Ik's position. Lee Bong-gyu's "Silhak as a Reproduction of Confucian Order – Cases of Bangye and Seongho," which was cited as a study interpreting Yi Ik's position from a socio-political perspective, concluded that Yi Ik had essentially no intention of modifying the Confucian order. Lee Bong-gyu even notes, "It is not persuasive to interpret Yi Ik as holding a position to move away from the Confucian order represented by Neo-Confucianism toward

modern ideology.” His reformed proposal of ideas for the underprivileged may be attributable to the fact that Yi Ik himself was a commoner. Of course, it is not necessary to fully accept the views of this previous study, and other interpretations can also be considered; nevertheless, it seems unjust to conclude that Yi Ik introduced the Confucian community model with voluntary participation of the public without reviewing relevant literature or records. That is an extremely large claim to make, and must, therefore, be adequately supported.

Additionally, the interpretation of Yi Ik’s assertion as meaning that “the difference between sage and non-sage was narrowed down without the process of moral cultivation, such that social reforms or changes based on moral cultivation of literati aristocrats were no longer expected,” as is written in the concluding section of this paper, requires further consideration. If the aspect of the necessity and extent of moral cultivation is excluded, how should such a distinction be understood? Could it be that the “Gongchiljeong,” which was asserted by Yi Ik, is a specific case of a sage who has completed moral cultivation under the premise of the distinction between sages and ordinary people? It is absolutely necessary to consider these and other possibilities. Moral cultivation is an essential element for Confucian scholars, and the above conclusion from this paper seems to require much reconsideration. After all, there is an interpretation that Yi Ik continued to attach importance to the Confucian social order.

Finally, in the concluding section, this paper notes that “by interpreting Sadan and Chiljeong in a state of separate mind-ki and shape-ki, he obliterated the significance of Hobal (互發, reciprocal emanation) and presented the Theory of Sadanchiljeong without the need for moral cultivation of the unaroused state.” This statement also requires a clearer explanation. When viewed through the lens of Neo-Confucianism, self-cultivation toward the aroused Sadanchiljeong and unaroused state of moral cultivation (or reverence cultivation) take place in different

contexts. It is for this reason that the issue of the unaroused state was not discussed at all in the first place or was only mentioned marginally in the Sadanchiljeong and Insimdosim debates among Yi Hwang, Ki Dae-seung, Yi I, and Seong Hon. Therefore, it is necessary to add a more detailed explanation about the context in which Yi Ik's Theory of Sadanchiljeong came to be, without the need for moral cultivation of the unaroused state, as this takes on an important meaning for Yi Ik.

2) **Kim Yong-jae**, "A Study on Yulgok's Literary Thoughts of Chinese Poems – Focusing on personality education through Jeongeonmyoseon"

This paper analyzes the characteristics of Yulgok's classical Chinese poems based on Jeongeonmyoseon, an anthology of Chinese poems compiled by Yulgok Yi I. The paper is composed of two parts: the first half describes Yulgok's ingenuity and moral character as revealed in his poems. The second half describes the ideological characteristics and significance of his poems in Jeongeonmyoseon. The author asserts that Yulgok already possessed outstanding poetic prowess in his youth, which contributed to his philosophical perfection and enabled him to publish an anthology of poems entitled Jeongeonmyoseon. However, this paper shows a few limitations in its attempt to derive Yulgok's philosophical and human aspects through his poems, and to highlight the effect of personality education through poetry merely because of the idea that he was proficient in poetry from an early age.

First, this argument shows a leap in the logical structure. If the author had intended to relate proficiency in poetry to philosophical and personal perfection, he should have revealed how closely Yulgok's poetry is associated with his philosophy. However, this article only mentions that Yulgok was proficient in poetry from an early age, and that the scholar was a great figure in the history of Joseon Neo-Confucianism, without presenting the characteristics of his classical Chinese poems and their

association with his Theory of Xing-Li (Seongliseol 性理說). Instead, some of his poems are merely presented, without any further attempt to analyze them in relation to his philosophy and personality.

Second, the author puts forth weak arguments regarding Yulgok's achievements. His assertions such as, "Yulgok is famous as an unprecedented universal educationalist, and sought to build an ideal society and achieve great national development through humanistic education, focusing on filial piety as the basis of education" (p. 48) and "Yulgok's literary ideas not only represented well Confucian traditional views and the philosophy of literature, but they also had an impact on Silhak and Neo-Confucian scholars in the late Joseon period, and are highly convincing even in the present day" (p. 49). Both lack citations or any form of strong argument. The contents such as "universal educationalist" and "impact on Silhak" require verification through in-depth analysis. Their suspicious absence is evidence of the work's shortcomings as an academic paper.

Third, there are misleading aspects leading to misunderstanding that the contents generally described in Neo-Confucianism originated from Yulgok. Attending to the fact that Yulgok's Jeongeonmyoseon is arranged according to Wonhyeong-ijeong (元亨利貞 blamelessness of heavenly way of four seasons) and Ineuiyeji (仁義禮智 four human virtues of benevolence, righteousness, propriety, and wisdom), the author notes on p. 53, "Yulgok's influence on literary philosophy and poetry seems to be, first, seeking the unity of nature (天) and humans (人)." However, it is questionable whether this evaluation can be derived from the mere fact that Wonhyeong-ijeong and Ineuiyeji are applied to the table of contents. It is also questionable whether this is attributable to Yulgok because they are common concepts in Confucianism.

Fourth, there is a serious discrepancy between the title and the content of the paper. From the title, it can be assumed that personality education

would be discussed based on Yulgok's ideas manifested in his poems; however, the paper makes no mention of personality education. From the mention that Yulgok's proficiency in poetry in his youth had a positive influence on his perfection of moral personality, it can be inferred that the author thought there was a connection between poetry and personality education. However, nowhere in the text is it argued that proficiency in poetry can lead to perfection of moral personality. This paper would greatly disappoint those who study the field of personality education in high school, which is currently enjoying an increased interest. Ethics occupies a significant proportion in high school education, whereupon classics and ethics are being frequently selected as career electives. At this juncture, personality education through Yulgok's writings is a topic of interest for teachers. However, should cases of paper title selection and contents of this kind be rampant in academia, teachers would be led to believe that the level of research in oriental philosophy and personality education, especially personality education through class, is low if they only encountered this paper. Such a negative image of oriental philosophy will likely result in its complete exclusion from high school curricula and related research.

3) **Gong Youn-hyun**, "The Characteristics and self-discipline of Mokeun (牧隱)'s Neo-Confucianism of Cheoninmugan (天人無間)"

The research question set by the author is that although Cheoninmugan (天人無間) is mentioned as Mokeun's ideological feature, the meaning of Cheoninmugan is yet to be defined. Therefore, this paper set the goal of analyzing the clear difference between Mokeun's Cheoninmugan and Jeong Ju-hak's Cheoninhabil (天人合一). It further strives to clarify Mokeun's theory of self-cultivation. To this end, the author first described how Mokeun came to accept Neo-Confucianism, and analyzed the differences between Mokeun's Cheoninmugan and

the traditional Cheoninhabil. Then, he explored the details of Mokeun's practices of self-cultivation through Jagangbulsik (自強不息) and neutralization (中和).

This attempt to examine Mokeun's Seongliseol (性理說 theory of nature and principle) and identify original features in it in intellectual history, encounters two difficulties. First, comparison of meaning between two similar concepts, such as Cheoninmugan and Cheoninhabil, inevitably leads to forced sophistry. Therefore, despite the author's emphasis on differences, readers are rarely persuaded into believing there are actual differences. Even more seriously, when examining individual Neo-Confucianists, researchers tend to overlook their psychological characteristics. The Neo-Confucian scholars they study have a strong sense of lineage. That is, most of them believe in Confucius, Mencius, and Zhu Xi, and pursue their academic directions accordingly. Therefore, they often end up producing works that only verify the achievements of earlier scholars, rather than creating original outcomes by adding their own understandings while citing earlier scholars' theories. Therefore, it is a very laborious and meticulous argumentation process to identify the key figures of the lineage and discuss their differences. Unless this is done successfully, any research will most likely end up producing a repetition of intellectual history.

The author seems to be well aware of this. He mentions on p. 12, "This paper aims to examine the structure, characteristics, and practical measures of Mokeun's Neo-Confucian ideology of cheoninmugan and its influence on the Korean Neo-Confucianism." This is an attempt to find distinctive features that are specific to Mokeun. However, it is unclear whether this process led to the desired results.

On p. 15, the author notes, "Mokeun introduced a new element into Korea's Neo-Confucianism by transforming Cheoninhabil (天人合一), which constituted the core of the Chinese Neo-Confucianism, to

Cheoninmugan (天人無間) in the process of accepting it at the end of the Goryeo Dynasty, describing that Cheoninmugan is a transformation of Cheoninhabil. [...] While Cheoninhabil means that heaven and man become one, that is, their reunification under the premise that they are separate, Cheoninmugan means that heaven and man are not separated in the first place, but are one connected entity.” What needs to be clarified here is on what grounds Habil (uniting into one) and Mugan (no gap between two) have a fundamental difference in meaning. The essence of the meaning of Habil is “being united as one” or “need to be united as one.” The semantic gist is the state of being united, not being separated. If the word “Habil” itself posits a prior state of separation, then the word “Mugan” also posits a state of being separated. Here, a question then arises as to whether the author has a biased opinion or is excessively distorting the interpretation to achieve the paper’s argument.

Similar descriptions continue to appear. On the next page, it reads: Of course, Mokeun is not the first scholar to use the term “Cheoninmugan.” Zhu Xi has also used the word. However, Zhu Xi’s philosophy is basically Cheoninhabil. Zhu Xi systematized the proposition of Lidong-ki’i (Litong-qiy 理同氣異 same Li different Qi) and established Neo-Confucian concept of Cheoninhabil, in which lies the difference from Mokeun’s Theory of Li-Ki.

It is the author’s assertion that even though Zhu Xi also used the word Cheoninmugan, it had a different meaning from Mokeun’s Cheoninmugan. The argument is that Mokeun and Zhu Xi show different characteristics when applying the theory of Li-Ki. However, when stating that Zhu Xi established Cheoninhabil from the proposition of Lidong-ki’i and mentioning that Zhu Xi’s Cheoninmugan is different from that of Mokeun’s, the author gives the impression that Zhu Xi’s theory of Li-Ki is diminutive. Moreover, the author does this not with any credence but to highlight that Mokeun put forward a new theory of Li-Ki different

from the teaching of Zhu Xi. To demonstrate this, the author argues that Mokeun “has the same ki as the heaven and earth” and “unlike Seongjeukli (Xingjili 性即理 human nature is li)”, Cheonjeukli (Tianseli 天則理 heaven is li) is a “concept that connects heaven and man without any medium.” The problem here is that it has little persuasive power and is not grounded in facts.

The author asserts that Lidong-ki'i (litong-qiy 理同氣異) is a characteristic of the theory of Li-Ki. However, the theory is not fully explained. Zhu Xi explained not only Lidong-ki'i, but also Li'i-kidong (理異氣同) in the annotations to Mencius. Further, if Mokeun explained the relationship between li and ki based on the teaching of Zhu Xi, he should have, of course, accepted the proposition of Lidong-ki'i. In this respect, if the author's argument that Mokeun's theory of Li-Ki differentiates itself from the teaching of Zhu Xi in that Mokeun sees heaven and earth as the same ki, that does not stand to reason, either. Above all, there is no authoritative data that can be cited to support this. Even if heaven and earth are the same ki, no claim can be made that this is a discourse about ki that is significantly different from that of the Cheng-Zhu School.

The same applies to Cheonjeukli (Tianseli 天即理). Zhu Xi already mentioned Cheonjeukli in his annotations to *The Analects*, and also affirmed in Yulei (語類) that He Sun (賀孫) mentioned that Ming and Li, when combined, become Cheonjeukli. “When combined” here signifies that the posited characteristic of Mokeun's Cheonjeukli also exists in Zhu Xi's Cheonjeukli. Therefore, it is a far-fetched, arbitrary claim that Seongjeukli is a proposition that distinguishes between heaven and man, and Cheonjeukli is a proposition that connects heaven and man.

Therefore, it follows that it is difficult to mention anything in Mokeun's statements that can be distinguished from the teachings of Zhu Xi. This is because the concepts pertaining to the relationship between Cheon-

In-Li-Ki, which forms the basis of Mokeun's original theory of self-cultivation, have already been proven fallacious. The author states that Mokeun emphasized Jagangbulsik (自強不息) and neutralization (中和) as well as reverence and righteousness, but does not mention how they develop into self-cultivation. This indicates that the author's attempt to identify Mokeun's original theory is a failed attempt. However, such papers do have the function of providing researchers with an occasion to reflect upon the approaches to intellectual history.

## 5. Concluding remarks

I have presented the papers on Neo-Confucian studies in Korea published in 2020, analyzed the research trends, and reviewed major papers. To summarize the overall research landscape of 2020, there was a big change in the scholars that were studied. Since the inception of research outcome analysis, papers on Yi Hwang have overwhelmingly outnumbered all other scholars, except in 2019. In 2020, however, only six papers were published on Yi Hwang, which was approximately 33% of the number of papers on Yi I. Accordingly, the combined proportion of Yi I and Yi Hwang, relative to the total number of papers, also decreased from 47% in 2019 to 26% in 2020. Indeed, overwhelmingly, the proportion of papers on Yi Hwang and Yi I over the past few years has been constant. Currently, the number of papers on Yi Hwang double those on Yi I. The change in this trend was first noticed in 2018, when the gap between the studies on Yi Hwang and Yi I was considerably reduced to 26 and 19, respectively. In 2019, a reversal took place, with the papers on Yi I slightly outnumbering those on Yi Hwang. In 2020, the difference became apparent, in Yi I's favor. However, this occurred as a result of a sharp decrease in the number of papers on Yi

Hwang, rather than a sharp increase in the number of papers on Yi I. It may be natural for the research on Yi Hwang to shift from the center stage, with the accumulated literature reaching a saturation point. However, it is too early to confirm this trend. The trend will have to be observed after 2021. The number of papers on the Namdang Han Won-jin was the same as that of Yi Hwang. The number of papers on Han Won-jin has maintained its level of five to seven papers per year over the past several years. This is because he is established as one of the central figures of Neo-Confucianism in the late Joseon period. Whereas the papers published in 2019 cover a wide variety of research topics, the Ho-Rak Debate was dominant again in 2020. This can be interpreted as implying that the axis centered around the Han Won-jin-related Ho-Rak Debate, crossed with the axis of the methodological approach to the circumstances of the time, causing a stabilization into a type of static equilibrium.

The next most frequently studied scholars were Ganjai Jeon Woo and King Jeongjo, each with five papers. Regarding Ganjae Jeon Woo, the five papers covered different topics and methodological approaches. Likewise, there were papers covering Jeongjo-related traditional topics such as Simseong-ron; however, other topics, such as politics, classics, and book compilation, were also included. Further, three papers each were written on Seongho Yi Ik and Hanju Yi Jin-sang. Papers on Seongho covered the lineage of the successors to the Toegye School. When broken down into detailed topics, arguments responding to the Yulgok School and patterns of acceptance among Namin-line intellectuals were discussed. Two of the three papers on Yi Jin-sang covered the topic of the Morality Dispute, and one delved into Yi Jin-sang's scholarship from the perspective of exploration of the methodologies attempted by 19th century Confucianists.

Classification of the papers by topic resulted in 39 papers published on

the theories of Li-Ki (Li-Qi) and Sim-seong (Xin-xing), 16 papers on self-cultivation and education, and 12 papers regarding statecraft, accounting for 43%, 18%, and 14% of the publication in 2019, respectively. There were 21 papers that did not fall into these categories and were thus classified as “other topics.” These account for the second largest percentage of papers, second only to the theories of Li-Ki (Li-Qi) and Sim-seong (Xin-xing).

Among the papers on the theories of Li-Ki (Li-Qi) and Sim-seong (Xin-xing), five papers (a significantly lower proportion compared to 2019) covered the topics of Sadanchiljeong and Insimdosim. In contrast, papers on the Ho-Rak Debate soared from seven in 2019 to eleven in 2020. Papers on the Morality Dispute sharply decreased from six in 2019 to three in 2020. Conspicuous trends include a sharp decrease in studies on Yi Hwang and on Sadanchiljeong and Insimdosim theories. In contrast, research on the Ho-Rak Debate has been gradually expanding its scope to the period after Han Won-jin and Yi Gan, or to other commentators. The research on the Morality Dispute declined in 2020; however, given the general revitalization of research in the late Joseon period, it is expected to expand further.

Overall, a conspicuous trend in 2020 was the considerable decline in the papers on Toegye and Yulgok as well as Sadanchiljeong and Insimdosim. There may be different interpretations about this phenomenon. I consider it an encouraging sign because it reflects the trend that while the center of the study of Joseon Neo-Confucianism is gradually expanding, studies on the late Joseon period are expanding to cover new and exciting territory. The ongoing growth of these studies comes with a framework for understanding the overall history of Joseon Neo-Confucianism. It can only be a positive aspect, to expand on the research of Toegye and Yulgok in Korea’s intellectual history under a new spotlight and within the new framework. Therefore, I welcome this

diversification of Neo-Confucian research topics and the shift toward the center of the late Joseon period.



Chapter 6

**Yangming Studies in Korea**

Sun, Byeong-Sam

## 1. Introduction

This report is the result of a comprehensive analysis of the research outcomes of Yangming studies in Korea among the academic papers published in Korea in 2020. The search criteria were papers published in journals registered in the Korean Citation Index(KCI) of the National Research Foundation(NRF) and doctoral theses from January to December 2020.

The targeted journals searched for review were classified into four categories based on the classification scheme of the NRF: philosophy(n=25), Confucian studies(n=4), other humanities(n=1), and Chinese language and literature(n=1).

Among the papers collected using the above search criteria, 13 were found to cover Yangming studies in Korea. To give a clear overview of these papers, I classified them by scholar and topic, presented each paper under their respective category, and analyzed/reviewed major papers. The papers were classified into three categories: 1) papers on Jeong Je-du (Ganghwa School); 2) papers on Yangmingism (陽明學 Yangmyeonghak in Korean and Yangmingxue in Chinese) and Seonglihak ([Cheng-zhu] Xinglixue [程朱]性理學, Neo-Confucianism); and 3) other papers.

## 2. Classification by Scholar/Topic

### 1) Papers on Jeong Je-du (Ganghwa School)

- 1 Seo, Gang-Hwie: The concept of the “truth (jinli)” of Ha-Gok and the concept of the “original condition (bonche)” of the Orthodox Yangming School (*THE Journal of Asian Philosophy in Korea* (54), 2020)

- 2 Bae, Byeong-dae: The structure of “Haoran chapter’s explanation by Mencius” in Hagok and its ethical implications (*YANG-MING STUDIES* (57), 2020)
- 3 Park, Hyun-jung: A study of Gyeshanseonseang-Hakrok in Jangseogak (*YANG-MING STUDIES* (59), 2020)
- 4 Park, Hyun-jung: A comparative study on the characteristics and perspectives of the Hagok School of thought originating from different sub-schools (*YANG-MING STUDIES* (56), 2020)
- 5 Chin, Sung-su: As tudy on DamwonJungInbo’s parenting-focused on family narrative-(*YANG-MINGSTUDIES*(56),2020)
- 6 Park, Sung-ho: Hagok’s thoughts for the post-COVID-19 era: focusing on living principle and empathy (*YANG-MING STUDIES* (59), 2020)

Among the 13 papers on Yangming studies in Korea published in 2020, six are about Jeong Je-du (Ganghwa School). Despite a slight decrease compared to 2019 (8 out of 18 papers), the mainstream of research remains focused on Jeong Je-du (Ganghwa School), confirming again the predominance of the Ganghwa School in Yangming studies in Korea.

Seo Gang-hwie’s paper “The concept of the ‘truth (jinli/zhenli 真理)’ of Hagok and the concept of the ‘original condition (bonche/benti 本體)’ of the Orthodox Yangming School” examined the concepts of jinli and saengli (shengli 生理 principle of life) expounded by Hagok Jeong Je-du (霞谷 鄭齊斗, 1649–1739) with the aim of determining how imjeong-jongyok (任情從欲 arbitrary pursuit of desire), which was criticized by Hagok as the problem of Yangmingism, could be solved. The author first puts forth his arguments using the chart of saengli and jinli. The argumentation approach of distinguishing saengli and jinli has been widely used in Korean Yangmingism research. A prime example may be the doctoral thesis by Kim Gyo-bin.

The author summarizes his arguments and analysis as follows: “Hagok refuted li (理 principle), Cheng-Ju School’s core ideology, and advocated the concept of saengli (生理 principle of life) to emphasize the vital dynamics of li. At the same time, he taught to choose jinli (truth 眞理) to prevent saengli from being constrained by sentiment. This train of thought is very similar to the reasoning modality of the Orthodox Yangmingism that opposed the Taeju and Guijeok Schools.”

The author then extends the discussion to the area only superficially covered thus far by Korean Confucian scholars in his capacity as an expert in Chinese schools of Yangming studies, namely Hagok’s association with Chinese Yangming scholars: “The three leading scholars of the Orthodox Yangming School, namely Chu su-ik (Zou Shouyi 鄒守益, 1491–1562; courtesy name: Dongkuo 東廓), Gu yang-deok (Ou Yangde 歐陽德, 1496–1554; courtesy name: Nanye 南野), and Jin gu-chun (Chen Jiuchuan 陳九川 1494–1562; courtesy name: Mingshui 明水), realized the importance of bonche (benti 本體, original condition) for learning through their exchanges with Wang Ki (Wang Ji 王幾, 1498–1583; courtesy name: Longxi 龍溪; a.k.a. 王龍溪). They held on to the position that bonche can be restored through study and used it as the rationale for pointing out the problems in the Guijeok School or Taeju School. The Guijeok School neglected the vital dynamics of study by mistaking the bonche for original substance. From Hagok’s point of view, the Guijeok School overemphasized the nature of bonche at the cost of vital dynamics, and Taeju School’s overemphasis on naturalness at the cost of study was interpreted by Hagok as losing the bonche of jinli by exclusive emphasis on saengli. For Hagok, saengli and jinli are inseparable from each other because self-identity is gained through jinli, which in turn is guaranteed only through saengli. This view of Hagok has a common ground with the relationship between study and bonche of the Orthodox Yangming School.” I will return to this paper in the analysis of important papers.

Jeong Je-du put forth his Yangmingism-related positions through annotations on Confucian classics. This is an aspect frequently mentioned as a feature distinguishing between Korean and Chinese researchers of Yangmingism. Just as Wang Yangming commented that Yuk-san succeeded the Mencius School, so too Mo Jong-sam (Mou Zongsan 牟宗三) argues that the Yangming School of Mind (Yangmyeong-Simhak/ Yangming-Xinxue 陽明心學) is the orthodox line of Mencius studies. Mencius has always been used as a source of inspiration in the simhak (xinxue 心學 school of mind [psychology]) line.

In Bae Byeong-dae's paper "Structure of Hagok's Mencius theory and its ethical implications," research achievements to date are thoroughly reviewed. The author summarizes the study as follows: "Hagok asserted that the entire book of Mencius proves that Yangming's theories are correct. He took a particularly keen interest in the Haoran (浩然) Chapter of the Mencius, the key classic of Yangmingism. The Haoran Chapter is concise but quite rich in philosophical implications. For this reason, it is one of the most difficult parts to understand in the Mencius and has attracted a wealth of debates among annotators. Jib'eui (集義 accumulation of righteous mind) and yanggi (養氣 cultivation of vital energy), which are the methods of self-cultivation taught by Mencius in the Haoran Chapter, are bonche-based immanent cultivations of the self. Therefore, an analysis of Hagok's interpretation of the Haoran Chapter and comprehension of its inner structure would reveal not only the philosophical implications contained in the chapter but also Hagok's scholarly characteristics."

Park Hyun-jung studied Yangmingism at Peking University (北京大學). Since her return to Korea, she has continued Chinese Yangmingism and has also taken a keen interest in Yangming studies in Korea, publishing her research outcomes every year. In 2020, she published two papers: "A study of Gyeshanseonseang-Hakrok in Jangseo-gak" and "A comparative study on the characteristics and perspectives of the Hagok School of

thought originating from different sub-schools.” Yangmingism prioritizes internalization (自得) over committal to memory (默記) of the Confucian classics. This has also led to a relatively small body of bibliographical literature on Yangmingism. On this note, it is a positive signal that a bibliographic investigation was attempted in the paper “A study of Gyeshanseonseang-Hakrok in Jangseo-gak.” The author presents that purport of the paper as follows: “A basic analysis of the organization and overall contents of Gyeshanseonseang-Hakrok is performed. The aspects of Jeong Je-du’s early acceptance of Yangmingism is derived through an in-depth analysis of the philosophical characteristics of the excerpts from the original texts of Wang Su-in (Wang Shouren 王守仁). Jeong Je-du’s collection of excerpts (抄集), whose authorship has recently been identified, is expected to serve as an important document for understanding Jeong Je-du’s Yangmyeonghak because it is not a mere copy of the entire statements of Wang Shouren, such as in Jeonseup-ron (Chuanlixu 傳習錄) but a collection of the excerpts subjectively selected by Jeong Je-du himself. This study is a new attempt to overcome the bibliographic limitation of Jeong Je-du’s Yangmyeonghak thus far dependent only on the *Hagok Anthology*.” Park Hyun-jung’s second paper, “A comparative study on the characteristics and perspectives of the Hagok School of thought originating from different sub-schools,” will be reviewed in the in-depth analysis section.

