

# 2021 Report on Korean Confucianism Studies

“Analysis and Outlook of Researches on  
Confucianism in Korean Academia in 2021”

Paju Cultural Center

Yulgok Studies Content Development and International Dissemination Project Team

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# Editor's Note

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

Confucianism developed in the Joseon Dynasty by means of intense debates among scholars of different positions. Most salient among these debates are the Sadanchiljeong debate in the 16th century, the Horak debate in the 18th century, and the Shimseol debate in the 19th century. The main players of these debates justified their theories and meticulously analyzed and reinterpreted Classical Confucian Scriptures (四書五經, Saseo Ogyeong in Korean pronunciation; Four Books and Five Classics) and Neo-Confucianism in order to criticize and counter their opponents' arguments. This tradition has been passed on to modern Confucian scholars, and the Korean academic world has a vast body of high-level research achievements on Confucianism accumulated over centuries, with new papers and books published every year.

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

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

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

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

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

October 30, 2022

Choi Yung-jin

Team leader of the Yulgok Studies Content Development and  
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## 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 Cosmogogenesis, *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 (辨僞) 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 Yi(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
18. 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
19. 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
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

22. 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

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

24. Lee, Kang-dae, A Study on the Tao of Confucius, *Yangminghak* 63, Korean Society of Yangming

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

26. Jeong, Kang-gil, Why Can't Dao (道) Broaden people? - Understanding the Dao of Confucius as a Non-Substantialism Perspective -, *The Journal of Toegyehak* 29, The Youngnam Toegyehak Institute

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

30. 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

31. Han, Sang-Yun, A Study on the Influence of Guanxi'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

32. Lee Kanghee, A Study on the Dialogue between Mencius and Gaozi, *The Study of Confucianism* 84, The Korean Society of Confucianism

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

36. 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

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 Gongyangzhuang (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 (dishi-qixion 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 abandon 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.

## Chapter 2

### Song Dynasty Confucian Studies

#### 1. Introduction

As a part of the “2021 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 Dynasty Confucian studies among the research papers published in South Korea from January to December 2021. The target literature includes master’s and doctoral theses submitted in 2021 at South Korean universities and research papers published in the journals registered (including those under review for registration) in the Korean Citation Index (KCI), which were searched in the Research Information Sharing Service (RISS) of the Korea Education and Research Information Service (KERIS) and Korean Studies Information Service System (KISS) of the Korean Studies Information (KSI). As a result, a total of 43 papers (including four papers covering Yuan Dynasty Confucianism) were selected as Song Dynasty Confucian studies published in South Korea in 2021.

The selected papers were classified by scholar and topic for a clear overview:

(1) Classification by scholar: Fifteen Confucian scholars were classified under their respective names. They are six scholars of the Northern Song Dynasty (Hu Yuan 胡瑗, Shao Yong 邵雍, Zhou Dunyi 周敦頤, Zhang Zai 張載, Cheng Yi 程頤, and Su Shi 蘇軾), seven scholars from the Southern Song Dynasty (Zhang Jiucheng 張九成, Zhu Xi 朱熹, Lu Jiuyuan 陸九淵, Yang Jian 楊簡, Cai Shen 蔡沈, Qian Shi 錢時, and Huang Zhen 黃震), and two scholars of the Yuan Dynasty (Xu Heng 許衡 and Wu Cheng 吳澄). Three papers covering Neo-Confucianists of the Song Dynasty without focusing on specific scholars were classified under the category of “others.” A paper covering two or more scholar was included multiple times under the respective scholars.

(2) Classification by topic: The selected papers were also examined under the topics of 1) 經學 (classics), 2) 理氣論 (theory of li-qi), 3) 心性論 (theory of xin-xing), 4) 修養論 (theory of self-cultivation), 5) 認識論 (epistemology), 6) comparisons, and 7) others. A paper covering two or more topics paper was included multiple times under the respective topics.

Particularly noteworthy papers are reviewed in greater detail in Section 4, and the evaluation of the achieved research outcomes and the outlook for the future are given in Section 5.

## 2. Classification by scholar

Among the 43 papers selected, 40 papers, consisting of 36 research papers and four master's and doctoral theses, were classified under 15 individual scholars; the remaining three papers on Song Dynasty Confucianists that do not focus on any specific scholars were classified as "others." Twelve papers were written about Northern Song scholars (the number of papers is in parentheses): Hu Yuan 胡瑗 (1), Shao Yong 邵雍 (1), Zhou Dunyi 周敦頤 (4), Zhang Zai 張載 (3), Cheng Yi 程頤 (2), and Su Shi 蘇軾 (1). Twenty-seven papers were written about Southern Song scholars: Zhang Jiucheng 張九成 (1), Zhu Xi 朱熹 (22), Lu Jiuyuan 陸九淵 (1), Yang Jian 楊簡 (1), Cai Shen 蔡沉 and Qian Shi 錢時 (1), and Huang Zhen 黃震 (1). The remaining four papers were written about Xu Heng 許衡 (2) and Wu Cheng 吳澄 (2) of the Yuan Dynasty. Among the four theses, one was a master's thesis (Shao Yong 邵雍), and three were doctoral theses (one on Zhang Zai 張載 and two on Zhu Xi 朱熹). In addition, the paper on Hu Yuan 胡瑗 also covered Cheng Yi 程頤 and one of the papers on Zhou Dunyi and the paper on Lu Jiuyuan 陸九淵 also covered Zhu Xi 朱熹.

### 1) Hu Yuan (胡瑗, 993–1059)

1. Jeong, Hwan-hui: Influence of Hu Yuan on His Disciple Cheng Yi's Thoughts, *A Study on Eastern Classics* (82), 2021

This paper on Hu Yuan 胡瑗 examines the influence he exerted on Cheng Yi 程頤. With this paper, research on Hu Yuan 胡瑗 was resumed after a long break (2015 to 2020).

### 2) Shao Yong (邵雍, 1011–1077)

1. Lee Jin-moo: *Shao Yong's Changeology Xiantian and Principle Huangjijingshi*, Master's Thesis of the General Graduate School of Gongju National University, 2021

A master's thesis was written about Shao Yong in 2021. After the last peak year, 2018, in which three research papers and one doctoral thesis were published on Shao Yong, one research paper was published in 2019 and no paper in 2020, showing a decreasing trend.

### 3) Zhou Dunyi (周敦頤, 1017–1073)

1. Kim, Hak-yong: Correlations between Yin-Yang and the Five Elements - A Geometric Study Focused on Zhou Dunyi's and Zhu Xi's Theory -, *The Journal of T'oegye Studies* (150), 2021

2. Kim, Je-Ran: Influence of Buddhism on the Philosophy of Zhou Dunyi in the Song Dynasty, *Culture and Convergence* 43(7), 2021

3. Lee, Dae-seung: A New Exploration of the "Taijitu" Study: Focused on the Existence and Significance of the "Old Taijitu," *Studies in Confucianism* (55), 2021

4. Lee, Jung-hwan: The "Way-Load" (Zai dao 載道) Idea and Zhou Dunyi's 周敦頤 "Literary Skillfulness" (Wenci 文辭): Re-examining Their Meanings and Statuses against the Literary Theory of the "Learning of the Way" (Daoxue 道學) Tradition, *The Journal of T'oegye Studies* (150), 2021

Four research papers were published on Zhou Dunyi in 2021. This revival of the study of Zhou Dunyi is highly encouraging after a downward trend over the past few years (three papers in 2018, one paper in 2019, and zero papers in 2020).

### 4) Zhang Zai (張載, 1020–1077)

1. Kim, Je-ran: Influence of Buddhism on the Philosophy of Zhangzai in the Song Dynasty, *Culture and Convergence*, 43(8), 2021

2. Jang Seog-ho: *A Study on the Cultivation Theory of ZhanghengQu: Focusing on the Cosmology*, Doctoral dissertation of the General Graduate School of Wonkwang University, 2021

3. Jeong, Hwan-hui: Wanwuyiti and Liyifenshu - Two Views on XiMing and Its Theory of Education, *The Korean Journal of Educational Ideas*, 35(3), 2021

In 2021, three papers were published on Zhang Zai (two research papers and one doctoral thesis). In the last three years, there were no such papers published in 2018, one paper in 2019, and none in 2020.

5) Cheng Yi (程頤, 1033–1107)

1. Lee Yeon-jeong: A Study of Cheng Yi's "Kyong(敬)" - Focusing on the Principles of Study, *The Journal of Sinology* (72), 2021

2. Jeong, Hwan-hui: Influence of Huyuan on His Disciple Chengyi's Thought, *A Study on Eastern Classics*, (82), 2021.

Two research papers were published on Cheng Yi in 2021. In the last three years, there were three such papers in 2018, one paper in 2019, and none in 2020.

6) Su Shi (蘇軾, 1036–1101)

1. Cha Young-ik: The "Making All Things Equal" View of the Hexagram and the Lines Structure in Sushi's DongpoYizhuan (東坡易傳), *Tae-Dong Yearly Review of Classics*, (46), 2021

One research paper was published on Su Shi. In the last three years, no such paper was published in 2018 or 2019, and one paper was published in 2020 (on Su Shi's epistemology).

7) Zhang Jiu-cheng (張九成, 1092–1159)

1. Park, Young-sik: A study on Zhang Jiucheng's (張九成) Theory of Zhonghe -Focusing on the Interpretation of Chapter 1 of the Doctrine of the Mean (中庸) in the Zhongyongshuo (中庸說), *Philosophy-Thought-Culture*, (36), 2021

In 2021, one research paper was published on Zhang Jiucheng's theory of Zhonghe 中和說. In the last three years, one such paper was published in 2018 and none in 2019 and 2020. The paper published in 2018 was written in Chinese: Li Chunying 李春穎, Differences between Zhang Jiucheng's and Zhu Xi's Thoughts of Restraining in

Privacy, Studies in Confucianism (44).

8) Zhu Xi (朱熹, 1130–1200)

1. Kim Baeg-nyeong: A Study on Zhuzi's (朱子) "An Empirical Approach (一物)" and "Analysis Approach (二物)," Its Practical Philosophical Implications and Development, *Studies in Confucianism*, (57), 2021

2. Kim, Su-youn, and Shin, Chang-ho: A Comparison of John Dewey's and Zhu Xi's Aims in Education: Focusing on "The School and Society" and "Xiao-xue," *The Journal of Saramdaum Education*, 15(2), 2021

3. Kim, Jong-young: A Comparative Analysis of the Ethical Meaning of Xiu-yang [修養] and Xiu-xing [修行] between Confucianism and Buddhism - Focusing on Jinul [知訥] and Zhu-xi [朱熹] -, *Won-Buddhist Thought & Religious Culture*, (87), 2021

4. Kim, Jong-young: Comparative Analysis of Ethical Thinking between Ji-Nul [知訥] and Zhu-Xi [朱熹] - Focusing on Xin-Xing-Lun[心性論] -, *Bulgyo-Yongu*, (54) 2021

5. Kim, Hak-yong: Correlations between Yin-Yang and the Five Elements - A Geometric Study Focused on Zhou Dunyi's and Zhu Xi's theory -, *The Journal of T'oegye Studies*, (150), 2021

6. Kim Hyoung-chan: Learning of the Pattern-Principles and Learning of the Heart-Mind and the Issue of Overcoming the Dichotomy - Zhu Xi's Late Theory and Yi Hwang's Project, *The Journal of T'oegye Studies*, (150), 2021

7. Park So-hyun: Considerations in the Realm of "Xieju (絜矩)" Implication Demonstrated in Chinese Confucian History - Focusing on Zheng Xuan (鄭玄) and Zhu Xi (朱熹), *Chinese Literature*, (107), 2021

8. Shin Ye-jin: *A Study on the Neo-Confucian Annotations on Mencius's Moral Theory*, Doctoral dissertation of the General Graduate School of Sungkyunkwan University, 2021

9. You Min-jung: Zhu Xi's and Yi Hwang's Rhetorical Commentaries on the Analects, *The Journal of T'oegye Studies*, (149), 2021

10. Ryu Jun-pil: A Philological Reading of Zhu Xi's "Variorum of the Analects," *East Asian Studies* (113), 2021

11. Lee, Yong-tae: Analysis of ZhuXi's "Theory of Li-Gi" and YulGok's "Theory of Li-Gi" and the Christian "Spirit and Flesh," *The Journal of Study on Language and*

*Culture of Korea and China* (62), 2021

12. Yi Jong-woo: The Need or Lack of Need of Self-Cultivation in the Not-Yet Aroused State of Mind in the Works of Zhu Xi and the Horak Debate, *The Onji Collection of Works*, (67), 2021

13. Yi Jong-woo: The Not-Yet Aroused State of Mind and Self-Cultivation Necessity and Lack of Necessity of the Sage and an Ordinary Person in Zhu Xi's Neo-Confucianism: With Reference to the Sage and an Ordinary Person, *Journal of Yulgok-Studies*, (45), 2021

14. Lee Chan: The Virtue Ethics and Virtue Epistemology of Zhu Xi and Wang Yangming: Focusing on the Mind of Approval-Disapproval and Innate Knowledge, *Studies in Confucianism*, (57), 2021

15. Jeong, Hwan-hui: Insight, A Contemporary Interpretation on Huoranguantong, *A Study on Eastern Classics*, (84), 2021

16. Cho, Byung-moo: A Study of Zhu Xi's Opinion about MingDe, *The Study of Confucianism*, (83), 2021

17. Jo Hyeon-ung: The Confucian Speculation on Spirits and a Way to Read Zhuxi's Philosophy, *Studies in Confucianism*, (57), 2021

18. Joo, Kwang-ho: A Comparative Study on the Viewpoints of Confucian Scriptures in Zhuxi and Lujiuyuan, *Philosophia*, (159), 2021

19. Choi Jeong-mook: A Study about Various Perspectives of the Interpretation on "Da Xue," *Studies in Philosophy East-West*, (99), 2021

20. Han Ji-yoon: *A Study on the Learning of Zhu Xi*, Doctoral dissertation of the Graduate School of Korea University, 2021

21. Hong Lyn: A Study on the Validity of Zhu Xi's Criticism of Li-Ao "The Theory of the Extinction of Emotion," *Studies in Confucianism*, (55), 2021

22. Hwang, Gap-yeon: Zhonghwaxinshe and the Special Character of the Core in Zhu Xi's Philosophy, *Pan-Korean Philosophy*, (102), 2021

Twenty-two papers were published on Zhu Xi in 2021 (20 research papers and two doctoral theses), accounting for 51% of all papers published on Song Dynasty Confucianism. The papers on Zhu Xi have made up a great majority of the papers on this topic: 27 out of 45 (60%) in 2018, 8 out of 21 (38%) in 2019, and 7 out of 10 (70%) in 2020.

9) Lu Jiuyuan (陸九淵, 1139–1192)

1. Joo, Kwang-ho: A Comparative Study on the Viewpoints of Confucian Scriptures in Zhuxi and Lujiuyuan, *Philosophia*, (159), 2021

One research paper was published on Lu Jiuyuan in 2021. In the last three years, two papers were published in 2018, one in 2019, and none in 2020.

10) Yang Jian (楊簡, 1141–1226)

1. Lee, Dong-wook: A Study on Yang Jian's Commentary of ShiJing, *Yang-Ming Studies*, (60), 2021

One research paper was published on Yang Jian in 2021. In the last three years, one paper was published in 2018 (Lee Dong-wook's "A Study of Yang Jian's Shi King Commentary – Focused on Jiaji (家記) II: Lunshu (論書)") and none in 2019 and 2020.

11) Cai Shen (蔡沈, 1167–1230)

1. Kim, Seo-Yun: A Comparative Study on Rong tang Shu hai (融堂書解) and Shu ji zhuan (書集傳): Focus on the Meaning of "Lǚ" (旅), *Chinese Studies*, (74), 2021

One research paper was published on Cai Shen in 2021. In the last three years, no papers were published in 2018, one in 2019, and none in 2020.

12) Qian Shi (錢時, 1175–1244)

1. Kim, Seo-Yun: A Comparative Study on Rong tang Shu hai (融堂書解) and Shu ji zhuan (書集傳): Focus on the Meaning of "Lǚ" (旅), *Chinese Studies*, (74), 2021

One research paper was published on Qian Shi in 2021. In the last three years, no papers were published in 2018, two in 2019, and none in 2020. The two papers published in 2019 were Tang Minggui's (唐明貴) "The Characteristics of Qian Shi's Interpretation of the Lunyu" written in Chinese and Kim Seo-yun's "A Study on Qianshi (錢時)'s Interpretations of the Zhongyong (中庸)."

13) Huang Zhen (黃震, 1212–1280)



1. Youn, Sang-Soo: An Aspect of the Academic Situation at the End of the Southern Song Period Seen through Huang Zhen's (黃震) Interpretation of the "Renxin-Weiwei (人心惟危)" Chapter, *Tai-Dong Yearly Review of Classics*, (47), 2021

One research paper was published on Huang Zhen in 2021. Only three papers were published on Huang Zhen from 2020 to 2021: Lee Bum-hak's "Huang Chen's Neo-Confucian Thought and His Criticism to the Introspective Thought" (2001), "Huang Chen's (1213–1281) Neo-Confucian Thought and Its Practical Implementation" (2003), and the Chinese researcher Tang Minggui's (唐明貴) "Some Academic Characteristics of Huang Zhen's Interpretation of the Du Lunyu 讀論語" (2015), written in Chinese.

