

# Part I

## Chinese Confucianism

# Chapter 1

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

### 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 2021. Research Information Sharing Services (RISS) and Korean studies Information Service System (KISS) databases were used for a literature search, limiting the search criteria to the doctoral theses submitted to Korean universities and papers published in journals registered in the Korean Citation Index (KCI) in 2021. The search results were filtered to include only articles on Confucian philosophy or Confucianism.

Among the filtered search results of 2021 academic papers, 72 papers (10 doctoral theses and 62 research papers) were found to cover Confucianism in the pre-Qin/Han-Tang period, showing a decreasing trend compared to 2019 (86 papers) and 2020 (95 papers)

For a clearer overview of the selected papers, these 72 papers were classified according to two criteria: by scholar and by subject area. The papers classified into the scholar category were divided into two subcategories: the three greatest Confucian thinkers (Confucius, Mencius, and Xunzi) and all other Confucian thinkers (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 scholar

Of the 72 selected papers, 50 covered Confucian thinkers. When broken down into individual thinkers, there were (i) 19 papers on Confucius, (ii) 17 papers on Mencius, (iii) seven papers on Xunzi, and (iv) seven papers on others. That is, 43 papers were written about Confucius, Mencius, and Xunzi, the three greatest thinkers of pre-Qin classical Confucianism, with the remaining seven papers written about Dong Zhongshu (董仲舒), Wang Chong (王充), Zheng Xuan (鄭玄), Yang Xion (揚雄), and Wang Bi (王弼), who were Confucian philosophers of the Han Dynasty, and Kong Yingda (孔穎達) of the Tang Dynasty.

## 1) Papers on Confucius

1. Ahn, Woe Soon, A Study on the Conceptions of Justice of Confucianism: Focusing on the Analects, *Eastern Studies* 44, Oriental Classical Research Institute
2. Ahn, Woe Soon, Analects and Mencius as a Cultural Bible of Reciprocal Empathy, *Eastern Studies* 45, Oriental Classical Research Institute
3. Kim, Young-Ho, Interpretation of jimyeongjang of Lunyu, Confucian Analects, *The Journal of Korean Philosophy History* 70, The Society for Korean Philosophy History
4. Jeong, Se Geun, Wangbi's Myth and the Analects of Confucius, *Confucius Studies* 43, The Korean Society of Confucian Studies
5. Kim, Hyeong, Jeong, Se Geun, The Conception of Expediency (Quan) in the Philosophy of Confucius and its Human Types, *Bumhan Philosophy* 100, Bumhan Philosophical Society
6. Kim, Min-Jae, A Study on the Similarities and Differences between Confucius and Mozi Ideas and their Moral Educational Implications, *Journal of Eastern Philosophy* 105, The Society of Eastern Philosophy
7. Lee, In-Hwa, On Inoue Tetsujiro's Understanding of Confucianism and its Application to the Theory of National Morality, *Studies in Korean Society for Philosophy East-West* 102, Korean Society for Philosophy East-West
8. Lee, Seog Ju, The Love of the Hundred Schools of Thought Confucius' and Mencius' Love and Resentment, *Philosophy Thought Culture* 35, Research Institute for East-West Thought
9. Keum, Jonghyeon, Consideration of the Continuity of the Concept of Yi 義 in Terms of Order and Distribution: Focusing on the Text until the Time of the Analectic Period, *Journal of Eastern Philosophy* 107, The Society of Eastern Philosophy
10. Jung, Kyun-Sun, On the Main Concept of Ancient Chinese Philosophy, Xing (性) (which) Wang Guowai Saw - Focused on the Xing (性) of Confucius, Mencius, and Xun Zi -, *Studies in Confucianism* 56, Confucianism Research Institute
11. Ahn, Choon-Boon, Guan Zhong's Assessment of Power Based on Confucius' Justice in the Spring and Autumn Annals, *Studies in Confucianism* 56, Confucianism Research Institute
12. Kwon, Oh-Ryun Kim, Jeong-Hyo, A Study on the Concept of the Human Body between Confucius and Plato, *Studies in Confucianism* 57, Confucianism Research Institute
13. Kim, Young-Min, The Analects 13:18 in Historical Contexts, *Studies in Confucianism* 57, Confucianism Research Institute

14. Hwang, Kwang Woo, The Contextual Understanding of Self-control and Returning to Li, *Bumhan Philosophy 100*, Bumhan Philosophical Society
15. Lee, Kang-dae, A Study on the Tao of Confucius, *Yangminghak 63*, Korean Society of Yangming
16. Seo, Jeong-Hwa, The Essential Meaning of Confucius' Thought of Filial Piety in The Analects of Confucius - In the Process of Asking Earnestly, To Confucius, Were Three-year Mourning and Ancestral Rites Filial Piety? -, *The study of Confucianism 85*, The Korean Society of Confucianism
17. Jeong, Kang-gil, Why Can't Dao (道) Broaden People? - Understanding the Dao of Confucius as Non-Substantialism Perspective -, *The Journal of Toegyehak 29*, The Youngnam Toegyehak Institute
18. Son, Bo Mee, Medical Educational Implication of xue (學) in the Analects, *Eastern Classical Studies 82*, Eastern Classical Society
19. Yun, Min-Hyang, A Study on the Applied Ethical Approach of Classical Reading in Response to Relational Aggression - Focusing on Healing and Cultivating Character Through Reading Analects -, *The study of Confucianism 85*, The Korean Society of Confucianism

In 2021, 19 papers were written about Confucius and his book The Analects (論語), showing a decreasing trend compared to 2019 (21 papers) and 2020 (24 papers) but maintaining a level of around 20 papers. It is with regret that we report that no doctoral thesis was dedicated to Confucius in 2021 after one was published in 2019 and one in 2020.

The 19 research papers on Confucius present a wide variety of topics. Ahn woe-soon studied the concept of justice (正義) as used in the Analects with focus on the distributive character. The author notes that Confucius' justice has a strong moral character, to be sure, but also an equally strong distributive character, and further explains that the moral justice in politics is attained only when fair distributive justice is established.

While four papers cover Confucius' political ideas, there were papers worth noting for their inter- and transdisciplinary approach based on education. Son Bo-mee, in particular, attempted to explore methods to integrate empathy education into the medical curriculum, drawing on the suggestion that empathy skills should be included in medical education, by applying xue (學) in the Analects to the empathy education of medical professionals. Recent academic trends seem to be reflected in such research. The remaining papers cover diverse topics such as Confucius' moral philosophy, a contextual understanding of self-control and returning to li (克己復禮) in light of Chunqiu Zuo zhuan (春秋左傳, the Chronicle of Zuo) and the Analects, and a comparison of the concept of the human body between Confucius and Plato. Such a variety of topics allows the expectation of further vitalization of research on Confucius.