Chin Sung-su published several papers focusing on the educational aspects of Confucian studies in Korea. “A study on Damwon Jung Inbo’s parenting - focused on the family narrative” is one such paper. The abstract of this paper reads: “Damwon, as a successor of the Ganghwa School, emphasized the unity of knowledge and action (知行合一). What was his influence on his family and children? How is he remembered by them? This paper examines family experiences Damwon had in building a trusting relationship with his children in light of his parenting

attitudes. It explores Damwon's fatherly attitude by examining how he raised his children as a father, not as a thinker or a national scholar representing the late Joseon Dynasty. It can be verified that Damwon's parenting was more effectively carried out through direct experiences based on his everyday words and actions, beliefs, values, and views of life than by specific logically imposed concepts and phrases. Instructions and disciplines toward the vision and goal constitute an important part of general education, but family education is not mere instructions and discipline because instructions and discipline can make us understand and realize a specific fact, but the force that drives us to put them into practice is emotional touch and lingering impressions. In this context, Damwon's parenting was carried out by mobilizing senses and memories to communicate and recorded through family narratives."

Park Sung-ho has put much effort into unfolding traditional thoughts in modern narratives, as shown in a series of his papers published so far. His paper, "Hagok's thoughts for the post-COVID-19 era: focusing on living principle and empathy," also adopts his early approach. The author presents the paper as follows: "The study aims to examine whether Hagok's thoughts have a universal value as a new standard in the post-COVID-19 era. In this context, the prospects and tasks of the post-COVID-19 era are explained as the transition from heteronomy (他律) to autonomy (自律) and the shift from ego to eco. The saengli (生理 living principle) and gamtong (感同 empathy) in Hagok's thoughts are then examined in search of an ideological clue to address this problem." Since the author foregrounds Hagok's thoughts in today's situation, the reality of this discussion should be appraised. It is somewhat questionable whether this grandiose argument will lead to a practical solution."

## 2) Papers related to Yangmingism and Neo-Confucianism

- 1 Kim, Hyoung-Chan: Toegye Yi Hwang's critique of Yangmingism and the establishment of Joseon Confucianism (*The T'oegye Hakbo* (THE JOURNAL OF T'OEGYE STUDIES) (148), 2020)
- 2 Lee, Hae-im: Tendency in Choe Myung-gil and Jo Ik's interpretation of Confucian classics and its significance: focused on "Samunlog, Maengjagiui" (*PHILOSOPHICAL INVESTIGATION* (58), 2020)
- 3 Jeon, Su-Yeon.Kim, Min-Jae.Kim, Yong-Jae: A review of critical perceptions of *YANG-MING STUDIES* by Neo-Confucian Scholars of the Joseon Dynasty (4) - focusing on Park Se-Chae's "Wang Yangming's Scholarly Discrimination (王陽明學辨)" - (*Studies in Confucianism* (51), 2020)
- 4 Kim, Hee-young, Kim, Min-jae, Kim, Yong-jae: A review of critical perceptions of *YANG-MING STUDIES* by Neo-Confucian scholars of the Joseon Dynasty (3) - Focusing on the thoughts of Lee, Min-Seo-Seo, Jong-Tae-Song, Jing-Eun - (*YANG-MING STUDIES* (56), 2020)
- 5 Hwang, In-Ok: A study on the Yangmingistic aspects of Sabyeonrok Zhong-yong  
- focusing on the first chapter of Zhong-yong - (*Studies in Confucianism* (51), 2020)
- 6 Park, Jeoung-Sim: Reading Park Eun-sik's Daedong thought in the context of modern East Asian studies (*Studies in Confucianism* (51), 2020)

The linkage between Toegye and Yangmingism was first raised a century ago based on the Lido-seol (理到說 Li-revealed theory). Kim Hyoung-chan's paper, "Toegye Yi Hwang's Critique of Yangmingism and the Establishment of Joseon Confucianism," explains, against the background

of research achievements in Korea to date, the process by which the Toegye School gained a foothold as Korea's Neo-Confucian School of Mind by criticizing the Yangming School of Mind (陽明心學).

Kim presents his paper as follows: "The 16th-century Sadanchiljeong debate (四端七情論爭, debate on four beginnings and seven feelings), in which Yi Hwang and Yi I directly participated, became a decisive occasion for Joseon scholars to take particular interest in the Likisimseong debate (Liqixinxing 理氣心性論), which characterized Confucianism in Joseon. However, a more fundamental reason for the emphasis, which Toegye, Yulgok, and later Joseon Confucian scholars put on the Likisimseong debate, needs to be sought in the context of the tasks facing the Joseon intellectuals at the time, that is, a reflective review of the Zhu Xi School (Zhuzixue 朱子學) that has been pursued by them since the inception of the Joseon Dynasty, and the alternative thereto, rather than in the Likisimseong debate. Around that time, Yangmingism, which grew by criticizing Zhuzixue, was popular in China, and the philosophical and ideological reflections of Joseon intellectuals could not occur independently of the influence of such Chinese Yangmingism. However, Yangmingism met with intense criticism in Joseon, and Confucianism in Joseon moved toward building a unique scholarly framework while refusing Yangmingism, focusing on the Likisimseong debate (理氣心性論). Toegye stood at center stage in this process by playing a central role in the criticism of Yangmingism. Instead of accepting the scholarly achievements of Yangmingism, Toegye opted for the path of supplementing Zhuzixue by vehemently defending Zhuzixue against the criticism of Yangmingism. Toegye's theories of Libal (理發說 manifestation of Li) and Lijado (理自到說 spontaneous occurrence of Li) were achievements made in the context of a critical awareness to actively overcome Yangmingism's critique of Zhuzixue. Toegye's criticism was that the Yangmingist theory of unity of knowledge and action (知行合一說) is applicable to hyeong-ki (形氣

material disposition) but not to *eui-li* (義理 righteous principle), arguing that the goal of Confucianism is instinctive and spontaneous moral and emotional decisions and actions in both *hyeong-ki* and *eui-li* (義理), as in the situation of a child about to fall into a well (*yujaijeong/ruzirujing* 孺子入井) exemplified by Mencius as a natural manifestation of moral emotionality. Toegye sought to actively accommodate and overcome Yangming's critique within the framework of Zhu Xi's theories by explaining the spontaneous nature of moral emotionality, judgment, and action as the role (發 manifestation or 自到 spontaneous occurrence) of *li* (理), which had the effect of substituting mind-based Toegye Simhak (退溪心學) for *li*-based Yangming Simhak (陽明心學). As Joseon's intellectuals joined these debates with preconceived pro or con views, Joseon's Neo-Confucianism could evolve in a direction that complemented Zhuzixue and overcame Yangmingism. As noted in the examination above, Toegye's critique on Yangmingism and incorporation of its critical awareness within the framework of Zhuzixue fundamentally prevented Yangmingism from taking root and contributed to the establishment and development of Joseon's Neo-Confucianism characterized by the refined *Likisimseong* debate (理氣心性論).” Here, the claim that “Toegye sought to actively accommodate and overcome Yangming's critique within the framework of Zhu Xi's theories by explaining the spontaneous nature of moral emotionality, judgment, and action as the role (發 manifestation or 自到 spontaneous occurrence) of *li* (理), which had the effect of substituting mind-based Toegye Simhak (退溪心學) for *li*-based Yangming Simhak (陽明心學)” seems to be a rather far-fetched and bold statement. Likewise, there seems to be little ground for the claim that Toegye's *Li*-revealed theory (理到說) accommodated and overcame Yangmingist criticisms of Zhuzixue.

Lee Hae-im's paper, “Tendency in Choe Myung-gil and Jo Ik's interpretation of Confucian classics and its significance: focused on

Samunlog and Maengjagiui,” pursues the following research question: “Is the figurehead of 17th-century Joseon Yangmyeonghak Jo Ik or Choe Myung-gil?” The author presents the study process and results as follows: With the Noron faction in power in the 17th century, Joseon’s Confucian classics were evolving in the direction of refining Zhuzixue. Therefore, no scholars dared to oppose Zhuzixue in 17th century Joseon. This is proven by the fact that Samunlog (思問錄) and Maengjagiui (孟子記疑) were handed down from generation to generation only as a copy of the Choe clan. Paradoxically, the sealed book inside Samunlog shows the diversity of Joseon’s Confucian Classics studies, as evidenced by Maengjagiui (孟子記疑) of Samunlog written in the form of dialogue between Choe and Jo, who understand Mencius from the viewpoints of Yangmingism and Zhuxixue, respectively. Furthermore, Choe Myung-gil, around the age of 50, presented opinions somewhat deviating from those of Wang Yangming. From this, the answer to the research question (Is the figurehead of 17th-century Joseon Yangmyeonghak Jo Ik or Choe Myung-gil?) can be inferred.”

Jeon Su-yeon, Kim Min-jae, and Kim Yong-jae’s paper, “A review of critical perceptions of *YANG-MING STUDIES* by Neo-Confucian scholars of the Joseon Dynasty (4) - focusing on Park Se-Chae’s ‘Wang Yangming’s scholarly discrimination’ (王陽明學辨)” and Kim Hee-young, Kim Min-jae, and Kim Yong-jae’s paper, “A review of critical perceptions of *YANG-MING STUDIES* by Neo-Confucian scholars of the Joseon Dynasty (3) - focusing on the thoughts of Lee Min-Seo, Seo Jong-Tae, and Song, Jing-Eun,” are the results of a joint research project supported by the National Research Foundation of Korea. This project publishes papers every year under the subject of “the review of Joseon Neo-Confucian scholars’ critical perceptions of Yangmingism.”

First, in the paper on Park Se-chae’s critique of Yangmingism, the reason for the critique is described as follows: “After Yi Hwang’s critique of

Yangmingxue, it was dismissed as Soenhak (禪學 study of zen). In addition to this situation, Park Se-chaë's concern was that Joseon would follow the example of the Ming Dynasty, seeing the doldrums of Confucianism in the Ming Dynasty after Lu-Wang Xue's (陸王學) popularity. This concern caused Park Se-chaë's scholarly tendency to take an anti-heretic position, attaching importance to Confucian Orthodoxy (道統).” The author defines Park Se-chaë's critique of Yangmingxue as such: “Although Park Se-chaë's critique of Yangmingxue also winds up as the standpoint that ‘Yangmingxue is Soenhak’ as did Yi Hwang's critique, the former differentiates itself from the latter in that (1) an analysis of Zhiliangzhi was attempted, (2) Wang Shouren's works were targeted, and (3) a critique of Yangmingxue was derived after perusing Wang Shouren's collection of writings.”

The second paper examines Confucian scholars less well-known as critics of Yangmingxue: “This study examines the critical views of Yangmingxue of Seoha Lee Min-Seo, Manjeongdang Seo Jong-sae, and Yakheon Song Jing-eun, who were active in the 17th and early 18th centuries. These three scholars share many similarities as high-ranking government officials of the Seoin (西人) faction, who lived in the same period and criticized Yangmingxue. Lee Min-seo understood Yangmingxue as Zhiliangzhi (致良知, attainment of the innate knowledge of goodness) and Wanwuyiti (萬物一體, philosophy of the unity of all things) and viewed Yangmingxue as trapped in the negative frame of Zisi (自私 selfish desire) and haoyi (好異 mystery), putting forth a critique that Yangmingxue cannot accomplish Confucian sagehood because it denies learning. Seo Jong-tae's critique of Yangmingxue was argumentation anchored in Zhuzixue rather than denying its fundamental principles. Song Jing-eun criticized Wang Souren's Gewuzhizhi (格物致知 acquiring knowledge by observing natural phenomena) and Zhixingheyi (知行合一 unity of knowledge and action) with arguments fully based on Zhuzixue.

In these critiques, insurmountable differences exist in the understandings of the concepts of Lianzhi (良知 innate knowledge of goodness) and li (理 principle) between Zhu Xi and Wang Shouren. While this study could not clarify the entire spectrum of the criticism on Yangmingxue rampant among Joseon Confucianists in the 17th and 18th centuries, it at least showed the fact that the intellectuals of the time shared the major Yangmingist concepts, such as Zhiliangzhi (致良知), Zhixingheyi (知行合一), and Wanwuyiti (萬物一體), as well as the differences in the understandings of the classics between Zhu Xi and Wang Shouren. It was also verified that there were also scholars, such as Lee Min-seo, who had positive views of Wang Shouren's scholarly pursuit and talent, while not accepting Yangmingxue."

One of the difficulties in Yangming studies is the task of detecting the so-called Yangju-Eumwang (Yangzhu-Yinwang 陽朱陰王 professed Zhu Xi shy Yangming) Confucian scholars. Despite the risk of fallacy due to overenthusiasm, this process is essential for expanding the scope of Yangming studies in Korea.

Hwang In-ok's paper "A study on the Yangmingistic aspects of Sabyeonrok Zhongyong – focusing on the first chapter of Zhongyong" can be evaluated as a work that expands the scope of Yangming studies in Korea, as mentioned above. The author's own evaluation is as follows: "Seogye was a scholar with an open-minded view of learning and was interested in not only Confucianism but also other learnings such as Buddhism and Taoism. He lived at the inception of Yangmingism in Joseon and had a favorable attitude toward Yangmingism, directly or indirectly communicating with Yangming scholars such as Choe Myung-gil. Seogye's annotations to Zhongyong showed Yangmingistic traits according to three aspects. First, he set a new direction of interpreting the classics by accommodating Yangmingxue in the scholarly environment dominated by Zhuzixue and thus contributed to the ideological

development thereafter. Second, he rejected a universal and theoretical worldview and emphasized that humans are the main agents of activities by recognizing Simmyeong (心明 brightness of mind). Third, Seogye differentiated between the objective world of materials and subjective world of values by differentiating between human and material properties and found what needed to be put into practice from among the instructions of the classics, emphasizing the power of execution. Extracting Yangmingistic views reflected in his interpretation of Zhongyong would allow us to better identify the trends of early Yangmingism and also contribute to the study on Silhak (實學) in the late Joseon period.”

Park Jeong-shim specialized in Park Eun-sik, who was his supervisor for the PhD thesis. According to Park Jeong-shim, it is problematic to define Park Eun-sik as a Yangmyeonghak scholar. Unlike Jeong In-bo, Park Eun-sik cannot be definitely classified this way despite his endeavor to rescue Joseon from hardships through Yangmyeonghak. Nor is the focus of Park Jeong-shim’s 2020 paper “Reading Park Eun-sik’s Daedong thought in the context of modern East Asian studies” is on Yangmyeong-Simhak (陽明心學). Admittedly, Park Eun-sik evaluated Yangmyeonghak as a traditional ideology that could replace Zhuzixue in his attempt to find an ideology that can replace Zhuzixue, refusing to settle for the authority of Zhuzixue as an ideology for awakening the national identity and protecting the nation from the danger of being extinguished. This is also reflected in Park Eun-sik’s Daedong thought. “Western modernity has undergone variations in East Asia in the forms of the dissolution of Sinocentrism, Eurocentric civilization, and the violence of Orientalism. A key issue in Confucian studies in East Asia has been how to understand and implement humanity in the modern national context. Park Eun-sik pursued a modern society based on the knowledge of goodness (良知) as moral autonomy. Shifting his focus from the yangban (aristocratic) class immersed in old-fashioned traditions, he foregrounded the nonliterary minjung (grassroots), who

possessed the spontaneity of innate knowledge of goodness, as the subject of modern Korean society. In the age of equal rights, minjung does not strive for expansive nationalism but seeks a Daedong (utopia of great unity) society that eliminates coercive tyranny and aggressive imperialism. Therefore, Korea's independence based on Zhiliangzhi (致良知, attainment of the innate knowledge of goodness) should be a process for realizing world peace and humanitarianism. Japan planted orientalism in the place where Sinocentrism was dissolved. Orientalism, which was also the theory of Japanese domination, was enveloped with the universality of Confucianism (同文論) as a camouflage ideology, BUT it was an anti-Confucian process, for it was used to justify imperial invasion. Not only did Kang Yuwei acknowledge the dissolution of Sinocentrism, but he also argued that everything that causes discrimination and oppression, such as gender, family, nationality, and race, should be dismantled. Taciturn acceptance of the Neo-Confucian ideology while holding on to the Sinocentric worldview, as Yoo In-seok did, even if it was manifested as resistance to imperial invasion, cannot be regarded as a proper reflection of modern upheaval. Therefore, Park Eun-sik established becoming the subject of overcoming the overpowering imperialism and realizing egalitarianism as the immediate task of the Korean people. Herein lies the significance of Park Eun-sik's ideas, which did not lose sight of the image of a nation while pursuing world peace extending beyond the imperial invasion that was in its midst."

### 3) Papers on other topics

- 1 Kim, Sea-Jeong: The past, present, and future of research on *YANG-MING STUDIES* in the Joseon Dynasty focusing on research on general *YANG-MING STUDIES* in the Joseon Dynasty (*Studies in Confucianism* (52), 2020)

Kim Sea-Jeong's paper, "The past, present, and future of research on *YANG-MING STUDIES* in the Joseon Dynasty focusing on research on general *YANG-MING STUDIES* in the Joseon Dynasty," is based on data accumulated and arranged over a long period of time. This paper adds to a series of papers on the subject over the past few years. The tasks of Yangming studies presented by the author deserve attention: "First, it is necessary to reflect research results arranged by period and domain as well as those of individual Yangming scholars by discussion topics covering the overall research activities of the Yangming studies in the Joseon Dynasty. Second, it is necessary to consider the domains of literature and history as well as philology, which has been the main domain of interest of the general Yangming studies in the Joseon Dynasty. Third, it is necessary to advance arguments about Yangming studies in the Joseon Dynasty in association with present-day problems."

### 3. Analysis and Review of Major Papers

The task of verifying and establishing the uniqueness of Jeong Je-du's Yangmyeonghak is the mission incumbent on Korean Yangmyeonghak researchers. Yangming studies in Korea to date have primarily attempted to ensure the uniqueness of Jeong Je-du's Yangmyeonghak by placing him between the two camps of Zhuzixue and Yangmyeonghak and dexterously combining Jeong Je-du's scholarly aspects of both Yangmyeonghak and Zhuzixue. In other words, although Jeong Je-du revered Yangmyeonghak, he thought that there were Zhuzixue traits that compensated for the shortcomings of Yangmyeonghak. This research trend is a strategy favored by researchers with degrees in Korea.

Meanwhile, researchers who returned to Korea after studying Yangmingxue in China have tried to identify the characteristics or

uniqueness of Jeong Je-du's Yangmyeonghak by comparing it to Chinese Yangmingxue based on an in-depth understanding of the development of the latter.

Park Hyun-Jung dichotomizes the existing research trends into right-wing and left-wing Yangmingistic factions. Park's explication about the right-wing camp is as follows: "This can be regarded as the mainstream theory among Korean researchers, primarily drawing on Kim Gyo-bin's distinction between general, vital, and true principles (beomli, saengli, and jinli 凡理-生理-眞理). The right-wing camp argues that Jeong Je-du succeeded the right-wing Yangming faction along the lines of Yoo Jong-jo and Hwang Jong-hee as well as Choo Su-il and Seop Pyo, considering Jeong Je-du's conceptual operation and theoretical characteristics centering on the concept of truth. In addition, despite the unidimensional characteristics in understanding Yangji (良知 knowledge of goodness) as cheyong-ilwon (體用一源 substance and use have the same origin), it also shows the aspect of understanding cheyong-ilwon centering on value-centered bonche." Regarding the left-wing camp, "Some studies argue that among the left-wing views of Hagokhak (Jeong Je-du's Yangmyeonghak), Na Yeo-bang represents the conceptual proximity and Wang Ki the theoretical proximity. A theoretic analysis proposes that Jeong Je-du had a positive view of hyeonseong-yangji (現成良知 theory of the knowledge of goodness manifested here and now) chi here and now and museon-muak (neither good nor evil) of simche (心體 substance of mind) with his understanding of Hyeonseong line's unidimensional cheyong-ilwon and thought that Jeong Je-du's learning method focusing on the elimination of attachment was similar to that of Wang Ki."

Park Hyung-jung unfolds her argument advocating the left-wing tendency of Hagokhak as follows: "This text examined Jeong Je-du's Yangmyeonghak from scholastic viewpoints under three criteria: cheyong-related view, acceptance or refusal of hyeonseong-yangji and museon-

muak of simche, and the position related to learning theory. From the foregoing description, the conclusion of this article is that it can agree to a certain extent with the research outcomes thus far that Jeong Je-du's understanding and tendency of Yangmyeonghak is generally closer to the left-wing than to the right-wing text."

A limitation of Park Hyun-jung's study is that it does not distinguish between the so-called orthodox (centrist) and left-wing perspectives represented by Chu Dong-gwak and Gu Yang-deok, respectively. It seems to have been overlooked that both scholars criticized left-wing scholars such as Wang Ki advocating hyeonseong-yangji while criticizing the yangji-ron (theory of knowledge of goodness) of right-wing scholars Seop Pyo and Na Yeomam. These aspects need to be clarified to enhance the rigor of research comparing Chinese Yangmingxue and Jeong Je-du's Yangmyeonghak. To put it differently, in terms of cheyong-ilwon advocating hyeonseong-yangji, which is referred to as a characteristic of left-wing Yangmingism by Park, both orthodox and left-wing scholars opposed to the right-wing position, but the former refused the nature-centered (自然爲宗) left-wing argumentation.

On the other hand, determining the uniqueness of Jeong Je-du's Yangmyeonghak requires determining its similarities and differences with Chinese Yangmingxue. The prime statement that is referred to as the most important task in verifying and establishing the uniqueness of Jeong Je-du's Yangmyeonghak is imjeong-jongyok (任情從欲 arbitrary pursuit of desire), four characters that have reportedly been accused by Jeong Je-du of carrying the evil effect of Yangmyeonghak. It is a quite attractive resource for those who want to understand Jeong Je-du from the perspective of Zhuzixue. For those who want to understand Jeong Je-du from the perspective of Yangmyeonghak, it is necessary to establish the Jeong Je-du style Yangmyeonghak, which overcomes the evil effect of changgwang-bangja (changkuang-fangzi 猖狂放恣 imprudence and

insolence). The most frequently used frame in this context is *mulli-saengli-jinli* (物理-生理-真理 principles of material, life, and truth) as expounded by Zhuzixue, Yangmyeonghak, and Hagokhak, respectively.

Seo Gang-hwie sought to discern the uniqueness of Jeong Je-du's Yangmyeonghak appropriately using *saengli* and *jinli*. For example, adopting the conceptual structure of *saengli*, he argued: "Leading figures of the Orthodox Yangming School, namely, Chu su-ik (Zou Shouyi 鄒守益, 1491–1562, courtesy name: Dongkuo 東廓), Gu yang-deok (Ou Yangde 歐陽德, 1496–1554, courtesy name: Nanye 南野), and Jin gu-chun 陳九川 (Chen Jiuchuan 1494–1562, courtesy name: Mingshui 明水), realized the importance of *bonche* (*benti* 本體, original condition) for learning through their exchanges with Wang Yong-gye (Wang Longxi 王龍溪, 1498–1583). They held on to the position that *bonche* can be restored through study and used it as the rationale for pointing out the problems in the Guijeok School or Taeju School. The Guijeok School neglected the vital dynamics of study by mistaking the *bonche* for substance. From Hagok's point of view, the Guijeok School overemphasized the nature of *bonche* at the cost of vital dynamics." On the other hand, adopting the conceptual structure of *jinli*, he argued: "The Taeju School overemphasized naturalness at the cost of study. This can also be interpreted from Hagok's viewpoint as a loss of the *bonche* of *jinli* by exclusively emphasizing *saengli*. For Hagok, *saengli* and *jinli* are inseparable from each other because self-identity is gained through *jinli*, which in turn is guaranteed only through *saengli*."

Seo Gang-hwie seems to have found an assemblage point by appropriately combining existing research outcomes. However, his argumentation is valid only if it satisfies a premise, that is, the frame in which *jinli* takes a position superior to *saengli*.