#### 14) Xu Heng (許衡, 1209–1281)

1. Lee Won-seok: An analysis of Xu Heng's (許衡) A Personal Understanding of the Zhouyi (讀易私言), *Studies in Confucianism* (55), 2021

2. Lee Hae-im: A Study on Heo Hyeong's and Chung Mong-ju's Sino-Barbarian Theory, *Tae-Dong Yearly Review of Classics*, (46), 2021

Two research papers were published on Xu Heng in 2021. With these two papers, Xu Heng was studied for the first time in Korea, which is a highly encouraging signal.

#### 15) Wu Cheng (吳澄, 1249–1333)

1. Ahn, Jae-ho: A Shallow Analysis of Wu-cheng's Theory of Self-Cultivation, *Chung Kuk Hak Po [Journal of Chinese Studies]*, (98), 2021

2. Ahn, Jae-ho: A Rough Discussion of Wu-cheng's Learning of the Heart/Mind, *Journal of Yulgok-Studies*, (45), 2021

Two research papers were published on Wu Cheng in 2021. Not a single paper was published between 2018 and 2020 after one paper was published in 2017 (Im Jae-kyu, "A Study on Wu Cheng's Theory of Interpretation of Zhouyi").

#### 16) Song Dynasty Confucianists

1. Lee Kang-Hee: The Concept of the “Theory of Ren (仁)” and “li-yi-fen-shu (理一分殊)” by Neo-Confucianists during Song, *The Journal of Asian Philosophy in Korea*, (56), 2021
2. Lee, Chan: Thought, Philosophy, and Confucianism as an Interdisciplinary Understanding of Idea: How Can Song-Ming Neo-Confucianism Be Understood?, *The Study of Korean History of Thought*, (67), 2021
3. Jo, Min Hwan: A Study on the Understanding of Yan Hui [顏回] by Song Ming Dynasty Confucians, *The Eastern Art (TEA)*, (53), 2021

Three papers were written about Song Dynasty Confucianists with no focus on any specific scholars.

### 3. Classification by topic

Among the 49 papers in total, 41 papers (31 research papers and four master’s and doctoral theses) were grouped into six topic categories: eleven papers into 經學 (classics), four into 理氣論 (li-qi theory), seven into 心性論 (xin-xing theory), ten into 修養論 (self-cultivation theory), one into 認識論 (epistemology), and eight into comparison. The remaining eight papers were grouped into the category of “others.”

#### 1) 經學 (Classics)

1. Kim, Seo-Yun: A Comparative Study on Rong tang Shu hai (融堂書解) and Shu ji zhuan (書集傳): Focus on the Meaning of “Lǚ” (旅), *Chinese Studies*, (74), 2021
2. Park So-hyun: Considerations in the Realm of the “Xiejü (絜矩)” Implication Demonstrated in Chinese Confucian History -Focusing on Zheng Xuan (鄭玄) and Zhu Xi (朱熹), *Chinese Literature*, (107), 2021
3. Park, Young-sik: A Study on Zhang Jiucheng’s (張九成) Theory of Zhonghe

-Focusing on the Interpretation of Chapter 1 of the Doctrine of the Mean (中庸) in Zhongyongshuo (中庸說), *Philosophy-Thought-Culture*, (36), 2021

4. You Min-jung: Zhu Xi's and Yi Hwang's Rhetorical Commentaries on the Analects, *The Journal of T'oegye Studies*, (149), 2021

5. Ryu Jun-pil: A Philological Reading of Zhu Xi's "Variorum of the Analects," *East Asian Studies* (113), 2021

6. Lee, Dong-wook: A Study on Yang Jian's Commentary of ShiJing, *Yang-Ming Studies*, (60), 2021

7. Lee Won-seok: An Analysis of Xu Heng's (許衡) A Personal Understanding of the Zhouyi (讀易私言), *Studies in Confucianism*, (55), 2021

8. Lee Jin-moo: *Shaoyong's Changeology Xiantian and Principle Huangjijingshi*, Master's thesis of the General Graduate School of Gongju National University, 2021

9. Cho, Byungmoo: A Study of Zhu Xi's Opinion about MingDe, *The Study of Confucianism*, (83), 2021

10. Cha Young-ik: The "Making All Things Equal" View of the Hexagram and the Lines Structure in Sushi's DongpoYizhuan (東坡易傳), *Tae-Dong Yearly Review of Classics*, (46), 2021

11. Choi Jeong-mook: A study about Various Perspectives of the Interpretation of "Da Xue," *Studies in Philosophy East-West*, (99), 2021

Of the 11 papers grouped into the classics, one paper was written about Shujing書經 (Book of Documents [one paper]), Shijing詩經 (Classic of Poetry [1]), Zhouyi 周易 (Book of Changes [3]), Daxue 大學 (Great Learning [3]), Zhongyong 中庸 (Doctrine of the Mean [1]), and Lunyu 論語 (Analects [2]). In the last three years, nine papers were published in 2018, three in 2019, and three in 2020.

## 2) 理氣論 (Theory of li-qi)

1. Kim, Hak-yong: Correlations between Yin-Yang and the Five Elements - A Geometric Study Focused on Zhou Dunyi's and Zhu Xi's theory -, *The Journal of T'oegye Studies*, (150), 2021

2. Lee Dae-seung: A New Exploration of the "Taijitu" Study: Focused on the Existence and Significance of the "Old Taijitu," *Studies in Confucianism*, (55), 2021

3. Lee, Yong-tae: Analysis of ZhuXi's "Theory of Li-Gi" and YulGok's "Theory of

Li-Gi” and the Christian “Spirit and Flesh,” *The Journal of Study on Language and Culture of Korea and China*, (62), 2021

4. Jo Hyeon-ung: The Confucian Speculation on Spirits and a Way to Read Zhuxi’s Philosophy, *Studies in Confucianism* (57), 2021

Four papers were written about 理氣論 (theory of li-qi) in 2021. In the last three years, there were 10 papers in 2018, four in 2019, and one in 2020.

### 3) 心性論 (Theory of xin-xing)

1. Kim, Jong-young: Comparative Analysis of Ethical Thinking between Ji-Nul [知訥] and Zhu-Xi [朱熹] -Focusing on Xin-Xing-Lun [心性論]-, *Bulgyo-Yongu*, (54), 2021

2. Kim Hyoung-chan: Learning of the Pattern-Principles and Learning of the Heart-Mind and the Issue of Overcoming the Dichotomy - Zhu Xi’s Late Theory and Yi Hwang’s Project, *The Journal of T’oegye Studies*, (150), 2021

3. Shin Ye-jin: *A Study on the Neo-Confucian Annotations on Mencius’s Moral Theory*, Doctoral dissertation of the General Graduate School of Sungkyunkwan University, 2021

4. Ahn, Jae-ho: A Rough Discussion on Wu-cheng’s Learning of the Heart/Mind, *Journal of Yulgok-Studies*, (45), 2021

5. Youn, Sang-Soo: An Aspect of the Academic Situation at the End of the Southern Song Period Seen through Huang Zhen’s (黃震) Interpretation of the “Renxin-Weiwei (人心惟危)” Chapter, *Tae-Dong Yearly Review of Classics*, (47), 2021

6. Lee Kang-Hee: The Concept of the “Theory of Ren (仁)” and “li-yi-fen-shu (理一分殊)” by Neo-Confucianists during Song, *The Journal of Asian Philosophy in Korea*, (56), 2021

7. Hong Lyn: A Study on the Validity of Zhu-xi’s Criticism of Li-Ao “The Theory of the Extinction of Emotion,” *Studies in Confucianism*, (55), 2021

Seven papers were grouped into the topic category of 心性論 (theory of xin-xing) in 2021: one covering xin-xing 心性, one xing 性, three xin 心, one ren 仁, and one qing 情. In the last three years, two papers were published in 2018, three in 2019, and three in 2020.

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

1. Kim, Jong-young: A Comparative Analysis of the Ethical Meaning of Xiu-yang [修養] and Xiu-xing [修行] between Confucianism and Buddhism - Focusing on Jinul [知訥] and Zhu-xi [朱熹] -, *Won-Buddhist Thought & Religious Culture*, (87), 2021
2. Ahn, Jae-ho: A Shallow Analysis of Wu-cheng's Theory of Self-Cultivation, *Chung Kuk Hak Po [Journal of Chinese Studies]*, (98), 2021
3. Lee Yeon-jeong: A Study of Cheng Yi's "Kyong(敬)" -Focusing on the Principles of Study- , *The Journal of Sinology*, (72), 2021
4. Yi Jong-woo: The Need or Lack of Need of Self-Cultivation in the Not-Yet Aroused State of Mind in the Works of Zhu Xi and the Horak Debate, *The Onji Collection of Works*, (67), 2021
5. Yi Jong-woo: The Not-Yet Aroused State of Mind and Self-Cultivation Necessity and Lack of Necessity of the Sage and An Ordinary Person in Zhu Xi's Neo-Confucianism: With Reference to the Sage and an Ordinary Person, *Journal of Yulgok-Studies*, (45), 2021
6. Jang Seog-ho: *A Study on the Cultivation Theory of ZhanghengQu: Focusing on the Cosmology*, Doctoral dissertation of the General Graduate School of Wonkwang University, 2021
7. Jeong, Hwan-hui: Wanwuyiti and Liyifenshu - Two Views on XiMing and Its Theory of Education, *The Korean Journal of Educational Ideas*, 35(3), 2021
8. Jeong, Hwan-hui: Insight, a Contemporary Interpretation on Huoranguantong, A Study on Eastern Classics, (84), 2021
9. Cho, Byung-moo: A Study of Zhu Xi's Opinion about MingDe, *The Study of Confucianism*, (83), 2021
10. Han Ji-yoon: *A Study on the Learning of Zhu Xi*, Doctoral dissertation of the Graduate School of Korea University, 2021

Nine papers were grouped into the topic category of xiuyanglun 修養論 (theory of self-cultivation): three covering xiuyanglun 修養論, one gongfulun 工夫論 (theory of practice), one 尊德性 (conserving and expanding innate virtues) and 道問學 (cultivating virtues through learning), two weifa-gonfu 未發工夫 (realizing the pre-arousal state of mind), one jing 敬 (reverence), one huoran-guantong 豁然貫通

(gaining enlightenment through integral unity), and one xue 學 (learning). In the last three years, there were ten papers published in 2018, three in 2019, and two in 2020.

#### 5) 認識論 (Epistemology)

1. Lee Chan: Virtue Ethics and Virtue Epistemology of Zhu Xi and Wang Yangming: Focusing on the Mind of Approval-Disapproval and Innate Knowledge, *Studies in Confucianism*, (57), 2021

One research paper was written about renshilun 認識論 (epistemology). In the last three years, there were three papers in 2018, three in 2019, and none in 2020.

#### 6) Comparison

1. Kim, Seo-Yun: A Comparative Study on Rong tang Shu hai (融堂書解) and Shu ji zhuan (書集傳): Focus on the Meaning of “Lǚ” (旅), *Chinese Studies*, (74), 2021

2. Kim, Su-youn and Shin, Chang-ho: A Comparison of John Dewey’s and Zhu Xi’s Aims in Education: Focusing on “The School and Society” and “Xiao-xue,” *The Journal of Saramdaum Education*, 15(2), 2021

3. Kim, Jong-young: A Comparative Analysis of the Ethical Meaning of Xiu-yang [修養] and Xiu-xing [修行] between Confucianism and Buddhism - Focusing on Jinul [知訥] and Zhu-xi [朱熹] -, *Won-Buddhist Thought & Religious Culture*, (87), 2021

4. Kim, Jong-young: A Comparative Analysis of the Ethical Thinking between Ji-Nul [知訥] and Zhu-Xi [朱熹] -Focusing on Xin-Xing-Lun [心性論] -, *Bulgyo-Yongu*, (54), 2021

5. Lee, Yong-tae: Analysis of ZhuXi’s ‘theory of Li-Gi’·YulGok’s ‘theory of Li-Gi’ & the Christian ‘Spirit & Flesh’, *The Journal of Study on Language and Culture of Korea and China*(62), 2021

6. Lee, Hae-im: The Study on Heo Hyeong and Chung Mong-ju’s Sino-Barbarian Theory, *Tae-Dong Yearly Review of Classics*, (46), 2021

7. Joo, Kwang-ho: A Comparative Study on the Viewpoints of Confucian scriptures in Zhuxi and Lujiuyuan, *Philosophia*, 159, 2021

8. Choi Jeong-mook: A Study about the Various Perspectives of Interpretation on “Da Xue,” *Studies in Philosophy East-West*, (99), 2021

Eight papers were grouped into the category of comparison: five papers comparing individual scholars, two papers on religion, and one paper of annotations to classics. In the last three years, four papers were published in 2018 and none in 2019 and 2020.

#### 7) Others

1. Kim Baeg-nyeong: A Study on Zhuzi's (朱子) "An Empirical Approach" (一物) and "Analysis Approach (二物)," Its Practical Philosophical Implications and Development, *Studies in Confucianism*, (57), 2021
2. Kim, Je-Ran: The Influence of Buddhism on the Philosophy of Zhou Dunyi in the Song Dynasty, *Culture and Convergence*, 43(7), 2021
3. Kim, Je-ran: The Influence of Buddhism on the Philosophy of Zhangzai in the Song Dynasty, *Culture and Convergence*, 43(8), 2021
4. Lee Jung-hwan: The "Way-Load," (Zai dao 載道) Idea and Zhou Dunyi's 周敦頤 "Literary Skillfulness" (Wenci 文辭): Re-examining Their Meanings and Statuses against the Literary Theory of the "Learning of the Way" (Daoxue 道學) Tradition, *The Journal of T'oebye Studies*, (150), 2021
5. Lee, Chan: Thought, Philosophy, and Confucianism as an Interdisciplinary Understanding of Idea: How Can Song-Ming Neo-Confucianism Be Understood?, *The Study of the Korean History of Thought*, (67), 2021
6. Jeong, Hwan-hui: The Influence of Huyuan on His Disciple Chengyi's Thought, *A Study on Eastern Classics*, (82), 2021
7. Jo, Min Hwan: A Study on the Understanding of Yan Hui [顏回] by Song Ming Dynasty Confucians, *The Eastern Art (TEA)*, (53), 2021
8. Hwang, Gap-yeon: Zhonghwaxinshe and the Special Character of the Core in Zhu Xi's Philosophy, *Pan-Korean Philosophy*, (102), 2021

Eight papers that do not belong to any of the six categories examined above (經學, 理氣論, 心性論, 修養論, 認識論, and comparison) were grouped into the category of others. The trend over the last three years was 11 papers in 2018, five in 2019, and one in 2020.

## 4. Analysis and Review of Major Papers

In 2021, a total of 43 papers were published on Song Dynasty Confucianism. Of them, three papers (authored by Ahn Jae-o, Youn Sang-soo, and Yi Jong-woo) were selected for in-depth analysis and review.

#### 1) Ahn, Jae-ho: A Shallow Analysis of Wu-cheng's Theory of Self-Cultivation

This paper analyzes gongfulun 工夫論 (theory of practice), expounded by the leading Yuan Confucianist Wu Cheng (吳澄, 1249–1333), in view of 尊德性 (conserving and expanding innate virtues) and 道問學 (cultivating virtues through learning). In the introduction, the author presents Wu Cheng as a scholar who further developed Zhuzixue 朱子學 (also known as Lixue 理學 or Xinruxue 新儒學 [Neo-Confucianism]), rather than, as commonly held in academia, an advocate of Zhu-Lu zhezhong-lun 朱陸折衷論 seeking to compromise between Zhuxixue and Xiangshanxue. He supports his argument with Wu Cheng's understanding of daotong-jicheng 道統繼承 (genealogy of the succession of dao): “Wu Cheng made no mention of Lu Jiuyuan 陸九淵 (Xiangshan 象山), and his gongfulun 工夫論 (theory of practice) was also in line of that of Zhu Xi by advocating 道問學 while not overlooking 尊德性.” The author states how his argument unfolds as follows: “First, Wu Cheng's gongfulun 工夫論 will be examined to find out how he could claim daotong-jicheng 道統繼承. (...) To this end, his understanding of 尊德性 and 道問學 will be explored, as will how the relationship between the two was established.” After this statement that he would first explain the gongfulun 工夫論, the author asserts that Wu Cheng's xin-xue 心學 needs to be examined to capture and evaluate his philosophical identity prior to exploring Wu Cheng's 工夫論. Thus, the author analyzed Wu Cheng's understanding of xingti 心體 and xingzhiti 心之體 in Section 2 of the paper as follows: “Wu Cheng's xingti 心體 is not Lu Wang's xingzhiti 心之體, but the agent controlling yishen 一身 according to xingli 性理, and 心之體 is the core of 心 and 性理. Therefore, Wu Cheng's 心學 is understanding 性理 and not losing benxin 本心 and the self-awareness of benxin 本心, as well as the completion of moral practice that is



based on it. These are expressed by zhixing 知性 and yangxing 養性, respectively, along with a system of practicing jing 敬 (reverence) to realize the original nature and practice it in everyday life and accomplish an ideal personality. As such, Wu Cheng provided an in-depth explanation of xingti 心體 and xingzhiti 心之體.” Section 3 presents Wu Cheng’s views of 尊德性 and 道問學 from two perspectives. First, all gongfu 工夫 should be anchored in the classics. Second, a subjective agent should be established to control various real-life situations whereby practicing norms should precede and be prioritized over understanding normative principles. This allows us to interpret Wu Cheng’s 工夫論 as prioritizing 尊德性 and drawing on jing-gongfu 敬工夫 (practice of reverence), but its concrete and direct method is 道問學, to live a life guided by norms toward 理性主義 (rationalism).” In a nutshell, the author analyzed Wu Cheng’s gongfulun 工夫論 as a prioritization of 尊德性 to live a normative life and practice of 道問學 to reach rationalism. He then concluded: “Wu Cheng’s gongfulun 工夫論, which consists of 尊德性 and 道問學, does not differ much from the traditional Zhuzixue. However, his emphasis on living a normative life and rationalist ethics starting from 道問學 may be evaluated as an attempt to steer the traditional Zhuzixue along the direction of Lixue 理學 (rational learning).”

