

Chapter 2

Song Dynasty Confucian Studies

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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: Kangon 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.