In this context, Kim Gyo-bin's narrative, which generalizes this frame, deserves attention, specifically with regard to *saengli*: For Hagok, the

evil effect of Yangmingism is rejecting Zhu Xi's logic of seeking reason in things outside the self but carrying the risk of fallacy due to desire when seeking reason in the self. With this critical awareness, it is important to clearly define li (理) in Hagok's statements. The statements to which the author valued the most as providing clues to solve this problem are "Li is taking saengli as the central principle of all types of li (fanli 凡理) and selecting jinli over saengli" (Kim Goy-bin, Yangming scholar Jeong Je-du's philosophy, 1995, 27–28); "Hagok mentioned saengli (shengli 生理) as a higher concept of mulli (wuli 物理), which is used as basis for Zhuzixue, and sought to gain truth in it, fighting back the risk of Yangmingistic imjeong-jongyok (renqing-congyu 任情從欲 arbitrary pursuit of desire giving in to feelings) in an effort to solve the problems of Zhuzixue and Yangmingism through his philosophical system" (op. cit., 104); "The inference that sim (xin 心 mind) corresponds to saengli and seong (xing 性 nature) to jinli in it will ultimately gain confidence" (op. cit., 123); "Saengli contains both good and evil, and jinli is pure goodness. Along with the logic that if the component of evil is eliminated from saengli...it was verified that the true form composing saengli is jinli...Jinli, which is the goodness component of saengli as expounded by Hagok, is myeongdeok (mingde 明德 bright virtue). Truth is attained not by exploring external things but by fostering yangji (liangzhi 良知 innate knowledge of goodness) contained in myeongdeok" (op. cit., 42–45).

Kim Gyo-bin's argumentation is attractive but is also exposed to harsh critiques. For example, Kim Yoon-kyung noted that "Jeong Je-du's explanation of li (理) divided into three components in this article was not intended to emphasize jinche (zhenti 真體 substance of truth), and Jeong Je-du was not meant to emphasize the true nature of li. Furthermore, the seong-jeong (xing-qing 性情) relationship in Zhuzixue, in which jujaeseong (zhuzeixing 主宰性 dominant nature) is lacking, is different from Jeong Je-du's concept of cheyong. In addition, jinli and saengli are

not fundamentally different, nor is ki (qi 氣) excluded from the concept of jinli” (Learning theory in the developmental process of Yangmyeonghak in the 16th/17th century, PhD thesis, Sungkyunkwan University, 2010).

In order to determine the veracity of the frame proposed by Kim Gyo-sil that saengli (shengli 生理 principle of life) is above jinli (zhenli 真理 principles of truth) despite their oneness, it is necessary to thoroughly examine Jeong Je-du’s own statements.

Let us first examine saengli. By connecting saengli with changgwang-bangja (猖狂放恣 imprudence and insolence) and positioning jinli on top of it, desire-related saengli is dealt with as a layer subordinate to jinli. To find out if this setting stands to reason, it is necessary to analyze saengsin-myeonggeun (shenshen-minggen 生身命根, the origin of life that engenders body), by which saengli is explained. Saengsin-myeonggeun consists of “substance of nature” (性之質) and “virtue of nature” (性之德). That is, spirit and vital energy are combined to form a living being that is regulated by saengli. With a living being consisting of spirit and matter, saengli is the principle governing both realms, and saengsin-myeonggeun (生身命根) is the mechanism by which saengli is embodied in each entity. Since each human being has saengsin-myeonggeun, a biologically healthy state can be maintained by safeguarding saengli and grow into a spiritually outstanding person. To put it in a nutshell, saengli is not human desire but principle of life.

Next, let us examine jinli. The sentence “生理之中，擇其真理，是乃可以爲理矣” (If jinli is selected from amid saengli, jinli is the principle of principles) is the prime rationale for setting jinli as superordinate to saengli. Seo Gang-hwie also presents this sentence as the rationale for his claim. How can this sentence be interpreted? Fortunately, the *Hagok anthology* (Vol. 9, Joneon [middle part]) contains a passage that provides a clue to its interpretation: “生理之體，本謂此爾。雖然又其一箇活潑生理全體生生者，卽必有真實之理，[體。] 無極之極，而於穆、沖漠、至純、至一

之體焉者，乃其爲理之真體也。 [是乃所謂道者也命者也。] 人心之神，一箇活體生理，全體惻怛者，是必有其真誠惻怛、純粹至善，而至微、至靜、至一之體焉者，是乃其爲性之本體也。 [就其中本體有如是者，自然本如是。是正所謂性者也道者也，聖人惟是而已。]” (*Hagok Anthology*, Vol. 9, Joneon [middle part])

In this quote, two sentences, “The principle of truth (眞實之理) is in the substance of saengli (生理之體), which is the truth of principle (理之眞體)” and “A true sincerity and compassion (眞誠惻怛) is in the spirit of human mind (人心之神), which is the bonche of nature (性之本體),” have a very similar conceptual structure to the foundation for the jinli-related arguments “生理之中，擇其眞理，是乃可以爲理矣。” A close look at the quote, however, reveals that no distinction is made between the substance of saengli and the truth of principle and between the spirit of human mind and bonche of nature. This being so, the phrase “生理之中，擇其眞理” involves no ground for judging that there is jinli that has a separate existence beyond saengli. While the utility and intention of adopting the frame positioning jinli atop saengli are fully understandable, the accusation of 矯枉之過 is hardly deniable.

#### 4. Evaluation and Outlook

The steady quantitative increase in research in Yangming studies in Korea in recent years (8 papers in 2014, 12 in 2015, 15 in 2016, 16 in 2017, 19 in 2018, and 18 in 2019) took a downturn in 2020 with 13 papers. We will have to wait and see in 2021 whether this downturn will be short-lived or whether it will become a trend. This decrease concerns not only Korean Yangmyeonghak but also Chinese Yangmingxue.

With the number of papers on Yangming studies in Korea published in major academic journals within one year maintained at a sizable level, the

share of Yangmyeonghak (Hagokhak line) in the entire history of Joseon Confucianism is far from being insignificant. In 2020, despite the number of papers maintained at an expected level, no ground-breaking work was published.

As has repeatedly been pointed out, in order to revitalize the studies on Joseon Yangmyeonghak in the future, it will be necessary to expand the arena of discussion by discovering new Yangming scholars and exploring new topics. The biggest obstacle to reaching this goal is the limitations in the literature. Researchers will have to keep up their efforts to move forward in this respect.



Chapter 7

**Silhak Studies in Korea**

Ha, Han-Sol

## 1. Introduction

This report presents academic papers published in Korea in 2020 regarding the Practical Learning (*Silhak* in Korean) Studies covering the period of the late Joseon Dynasty. The papers are systematically categorized by scholar and topic and then analyzed.

This report contains a few papers published in the literary and historical milieus. Although literature does not pertain to argumentative discourse, writing style, Pak Chi-won takes the form of fiction to express his philosophy. Therefore, I included papers on literary works if they are useful for understanding the philosophy of the scholars in question. Some historiographical papers were also included because they provide a useful insight into the historical background and life of the given Practical Learning scholar, which is essential for understanding his philosophy. Moreover, when studying the economic or reform theory of a particular thinker, philosophical and historical approaches show different aspects. For example, while philosophers pay attention to the politico-philosophical implications of the arguments, the focus of historians is on their practical utility. Therefore, for a comprehensive and holistic understanding of any Practical Learning scholar's economics or reform theory, it is necessary to review the views put forward in the philosophical and historical milieus as well.

As explained above, compared with the 2019 report, this year's report has been compiled by the principle of a more comprehensive and open understanding of Confucianism (Practical Learning, in particular). In accordance with this additional selection criterion, a total of 103 papers were listed as papers on Practical Learning; there were 100 research papers and 3 doctoral theses, which indicates a slight decrease compared to the 115 research papers and 7 doctoral theses published in 2019. Considering that more inclusive selection criteria were applied in 2020, it was rather a

stagnant year for the Practical Learning studies.

## 2. Classification by scholar

The Practical Learning scholars covered in the papers published in 2020 were classified into seven categories (the number in parentheses indicates the number of papers included in the given category): Yu Hyeoung-won (5), Pak Se-dang (4), the Seongho School (21), the School of Northern Learning (15), Jeong Yak-yong (44), King Jeongjo (7), and others (11). Five papers covered two or more categories, and they were listed in each of the categories covered.

### 1) Yu Hyeoung-won

- 1 Boudewijn Walraven, “Yu Hyŏngwŏn and the Dutch East India Company (VOC)”, *Korean Silhak Review*, No.40, Korea Silhak Society, 2020
- 2 祁志祥, “明清实学后蒙思潮与柳馨远思想新论的联系”, *Korean Silhak Review*, No.40, Korea Silhak Society, 2020
- 3 Song Yang-seop, “Bangye Yu Hyeongwon's Discourse on the Militia and the Reformation Plan on the Military System”, *Korean Silhak Review*, No.40, Korea Silhak Society, 2020
- 4 Lee, Uk, “A Study on the Silhak scholars' Reform Plan and Characteristic of Salt Industry Policy in the Late Joseon Dynasty”, *The Journal of Namdo Area Studies*, No.40, Sunchon National University Namdo Cultural Research Center, 2020
- 5 Choi, Yoon-Oh, “The Comparison on the Land Reform theory of Bangye Yu Hyeong-Weon and Dasan Chŏng Yak-Yong”, *The Journal of Korean History*, No.188, The Association for Korean Historical Studies, 2020

In 2020, five papers on Yu Hyeoung-won were published, marking a departure from the steadily decreasing trend. In two of these five papers, Yu Hyeoung-won is one of the many Practical Learning scholars examined.

## 2) Park Se-dang

- 1 Hwang, In-Ok, “A Study on Seogye’s Division System of the Chapters and Sections of Zhongyong”, *Studies in Confucianism*, Vol.53, Confucianism Research Institute, 2020
- 2 Hwang, In-Ok, “A Study on the Yangmingistic Aspects of Sabyeonrok Zhong-yong”, *Studies in Confucianism*, Vol.51, Confucianism Research Institute, 2020
- 3 Kim, Hak Mok, “The Purpose of Pak Sedang's Commentary on Zhuangzi”, *JOURNAL OF YULGOK-STUDIES*, Vol.43, Yulgok Society, 2020
- 4 Choi, Jeong-Mook, Research on Basic Position of Seogye Park Se Dang’s Thought, *Studies in Confucianism*, Vol.50, Confucianism Research Institute, 2020

In 2020, four papers were published on Park Se-dang, partially making up for the drastic decrease from six in 2018 to only one paper in 2019.

## 3) Seongho School

- 1 Jeon, Sung-Kun, “A Study on The Family Rituals of An Chong-pok and Its Direction”, *Korean Silhak Review*, No.39, Korea Silhak Society, 2020
- 2 Kim, Su-kyung, “A Study on Sun-am An Jung-bok’s recognition of the Book of Poetry”, *Korean Silhak Review*, No.39, Korea Silhak Society, 2020

- 3 Bu, Yu-sub, Ahn Jung-Bok's Japdongساني and Gyungsepalpyeonyuchan, *Korean Silhak Review*, No.39, Korea Silhak Society, 2020
- 4 Lee, Chang-il, The Integrated Methodology of Sin Hu-Dam's Zhouyi Interpretation, *Studies in Confucianism*, Vol.53, Confucianism Research Institute, 2020
- 5 Hwang, In-ok, "A Study on Seongho's Interpretation of Jungyong with the System of Saint writing and a wise man's writing", *STUDIES IN PHILOSOPHY EAST-WEST*, No.98, Korean Society for Philosophy East-West, 2020
- 6 Choi, Jeong Yeon, "Seongho Yi Ik's "Four-Seven" theory and the Response of Namin: Focusing on the reorganization of the Toegy'e's "Four-Seven" theory", *JOURNAL OF YULGOK-STUDIES*, Vol.42, Yulgok Society, 2020
- 7 Oh, Jie-Seok, A Study on the Recognition of Seo-hak(Western Learning) of Its Adaptation and Transformation by the Families of Sung-Ho and Bo Man-Jae, *The Institute for Korean Christianity Culture*, Vol.14, *The Institute for Korean Christianity Culture*, 2020
- 8 YI, Jeongrim, "Yi Ik's New Classification of the Portents and Its Political Implications in the Late Joseon Period", *The Korean Journal for the History of Science*, Vol.42 No.1, The Korean History of Science Society, 2020
- 9 Lee Byeong Yu, "Comparative Study on Funeral Rites and Ancestral Rites of Yi Hwang and Yi Ik", *THE CHOSON DYNASTY HISTORY ASSOCIATION*, No.41, The Association for The Study of Korean History of Thoughts, 2020
- 10 Choi Seok-ki, "Habin Shin Hu-Dam's Interpretations of The Doctrine of the Mean and Their Meanings", *Journal of Korean Literature in Classical Chinese*, No.77, Society for Korean Literature in Classical Chinese, 2020

- 11 Jeon, Sung-Kun, “Historicity of Shorthand of Family Rituals and Rituals of Sung-ho Family”, *Korean Cultural Studies*, Vol.87, Research Institute of *Korean Studies* (Korea University), 2020
- 12 Sim Kyung-ho, “An Attempt to Reorganize Knowledge of Organisms in Sŏnghosasŏl”, *HANMUNHAKRONCHIP: Journal of Korean Literature in Chinese*, Vol.55, The Association of Korean Literature in Chinese, 2020
- 13 Kim, Yeon-soo, “A Study on Seongho School’s Culture of Korean Wedding in 18th Century”, *The Journal of Choson Dynasty History*, No.92, *THE CHOSON DYNASTY HISTORY ASSOCIATION*, 2020
- 14 Park, Jihyun, “Yi Ik’s Yi-Ja-Su-Eo: succeeding the thought of Toegye”, *Korean Studies Quarterly*, Vol.43 No.1, The Academy of Korean Studies, 2020
- 15 Jung, Chulmin, “Pedagogical Consideration of the Study Theory of Soon-Am”, *HSDY*, No.43, INSTITUTE FOR EASTERN CLASSIC STUDIES, 2020
- 16 Kim, Min-Jae, “A Study on the Viewpoint of Integrity of Sunam An, Jeong-Bok and its Educational Utilization”, *Journal of the Daedong Philosophical Association*, Vol.91, The Daedong Philosophical Association, 2020
- 17 Ham, Young Dae, “Interpretation of Four Books by Sunam An Jeong-bok”, *Donggohak*, No.81, *The Study of the Eastern Classic*, 2020
- 18 Lee, Jaebok, “Shin Hudam’s Way of Thinking in His Theory of Four-Seven”, *TAE-DONG YEARLY REVIEW OF CLASSICS*, Vol.45, Tae Dong Institute of classic research, 2020
- 19 Lee, sang ik, “‘Two-Nature Two-Ki Theory’ of Habin and Its Criticism”, *THE TOEGYE HAK NONCHONG*, No.36, Busan Toegye Studies Institute, 2020
- 20 Geunsik Seo, “A Study on the Response of Zhengzu and the Positive

- school in the Late Joseon Dynasty on the Zhouyizhezong”, *THE Journal of Korean philosophical history*, No.65, The Society for Korean Philosophical History, 2020
- 21 Kim, Kyung-Nam, “Interpretation of Seongho Yilk’s “Sohakjilseo””, Doctoral Thesis, Korea University, 2020

Research on the Seongho School has been steadily increasing over the past 4 years: 7 papers in 2017, 12 papers in 2018, 14 papers in 2019, and 21 papers (including one doctoral thesis) in 2020. Considering individual scholars, the largest number of papers was dedicated to Lee Ik (8), followed by An Jeong-Bok (8) and Shin Hu-Dam (4), and other scholars in the Seongho School (3).

#### 4) School of Northern Learning

- 1 Park, Sung Soon, “The Historical Meaning of Theory of Economic Enrichment by Park Je-ga”, *THE YEOKSA AND SILHAK*, Vol.72, The Historical Society of Yeoksa Silhak, 2020
- 2 Lim, Jongtae, “The Northern Learning Policy for Introducing China’s Technology and Its Rhetorical Strategy in Late Joseon Period”, *Hangukmunhwa*, No.90, Kyujanggak Institute for Korean Studies, 2020
- 3 Byun, Won Seob, “A Study About the way of Fostering Military Power Through The Book “Bukhakui” by Park Je-ga”, *Journal of Military History Studies*, No.149, ROK Army Military History Institute, 2020
- 4 Chung, Ku-sik, “A Study on Yeon-am Park Ji-won’s Thoughts of Reform in Human Excreta Narrative”, *The Korean Language and Literature*, No.191, The Society of Korean Language and Literature, 2020

- 5 Kim, In-Gyu, “Historical consciousness shown from the world view of Yeonam Park Jiwon”, *UGYEHAGBO*, Vol.38, Ugye Culture Foundation, 2020
- 6 Jeong, Seong Sik, “The Historical consciousness of the Northern School of 18th century”, *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE*, No.82, The Korean Society of Confucianism, 2020
- 7 Huh, Tae Yong, “Unfolding of modern intellectual history and Bukhak in late Joseon period”, *The Society for Study of Korean History of Thoughts*, No.64, The Association for The Study of Korean History of Thoughts, 2020
- 8 CHO, JI HYOUNG, “Park Ji-Won’s Perception of the Catholicism and Aspect of Correspondence”, *DAEDONG MUNHWA YEON’GU*, No.110, Daedong Institute for Korean Studies, 2020
- 9 Lee, Jong-Sung, “Characteristics of the Friendship Theory of Chang-tzu’s Philosophy in Yeonam’s Thought”, *STUDIES IN PHILOSOPHY EAST-WEST*, No.95, Korean Society for Philosophy East-West, 2020
- 10 Lee, Jong-sung, Yeonam Park Ji-won’s Experimental Thinking of a Daoist Ideal World, *Journal of the Daedong Philosophical Association*, Vol.92, The Daedong Philosophical Association, 2020
- 11 Li, Xue-jing, Xu, Yong-bin, “Study of the Economic Thoughts in the Novel Heo Saeng Jeon from the Perspective of Western Economics”, *The Journal of Yeongju Language & Literature*, Vol.45, The Association of Yeongju Language & Literature, 2020
- 12 Lee Jong-sung, Yeonam Park Ji-won’s Taoist Philosophical Examination on Reality Criticism, *JOURNAL OF YULGOK-STUDIES*, Vol.42, Yulgok Society, 2020
- 13 Soyeon Hwang, The Establishment of Japanology and the Development of Chinology, *The Journal of East-West Comparative Literature*, No.51, The Korean Society of East-West Comparative

Literature, 2020

- 14 Lee, In-Hwa, "On the multicultural ethics in the natural-scientific thoughts of Qi in 19C", *STUDIES IN PHILOSOPHY EAST-WEST*, No.97, Korean Society for Philosophy East-West, 2020
- 15 Kim Lyong-Mae, "Comparative study of Yuan Mei (袁枚) and Pak Je-ga on the Theory of Native Sensibility", Doctoral Thesis, KYUNG HEE UNIVERSITY, 2020

The increasing trend of research on the School of Northern Learning over the last three years (6 papers in 2017, 14 in 2018, and 17 in 2019) slightly slowed down in 2020 with 15 papers. When broken down into individual scholars, the largest number of papers was dedicated to Pak Chi-won (7), followed by Park Jae-ga (3) and Hong Dae-Yong (1), with the remaining four papers covering other scholars of the School of Northern Learning.

### 5) Jeong Yak-yong

- 1 Ham Young-dae, "Hyeonam Lee Eul-ho's Translation and Analysis of Mencius", *Journal of TASAN Studies*, No.36, Tasan Cultural Foundation, 2020
- 2 Jeon Sung-kun, "A Reorganization of Practical Mind and Practical Learning", *Journal of TASAN Studies*, No.36, Tasan Cultural Foundation, 2020
- 3 Yoon Suk-ho, "An Analysis on Hong Yi-sup's Understanding about Tasan Studies", *Journal of TASAN Studies*, No.36, Tasan Cultural Foundation, 2020
- 4 Baek Min-jung, "Choe Ik-han's Understanding of Dasan Studies and Its Significance", *Journal of TASAN Studies*, No.36, Tasan Cultural Foundation, 2020

- 5 Hwang Byong-kee, “The Study of Manuscript of Yeokhak Seoeeon in Collections handed down at home”, *Journal of TASAN Studies*, No.37, Tasan Cultural Foundation, 2020
- 6 Yoon, Suk-ho, “A Bibliographic Analysis on the Family Collection’s Manuscript of Gyeongse yupyo”, *Journal of TASAN Studies*, No.37, Tasan Cultural Foundation, 2020
- 7 RHO, Kyung Hee, “Bibliographical Study on Different Editions of Tasan’s Daedong sugyeong”, *Journal of TASAN Studies*, No.37, Tasan Cultural Foundation, 2020
- 8 Lee Sug-hee, “Acceptance of theodicy in Chinese Christian Texts and Jeong Yak-yong’s interpretation of Personal Heaven”, *Journal of TASAN Studies*, No.37, Tasan Cultural Foundation, 2020
- 9 Yoon, Suk Ho, “The Course of Tasan’s Statecraft during exiled period Viewing from Bangryechobonin”, *The Journal of History and Practical Thought Studies*, Vol.71, The Historical Society of Yeoksa Silhak, 2020
- 10 Jung, Kyung Min, “Jeong Yak-yong’s funding plan and the role of bureaucrats and civilians”, *The Journal of History and Practical Thought Studies*, Vol.72, The Historical Society of Yeoksa Silhak, 2020
- 11 Geunsik Seo, “A Study on the Response of Zhengzu and the Positive school in the Late Joseon Dynasty on the Zhouyizhezong”, *THE Journal of Korean philosophical history*, No.65, The Society for Korean Philosophical History, 2020
- 12 Lee, Ae Ran, “A study on Personal Characteristic inhered in Human mind – focusing on Dasan’s Philosophy”, *THE Journal of Korean philosophical history*, No.66, The Society for Korean Philosophical History, 2020
- 13 Song Yang-seop, “On Management of Household and Population by Dasan Jeong Yakyong”, *Journal of the Daedong Philosophical Association*, Vol.110, The Daedong Philosophical Association, 2020
- 14 Lee, Uk, “A Study on the Silhak scholars’ Reform Plan and

- Characteristic of Salt Industry Policy in the Late Joseon Dynasty”, *The Journal of Namdo Area Studies*, No.40, Sunchon National University Namdo Cultural Research Center, 2020
- 15 Kim Kyeong-hee, “The Study to compare the filial piety of Ogyū Sorai and Jeong Yak-Yong”, *Journal of Eastern Philosophy*, Vol.103, The Society of Eastern Philosophy, 2020
  - 16 Choi, Yoon-Oh, “The Comparison on the Land Reform theory of Bangye Yu Hyeong-Weon and Dasan Chŏng Yak-Yong”, *The Journal of Korean History*, No.188, The Association for Korean Historical Studies, 2020
  - 17 Kwon Yun Hee, “The Korean Style Characteristics of Aesthetic thoughts for Dasan Jeong, Yak Yong”, *The Journal of the Convergence on Culture Technology*, Vol.6, No.2, The International Promotion Agency of Culture Technology, 2020
  - 18 Ham, Young-dae, “The Writings and Academic Associations of Dasan”, *Tasan & Contemporary Times*, Vol.13, The Gangjin Institute of Tasan Studies, 2020
  - 19 Choi, Yoon Oh, “Conversion from Mongminsimseo to Gyeongseyupyo”, *HAKLIM*, Vol.45, Yonsei Historical Association, 2020
  - 20 Park, Mee Hae, “Dasan Jeong Yak-yong’s Geoga-sabon and Family Ethics”, *Tasan & Contemporary Times*, Vol.13, The Gangjin Institute of Tasan Studies, 2020
  - 21 Kim, Seonhee, “‘Practical Learning’ and ‘Dasan Jeong Yak-Yong’ reflected in the mirror of South and North Korea”, *EPOCH AND PHILOSOPHY - A Journal of Philosophical Thought in Korea*, Vol.31, No.4, HANPHIL, 2020
  - 22 Lee Sug-hee, “Jeong Yak-yong’s Theological Confucianism”, *Catholic Review*, Vol.30, Woori Theology Institute, 2020
  - 23 Park, Byung-mann, “Modern Meaning of Yulgok and Dasan’s