Wu Cheng is a Yuan Dynasty Confucianist who has recently come into the spotlight in academic circles. Ahn Jae-ho’s paper is significant for its accurate analysis and comprehensive explanation of Wu Cheng’s “尊德性 prior to 道問學” system. Wu Cheng’s expressions 心學 and 心體 seemingly place a biased emphasis on 尊德性 over 道問學. However, the author did not fall into this trap and presents Wu Cheng’s standpoints on 尊德性 and 道問學 from proper angles.

2) Youn, Sang-Soo: An Aspect of the Academic Situation at the End of the Southern Song Period, Seen through Huang Zhen’s (黃震) Interpretation of the “Renxin-Weiwei (人心惟危)” Chapter

This paper derives the features characteristic of the Confucian academic thought of the late Southern Song Dynasty through the lens of the interpretation of the

“Renxin-Weiwei 人心惟危” Chapter by contemporary Confucianist Huang Zhen 黃震 (1213–1281). Youn Sang-soo introduces Huang Zhen as follows: “Huang Zhen promoted Zhuzixue by criticizing the xunguxue 訓詁學 (hermeneutics) trend represented by Chen Chun 陳淳 and Rao Lu 饒魯 in the context of the succession of Zhuzixue in the late Southern Song period, drawing on the evaluations in Siku Quanshu Zongmu 四庫全書總目 (Complete Index of the Books of the Four Repositories) and Song-Ming Xue-an 宋明學案 (Biographic and Philosophical Anthology of the Song-Ming Period) as well as the those of later generation scholars such as Qian Mu 錢穆 (1895–1990). He greatly contributed to defending the legitimacy of Zhuzixue by criticizing Yang Jian 楊簡, a disciple of Lu Jiuyuan 陸九淵.” Additionally, the author praises Huang Zhen’s scholarship: “He had a deep understanding of the spirit of Zhu Xi and gained deep and broad insights into Neo-Confucianism based on this understanding. Furthermore, he was not afraid to confront any discrepancies with self-acquired knowledge even by opposing Zhu Xi’s views.” In Section 2, the author analyzes Huang Zhen’s aim of the Renxin-Weiwei 人心惟危 Chapter: “The purpose conveyed by Huang Zhen’s Renxin-Weiwei 人心惟危 Chapter is not in ‘getting across the heart’ but in ‘teaching how to rule the world.’” In Section 3, the author introduces Huang Zhen’s criticism of Yang Jian along with the historical background from the origin of dao to Zhu Xi as interpreted by Huang Zhen in the light of Buddhist xinxue 心學: “Huang Zhen attributed the rescue of lixue 理學 from the threat posed by Buddhist xinxue 心學 to Zhu Xi, praising it as one of Zhu Xi’s great achievements, and sought to address Yang Jian’s Buddhist xinxue 心學 along the lines of Zhu Xi’s thought.” He supports his point with the historical and academic contexts of Huang Zhen’s criticism of the getting-across-the-heart argument. In the last section, the author shows that the Zhu-Lu 朱陸 conflict was an aspect characteristic of the late Southern Song Dynasty by presenting the passages related to xin 心 and xinxue 心學 written by Wen Ji-Wong 文及翁, Huang Zhen’s contemporary scholar, and Yang Jian’s text advocating 心學, explaining that the conflict already existed between Huang Zhen and Wen Ji-Wong.

There are only two previous studies on Huang Zhen, and they were published in 2001 and 2003. Youn Sang-soo’s paper is all the more significant as it is the first study on

Huang Zhen in Korea. Youn Sang-soo was convinced to have identified the Zhu-Lu 朱陸 conflict as the most salient feature of the Confucian academic thought of the late Southern Song Dynasty, relying on Huang Zhen's criticism of xinxue 心學 and that of Wen Ji-Wong 文及翁. However, the passage presented by the author as Wen Ji-Wong's writing has no critical mention of lixue 理學 scholars. Wen Ji-Wong criticized those who criticized his teacher Yang Jian's thought as Chanxue 禪學, far from criticizing Zhuzixue. It is far-fetched to call this the Zhu-Lu 朱陸 conflict. Thus, a question arises as to whether the author's argument, that Huang Zhen's criticism of xinxue 心學 and its advocates is Zhu-Lu 朱陸 conflict, which is an aspect characteristic of the later Southern Song academic circles, is valid.

### 3) Yi Jong-woo: The Not-Yet Aroused State of Mind and Self-Cultivation's Necessity and Lack of Necessity of the Sage and An Ordinary Person in Zhu Xi's Neo-Confucianism: With Reference to the Sage and an Ordinary Person

This paper explores the similarities and differences between Zhu Xi's weifa 未發 (unaroused state) of shengren 聖人 (sage) and Zhongren 衆人 (ordinary person) and its self-cultivation, focusing on Zhu Xi's equivocal statements that their weifa 未發 is either the same or not the same and that self-cultivation is either necessary or unnecessary in weifa 未發. Yi Jong-woo clarifies the meaning of Zhu Xi's mention of equilibrium that can be non-equilibrium even in weifa 未發 due to the murkiness in Chapter 2 "The weifa 未發 of equilibrium (中) and non-equilibrium (不中): With reference to the sage and an ordinary person." Regarding the same and not the same in an unaroused state between the sage and an ordinary person, the author argues: "The sage's mind is clear and bright in an unaroused state and is therefore in equilibrium, but the ordinary person's mind is murky even in an unaroused state, which is therefore in non-equilibrium. This does not mean that an ordinary person is always in non-equilibrium, but such a person can recover equilibrium in an unaroused state in moments when the mind is not murky, but bright and clear. For this reason, Zhu Xi said that the sage and an ordinary person are in essence the same." He further explains that "Zhu Xi's equilibrium pre-arousal state is 本然之性 (original nature) and

non-equilibrium pre-arousal state is 氣質之性 (physical nature) and that the former is the same in the sage and an ordinary person alike, whereas the latter differs between them.” Thus, the author precisely captures the rationale behind Zhu Xi’s saying that the weifa 未發 (pre-arousal state) of shengren 聖人 (sage) and Zhongren 衆人 (ordinary person) is either the same or not the same. He also understood Zhu Xi’s division of weifa 未發 into equilibrium and non-equilibrium as complementary to the weifa 未發 of equilibrium in Zhongyong 中庸 (Doctrine of the Mean) as an expression of Zhu Xi’s creative originality. Regarding Chapter 3, “Self-cultivation of weifa 未發: With reference to the sage and the original person,” the author examines Zhu Xi’s mention of self-cultivation being necessary or unnecessary. He regards Zhu Xi’s mention of either necessity or a lack of necessity of self-cultivation in the pre-arousal state as being characteristic of Zhu Xi’s thought. Drawing on Zhu Xi’s interpretation of 戒愼恐懼 (discernment without seeing or listening) in 中庸 as weifa-gongfu 未發工夫, and his statement that self-cultivation in a state of not seeing and not hearing without closing the eyes and covering the ears is the nobleman’s inexorable duty and the scholar’s priority, the author also regarded 戒愼恐懼, which is scholarly duty, as ordinary man’s duty. Furthermore, the author interpreted Zhu Xi’s statement that an ordinary person can have sage-like equilibrium in a pre-arousal state, which makes self-cultivation unnecessary, as meaning that Zhu Xi’s weifa-gongfu 未發工夫 does not refer to the sage’s self-cultivation but an ordinary man’s self-cultivation in a non-equilibrium pre-arousal state.

This paper is original and significant in that it unfolds a detailed discussion about Zhu Xi’s equilibrium and non-equilibrium in the pre-arousal state and that it relates the discussion about the necessity and non-necessity of weifa-gongfu 未發工夫 to the sage and an ordinary person. However, the author uses expressions likely to be misunderstood by the readers such as “equilibrium and non-equilibrium pre-arousal state,” “equilibrium pre-arousal state,” and “non-equilibrium pre-arousal state.” Weifa 未發 (pre-arousal state) is a word used in Zhongyong 中庸 (Doctrine of the Mean) in the passage 喜怒哀樂之未發，謂之中 (The state of feelings of pleasure, anger, sorrow, and joy that are not yet aroused is equilibrium). This can be interpreted as meaning that weifa 未發 is zhong 中, but not vice versa, because weifa 未發 is the necessary condition of zhong 中. That is, “equilibrium pre-arousal state” stated by the

author seems to mean that the condition of equilibrium should first be met for the pre-arousal state to set in. Accordingly, the expressions “equilibrium and non-equilibrium pre-arousal state,” “equilibrium pre-arousal state,” and “non-equilibrium pre-arousal state” will need to be modified into “equilibrium and non-equilibrium in the pre-arousal state,” “equilibrium in the pre-arousal state,” and “non-equilibrium in the pre-arousal state.”

## 5. Evaluation and Outlook

In the foregoing sections, papers on Song Dynasty Confucianism published in Korea in 2021 were classified by scholar and topic, and three important selected papers were presented and analyzed in greater detail. Forty-three papers (including four master’s and doctoral theses) on Song Dynasty Confucianism were published in 2021. The trend of the last three years shows 45 papers in 2018, 21 in 2019, and 10 in 2020, showing a drastic downtrend. The sudden surge of Song Dynasty Confucian studies in 2021 is all the more encouraging for that reason.

First, in the classification by scholar, 40 out of the 43 selected papers could be grouped under 15 individual scholars as follows: Six scholars of the Northern Song Dynasty – Hu Yuan 胡瑗 (1 paper), Shao Yong 邵雍 (1), Zhou Dunyi 周敦頤 (4), Zhang Zai 張載 (3), Cheng Yi 程頤, and Su Shi 蘇軾(1); seven scholars from the Southern Song Dynasty – Zhang Jiucheng 張九成 (1), Zhu Xi 朱熹 (22), Lu Jiuyuan 陸九淵 (1), Yang Jian 楊簡 (1), Cai Shen 蔡沈 and Qian Shi 錢時 (1), and Huang Zhen 黃震 (1); and two scholars of the Yuan Dynasty – Xu Heng 許衡 (2) and Wu Cheng 吳澄 (2). The paper on Shao Yong is a master’s thesis, and one paper on Zhang Zai and two papers on Zhu Xi are doctoral theses. Continuing the earlier trend, a great majority of the papers were written about Zhu Xi. What is noteworthy for 2021 papers as a highly encouraging signal is that papers covering Confucianists who were previously less thoroughly studied, or not studied at all, were published in 2021, including papers on Hu Yuan, Zhang Jiu-cheng, Yang Jian, Qian Shi, Huang Zhen, Xu Heng, and Wu Cheng.

Second, in classification by topic, all 43 selected papers were examined under the topics of 1) 11 papers on 經學 (classics), 2) four papers on 理氣論 (theory of li-qi), 3) seven papers on 心性論 (theory of xin-xing), 4) 10 papers on 修養論 (theory of

self-cultivation), 5) one paper on 認識論 (epistemology), 6) eight papers on comparisons, and 7) eight papers on other topics. A paper covering two or more topics was included multiple times in the respective topics. In terms of proportion, papers on 經學 and 修養論 account for a larger proportion than those on 理氣論 and 認識論. Comparing the paper distributions by topic over the last three years, 經學, 理氣論, and 修養論 outnumbered 心性論 and 心性論 from 2018 (9 on 經學, 10 on 理氣論, 2 on 心性論, 10 on 修養論, 3 on 認識論, 4 on comparisons, and 11 on others), 2019 showed a relatively even distribution across the topics with no comparison-related papers (3 on 經學, 4 on 理氣論, 3 on 心性論, 3 on 修養論, 3 on 認識論, and 4 on others), and no papers were published on 認識論 or comparisons (3 on 經學, 1 on 理氣論, 3 on 心性論, 2 on 修養論, and 1 on others). In comparison to 2018, in which a similar number of papers were published, the number of papers on 經學, 心性論, and comparisons increased, those on 理氣論 and 認識論 decreased, and those on 修養論 remained the same.

Third, in the section for the analysis and review of major papers, three papers (written by Ahn Jae-ho, Youn Sang-soo, and Yi Jong-woo) were examined in greater detail.

To sum up, 43 papers were published on Song Dynasty Confucianism in 2021. After a drastic decrease for two consecutive years (21 in 2019 and 10 in 2020), the number of papers has rebounded to the level of the peak year 2018 (45 papers). What is even more encouraging is that many papers covered Song-Yuan Confucianists who had not previously been studied thoroughly or even not at all. It is expected that more research outcomes on newly discovered scholars will be reported in the coming years.

## Chapter 3

### Ming Dynasty Confucian and Yangming Studies

#### 1. Introduction

This report is the result of a comprehensive analysis of the research achievements related to Neo-Confucianism (Zhuzixue 朱子學) and Yangmingism (Yangmingxue 陽明學) in the Ming Dynasty in China published in Korea in 2021. The inclusion criteria were research articles published from January to December 2021 in the journals registered in the Korean Citation Index (KCI) hosted by the National Research Foundation (NRF) as well as doctoral theses.

The targeted journals hand-searched for eligible research articles are classified into four categories based on the classification scheme of the NRF: philosophy (n = 26), Confucian studies (n = 4), the humanities (n = 4), and Chinese language and literature (n = 1).

The search results were screened, resulting in the selection of 14 eligible papers covering the subjects related to Neo-Confucianism and Yangmingism in the Ming Dynasty in China. To provide a thematic overview of the papers selected, I will first present them by topic, followed by an analysis and evaluation of the major papers.

#### 2. Classification by Topic

##### 1) Yangmingism (3 papers)

1 Park, Kil-Su: The Characteristic and Significance of Wang Yangming's Embodied Cognitive Study Theory, *Yang-Ming Studies*

2 Park, Kil-Su: The Grounds and Significance of the Four-Sentence Instruction from the Perspective of the Four-Nature Theory, *Yang-Ming Studies*

3 Park, Hyunjung: A Comparative Study on the Ge-wu(格物)in the later Yangming

Yangmingism (陽明學 Yangmyeonghak in Korean and Yangmingxue in Chinese) is a philosophical school that emerged during the Ming Dynasty. Three research papers related to Yangmingism or the later Yangming School were published in 2021 by two researchers (Park Kil-Su and Park Hyun-jung) who earned their PhDs in Song-Ming Confucianism in the Department of Philosophy of Beijing University and have authored Yangmingism-related papers each year.

Park Kil-Su published two papers in 2021: “The Characteristic and Significance of Wang Yangming's Embodied Cognitive Study Theory” and “The Grounds and Significance of the Four-Sentence Instruction from the Perspective of the Four-Nature Theory.”

Wang Yangming was a Song-Ming Confucianist who advocates learning through self-awareness. He presented the theory of xinjili (心即理 mind is the principle) as a means of realizing self-awareness and argued that there are neither events nor principles without mind (心外無事, 心外無理). The learning of Wang Yangming (Yangmingism) advocates an accessible and immediate approach (簡易直截) to learning. Wang Yangming refuted all complicated learning methods, insisting that the learning of human nature (xingxue 性學) is an accessible and immediate learning. However, it is not easy for scholars in general to understand the essence of Yangmingism because it abounds with assertions that compete with common-sense understandings.

In his paper “The Characteristic and Significance of Wang Yangming's Embodied Cognitive Study Theory,” Park Kil-Su states: “Based on the original substance (benti 本體) and cohesion (danyixing 單一性) of learning, Wang Yangming criticized scholars for dividing the mind's original substance and learning into dichotomies such as internal/external (neiwai 內外), anterior/posterior (xianhou 先後), and static/dynamic (dongjing 動靜). He also criticized the approach to learning how to realize dao (道) through linguistic understandings and discussions such as recitation (jisong 記誦), poetry and prose (cizhang 辭章), exegetics (xungu 訓詁), and lectures (jiangxue 講學) and presented the learning through self-awareness by witnessing (shijian 實見) the mind's original substance through direct recognition (tiren 體認). Shijian 實見 is learning through the direct perception or awareness of the mind's benti 本體. In this



context, Wang Yangming suggested the study of the original mind (bentigongfu 本體工夫) as the archetypal study of embodied cognition by following our heart-mind (xinshang-tiren 心上體認). Bentigongfu 本體工夫 is an integrative study uniting all forms of study. Its quintessence is experience of manifestation (jianzaixing 見在性) self-sufficiency (juzucheng 具足成), and wholeness (quanyixing 全一性). In this context, the agent experiences the presence of benti 本體 as in-depth normativity and unique subjective activity that takes the universal principles as its essence, not as a phenomenon or effect arising from the deceptive brilliancy of mind. Therefore, as learners advance in bentigongfu 本體工夫, they become aware of self-awakening (mingjue 明覺) activities of benti 本體 with growing transparency. These processes and results consequently increase the ability to recognize and control the nature and characteristics of his mind and body. As a result, they cultivate the ability to perceive and direct their essence and traits. Conclusively, the study of xinshang-tiren 心上體認 is a self-oriented and self-recurrent study method by content and nature, and its ultimate value and significance is the thorough awareness and realization of the mind-body penetrating true self.”