## 2) Papers on Mencius

1. Shin, Ye Jin, *A Study on the Neo-Confucian Annotations on Mencius' Moral Theory*, Doctoral thesis, Sungkyunkwan University
2. Seo, Jung Sun, *A Study on the Royal Politics of Mencius - Focusing on Hangshim and Hangshan -*, Doctoral thesis, Wonkwang University
3. Liu Lei, *A Study on Mencius' Ethical System and Its Contemporary Educational Value*, Doctoral thesis, Woosuk University
4. Jeong, Se-geun, Mencius' Theory of Xin, *Yangminghak* 60, Korean Society of Yangming
5. Chang, Wontae, The Wisdom of Benevolence: Resolving Dilemmas in Mencius 1A7, *Early Eastern Classical Studies* 47, Taedong Classical Research Institute
6. Jung, Hye-Jin, An Interpretation of the Concept of Four-Beginnings (四端) in Mencius: Perspective of Kant's Transcendental Philosophy, *Studies in Korean Society for Philosophy East-West* 99, Korean Society for Philosophy East-West
7. Jung, Woojin, Zhuangzi's Interpretation of 不得於言, 勿求於心, 不得於心, 勿求於氣 in Mengzi, *Journal of Eastern Philosophy* 107, The Society of Eastern Philosophy
8. Dongchoel Bin, Discourse on the Concept of Xing in Warring States China and Human Nature: From the Mengzi, Xunzi, and Confucian Works in the Guodian Corpus, *Journal of Eastern Philosophy* 108, The Society of Eastern Philosophy
9. Han, Sang-Yun, Research on the Influence of Guanxi's Xinqi Theory on Mencius' Xinqi Theory With a Focus on Baixi's Jixiaxue Research -, *Studies in the Korean Society for Philosophy East-West* 100, Korean Society for Philosophy East-West
10. Yang, Jae-Sung, The Organization Method and Significance of the Ru Lee Chapter of Mencius, *The Journal of Korean History* 84, Academia Koreana
11. Jin, Sang Hun, Shin, Chang Ho, Criticism of Mencius' View on Education Based on The Theory of Human Nature, *Journal of Yulgok Studies* 45, Yulgok Society
12. Lee, Kanghee, A Study on the Dialogue between Mencius and Gaozi, *The Study of Confucianism* 84, The Korean Society of Confucianism
13. Heo, Seok Lim, Byeong-Hak, A Study on the Theory of the Law of Cause and Effect in The Scripture of Sot' aesan and Mencius, *Studies in Confucianism* 54, Confucianism Research Institute
14. Seo, Jaehyun, Kim, Doil, Politics of the True King and the Force - Reading the Mencius Applying Hierarchical Clustering Analysis -, *Studies in Confucianism* 57, Confucianism Research Institute
15. Jeong, Young-Su, Disaster Perception Seen through Mencius' View of

History, *The Study of Confucianism* 86, The Korean Society of Confucianism

16. Han, Song Hee, The Political Implications of Kao Tzu's Argument in the Mencius, *Journal of Eastern Philosophy* 107, The Society of Eastern Philosophy

17. Lee, Suh Hyun, A Study on the Moral Psychological Approach for Sensory Limitations of the Burenzhixin 不忍之心 of Mencius, *Humanities and Art* 11, Humanities and Art Society

In 2021, 17 papers on Mencius (philosopher) and the Mencius (book) were published. The number of published papers was maintained in 2020 after an increase from the number in 2019 (14 papers). In 2021, three doctoral theses were published, three in 2019, and two in 2020, allowing a vision of further revival of research activities in this area.

Of the three doctoral theses, Seo Jeung-sun's thesis analyzes the two axes of 恒心(constant mind) and 恒産(constant production) as mental and economic methods of pursuing personal happiness and national stability, respectively, among multiple ways to realize Confucian politics of royal principle (王道政治).

Six out of the 14 research papers on Mencius also cover Mencius' 心性論(theory of the nature of the mind) under different subtopics. Of them, Jeong Se-geun's paper approaches Mencius' 心性論, centering on the literal usages of 心(heart/mind) in the Mencius before it gained complex senses by Neo-Confucianism.

Bin Dong-cheol's paper presents an effective approach to differing views of the Confucian scholars in the Warring States period including Mencius and Xunzi by analyzing the major discourses of xing (性 human nature) covered in different contemporary documents in the light of intellectual history. The proposed approach to the practical meaning of xing by deriving the discourse cues of xing commonly used among contemporary intellectuals from Mencius, Xunzi, and Confucian texts published in 郭店楚墓竹簡 is expected to contribute to the expansion of the study of Mencius' 性論(theory of human nature).

### 3) Papers on Xunzi

1. Choi, Seung Hwan, *On the Educational Implication of Xunzi's Musical Theory*, Doctoral thesis, The Academy of Korean Studies

2. LEE, YUN JEONGA, *Review of the Pre-Qin Conception of the Confucian Orthodoxy of the Transmission of Dao: Focusing on Xunzi (荀子)*, The Study of Confucianism 86, The Korean Society of Confucianism

3. Bae, Da-Bin, A Critical Approach to the Thought Relationship between Confucians of the Qing Dynasty and Xunzi - Focusing on Qian Daxian's Understanding of Xunzi and the Intrinsic Consistency of Xunzi and Dai Zhen's Human Nature Theory, *Studies in Korean Society for Philosophy East-West* 101,

Korean Society for Philosophy East-West

4. Jeong, Young-su, Disaster Perception through Xunzi's View of Nature, *Bumhan Philosophy* 103, Bumhan Philosophical Society
5. Chong, Chaehyun, Ethico-Political Truth and Xunzi's Rectification of Names with a Focus on the Three Cognitive Delusions (sanhuo 三惑), *Philosophy Research* 63, Central Philosophy Institute
6. Yoon, Tae-Yang, Re-interpretate Xunzi's 'chinganli (情安禮)' with Affect, *Epoch and Philosophy* 32, Korean Association for Studies of Philosophical Thought
7. Uhm, Jin-sung, Jung, Byung-Seok, Xunzi-Ja's Philosophy, Amateurism and Physical Education, *Philosophy Thesis* 104, Saehan Philosophy Society

In 2021, seven papers were published on Xunzi (philosopher) and the Xunzi (book), a considerable decrease compared to 2019 (12 papers), but a similar number to that in 2020 (eight papers) was reached. After a blank year of no doctoral thesis, the year 2021 saw the publication of one doctoral thesis, as had the year 2019.

Choi Seung-hwan's doctoral thesis sheds light on the potential function of music as a strong mechanism by which a simple human nature can be transformed into a moral and social human nature based on an objective understanding of the human nature with respect to the pedagogical significance of Xunzi's Yuelun (樂論, music theory) in the Pre-Qin period (先秦時期).

Bae Da-bin's paper is an attempt to reinstate Xunzi's prestige by demonstrating that from today's perspective, the understanding of Xunzi by the Confucian scholars of the Qing Dynasty was not only marred by a number of logical and conceptual errors, but those errors also had a negative impact on the evaluation of Xunzi.

Yoon Tae-yang's paper is significant in that it enhances the originality and ideological value of Xunzi's philosophy by demonstrating the coherent integration of moral behavior into moral being in Xunzi's moral philosophy, starting from the premise that human nature is evil.