- Interpretation for the Efficacy-Implementation Process of ‘actualizing the Mean and Harmony’ from Joongyong”, *Korean Studies*, No.42, The Korean Studies Institute, 2020
- 24 Kim, Young-woo, “Dasan Jeong Yak-yong’s Heresy Theory”, *THE TOEGYE HAK NONCHONG*, No.35, Busan Toegye Studies Institute, 2020
- 25 Chi, Chun-Ho, “Dasan Jeong Yak-yong’s Theory of Ideal Person(Gun-ja)”, *Yongsan Journal of East Asian Cultural Studies*, Vol.33, Institute of Oriental Culture, 2020
- 26 Park, Chan Ho, “A Study on the Heaven’s order view of Dasan Jeong Yak-yong”, *Dongyang studies in Korean Classics*, Vol.57, Dongyang Hanmoon Association, 2020
- 27 Uhm, Kook-hwa, “Christian Ethical Interpretation in Tasan’s I-Ching”, *The Korean Journal of Christian Social Ethics*, Vol.48, The Society of Korean Christian Social Ethics, 2020
- 28 Kim, Ho, “A Discussion by Letter between Exiles in Late Joseon Dynasty”, *KIJOUN MUNHWA YONGU*, Vol.41, No.2, THE INSTITUTE FOR KYEONGKI CULTURAL STUDIES Incheon National University of Education, 2020
- 29 Do, Ju-kyeong, “Jeong Yakyong’s theory of governing the rural community and strengthening the status of noble family”, *The Journal of Choson Dynasty History*, No.92, *The Choson Dynasty History Association*, 2020
- 30 HAN, Jeonggil, “Dasan Jeong Yak-Yong s Understanding of the Great Learning and Its Significance as Political Thought”, *TAE-DONG YEARLY REVIEW OF CLASSICS*, Vol.44, Tae Dong Institute of classic research, 2020
- 31 Kim, Han Shik, “The Concept of Civil Rights in Dasan’s Political Thought”, *The Review of Korean and Asian Political Thoughts*, Vol.19, No.2, The Association for Korean and Asian Political Thoughts, 2020

- 32 Sim, Soon-Ok, “True Meanings of ‘Sajongseol’ of Gihae Yesong in the Latter Half of Joseon”, *Studies in Confucianism*, Vol.51, Confucianism Research Institute, 2020
- 33 Kim, Bo-rum, “A Study on the Order of Jeong Yagyong’s Collected Works”, *Studies in Confucianism*, Vol.52, Confucianism Research Institute, 2020
- 34 Lee, In-hwa, “On the multicultural ethics in the natural-scientific thoughts of Qi in 19C”, *STUDIES IN PHILOSOPHY EAST-WEST*, Vol.97, Korean Society for Philosophy East-West, 2020
- 35 Seo, Geun-sik, “A Study on the Method of Analyzing I-Ching of Chashanxuetuan”, *The Journal of Korean Classics*, Vol.55, ITKC, 2020
- 36 Choi, Yoon-Oh, “Dasan Chŏng Yak-yong’s Theory of Land Reform and Recognition of Reality”, *THE DONG BANG HAK CHI*, No.190, Institute of Korean Studies, 2020
- 37 Kim, Taek & Lee, Hong Ki, “A Study on the Epidemiology and Affection for People in the Mokminsimseo”, *Journal of Association for Korean Public Administration History*, Vol.48, Association for Korean Public Administration History, 2020
- 38 Chi, Chun-Ho & Hwang, Jong-Won, “Dasan Jeong Yak-yong's ‘Theory of studying wise man’”, *The Journal of Saramdaum Education*, Vol.14, No.4, The Korean Society for The Study of Moral Character Education, 2020
- 39 Choi, Jeong-yeon, “Discussion on the Concept of Dasan Yeongmyeong ji che in Dasan Jeong Yagyong’s Study of Mind”, *HANMUNHAKRONCHIP: Journal of Korean Literature in Chinese*, Vol.55, The Association of Korean Literature in Chinese, 2020
- 40 Ko, Seunghwan, “The Antinomy of Studies on Tasan Jeong Yak-yong’s Theory of Divine Command”, *Studies in Religion (The Journal of the Korean Association for the History of Religions)*, Vo.80, No.3, Korean Association for The History of Religions, 2020

- 41 Lee, Nan-Sook, "A Comparative Study on Creative Cosmology of Chinese and Korean Scholars", *JOURNAL OF YULGOK-STUDIES*, Vol.41, Yulgok Society, 2020
- 42 Kim, Gukhwa, "再论朝鲜后期汉译谚语集《耳谈续纂》文献特性与价值研究 —基于汉谚翻译分析", *Korean Language in China*, Vol.229, 吉林省民族事务委员会, 2020
- 43 Song, Uiwon, "The Christianity Human Understanding of 'The Debate between school of Ho and the school of Rack' and Da-san Chung Yak Yong", *Journal of Christian Philosophy*, Vol.31, The society of Christian philosophers in Korea, 2020
- 44 Sim, Soon-ok, "A Study on the Establishment of Dasan's Silhak and Its View of Sangje", Doctoral Thesis, Sungkyunkwan University, 2020
- Forty-four papers were published on Jeong Yak-yong (pen name: Dasan) in 2020. Although somewhat less compared to 60 papers in 2019, Jeong Yak-yong was again the most widely studied scholar among all Practical Learning scholars.

## 6) King Jeongjo

- 1 Kwon, Oh-young, "Jujahak and Political Ideology of King Jeongjo", *The Chin-Tan Society*, No.135, The Chin-Tan Society, 2020
- 2 Lee, Donghwa, "King Jeongjo's Reading and Application of Zhu Xi's Factionalism", *Hangukmunhwa*, No.91, Kyujanggak Institute for Korean, 2020
- 3 LEE, Won-seok, "King Jeongjo's and Yoon Haeng-Im's Interpretation of "the Preface of Daehakjangu" and the Debate on Similarities and Differences of the Nature of Humans and Things", *TAE-DONG YEARLY REVIEW OF CLASSICS*, Vol.44, Tae Dong Institute of classic research, 2020

- 4 Kang, Moonshik, “Jeongjo’s study on the writings of Chu Hsi and the compilation of Juseobaekseon”, *Hangukmunhwa*, No.89, Kyujanggak Institute for Korean, 2020
- 5 Ahn, Hyo-Soung, “Theory of mind and self-cultivation in Jôngjo”, *STUDIES IN PHILOSOPHY EAST-WEST*, No.96, Korean Society for Philosophy East-West, 2020
- 6 Kim, You-Gon, “The Characteristic of King Jeongjo’s Interpretation of The Great Learning”, *Journal of Eastern Philosophy*, No.102, The Society of Eastern Philosophy, 2020
- 7 Baek, Minjung, “King Jeongjo’s Understanding of the Study of Confucian Classics and Problems of Politics”, *Hangukmunhwa*, No.89, Kyujanggak Institute for Korean, 2020

#### **7) Other Practical Learning scholars**

- 1 Lee, Hun-Chang, “A Study on Imwon-gyeongjeji from a Perspective of Knowledge Discourse”, *Korean Silhak Review*, No.39, The Society for Korean Philosophical History, 2020
- 2 Ha, Woo-bong, “East Asia's Encyclopedia of Practical Studies and Hwang Yoonseok”, *Korean Silhak Review*, No.40, Korea Silhak Society, 2020
- 3 Ku, Ja-Ik, “A Study on Hye-gang Choe Han-ki’s Theory of Confucian Scriptures and History”, *Studies in Confucianism*, Vol.53, Confucianism Research Institute, 2020
- 4 Hong, You-bin, “Chukum Kang-wee's 經學 and 詩經觀”, *Journal of Korean Literature in Classical Chinese*, No.79, Society for Korean Literature in Classical Chinese, 2020
- 5 Wang, Xiuyuan, “The Study on Liu Degong's Narrative of Chinese Experience and Modern Consciousness”, *Studies of Chinese & Korean Humanities*, Vol.68, The Society of Korean & Chinese Humanities,

2020

- 6 Seo, Geun Sik, "A New Study in the Daxux of the Bai-hu Yin Xi", *JOURNAL OF YULGOK-STUDIES*, Vol.41, Yulgok Society, 2020
- 7 Kim, Dae-Joong, "Shim Dae-yun's Ethics of Labour Advocacy from a Soma-Materialistic Perspective", *Korean Cultural Studies*, Vol.88, Research Institute of Korean Studies, 2020
- 8 Soh, Jeanhyoung, "A Comparison of Yun Hyu and Pak Sechae's interpretations of huangji and kingship in the 17th Century Korea", *Korean Political Studies*, Vol.29, No.1, The Institute for Political Studies, 2020
- 9 Sim, Soon-Ok, "True Meanings of 'Sajongseol' of Gihae Yesong in the Latter Half of Joseon", *Studies in Confucianism*, Vol.51, Confucianism Research Institute, 2020
- 10 Lee, In-Hwa, "On the multicultural ethics in the natural-scientific thoughts of Qi in 19C", *STUDIES IN PHILOSOPHY EAST-WEST*, No.97, Korean Society for Philosophy East-West, 2020
- 11 Lee, Uk, "A Study on the Silhak scholars' Reform Plan and Characteristic of Salt Industry Policy in the Late Joseon Dynasty", *The Journal of Namdo Area Studies*, No.40, Sunchon National University Namdo Cultural Research Center, 2020

Among the papers published in 2019, 11 papers were about Practical Learning scholars other than those analyzed in the separate categories in this report. The scholars covered are Seo Yu-Gu (1), Hwang Youn-Sek (1), Choe Han-Ki (2), Yu Duek-Gong (1), Yun Hyu (3), Shim Dae-Yun (1), Yu Soo-Won (1), and Kang Wi (1). What is noteworthy is that the number of papers dedicated to Choe Han-Ki plummeted from ten in 2019 to two in 2020.

### 3. Classification by Topic

In the classification by topic, the selected papers were classified into four categories as in 2019: study of the Classics, philosophy, politics and economics, and other topics. The category “study of the Classics” consisted of papers that analyze any of the 13 Confucian Classics. Some research outcomes regarding the study of rites, which partially analyze political implications, were also classified into the category of “study of the Classics” for consistency purposes. The research outcomes regarding innate disposition, character building, and ethics were classified into the category of philosophy. The category of politics and economics included research outcomes related to economics and concrete institutional reform theories. The category of “other topics” included the remaining studies, which are mostly related to bibliographic research conducted to systematically review previous research outcomes.

#### 1) Study of the Classics

- 1 Hwang, Byong-kee, “The Study of Manuscript of Yeokhak Seoeon in Collections handed down at home”, *Journal of TASAN Studies*, No.37, Tasan Cultural Foundation, 2020
- 2 Jeon Sung-Kun, “A Study on The Family Rituals of An Chong-pok and Its Direction”, *Korean Silhak Review*, No.39, Korea Silhak Society, 2020
- 3 Kim Su-kyung, “A Study on Sun-am An Jung-bok’s recognition of the Book of Poetry”, *Korean Silhak Review*, No.39, Korea Silhak Society, 2020
- 4 Geunsik Seo, “A Study on the Response of Zhengzu and the Positive school in the Late Joseon Dynasty on the Zhouyizhezong”, *THE Journal of Korean philosophical history*, No.65, The Society for Korean

Philosophical History, 2020

- 5 Park, Byung-mann, “Modern Meaning of Yulgok and Dasan’s Interpretation for the Efficacy-Implementation Process of ‘actualizing the Mean and Harmony’ from Joongyong”, *Korean Studies*, No.42, The Korean Studies Institute, 2020
- 6 HAN, Jeonggil, “Dasan Jeong Yak-Yong s Understanding of the Great Learning and Its Significance as Political Thought”, *TAE-DONG YEARLY REVIEW OF CLASSICS*, Vol.44, Tae Dong Institute of classic research, 2020
- 7 Hwang In-Ok, “A Study on the Yangmingistic Aspects of Sabyeonrok Zhong-yong”, *Studies in Confucianism*, Vol.51, Confucianism Research Institute, 2020
- 8 Sim, Soon-Ok, “True Meanings of ‘Sajongseol’ of Gihae Yesong in the Latter Half of Joseon”, *Studies in Confucianism*, Vol.51, Confucianism Research Institute, 2020
- 9 Hwang In-Ok, “A Study on Seogye’s Division System of the Chapters and Sections of Zhongyong”, *Studies in Confucianism*, Vol.53, Confucianism Research Institute, 2020
- 10 Lee, Chang-il, “The Integrated Methodology of Sin Hu-Dam’s Zhouyi Interpretation”, *Studies in Confucianism*, Vol.53, Confucianism Research Institute, 2020
- 11 Seo, Geun-sik, “A Study on the Method of Analyzing I-Ching of Chashanxuetaun”, *The Journal of Korean Classics*, Vol.55, ITKC, 2020
- 12 Hong, You-bin, “Chukum Kang-wee's 經學 and 詩經觀”, *Journal of Korean Literature in Classical Chinese*, No.79, Society for Korean Literature in Classical Chinese, 2020
- 13 Hwang, In-ok, “A Study on Seongho’s Interpretation of 『Jungyong』 with the System of Saint writing and a wise man's writing”, *STUDIES IN PHILOSOPHY EAST-WEST*, No.98, Korean Society for Philosophy East-West, 2020

- 14 Seo, Geun Sik, "A New Study in the Daxux of the Bai-hu Yin Xi", *JOURNAL OF YULGOK-STUDIES*, Vol.41, Yulgok Society, 2020
- 15 Kim, Hak Mok, "The Purpose of Pak Sedang's Commentary on Zhuangzi", *JOURNAL OF YULGOK-STUDIES*, Vol.43, Yulgok Society, 2020
- 16 Lee Byeong Yu, "Comparative Study on Funeral Rites and Ancestral Rites of Yi Hwang and Yi Ik", *THE CHOSON DYNASTY HISTORY ASSOCIATION*, No.41, The Association for The Study of Korean History of Thoughts, 2020
- 17 Choi Seok-ki, "Habin Shin Hu-Dam's Interpretations of The Doctrine of the Mean and Their Meanings", *Journal of Korean Literature in Classical Chinese*, No.77, Society for Korean Literature in Classical Chinese, 2020
- 18 Jeon, Sung-Kun, "Historicity of Shorthand of Family Rituals and Rituals of Sung-ho Family", *Korean Cultural Studies*, Vol.87, Research Institute of Korean Studies (Korea University), 2020
- 19 Kim, Yeon-soo, "A Study on Seongho School's Culture of Korean Wedding in 18th Century", *The Journal of Choson Dynasty History*, No.92, *THE CHOSON DYNASTY HISTORY ASSOCIATION*, 2020
- 20 Ham, Young Dae, "Interpretation of Four Books by Sunam An Jeong-bok", *Donggohak*, No.81, *The Study of the Eastern Classic*, 2020
- 21 LEE, Won-seok, "King Jeongjo's and Yoon Haeng-Im's Interpretation of "the Preface of Daehakjanggu" and the Debate on Similarities and Differences of the Nature of Humans and Things", *TAE-DONG YEARLY REVIEW OF CLASSICS*, Vol.44, Tae Dong Institute of classic research, 2020
- 22 Kim, You-Gon, "The Characteristic of King Jeongjo's Interpretation of The Great Learning", *Journal of Eastern Philosophy*, No.102, The Society of Eastern Philosophy, 2020

- 23 Baek, Minjung, “King Jeongjo’s Understanding of the Study of Confucian Classics and Problems of Politics”, *Hangukmunhwa*, No.89, Kyujanggak Institute for Korean, 2020
- 24 Kim, Kyung-Nam, “Interpretation of Seongho Yilk’s “Sohakjilseo””, Doctoral Thesis, Korea University, 2020

In 2020, a total of 24 papers (including one doctoral thesis) were published under the category of the “study of the Classics.” It is a slight decrease in the rapid growth from 2017 (7 in 2017, 13 in 2018, and 27 in 2019), but the level of 2019 was maintained. When broken down into areas of focus, two papers were on the general study of the Classics, five on The State of Equilibrium and Harmony (Zhongyong 中庸), five on The Study of Ritual (Lixue 禮學), four on The Great Learning (Daxue 大學), four on The Changes of the Zhou (Yijing 易经), two on The Classic of Odes (Shijing 詩經), one on Zhuang-tzu (莊子), and one on The Lesser Learning (Xiaoxue 小學). While the study of the Classics centered on The State of Equilibrium and Harmony and The Great Learning in 2020 as well, The Study of Ritual gained momentum. It is also worth noting that papers were written on The Classic of Odes and The Lesser Learning, which had received little attention until then.

## 2) Philosophy

- 1 LEE, BONG KYOO, “The Academic Historical Meanings of Early Research on Silhak”, *Journal of TASAN Studies*, No.36, Tasan Cultural Foundation, 2020
- 2 Lee Sug-hee, “Acceptance of theodicy in Chinese Christian Texts and Jeong Yak-yong’s interpretation of Personal Heaven”, *Journal of TASAN Studies*, No.37, Tasan Cultural Foundation, 2020
- 3 Park, Sung Soon, “The Historical Meaning of Theory of Economic

- Enrichment by Park Je-ga”, *THE YEOKSA AND SILHAK*, Vol.72, The Historical Society of Yeoksa Silhak, 2020
- 4 Jung, Kyung Min, “Jeong Yak-yong’s funding plan and the role of bureaucrats and civilians”, *The Journal of History and Practical Thought Studies*, Vol.72, The Historical Society of Yeoksa Silhak, 2020
  - 5 Lee, Hun-Chang, “A Study on Imwon-gyeongjeji from a Perspective of Knowledge Discourse”, *Korean Silhak Review*, No.39, The Society for Korean Philosophical History, 2020
  - 6 Lim, Hyung-taek, “Comparative Studies for Concepts of East Asian Silhak from 17th to 19th Century”, *Korean Silhak Review*, No.40, Korea Silhak Society, 2020
  - 7 Boudewijn Walraven, “Yu Hyŏngwŏn and the Dutch East India Company (VOC)”, *Korean Silhak Review*, No.40, Korea Silhak Society, 2020
  - 8 祁志祥, “明清实学后蒙思潮与柳馨远思想新论的联系”, *Korean Silhak Review*, No.40, Korea Silhak Society, 2020
  - 9 Ha, Woo-bong, “East Asia's Encyclopedia of Practical Studies and Hwang Yoonseok”, *Korean Silhak Review*, No.40, Korea Silhak Society, 2020
  - 10 Lee, Haeng-hoon, “Refraction of the Modern Knowledge System in Perspective of Conceptual Performativity”, *THE Journal of Korean philosophical history*, No.64, The Society for Korean Philosophical History, 2020
  - 11 Lee, Ae Ran, “A study on Personal Characteristic inhered in Human mind - focusing on Dasan’s Philosophy”, *THE Journal of Korean philosophical history*, No.66, The Society for Korean Philosophical History, 2020
  - 12 Kim Kyeong-hee, “The Study to compare the filial piety of Ogyū Sorai and Jeong Yak-Yong”, *Journal of Eastern Philosophy*, Vol.103, The

- Society of Eastern Philosophy, 2020
- 13 Kwon Yun Hee, “The Korean Style Characteristics of Aesthetic thoughts for Dasan Jeong Yak Yong”, *The Journal of the Convergence on Culture Technology*, Vol.6, No.2, The International Promotion Agency of Culture Technology, 2020
  - 14 Park, Mee Hae, “Dasan Jeong Yak-yong’s Geoga-sabon and Family Ethics”, *Tasan & Contemporary Times*, Vol.13, The Gangjin Institute of Tasan Studies, 2020
  - 15 Lee Sug-hee, “Jeong Yak-yong’s Theological Confucianism”, *Catholic Review*, Vol.30, Woori Theology Institute, 2020
  - 16 Kim, Young-woo, “Dasan Jeong Yak-yong’s Heresy Theory”, *THE TOEGYE HAK NONCHONG*, No.35, Busan Toegye Studies Institute, 2020
  - 17 Chi, Chun-Ho, “Dasan Jeong Yak-yong’s Theory of Ideal Person(Gun-ja)”, *Yongsan Journal of East Asian Cultural Studies*, Vol.33, Institute of Oriental Culture, 2020
  - 18 Park, Chan Ho, “A Study on the Heaven’s order view of Dasan Jeong Yak-yong”, *Dongyang studies in Korean Classics*, Vol.57, Dongyang Hanmoon Association, 2020
  - 19 Uhm, Kook-hwa, “Christian Ethical Interpretation in Tasan’s I-Ching”, *The Korean Journal of Christian Social Ethics*, Vol.48, The Society of Korean Christian Social Ethics, 2020
  - 20 Choi, Jeong-Mook, “Research on Basic Position of Seogye Park Se Dang’s Thought”, *Studies in Confucianism*, Vol.50, Confucianism Research Institute, 2020
  - 21 Ku, Ja-Ik, “A Study on Hyegang Choe Han-ki’s Theory of Confucian Scriptures and History”, *Studies in Confucianism*, Vol.53, Confucianism Research Institute, 2020
  - 22 Lee, In-Hwa, “On the multicultural ethics in the natural-scientific thoughts of Qi in 19C”, *STUDIES IN PHILOSOPHY EAST-WEST*,

- No.97, Korean Society for Philosophy East-West, 2020
- 23 Chi, Chun-Ho & Hwang, Jong-Won, "Dasan Jeong Yak-yong's 'Theory of studying wise man'", *The Journal of Saramdaum Education*, Vol.14, No.4, The Korean Society for The Study of Moral Character Education, 2020
- 24 Choi, Jeong-yeon, "Discussion on the Concept of Dasan Yeongmyeong ji che in Dasan Jeong Yagyong's Study of Mind", *HANMUNHAKRONCHIP: Journal of Korean Literature in Chinese*, Vol.55, The Association of Korean Literature in Chinese, 2020
- 25 Ko, Seunghwan, "The Antinomy of Studies on Tasan Jeong Yak-yong's Theory of Divine Command", *Studies in Religion (The Journal of the Korean Association for the History of Religions)*, Vo.80, No.3, Korean Association for The History of Religions, 2020
- 26 Lee, Nan-Sook, "A Comparative Study on Creative Cosmology of Chinese and Korean Scholars", *JOURNAL OF YULGOK-STUDIES*, Vol.41, Yulgok Society, 2020
- 27 Song, Uiwon, "The Christianity Human Understanding of 'The Debate between school of Ho and the school of Rack' and Da-san Chung Yak Yong", *Journal of Christian Philosophy*, Vol.31, The society of Christian philosophers in Korea, 2020
- 28 Kim, In-Gyu, "Historical consciousness shown from the world view of Yeonam Park Jiwon", *UGYEHAGBO*, Vol.38, Ugye Culture Foundation, 2020
- 29 Wang, Xiuyuan, "The Study on Liu Degong's Narrative of Chinese Experience and Modern Consciousness", *Studies of Chinese & Korean Humanities*, Vol.68, The Society of Korean & Chinese Humanities, 2020
- 30 Jeong Seong Sik, "The Historical consciousness of the Northern School of 18th century", *THE STUDY OF CONFUCIAN*

- PHILOSOPHY AND CULTURE*, No.82, The Korean Society of Confucianism, 2020
- 31 Huh Tae Yong, “Unfolding of modern intellectual history and Bukhak in late Joseon period”, *The Society for Study of Korean History of Thoughts*, No.64, The Association for The Study of Korean History of Thoughts, 2020
- 32 Lee, Jong-Sung, “Characteristics of the Friendship Theory of Chang-tzu's Philosophy in Yeonam's Thought”, *STUDIES IN PHILOSOPHY EAST-WEST*, No.95, Korean Society for Philosophy East-West, 2020
- 33 Lee, Jong-sung, “Yeonam Park Ji-won's Experimental Thinking of a Daoist Ideal World”, *Journal of the Daedong Philosophical Association*, Vol.92, The Daedong Philosophical Association, 2020
- 34 Lee Jong-sung, “Yeonam Park Ji-won's Taoist Philosophical Examination on Reality Criticism”, *JOURNAL OF YULGOK-STUDIES*, Vol.42, Yulgok Society, 2020
- 35 Choi, Jeong Yeon, “Seongho Yi Ik's “Four-Seven” theory and the Response of Namin: Focusing on the reorganization of the Toegye's “Four-Seven” theory”, *JOURNAL OF YULGOK-STUDIES*, Vol.42, Yulgok Society, 2020
- 36 Soyeon Hwang, “The Establishment of Japanology and the Development of Chinology”, *The Journal of East-West Comparative Literature*, No.51, The Korean Society of East-West Comparative Literature, 2020
- 37 Kim, Dae-Joong, “Shim Dae-yun's Ethics of Labour Advocacy from a Soma-Materialistic Perspective”, *Korean Cultural Studies*, Vol.88, Research Institute of Korean Studies, 2020
- 38 Oh, Jie-Seok, “A Study on the Recognition of Seo-hak(Western Learning) of Its Adaptation and Transformation by the Families of Sung-Ho and Bo Man-Jae”, *The Institute for Korean Christianity Culture*, Vol.14, *The Institute for Korean Christianity Culture*, 2020

- 39 YI, Jeongrim, “Yi Ik’s New Classification of the Portents and Its Political Implications in the Late Joseon Period”, *The Korean Journal for the History of Science*, Vol.42 No.1, The Korean History of Science Society, 2020
- 40 Park, Jihyun, “Yi Ik’s Yi-Ja-Su-Eo: succeeding the thought of Toegye”, *Korean Studies Quarterly*, Vol.43 No.1, The Academy of Korean Studies, 2020
- 41 Jung, Chulmin, “Pedagogical Consideration of the Study Theory of Soon-Am”, *HSDY*, No.43, INSTITUTE FOR EASTERN CLASSIC STUDIES, 2020
- 42 Lee, Jaebok, “Shin Hudam’s Way of Thinking in His Theory of Four-Seven”, *TAE-DONG YEARLY REVIEW OF CLASSICS*, Vol.45, Tae Dong Institute of classic research, 2020
- 43 Lee, sang ik, “‘Two-Nature Two-Ki Theory’ of Habin and Its Criticism”, *THE TOEGYE HAK NONCHONG*, No.36, Busan Toegye Studies Institute, 2020
- 44 Kwon, Oh-young, “Jujahak and Political Ideology of King Jeongjo”, *The Chin-Tan Society*, No.135, The Chin-Tan Society, 2020
- 45 Soh, Jeanhyoung, “A Comparison of Yun Hyu and Pak Sechae’s interpretations of huangji and kingship in the 17th Century Korea”, *Korean Political Studies*, Vol.29, No.1, The Institute for Political Studies, 2020
- 46 Lee, Donghwa, “King Jeongjo’s Reading and Application of Zhu Xi’s Factionalism”, *Hangukmunhwa*, No.91, Kyujanggak Institute for Korean, 2020
- 47 Kang, Moonshik, “Jeongjo’s study on the writings of Chu Hsi and the compilation of Juseobaekseon”, *Hangukmunhwa*, No.89, Kyujanggak Institute for Korean, 2020
- 48 Ahn, Hyo-Soung, “Theory of mind and self-cultivation in Jôngjo”, *STUDIES IN PHILOSOPHY EAST-WEST*, No.96, Korean Society

- for Philosophy East-West, 2020
- 49 CHO, JI HYOUNG, “Park Ji-Won's Perception of the Catholicism and Aspect of Correspondence”, *DAEDONG MUNHWA YEON'GU*, No.110, Daedong Institute for Korean Studies, 2020
  - 50 Kim Lyong-Mae, “Comparative study of Yuan Mei (袁枚) and Pak Je-ga on the Theory of Native Sensibility”, Doctoral Thesis, KYUNG HEE UNIVERSITY, 2020
  - 51 Sim, Soon-ok, “A Study on the Establishment of Dasan's Silhak and Its View of Sangie”, Doctoral Thesis, Sungkyunkwan University, 2020
- A total of 51 papers covered philosophical topics in 2020, representing the largest proportion of the papers published in 2020 classified by topic. As in 2019, innate disposition and ethics were the two dominating topics.