Three key aspects of Wang Yangming's theory are xinjili (心即理, mind is principle), zhixing-heyi (知行合一, unity of knowledge and action), and zhiliangzhi (致良知, attainment of the innate knowledge of goodness). Another aspect added later is sijujiao (四句教, four-sentence instruction), which Wang Yangming taught his principal disciples Quan Dehong 全德洪 and Wang Ji 王畿 in Tianquanqiao 天泉橋 a day before leaving for a military campaign. Later on, sijujiao 四句教 caused Yangming school to divide into two camps: the understanding of Quan Dehong 全德洪 based on siyoulun 四有論 centering on study and the understanding of Wang Ji 王畿 based on siwulun 四無論 centering on benti 本體.

In his paper “The Grounds and Significance of the Four-Sentence Instruction from the Perspective of the Four-Nature Theory,” Park Kil-Su states: “Wang Yangming explained that the Four Nature Theory (sixinglung 四性論) constitutes the ideological basis and purport of sijujiao 四句教 by comparing the results of his analysis of the

comprehensive views of the traditional theory of human nature (xing-lun 性論) in terms of benti (本體, original substance), fayong (發用 functioning), yuantou (原頭, origin of heaven), and liubi (流弊, widespread vice) with sijujiao 四句教 and analyzing the comparison results. In this process, he clarified that sixinglung 四性論 has a dual logic regarding the xing defined in terms of tiyong (體用, substance and function) and benmo (本末 root and branches), the former referring to the logical link between benti 本體 and action and the latter to the embedding of their value relations. From this, it follows that the application of the content and traits of sixinglung 四性論 to sijujiao 四句教 provide an ideological reference point for understanding the overall composition and characteristics of sijujiao 四句教 and the interrelationships between its contents more systematically and uniformly. In fact, if the viewpoint of sixinglung 四性論 is consistently applied, wu-shan-wu-e (無善無惡, neither good nor evil) and youshan-youe (有善有惡, some are good, some are evil), which are presented in the first and second sentences of sijujiao 四句教, respectively, are explicable from the action of the mind's benti 本體, whereby the latter can be explained as yi (意, will of the mind) being dichotomized into good and evil. 知善知惡(knowing good and evil) and 爲善去惡(doing good and eschewing evil), which are presented in the third and fourth sentences, explain the relationship between the origin (yunyun 淵源) and end (mdun 末端) of moral benti 本體, whereby the latter shows that the gewu-gongfu (格物工夫 investigation of things) of wei-shan-qu-e 爲善去惡 is necessary in the liubi 流弊, embodied as actual good and evil, and that gewu-gongfu 格物工夫 refers to liangzhi 良知, as suggested in the third sentence. These explications demonstrate that Yangming's mind-heart and learning theories covered by the sijujiao 四句教 are in fact established based on Wang Yangming's four aspects of xing 性. Sijujiao 四句教 is a hard nut to crack, and scholars have not yet reached a consensus in explaining it. I will delve into this topic in the section analysis and review of major papers.”

After Wang Yangming's death, Yangmingism rapidly split into several factions. Wang

Ji 王畿 and Nie Bao 聶豹 are figures symbolically showing the later Yangming schools' factional feuds. As is well known, Wang Ji's theory of liangzhi 良知 is the theory of xincheng shu (現成, ready innate knowledge of goodness), and Nie Bao's theory of zhiliangzhi (致良知, attainment of innate knowledge of goodness) is the theory of guiji (歸寂, return to the tranquility of the substance). Wang Ji places the emerging liangzhi at the center, and Nie Bao seeks to ensure the flow of liangzhi through guiji 歸寂. In the eyes of Wang Ji, Nie Bao was returning to Neo-Confucianism, and in the eyes of the Nie Bao, Wang Ji misunderstood qingshi (情識, deluded consciousness) as liangzhi. They exchanged in-depth treatises, which are important documents for the study of the division among Wang Yangming's successors.

In her paper entitled “A Comparative Study on the Ge-wu (格物) in the Later Yangming School of Thought,” Park Hyun-jung states: “Wang Ji 王畿, the representative scholar of xianchengshuo 現成說, asserts, based on the understanding of xianchengliangzhi, that liangzhi is impeccable in and of itself and that revealing liangzhi in its original state is zhizhi 致知, which is gewu 格物. That is, for Wang Ji 王畿, the manifestation of the original state of liangzhi is through one-minded reflection (yinian-zifan 一念自反) gewu 格物 and zhizhi 致知. In contrast, Nie Bao 聶豹 regards gewu 格物 as not being worth doing and attributes sole importance to the study of zhizhi 致知, that is, returning to the tranquility of the substance. Therefore, for Nie Bao, gewu 格物 has no practical value as a starting point of research. Alongside Wang Ji 王畿, Ou Yangde 歐陽德 also admits that zhizhi 致知 and gewu 格物 are to be understood as organically integrated notions but considers them clearly distinguished areas of study. With the characteristic of liangzhi of “being self-content without self-deception (無自欺恆自慊)” reflected in both zhizhi 致知 and gewu 格物, efforts at gongfu should be performed on the basis of awareness that has already been manifested. These views, expounded by Wang Yangming's successors in interpreting his gewu, clearly show different stances. Such differences in understanding of the core notion of Yangmingism are attributable to varied understandings of substance and function (tiyong 體用), the fundamental perceptual frame, from which their positions to

gewu 格物 evolved into completely different forms. Above, this report distinguished between the theoretical colors of the three representative Yangming successors by analyzing their differences in understanding the notion of gewu 格物. The analysis results led to the conclusion that differences in the perceptions of core notions of Yangmingism were at the heart of the exhibition of distinctive positions among Yangming successors. The analysis of Yangming successors' understanding of gewu 格物 is also the starting point for revealing the nature of the theories of Yangming's successors and analyzing their differences in the usage of Yangming's conceptual terminology as clues to investigation into the developmental process of their theories.“

## 2) Yangmingism during the Ming Dynasty (5 papers)

1 Lee, Chan: Thought, Philosophy, and Confucianism as an Interdisciplinary Understanding of Idea: How Can Song-Ming Neo-Confucianism Be Understood? *The Society for the Study of Korean History of Thoughts*

2 Lee, Jinmyung: Reestablishment of Orthodox Concepts for the Fair Current of History in Early Ming, *Yang-Ming Studies*

3 Lim, Hongtae: A Study of Huangdao Zhou's (黃道周) Appreciation of Zhu Xi's and Lu Jiuyuan's Philosophy (Ⅱ), *Journal of Yulgok Studies*

4 An Gwang Ho: An Analysis of Dibao in the Writings of Gu Yanwu, *The Chung Kuk Hak Po*

5 Seo Yeon Ju: A Study on Aspects of Eroticism in Folk Songs of the Late Ming Dynasty, *The Chung Kuk Hak Po*

Song-Ming Confucianism is also known as Neo-Confucianism. Here, a question arises about the validity of such terminology dividing the history of ideas or philosophy; researchers of the related fields may wish to reflect upon this. Lee Chan's paper “Thought, Philosophy, and Confucianism as an Interdisciplinary Understanding of Idea: How Can Song-Ming Neo-Confucianism Be Understood?” delves into this question: “For any attempt at providing an overview of the landscape of research into the history of Confucian thought, 'Song-Ming Confucianism' is a term open to discussion as much as it has become an established term, and the problem of 'how to define the term' cannot be eschewed. For instance, we take it for granted that Confucianism has been understood as ideology or philosophy. The point intended to be made here is not that Confucianism may not be ideology but whether it exactly meets the definition of

ideology has not been questioned seriously. This attitude also applies to designating Song-Ming Confucianism with the modifier 'philosophical.' Therefore, in describing the history of Song-Ming Confucianism, how Confucianism is related to the terms 'ideology' and 'philosophy' and how these terms are utilized must first be scrutinized to understand Confucianism.”

The author goes on to describe the study: “In particular, the terms used to describe 'Song-Ming Confucianism,' that is, 'Xinruxue' (新儒學, Neo-Confucianism) and 'Daoxue' (道學, Learning of the Way), provide an occasion to look into the depth of this problem because the discussion about these terms can influence our future approach to the post-Song-Ming history of Confucianism whether to approach it from the perspective of the history of ideas or interpret it as philosophical inquiry. Therefore, the work of sorting out these terms by endowing them with conceptual clarity will serve as a starting point for defining the boundaries between the history of ideas and the history of philosophy and between philosophy and Confucianism. Thus, this work is expected to critically examine the academic status of Confucianism. In this context, how the characteristics of Song-Ming Confucianism during its North Song period should be defined as ideas should be asked once again to attribute its position in the history of Confucianism.”

In the Ming dynasty, the king comparable to King Sejo of Joseon is Yongle Emperor Chengzu (永樂帝 成祖), who played a decisive role in laying a solid foundation for Ming as a dynasty. As some of his well-known achievements, he led massive fleets and invigorated maritime trade with the West, compiled the Yongle Encyclopedia (Yongle Dada 永樂大典), restored the Grand Canal (Dayunhe 大運河), and moved the capital to Beijing. Chengzu was not originally eligible to become an emperor, but he orchestrated the Turbulence of Jingnan (Jingnanzhibian 靖難之變) to drive out his nephew, Emperor Jianwen (建文帝), and ascended the throne. In this process, both sides were rife with traitors and loyalists, and Fang Xiaoru 方孝孺 was a leading figure among the loyalists. Later generations have looked up to Xiaoru as a symbol of the spirit of Daoxue solidarity and loyalty in the Ming Dynasty.

Lee Jin-myung's paper “Reestablishment of Orthodox Concepts for the Fair Current of History in Early Ming” summarizes Fang Xiaoru's solidarity and loyalty as follows: “I determined that the notion of Futong (附統, semi-fulfilled succession) conceived by Fang Xiaoru (方孝孺, 1357-1402) was in agreement with the views of Tang Zhongyou 唐仲友, who was a mediator between Zhu Xi 朱熹 and Chen Liang 陳亮. The fact

that the 金華朱子學派 (Jinhua Cheng-Zhu School), led by Fang Xiaoru, compromised its position, adopting the strengths of Zhu Xi's 道德性命 and Chen Liang's 事功主義, led me to infer that Fang Xiaoru's Zhengtong (正統, rightful succession) found a common denominator between Zhu Xi and Chen Liang. Fang Xiaoru's theory of legitimate succession (zhengtong 正統) had a great impact on future records and books such as the Legitimate Lineage of World History (世史正綱) by Qiu Jun (丘濬, 1420-1495) and the Succession Legitimacy of Emperors (正帝統) by Xie Bi (謝陛, 1547-1615).

Huang Daozhou 黃道周 lived in the Ming-Qing transition period. He is not well known in Korean academic circles. In the paper A Study of Huang Daozhou's (黃道周) Appreciation of Zhu Xi's and Lu Jiuyuan's Philosophy (II), Lim Hong-tae explains Huang Daozhou's ideas. The author earned his PhD at Renmin University of China with a thesis covering the scholarly debate among the thinkers in the Ming Dynasty around sijujiao 四句教 (four dicta), Wang Yangming's teaching in his later years, and has consistently published the results of comparative studies of Zhu Xi and Yangming Studies between China and Korea.

Lim Hong-tae evaluates Huang Daozhou's scholarly traits as follows: "Huang Daozhou is a scholar who lived in an era of great transformation during the period of political transition from Ming to Qing and ideological conflicts between Neo-Confucianism (Zhuzixue 朱子學) and Yangmingism (Yangmingxue 陽明學). For this reason, Huang Daozhou's scholarly views showed an eclectic tendency of holding on to Zhuzixue while embracing other schools of thought such as Yangmingxue. Against this background of Zhuzi and Yangming studies, he adopted a hybrid position of huiton-zhuwang (會通朱王), that is, harmonizing Zhuzi and Yangming studies, in the dispute surrounding 朱王同異 or 朱陸同異. His evaluation of Zhu Xi and Wang Yangming is fairly positive and favorable. In contrast, he was very critical of the negative effects of Zhuzi and Yangming studies, mainly toward Song Confucianists' Daotonglun 道統論 and the late Yangming school's theory of wu-shan-wu-e (無善無惡, neither good nor evil). In contrast to the scholarly trends of the time in which most scholars criticized Zhuzixue from the viewpoint of Yangmingxue and vice versa, Huang Daozhou maintained his stance of embracing the strengths and overcoming the drawbacks of both studies by

objectively analyzing them. Even in his sharp criticism of Yangming's successors, he maintained an objective stance by not having recourse to the arguments of the Cheng-Zhu. This eclecticism of Huang Daozho's ideas also reflects the characteristics of the intellectual circles in the early and late Ming/early Qing period.”

The remaining two papers, “An Analysis of Dibao in the writings of Gu Yanwu” and “A Study on the aspects of eroticism in folk songs of the late Ming Dynasty,” authored by An Gwang-ho and Seo Yeon-ju, respectively, present the historical background of the Ming Dynasty, which is useful for understanding the history of ideas in the Ming Dynasty.

An Gwang-ho examined Qing dynasty official gazettes (Dibao 邸報, chaobao 朝報 in Joseon) presented in the writings of Guyanwu's 顧炎武. An Gwang-ho explains why he chose Guyanwu: :Guyanwu is known as the founder of the bibliographical studies widespread in the Qing Dynasty. He wrote Rizhilu 日知錄, in which he copied the writings of earlier scholars, instead of being engaged in kongli-kongtan 空理空談 (vain reasoning and talking), and published the collected treatises. His disciples posthumously published his writings in an anthology entitled Gutinglinwenji 顧亭林文集. This paper performed a synoptic historical analysis of the articles released in Dibao 邸報 using Guyanwu's Rizhilu 日知錄 and Gutinglinwenji 顧亭林文集.“

An Gwang-ho describes the contents recorded in Gu Yanwu's Rizhilu 日知錄 as follows: “The first record indicating the emergence of Dibao in the Chinese historical literature is found in Dukaiyuanzabao 讀開元雜報 in the Suqiao's 孫樵 Anthology. It was Gu Yanwu's idea that the 'Zabao' 雜報 of Dukaiyuanzabao 讀開元雜報 constitutes the origin of Dibao. Gu Yanwu chronologically sorted out the contents of Diabo in the Song Dynasty using the articles covered in the stories of Liufengshi, Lucou, and Caofu (劉奉世傳, 呂湊傳, and 曹輔傳). In particular, the Liufengshichuan shows that the Song Dynasty Dibao was managed more systematically than was the Tang Dynasty. Later on, referring to this statement made by Gu Yanwu, Yan Ruoqu 閻若璩 pointed out that the term Dibao was also used in the Tang Dynasty based on the contents of Quantang Shihua 全唐詩話. Additionally, Gu Yanwu advised, in a letter to his nephew Xuyuanwen 徐元文, to make maximum use of Dibao for the publication work for history books. In this letter, he also noted that the Ming Dynasty Dibao began

to be printed in the 11th year of Congzhen 崇禎 (1638). In fact, in the Qing Dynasty Annals (Shilu 實錄), there is a record that Dibao was used for the compilation of the History of Ming Dynasty (明史), and the novels such as Jinpingmei 金瓶梅 and Hongloumeng 紅樓夢 have descriptions about Dibao printed in Jingshi 京師 circulating among the general public.”

Researchers of intellectual history often define the late Ming period as the embryonic period of modern China. Researchers of the history of ideas of the Ming Dynasty or Yangmingxue attribute the popularity of Yangmingism to people's emotional and hedonic tendencies, which were characteristic of modernity in the late Ming period.

Seo Yeon-ju's paper A Study on the Aspects of Eroticism in Folk Songs of the Late Ming Dynasty empirically depicts the late Ming state of widespread emotional and hedonic tendencies in the eroticism depicted in folk songs. “Folk songs are, per se, a paragon of honest expression of people's desires. In the late Ming Dynasty, in tandem with the development of the commodity economy, the pursuit of romantic or sexual love prevailed, and some secular literati from the mid-Ming period were also aware of the theory of zhenshi zai mingian 真詩在民間 (real poetry is in the folk). As a result, folk songs were considerably freed from the ethical and moral standards valued in the traditional codes of conduct (禮教) and were hailed by the general public beyond the class divide by boldly embracing obscene themes and expressions.”

