





Part I
Chinese Confucianism

Chapter 1

Pre-Qin/Han-Tang Period Confucian Studies

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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 Chunqixue (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 economics¹

- 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 scholarships 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.