### 3) Politics and economics

- 1 Yoon, Suk-ho, “A Bibliographic Analysis on the Family Collection’s Manuscript of Gyeongse yupyo”, *Journal of TASAN Studies*, No.37, Tasan Cultural Foundation, 2020
- 2 Yoon, Suk Ho, “The Course of Tasan’s Statecraft during exiled period Viewing from 〈Bangryechobonin〉”, *The Journal of History and Practical Thought Studies*, Vol.71, The Historical Society of Yeoksa Silhak, 2020
- 3 Bu, Yu-sub, “Ahn Jung-Bok’s Japdongsani and Gyungsepalpyeonyuchan”, *Korean Silhak Review*, No.39, Korea Silhak Society, 2020
- 4 Song Yang-seop, “Bangye Yu Hyeongwon's Discourse on the Militia and the Reformation Plan on the Military System”, *Korean Silhak Review*, No.40, Korea Silhak Society, 2020
- 5 Song Yang-seop, “On Management of Household and Population by Dasan Jeong Yakyong”, *Journal of the Daedong Philosophical*

- Association*, Vol.110, The Daedong Philosophical Association, 2020
- 6 Lee, Uk, “A Study on the Silhak scholars’ Reform Plan and Characteristic of Salt Industry Policy in the Late Joseon Dynasty”, *The Journal of Namdo Area Studies*, No.40, Suncheon National University Namdo Cultural Research Center, 2020
  - 7 Choi, Yoon-Oh, “The Comparison on the Land Reform theory of Bangye Yu Hyeong-Weon and Dasan Chŏng Yak-Yong”, *The Journal of Korean History*, No.188, The Association for Korean Historical Studies, 2020
  - 8 Choi, Yoon Oh, “Conversion from Mongminsimseo to Gyeongseoyupyo”, *HAKLIM*, Vol.45, Yonsei Historical Association, 2020
  - 9 Do, Ju-kyeong, “Jeong Yakyong’s theory of governing the rural community and strengthening the status of noble family”, *The Journal of Choson Dynasty History*, No.92, *The Choson Dynasty History Association*, 2020
  - 10 Kim, Han Shik, “The Concept of Civil Rights in Dasan’s Political Thought”, *The Review of Korean and Asian Political Thoughts*, Vol.19, No.2, The Association for Korean and Asian Political Thoughts, 2020
  - 11 Choi, Yoon-Oh, “Dasan Chŏng Yak-yong’s Theory of Land Reform and Recognition of Reality”, *THE DONG BANG HAK CHI*, No.190, Institute of Korean Studies, 2020
  - 12 Kim, Taek & Lee, Hong Ki, “A Study on the Epidemiology and Affection for People in the Mokminsimseo”, *Journal of Association for Korean Public Administration History*, Vol.48, Association for Korean Public Administration History, 2020
  - 13 Lim, Jongtae, “The Northern Learning Policy for Introducing China’s Technology and Its Rhetorical Strategy in Late Joseon Period”, *Hangukmunhwa*, No.90, Kyujanggak Institute for Korean Studies, 2020

- 14 Byun, Won Seob, “A Study About the way of Fostering Military Power Through the Book “Bukhaku” by Park Je-ga”, *Journal of Military History Studies*, No.149, ROK Army Military History Institute, 2020
- 15 Chung, Ku-sik, “A Study on Yeon-am Park Ji-won’s Thoughts of Reform in Human Excreta Narrative”, *The Korean Language and Literature*, No.191, The Society of Korean Language and Literature, 2020
- 16 Li, Xue-jing, Xu, Yong-bin, “Study of the Economic Thoughts in the Novel Heo Saeng Jeon from the Perspective of Western Economics”, *The Journal of Yeongju Language & Literature*, Vol.45, The Association of Yeongju Language & Literature, 2020
- 17 Kim, Min-Jae, “A Study on the Viewpoint of Integrity of Sunam An, Jeong-Bok and its Educational Utilization”, *Journal of the Daedong Philosophical Association*, Vol.91, The Daedong Philosophical Association, 2020

A total of 17 papers covered the political and economic topics in 2020. Papers related to Jeong Yak-yong, directly or indirectly, accounted for the highest proportion with 10 papers, followed by the School of Northern Learning (4 papers) and An Jeong-Bok (2 papers).

#### **4) Other topics**

- 1 Ham Young-dae, “Hyeonam Lee Eul-ho’s Translation and Analysis of Mencius”, *Journal of TASAN Studies*, No.36, Tasan Cultural Foundation, 2020
- 2 Jeon Sung-kun, “A Reorganization of Practical Mind and Practical Learning”, *Journal of TASAN Studies*, No.36, Tasan Cultural Foundation, 2020

- 3 Yoon Suk-ho, "An Analysis on Hong Yi-sup's Understanding about Tasan Studies", *Journal of TASAN Studies*, No.36, Tasan Cultural Foundation, 2020
- 4 Baek Min-jung, "Choe Ik-han's Understanding of Dasan Studies and Its Significance", *Journal of TASAN Studies*, No.36, Tasan Cultural Foundation, 2020
- 5 RHO, Kyung Hee, "Bibliographical Study on Different Editions of Tasan's Daedong sugyeong", *Journal of TASAN Studies*, No.37, Tasan Cultural Foundation, 2020
- 6 Ham, Young-dae, "The Writings and Academic Associations of Dasan", *Tasan & Contemporary Times*, Vol.13, The Gangjin Institute of Tasan Studies, 2020
- 7 Kim, Ho, "A Discussion by Letter between Exiles in Late Joseon Dynasty", *KIJOUN MUNHWA YONGU*, Vol.41, No.2, THE INSTITUTE FOR KYEONGKI CULTURAL STUDIES Incheon National University of Education, 2020
- 8 Kim, Bo-rum, "A Study on the Order of Jeong Yagyong's Collected Works", *Studies in Confucianism*, Vol.52, Confucianism Research Institute, 2020
- 9 Kim, Gukhwa, "再论朝鲜后期汉译谚语集《耳谈续纂》文献特性与价值研究 —基于汉谚翻译分析", *Korean Language in China*, Vol.229, 吉林省民族事务委员会, 2020
- 10 Sim Kyung-ho, "An Attempt to Reorganize Knowledge of Organisms in Sŏnghosasŏl", *HANMUNHAKRONCHIP: Journal of Korean Literature in Chinese*, Vol.55, The Association of Korean Literature in Chinese, 2020
- 11 Kim, Seonhee, "'Practical Learning' and 'Dasan Jeong Yak-Yong' reflected in the mirror of South and North Korea", *EPOCH AND PHILOSOPHY - A Journal of Philosophical Thought in Korea*, Vol.31, No.4, HANPHIL, 2020

In 2020, 11 papers were classified into the category of “other papers,” a considerable decrease compared to 37 papers in 2019. This is partially attributable to the different classification criteria: While all papers on Practical Learning discourses and Western Learning were included in the category of other topics in 2019, they were classified under the category of philosophy in 2020. Jeong Yak-yong was the predominant subject of these 11 papers, with 10 of them covering, directly or indirectly, topics related to Jeong Yak-yong.

#### 4. Concluding Remarks

In the foregoing, the papers published in 2020 were on Practical Learning. As mentioned in the introductory remarks above, more inclusive selection criteria were applied in this report, thus including papers on King Jeongjo and those published from the literary and historical milieus. Inclusion of the latter was based on the judgement that these papers could be of help in understanding Practical Learning from a philosophical viewpoint.

The Practical Learning scholars covered in the papers published in 2020 are as follows: Yu Hyeoung-won (5 papers), Pak Se-dang (4 papers), the Seongho School (21 papers), the School of Northern Learning (15 papers), Jeong Yak-yong (44 papers), King Jeongjo (7 papers), and others (11 papers). Five papers compared two or more Practical Learning scholars.

Research interest in the Seongho School over the past years has steadily increased: 7 in 2017, 12 in 2018, 14 in 2019, and 21 (including one doctoral thesis) in 2020. When broken down into individual scholars, the largest number of papers were dedicated to Lee Ik (8), followed by An Jeong-Bok (8), Shin Hu-Dam (4), and other scholars in the Seongho School (3).

In 2020, there were 44 studies on Dasan Jeong Yak-yong. Compared to 60 published in 2019, the number slightly declined, but the papers on Practical Learning published in 2020 by person represent a high proportion. Forty-four papers were published on Dasan Jeong Yak-yong in 2020. Although somewhat less compared to 60 papers in 2019, it was confirmed again that Jeong Yak-yong is the most widely studied scholar among all Practical Learning scholars.

In the classification by topic, the selected papers were classified into four categories as in 2019: study of the Classics, philosophy, politics and economics, and other topics. The papers classified in the category of “study of the Classics” are those focusing on the analysis of the study of the Classics. Some of the papers with a partial analysis of politico-philosophical implications were also classified into the category of “study of the Classics” for consistency purposes. Papers regarding ethics and the like were classified into the category of philosophy. The category of politics and economics includes papers related to the practical aspects of concrete political and economic systems. The category of “other topics” includes the remaining studies, which are mostly related to bibliographic research conducted to systematically review previous research outcomes.

In 2020, a total of 24 papers (including one doctoral thesis) were published under the study of the Classics. It is a slight decrease in the rapid growth from 2017 (7 in 2017, 13 in 2018, and 27 in 2019), but the level of 2019 was maintained. When broken down into areas of focus, two papers were on the general study of the Classics, five on *The State of Equilibrium and Harmony* (Zhongyong 中庸), five on *The Study of Ritual* (Lixue 禮學), four on *The Great Learning* (Daxue 大學), four on *The Changes of the Zhou* (Yijing 易经), two on *The Classic of Odes* (Shijing 詩經), one on *Zhuang-tzu* (莊子), and one on *The Lesser Learning* (Xiaoxue 小學). While the study of the Classics centered on *The State of*

Equilibrium and Harmony and The Great Learning in 2020 as well, The Study of Ritual gained momentum. It is also worth noting that papers were written on The Classic of Odes and The Lesser Learning, which had received little attention until then.

A total of 51 papers covered philosophical topics in 2020, occupying the largest proportion of papers published in 2020 classified by topic. Like in 2019, innate disposition and ethics were the two dominating topics.

Some of the philosophy-related papers on Practical Learning published in 2020 share a similar problem awareness. Six papers examined the relationship between Western Learning or Catholicism and Practical Learning. While the relationship between Jeong Yak-yong and Western Learning was a dominant topic, Pak Chi-won and Seo Myeong-ung were also studied in relation to Western Learning, which suggests that the research on the relationship between Practical Learning and Western Learning is gradually expanding to scholars other than Jeong Yak-yong.

In 2019, three papers conceptually analyzed Practical Learning. Similarly, four papers provided implications for understanding the concept of Practical Learning in 2020. This provides evidence that the debate on the concept of Practical Learning is still ongoing in the academic milieu. In 2020, two papers extended the scope of the discourse on Practical Learning beyond the Korean border to the spatial background of East Asia.

A total of 17 papers covered the political and economic aspects in Practical Learning in 2020. Papers related to Jeong Yak-yong, directly or indirectly, made up the highest proportion with 10 papers, followed by the School of Northern Learning (4 papers) and An Jeong-Bok (2 papers).

In 2020, 11 papers fell under the category of “other topics,” showing a remarkable deduction compared to 37 papers in 2019. This is partially attributable to the different classification criteria between 2019 and 2020. In the papers classified as “other papers,” Jeong Yak-yong occupied an overwhelming proportion, with 10 out of 11 papers covering, directly or

indirectly, topics related to Jeong Yak-yong.



Chapter 8

**Korean Studies of Confucian Classics**

Kim You-Gon

## 1. Introduction

This report is an analysis of the research outcomes related to the Study of Confucian Classics among the academic papers published in Korea in 2020. Papers to be included in the analysis were limited to the studies on the 13 Confucian Classics (Shisanjing 十三經) with a focus on the annotations written by Korean, Chinese, and Japanese scholars among those papers published in 2020 in the academic journals indexed (including candidates) in the National Research Foundation of Korea (NRF). The literature search yielded a total of 30 papers, listed below:

- 1 Gil Tae-Eun, “A Study on Ganjae’s Reading Mencius: Examining Mencius’s Theory of Self-Improvement”, *Studies in Confucianism* 52, Confucianism Research Institute, Chungnam National University
- 2 Gil Tae-Eun, “Thoughts on Ganjae’s Human Nature and the Nature of Things theory: With a Focus on Jungyonggiu”, *Journal of Eastern Philosophy* 104, The Society of Eastern Philosophy
- 3 Kim Dong-Min, “Understanding in Chunqiu by 19th-Century Joseon Intellectuals Examined through Gwak Jong-seok’s Chunqiu Interlocution (1)”, *The Journal of Korean philosophical history* 65, The Society of Korean Philosophical History
- 4 Kim Dong-Min, “Understanding in Chunqiu by 19th-Century Joseon Intellectuals Examined through Gwak Jong-seok’s Chunqiu Interlocution (2)”, *The Journal of Korean philosophical history* 66, The Society of Korean Philosophical History
- 5 Kim Dong-Min, “The Characteristics of Sino-Barbarianism (Theory on the Civilized and Barbarians) on Lee Jin-Sang’s Chunqixue (春秋學) (1)”, *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* 81, The Korean Society of Confucianism
- 6 Kim Dong-Min, “Abstract The Characteristics of Sino-Barbarianism

- (Theory on the Civilized and Barbarians) on Lee Jin-Sang's Chunqiuxue (春秋學) (2)", *The Journal of Korean philosophical history* 67, The Society of Korean Philosophical History
- 7 Kim Yun-Ji, "An Investigation of Seopomanpil's (西浦漫筆) Interpretation of Guanju (關雎) from The Book of Odes (詩經): Focusing on Seopo's Perspective of Zhuzi's (朱子) Shijizhuan (詩集傳)", *DAEDONGHANMUNHAK* 64, DAEDONGHANMUN Institute
  - 8 Kim You-Gon, "The Characteristic of King Jeongjo's Interpretation of The Great Learning", *Journal of Eastern Philosophy* 102, The Society of Eastern Philosophy
  - 9 Park Sang-Ree, "Modern Confucian Scholar Seol Tae-hee's Interpretation, Practice, and Consciousness of the Scriptures", *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* 80, The Korean Society of Confucianism
  - 10 Bae Byeong-Dae, "The Structure of "Haoran Chapter's Explanation by Mencius" in Hagok and Its Ethical Implications", *YANG-MING STUDIES* 57, The Korean Society of *YANG-MING STUDIES*
  - 11 Seo Geun-Sik, "A Study on the Method of Analyzing I-Ching of Chashanxuetuan (茶山學團): Focusing on the Sons of Chung Yak-Yong (丁若鏞) and Bangsan Yoon Jeong-Kee's (尹廷琦) Yizhuanyi (易傳翼)", *Journal of Korean Classics* 55, Institute Translation of Korea Classics
  - 12 Seo Geun-Sik, "A New Study in the Daxue (大學) of the Bai-hu (白湖) Yin Xi (尹鐫)", *JOURNAL OF YULGOK-STUDIES* 41, Yulgok Institute
  - 13) An Seung-Woo, "Lee Byung-hun's (李炳憲) Understanding of the Yijing (易經) Based on New Text Classical Learning: Focusing on Tai Hexagram (泰卦) and Pi Hexagram (否卦)", *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* 79, The Korean

Society of Confucianism

- 14) An Seung-Woo, "A Study on Lee Byung-hun's (李炳憲) Concept of Shen (神)", *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* 80, The Korean Society of Confucianism
- 15) An Seung-Woo, "Comparison of Kang Yu-wei and Lee Byung-hun's Analysis of the Zhongyong: Focusing on the Equivalence of the Theory of Confucianism as a Religion", *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* 82, The Korean Society of Confucianism
- 16) Eom Yeon-Seok, "The Characteristic of Chinese Classics and Culturally Pluralistic Horizon Seen in Kim Wonhaeng's Lecture of the Mean", *Tae-Dong Yearly Review of Classics* 44, The Taedong Center for Eastern Classics, Hallym University
- 17) Eom Yeon-Seok, "The Characteristic of Chinese Classics and Culturally Pluralistic Horizon seen in the Choi, Myeonggil's Understanding of the Mean", *TOEGYE-HAK-LON-JIB* 26, The Yeungnam Toegyehak Institute
- 18) Lee Won-Seok, "King Jeongjo's and Yoon Haeng-Im's Interpretation of "the Preface of Daehakjanggu (大學章句序)" and the Debate on Similarities and Differences of the Nature of Humans and Things", *Tae-Dong Yearly Review of Classics* 44, The Taedong Center for Eastern Classics, Hallym University
- 19) Lee Eun-Ho, "SikSan YiManpu's Yeoktong (易統) and Its Significance in the History of Confucian Classics", *Korean Studies* 42, Korea Studies Advancement Center
- 20) Lee Chang-Il, "The Integrated Methodology of Sin Hu-Dam's (慎後聃) Zhouyi (周易) Interpretation: Focused on Wenyan-zhuan (文言傳)", *Studies in Confucianism* 53, Confucianism Research Institute, Chungnam National University
- 21) Lee Hae-Im, "Tendency in Choe Myung-gil and Jo Ik's Interpretation

- of Confucian Classics and Its Significance: Focused on “Samunlog, Maengjagiui,” *Philosophical Investigation* 58, The Institute of Chung-Ang *Philosophical Studies*
- 22 Lee Hyun-Sun, “The Characteristic Aspect in Yi Hwang’s Interpretation of Great Learning“, *Philosophical Investigation* 57, The Institute of Chung-Ang *Philosophical Studies*
- 23 Cho Jang-Yun, “Samsan Lyu Jeong-won’s Thought of Yi Xue (易學)“, *Korean Studies* 43, Korea Studies Advancement Center
- 24 Jo Jung-Eun, “The Significance of Hong Dae-Yong in the History of Thoughts on Confucian Classics, Approached by “Noneo Muni”: Opening Up a New Interpretation Horizon Differentiated from Traditional Interpretations“, *Tae-Dong Yearly Review of Classics* 44, The Taedong Center for Eastern Classics, Hallym University
- 25 Choi Seok-Ki, “Habin Shin Hu-Dam’s Interpretations of the Doctrine of the Mean and Their Meanings“, *Journal of Korean Literature in Classical Chinese* 77, Society for Korean Literature in Classical Chinese
- 26 Han Jeong-Gil, “Dasan Jeong Yak-Yong’s Understanding of the Great Learning and Its Significance as Political Thought“, *Tae-Dong Yearly Review of Classics* 44, The Taedong Center for Eastern Classics, Hallym University
- 27 Ham Young-Dae, “Interpretation of Four Books by Sunam (順菴) An Jeong-bok (安鼎福)“, *The Study of the Eastern Classic* 81, *The Society of the Eastern Classic*
- 28 Hwang In-Ok, “A Study on the Yangmingistic Aspects of Sabyeonrok Zhong-yong: Focusing on the First Chapter of Zhong-yong“, *Studies in Confucianism* 51, Confucianism Research Institute, Chungnam National University
- 29 Hwang In-Ok, “A Study on Seogye’s (西溪) Division System of the Chapters and Sections (分章節) of Zhongyong“, *Studies in Confucianism* 53, Confucianism Research Institute, Chungnam

National University

30 Hwang In-Ok, "A Study on Seongho's Interpretation of Jungyong with the System of Saint Writing (經) and a Wise Man's Writing (傳): Focusing on Jungyongjilseo (中庸疾書)", *STUDIES IN PHILOSOPHY EAST-WEST* 98, Korean Society for Philosophy East-West

In an effort to provide the report with a clearer overview, I divided the 30 papers into philosopher (annotator) and topic categories. The philosopher category is subdivided into papers covering Korean, Chinese, and Japanese Confucian scholars and the topic category into 13 classics. I have reviewed seven papers worthy of in-depth analysis, provided a comprehensive evaluation of the research outcomes on the study of Confucian classics published in 2020, and presented a brief note on future research directions.

## 2. Classification by philosopher

All 30 papers on the study of Confucian classics are about scholarly views centering on the annotations of 13 classics. Of them, 29 papers cover Korean Confucian scholars, and one covers Chinese Confucian scholars.

### 1) Korean Confucian scholars

Two papers focus on six scholars: Pak Se-dang, Shin Hu-dam, Lee Jin-Sang, Jeon Woo, Gwak Jong-seok, and Lee Byung-hun (in chronological order). Fourteen scholars are studied in one paper each: Yi Hwang, Choi Myeong-gil, Yoon Hue, Kim Man-joong, Jeong Je-du, Lee Man-bu, Yi Ik,

Kim Won-haeng, Lye Jeong-won, An Jeong-bok, Hong Dae-yong, King Jeongjo, Jeong Yak-yong, and Seol Tae-hee (in chronological order). Two papers are about two scholars: King Jeongjo and Yoon Haeng-im in one of them and Choi Myeong-gil and Cho Ik in the other. One of the 29 papers focused on a school of thought, that is, Dasan (Jeong Yak-yong).

## 2) Comparison between Korean and Chinese scholars

The one paper classified as the subcategory of Chinese scholars compares Kang Yu-wei and Lee Byung-hun.

## 3. Classification by topic

In the topic category, which is the other content-based classification category of this report, various thoughts and ideologies are covered including Confucian classicism, philosophy, education, politics, and economics. After breaking down the topic category considering Confucian classicism and its scholarly features, 28 out of the total 30 papers were found to be about Confucian classics. Of these, the most frequently studied book is the Doctrine of the Mean(中庸, n = 8), followed by the Book of Changes (周易, n = 6), the Great Learning (大學, n = 5), Spring and Autumn Annals (春秋, n = 4), Mencius (孟子, n = 3), *The Analects* (論語, n = 1), and the Book of Odes (詩經, n = 1).