The author then provides a more detailed introduction: The late Ming (晚明) period is well-known as a period of openness to love and sexuality. Celibacy was imposed as the Cheng-Zhu School was established as the official ideology in the early Ming Dynasty. From the mid-Ming period onward, however, indulgence of desire was gradually allowed, creating an atmosphere relaxed enough to discuss eroticism in various aspects of society and culture. In literati circles, uncontrollable enjoyment of desire was regarded as a tasteful leisure, and novels about erotic relationships, erotic drawings, sexual products, and aphrodisiac drugs abounded. Eroticism also found its way into the folk songs, which is the subject matter of this study. About 800 popular folk songs of the late Ming Dynasty were included in Guazhier 掛枝兒 (hanging branches) and Shange 山歌 (mountain songs) compiled by Feng Menglong (馮夢龍, 1575-1645). Feng Menglong was also rumored to have authored Jinpingmei 金瓶梅, a popular novel about erotic love of the time, and edited the print edition of Toutayeshi (繡榻野史); the folk song collections compiled by him are also expected to be colorfully



imbibed with eroticism. Feng Menglong's later writing, *Sanyan* 三言 (three words), also intensively deals with the issue of sexual love. This proves that the prominent erotic features in folk songs at that time was not only due to the widespread pursuit of sexual love prevailing in society, but it was also important to famous cultural celebrities with publishing activities such as Feng Menglong.

In the case of folk songs, apart from the oppression of traditional codes of conduct that had taken root in society, the events that occurred in life related to “color” and the people's thoughts and reactions to it naturally permeated the culture. Regarding the folk songs of the late Ming Dynasty, 240 out of 787 folk songs in *Guazhier* 掛枝兒 and *Shange* 山歌 contain erotic elements, and they appear even more densely in *Shange* 山歌 (n=180). Folk song collections such as *Guazhier* 掛枝兒 and *Shange* 山歌 are usually short, and one out of seven pieces in *Guazhier* 掛枝兒 (416 in total) and every other piece in *Shange* 山歌 (371 in total) are related to sexual love. This induces the assumption that other genres also abound with elements that stimulated readers' instinctive sexual curiosity. In the preface of *Shange* 山歌, Feng Menglong not only mentioned that the folk songs included in it are popular love songs, but also insisted that they are in the genealogy of *Shijing* 詩經), *Weifeng* 衛風), and *Zhenfeng* 鄭風, whose integrity was recognized by Confucius. From this it can be inferred that folk songs that were popular at the time were basically recognized for their values as “real poetry”(真詩), which allowed the editors/publishers of widely read folk song collections to boldly accept obscene topics and expressions, dismissing the moral yardstick of traditional codes of conduct.

However, the eroticism of folk songs has not attracted much research attention on its own. The sexuality-related elements of folk songs have been either interpreted as resistance to the traditional codes of conduct or dismissed as worthless, mainly as a very small part of love affairs. This may be ascribable to Feng Menglong's statement in the preface of *Shange* 山歌, “If it is revealed that the antidote for the fake medicine of moral teachings is concocted using true romantic affection, its merit goes to *Guazhier* 掛枝兒. Thus, *Guazhier* 掛枝兒 is presented first, and then *Shange* 山歌 (若夫借男女之真情, 發名教之偽藥, 其功於掛枝兒等, 故錄掛枝詞而次及山歌), and the designation of folk songs was as antifeudal products in the early 1900s; they were presented as a rationale for the reform of culture and ideas.”

### 3) Comparison between Neo-Confucianism and Yangmingism (1 paper)

1 Lee, Chan: The Virtue Ethics and Virtue Epistemology of Zhu Xi and Wang Yangming: Focusing on the Mind of Approval-Disapproval and Innate Knowledge, *Studies in Confucianism*

Lee Chan earned his PhD in the Department of Philosophy at the University of Hawaii under the supervision of Professor Roger Ames. Back in Korea, he has been continuously publishing papers on the subject of Eastern philosophy based on a comparison with Western philosophy or reflections on modern academic trends.

Lee Chan's paper, "The Virtue Ethics and Virtue Epistemology of Zhu Xi and Wang Yangming: Focusing on the Mind of Approval-Disapproval and Innate Knowledge" also brings his academic strengths to the fore. His ideas regarding the topic are as follows:

"This essay starts with the question of how to position shifeizhixin 是非之心, the sense of discerning right and wrong) within the siduan (四端, four sprouts) of Mencius. The statement that shifeizhixin is the sprout of intellectual virtue provides room for interpreting it as a 'faculty of rational judgment.' However, this approach is based on the modern way of understanding the human mind in the dichotomy of reason and emotion. The risk carried by 'rational judgment' is that it can often distort situations with obsessive inquiry, considerations, and stratagem, against which Zhu Xi and Wang Yangming tried to be on guard, as did Mencius. In this vein, I will examine whether shifeizhixin can be separated as rational judgment and how it can be interpreted if it must be viewed as part of an organic whole of four sprouts. This discussion also attempts to confirm whether shifeizhixin can lead to a unitary understanding of moral and intellectual virtues."

Specifically, the following critical elements are discussed: "This totality of the mind is confirmed in a context where virtue ethics and virtue epistemology are summoned in contemporary Western philosophical circles. Virtue ethics was summoned in the context of self-criticism in philosophical circles; the dominant ethics of Western modernity only touch on legal contractual norms, oblivious to the discussions about improving human nature. The invocation of virtue ethics triggered by this self-criticism is related to problems such as reflections on the modern view of individualized human beings and the interpretation of the essence of ethics. Modern epistemology, which seeks to provide a foundation for science by rigorously exploring the world, did not further care about the normativity of cognition after leaving it in the realm of a priori. However, the question of how to justify cognition inevitably touches on the normativity of cognitive activities. Furthermore, when evaluating the legitimacy of the knowledge thus acquired,

intellectual actors and communities become major factors that need to be considered. In a nutshell, epistemology and ethics summoned 'virtue' in the context of attaching more importance to the relationship between the perceiving agent's inner world and the outer world perceived and to the issue of becoming better human beings. As such, if 'virtue' was revisited as a reflection of self-criticism regarding the modern tradition of dichotomizing the world and the self, subjectivity and objectivity, and reason and emotion, it stands to reason to reconstruct the understanding of the mind (xin 心) as an integrative and integral whole rather than separating shifeizhixin in the name of reason. In particular, as can be confirmed by Wang Yangming's concept of liangzhi 良知, the four sprouts of the heart-mind (siduanzhixin 四端之心: ceyin 惻隱, xiuwu 羞惡, cirang 辭讓, and shifeizhixin 是非) are aspects that are inevitably expressed differently depending on the situation the mind faces. To be immersed in a pure heart-mind that manifests differently according to the situation can be considered tantamount to the state in which intellectual virtue and moral virtue are unified.”

#### 4) Comparison between Ming and Joseon Confucianism (3 papers)

1 Lee, Myong-shim: A Comparative study on Nok-mun's (鹿門) and Yang-myeong's (陽明) Mind-Nature Theories (心性論), *Yang-Ming Studies*

2 Kim Min-Jae: A Study on the Meaning of the Moral Subject in Dasan's (茶山) Concept of Sim(心), *Pan-Korean Philosophy*

3 Lee Cheol Seung: The Issue of the Theory of Human Nature between Wang Fuzhi's and Jeong Yakyoung's Philosophies, *Journal of Eastern Philosophy*

After obtaining a PhD with her research on Nok-mun (鹿門) and Lim Sung-joo (任聖周, 1711-1788), Lee Myong-shim has consistently published her research achievements regarding Lim Sung-joo. In her paper “A Comparative study on Nok-mun's (鹿門) and Yang-myeong's (陽明) Mind-Nature Theories (心性論),” Lee Myong-shim provides the following overview of the comparison between Wang Yangming and Lim Sung-joo: “Yangming and Nok-mun have the same problem awareness. Both scholars achieved an argumentative development in which a moral agent goes beyond the innate nature (benxing 本性) to reach the innate mind (benxin 本心) by paying attention to pure

goodness without evil (chun-shan-wu-e 純善無惡). For this reason, the Yangming School is evaluated as an intensification of the Cheng-Zhu School, and in the same vein, Nok-mun's philosophy can be considered a natural consequence of an intensification process of the late Joseon Confucian ideas. However, Yangming is criticized for neglecting the organic connection between li-qi and xin-xing theories by dismissing the li-qi-based theory of benti (本體, original substance). This led to an increasingly arbitrary interpretation (changkuang-zizi 猖狂自恣) of the benti 本體 of heart-mind after Yangming's death. In contrast, Nok-num could assure the metaphysical absoluteness and universality for morality by presenting zhanyi-qingxuzhiqi 湛一清虛之氣 (deep and seemingly empty qi as the origin of existence) and moral haoranzhiqi 浩然之氣 (qi that is accumulated by practicing innate righteousness) as the evidence of existence of benxin 本心 and benxing 本性. However, the deep-rooted awareness of Cheng-Zhu Confucianists that the 'qi has an evil potential as xing-er-xia-zhe 形而下者 [physical entity as opposed to metaphysical entity]' may have worked as an obstacle to the succession of Noknum's philosophy."

Dasan Jeong Yak-yong is a paragon of Joseon Silhak thought and is considered one of the leading scholars of Joseon Confucianism along with Toegye Yi Hwang and Yulgok Yi I. Jeong Yak-yong tends to interpret xing 性 in the light of the Theory of Human Nature as Moral Inclination (Xingshihaoshuo 性嗜好說). According to Neo-Confucian principles, xing 性 is a metaphysical entity (xing-er-shang-zhe 形而上者) as the li 理 of suyiran 所以然, whereas shihao 嗜好 is a term containing the physical nature of qi 氣 and elicits the impression of descriptive contradiction like a square triangle.

Kim Min-jae earned her PhD with a thesis on Hagok Jeong Jedu and has continuously published research achievements regarding Eastern philosophy, including Yangmingism, from the perspective of an Eastern ethics education. In his paper entitled "A Study on the Meaning of the Moral Subject in Dasan's (茶山) Concept of Sim (心)," Kim Min-jae analyzes Jeong Yak-yong's notion of xin 心 by comparing it to Yangming's ideas as follows: The purpose of this study is to reveal with more clarity the meaning of the moral agent that can be derived from the notion of xin 心 interpreted by Dasan (茶山) Jeong Yak-yong (丁若鏞, 1762-1836) with a view to contributing to the establishment of a tradition-based field of 'responsible ethics.' Specifically, Dasan's

notion of xin 心 is analyzed in comparison to that of Yangming (陽明) Wang Shouren (王守仁, 1472-1528).

The research results can be summarized as follows: “(1) Dasan attached great importance to the mental aspect of xin 心 as a bright spiritual mind while holding on to the view of human beings in the context of shenxing-miaohe 神形妙合 (existence as a spirit-body unity). Accordingly, human beings possess characteristics as 'moral agents' in differentiation from other creatures because they have xin 心 equipped with the power to judge and choose (自主之權, 權衡) and should assume full responsibility for judgment and choices made. (2) Dasan defined the relationship between daoxin 道心 and renxin 人心 as a confrontational and dichotomous relationship and valued the former as the manifestation of a moral inclination unique to human beings as the benxin 本心 of dao 道 and shihao 嗜好 of gnostic intellect. However, since this moral inclination is endowed by shangdi 上帝 (God) and daoxin 道心 cannot be separated from shangdi 上帝 as its houshe 喉舌 (mouthpiece), xin 道 per se does not seem to be trusted. (3) Moral inclination and daoxin are unique to human beings, and humans as moral agents are responsible for providing conditions and environments for other creatures in order for them to realize their benxing 本性 (shihao 嗜好); thus, further responsibility may be requested by practice but not by principle.”

Lee Cheol-seung obtained his PhD with a thesis on modern Chinese thought and has authored a number of papers covering discussions about the modernization of Confucianism and qi-related research. As suggested by the title “The Issue of the Theory of Human Nature between Wang Fuzhi's and Jeong Yakyong's Philosophies,” he compares the views of Wang Fuzhi 王夫之 and Jeong Yak-yong 丁若鏞 in relation to human nature.

Regarding the similarities between Wang Fuzhi and Jeong Yakyong, Lee Cheol-seung states: “Wang Fuzhi and Jeong Yakyong are the successors of Mencius' xingshanshuo 性善說 (innate goodness of the human nature) with their respective views of Qishan-lishan 氣善・理善 and xingshihao-shuo 性嗜好說 of haoshan-e-e 好善惡惡. These views differentiate themselves from the Neo-Confucian xingshanshuo 性善說 based on the qi's you-shan-you-e 有善有惡 and lishan 理善. Wang Fuzhi and

Jeong Yakyong consider benxing 本性 not as an immutable metaphysical entity transcending time and space but as human-specific characteristics that should be realized in our daily life. In addition, their understanding of the four sprouts is not limited to the realm of moral emotion as understood by Neo-Confucianists, but attributes the original mind (benxin 本心) tantamount to moral mind (daoxin 道心) in the four sprouts.”

As the main difference between Wang Fuzhi and Jeong Yakyong, Lee Cheol-seung points out their views of the origin of evil (bushan 不善): “While Jeong Yakyong considered renxin 人心(biological mind) is at the origin of evil, Wang Fuzhi did not consider renxin 人心 to be opposed to daoxin 道心 (moral mind) but viewed them as being organically connected and regarded the situation in which the mind is not in the right place (wei 位) as the origin of evil. This shows that Wang Fuzhi considered the relationship between the biological and moral aspects of mind not as being contradictory but as being organically connected, while Jeong Yak-yong differentiated the moral gnostic (靈知) aspect from the instinctive bodily (形軀) aspect and prioritized the shihao 嗜好 of the former. Put differently, Wang Fuzhi advanced his view of xingshanshuo 性善說 from the perspective of mind-body's organic connection based on Mencius' theory of jianxing 踐形 (development of a physical form), whereas Jeong Yak-yong unfolded his Xingshihaoshuo 性嗜好說 (Theory of Human Nature as Moral Inclination) from the viewpoint of Mencius' dati 大體 (greater parts) and xiaoti 小體 (lesser parts). As such, Wang Fuzhi expanded the scope of benxin 本心 in his understanding of xingshanshuo 性善說 as a unity of biological and moral aspects of mind, and Jeong Yak-yong specified the human identity by attributing only the moral aspect to the realm of benxin 本心.”

##### 5) Classics (1 paper)

1 Choi Jeong Mook: A Study about Various Perspectives of Interpretations of Daxue 大學, *Studies in Philosophy East-West*

The divide between Zhuzixue and Yangmingxue occurs in the interpretation of Daxue 大學 (The Great Learning). Zhu Xi wrote a supplementary chapter, gewuzhizhi (格物致知 補亡章), of Daxue 大學 and presented jiwu-qiongli 即物窮理 (exploring the principles of things) as the basic guide for learning Daxue 大學. As is well-known, Zhu Xi's interpretation of jiwu-qiongli 即物窮理 was advanced as a counterargument against the Buddhist introspective learning method (fanguan-neixing 反觀內省). Wang Yangming criticized the learning method of jiwu-qiongli 即物窮理 advocated by Zhu Xi and emphasized the importance of sincerity (chengyi 誠意) in learning Daxue 大學. Later on, this theory of chengyi 誠意 expanded and converged into the theory of zhiliangzhi 致良知 (attainment of the innate knowledge of goodness). On a related note, Yun Hyu 尹鑄 was condemned as anti-Confucianist and killed by Song Si-yeol 宋時烈.

In his paper “A Study about Various Perspectives of Interpretations of Daxue 大學”, Choi Jeong-mook presents the interpretation of Daxue 大學 as advocated by Zhu Xi, Wang Yangming, and Yun Hyu: “Zhu Xi's restructuring of Daxue 大學 was followed by many scholarly disputes. The first point of dispute was whether the Ancient Text Daxue 古本大學 should be accepted in its intact state or if Zhu Xi's Daxue Zhangju 大學章句 should be accepted instead. Scholars such as Wang Yangming, Yun Hyu, and Jeong Yak-yong dismissed Zhu Xi's work as being worthless because the Ancient Text Daxue 古本大學 is not flawed.

The second point of dispute was the number of doctrines. Zhu Xi claimed that mingmingde 明明德 (manifesting the brightness of virtue), qinmin 親民 (loving the people), and zhiyu-zhushan 止於至善 (abiding in the utmost goodness) are the three doctrines (大學之道在明明德在新民在止於至善). However, some views suggest that only two doctrines are valid. For example, Park Se-dang did not recognize 止於至善 as a doctrine, arguing that there is no connection between Zhu Xi's interpretation of 止於至善 and the corresponding article in Daxue 大學. The biggest controversy

surrounding the understanding of Daxue 大學 lies in the interpretation of gewuzhizhi 格物致知 (investigation of things and extension of knowledge). Zhu Xi's understanding lies in the jiwu-qiongli 即物窮理 (exploring the principles of things). According to this interpretation, two objectives are pursued: (i) perceiving the laws of existence of all things and (ii) gaining an awareness of the laws of ethics and acting accordingly. Wang Yangming criticizes Zhu Xi's methodology presented through gewuzhizhi 格物致知 based on his understanding of gewuzhizhi 格物致知 from the viewpoint of self-cultivation, not from an epistemological viewpoint. Wang Yangming repudiates Zhu Xi's prioritization of gewuzhizhi 格物致知 because he attaches the highest priority to chengyi 誠意 (sincerity). Yun Hyu understands gewu 格物 under two methodological aspects: (i) understanding things through the intrinsic brightness of the mind by gathering a scattered mind and maintaining the sincere, serene, and one-track state of mind and (ii) reaching the state of enlightenment by searching, inquiring, and scrutinizing. The first method concerns practicing the self-cultivation of the mind, and the second method concerns reaching self-realization through investigations.