#### 4) Others

1. Kim, Young Ju, *A Study on Wang Chong's Critical Confucianism*, Doctoral thesis, Dongguk University
2. Park, Dong In, ZhengXuan's Understanding of Chen-Wei and its Socio-Political Implications: Focusing on Gan-Sheng-Di-Shuo and Cosmogenesis, *Journal of Yulgok Studies* 44, Yulgok Society
3. Jo, Min-hwan, A Study on the Understanding of Yang Xiong (揚雄) Held by Korean Confucian Scholars in the Joseon Dynasty, *Journal of the Daesoon*

*Academy of Sciences 37*, Daesoon Academy of Sciences

4. HE JIAYING Wang, Chong's Natural Cosmology and Life Thought Reinterpretation, *Journal of Eastern Philosophy 106*, The Society of Eastern Philosophy
5. Jeong, Se-Geun, Wangpi, Heyan, and the Book of Changes, *Studies in Korean Society for Philosophy East-West 99*, Korean Society for Philosophy East-West
6. Shin, Chang Ho, A Study on Dong Zhongshu's Nationalism and Educational Thoughts, *Onji Collection of Works 66*, Onji Society
7. Lee, Hyeon-cheol, A Study about Taiji(太極) and xíng.tǐ(形.體) in 『Yuānhǎizipíng(淵海子平)』 : Focusing on the thoughts of 『Yì(易)』 of Wangbi(王弼) and Kǒng Yǐngdá(孔穎達) in Han Dynasty, *Studies of East Asian Culture 84*, Institute For East Asian Culture.

In 2020, seven papers were published on Confucian thinkers other than Confucius, Mencius, and Xunzi, maintaining the overall trend of the previous two years (five in 2019 and eight in 2020). The year 2021 was the third consecutive year in which one doctoral thesis was published. In 2020, Confucian thinkers of the Han and Tang dynasties, such as Kong Yingda (孔穎達), Wang Chong (王充), Yang Xion (揚雄), Huan Tan (桓譚), Zheng Xuan (鄭玄), Wang Fu (王符), and Dong Zhongshu (董仲舒), were studied from various perspectives. In 2021 as well, intensive studies were conducted on important thinkers of the Han and Tang dynasties including Kong Yingda (孔穎達), Wang Chong (王充), Yang Xion (揚雄), Zheng Xuan (鄭玄), Wang Bi (王弼), He Yan (何晏), and Dong Zhongshu (董仲舒). Research in this area is hence expected to keep developing.

Kim Young-ju's doctoral thesis begins by examining the characteristics of the argumentation process of Wang Chong's (王充) critical Confucianism, moving on to criticism of “theory of heaven-human induction(天人感應說)” and “divination and superstition(讖緯迷信)” along with the Confucian sanctification of sages (聖人) as ideal humans, and critically examines the emergence of Confucian religion. Although there exists a considerable body of literature on Wang Chong's theory of heaven-human induction, this thesis is highly significant in that it enhances the originality and ideological value of Wang Chong's philosophy by analyzing his Lunheng (論衡, Critical Essays) as critical Confucianism from a new viewpoint.

Park Dong-in's paper is an attempt to reestablish the understanding of divination(讖緯) and its social and political implications as expounded by Zheng Xuan (鄭玄), an important Confucian scholar of the Eastern Han Dynasty. By exploring his dual achievements of political and philosophical inquiry through his annotations to “Apocryphal Interpretations of Yijing and Opening the Laws of the Hexagram Qian(易緯乾鑿度)”, the author stepped into a research field yet uncharted in Korea. It is expected that other papers will follow suit and further

extend the research spectrum of Han-Tang Confucian scholars to Yijing and other areas such as nationalist educational ideology.

### 3. Classification by subject area

Classification by subject area resulted in the following five categories (the number of papers is in parentheses): classics (8), philosophy (41), education (5), politics and economics (12), and others (6). The number of papers dropped sharply to 72 from 95 in 2020. While the number of papers on philosophy, education, politics and economics, and other areas slightly decreased compared to the previous year, those on classics halved from 16 to 8.

#### 1) Research on Confucian classics

1. Shin, Ye Jin, *A Study on the Neo-Confucian Annotations on Mencius' Moral Theory*, Doctoral thesis, Sungkyunkwan University
2. Kim, Young-Ho, Interpretation of Jimyeongjang of Lunyu, Confucian Analects, *The Journal of Korean Philosophy History* 70, The Society for Korean Philosophy History
3. Kim, Young-Min, The Analects 13:18 in Historical Contexts, *Studies in Confucianism* 57, Confucianism Research Institute
4. Jung, Woojin, Zhuangzi's Interpretation of 不得於言, 勿求於心, 不得於心, 勿求於氣 in Mengzi, *Journal of Eastern Philosophy* 107, The Society of Eastern Philosophy
5. Yang, Jae-Sung, The Organization Method and Significance of the Ru Lee Chapter of Mencius, *The Journal of Korean History* 84, Academia Koreana
6. Won Yong Joon, A Study on the Ancient Yixue (易學) through the Silk Manuscripts of Mawangdui Zhouyi, *The Study of Confucianism* 84, The Korean Society of Confucianism
7. Lee, Jungseok, Study on the Fundamental Issues of the Nine Hexagrams by Virtue for Three Times in Zhouyi, *The Study of Confucianism* 86, The Korean Society of Confucianism
8. Lee, Eunho, A Study on the Utilization of Phonology in the Work of Distinguishing the Forgery of Old Text shangshu, *The Study of Confucianism* 83, The Korean Society of Confucianism

In 2021, eight papers (including one doctoral thesis) were published on Confucian classics, reduced by half from 16 in 2020. What is worth noting, however, is that while six papers covered the Book of Changes (Yijing 易經) in 2020, overwhelmingly outnumbering all other classics, two papers were

published on the Book of Changes in 2021, along with one paper on the Book of Documents (Shangshu 尚書 or Shujing 書經), showing a balanced distribution. In her doctoral thesis, Shin Ye-jin analyzed the Neo-Confucianists' annotations to 不忍人之心章 (Chapter on the human heart not daring to harm others), 牛山之木章 (Chapter on the trees of the ox hill), and 盡心章 (Chapter on wholeheartedness) in which Mencius' views on the heart-mind(心) are well depicted. The author sorted the core contents in three categories of attributes and origin of the moral mind-heart, recovery and cultivation of the moral mind-heart, and expansion of the moral mind-heart and performed a systematic analysis of 心論(theory of the heart-mind), in an attempt to shed light on it from a different angle by investigating the relationship between Mencius' and Zhu Xi's 心性論 and Zhu Xi's 心論.

In Won Yong-joon's paper, an attempt is made to define a specific historical aspect of the ancient Yixue (易學) by comparing and examining the Zhouyi (周易) of Mawangdui Zhouyi (馬王堆帛書, Silk Manuscript of Mawangdui Zhouyi) and the current edition of Zhouyi (周易) along with related texts, which is expected to provide a fresh impetus for the research in this field.

In a paper covering the classics other than Zhouyi (周易), Lee Eun-ho examined the usage of phonology in the process of distinguishing the forgery (辨偽) of ancient text (古文) Shangshu (尚書, Book of Documents). What is worth noting in this respect is that, given the accumulation of research achievements in Confucian classics such as the Analects (論語), Mencius (孟子), Zhouyi (周易), and Shujing (書經), the focus of the research process is shifting to the depth of analysis.