## 4. Analysis of and commentary on major papers

### 1) On the Doctrine of the Mean (中庸)

Of the eight papers on the Doctrine of the Mean (中庸, Zhongyong), one is about Shin Hu-dam (pen name: Habin), who has been little discussed thus far, that is, “Habin Shin Hu-Dam’s Interpretations of the Doctrine of the Mean and Their Meanings”(Choi Seok-Ki). This paper proposes three aspects of Shin Hu-dam’s basic views interpreting Zhongyong: 1) analyzing Zhongyong’s structure and understanding its essence based on Zhu Xi’s Zhongyong Zhangju (中庸章句), 2) drawing rational interpretations from a broad spectrum of scholarly views, and 3) attaching importance to elucidating the principles of righteousness (義理發明) through the quest for principal purpose (本旨探究). It also proposes three features of Shin Hu-dam’s attitudes toward the interpretation of Zhongyong: 1) discussing Zhongyong by broadly quoting Confucian classics, 2) exploring the dictionary of Chinese characters (字書) and Sino-Korean dictionary (韻書) in search of the interpretation closest to the original meaning of each word in Zhongyong, and 3) attaching importance to elucidating the anaphoric relations by exploring the logical structure of sentences and paragraphs. With regard to the key premises of Zhongyong, this paper proposes six characteristics of Shin Hu-dam’s unique interpretative features: 1) interpretation of Zhongyong as the mean (時中) and perpetuity (常久), in contrast to Zhu Xi; 2) interpretation of Chapter 1 comparing it to Daxue’s (大學) three guiding principles (三綱領) and eight aspects of cultivation (八條目); 3) characterization of the essence of the entire Zhongyong as the study of human nature (性), righteous quest (道), and guidance (教); 4) interpretation of Zhongyong not as an ontological quest (道體) but as an empirical realization; 5) identification of Kongzi Zhongyong (孔子中庸) as a reality manifested in human behavior

(行事) by mentioning the mean (時中); and 6) interpretation of an evident way (費) as something that can be understood and practiced by the general public and a subtle way (隱) as something that cannot be practiced even by saints, not from the perspective of the Treatise on Reality and Function (體用論). In conclusion, Shin Hu-dam's Zhongyong interpretation focuses on the human way (人道) rather than the heavenly way (天道) and human affairs (人事) rather than heavenly principles (天理), and his interpretation is evaluated to be influenced by Seongho Yi Ik, reflecting the reasoning of the practical science advocated by the School of Seongho.

## 2) On the Book of Changes (周易)

Regarding the Book of Changes (Yijing 易經 or Zhouyi 周易), two papers cover two scholars little discussed thus far. One of them is “A Study on Lee Byung-hun's (李炳憲) Concept of Shen (神)” (An Seung-Woo). This paper analyzes Jinam Lee Byung-hun's Yijing annotations, illuminating the fact that Lee Byung-hun paid particular attention to Zhouyi to emphasize the religious nature of Yijing in an attempt to religionize Confucianism as part of Confucian Reform and examining the characteristics of the new concept embraced in Lee Byung-hun's Yijing ideology. The author proposes two salient features of the new concepts derived in Lee Byung-hun's Yijing ideology. First, he mentions the concept of Shen (神, God) as the object of Yijing's divination, with attention given to people's mindset toward god, not to god as an external entity. Specifically, the author identifies the origin of divination as the divination in quest of the heart based on Meng Hexagram (蒙卦, teaching) and Bi Hexagram (比卦, alliance) and the mind that recovers its true nature by pursuing the heart's original quest while being well aware of Yijing's nature as a book of divination. The second feature proposed by the author is Lee Byung-hun's emphasis on subjective and active human efforts and

executive faculty in the process of connection and communication with God, which was interpreted as earnestness (誠). That is, according to Lee Byung-hun, what really counts in approaching the essence of religion is how earnestly the human subject cares for his or her heart.

### 3) On the Great Learning (大學)

One of the five papers on the Great Learning (Daxue 大學) shed light on the characteristics of King Jeongjo's understanding of Daxue: "The Characteristic of King Jeongjo's Interpretation of The Great Learning" (Kim You-gon). This paper differentiates itself from previous studies on King Jeongjo's interpretation of Daxue in that it analyzes the characteristics of this interpretation by determining the real nature and intent of the questions posed by King Jeongjo in his "Interpretation of Daxue" (經史講義) rather than taking them at their face value. It thus focuses on King Jeongjo's real intent disguised in his questions. The author assumes that King Jeongjo's understanding of Daxue is basically similar to that of Zhu Xi based on the fact that he largely accepted the views of the scholar-officials of Gyujanggak (royal library), who was of the opinion that Zhu Xi's interpretation was not flawed, although King Jeongjo himself raised questions about a great portion of Zhu Xi's interpretation of Daxue in his work. The author understands this aspect as King Jeongjo's inclination to constantly question and thoroughly scrutinize the coherence of Zhu Xi's position rather than uncritically accept it and mentions King Jeongjo's perspectives on three controversial views of Zhu Xi as incidents supporting the rationale behind this: 1) Regarding Zhu Xi's controversial remark on the concept of Minde (luminous virtue 明德) that "it is what man has obtained from heaven, responding to all things equipped with a plethora of rationales (衆理) conceived with an unclouded mind (虛靈不昧)," King Jeongjo clearly defines Minde as the true heart. 2) Regarding Zhu Xi's

controversial amendment of “loving the people” (親民) to “reforming the people” (新民), King Jeongjo also accepts Zhu Xi’s new position of “reforming the people” while repeatedly raising questions about it. 3) Finally, regarding Zhu Xi’s historically controversial learning method of “thorough scrutiny of objects” (格物致知) and its supplementary chapter (格物致知補亡章), while repeatedly questioning to test whether the scholar-officials in Gyujeongguk understood it properly, King Jeongjo basically accepted Zhu Xi’s views. This paper concludes that the most salient feature in King Jeongjo’s interpretation of Daxue is that he tried to understand Zhu Xi’s interpretation of Daxue in depth by thoroughly analyzing it.

#### 4) On the Spring and Autumn Annals (春秋)

Of the four papers on the Spring and Autumn Annals (Chunqiu 春秋), two examine the interpretation of Chunqiu made by Gwak Jong-seok (郭鍾錫; pen name: Myeon-woo) little studied thus far: “Understanding in Chunqiu by 19th-Century Joseon Intellectuals Examined through Gwak Jong-seok’s Chunqiu Interlocution (1)” (Kim Dong-Min) and “Understanding in Chunqiu by 19th-Century Joseon Intellectuals Examined through Gwak Jong-seok’s Chunqiu Interlocution (2)” (Kim Dong-min). These two papers consider the interlocution between Gwak Jong-seok and a scholar on Chunqiu depicted in Chunqiu Interlocution (茶田經義答問) by Gwak Jong-seok to elucidate how the intellectuals in 19th-century Joseon understood Chunqiu as well as the scholarly features of Chunqiu at the time. In these two papers, Gwak Jong-seok’s understanding of Chunqiu is characterized by four major aspects. First, regarding the relationship between Chunqiu and the history book of the state of Lu, Gwak Jong-seok acknowledged that Chunqiu was based on that book, but declared: “The history book of the state of Lu is in itself the history book of the state of Lu, and Chunqiu is in itself Chunqiu.” The

author noted that Gwak Jong-seok points out that the name of Chunqiu was first used by Confucius and that Confucius is credited for its creation. Second, regarding the beginning of the recording of Chunqiu, Gwak Jong-seok argued that while the history book of the state of Lu was already in a completed form before Duke Yin's time and thus did not require further addition or correction, its recording was incomplete thereafter, and Chunqiu was written to give the post-Duke Yin history a completed form. On this note, Gwak Jong-seok also exhibited a meticulousness to secure the rationality of his reasoning by grounding his argument on objective evidence showing that the ubiquitous chaos at that time did not begin in the era of Duke Yin and that the history books on the state of Lu were different before and after Duke Yin. Third, Gwak Jong-seok presented the reading principle that Chunqiu's import should be interpreted thoroughly in light of the classics since Chunqiu has objective records of historical facts. Fourth, Gwak Jong-seok criticized the existing interpretations of Chunqiu centering on writing style or loyalty and tried to establish the rationality and legitimacy of its interpretation by focusing on objective interpretation through meticulous analysis of the text itself. These two papers conclude that the Chunqiu interlocution between Gwak Jong-seok and his fellow scholar has a great significance in academic history for the development of Chunqiu study in Joseon in that they faithfully reflect the academic traditions of history and practical science in 19th-century Joseon.

### 5) On Mencius (孟子)

Of the three papers on Mencius (孟子), one examined the Mencius interpretation by Hagok (霞谷) Jeong Je-du (鄭齊斗): "The Structure of 'Haoran Chapter's Explanation by Mencius' in Hagok and Its Ethical Implications" (Bae Byeong-Dae). This paper sheds light on Mencius's

Haoran Chapter as expounded in Jeong Je-du's "Interpretation of Mencius," arguing that the content structure of the Haoran Chapter (浩然章) touches on the ethical theme of "fusion of knowledge and virtue." The author proposed two factors as the rationale of this assertion: First, while "fusion of knowledge and virtue" set forth in the Haoran Chapter is Zhu Xi's view in which the cultivation of vital force (養氣) is the bottom rung, it is not clearly manifested in Yangming's perspective, which pays little attention to discernment through words (知言). Hagok interpreted the Haoran Chapter as meaning that knowledge as the study of words and cultivation of virtue as the study of vital energy are aligned through the study of mind. Second, while holding on to the doctrine of mind-heart, Jeong Je-du understood discernment through words as a high state of mind that can be achieved by cultivating the mind and was aware of the importance of trying neither to forget (勿忘) nor to instigate (勿助). This paper concludes with Jeong Je-du's "Interpretation of Mencius" Haoran chapter, showing Jeong Je-du's scholarly finesse and bravery for critical acceptance of even Zhi Xi in the scholarly tradition of Joseon, which is overwhelmed by Neo-Confucianism, at the risk of Yangming's vicious left-wing effects.

## 6) On The Analects (論語)

Regarding *The Analects* (論語), one paper examined Damheon (湛軒) Hong Dae-yong (洪大容) "Interpretation of *The Analects*": "The Significance of Hong Dae-Yong in the History of Thoughts on Confucian Classics, Approached by 'Noneo Muni': Opening Up a New Interpretation Horizon Differentiated from Traditional Interpretations" (Jo Jung-eun). The author characterized Hong Dae-yong's interpretation of *The Analects* as an attempt to break away from the scholarly authorities, especially with regard to annotations, of the revered Confucian scholars

and to propose common sense and Confucian ideology as tools to confront the authorities. That is, the author defines the characteristics of Hong Dae-yong's interpretation of *The Analects* as follows: 1) warning against all needless discussions with little relevance to the original intent of *The Analects* by contriving far-fetched topics, 2) reviving Confucius as a human being with flesh and blood, and 3) denouncing the evil practice of drawing arguments contrary to the Confucian ideology under the pretext of revering Confucian saints. The author evaluates Hong Dae-yong's criticism manifested in his interpretation of *The Analects* not as a repulsion against Confucianism but rather as faithfulness to the original spirit of Confucianism overlooked thus far; this idea should be assessed as a sensible deed in light of reality as a reminder of the Confucian spirit that there must be no violation of the mutual duties between lord and subjects and parents and children. In conclusion, this paper considers the significance of Hong Dae-yong's interpretation of *The Analects* in the history of Confucian ideology in his pioneering work, preparing a springboard from which to create a new current of the study of Confucian classics by critically examining the classics and their annotations based on empirical common sense and Confucian ideology and breaking away from Confucian authorities.

## 5. Evaluation and outlook

One of the most important tasks for the Korean study of Confucian classics is describing the history of the study of Confucian classics for each text and compiling the results in a comprehensive and elaborate history of the Korean Study of Confucian Classics. To this end, it is necessary to continue research on scholars of Confucian classics thus far unstudied. On this note, the study of Confucian classics in 2020 can be

evaluated as having meaningfully improved. The research achievements regarding Confucian scholars little studied thus far such as Shin Hu-dam's *Zhongyong*, Lee Byung-hun's *Yijing*, and Gwan Jong-seok's *Chunqiu* studies are all the more meaningful for this very reason. It is my earnest hope that research achievements in examining the works of little-studied Confucian scholars will continue.



Chapter 9

**Studies of Modern Confucianism In Korea**

Lee, Haeng-hoon

## 1. Introduction

In 2020, a total of 35 papers were selected for this report: 16 on Neo-Confucianism (性理學 Seonglihak in Korean), 5 on the Yangming School (陽明學 Yangmyeonghak in Korean, Yangmingxue in Chinese), and 14 on other modern Confucian schools. By topic, 21 were categorized under philosophy, 6 under Confucian reform theories, 4 under the discourse of civilization, and the remaining 4 under other topics. In the category of Neo-Confucianism, research on the Hwaseo and Ganjae Schools was found to have increased, and the Nosa, Hwaseo, Yeonjae, and Myeonam Schools were also covered. A common feature of the Hanju and Ganjae Schools is the frequent use of the hermeneutics of classics. However, compared to the modern history of Confucianism in Korea characterized by sectarian division, there is no sign of a serious undertaking in the field of comparative studies between schools. It seems that we need to wait for a certain level of research on individual schools to be accumulated. Compared with 2019, there were fewer research outcomes regarding the Yangming School: one paper on Park Eun-shik's Daedong Thought, three on Jeong In-bo, and one on the history of Yangming Studies in the Joseon Dynasty. A remarkable achievement worth noting is the analysis of Jeong In-bo's educational philosophy, research on Joseon Studies, and the Myth of Dangun and the Eol (soul) ideology based on Paul Ricoeur's narrative identity. The research boom for Korean ancient history was also evident in Japan at the same time for establishing the Imperial identity of Bansei-Ikkei (万世一系). In the face of the nation's fall, the maintenance of collective identity was particularly sought during the origin of the nation. However, the world pursued by Jeong In-bo's Myth of Dangun or the Eol ideology is geared toward not nationalism but peace for all humanity. Recent studies on "Journey to the West" by Yu Gil-jun, the pioneer in the discourse of civilization and enlightenment, assess that Yu Gil-jun still

relied on Confucian values as his theoretical basis while actively embracing Western civilization and pursuing the progress of civilization, under the premise of an equal relationship based on reciprocity, not exclusivity. Research topics regarding the Confucian reform and religionization movement have also been diversified. The work of tracing the Korean modern Confucianism in a modern capitalist society that prioritizes economic value and efficiency may be endowed with a particular meaning.

## 2. Classification by School of Thought

### 1) Neo-Confucianism

- 1 Cho, Woo-jin. (2020). The Flow of Hwasun Confucianism and Formation of NohSa (蘆沙) School, *Yongbong Journal of Humanities*, Vol. 56, Institute of Humanities.
- 2 Kim, Yong-Jae. (2020). Park-Sewha teacher's spirit of Confucius, *TOEGYE-HAK-LON-JIB*, Vol. 26, Yeongnam Toegye Studies Institute.
- 3 Gil, Tae-eun. (2020). Thoughts on Ganjae's Human Nature and The Nature of Things Theory - With a Focus on Jungyonggiu. *Journal of Eastern Philosophy*, Vol. 104, The Society of Eastern Philosophy.
- 4 Kim, Hyun-soo. (2020). A Consideration of the Collection of Ganjae's Theory of Li, *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE*, Vol. 82, The Korean Society of Confucianism, Institute of Confucian Philosophy and Culture.
- 5 Yoo Ji-woong, Hwang Gap-yeon. (2020). Ganjae Jeon Woo's Awareness of the Times and Theoretical Background, *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE*, Vol. 82, The Korean Society of Confucianism, Institute of Confucian Philosophy

- and Culture.
- 6 Kim, Dong-min. (2020). The Characteristics of Sino-Barbarianism (Theory on the Civilized and Barbarians) on Lee Jin-Sang's Chunqixue (春秋學) (1). *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE*, Vol. 81, The Korean Society of Confucianism, Institute of Confucian Philosophy and Culture.
  - 7 Sung, Ho-jun. (2020). Yi Gyujun's Theory of the Human Mind and the Moral Mind. *The Toegye Hak Nonchong*, Vol. 36, Busan Toegye Studies Institute.
  - 8 Choi, Young-sung. (2020). Nong-San Shin Deuk-Gu's Neo-Confucianism and Its Significance in Korean Philosophy History. *Journal of Korean philosophical history*, Vol. 66, The Society For Korean Philosophical History.
  - 9 Kim, Nak-jin. (2020). Cho Geung-sup and Jeon Woo's Criticism of Yi Jin-sang's Article on Sim jeuk Li. *Journal of Korean philosophical history*, Vol. 64, The Society For Korean Philosophical History.
  - 10 Kim, Dong-min. (2020). Understanding in Chunqiu by 19th-Century Joseon Intellectuals Examined through Gwak Jong-seok's Chunqiu Interlocution (1) (2), Vol. 65.66.
  - 11 Park, Hak-rae. (2020). A Study on the Formation and Development of the Yeonjae school (淵齋學派): Focus on Gyesanyeonwonrok (溪山淵源錄). *Studies in Confucianism*, Vol. 50, Confucianism Research Institute.
  - 12 Gil, Tae-eun. (2020). A Study on Ganjae's Reading Mencius: Examining Mencius's Theory of Self-Improvement. *Studies in Confucianism*, Vol. 52, Confucianism Research Institute.
  - 13 Lee, Hyung-sung. (2020). A Study on Aspects of Hwang Chul-won's Succeeding Philosophy of Nosa: Focusing on the Theory of Libal through the Understanding of Taegeukdo. *Studies in Confucianism*, Vol. 52, Confucianism Research Institute.

- 14 Lee, Hyun-joong. (2020). Academic Methodology of Nineteenth-Century Korean Confucian Scholars -Focusing on Hanju (寒州) Yi Jinsang (李震相) and Ilbu (一夫) Kim Hang (金恒). *STUDIES IN PHILOSOPHY EAST-WEST*, Vol. 95, Korean Society for Philosophy East-West.
- 15 Park, Yong-tae. (2020). Concentrated Aspect of the Wijeongchuckska Movement and the Giho Noron-lined School: Confluence of Noron's Shipa and Byeokpa, and the Role of the Righteous Army's leader, Min Jongsik. *STUDIES IN PHILOSOPHY EAST-WEST*, Vol. 95, Korean Society for Philosophy East-West.
- 16 Park, Hak-rae. (2020). A Study on the Topography and Development of the Honam Confucianism in Modern and Contemporary Korea: Focusing on the Formation and the Regional Distribution of the Literati Group in the Learning of Dao. *The Society Of The Eastern Classic*, Vol. 78, *The Society Of The Eastern Classic*.

Research in modern Confucian studies in Korea has shown a clear dominance of Neo-Confucianism, in both quantitative and qualitative growth, over Yangming Studies and other modern Confucian studies. Research trends have also shifted from investigating the sectarian division into and establishment of different schools such as the Nosa, Ganjae, Hwaseo, and Yeonjae Schools to elucidating the ideological differences among these schools through analysis of the writings and arguments of their founders and defendants. Research on the Ganjae school quantitatively outperformed those on all other schools. Lee Hyung-sung discovered the tendency toward the Theory of Libal (理發一途說) in Hwang Chul-won's thought and discussed the development of his thought system based on the importance of Li (理). Park Hak-rae examined the process of the establishment of the Yeonjae School centered around the brothers Song Byeong-seon and Song Byeong-sun. Furthermore, they

ascertained the continuous expansion of Honam-based literati (Confucian scholars) groups beyond the Nosa and Ganjae Schools into Choi Ik-hyeon's Myeonam School, Song Byeong-seon's Yeonjae School, (Yeongnam-based) Kwak Jong-seok's Myeonwu School, and Heo Jeon's Seongjae over a period of nearly 100 years after the mid-19th century, obtaining close to 20,000 Confucian intellectuals in the Honam regional academic line.

In terms of the methodology, three tendencies are observed: (i) analysis of the theoretical basis for each school regarding human disposition, which characterizes Neo-Confucianism in the late Joseon Dynasty, (ii) attention to the ideological differences manifested in the arguments of individual schools, and (iii) formation of regional networks of academic lines. The reason for the important position occupied by the formation of regional networks of Confucian scholars (Yurim in Korean, 儒林) in modern Confucian studies is above all the central position taken by the regional Yurim for the armed resistance and grassroots independence movement as well as the Confucian reform movement during the Japanese colonial period. It was also supported by the academic activities of the research centers for the respective regional Confucian ideologies. Furthermore, the hermeneutic approach to the classics is currently a widely employed methodology of modern Confucian studies.

Cho Woojin revealed the important mediating role played by the Nosa School in handing down the modern Confucian tradition by following the flow of Hwasun regional Confucianism and Yurim networks from the end of Goryeo until the late Joseon Dynasty. Ki Jeong-jin formed a huge intellectual stream known as the Nosa School in Honam, and his master disciple, Jeong Ui-rim, produced many scholars following the footsteps of Hwasun Confucianism. Kim Yong-jae paid attention to the Neo-Confucian worldview and the pragmatic philosophy of anti-intellectualism of Park Sehwa, who resisted the Gyeongsulnyeon national disgrace by martyrdom.

Gil Tae-eun has continued his research on Jeon Woo (pen name: Ganjae) thought with a hermeneutic approach. In 2020, he analyzed and presented Jungyong-Gieu (中庸記疑) and Dok-Maengja (Reading Mengzi), following Daehak-Gieu (大學記疑) and Dok-Noneo (讀論語) published in 2019. In interpreting Jeon Woo's commentary of Jungyong (中庸, Doctrine of the Mean), the author confirmed that Jeon Woo inherited the Nakron-line's Inmulseongdong Theory (人物性同論, theory of natural similarity between human and animal nature) based on Zhu Xi's Seongdong-Kiyi (性同氣異, theory of identical nature and different material force) and that Mengzi interpretation took the direction of self-improvement focusing on a steadfast mind, search for the lost mind, and the parable of the trees of the ox hill. Kim Hyunsoo studied the Collection of Jeon Woo's Theory of Li and revealed it as the succession of Yulgok's Theory of Li anchored in Zhu Xi and the Three Rites, with a focus on the heavenly principles and human innate nature as well as clan rules. Referring to the controversy surrounding Jeon Woo for neither participating in the armed resistance nor signing the Paris-Jangseo (petition letter of Korean independence), Yoo Ji-woong and Hwang Gap-yeon defended his position as the choice of keeping and transmitting Dao based on Simbonseong (心本性, mind based on nature) and Myungdeoksims-eol (明德心說, mind of bright virtue), instead of attributing the nation's fall to Li (Neo-Confucianism), which should not be regarded as a discrepancy between theory and practice.

Kim Dong-min, a veteran researcher of Chunqiu, is expanding his research into Chunqiu studies in Korea. In this context, he chose the Hanju School as his first study. First, he revealed that Yi Jinsang's Chunqiu interpretation is characterized by a strict division and realistic transformation of Hua-Yi (華夷, Sino-barbarian dichotomy) based on Chunqiudayi (春秋大義). In Gwak Jong-seok's Chungju Interlocution, he discovered a salient tendency to emphasize objectivity and empirical testability under the

influence of the evidential research (考證學) in the Qing Dynasty.

The ideological basis of the Hanju School, the Simjeokri-seol (心卽理說 identification of mind with principle), was controversial even within the Toegye School, let alone other schools. Kim Nak-jin analyzed the difference in position regarding the identification of Xin (心, heart-mind) with Li (理, principle) while denying it in Cho Geung-sup and Jeon Woo's criticism. Lee Hyun-joong conducted a comparative study between Yi Jinsang and Kim Hang and argued that Yi Jinsang's focus is on strengthening the subjectivity centering on Simjeokri-seol (心卽理說), whereas Kim Hang focuses on the Dao itself, which allows the communication between Eastern and Western cultures by embracing Confucian/Buddhist Dao and Western Dao as having the same origin. Sung Ho-jun posited that the moral mind as the heavenly way and the human mind are not different based on the understanding of the integration of body and spirit (形神合一), drawing on Yi Gyujun's Insimdosim-seol (theory of moral mind and human mind) and Yikig-hapche (unification of principle and energy) and Simseong-ilmul (identification of mind and nature), and argued that Yi Gyujun prioritized mind over nature as the basis for morality.

Choi Young-sung noted that the controversy surrounding Yi I's successor Shin Deuk-Gu's claim of humanity in heaven was evidence of modern thinking that sought to elevate humanity's status by emphasizing moral awareness and practice while being skeptical of the absoluteness of heaven and truth. Park Yong-tae suggested that the conflicts of the Noron movement of Wijjeongcheoksa (reject heterodoxy and protect the right arguments) of the 19th-century Joseon Confucianism originated from ideological clash and that Min Jong-shik, who led the Hongju Righteous Army, contributed to resolving the academic conflicts within the Giho Noron-lined School and creating the Wijjeongcheoksa resistance army based on Hua-Yi (華夷) theory.