The third point of dispute is the conceptual definition of mingde 明德 (bright virtue) and the necessity of mingmingde 明明德 (manifesting the brightness of virtue). While Zhu Xi and Wang Yangming share similar views, Yun Hyu and Jeong Yak-yong understand mingde 明德 as the mind of filial piety and brotherly love (xiao-di 孝弟) or xiao-di 孝弟 per se, which widely differ from Zhu-Xi's abstract definition of mingde 明德 as responding to all things with the knowledge of their natural law.”

Lastly, the fourth point of dispute is the interpretation of qinmin 親民 (loving the people). Zhu Xi embraces Cheng Yi's view and asserts the importance of xinminshuo 新民說 (renewing the people), whereas Wang Yangming insists on reading it as qinmin 親民, focusing on the heart of the ruler and the practice of his love for the people. Although previous research claimed that Yun Hyu denied xinmin 新民 and advocated qinmin 親民, a closer look does not confirm this claim. Jeong Yak-yong supports qinmin 親民 and does not agree to the xinminshuo 新民說 in principle but tolerates both interpretations for the morphological and semantic similarities of the characters (親



/新).

### 3. Analysis and Review of Major Papers

In his paper “The Grounds and Significance of the Four-Sentence Instruction from the Perspective of the Four-Nature Theory,” Park Kil-Su advances a bold and interesting argument. He undertakes an attempt to connect sijujiao 四句教 (four-sentence instruction), which is known as Wang Yangming's last teaching, and sixinglung 四性論 (four-nature theory) from the questions and answers recorded by Huang Shengceng 黃省曾 in Wang Yangmin's Chuanxilu 傳習錄 II (biography). By consistently applying the views expressed in sixinglung 四性論, wu-shan-wu-e 無善無惡 (neither good nor evil) and youshan-youe 有善有惡 (some are good, some are evil), which are presented in the first and second sentences of the sijujiao 四句教, respectively, are explicable from the action of the mind's benti 本體 (original substance) conducive to dichotomizing yi 意 (will of the mind) into good and evil. Zhshn-zh 知善知惡 (knowing good and evil) and wei-shan-qu-e 爲善去惡 (doing good and eschewing evil), which are presented in the third and fourth sentences of the sijujiao 四句教, respectively, explain that there is a relationship between yunyun 淵源 (origin) and mdun 末端 (end) of moral benti 本體, whereby the latter shows that gewu-gongfu (格物工夫 investigation of things) of wei-shan-qu-e 爲善去惡 is necessary in the liubi 流弊 embodied as actual good and evil and that gw-gngf 格物工夫 refers to liangzhi 良知, as suggested in the third sentence. Taking the foregoing into account, these explications demonstrate that Yangming's mind-heart and learning theories covered by the sijujiao 四句教 were in fact established based on Wang Yangming's four aspects of xing 性.

Sijujiao 四句教 consists of four propositions: (1) 無善無惡是心之體: Wu-shan-wu-e 無善無惡 (neither good nor evil) is the mind's benti 本體 (original

substance); (2) 有善有惡是意之動: Youshan-youe 有善有惡 (some are good, some are evil) is the operation of yi 意 (will of the mind); (3) 知善知惡是良知: Zhi-shan-zhi-e 知善知惡 (knowing good and evil) is liangzhi 良知 (attainment of the innate knowledge of goodness); and (4) 爲善去惡是格物: Wei-shan-qu-e 爲善去惡 (doing good and eschewing evil) is gewu 格物 (investigation of things). Sixinglung 四性論 is divided into four aspects of xing 性: (1) xing 性 is associated with original substance (自本體上說者) = 無善無惡的; (2) xing 性 is associated with functioning (有自發用上說者) = 可以爲善可以爲不善的; (3) xing 性 is associated with the origin of heaven (有自源頭上說者) = Mencius' innate goodness (孟子說性); and (4) xing 性 is associated with liubi 流弊 (end) (有自流弊處說) = some are good, some are evil (一定善一定惡的) = Xunzi's innate evil (荀子性惡).

When juxtaposed, Sentence 1 and Nature 1 and Sentence 2 and Nature 2 match well, but the third and fourth sentences and natures do not, which Park Kil-Su admits.

Park Kil-Su explains his view of the third sentence/nature: “The third nature and sentence in sixinglung (四性論) and sijujiao 四句教 read '性之源頭是性善' and '知善知惡是良知,' respectively. They seemingly have different expressions but in fact have the same meaning. Additionally, Wang Yangming agrees to Lu Cheng's 陸澄 definition of liangzhi 良知 and the mind's benti 本體 (original substance) and its interpretation as xingshan 性善 and answers: 'As xing 性 is not without goodness, so zhi 知 is not without goodness.' Furthermore, in other occasions, he explains the process by which xingshan 性善 is transformed to liangzhi 良知 as the process by which benti 本體 is endowed with human disposition. These views demonstrate that xingshan 性善 is the origin of liangzhi 良知.”

It is not impossible to connect liangzhi 良知 and xingshan 性善. As quoted by Park Kil-Su, “As xing 性 is not without goodness, so zhi 知 is not without goodness.” To briefly explain what is meant by this, Wang Yangming defines liangzhi 良知 as tianli-mingjue 天理明覺, a portmanteau connecting the tianli 天理 of benti 本體 and

the operation of mingjue 明覺, which defines liangzhi 良知 of henzhao 恒照. From this it follows that “as xing 性 is not without goodness, so zhi 知 is not without goodness.” However, it is not easy to agree to Park Kil-Su's argument that Mencius' xingshan 性善 mentioned in relation to yuantou 原頭 is a sufficient guarantee for the purport of liangzhi 良知 in the third sentence.

Park Kil-Su then explains his view of the fourth sentence/nature: “While the fourth nature and sentence in sixinglung 四性論 and sijujiao 四句教 also use different expressions, they are like two sides of the same coin in that they present the basis and methods for learning, respectively. Yiding-shan-e 一定善惡 in sixinglung 四性論 is the form of xing 性 manifested in the liubi 流弊 dimension, and wei-shan-qu-e 爲善去惡 in sijujiao 四句教 is gewu-gongfu 格物工夫 (learning how to investigate things) implemented at the practical level of good and evil. In particular, yiding-shan-e 一定善惡 in sixinglung 四性論 explains the rationale and necessity of gewu-gongfu 格物工夫 of wei-shan-qu-e 爲善去惡.”

As indicated in a footnote, Park Kil-Su's attempt at connecting sijujiao 四句教 and sixinglung 四性論 seems to be drawn from a previous study (任文利, 心學的形上學問題探本, 鄭州: 中州古籍出版社, 2005) that is currently under a critical review. However, analysis of the original text of Wang Yangmin's Chuanxilu 傳習錄 in relation to sixinglung 四性論 reveals that it discusses the combinations of bentu 本體 and fayong 發用 and yuantou 原頭 and liubi 流弊, but it did not intend to establish four different aspects of xing 性.

In fact, sijujiao 四句教 is closely associated with Daxue 大學 articles, as demonstrated by many previous studies. The theory of xinji 心即理 (mind is the principle) is a critical commentary to Zhu Xi's interpretation of jiwu-qiongli 即物窮理. The citation of Ancient Text Daxue 古本大學 is a work establishing the basis for the evidence of chengyi-shuo 誠意說 from the classics. The theory of zhiliangzhi 致良知 (attainment of the innate knowledge of goodness) shows the theoretical achievement that complements chengyi-shuo 誠意說 through the zhizhi 致知 article. Furthermore,

sijujiao 四句教 is Wang Yangming's final teaching that explains four Daxue 大學 articles: 物 (格物), 知 (致知), 意 (誠意), and 心 (正心). A comparison of Park Kil-Su's viewpoints with those of previous studies would inevitably result in a finding that, despite many interesting views brought forth in Park Kil-Su's papers, there are views contradictory to the facts.

Speaking of shortcomings, I will take an example of insufficient investigation of the context related to Wang Yangmin's Chuanxilu 傳習錄, probably due to his zeal to make his point: “First, Wang Yangming evaluated that sheng-zhi-wei-xing 生之謂性 expresses well the characteristics of wu-shan-wu-e 無善無惡. This demonstrates that the notion of wu-shan-wu-e 無善無惡 was primarily presented from the viewpoint of life rather than morality. However, Gaozi's problem arose from his failure to consistently apply sheng-zhi-wei-xing 生之謂性 to the interaction between the innate nature and things. That is, Gaozi had an obsessive idea that the essence of xing 性 transcends good and evil to the extent of committing an error of fully attributing the origin of good and evil to external things. Wang Yangming's viewpoint, however, has the effect of dichotomizing xing 性 into internal and external aspects based on whether it interacts with other things. In fact, limiting the origin of good and evil to the realm of external things has the effect of making xing 性 irrespective of good and evil and the ensuing moral responsibilities. For this reason, Wang Yangming consistently emphasized that the benti 本體 of xing 性 is unitary, but its operations penetrate both subjects and objects. Briefly put, in Wang Yangming's theory of xing 性, the emergence of good and evil is actually the consequence of the activity of xing 性.”

The contents of this passage are not directly associated with the purport of the original text of Gaozi's budong-xin 不動心 mentioned by Wang Yangming. Here, too, the author's zeal to make his point resulted in a rough original text analysis.

Among the viewpoints from which the developmental process of Song-Ming Confucianism were described, Feng Youlan 馮友蘭 sees its divide in the brothers Cheng (程明道 and 程伊川). The lineage of Cheng Yichuan 程伊川 follows to Zhu Xi and that of Cheng Mingdao 程明道 to Wang Yangming. In her paper “A Comparative Study on Nok-mun's (鹿門) and Yang-myeong's (陽明) Mind-Nature

Theory (心性論),” Lee Myong-shim divides Song-Ming Confucianism into two lineages: The ultimate goal of Eastern philosophy, which encompasses Confucianism, Buddhism, and Taoism, is to realize the unity of God and man or the unity of all things. However, the history of Confucian ideas can be summarized as follows: 'The methodology by which the ideas of humans and all creatures on heaven and earth becoming one is realized unfolds in two stems of the philosophy of destiny determined by human nature (性命) and the philosophy of destiny determined by life (生命).' In other words, the Cheng-Zhu School belongs to the xingming 性命 philosophy and the Yangming School to the shengming 生命 philosophy (...) That is, both Yangming and Nok-mun define innate human nature as 'life.' Accordingly, their emphasis on shengyi 生意 (will to life) differentiate their view from that of the Cheng-Zhu School, which defines innate human nature as 'morality.'

Thus, the Cheng-Zhu and Yangming schools are attributed to 性命 and 生命 strands of philosophy, respectively, in conformity with the schema produced by Feng Youlan 馮友蘭. The schematic depiction of 性命 philosophy and 生命 philosophy appears plausible at first glance. A closer look, however, reveals its theoretical limitations. A question promptly elicited is “If so, is 性命 philosophy not 生命 philosophy?” That is, the question remains as to whether Zhu-Xi's philosophy is not the 生命 philosophy.

This criticism can be posed in the same context with regard to the following position presented by Park Kil-Su. “Behind this view of his is a unique awareness and affirmation of life. Unlike the Zhuzixue, he defines the essence and characteristics of xing 性 from the angle of the totality of life. For this reason, the author comments on Gaozi's sheng-zhi-wei-xing 生之謂性 as follows: (...) First, Wang Yangming evaluated sheng-zhi-wei-xing 生之謂性 as well expressing the characteristics of wu-shan-wu-e 無善無惡. This demonstrates the fact that the notion of wu-shan-wu-e 無善無惡 was primarily presented from the viewpoint of life rather than morality.” Given that the purport of Yangmingxue lies in 存天理去人欲, the statement “This demonstrates that the notion of wu-shan-wu-e 無善無惡 was primarily presented from the viewpoint of life rather than morality” sounds rather far-fetched.

#### **4. Evaluation and Outlook**

In 2021, Yangmingism (including a comparison with the Yangming School of Mind) was most frequently covered in the 14 research papers published on Neo-Confucian and Yangming Studies in the Ming Dynasty. Research on Wang Yangming has been overwhelmingly predominant for seven consecutive years since 2015 (papers published in 2014), clearly showing the Ming-period scholar most studied in the Confucian academic circles in Korea.

Over the past five years, on the topic of Ming/Qing Confucianism, 26 papers were written in 2017, 17 in 2018, 24 in 2019, 18 in 2020, and 14 in 2021. Among the 14 papers published in 2021 on Ming-period Confucian in the fields of Neo-Confucianism (Zhuzixue) and Yangmingism (Yangmingxue), Yangmingism or the Yangming School of Mind prevailed. This suggests that the group of scholars of Eastern philosophy currently studied in Korean has not been diversified. From this it can be inferred that not only is the scope of research in Korea rather narrow, but the researcher base is not large.

## Chapter 4

### Qing Dynasty Thought Studies

#### 1. Introduction

This report presents the results of an analysis and review of the research outcomes of Qing Dynasty Confucian studies published in South Korea in 2021 including master's and doctoral theses and research papers. Eligible research papers were those published in the journals registered (including those under review for registration) in the Korean Citation Index (KCI). A literature search was performed using the Research Information Sharing Service (RISS) of the Korea Education and Research Information Service (KERIS) and the Korean Studies Information Service System (KISS) of the Korean Studies Information (KSI).

Qing Dynasty Confucianism has a limited scope of period due to its special historical background. The first problem posed in this context is which period should be applied to the scholars who were active in the transition period of late-Ming/early-Qing. This problem is complicated by the fact that the Opium War of 1840 is generally considered to be the turning point ushering in the modern era in China. Therefore, the scope of Confucianism in the Qing Dynasty was considered from the founding of the Qing Dynasty (1616) to the Opium War, and the late-Ming/early-Qing Confucian scholars were categorized as Qing Confucian scholars.

Only 10 papers were published on Qing Confucianism in 2021; they are all research papers with no master's or doctoral degree theses produced in 2021, although this represents an increase compared to the three papers in 2020 (two on Wang Fuzhi 王夫之 and one on Yan Yuan 顏元). Five out of ten papers cover philosophical topics, and most of the scholars covered in these papers are late-Ming/early-Qing Confucianists (five papers on Wang Fuzhi 王夫之, one on Huang Zongxi 黃宗羲, and two on Gu Yanwu 顧炎武).

The ten papers are listed below.

1. Kim, Jin Kun, A study of Wang Fuzhi's commentary on Mumanggoe 无妄卦 and criticisms

of Taoist and Buddhist thought in Juyeokoejeon, *The Journal of Asian Philosophy in Korea*, No. 56

2. 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 Philosophy East-West*, No. 101

3. Seo, Sung, A study on the relationship between "Pratyaksa" and "Poetic Imagination" in Wang Fuzhi's poetic theory, *Chinese Culture Studies*, No. 54

4. An, Gwang Ho, An analysis of Dibao in the writings of Gu Yanwu, *The Chung Kuk Hak Po*, Vol. 96

5. Lee, SangEun, Hwang Jong-hee, Writing is also responsible for the rise and fall of the world, *Korean Industrial Chemistry News*, Vol. 24 No. 1

6. Lee, SangEun, Goyeommu, a new wind of Silhak, *Korean Industrial Chemistry News*, Vol. 24 No. 2

7. Lee, SangEun, Wang Buji dreams of a new world with the philosophy of qi, *Korean Industrial Chemistry News*, Vol. 24 No. 3

8. Lee, JunKyung, The moral educational meaning of *Zhongyong* (中庸) "sindok (慎獨)" - Focusing on Wang Fu-ji's understanding of *Zhongyong* (中庸) -, *Journal of Moral & Ethics*, No. 73

9. Lee, Cheol Seung, The issue of the theory of human nature between Wang Fuzhi's and Jeong Yakyong's Philosophies, *Journal of Eastern Philosophy*, Vol. 108

10. Jeong, Bin-Na, A study on the interaction between "Flesh and Blood (血氣)" and "The Faculty of the Understanding (心知)" in Dai Zhen's (戴震) Thoughts, *The Study of Confucianism*, Vol. 85

As shown in the list above, five papers cover the category of philosophy, two of literature and history, and the remaining three papers introduce philosophers in a column style. Therefore, classification by topic is omitted in this study, and the papers are classified under each philosopher. Reviews will be made on papers pertaining to philosophy.



## 2. Classification by scholar

When classified by scholar, the 10 papers on Qing Confucianism are categorized under the following scholars: Wang Fuzhi 王夫之 (five papers), Huang Zongxi 黃宗羲 (one), Gu Yanwu 顧炎武 (two), and Dai Zhen 戴震 (two).

### 1) Wang Fuzhi 王夫之 (five papers)

As mentioned above, research outcomes regarding Qing Confucianism are quantitatively inferior to other periods, and they are overly concentrated on three late-Ming/early-Qing scholars: Wang Fuzhi 王夫之, Huang Zongxi 黃宗羲, and Gu Yanwu 顧炎武. Wang Fuzhi, in particular, still attracts the majority of research on Qing Confucianism. Philosophy-related studies on Wang Fuzhi have constantly maintained a high proportion: four papers in 2018, five in 2019, two in 2020. In 2021 as well, out of five papers on Wang Fuzhi, three cover philosophical topics, one literature, and one miscellaneous topics.