## 2) Research on Confucian philosophy

1. Suncheon Kang, *Various Forms of the Interpretation of Zhouyi and the Theory of Gentleman*, Doctoral thesis, Sungkyunkwan University
2. Hyunmi Kim, *Study on The Theory of Yixiang 意象 through the Zhouyi and the Huaninanzi*, Doctoral thesis, Sungkyunkwan University
3. Lee Dogyeong, *A study on the Self-Cultivation Theory of Juyeok*, Doctoral thesis, Daegu Haany University
4. Hwang, Seo Young, *A Study on Validity from the Perspective of I Ching, - Combination by the Interpretation of Ming-li based on a Logical Justification -*, Doctoral thesis, Seokyeong University
5. Kim, Young Ju, *A Study on Wang Chong's Critical Confucianism*, Doctoral thesis, Dongguk University
6. Lim, Byeong-Hak, Yu, Byung-Hun, *A Study on the Academic Hierarchy of I-Ching and The First Volume of Xici Chapter ?, Studies in Korean Society for Philosophy East-West 99*, Korean Society for Philosophy East-West

7. Yi, Suhn-Gyohng, I Ching's View of Death, *Journal of Eastern Philosophy* 107, The Society of Eastern Philosophy
8. Lee, Nan-Sook, A Study on the Interpretations of Characteristics and Meaning of Yu (獄) in Zhouyi, *Studies in Confucianism* 54, Confucianism Research Institute
9. Koh, Yoon-Suk, Learning from Heaven and Earth (天地) and Putting It into Practice [以] - Based on the Commentary of Daxiangzhuan (大象傳) on Qian (乾) and Kun (坤) in Zhouyi (周易), *The Journal of Korean Philosophy History* 70, The Society for Korean Philosophy History
10. Go, Do-Yeon, Another Method of Interpretation of I Ching, Semiotic Narration: Focusing on King Wu Narration, *Studies in Korean Society for Philosophy East-West* 101, Korean Society for Philosophy East-West
11. Ju, Young-Woo, Sprit of Life and Ecological Values in Zhouyi for the Sustainable World, *Studies in Confucianism* 55, Confucianism Research Institute
12. Hwang, Kwang Woo, The Contextual Understanding of Self-Control and Returning to 'Li,' *Bumhan Philosophy* 100, Bumhan Philosophical Society
13. Yun, Mu hak, The Primitive Assignment and Interrelationship of the Five Elements: Focusing on ZuoZhuan and GuoYu, *Journal of Yulgok Studies* 46, Yulgok Society
14. Lee Sukhyun, The Establishment and Transformation of China's Disaster Perspective, *The Journal of Humanities and Social Sciences* 22, Institute of Humanities and Social Sciences
15. Seo, Jeong-Hwa, A Study on the Meanings of Xiāntiān(先天) and Hòutiān(後天) through the Records on Astrology and Astronomical Calendar of Han Dynasty - Seeking the Common Understanding of the Division and Combination of the Zhōu Yì(周易) and the Book Calendar, *The study of the eastern classic* 84, Eastern classical society
16. Ahn, Woe Soon, Analectics and Mencius as a Cultural Bible of Reciprocal Empathy, *Eastern Studies* 45, Oriental Classical Research Institute
17. Jeong, Se Geun, Wangbi's Myth and the Analects of Confucius, *Confucius Studies* 43, The Korean Society of Confucian Studies
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20. Lee, In-Hwa, On Inoue Tetsujiro's understanding of Confucianism and Its Application to the Theory of National Morality, *Studies in Korean Society for Philosophy East-West* 102, Korean Society for Philosophy East-West
21. Lee Seog Ju, The Love of the Hundred Schools of Thought - Confucius and

Mencius' Love and Resentment, *Philosophy Thought Culture* 35, Research Institute for East-West Thought

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23. Jung, Kyun-Sun, On the Main Concept of Ancient Chinese Philosophy, Xing (性) (which) Wang Guowai Saw - Focusing on the Xing (性) of Confucius, Mencius, and Xun Zi -, *Studies in Confucianism* 56, Confucianism Research Institute

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25. Seo, Jeong-Hwa, The Essential Meaning of Confucius' Thought of Filial Piety in the Analects of Confucius - In the Process of Asking Earnestly, To Confucius, Were Three-Year Mourning and Ancestral Rites Filial Piety? -, *The Study of Confucianism* 85, The Korean Society of Confucianism

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27. Jeong, Se-geun, Mencius' Theory of Xin, *Yangminghak* 60, Korean Society of Yangming

28. Chang, Wontae, The Wisdom of Benevolence: Resolving Dilemmas in Mencius 1A7, *Early Eastern Classical Studies* 47, Taedong Classical Research Institute

29. Jung, Hye-Jin, An Interpretation of the Concept of Four-Beginnings (四端) in Mencius: Perspective of Kant's Transcendental Philosophy, *Studies in Korean Society for Philosophy East-West* 99, Korean Society for Philosophy East-West

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31. Han, Sang-Yun, A Study on the Influence of Guanzi's Xinqi Theory on Mencius' Xinqi Theory - With a Focus on Baixi's Jixiaxue Research -, *Studies in Korean Society for Philosophy East-West* 100, Korean Society for Philosophy East-West

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33. Heo, Seok, Lim, Byeong-Hak, A Study on the Theory of the Law of Cause and Effect in The Scripture of Sot' aesan and Mencius, *Studies in Confucianism* 54, Confucianism Research Institute

34. Lee, Suh Hyun, A Study on the Moral Psychological Approach for Sensory Limitations of the Burenzhixin 不忍之心 of Mencius, *Humanities and Art* 11,

Humanities and Art Society

35. Lee Yun Jeonga, Review of the Pre-Qin Conception of the Confucian Orthodoxy of the Transmission of Dao: Focusing on Xunzi (荀子), *The Study of Confucianism* 86, The Korean Society of Confucianism
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37. Jeong, Young-su, Disaster Perception through Xunzi's View of Nature, *Bumhan Philosophy* 103, Bumhan Philosophical Society
38. Yoon, Tae-Yang, Reinterpret Xunzi's chinganli(情安禮) with Affect, *Epoch and Philosophy* 32, Korean Association for Studies of Philosophical Thought
39. Jo Min-hwan, A Study on the Understanding of Yang Xiong (揚雄) Held by Korean Confucian Scholars in the Joseon Dynasty, *Journal of the Daesoon Academy of Sciences* 37, Daesoon Academy of Sciences
40. HE JIAYING Wang, Chong's Natural Cosmology and Life Thought Reinterpretation, *Journal of Eastern Philosophy* 106, The Society of Eastern Philosophy
41. Lee, Hyeon-cheol, A Study about Taiji(太極) and xíng.tǐ(形.體) in 『Yuānhǎizipíng(淵海子平)』 : Focusing on the thoughts of 『Yì(易)』 of Wangbi(王弼) and Kǒng Yǐngdá(孔穎達) in Han Dynasty, *Studies of East Asian Culture* 84, Institute For East Asian Culture

A total of 41 papers were published on Confucian philosophy in 2021. The level of papers published in the previous two years has been maintained with a slightly decreasing trend (48 in 2019 and 46 in 2020). Of them, 10 covered Zhouyi (周易), continuing its quantitative dominance over other classics (14 in 2019 and six in 2020). This dominance of Zhouyi is even more pronounced in doctoral theses: four out of five doctoral theses published on Confucian philosophy in 2021 were written about Zhouyi, and one was on Wang Chong (王充), suggesting a new research boom on Zhouyi for the years to come. The remaining 31 papers included various topics of Confucianism in the Pre-Qin/Han-Tang Period in addition to the mainstream research on Confucius, Mencius, and Xunzi, expanding the scope of inquiry compared to 2020, which is an encouraging sign.