## 2) Yangming School

- 1 Park, Jeoung-sim. (2020). Reading Park Eun-sik's Daedong Thought in the Context of Modern East Asian Studies. *Studies in Confucianism*, Vol. 51, Confucianism Research Institute.
- 2 Jeon, Sung-kun. (2020). A Reorganization of Practical Mind and Practical Learning. *Journal of TASAN Studies*, Vol. 36, Tasan Cultural Foundation.
- 3 Kim, Yun-kyeong. (2020). Jeong In-bo's Educational Philosophy and Ethnic Education. *The Korean Journal of Philosophy of Education*, Vol. 42. no. 1, The Korean Philosophy of Education Society.
- 4 Chun, Chong-yoon. (2020). Jeong In-bo's "Dangun-Choseon" and "Eul (spirit)" Thought Based on Ricoeur's theory of "identité narrative." *STUDIES IN PHILOSOPHY EAST-WEST*, Vol. 98, Korean Society for Philosophy East-West.
- 5 Kim, Sea-jeong. (2020). The Past, Present, and Future of Research on Yangming Studies in the Joseon Dynasty: Focusing on Research on General Yangming Studies in the Joseon Dynasty. *Studies in Confucianism*, Vol. 52, Confucianism Research Institute.

Compared with 2019, fewer studies were published on modern Yangming Studies in Korea in 2020. While research on Park Eun-sik and Jeong In-bo was still predominant, Kim Sea-jeong presented a historical overview of Korean Yangming studies. Park Jeong-sim, a veteran researcher of Park Eun-sik, read his Daedong Thought in the context of East Asian studies. The author differentiated Daedong Thought from Kang Yu-wei's utopian thought or criticism of imperialism based on Confucianism in that Park Eun-sik saw Korea's independence as a global realization process of humanitarianism, departing from the modern subjectivist principle equipped with individual moral autonomy as yangji (liang zhi

良知, knowledge of goodness). Jeon Sungkun reorganized Jeong In-bo's philosophical thought as Practical Learning (Silhak) consolidating silshim (practical mind) and silsa (practical action). The author interpreted Jeong In-bo's Silhak as the realization of silshim in silsa in yangji and emphasized the importance of reproducing this Silhak in today's society. Kim Yun-kyung revealed that Jeong In-bo's educational philosophy aims to restore the silsim, truth, subjectivity, and sensibility toward cultivating the ability to reflect on the subject through silsim and strengthen moral sensibility, with emphasis on the free manifestation of the spirit. Chun Chong-yoon compared and analyzed Jeong In-bo's Dangun Joseon and Eol ideology based on Paul Ricoeur's concept of "narrative identity." Ricoeur's dialectical methodology was applied to determine the harmonious mean and a third vertex by constantly diagnosing and contrasting two different theses or concepts. Here, using the work of mourning and the work of memory from Ricoeur's *Memory, History, and Oblivion* as motifs, Jeong In-bo's Dangun Joseon was reinterpreted from the standpoint of the meeting of the worlds of text and audience. Kim Sea-jeong collected the research outcomes in the field of Yangming Studies in the Joseon Dynasty over the past 50 years, presented "The Past, Present, and Future of Research on Yangming Studies in the Joseon Dynasty" to academia, and suggested the following future research tasks and outlooks: (i) research outcomes of individual Yangming scholars of the Joseon period, (ii) expansion of research skewed toward philosophy to literature and history, and (iii) discussion of Yangming Studies as a nexus to solving the tasks facing today's society.

### 3) Other modern Confucian schools

- 1 Park, Sang-ree. (2020). Modern Confucian Scholar Seol Tae-hee's Interpretation, Practice, and Consciousness of the Scriptures. *THE*

- STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE*, Vol. 80, The Korean Society of Confucianism, Institute of Confucian Philosophy and Culture.
- 2 Cha, Mi-ran. (2020). Embracement of Western Ethics and Sustainment of Confucian Ethics in the Modern Enlightenment Period: Focusing on the 1900s Self-cultivation (修身) Textbooks. *Journal of Moral & Ethics Education*, no. 69, Korea Society for Moral & Ethics Education Association.
  - 3 Na, Jong-seok. (2020). Neo-Confucianism and the Ideal of the Great Harmony. *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE*, no. 81, The Korean Society of Confucianism, Institute of Confucian Philosophy and Culture.
  - 4 Hong, Seong-duk. (2020). An Essay on Confucian Network of Post-Confucius Society. *Tae-Dong Yearly Review of Classic.*, Vol. 45, Tae-Dong Institute of Classic Research.
  - 5 Kim, Seseoria. (2020). Women's Knowledge in the Chosun Dynasty Through the Citation Patterns of Confucian Scriptures in Ms. Poongyang Jo's Ja-Gi-Rok. *Korean Feminist Philosophy*, Vol. 33, Korean Association Of Feminist Philosophers.
  - 6 Seo, Dong-il. (2020). Korean Confucian Literati's Migration to Southern Manchuria and Their Contributes to Shin-heung Military School (新興武官學校). *The Historical Association for Soong-Sil*, Vol. 45, The Historical Association for Soong-Sil.
  - 7 Jeong, Seong-hee. (2020). Recognition of the Reality and the Response Logic to Establish the Confucianism of the Colonial Period of Park Jang-hyun: "Gyeonggyeongwisa (經經緯史)" and "insichangseol (因時倡說)." *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE*, Vol. 80, The Korean Society of Confucianism, Institute of Confucian Philosophy and Culture.
  - 8 An, Seung-woo. (2020). A Study on Lee Byung-hun's 李炳憲 Concept

- of Shen 神. *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE*, Vol. 80, The Korean Society of Confucianism-Institute of Confucian Philosophy and Culture/
- 9 Park, Tae-ok. (2020). Intellectuals' Recognition of the Subject and Others in the Period of Enlightenment: Focused on Choi Ik-Hyun and Yu Gil-Jun. *STUDIES IN PHILOSOPHY EAST-WEST*, Vol. 95, Korean Society For Philosophy East-West.
  - 10 Yi, Hye-gyung. (2020). The Source of Sovereignty in Terms of the Concept of “職分” in Yu Gil-jun: Based on the Comparison with Fukuzawa Yukichi, *Journal of Eastern Philosophy*, Vol. 101, The Society of Eastern Philosophy.
  - 11 An, Seung-woo. (2020). Comparison of Kang Yu-wei and Lee Byung-hun's Analysis of the Zhongyong: Focusing on the Equivalence of the Theory of Confucianism as a Religion. *THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE*, Vol. 82, The Korean Society of Confucianism, Institute of Confucian Philosophy and Culture.
  - 12 Jung, Uk-jae. (2020). Reconsidering the Character of Joseon Confucianism Assembly during the Japanese Colonial Era. *TOEGYE-HAK-LON-JIB* (THLJ), Vol. 27, Yeongnam Toegye Studies Institute.
  - 13 Lee, Un-Sun. (2020). Hae-Hak Lee Ki's (海鶴 李沂) Thoughts of Homo Deus (神人) and Peace in Northeast Asia in the 21st Century. *Studies in Confucianism*, Vol. 50, Confucianism Research Institute.
  - 14 Baek, Min-jung. (2020). Choe Ik-han's Understanding of Dasan Studies and Its Significance. *Journal of TASAN Studies*, Vol. 36, Tasan Cultural Foundation.

In modern Confucian studies in Korea, the number of papers covering the modern Confucian schools unclassified as Neo-Confucianism or Yangming Studies has increased compared to previous years. This is

partially attributable to the emergence of new areas of research, that is, people who demonstrated ideological transformation based on Confucian learning, in addition to the conventional topics of Confucian reforms and discourses on civilization or modernity. Cha Miran reviewed the self-cultivation (修身) textbooks published in the 1900s and reported that the Ethics Textbook (倫理學教科書), High school So-Hak Textbook of Self-cultivation (高等小學修身書), and Elementary school So-Hak Textbook of Self-cultivation (初等小學修身書) succeed the tradition of Confucian education for self-cultivation on the one hand and embrace the Western modern social thoughts and democratic ideas on the other. This demonstrates the maintenance of the validity of the educational mission of seeking “harmony between Confucian ethics and civic ethics.”

Hong Seong-duk also draws attention by presenting a new research methodology of analyzing the social network of Confucian scholars. First, by analyzing the social network in a time series, starting with the extraction of the relationship makers from the individual collections of modern Confucian scholars in Korea, the author identified the essence and status of Confucianism in the post-Confucian society and explored its role and function in modern society. By examining the citation patterns for Confucian classics in Lady Poongyang Jo’s Jagirok (diary), Kim Seseoria prepared the foundation for Joseon women’s Confucian classics reading landscape and discussions about knowledge and power and discussed the diversity of the knowledgebase produced by women in the traditional era.

Seo Dong-il divided Yurim who migrated to Southern Manchuria in the 1910s and participated in the independence and anti-Japanese movement into three types and explored their ideological transformation centering on the Shinheung Military School (新興武官學校). Kim Dae-rak and Lee Sang-ryong were classified as reformative Yurim converted from conservative Yurim around 1905. In particular, the author evaluated

Kim Dae-rak as a “Confucian Republican” for his contribution to republican ideology by proposing the concept of “public interest” (共理) as the ideology of ideal community and understanding republicanism (共和主義) as the zeitgeist of East Asia.

Jeong Seong-hee divided Park Jang-hyun’s Confucian reform logic into Gyeonggyeongwisa (經經緯史, viewing the Confucian classics and a history as warp and weft) and Insichangseol (因時倡說, providing Confucian doctrines matching the zeitgeist). Based on these two principles, he conducted various activities such as studying Confucian classics and historiography, taking interest in religionization of Confucianism, and studying Western philosophy. The author attached great value to the fact that he evaluated Hunminjeongeum(訓民正音) as the spirit of our nation and put effort to translate the Confucian classics into Korean and disseminate them, evaluating his contribution as the bridge to modern Confucianism in Korea. An Seung-woo’s research on Lee Byung-hun’s (李炳憲) activities for Confucian religious movement (孔教運動) also continued in 2020. He adopted hermeneutic and comparative approaches. First, by comparing the interpretation of the Zhongyong (中庸) by Kang Yu-wei and Lee Byung-hun, specifically the concepts of nature (xing 性), zhongyong (中庸), and the interpretation of Ghost Chapter (鬼神章), the author discussed the commonalities and differences between the two scholars regarding Confucianism as a religion. By analyzing Lee Byung-hun’s interpretation of the Zhongyong, the author revealed that for Lee Byung-hun, based on the logic that the mind is a shen (神 spirit/ghost/god), sincerity of the mind is the key to access the essence of religion.

Park Tae-ok examined the differences in the perception of the self and others between Choi Ik-Hyun and Yu Gil-jun during the period of enlightenment. For the former, China was an internalized other with a small sense of Sinocentrism, while Western powers and Japan were hostile others that could not be internalized. Therefore, maximization of moral

subjectivity and maintenance of integrity as a bearer of civilization were practical coping measures. In contrast, for the latter, true enlightenment is achieved when one accepts others with subjective awakening and self-responsibility, and the civilizing function of Western laws and institutions are prerequisites for conducting human morality.

Yi Hye-gyung explored refractions appearing in the process of translating and accepting Western concepts. Fukuzawa Yukichi translated “rights” and “duties” into “通義” (justice or common morality) and “職分” (job or vocation); Yu Gil-jun adopted “職分” as the translation of duty and did not accept people’s “職分” shared with the government for institutional achievement of innate human rights. Consequently, people’s sovereignty based on innate human rights was no longer the subject of his consideration.

Paying attention to the fact that the Joseon Confucianism Assembly founded by Ahn Sun-hwan in 1932 did not participate in the Joseon Confucian Alliance, unlike the Kyeonghakwon (The Academy of Confucian Classics Studies) that cooperated with the Japanese Empire by practicing Hwangdo Confucianism and tried to defend Joseon Confucianism, Jung Uk-jae highlighted the necessity of conducting research on the gray area of colonized Korea, breaking away from the dichotomy of pro- and anti-Japanese Confucian scholars. Lee Un-sunn discussed the Honam Confucian scholar Lee Ki’s efforts to boost Korean people’s unique national spiritual awareness centering on the Homo Deus (神人/眞君, divine human) thinking and genuine religion (眞教) and to build a new country of genuine independence and self-reliance based on grassroots’ rights and community.

Baek Minjung discussed Choe Ik-han’s understanding of Dasan (Jeong Yak-yong) studies that cover a wide spectrum of ideological backgrounds, from Confucianism to socialism. Choe Ik-han called Dasan a Western learning scholar because he located Dasan’s knowledgebase in modern

Western science. He had a contradictory view of Dasan. While he recognized it as Dasan's intellectual accomplishment that he had viewed the power in the hands of a small minority of ruling class not as an invariable constant but as a variable outcome of the process of historical change, he criticized Dasan for failing to go beyond the boundary of royalism and monarchism while holding on to an independent and subjective position in the areas of morality and ethics. Choe Ik-han's criticism of Dasan Studies deserves attention in that it reminds us of the impact of socialism on modern Korean Confucianism along with related problems.

### 3. Classification by Topic

#### 1) Philosophy

Among the 35 papers on modern Confucian studies in Korea published in 2010, 20 fell under the category of philosophy. A salient research trend in the field of Neo-Confucianism concerns studies initially examining the sectarian division of the schools of thought, the Hanju and Ganjae Schools, and other schools such as Hwaseo, Nosa, Yeonjae, and Seongjae. However, it appears to be too early to attempt to explore the ideological differences among these schools. In this respect, Kim Nak-jin's study comparing different positions regarding the Simjeokri-seol (心卽理說) within the Hanju School and Lee Hyun-joong's study comparing Yi Jinsang and Kim Hang allow us to hope for follow-up studies. While research on Jeon Woo's studies of Confucian classics is steadily increasing, Kim Dong-min's hermeneutic approach to tap the possibility of Chunquiu studies in Korea via the Hanju School deserves due attention. Despite a quantitative decrease of papers on the Yangming School, Chun Chong-

yoons analysis of Jeong In-bo's thoughts of Dangun Joseon and Eol (soul) ideology, drawing on Paul Ricoeur's narrative identity, is significant in that it presented a new interpretive opportunity for myth narratives. Furthermore, Jeong In-bo's thought came under the spotlight from various angles such as the expansion of Jeong In-bo's educational philosophy and national identity education to national studies and his contribution to elevating national spirit.

## 2) Confucian reform theories

A salient feature of the papers published in 2020 on Confucianism reform theories is that the scope of research has been expanded to cover areas such as the Confucian religionization movement, restoration of the Confucianism of Confucius and Mencius (pre-Qin Confucianism), the activities of the Joseon Confucianism Assembly, and Lee Ki's thought of Homo Deus (神人/眞君, divine human). What is interesting in these studies is that most of the Confucian reform theories in the modern period adopted a hermeneutic approach. Lee Byung-hun, who led the Confucian religious movement (孔教運動), found the key to religion in the interpretations of Yijing (易經 The Book of Changes) and Zhongyong (中庸 The Doctrine of the Mean), and Seol Tae-hee and Park Jang-hyun interpreted the practical coping logic in the interpretations of Confucian classics. Specifically, Seol Tae-hee attempted a hermeneutic critique of Confucianism of the Joseon period. The pragmatic and ethical Confucianism of Confucius and Mencius was transformed into metaphysics in the Cheng-Zhu School (Neo-Confucianism), presumably due to Zhu Xi's arbitrary interpretations of the Confucian classics. Moreover, the Confucianism of Confucius and Mencius tried to establish a new order of ethical values by emphasizing that all people are essentially equal, which is the basis of the Confucian ideal of Great Harmony (大

同). A view similar to that of Seol Tae-hee is still valid, and Na Jong-seok's study points to the problem of the academic stigmatization that Neo-Confucianism restricts the Confucianism of Confucius and Mencius. It is worth comparing these two opposing views. According to Na Jong-seok, referring to the positive correlation between the democracy and Confucian tradition in Korean society, the positive association between Neo-Confucianism and Great Harmony reveals the theoretical vulnerability of such criticism, which arises from understanding the latter as the gist of the thinking of Confucius and Mencius and perceiving Cheng-Zhu School as a constraint on the philosophy of Confucius and Mencius.

### **3) Discourse on civilization**

Among the papers on the discourse on civilization, two are dedicated to Yu Gil-jun. While most of the studies on Yu Gil-jun involve Seoyu-Gyeonmun (西遊見聞, Observations on a Journey to the West), those conducted by Park Tae-ok and Yi Hye-gyung are comparative studies. Park Tae-ok compared the views of Choe Ik-Hyun and Yu Gil-jun regarding the perception of the self and others, and Yi Hye-gyung shed light on the phenomenon of refractions appearing in the process of translating and accepting Western concepts on the example of Fukuzawa Yukichi. How to perceive the West and Japanese imperialism in the period of Seosedongjeom (西勢東漸, the Eastern penetration of Western powers) is an important yardstick for determining the discourse on civilization. While it is well-known that the perception of others is clearly divided between anti-Japanese Wijeongcheoksa (reject heterodoxy and protect the right arguments) and pro-Japanese civilization theorists, the significance of this study lies in its concrete comparisons of individual cases. Yi Hye-gyung presented a new research methodology by paying attention to the selective meaning distortion of Western concepts in the translation process

revealing that the limitations of Yu Gil-jun's discourse on civilization were thus predestined. There are a number of studies that review the self-cultivation (修身) textbooks published around the 1900s. Cha Miran's paper differentiates itself from previous studies in that it draws attention to the fact these self-cultivation textbooks sustained Confucian ethics while embracing Western ethics. However, it should also be noted that the limitations of the Confucian ethics of these textbooks were also predestined in that they were compiled by government scholars dispatched from Japan. Despite its excessive focus on the Shinheung Military School (新興武官學校), Seo Dong-il's study is worth noting considering the research gap regarding the Confucian scholars (Yurim) who migrated to Southern Manchuria in the 1910s, such as Lee Sang-ryong and Kim Dae-rak. It is interesting to examine how they received the Western modernity, underwent the process of ideological change, and integrated republican ideology into Confucianism.

#### **4) Other topics**

A total of four studies covered topics other than those specified in the first three topic categories: (i) Kim Sea-jeong's historical overview of Yangming Studies in the Joseon Dynasty, (ii) Hong Seong-duk's study on the social network of Confucian scholars, (iii) Kim Seseoria's presentation of Jagirok (diary) and knowledge of Joseon women, and (iv) Baek Minjung's study on Choe Ik-han's understanding of Dasan Studies.

Kim Sea-jeong's "The Past, Present, and Future of Research on Yangming Studies in the Joseon Dynasty" is a follow-up study to the "New prospect of research on Yangming Studies in Korea nowadays" published last year, produced in the process of recapitulating the history of Korean Yangmyung studies. Entering into the modern era, the regional activities of Yurim increased with the development of printing technology and

transportation. Its association with the sectarian division of Korean modern Confucianism can also be easily assumed. In view of this, Hong Seong-duk's analysis of the social networks of Confucian scholars also has timely and methodological implications. However, even admitting the weakened influence of Confucian culture, whether it should be defined as a "post-Confucian society" is still open for discussion. Kim Seseoria has conducted research into women's perceptions, attitudes, and identities in the traditional Korean Confucian society. In her 2020 paper, she analyzed the Confucian classics quoted in Jagirok, and revealed Joseon women's Confucian classics' reading landscape and characteristics of their knowledge creation. In the research landscape in the field of Joseon Studies, unlike the interest in the nationalist movement, that in the socialist intellectuals is rather weak. This may be partially ascribed to the fact that most went to North Korea and partially to the difficulty accessing related data. Baek Minjung's study analyzing Choe Ik-han's *Understanding of Dasan Studies and Its Significance* was a necessary undertaking not only for modern Confucian studies in Korea but also for the philosophical history of the unified Korea.

#### 4. Analysis and Review of Major Papers

A scholarly debate, one that lasted for eight years from 1892 to 1900, brought death to a scholar. Shin Deuk-gu (申得求), who succeeded the academic lines of Cheng-Zhu, Yulgok, and Nakron Schools, is not a well-known figure in academic circles. However, Choi Young-sung acknowledges the weight of the problem raised by him. In his 2020 paper "Nong-San Shin Deuk-Gu's Neo-Confucianism and Its Significance in Korean Philosophy History," Choi summarizes the background and gist of the debate between Shin Deuk-gu and Song Byeong-seon. He

evaluates Shin's statements "Heaven is not an all-good-no-evil thing" and "Even heaven has a selfish and evil nature" as an act of destroying the absoluteness of heaven and voicing a strong skepticism about the absoluteness of the truth. The author argues, "Skepticism about or denial of the absoluteness of the truth enables humans to liberate themselves from the strong bondage of the moral law and to seek escape from the absolute power disguised as an absolute truth. That is, it has great potential to be associated with modernity." However, as the author presupposes, Shin was not interested in the debate on the mind (心說論評) including the essence of Xin (心, heart-mind) and bright virtue (明德) arising from Li (主理) or Qi (主氣), which was at the core of the debate among many schools at the time, and the background of his writing Cheonseol (天說). Cheoninbyeon (天人辨) was his response to Yulgok's statement in Geunsa-Sokrok (近思續錄), a collection of quotes from the "Five Sages in the East" (東方五賢): Jo Gwang-jo, Yi Hwang, Yi I, Kim Jang-saeng, and Song Si-yeol, "There is only the center of Dao in heaven without physical energy (literally, Qi of blood and flesh). Humans manifest the mind because they have a shape made of blood and flesh." Referring to this statement, Shin wrote, "Yet, inexpedience of cold, heat, disaster, and presage jeopardizes heaven, and it may be compared to the flow of human mind." As such, this is a thoroughly hermeneutic issue. In Cheoninbyeon, in particular, he wrote, "It would cause no problem to say that it is inappropriate to mention heaven in terms of the human or moral mind. On this note, saying that even heaven has a flow of the human mind is an allegory for lack of proper expression." In these euphemistic expressions, a plurality of fortress-like superimposed semantic layers are acutely felt, from the Confucian worldview with a long tradition of regarding natural phenomena as the flow of heavenly principles to the human view, such as the distinction between heaven and humanity and the division of innate and temperamental intelligence. Shin noted that he had found the

answer to his skepticism toward the classics, which were not concretely analyzed in this study. Shin's skepticism with regard to the Four-Seven Debate's Similarities and Differences in Zhu Xi's Speech (朱子言論同異考) or the metaphorical problem of the questions and answers by Yulgok eventually arose from the conceptual complexity and ambiguity, and his death was a sacrifice resulting from the academic cliquishness that did not acknowledge and rejected interpretations and views that were different from their own, trapped in their own semantic networks of a single concept. Furthermore, if Shin's skepticism were to be evaluated to have called into question the absoluteness of the truth, he should have harbored an all-out skepticism toward Ibeopcheon (Lifatian 理法天, heaven of Dao and Li) and Ingyeokcheon (Rengetian 人格天, moral heaven) or denied them, instead of cautiously limiting his skepticism to the Jayeoncheon (Zirantian 自然天, natural heaven), with only natural phenomena, such as cold, heat, disaster, and presage, in mind.

## 5. Evaluation and Outlook

The characteristics and achievements of modern Confucian studies in Korea viewed based on the papers examined herein can be boiled down into four aspects. First, there are an increasing number of studies, often using the hermeneutic approach, on individual schools of thought of Neo-Confucianism that underwent accelerated sectarian division in the late Joseon period. It is worth noting that research on Chunqiu has made a leap ahead amid the research landscape with a dense concentration of studies on the Four Books of Confucian classics. Yet, compared to the modern history of Confucianism in Korea characterized by diversified sectarian division, there is no sign of a serious undertaking in the field of comparative studies between schools. It seems that the time is not yet

right and that a certain level of research outcomes on individual schools should be reached. Second, an attempt has been made to analyze the Yurim (Confucian scholars) network following the regional public arenas of discussion. It is expected that the scope of networking will extend to the establishment of a useful instrument for the analysis of the inter-school debates in addition to the presentation of the patterns of exchange among the scholars representing their respective academic lines. Third, the study of Confucian reform theories and discourse on civilization was diversified in terms of both scholars and methodologies. In covering the topic of Confucian religionization, which is represented by Lee Byung-hun's Confucian religious movement (孔教運動), thus far unattended aspects have been covered, such as the religious perspective of Lee Ki's Homo Deus (神人, divine human) thinking and genuine religious (眞教) discussion presented by Lee Un-sunn, Park Jang-hyun's advocacy for popularizing Hangeul and Confucian reform, and Seol Tae-hee's theory of restoration of Confucianism. Fourth, a study delved into the understanding of Confucianism by the Confucian scholars and socialist intellectuals who were active in Manchuria, which has thus far been in a blind spot in the modern Confucianism studies in Korea. This first attempt is expected to arouse academic interest and be followed by active research for the scope of modern Korean Confucianism to be further expanded, filling the ideological divide between the two Koreas and preparing a narrative on the history of philosophy of the unified Korean Peninsula despite the current research restrictions due to ideological self-discipline and the reality of division.



Chapter 10

**“Hallyu and Confucianism” Researches**

Lim, Taihong

## 1. Introduction

The year 2020 was literally the year of COVID-19. This highly contagious and even deadly virus, which began spreading in one region of China, struck the entire world, causing an enormous number of casualties, terrorizing the entire human race throughout the year, and plummeting the global economy into the deepest recession. The pandemic caused by this unprecedented virus paralyzed major cities around the globe, with lockdowns of international borders and quarantine measures, triggering devastating situations that can be labeled, without exaggeration, a viral version of World War III.