What deserves particular attention is Professor Lee Sangeun's article, "Wang Buji dreams of a new world with the philosophy of qi." Although this is not a research paper in the strict sense of the term, it is all the more significant as it was published in the *Korean Industrial Chemistry News* hosted by the Korean Society of Industrial and Engineering Chemistry. It appears that the paper was designed to introduce philosophical imagination to people in the field of science and technology (S&T). This kind of project is important with regard to the converging humanities and S&T, and more efforts will have to be put into promoting such projects.

One of the three philosophy-related papers, authored by Lee Junkyung, a high school teacher, explores the meaning of sindok 慎獨 as used by Wang Fuzhi in his commentary to Zhongyong 中庸 (Doctrine of the Mean) from the perspective of ethics education. The remaining two papers were authored by Prof. Kim Jinkun and Prof. Lee Cheolseung. Prof. Kim's main research area is Wang Fuzhi's commentary on Zhouyi 周易 (Book of Changes). He is a prolific researcher, and his papers on Wang Fuzhi include two papers in 2020. Prof. Lee Cheolseung earned his PhD with a thesis on Wang Fuzhi and has published many additional papers on this philosopher.

Prof. Seo Sung's paper examines Wang Fuzhi's poems with special reference to the Buddhist epistemological concept of "pratyaksa" and its association with "poetic imagination" and thus fall into the category of literature.

## 2) Huang Zongxi 黃宗羲 (one paper)

Huang Zongxi 黃宗羲 (1610–1695) has attracted considerable attention as a late-Ming/early-Qing scholar well-known as the disciple of Liu Zongzhou 劉宗周 (1578–1645), who is credited with producing a compendium of Ming Confucianism. He is particularly famous for Mingru-xue-an 明儒學案, a history of Ming-period Confucian philosophy, and Mingyidaifanglu 明夷待訪錄, a political treatise proclaiming his revolutionary stance and political philosophy. From his scholarly caliber and politico-philosophical position, it can be easily assumed that Huang Zongxi would attract much research attention. However, astonishingly little research has been dedicated to Huang Zongxi in Korea. A literature search in RISS yielded only one paper each in 2017, 2018, and 2021. The article published in 2021 is not a research paper but a column presented in a chemistry journal hosted by the Korean Society of Industrial and Engineering Chemistry for the purpose of briefly introducing Huang Zongxi to the community engaged in S&T. Mingyidaifanglu 明夷待訪錄, for example, has attributes that should attract the interest of researchers in the fields of political science or history, if not philosophy, but this work has yet to be discovered by Korean academics. It is incumbent on our generation of Confucian researchers to bring this work to the fore.

## 3) Gu Yanwu 顧炎武 (two papers)

Research outcomes regarding Gu Yanwu 顧炎武 are also quite meager: two papers in 2017, one in 2018, no papers in 2019 or 2020. The three papers published do not cover philosophical topics but instead cover Gu Yanwu poems in their association with Korean scholars; for example, "Yeoncheon Hong Seokju's literary view and Gu Yanwu's influence." No papers have yet been published on Gu Yanwu's philosophy, including the two papers published on Gu Yanwu in 2021. This lack of research interest in Korea is also astonishing and disappointing. As is widely known, Gu Yanwu is a spearhead figure of Practical Learning (實學) who paved the way for statecraft for people's well-being (經世致用) and the founder of Qing's bibliographical

study (考證學). In view of this, this lack of interest in Gu Yanwu is all the more regrettable, as dozens of papers are published on Silhak in Korean Confucian studies.

Two papers were published on Gu Yanwu in 2020, but one covers a historical topic and the other is the aforementioned journal column series by Prof. Lee Sangeun.

#### 4) Dai Zhen 戴震 (two papers)

Except for the top three late-Ming/early-Qing scholars (Wang Fuzhi, Huang Zongxi, and Gu Yanwu), names associated with Qing philosophy are Yan Yuan 顏元, Li Gong 李塨, and Dai Zhen 戴震 of the Yan-Li School (顏李學派), which is famous for pragmatism. Despite their prestige in the history of Qing Confucianism, little research has been dedicated to Dai Zhen and still less to Yan Yuan and Li Gong in Korea. The two papers on Dai Zhen in 2021 are rather an exception that confirms the rule, considering that the recent years (2017 to 2020) have witnessed no papers on Qing Confucianism except for the aforementioned top three scholars. This is a serious problem facing the research field of Eastern philosophy in Korea that is yet to be addressed.

I find some consolation in the fact that the two papers on Dai Zhen are pure philosophical studies: a comparative study (Bae Dabin) and a study focusing on Dai Zhen (Jeong Binna).

### 3. Analysis and Review of Major Papers

#### (1) Papers on Wang Fuzhi 王夫之

1) Kim, Jin Kun, A study of Wang Fuzhi's commentary on Mumanggoe 無妄卦 and criticisms of Taoist and Buddhist thoughts in Juyeokoejeon

Kim Jinkun earned his PhD with a thesis on Wang Fuzhi's commentary on Zhouyi 周易 (Book of Changes). As one of a few Wang Fuzhi researchers in Korea, he has continuously

published papers on this philosopher – for example, “A study of Wang Fu-Zhi’s Bi Goe 否卦 commentary” in 2020. In 2021 as well, he published a paper on mumanggoe 无妄卦 of Juyeokoejeon 周易外傳, doing justice to his reputation as an experienced researcher of Wang Fuzhi’s Zhouyi (Book of Changes).

In this paper, the author analyzes the implications of the interpretation of mumanggoe 无妄卦 in Juyeokoejeon 周易外傳 and discusses 氣一元論 (Qi-Monism), which provides the rationale for this commentary.

The gist of this paper can be boiled down to Wang Fuzhi’s critique of Daoism and Buddhism based on 氣一元論.

2) Lee, JunKyung, The moral educational meaning of *Zhongyong* (中庸) “sindok (慎獨)” - Focusing on Wang Fu-ji’s understanding of *Zhongyong* (中庸)

The author is a high school teacher, presumably a researcher of Eastern philosophy. He chose Wang Fuzhi’s commentary to *Zhongyong* 中庸 (Doctrine of the Mean) as a source text to reflect on its educational significance. This paper is significant for its undertaking to explore *Zhongyong*’s educational value. At its core, this paper explores the practical significance of *Zhongyong* based on Wang Fuzhi’s understanding of *Zhongyong* to derive its educational significance by clarifying the meaning of sindok/shendu 慎獨 (prudence) from the viewpoint of an ethics educator, drawing on the insight that 慎獨 is an endeavor to realize seong/cheng 誠 (sincerity), the core and practical concept of *Zhongyong*. The outcomes of the study are summarized below.

First, Wang Fuzhi, a vehement opponent of Song Neo-Confucianism, brought *Zhongyong*’s educational significance to the fore through his practical interpretation of it. Wang Fuzhi explored the meaning of 慎獨 from the perspective of an educator who teaches the internal contemplation of 慎獨 in its relevance to *Zhongyong*’s 誠 (sincerity) based on Dao’s dynamic nature of alternating yin and yang (一陰一陽). Alongside this, he also demonstrated that the

endeavor of gunja/junzi 君子 (noble man) striving to practice goodness (善) in everyday life is the core prerequisite for the act of fostering by teaching (教育) through the practical meaning of 慎獨. Additionally, he clarified that *Zhongyong*'s 慎獨 is the exercise of 誠 that should be done ceaselessly in existential circumstances facing the moral entity by checking for the qi of good and evil in consideration of the emotions aroused in response to things and events encountered in everyday life.

Second, *Zhongyong* reaffirms the idea that the quintessence of education is to help the learner realize the innate goodness of human nature through moral cultivation (存養), pursuing its ultimate goal of autonomous performance of self-discipline of 誠 through moral cultivation and self-reflection (存養省察). In this context, 慎獨 is an attribute of 君子 that can be gained through contemplation and reached through ceaseless practice of 存養. In view of this, the author differentiates between 慎獨 of Daxue 大學 (Great Learning) and 慎獨 of *Zhongyong* by defining the former as the absence of self-deception in the attitude of self-cultivation and learning and the latter as something practiced in real situations. That is, Daxue's 慎獨 is an attitude of being honest and candid toward oneself in the process of learning and self-cultivation as a routine practice of 存養, and the paper demonstrates that only this honest endeavor can lead to the state of *Zhongyong*'s 慎獨, which enables the exercise of *Zhongyong* with the qi of good and evil.

Third, *Zhongyong* teaches that only an educator that has realized truth and can practice it can help learners realize truth and practice 慎獨. In the same vein, Wang Fuzhi emphasized 慎獨 of people with social influence, that is, the use of 慎獨 as the basis for practicing the Dao of *Zhongyong* can enable even ordinary people to practice it. This line of reasoning highlights the practical importance of the educator's role. That is, an educator's *Zhongyong* can edify the learners, helping them make their mind wholesome. Daxue's jagyeron/ziquan 自謙 (self-abasement) is a state of 誠 that an educator experiences through 慎獨 and moral satisfaction and joy. In a nutshell, an educator's ideal is teaching a state of the mind's happiness. In this respect, this paper is a highly noteworthy work in that it derives the educational significance of 慎獨 based on first-hand experience gained in real educational settings.

3) Lee, Cheol Seung, The issue of the theory of human nature in between Wang Fuzhi's and

This paper compares the theory of human nature between Wang Fuzhi and Jeong Yakyong. The author describes the motive of the paper as follows: “While many studies have investigated the theory of human nature by Wang Fuzhi and that by Jeong Yakyong separately and through comparison with Neo-Confucianism, little or no research has been dedicated to systematically comparing and analyzing the theory of human nature expounded by the two philosophers. The former has played an important role in the research history of human nature, and the latter is also significant, considering that, unlike the discussions of human nature conducted from the a priori or empirical perspectives in the studies comparing Neo-Confucianism and qi philosophy or Neo-Confucianism and the theory of human nature as moral inclination (性嗜好說), the Wang Fuzhi's and Jeong Yakyong's theories of human nature vary in the relationship between the human mind (人心) and moral mind (道心) while both respect experience.” The author first points out that Wang Fuzhi's theory of goodness of qi and goodness of li (氣善·理善) and Jeong Yakyong's theory of human nature as moral inclination (性嗜好說) coming from liking goodness and disliking evil (好善惡惡) are different from conventional wisdom and the theory of the innate goodness of human nature (性善說) based on the Neo-Confucian theory of qi's good and evil attributes (有善有惡) and the goodness of li (理善). He then continues to list the similarities and differences between Wang Fuzhi and Jeong Yakyong.

## (2) Papers on Dai Zhen 戴震

### 1) Jeong, Bin-Na, A study on the interaction between “Flesh and Blood (血氣)” and “The Faculty of the Understanding (心知)” in Dai Zhen's (戴震) Thoughts

This paper analyzes the relationship between “flesh and blood” (血氣) and the faculty of understanding (心知) as expounded by Dai Zhen based on the Art of Divination (易學) from the perspective of Qi-Monism (氣一元論). The author points out that while Dai Zhen clarifies that 血氣 and 心知 are innate human nature characteristics emergent from one source, that is, qi 氣 of yin and yang, he does not mention how 心知 is influenced by 血氣 or how the function

of linking them is activated. This paper then explains the relationship between 血氣 and 心知 based on the interaction of yin and yang as presented in 易學 as follows: 血氣 and 心知 are fused into one structure, whereby gaining knowledge in the sensory and cognitive realms occurs through yin–yang interactions. Dai Zhen’s thought regarding the relationship between 血氣 and 心知 is characterized by attaching importance to concrete and phenomenal perceptions of the world and matters and denying the separation of the body and the mind. The author points out that this is the result of self-reconstruction of traditional lines of reasoning in the face of external challenges.

2) 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

This paper investigates the influence of Xunzi’s philosophy on the Qing Dynasty based on the understanding of Xunzi’s philosophy from the viewpoints of Qian Daxian 錢大昕 (1728–1804) and Dai Zhen 戴震 (1724–1777); that is, it depicts the history of Xunzi study in the Qing period. The paper is organized in the order of (i) Enhancement of Xunzi’s reputation after the Ming–Qing transition period, (ii) Qian Daxian’s positive viewpoint and conceptual fallacy vis-à-vis Xunzi’s philosophy, and (iii) A description of the intrinsic relationship between the theories of human nature by Dai Zhen and Xunzi and a fragmentary understanding. The main focus of this paper being on the history of Xunzi study in the Qing period, the philosophical significance of the paper is rather difficult to assess.

#### **4. Evaluation and Outlook**

Qing Confucianism or philosophy has a short spectrum due to the special historical circumstances. For this reason, I did not expect to find many research outcomes on Qing Confucianism, and there was no pleasant surprise awaiting me. This scarcity of Qing Confucian studies in Korea may be primarily due to the thin layer of researchers of Eastern philosophy, but it may also be due to the limited diversity of topics.

To provide a brief overview of the research trend of Eastern philosophy in Korea from the 1970s up to now, pre-Qin research was predominant in the 1970s and 80s, and a growing

number of researchers of Song/Ming philosophy emerged in the 1990s. The 2000s saw a sudden surge of research into Yangmingism to the extent of holding an annual international conference of Yangming study with a growing number of researchers dedicated to the topic. For about a decade, driven by the sudden popularity of modern-day New Confucianism in China, there has been an increasing number of researchers of modern and contemporary Chinese philosophy. However, the Qing Dynasty does not seem to attract much attention, probably due to its position squeezed between the Song/Ming and modern/contemporary periods. Fortunately, the three famous late-Ming/early-Qing scholars – Wang Fuzhi 王夫之, Huang Zongxi 黃宗羲, and Gu Yanwu 顧炎武 – have been constantly studied, though there are few published papers.

While admitting that Qing philosophy does offer less theoretical features that may attract attention compared to other historical periods, the fact cannot be ignored that there were new and revolutionary ideas oriented toward a new era. The philosophies of the Qianjia 乾嘉 School and Anli 安李 School have important academic significance as the schools of thought that spearheaded the scholarly tendencies of bibliographical study (考證學) and the fact-based pursuit of the truth (實事求是). Additionally important is Western learning (西學), such as *De Deo Verax Disputatio* (天主實義) and *Discussing Matters Pertaining to the Soul* (靈言蠡勺), authored by Mateo Ricci and Francesco Sambiasi, respectively, which can be viewed as a fusion of Eastern and Western learning. As presented above, there are certainly various trends worthy of in-depth study in the Qing period, which justifies my belief that more attention should be given to Qing philosophy in Korea. It should be borne in mind that, as far as there is no disruption in history or philosophy, multifarious investigations of bygone years are prerequisites for investigating modern and contemporary life or thought.



## Chapter 5

### Modern and Contemporary Chinese Confucian Studies

#### 1. Introduction

This report presents and analyzes academic papers (doctoral theses and research papers) on the modern and contemporary Chinese Confucianism studies published in South Korea in 2021. Among the articles published in journals registered (including those under review for registration) in the Korean Citation Index (KCI), relevant papers were retrieved from the the Research Information Sharing Service (RISS) of the Korea Education and Research Information Service (KERIS) and Korean Studies Information Service System (KISS) of the Korean Studies Information (KSI) databases.

The historical period of the modern and contemporary Chinese Confucianism studies was defined as the period spanning from 1840 (Opium War) to the present in line with the generally acknowledged periods for the modern Chinese philosophy (from 1840 Opium War, the starting point of Western powers advancing toward East Asia (西勢東漸), to the May 4, 1919, demonstration that sparked off the New Culture Movement) and for the contemporary Chinese philosophy (from the 1923 controversy between science and metaphysics (科玄論戰) to the present). Based on this period definition, a literature search was performed among the research outcomes conducted in Korea regarding the Chinese Confucian studies covering the period from the Opium War to the present.

The literature search resulted in 32 research papers (no theses), continuing the rapidly growing trend in recent years: four papers in 2018, 10 in 2019, and 16 in 2020. Moreover, the scholars and topics covered were very diverse, from scholars who strove to lay the foundations for modernization (YanFu嚴復 and Kang Youwei 康有爲) to contemporary scholars of New Confucianism (Xiong Shili 熊十力, its founder, and Mou Zongsan 牟宗三, its leading figure) and Feng Youlan 馮友蘭, famous for Chinese philosophy. The 32 research papers are listed below.