Kang Sun-cheon's doctoral thesis defined the original meanings of Yijing (易經), gua (卦), and yaoci (爻辭) by analyzing the ancient characters (古文字) using ancient records such as 甲骨卜辭(oracle bone divination) obtained from archaeological sites. In addition, in view of the relationship between jing (經) and chuan(傳) of Zhouyi (周易) and the ideological transformation from jing (經)

to chuan(傳), the author elucidated the process by which Yijing(易經), a simple divination book, was transformed to Yichuan(易傳), a moral philosophy book, with Confucian schools gradually expanding their interpretations, weaving their own political and moral positions into them. This thesis is a noteworthy work in that it analyzed and compared the concept of Junzi (君子) as used in Yijing and Yichuan and analyzed the process of reinterpretation of Confucian morality with respect to the concept of Junzi.

With a focus on the cultivation theory of Zhouyi, Lee Do-gyeong's doctoral thesis provides insights into ideal human beings and their relationships with nature through a pertinent analysis of Zhouyi. This thesis is expected to contribute to expanding the horizon of self-cultivation toward the ideal human state in today's society based on the methodologies provided by Zhouyi.

Among the research papers on Confucian philosophy, Yun Mu-hak's paper examined the primitive assignment and interrelationship of the wu-xing (五行, five elements) reflected in important literature produced during the Warring States period, focusing on Zuo Zhuan (左傳) and Guo Yu (國語). This paper provides significant research results that allow inference to be made on the process by which the conceptual system of Wu Xing, which began to take form in the Western Zhou (西周) period, evolved to be combined with the concepts of the yin-yang concept in the Warring States period.

### 3) Research on Confucian Education

1. CHOI, Seung Hwan, *On the Educational Implication of Xunzi's Musical Theory*, Doctoral thesis, The Academy of Korean Studies
2. Liu Lei, *Study on Mencius' Ethical System and Its Contemporary Educational Value*, Doctoral thesis, Woosuk University
3. Kim, Min-Jae, A Study on the Similarities and Differences between Confucius and Mozi Ideas and Their Moral Educational Implications, *Journal of Eastern Philosophy* 105, The Society of Eastern Philosophy
4. Jin, Sang Hun, Shin, Chang Ho, Criticism of Mencius' View on Education based on the Theory of Human Nature, *Journal of Yulgok Studies* 45, Yulgok Society
5. Shin, Chang Ho, A Study on Dong Zhongshu's Nationalism and Educational Thoughts, *Onji Collection of Works* 66, Onji Society

Five papers were published on Confucian education in 2021, which falls within a constant range (4 in 2019 and 7 in 2020). Regarding the research trend over the past few years, the main trend in 2019 was represented by papers on Yueji (樂記, Record of Music) in the order of Mencius and Xunzi, Confucius, and Xunzi. The trend in 2020 was represented by papers on education and

curriculum related to the Xue (學, learning) chapter in the Analects and Four Sprouts (四端) and Four Virtues (四德) in Mencius. In 2021, moral education in the thoughts of Confucius and Mozi (墨子), views on education in Mencius, and educational ideas of Dong Zhongshu (董仲舒) added to the diversity of topics in Confucian education, which is an encouraging sign.

Kim Min-jae examined the similarities and differences between the ideas of Confucius and Mozi, who were intensely active in the Spring and Autumn periods, and derived their moral educational implications with a focus on 兼愛 (love each other), 尚賢 (respect for sages), and 貴義 (value righteous).

Shin Chang-ho examined the education-related thoughts and policies of Dong Zhongshu (董仲舒) in the early Han Dynasty through the structure of rationale, orientation, and implementation within the educational framework. This paper is an original and significant research achievement for its attempt at systematically understanding the Chinese educational trajectory by underpinning the important role played by Dong Zhongshu's nationalist education in the Chinese history of education, especially given the fact that Dong Zhongshu's educational ideas have only minimally been researched in Korea.

#### 4) Research on Confucian Politics and Economics

1. Kim Bo-kyeong, *A Study on the Political Ideological Basis of Juyeok - Focused on the Hierarchical Order between Social Classes and Its Moralization* -, Doctoral thesis, Daegu Haany University
2. Seo Jung Sun, *A Study on the Royal Politics of Mencius - Focusing on Hangshim and Hangshan* -, Doctoral thesis, Wonkwang University
3. Jung, Hae-Wang, A Study on Liji (禮記) Yueji(樂記) Focusing on the Political Attribute of Yueji and the Correlation between li (禮) and yue (樂) -, *Daedong Philosophy* 96, The DaeDong Philosophical Association
4. Sihun Sung, Transformation from the Pioneer of the Primitive World to the Confucian Sage King: Transformed Mythology of Yu (禹), *The Study of Confucianism* 84, The Korean Society of Confucianism
5. Ahn, Woe Soon, A Study on the Conceptions of the Justice of Confucianism: Focusing on the Analects, *Eastern Studies* 44, Oriental Classical Research Institute
6. Ahn, Choon-Boon, Guan Zhong's Assessment of Power Based on Confucius' Justice in the Spring and Autumn Annals, *Studies in Confucianism* 56, Confucianism Research Institute
7. Seo, Jaehyun, Kim, Doil, Politics of the True King and the Force - Reading the Mencius Applying Hierarchical Clustering Analysis -, *Studies in Confucianism* 57, Confucianism Research Institute
8. Jeong Young-Su, Disaster Perception Seen through Mencius' View of History,

*The Study of Confucianism 86*, The Korean Society of Confucianism

9. Han song hee, The Political Implications of Kao Tzu's Argument in the Mencius, *Journal of Eastern Philosophy* 107, The Society of Eastern Philosophy

10. Chong, Chaehyun, Ethico-Political Truth and Xunzi's Rectification of Names with a Focus on the Three Cognitive Delusions (sanhuo 三惑), *Philosophy Research* 63, Central Philosophy Institute

11. Park, Dong In, Zheng Xuan's Understanding of Chen-Wei and Its Socio-Political Implications: Focusing on Gan-Sheng-Di-Shuo and Cosmogogenesis, *Journal of Yulgok Studies* 44, Yulgok Society

12. Kim, Jong-baek, A Study on the Confidence among Countries through the Spring and Autumn, *The Journal of Toegyehak* 28, The Youngnam Toegyehak Institute

A total of 12 papers were published on Confucian politics and economics in 2021, the same as in 2019 and about two-thirds of the number in 2020 (17). Unfortunately, the imbalance of research fields in 2020, 16 papers on politics and only one paper on economics, has become even more striking with no papers on economics in 2021.

In her doctoral thesis, Kim Bo-kyeong examined the political ideological basis of Zhouyi (周易) by analyzing it in the sociopolitical context and discussed the modern-day implications of political thinking in Zhouyi, focusing on the ideals of the society and ruler pursued by Zhouyi by dissecting it into Zhouyi (易經) and Yichuan (易傳), which developed in different historical periods, thus adding important details to the political ideology of Zhouyi.