Amid this apocalyptic threat of the COVID-19 pandemic, Hallyu suffered its share of damage, such as with the cancelation of performances by some singers at home and abroad. However, because the main propagation channels of Hallyu are Internet platforms such as YouTube and Netflix, Hallyu's influence has expanded rather than being thwarted.

This report examines the publication trends of Hallyu-related papers and articles published in 2020 at major research database portals in Korea, Japan, China, and Anglophone countries and introduces studies on Hallyu and Confucianism.

## 2. Hallyu studies in Korea

In last year's report, I pointed out that Hallyu studies in Korea, which started in 2000, peaked in 2016 but have declined since then. This trend continued in 2020. A search of the National Assembly Library's Digital Library portal (<http://dl.nanet.go.kr/>) using the keyword "Hallyu," with the search period set to 2020, yielded 362 hits. After excluding eight works irrelevant to Hallyu, 354 works were found to be published on

Hallyu in 2020 (retrieved: June 25, 2021). The corresponding numbers were 391 in 2018 (retrieved: July 9, 2020) and 390 in 2019 (retrieved: July 9, 2020), indicating a decrease of over 30 works in 2020 than in previous years.

The decline in Hallyu studies does not necessarily mean that the Hallyu boom is fading. According to the Korea Foundation for International Cultural Exchange (KOFICE), the consumption of Hallyu abroad has increased since the COVID-19 outbreak in 2019. From September to November 2020, KOFICE conducted a survey on the “Changing trends of Hallyu cultural content consumption compared to pre-COVID-19 period” with 8,500 adults (aged 15–59 years) in 18 countries around the world who were exposed to Korean cultural content (2021 International Hallyu Survey – Synopsis, <https://www.mcst.go.kr/>, February 25, 2021). More than 70% of foreigners who were surveyed answered “similar” or “increased” to the item asking about their Hallyu consumption compared with the pre-COVID-19 period. The same response was obtained for almost every dimension of Hallyu, including dramas, entertainment programs, movies, music, animation, publications, games, fashion, beauty, and food. As Hallyu itself has spread via the Internet and is a hobby enjoyed by individuals, it is no surprise that it is spreading more rapidly and widely in this COVID-19 era.

Therefore, the downtrend of Hallyu studies must be explained from a different angle. Ironically, Hallyu studies seem to be declining because of the very fact that Hallyu is constantly expanding. The term Hallyu has now become a genre that cannot be covered by one article or book. A search with the keyword “방탄소년단” (*Bangtansonyeondan*, Korean name of BTS) retrieves 80 papers or articles from the research database. Of these 80 works, 72 cannot be retrieved with the keyword Hallyu. Another example is *Parasite*. A search with the keyword “기생충” (*Gisaenchung*, Korean for *parasite*) results in a total of 245 works. Excluding 37 works

that are not related to the movie *Parasite* by Director Bong Joon-ho, 208 works are on Hallyu. Of them, however, 194 works cannot be retrieved with the keyword Hallyu. As noted above, for BTS and *Parasite* alone, which may be considered Hallyu phenomena or subcategories of Hallyu, almost 300 papers and articles can be retrieved from the research database. With the keyword “K-pop,” 129 works published in 2020 could be retrieved, of which 87 cannot be retrieved with the keyword “Hallyu” (retrieved: July 15, 2021).

Two decades have passed since the word Hallyu (Korean Wave) was coined and began to spread, first in Asia and soon across the globe. Hallyu has become stale as a research topic, losing its momentum to arouse curiosity. Hallyu-related research topics have been moving from Hallyu itself toward individual Hallyu genres, that is, subcategories of Hallyu, or from the general Hallyu discussion to itemized Hallyu discussions. In brief, in-depth research into Hallyu has commenced.

An examination of the research achievements in 2020 by data type reveals 67 books, 50 master’s or PhD dissertations, 235 pieces written for serials or academic articles, and two others. Of the 67 books, 20 were authored by individuals, with the remaining 48 books released by public organizations such as the Ministry of Culture, Sports and Tourism, Korea Tourism Organization, and the Ministry of SMEs and Startups.

Most of the 50 dissertations cover Hallyu fandom, Hallyu’s influence on consumption and tourism, and social science or economic research such as marketing and brand image. Noteworthy are the following two papers on the theories and ideas of Hallyu:

- 1 Pan Yuanjun, *A study on K-pop idols’ lyrics: focus on BTS’s lyrics*, Department of Culture Contents & Communication Science, Graduate School of Konkuk University, February 2020.
- 2 Alaa Tarek Bahieldin Abdelwahed, *A study on the characteristics*

*of Korean drama in Egypt: based on the comparison of the narratives of Korean-Egyptian-Turkish drama*, Master's thesis, Department of Korean Language and Literature of Korea University, August 2020

Both papers were written by foreigners. The first paper analyzed the trends in K-pop idols' lyrics over three generations of K-pop idols. The first-generation idols, such as H.O.T. and Shinhwa [Myth], produced lyrics representing social engagement that strike a chord with teenage fans. The lyrics of second-generation idols, represented by Wonder Girls and Girls' Generation, lean toward the theme of love characterized by hook songs that are easy to sing along with. Third-generation idols, represented by BTS, stand out by releasing concept albums or creating the group's own worldview. Love and parting account for more than 90% of the themes, and the phenomenon of language destruction is often observed (p. 69). Since the analysis was performed exclusively on K-pop idols, the "Korean" identity was not reflected well.

In contrast, the second paper on K-dramas features Hallyu's distinctive Korean traits very well with international comparisons. The author succinctly describes the general features of K-dramas as mainly dealing with love stories with a happy ending that unfold in a vast space outside the set with intensive use of background music (p. 88). The author also pointed out that, though not representative of K-dramas, family relationships are usually at the heart of the plot: "Against the background of strong parent-child bond and filial piety, the core virtue of the age-old Confucian heritage, respect for the family, and parent-child relationship are very important issues in Korean dramas, and parents have a great impact on their adult children" (p. 40). However, this paper was submitted to the Department of Korean Language and Literature, and there was no further in-depth discussion regarding the aspect of ideology.

The research trend of 235 serials and academic articles is not much

different from the dissertations introduced above. The main contents involve an analysis of Hallyu's impact, relevance to purchase intention, fact-finding or introduction of the current situation, and economic considerations. Very few studies have been devoted to analyzing Korean philosophy or Confucianism. However, the following two papers are worthy of attention.

- 1 Kim, Dong-ha. Cultural comparison of Korea and Japan through the Korean Wave, *Korea and Global Affairs* (4)4, August 2020.
- 2 Kang, Joon-man. Hallyu is a lotus flower blooming in mud...*Korean Studies* and the history of the mass media: Korea and Koreans through the lens of Hallyu, *Saramgwa Eollon [People and Press]* 11, Winter 2020.

The author of the first paper, a scholar with expertise in international regional studies, summarizes the research outcomes published in Korea and Japan to date and introduces the Hallyu boom in Japan. However, he failed to conduct an in-depth analysis of Korean and Japanese culture from ideological and philosophical perspectives.

The second paper sheds light on Korea and Koreans through the lens of Hallyu. The author characterizes Hallyu with four key features: (1) sentimentalism, (2) the Korean dream, (3) global orientation, and (4) latecomer advantage. He further enumerates 10 features as the contributing factors for Hallyu: "excellent hybridization and convergence capability and constitution," "advantage of the mid-stage of modernization and latecomer advantage," "cultural gamut of Korean melancholy and exaltation," "emotional eruption and whirlwind culture," "desire for overseas expansion and risk-taking culture," "synergy effect of IT powerhouses," "strong desire for achievement and sense of equality," "fierce competition and the Korean dream," "excellence of pop culture workforce,"

and “militarist Spartan training” (*Voice of Jeonbuk*, <https://www.jbsori.com/>, see “Hallyu is a lotus flower blooming in mud...*Korean Studies* and the history of the mass media).

In 2020, Professor Kang published a book on Hallyu, titled *The History of Hallyu: From Kim Sisters to BTS* (Kang Joon-man, Inmulgwa Sasangsa [*People and Thought*], 2020). In this book, Kang evaluated Hallyu-related views and data across various academic publications and systematically arranged the history of Hallyu from the perspective of a social scientist with an academic background in journalism and broadcasting. This book can be highlighted as the best book on Hallyu published in 2020 and as one of the masterpieces among Hallyu-related books published to date. A great deal of time and effort must have been dedicated to creating this masterpiece. However, it leaves something to be desired in terms of analyzing the theories and ideas surrounding Hallyu. Introducing the paper “The ethos of collective moralism: The Korean cultural identity of K-pop” by Kim Su-jeong and colleagues, he points out that the organizational culture of the three major agencies that produce K-pop singers is based on the “sentiment of a patriarchal family community protected and disciplined under the responsibility of a father” and that K-pop idols value a code of conduct that includes “decent deed and decorum” and humility as well as hard work, which cannot necessarily be boiled down to “Confucian” culture. He believes that the “Korean dream,” which is based on Koreans’ strong orientation toward others and hierarchic mentality and epitomized by the Korean proverb “A dragon arose from a brook” (describing a celebrity with a humble background), has played a decisive role in the formation of this “collective moralism” and argues that this phenomenon was not necessarily influenced by Confucianism (p. 459). This position of rejecting the relationship between Hallyu and Confucianism may be ascribable to social scientists’ deep-rooted tradition of disregarding Confucianism and a kind of prejudice derived from this scholarly tradition.

### 3. Hallyu studies in Japan

The Hallyu boom in Japan did not subside in 2020. Because of the COVID-19 crisis, Hallyu stars' performances in and visits to Japan have decreased significantly, but their influence via the Internet was maintained at the same level as that of 2019. Netflix Japan reported a six-fold year-on-year increase in streaming of Korean dramas in Japan in 2020. The drama *Crash Landing on You* ranked #1 as Japan's most popular drama of the year. Other K-dramas that attracted much attention in Japan in 2020 include *Itaewon Class*, *It's Okay to Not Be Okay*, *Record of Youth*, and *What's Wrong with Secretary Kim?* Half of the 2020 top 10 dramas on Netflix Japan were Korean dramas.

However, the downtrend of Hallyu-related studies in the academic research sector continued in 2020. With the keyword “韓流” (Hallyu in Kanji), a total of 28 publications were retrieved from the Japanese research database portal CiNii (<http://ci.nii.ac.jp/>). After excluding eight works for duplicate publication or lack of relevance, 20 papers or articles were found to be published on Hallyu in Japan (retrieved: July 16, 2021).

Nine of them are articles introducing Korean dramas or Hallyu stars, most of which are light gossip articles published in the *Weekly Asahi* (週刊朝日) magazine. Three articles deal with rumors that a famous Japanese actress, Haruka Ayase (綾瀬はるか), might marry a Korean actor, a Hallyu star. Excluding these 12 articles, only eight papers are left, and three of them are not academic papers: one is a report on the death of a Hallyu idol, one is a report on Koreatown in Osaka, and one is a report related to a symposium held at the Korean Consulate in Osaka. The remaining five articles can be considered relatively elaborate in-depth analyses of Hallyu. They are reviewed as follows:

- 1 Jeong, Gwiryun; Kashijuku, Eiko, Another Korean wave drama: The spiritual world of Koreans reading from “Shoot the stars,” *Departmental Bulletin Paper of Center for the Multicultural Public Sphere in the Faculty of International Studies, Utsunomiya University* 13, 2020.
- 2 Kashijuku, Eiko; Jeong, Gwiryun, As a clue from the Great East Japan Earthquake and “A sky full of stars,” *Journal of the Faculty of International Studies, Utsunomiya University* (50), 2020.09.
- 3 Nishimori, Michiyo, Women in the Hallyu drama viewed by gender, *Joseinohiroba* (499), 2020.9.
- 4 Women in love crash landing on you: Hallyu boom doesn’t stop!, *Sunday Mainichi* 99 (34), 2020.7.19.
- 5 Ikumi Haruki, The sociology of the great hit Hallyu drama: The reality of Korean and North Korean women in love crash landing on you, *Chuo Koron* 134(12), 2020.12).

The first and second entries in the above list were co-authored by Professor Jeong Gwiryun at Utsunomiya University (宇都宮大学). Both examine the meaning of “stars” represented in Korean dramas. In the first paper, in particular, the author points out that, while the Japanese recall the dead when looking at stars, Koreans often pray that their thoughts and wishes may come true (p. 123) and attributes this practice to the Korean-specific sentiments of Han (long-accumulated grief and grudges against injustice, no English equivalent) and Jeong (affection based on sharing and compassion, no English equivalent), which is well-depicted in *Shoot for the Star* (p. 137).

The remaining three articles focus on the female image depicted in Korean dramas or on Japanese women who enjoy Hallyu. Given that the main consumers of Korean dramas are women, although the fan base has

of late been spreading to men in their fifties and sixties, it is natural to pay attention to women in relation to Korean dramas. As a whole, however, in terms of Hallyu-related research achievements, these papers are rather far from an in-depth analysis of Hallyu, which is disappointing.

Even in Japan, the word Hallyu can no longer cover the entire landscape of Hallyu studies. The phenomenon called Hallyu is so massive that it cannot be covered in a single paper anymore. A search in the CiNii research database portal, with the search period set to 2020, for *Crash Landing on You*, which was a big hit in Japanese society throughout 2020, shows 16 papers, three papers for *Itaewon Class*, nine for “K-pop,” six for “Korean dramas,” and nine for “BTS.” With some duplicates, there are many cases in which Hallyu is introduced and analyzed without using the word Hallyu.

A search for Hallyu-related books published in 2020 on CiNii yields two: one on the “history distortion in Korean historical dramas” and the other on “Hallyu’s implications from the mouths of Arashi (嵐) fans.” A search for books with the keyword “K-pop” returns five books imported from Korea in addition to four books about learning Korean. That is, no significant books on K-pop were published in 2020.

On a related note, a search for K-pop-related papers showed nine articles published in 2020, of which six are papers published in the KOFICE magazine *Koreana: 韓国の文化と芸術*. This magazine, published in Japanese (27:2), featured pre-K-pop Korean music (postwar popular music) authored by Koreans. Topics include trendy music in the new media era, namely trot ballad and dance music, rock music, the 8th US Army show, and the growth of popular Korean music. The next issue (27:4) contained an article about K-pop music videos. The remaining three papers are a comparison of K-pop and J-pop, a comparison of K-pop and J-pop idols’ images, and Korea’s national branding.

## 4. Hallyu studies in China

A search for Hallyu-related studies published in 2020 with the keyword “韓流” (Hallyu) as the “篇名” (title name) on the Chinese academic paper database portal CNKI (中國知網, <http://www.cnki.net/>) resulted in 12 items (retrieved: July 25, 2021), which can be broken down into nine academic papers, two dissertations, and one newspaper article. A search on Baidu ([www.baidu.com](http://www.baidu.com)) yielded more than 90 newspaper and magazine articles published in China in January 2020 (retrieved: July 25, 2021).

A search for 2019 Hallyu-related papers at the CNKI portal resulted in more than 20 papers and articles, which is significantly higher than in 2020. Of the 12 items published in 2020, three papers are about the impact of Hallyu, three papers about Hallyu’s strategies and characteristics, two papers about Hallyu’s implications, one paper about Korean films, one paper about Korean language education, and one paper about Hallyu’s economic effects and marketing.

In contrast, a search for Hallyu-related studies published in 2020 with the keyword “K-pop” or “Korean popular music” (韓國流行音樂) yielded a total of four articles consisting of one paper on Korean language education, one paper on K-pop’s implications for Chinese popular music, one paper on fandom, and one paper on the trends of the Korean music industry. K-pop-related studies significantly decreased in number compared with 2019. Some of the noteworthy Hallyu studies published in 2020 are as follows.

- 1 Brief analysis of the characteristics and impact of K-culture: exemplified by K-POP and K-drama/movies (方子璇; 周璇; 邱佳琪, 文化产业, March 20, 2020)
- 2 Fusion strategy of Hallyu (张程程, 中国人國博览, April 23, 2020)

The first paper discusses the characteristics of the K-pop, film, and drama industries in Korea. It analyzes the characteristics of “emphasis on good manners” as follows: “Korea is a country famous for good manners, which is reflected not only in their routine behaviors but also in their clothing and makeup. As shown in Korean dramas, Koreans are meticulous about good manners in their daily living” (p. 66). When mentioning the importance attached to good manners by Koreans, the authors do not relate it to the long Confucian tradition that is deeply rooted in the Korean mindset.

The second paper discusses Hallyu’s convergence, where convergence is a concept similar to Hallyu’s hybridity or heterogeneity, which is a popular topic these days. The author points out, “K-dramas have traits of both global universality the Korean specificity. (...) The stories and subject matters of K-drama are a combination of traditional Confucianism and modern Western culture based on traditional ideas” (p. 50). Because of the limited length of the paper (two pages), the author did not discuss the influence of Confucianism in more detail. However, he highlighted that the traditional Confucian ideology in the K-drama acts as a straitjacket for the protagonists living in today’s society.

## 5. Hallyu studies in Anglophone countries

Papers in Anglophone countries were searched for on the research platform EBSCOhost (Academic Search Complete, <http://www.ebsco.com/>), which is an accumulated body of SCI-level papers. This portal also contains materials in languages other than English, but most of the published papers found there are in English. This portal also contains lists of articles from academic journals deviating from typical paper formats as well as English journals published in Asia or other non-Anglophone

countries.

Also included are papers published in the journals *The Korea Journal* by the Academy of Korean Studies, *Asian Women* published by the Research Institute of *Asian Women* at Sookmyung Women's University, and *Inter-Asia Cultural Studies* by National Chiao Tung University in Taiwan (國立交通大學). Therefore, the term "Anglophone" here does not refer to specific geographic regions but to an abstract region where papers published in English are circulated.

A search for papers published in 2020 with the keyword "Korean wave" or "Hallyu" on this portal returned a total of 19 articles (retrieved: July 11, 2020), which represents a decrease of seven articles compared with the 26 articles found in 2019. However, as many as 34 articles were published in 2020 on Bong Joon-ho's movie *Parasite*, 101 articles on "K-pop," 13 articles on "Blackpink," and more than 60 articles on "BTS" (retrieved: July 24, 2021). This suggests that articles on individual Hallyu phenomena, that is, subcategories of Hallyu, overwhelmingly outnumber those on Hallyu itself as an overarching topic. On this note, K-pop-related articles published in 2019 (retrieved: July 11, 2020) were outnumbered by those published in 2020 by 17 articles (101 versus 84).

The contents of the 2020 Hallyu-related papers and articles can be classified by topic as follows (numbers are in parentheses): analysis of Korean cultural policy surrounding Hallyu (1), analysis of Korean films (Park Chan-wook's *Nun*) (1), characteristics of K-dramas (1), entertainment programs (1), webtoon Hallyu (1), introduction of the Hallyu phenomenon (1), analysis of the Hallyu phenomenon (3), analysis of multicultural fandom analysis (2), Hallyu-related papers in North Korea, Spain, Iran, India, and Canada (1 each), the Hallyu situation in Japan (2), and unspecified (1). Among them, three papers that attempted to analyze the Hallyu phenomenon itself are as follows:

- 1 Jin, Dal Yong; Yi, Hyangsoon , Transnationality of popular culture in the Korean wave, *Korea Journal* 2020, Vol. 60 Issue 1.
- 2 Yoon, Kyong, Ssen-Unni in K-pop: The makings of “strong sisters” in South Korea, *Korea Journal* 2020, Vol. 60 Issue 1.
- 3 Chang, Jungyoon, New gender perspectives: Soft creator and strong advocator in the new Korean wave era., *Asian Women* Dec 2020, Vol. 36 Issue 4.

The first paper, co-authored by two scholars working in Canada and the United States, respectively, discusses the transnational nature of Hallyu. Rather than offering an in-depth analysis of the Hallyu phenomenon, the authors introduced a Hallyu-related paper and provided a brief conclusion, leaving something to be desired.

The second and third papers delve into very similar themes, gender issues focusing on masculinity and femininity in Hallyu, particularly in K-pop. The second paper sheds light on the image of Ssen-unni (powerful girl celebrity) commonly seen within the K-pop landscape: that is, the image of the so-called cool and dignified “girl crush.” It points out that the image of Ssen-unni in Hallyu generates a sensational interest and has the potential to convey the voices of various types of women in a more efficient and positive way (p. 35). In the conclusion section, the author poses a question on whether this trend threatens the traditional values dominated by the patriarchy and will become a movement for young Korean girls and women or whether it will merely end up with the fad of the Hallyu brand as international commercialism (p. 35). The author does not specify whether the Korean “traditional values” surrounding women refer to the teachings of Confucianism. Apart from this, although the question of whether the image of Ssen-unni is a reaction to the image of a gentle and submissive woman in the Confucian tradition may be of great interest, no attempt at a deeper analysis was undertaken.

No study was dedicated to Confucianism in the context of Hallyu in 2020, but one K-pop-related study mentioned Confucianism; its content is briefly presented below.

Seo, Yuri; Cruz, Angela Gracia B; Fifita, 'Ilaisaane ME. Cultural globalization and young Korean women's acculturative labor: K-beauty as hegemonic hybridity, *International Journal of Cultural Studies* July 2020, Vol. 23 Issue 4.

The authors, faculty members of universities in Australia and New Zealand, understand that K-beauty is basically hybrid in nature and that the hybridity was created in the process of continuous efforts for cultural adaptation between globalization and the local environment or the traditional culture encountered by young Korean women. The authors argue that their mention of Confucianism or New Confucianism in this context is based on existing research on Hallyu and Confucianism that asserts that traditional Confucianism in Korea regards women as passive and obedient beings devoid of subjectivity and used as tools for reproduction. The authors, as scholars with expertise in marketing-related disciplines, did not discuss Confucian philosophy or ideology in depth or with expertise. However, it is noteworthy that the article attempted to address the issue of K-beauty's cultural hybridity in regional and global contexts as an issue between tradition and modernity.

Although not registered in EBSCO, the following interview article published in 2020 in Vox (<https://www.vox.com/>) is worth introducing because it mentions Hallyu in the light of Confucianism.

The author of this article, journalist Alex Ward, conducted an interview about the movie *Parasite* with Professor Kim Hyun-kyung, Professor of Visual Art and East Asian studies at the University of California, Irvine. In this interview, Professor Kim refers to “the complexity of family

relationships” as one of the issues dealt with in *Parasite*. In particular, she points out that “the film characters treat each other in a traditional way clearly representative of a Confucian ideal,” emphasizing the importance of understanding the relationship between Kim (played by Song Kang-ho) and Park, the rich CEO, from this perspective. In particular, she continues, “Kim is obviously the oldest in both families, [but] eventually gets no respect from Park. Park certainly is Kim’s employer, but Kim holds deep grudges against him, which eventually drives him to murder Park.”

This is a good explanation of the Confucian ethics expressed by the phrase “elders first” (長幼有序), a unique moral problem of Korean society that can easily be overlooked by foreigners unfamiliar with Confucian ethics. Mention could also have been made on the Confucian relevance of this film being a family story, but Professor Kim did not discuss this topic further.

## 6. Conclusions

In this paper, publication trends of Hallyu-related papers and articles published in 2020 were examined, and the contents of some papers were briefly introduced, focusing on those covering the association between Hallyu and Confucianism. Although few in number, discussions were made from various perspectives.

According to a newspaper article released on December 30, 2020 (Areum Jang, “Netflix K-content streaming ↑ ...increase of 2.5 times in North America and Europe, 4 times in Asia” (News 1, <https://www.news1.kr/>)), K-content streaming on Netflix in Asia increased by about 400% in 2020 compared with 2019 and 250% in North America and Europe, such as in the United States, Canada, Portugal, and Spain. However, as mentioned in this report, the number of researchers writing papers with

the keyword “Hallyu” is decreasing, which suggests that the word “Hallyu” has become stale as a research topic after more than two decades of use. It also suggests that Hallyu as a topic has taken on a dimension that cannot be covered in one paper or book. In contrast, the number of papers on individual Hallyu genres, that is, subcategories of Hallyu such as K-pop, BTS, or the movie *Parasite*, has been increasing every year.

This annual report nonetheless continues to search for papers and books on “Hallyu” and poses questions such as “What is Hallyu?” and “What is the relationship between Hallyu and Confucianism?” This is because the word “Hallyu” as a topic has the potential to unravel the identity of Korean culture and, beyond that, Koreans’ ideological and cultural identity. It is my sincere hope that the year 2021 will see the publication of many papers related to in-depth research into Hallyu.

Printing November 15, 2021

Publishing November 15, 2021

Publisher Yulgok Institute

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