Taking a different research angle from the existing research tradition, Jung Hae-wang objectified the research on Yueji (樂記) by examining it in the light of the association between li (禮) as a Confucian political system and yue (樂) as its embellishing element, which is an explanation of the Confucian content of Yueji (樂記), to be sure, simultaneously, of the elements beyond the Confucian value system.

Kim Jong-baek examined the types and characteristics of alliances that were entered into during the rule of Duke Huan (桓公) of the State of Qi (齊) in the light of the bibliographic characteristics depicted in Chunqiu Zuozhuan (春秋左傳, the Chronicle of Zuo) in an attempt to work out their applicability to today's international politics. This is a significant study in that it analyzes the characteristics of interstate alliances described in Chunqiu Zuozhuan, which may find applications in relation to today's international political landscape.

## 5) Others

1. Cho, Hie-Young, The Way of I-ching to Cope with the COVID-19 Pandemic -

with a Focus on the Moral and Humanistic Methods -, *Korean Cultural Studies* 90, Korean Cultural Institute

2. Cho Eun-Young, Confucian View of War: Research Trends and Issues, *The Study of Confucianism* 84, The Korean Society of Confucianism

3. Kwon, Oh-Ryun, Kim, Jeong-Hyo, A Study on the Concept of the Human Body between Confucius and Plato, *Studies in Confucianism* 57, Confucianism Research Institute

4. Son Bo Mee, Medical Educational Implication of xue (學) in Analects, *Eastern Classical Studies* 82, Eastern Classical Society

5. Yun, Min-Hyang, A Study on the Applied Ethical Approach of Classical Reading in Response to Relational Aggression - Focusing on Healing and Cultivating Character Through Reading Analects -, *The study of Confucianism* 85, The Korean Society of Confucianism

6. Uhm, Jin-sung, Jung, Byung-Seok, Xunzi-Ja's Philosophy, Amateurism, and Physical Education, *Philosophy Thesis* 104, Saehan Philosophy Society

As research on other subject areas, six papers were published in 2021, a slight increase compared to five in 2019 and two-thirds the number in 2020.

Cho Hie-young attempted to seek strategies to overcome the pandemic facing the world now in Zhouyi (周易) from the viewpoint of solidarity and humanism along with the generalities facing the community.

Yun Min-Hyang examined the pathological aspect of envy and jealousy centered around relational aggression that has emerged as a psychological problem of today's society and attempted to address this problem by linking it to the examples of applied ethics education in the classics as revealed in the Analects as the contact point with current issues. Papers of this type reflect the current social situations.

#### **4. Critical analyses of important papers**

In the preceding report, I presented the papers on Confucianism in the pre-Qin/Han-Tang period published in 2021 in two categories classified by scholar and subject matter, thereby providing salient features of each category and brief reviews of important papers. The 72 papers included in this report are all 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 at the same time. 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 Ahn Choon-boon's Guan Zhong's Assessment of Power Based on Confucius' Justice in the Spring and Autumn Annals. The main focus of this paper is on Confucius' appraisal of the strategies for the wise conduct of life used by Guan Zhong, the eminent prime minister of the state of Qi (齊), with the *suoyiran* (所以然, natural logic of being) of that appraisal explored in the light of Confucius' justice in the Spring and Autumn Annals. Confucius denigrated Guan Zhong as a man of a small mind and vanity who was alien to good manners but then again acknowledged his feat of helping Duke Huan of Qi (齊桓公) rally feudal lords without using military force, highly praising him in that. If not for him, China would have fallen to the hands of barbarians. Confucius' contradictory evaluation of Guan Zhong's character provided the seed for a fierce governance debate for generations to come. The issue of Guan Zhong's character evaluation is significant for its value as a third alternative ideology in the Confucianism-centered history of Chinese philosophy.

First, the author defines the Justice of Chunqiu to clarify Confucius' evaluation criteria and determines the virtues of that justice by analyzing the realization of *zhengming* (正名, correct perception of position) and implementation of *zhonghua* (中華, Sinocentrism). The author then analyzed the evaluation of Guan Zhong made by Confucius and Mencius and attempted to clarify the expectation effect of such character evaluation for today's people.

This paper presents Confucius' evaluation of Guan Zhong's character in two strands. First, in the Xian Wen (憲問) chapter of the Analects, Confucius said that Guan Zhong had confiscated 300 houses in a border village from Mr. Baek, who did not utter any words of animosity although he had to live on irregular meals for the rest of his life. This episode is evidence that Guan Zhong's political competence had won him popularity. In the Xian Wen chapter, Confucius also attributed the fact that Duke Huan could rally feudal lords without using military force to Guan Zhong's prowess, which is also evidence of Guan Zhong's extraordinary political competence and talent. Second, in the Ba Yi (八佾) chapter of the Analects, Confucius ferociously criticized Guan Zhong for serving the enemy general, helping Duke Huan become the hegemon over the feudal lords, living in luxury as if he were the hegemon himself, and failing to follow his *zhengming* (正名) as a vassal. Confucius also belittled Guan Zhong as a man of a small mind. With this criticism, Confucius pointed out Guan Zhong's failure to realize the *zhonghua* (中華, Sinocentrism) with his extraordinary talent and power as well as to pursue higher ambition, which, by his vision, was limited to realistic affairs. In this respect, Mencius criticized Guan Zhong for achieving domination not by following the royal road but by long pursuing statecraft.

After reading this paper, I was left with the following questions: As described by

the author, Guan Zhang's political trajectory is as follows: He followed his zhengming (正名) in the clauses (tiao 條) thirteenth year of Duke Zhuang (莊公) of Gongyangzhuan (春秋公羊傳, Gongyang Commentary), thirty-second year of Duke Zhuang (莊公) of Chunqiu Zuozhuan (春秋左傳, the Chronicle of Zuo), and twelfth year of Duke Xi (僖公) of Chunqiu Zuozhuan. Besides these records, there are also records of his zhengming in the clauses twenty-fourth year and thirty-third year of Duke Xi (僖公) and eleventh year of Duke Zhao (昭公) of Chunqiu Zuozhuan. The clause twenty-fourth year of Duke Xi (僖公) of Chunqiu Zuozhuan reads: Duke Huan of Qi did not mind that Guan Zhong shot an arrow at him and hit him in the belt buckle and even employed him as his prime minister. The clause thirty-third year of Duke Xi of Chunqiu Zuozhuan reads: Guan Zhong was an enemy of Duke Huan of Qi but helped him become the first hegemon over the feudal lords. The author found it important not to overlook the fact that Guan Zhong violated zhengming from the outset by serving Duke Huan of Qi even though he followed his zhengming thereafter with excellent statecraft.

However, the author did not present a clear direction in this regard by acknowledging that Guan Zhong followed zhengming in the clause twelfth year of Duke Xi of Chunqiu Zuozhuan but violated zhengming in the clause thirty-third year of Duke Xi of Chunqiu Zuozhuan by becoming a vassal of Duke Huan of Qi.

As a theoretical framework, this contradiction can be confirmed in Jeong Yak-yong's (丁若鏞) Noneokokeumju (論語古今注, Old and New Commentaries of the Analects). Both Cheng Yi (程頤) and Zhu Xi (朱熹) say that Duke Huan is the elder brother of Gongzi Jiu (公子糾). Cheng Yi: Duke Huan is the elder brother of Jiu, so Duke Huan should of course succeed Duke Xiang after his death. Zhu Xi: Guan Zhong could survive only because Xiao Bai (小白 [personal name of Duke Huan]) was the elder brother of Jiu. That is, that was the necessary condition on which the Duke of Huan and Guan Zhong could collaborate, and Confucius could praise it. This shows that solidarity according to hierarchical order was important to them. Mao Qiling (毛奇齡) noted: Both Jiu and Xiao Bai were Duke Xi's sons and Duke Xiang's younger brothers. Between them, Jiu was the elder brother. Only Cheng and Zhu said that Duke Huan was the elder brother of Jiu. With that, they did not attach importance to the death of Zhao Hu (召忽) and went easy on Guan Zhong's offense. The minority opinion of Cheng Yi and Zhu Xi was an attempt to justify Confucius' positive evaluation within the traditional framework of justification, given the fact that along with killing one's superior (chenshi-qijun 臣弑其君) and killing one's own father (zishi-qifu 子弑其父), killing one's elder brother (dishiqixion 弟弑其兄) was one of the expressions used to depict the moral collapse and state failure in the Spring and Autumn periods. The question is whether this was an objective fact.

Jeong Yak-yong (丁若鏞) agrees with Mao Qiling (毛奇齡) by declaring Duke Huan is no doubt the younger brother of Jiu as per the record in the History by Simaqian showing that Duke Xiang's first younger brother is Jiu and second younger brother is Xiao Bai. The intention conveyed through this statement is that, even if Duke Huan is younger and committed the crime of dishi-qixiong (弟弑其兄), Guan Zhong's solidarity remains unaffected.

Nor does Jeong Yak-yong endorse the assertion that Duke Huan killed Jiu on the grounds that Jiu was killed by Qi people (齊人) according to Chunqiu and by Lu people according to (魯人) in Guanzi. If Duke Huan did not kill Jiu, the question of dishi-qixiong (弟弑其兄) is no longer an issue.

Additionally, in the Xian Wen (憲問) chapter of the Analects, Zi Gong (子貢) said, Guan Zhong does not seem to be a renzhe (仁者 [a virtuous man]). When Duke Huan killed Prince Jiu, Guan Zhong should have died with his master, Prince Jiu. Far from this being the case, he even served his enemy, Duke Huan, and became his prime minister. Confucius answered, Guan Zhong served Duke Huan as prime minister and made him the leading lord. (...) People still enjoy the gifts of his achievements. (...) There is nothing wanting in ren (仁) in that his service to Duke Huan was a considerable merit, and dying for Jiu is a small fidelity. This gives room for further consideration as to the author's perspective that the fact that Guan Zhong violated zhengming from the outset by becoming Duke Huan's vassal should not be overlooked even though he followed his zhengming thereafter with excellent statecraft.

Having said that, given that the evaluation of Guan Zhong's statesmanship is closely related to the Confucian political ideology embedded in the king and hegemon debate (wangba-lunzheng, 王霸論爭), debate on the kingly way (wangdao, 王道), and the way of the hegemon (badao, 霸道), if this study is expanded in depth, it can be expected to play an important role in revitalizing research in this field.

The second paper selected for in-depth review is Chang Won-tae's paper, The Wisdom of Benevolence: Resolving Dilemmas in Mencius 1A7. The author sought to determine the three dilemma-filled situations in Mencius 1A7 (梁惠王上 Liang Hui Wang I): (1) The decision of King Xuan of Qi to save the ox is not easily compatible with the consecration; (2) The nobleman's compassion for the sacrificed animal is not easily compatible with sacrificial rites and eating meat; (3) Protection of his people is not easily compatible with the King's ambition. In these three dilemmas, it seems that by choosing one, the actor should inevitably abandons the other; however, Mencius, feeling compassion, presents the rule of benevolence (仁政) as a solution to the dilemma and a method for preserving the compassionate heart. The author diagnoses a solution to these three dilemmas that corresponds to the wisdom of benevolence (Mencius 4A27, 離婁上 Li Lou I), which is necessary to understand the realities of benevolence

and righteousness and not forgo them, or to the wisdom of a benevolent government (Mencius 4A1, 離婁上 Li Lou I), which is necessary if rulers wish to confer benefits to people even if they have benevolent hearts. The author conclusively asserted that Mencius 1A7 is a passage that leads to Mencius' practical wisdom for overcoming the obstacles encountered when putting one's benevolent heart into action, that is, for realizing ren (仁).

However, the gist of Mencius 1A7 is that the king's act transcends the practical consideration of exchanging the ox with the sheep because sheep are cheaper than oxen. Due to the mention of the king's act as renshu (仁術, artifice of benevolence), Mencius 1A7 has been studied with regard to topics such as aesthetic affect that ren (仁), the supreme Confucian virtue, is the heart of not bearing others' sufferings (不忍人之心) or expansion of compassion (惻隱之心). However, the author approaches the entire narrative of Mencius 1A7 from a unique angle of reading it as a possible solution to the dilemma. King Xuan of Qi seems to be facing a dilemma: If he saves the ox, the consecration should be canceled; if the consecration takes place, the ox dies. From Mencius' viewpoint, however, the king did not forgo compassion and succeeded in holding the consecration ceremony at the same time. In a dilemma-prone situation, the king averted the dilemma by exchanging the ox with a sheep he has not seen.

In the second half of the story, the king faces a similar situation through Mencius' argument. Why did Mencius focus his argument on dilemma-prone cases in this chapter? The author suggests that Mencius brought up the issue of wisdom (智) of practicing ren (仁) as well as renshu (仁術) as an emanation and expansion of a benevolent heart. Of course, Mencius did not mention the word wisdom (智) even once in this chapter. However, the author shows that renshu (仁術, artifice of benevolence) and the rule of benevolence renzheng (仁政, rule of benevolence) presented in Mencius 1A7 correspond to wisdom (智) to realize ren (仁 benevolence) by cross-referencing other passages in which Mencius discussed wisdom (智): Mencius 2A7 (公孫丑上 Gong Sun Chou I), Mencius 4A7 (離婁上 Li Lou I), Mencius 4A27 (離婁上 Li Lou I), and Mencius 3B1 (萬章下 Wan Zhang II).

After reading this paper, I was left with the following questions: The author asserted that Mencius dealt with the issue of wisdom (智) to realize ren (仁) as well as renzheng (仁政) as the emanation and expansion of a benevolent heart in Mencius 1A7. Here, a problem arises if King Xuan of Qi is evaluated as lacking the wisdom required to keep his benevolent heart, which put him in danger. First, a question arises from Zhu Xi's perspective.

Zhu Xi stated that people usually have buren-renzhi-xin (不忍人之心, the heart of not bearing others' sufferings) but cannot proceed to buren-renzhi-zheng (不忍人之政, governance of not bearing others' sufferings) because they are

dominated by worldly desires. On a related note, Zhu Xi also mentioned cases where kings have *buren-renzhi-xin* but cannot perform *buren-renzhi-zheng*. Referring to the episodes of Zi Chan (子產) helping people cross the river in Qinshui (溱水) and Weishui (洧水) using his own chariot when he was governing the state of Zheng (鄭) as the prime minister, Zhu Xi said, Zi Chan has *buren-renzhi-xin* but cannot perform *buren-renzhi-zheng*. Zhu Xi saw that Zi Chan was swayed by petty kindnesses and small interests and could not manage the state affairs according to the law with equity, fairness, and dignity. Mencius also warned that Zi Chan is benevolent but does not know how to govern a state.

In the same vein, Mencius saw the capacity to perform *buren-renzhi-zheng* (不忍人之政) in King Xuan of Qi, who had *buren-renzhi-xin* (不忍人之心) at the sight of an innocent ox being taken to be killed for a consecration ceremony. Referring to this interpretation of Mencius', Zhu Xi said that if King Xuan of Qi had compassion for the ox being taken to the place of death, it was not impossible for him to love people and perform *buren-renzhi-zheng* (不忍人之政), but he made no effort to achieve it. Zhu Xi also commented on 7A45 (盡心上 Jin Xin I), It was said that people are affectionate to their parents (親親), then compassionate toward people in general (人民), and then kind to creatures (愛物), everything expanding from what is closer to what is farther. However, King Xuan of Qi did this the other way around, for which there must be a reason. Moving on to explain the reason, Zhu Xi said, His compassion toward his people was light and short, and its efficacy (功效) did not reach the people. The point made by Zhu Xi is that King Xuan of Qi was not wanting in *buren-renzhi-xin* (不忍人之心) but could not proceed to *buren-renzhi-zheng* (不忍人之政) because he was swayed by fame and personal gains.

With respect to the will to practice goodness, Jeong Yong-hwan's paper Possibility of Practicing Mencius' Innate and Intuitive Goodness (2005) ascribes moral laxity to temptation and indolence and encourages consideration to fortify the will to practice goodness. However, moral laxity can be discussed from various angles going beyond individual dimensions such as lacking awareness and sociopolitical issues along with realistic problems. In view of this, in addition to consideration, various attributes in educational and cultural dimensions may be discussed to find ways to fortify the will to practice goodness.

As shown above, from the viewpoints of Zhu Xi and Jeong Yong-hwan alone, it may be inferred that the author needs to work out a clear rationale for his argumentation based on the lack of wisdom (智) in King Xuan of Qi to practice *ren* (仁) through *renzheng* (仁政). This working process is necessary because the king could not use his *buren-renzhi-xin* (不忍人之心) to perform *buren-renzhi-zheng* (不忍人之政) for different reasons such as being lured by

fame and personal gains, lacking statesmanship, and other reasons at educational and cultural levels. As the author admitted, Mencius 1A7 has no mention of the word wisdom (智). If a follow-up study can be conducted, adding depth to the current argumentation with the results of related previous studies in addition to Zhu Xi's views on Mencius 1A7 will play an important role in expanding the horizon of the study on Mencius 1A7.

## **5. Evaluation and Outlook**

In 2021, a total of 72 papers were published in South Korea in the research areas of Confucian philosophy or Confucianism in the pre-Qin/Han-Tang period, which represents a significant decrease compared to the previous two years (86 in 2019 and 95 in 2020). When broken down by period, papers covering the pre-Qin period (65) overwhelmingly outnumbered those covering the Han-Tang period (6 Qin-Han and 1 Tang). With 10 doctoral theses out of 72 papers, the proportion of doctoral theses slightly increased compared to 2019 (6 out of 86) and slightly decreased compared to 2020 (16 out of 95). In the 2021 analysis, it is of particular interest that, while the number of published papers dropped considerably compared to the previous year (from 95 to 72), a slight increase was observed in the number of papers covering Confucius and Mencius as well as the subject areas of philosophy and politics, which allows for the expectations of increased activities by new researchers and senior scholars.

The analysis results of this report can be summarized as follows. First, in the classification by scholar, Confucius, Mencius, and Xunzi remain the three top Confucian thinkers studied as scholars representing pre-Qin Confucianism. A salient feature of research on Confucian scholars is that the body of Confucius-related research outcomes has constantly grown every year by 19 papers in 2021. Unfortunately, no doctoral theses can be found among these 19 papers. What is noteworthy, however, is that these research papers cover widely diversified topics such as intellectual historical values of Confucius' philosophy, the moral philosophy of Confucius, a contextual understanding of self-control and returning to li (克己復禮) in light of Chunqiu Zuozhuan (春秋左傳, the Chronicle of Zuo) and Analects, and a comparison of the concept of human body between Confucius and Plato. Such a variety of topics allows for the expectations of further revitalization of research on Confucius, showing a clear trend of inter- and transdisciplinary approach. Mencius-related research also maintained the level of the previous year with the same number of papers (17) in 2021 as in 2020. With three doctoral theses in 2021, in continuation of the recent trend (three in 2019 and two in 2020), the further revival of

Mencius-related research activities is expected. Xunzi-related research also maintained a similar level as the previous year: seven papers (including one doctoral thesis) in 2021 and eight (no doctoral theses) in 2020. The doctoral thesis, written about Wang Chong (王充), is expected to greatly contribute to the understanding of the Confucian thinking of the Han period. Six research papers systematically analyzed Xunzi's philosophy in general and 正名(correct perception of position), 靜安禮, and physical education in particular. Though small in number, these papers cover all important Confucian thinkers of the Han Dynasty, including Dong Zhongshu (董仲舒), Wang Chong (王充), Zheng Xuan (鄭玄), Yang Xion (揚雄), and Wang Bi (王弼), as well as Kong Yingda (孔穎達) of the Tang Dynasty, providing important data for further research in Han-Tang Confucianism and encouraging others to continue with the research journey in this area.

In the classification by subject area, while the number of the papers on philosophy, education, politics and economics, and other areas slightly decreased in 2021 compared to the previous year, that on classics drastically decreased from 16 to 8. What is noteworthy in the philosophy field in 2021 is that 12 research papers and four doctoral theses were written about Zhouyi (周易), with one of the doctoral theses covering the political ideas in Zhouyi. A wide spectrum of Zhouyi-related topics were discussed in great detail including Gua-yao (卦爻, 64 hexagrams and their line statements), cultivation theory, the view of death, and an analysis of vital spirit. A particularly encouraging sign in Confucian research in 2021 is that research on Confucian politics, such as Liji (禮記, Book of Rites) and Chunqiu (春秋, Spring and Autumn Annals), little studied thus far with a relatively small researcher base, was rekindled by the papers covering Liji (禮記), Yueji (樂記), Chunqiu (春秋), and Chunqiu Zuo zhuan (春秋左傳, the Chronicle of Zuo), which will surely contribute to diversifying research topics in this field.

It is highly encouraging to see that research on the pre-Qin Confucian classics is gaining momentum for expansion through integration into other disciplines such as politics and economics, with a focus on interdisciplinary knowledge base building and internally and externally balanced personality formation in today's setting. On this note, more effort will have to be put into diversifying the research on Confucianism by reinterpreting Confucian ideas from today's perspectives so that it can evolve into an academic field that can provide solutions to societal problems and contribute to the future society.