1. Kang, Jiyeon, A study of Zhang Taiyan's theoretical criticism of Confucianism, *The Journal of Humanities and Social Science*, Vol.12 No.3
2. Kim, Bong Gon, The ideal society theory of Chinese modern Confucianism – Focusing on the book of the Great Unity (大同書) and the record of a new Chinese future (新中國未來記) – , *The Journal of Toegye Studies*, No.28
3. Kim, Yunkyeong, Seol Tae-Hee's criticism of research on Confucianism in modern (I): Focusing on the criticism of Kang Yu-wei's research on Early Confucianism, *Pan-Korea Philosophy*, Vol.103 No.4
4. Kim, JeRan, Xiong Xhi-Li's (熊十力) recognition and criticism of the theory of Paramānu in Abhidharma Buddhism, *Culture and Convergence*, Vol.43 No.2
5. Kim, JeRan, The influence of Bergson's philosophy on modern Chinese Buddhism, *The Journal of the Korean Association for Buddhist Studies*, Vol. 98
6. Kim, JeRan, Criticism and controversy on Mādhyamakahrdaya by Xiong Xhi-Li (熊十力), *Journal of Buddhist Professors in Korea*, Vol.27 No.2
7. Kim, JeRan, Acceptance and criticism of the Western philosophy of modern and contemporary Buddhism in Korea and China, *Studies of Seon Culture*, Vol.31
8. Kim, Hyunju, The birth of Chinese cosmopolitanism by Liang Qichao, *The Korean Review of Political Thought*, Vol.27 No.1
9. Kim, Hyunju, Overlapping perception between liberalism and nationalism: A study on Hushi's liberal nationalism, *The Journal of Humanities and Social Science*, Vol.12 No.4
10. Park, Seung-hyun, Mouzongsan's ideas about Confucianism and its modern significance - Focusing on the realization of "humanity" -, *Yang-Ming Studies*, No.63
11. Park, Young-mi, Recognition of civilization and the ideas of “天” and “國” in China during the early modern era: Focusing on Tan Si Tong (譚嗣同) and Yan Fu 嚴復 (嚴復), *Journal of East Asian Cultures*, Vol.87
12. Park, Youngwoo, On the revolutionary trait of Xiong Shi-li's concepts 'Neisheng-Waiwang 內聖外王': With the concept 'Tiyong-Buer 體用不二,' *Humanities and Art*, No.11
13. Soh, JeanHyoung, Translating ideology: Democratic concepts and institutions of The Spirit of Laws in Japanese and Chinese translations, *The History of Korean Oriental Political*

*Thoughts Studies*, Vol.20 No.2

14. Zhao Gui Yang, Cho, Eun, Study on Mr. Qian Mu's research of "Chun Qiu" in the Han Dynasty, *The Chung Kuk Hak Po*, Vol.97

15. Yun, JiWon, The cultural view of Chinese intellectuals in the 20th century —On Qian Mu's philosophical theory of culture—, *Japanese Studies*, Vol.62

16. Yun, JiWon, A study on He Lin's culture philosophy, *The Study of Confucianism*, Vol.85

17. Rhee, Myung-su, All-in-oneness thoughts during the transition to the modern era of East Asia -Focused on Choi Han-gi and Tan-Sstung's view of the "Kihak" trend, *Journal of Eastern Philosophy*, Vol.106

18. Lee, Sanghwa, The founding of communist China in 1949 and its influence on Fung Yulan's philosophy, *The Journal of the Humanities*, Vol.122

19. Lee, Younseung, On the "Confucianism" in Hu-Shih's "Shuo-Ru (「說儒」)", *The Chung Kuk Hak Po*, Vol.98

20. Lee, YoungRan, Liang Qichao (梁啟超) reform discourse according to changes in the emotional system, *The Society of Korean & Chinese Humanities*, International conference presentation materials 2021

21. Lee, YoungRan, Reform of emotion and empathy of the Cheongmal "Madingdangzhong (摩頂放踵)" - Focused on Tansitong's (譚嗣同) "renxue (仁學)", *Studies of Chinese & Korean Humanities*, No.71

22. Lee, Jaeryoung, Chinese intellectuals' religious debates during the new culture movement, *Study of Chinese Modern and Contemporary History*, Vol.92

23. Lee, Ji-Young, Translator in the postcolonial context —Focused on Yan Fu 嚴復, an enlightenment thinker in the late Qing dynasty, and his "TianYanLun," a translational text, *Translation Studies*, Vol.22 No.2

24. Cho, Nam-ho, A criticism of wei fa ti ren and yi fa cha shi by Mou Zong San theory, *Studies in Philosophy East-West*, No.101

25. Cho, DeokJe, A study on the civil rights consciousness of people's three principle and principle of three equalities, *Yongsan Journal of East Asian Cultural Studies*, Vol.35

26. Chen, I-Ling, Kim, EunYoung, Ha Gyeom-jin's criticism on Kang Youwei 康有爲's thought of Confucian classics, *Humanities and Art*, No.10
27. Jin, Jong-Won, Examining the relevance of Song Neo-Confucianism and Mohism to Kang Youwei's 康有爲 philosophy in his commentary on the *Analects*, *Tae-Dong Yearly Review of Classics*, Vol.47
28. Chun, ByungDon, Comparative study on the history of Chinese philosophy in Korean translation, *Pan-Korea Philosophy*, Vol.101
29. Choi, Byung-Wook, Changes of Chenduxiu's perspective of Christianity in the 5·4 movement period, *Humanities Research*, Vol.69
30. Guo, Lian-you, Political reform at the end of the Qing Dynasty and the Meiji Restoration, *The Journal of Toegye Studies*, No.37
31. Ha, Joo-Hyung, Feng Youlan's (馮友蘭) new rational philosophy (新理學) and its implication for anti-Japanese war — Focusing on an analysis of the new treatise on practical affairs (新事論) —, *Oriental History Studies*, Vol.155
32. Han, Sung-gu, The philosophical foundation and significance of the “problem and doctrine debate” - Focusing on Hu Shi's Ideas, *Studies in Philosophy East-West*, No.101

As the titles of the papers suggest, the scholars and topics covered are very diverse. In fact, the topics were too divergent to be categorized into specific topic groups. Therefore, the papers were classified only by scholar in this report.

## 2. Classification by Scholar

A total of 15 categories were identified: 13 scholars, Western philosophy, and others. The 13 scholars were chronologically arranged by their year of birth.

- 1) Yan Fu (嚴復, 1854–1921): one paper

Yan Fu 嚴復, who is well-known among Korean researchers, is a scholar who marks the starting point of modern Chinese philosophy. He was sent to England to learn shipbuilding under a government scholarship program as part of the Yangwu Movement. However, he soon realized that the origin of Western modernization was not science and technology such as shipbuilding, but Western thoughts such as social evolutionism, and he came back to China and began his translation work. He translated Thomas Huxley's *Evolution and Ethics* (1894), a book on social evolutionism, under the title *Tian Yan Lun* 天演論 (1898). This book was written in opposition to Herbert Spencer's on social evolutionism that justified the British social conflict and imperial aggression, which were aggravated due to the Industrial Revolution at the time, by emphasizing the ruthless rules of free competition and survival of the fittest. In addition, Yan Fu 嚴復 was a pioneer who initiated the wave of the enlightenment movement in China by translating *The Wealth of Nations* (Adam Smith), *On Liberty* (John Stuart Mill), and *The Spirit of Law* (Montesquieu, the original French title: *De l'esprit des lois*), which served as the theoretical basis for Western modernization. In particular, he thought that the wisdom of the people is the most important basis for achieving modernization and emphasized the importance of building a state through education (教育立國).

Professor Yang Ilmo is a leading researcher of Yan Fu 嚴復 in Korea. In Korea, both the original and Chinese versions of *Evolution and Ethics* were translated and published. Research outcomes regarding Yan Fu 嚴復 have been continuously published in Korea: one paper in 2017, one in 2018, two in 2019, and two in 2020.

## 2) Kang Youwei (康有爲, 1858–1927): four papers

Kang Youwei 康有爲 is considered one of the most influential pioneers of the modernization of China, and his ideas encompass philosophy and politics. He put forward his ideas of a utopian society in *Datongshu* 大同書 (*Book of the Great Unity*), which he wrote in opposition to the invasion of Western imperialism. In opposition to the “wholesale Westernization” (Quanpan Xihua 全般西化) position, 康有爲 took the “integrating Western science and technology into Chinese substance and culture” (Zhongti Xiyong 中體西用) position. In recent years, this position that was taken by Kang Youwei 康有爲 has attracted new interest and been evaluated as an attempt to merge Chinese and Western cultures.

Kang Youwei 康有爲 has continuously attracted Korean researchers' attention, resulting in the publication of many papers each year: ten papers in 2017, four in 2018, six in 2019, six in 2020, and four in 2021. His popularity may be due to the rekindled attention to his writings and their relevance to politics as well as philosophy.

3) Tan Sitong (譚嗣同, 1865–1898): three papers

Tan Sitong 譚嗣同, well known for his Renxue 仁學 (an exposition of benevolence), has been continuously studied by Korean researchers, though the number of published papers is scant: one paper each in 2018, 2019, and 2020.

4) Sun Wen (孫文, 1866–1925): one paper

Sun Wen 孫文, who led the Xinhai Revolution in 1911 and founded the Republic of China, is respected in both Taiwan and China as a revolutionary thinker famous for the Three Principles of the People (三民主義). In Taiwan, in particular, he is revered as “the Father of the Nation,” and his “Three Principles of the People” still attracts many researchers. There is even a university that offers it as a postgraduate program.

In Korea, as shown in Cho Deokje's paper, there is a research trend to compare Zhao Su'ang's 趙素昂 Three Principles of the Equality (三均主義) and Sun Wen's 孫文 Three Principles of the People (三民主義). This year's paper is the first after the publication of four papers in 2018, which may be a sign that the trend is fading away.

5) Zhang Taiyan (章太炎, 1868–1936): one paper

Zhang Taiyan 章太炎, a revolutionary who led the revolution of modern China alongside Sun Wen 孫文, is famous for his interpretation of the Qiwlun 齊物論 (equality of all things), the second chapter of the *Zhuangzi* 莊子. He has not attracted much research attention in Korea, as seen with one paper each in 2017 and 2018.

6) Liang Qichao (梁啟超, 1873–1929): two papers

Liang Qichao 梁啟超, known as a paragon of intellect in modern China, was a political reformer and philosopher of great renown not only in China, but also in Korea. As Kang Youwei's student, he led the reform movement of 1898 (變法自強運動) initiated by Kang Youwei. He exerted an enormous impact on Korean intellectuals, starting with Park Eun-sik, and his book *History of the Fall of Joseon* (朝鮮亡國史略, 1904) is a great resource for Korea. He also wrote *A Brief History of Qing Scholarship* (清代學術概論, 1920) and *Tricentennial History of Modern Chinese Scholarship* (中國近三百年學術史, 1924), greatly contributing to the study of Qing philosophy.

Korean researchers have not devoted much attention to Liang Qichao 梁啟超, which is astonishing considering his contributions and influences, as indicated by low number of papers written about him in recent years: six papers in 2017, two in 2018, two in 2019, four in 2020, and two in 2021.

7) Chen Duxiu 陳獨秀(陳獨秀, 1879–1942): one paper

Chen Duxiu 陳獨秀 may be seen as the most influential figure among the proponents of China's modernization and revolution. Although he was regarded as a revisionist and persecuted by socialists such as Mao Zedong, it would not be an exaggeration to say that he was the number one contributor to the establishment of China as a socialist state—he even lost two sons for the cause of the socialist revolution. He has recently been reinstated and is revered as a hero in China. His speeches and journal articles were collected and published in *Duxiu Wencun* 獨秀文存 (*Anthology of the Thoughts of Chen Duxiu*).

In contrast to Chen Duxiu's 陳獨秀 popularity among Chinese researchers, he is hardly studied in Korea, as shown by the meager research outcomes: only two papers in 2019. The Korean translation of *Duxiu Wencun* has recently been published.

8) Xiong Shili (熊十力, 1885–1968): three papers

Research on Xiong Shili 熊十力 is spreading across the globe from Taiwan, Hong Kong,

and Mainland China. In Korea as well, around 50 papers (including MA and PhD theses) have been published to date, including one paper in 2018, one paper in 2019, and four papers in 2020. Among Xiong Shili's works, *Xin Weishi Lun* (新唯識論 (*New Consciousness-Only Doctrine*)) and *Yuan Ru* 原儒 (*Original Confucianism*) have been translated and published in Korea.

9) Hu Shi (胡適, 1891–1962): three papers

Hu Shi 胡適 is widely known in Korea thanks to the translation and publication of his book *History of Chinese Philosophy* (中國哲學史, 1962) and Professor Min Dooki's book *Experiment of Liberalism in China – Thought and Activities of Hu Shi* 胡適 (1996). As such, Hu Shi 胡適 is very familiar to Korean academia and keeps attracting research attention: one paper in 2017, two in 2018, four in 2019, and two in 2020.

10) Feng Youlan (馮友蘭, 1894–1990): two papers

While Feng Youlan 馮友蘭 is famous for his writings on Chinese history, his masterpiece, *Six Books of Zhenyuan* (貞元六書, six philosophical monographs), contains his aspiration for the revival of China as a strong nation, overcoming the threat of collapse. *New Rational Philosophy* (新理學) is a representative monograph that shows Feng Youlan's philosophical system. *New Research of the Dao* (新原道) was translated and published by Professor Kwak Shinhwan in 1993, and *A New Treatise on the Nature of Man* (新原人) has recently been translated and published by Professor Shin Jeong-geun. Feng Youlan-related research outcomes in Korea do not do justice to his reputation: two papers in 2017 and one in 2020.

11) Qian Mu (錢穆, 1895–1990): two papers

Although Qian Mu 錢穆 is famous for *New Scholarly Record of Zhu Xi* (朱子新學案), he is in fact not so much a philosopher as a renowned historian. As a historian, he also took a keen interest in philosophy and published many philosophical works. His student, Yu Yingshi 余英時, is dedicated to building his international reputation. In Korea, however, no papers have



been published on Qian Mu 錢穆 since 2017 except for the two papers published in 2021.

12) He Lin (賀麟, 1902–1992): one paper

He Lin 賀麟 studied under Liang Qichao 梁啟超 and graduated from Harvard University and Humboldt-Universität zu Berlin. He reinterpreted Lu-Wang's study of mind (陸王心學) from the perspective of Kantian and Hegelian idealism. He attributed China's failure to modernize to the failure to establish the "knowing subject" for lack of a "reasoning subject." More specifically, he argued that China could not achieve a modern knowledge system, that is, science and democracy, because it persisted in the moral subject without reaching the "knowing subject" by exclusively relying on intuition without reasoning. By positing that the reasoning mind is li 理 (論理心即理), he reinterpreted the theory of the unity of knowing and doing (知行合一論) advocated by Lu-Wang's study of mind (陸王心學), thus advocating Xin-xin-xue 新心學 (represented by Xiong Shili 熊十力 and Mou Zongsan 牟宗三) as opposed to Xin-li-xue 新理學 (represented by Feng Youlan 馮友蘭 and Jin Yuelin 金岳霖), two camps of New Confucianism. Research on He Lin 賀麟 is gaining traction in Korea: two papers in 2017, two in 2018, and three in 2020.

13) Mou Zongsan (牟宗三, 1909–1995): two papers

There is a considerable body of literature (approximately 80 papers) related to Mou Zongsan 牟宗三 in Korea, though with a decreasing trend: two papers in 2017 and one each in 2018, 2019, and 2020. He was a prolific writer, with the stacked height of his books said to surpass his personal height. Many of his books have been translated and published in Korea, including his masterpiece Xinti yu Xingti (心體與性體, substances of human mind and nature).

14) Western philosophy: three papers

Three of the papers that do not cover specific scholars are about Western philosophy. One paper that stands out is a study on the influence of Bergson's philosophy authored by Professor Kim Jeran, who is a prolific researcher specializing in Xiong Shili 熊十力.

15) Others: three papers

Among the papers that do not cover specific philosophers, these three papers were classified into the “Others” category. Particularly noteworthy is Professor Chun Byungdon’s paper comparing the works on the history of Chinese philosophy translated in Korea.

### 3. Analysis and Review of Major Papers

(1) JIN, Jong-Won, Examining the relevance of Song Neo-Confucianism and Mohism to Kang Youwei’s 康有爲 philosophy in his commentary on the *Analects*

This paper revisits the concepts of Kang Youwei’s human desire (人欲) vs. philanthropy (博愛) and utility (功利) by comparing them to those of Song Neo-Confucianism (represented by Zhu Xi) and Mohism.

The author asserts that Kang Youwei’s “human nature” differentiates itself from Song Neo-Confucianism and Mohism by interpreting it as the equal human right to satisfy one’s desire because it is a cognitive notion equally given to humans as a natural condition devoid of moral norms. The author goes on to criticize Song Neo-Confucianism and Mohism, which suppress individual desires and emotions, proposing that the virtues of ren 仁 (compassion) and bo-ai 博愛 (philanthropy) should be evaluated by the criterion of gongli 功利 (utility), that is, the extent to which individual desires are met. In the same vein, the ultimate goal of a society of Great Unity (大同) is the realization of the desires of all humans to the maximum possible extent. As such, the author pointed out that Kang Youwei’s ideology of Datong 大同 (Great Unity) is closely associated with the utilitarianism striving for “the greatest happiness of the greatest number of people.” While this view may be highly important, it needs to be reconsidered from Kang Youwei’s cosmopolitanism and universalism, advocating for the abolition of the discrimination of jiu-jie 九界 (nine alienation boundaries).

(2) Kang, Jiyeon, A study of Zhang Taiyan's theoretical criticism of Confucianism

The author states that a methodology of philological analysis was adopted to portray the theoretical critique of Confucianism by Zhang Binglin 章太炎, a Chinese thinker. The author asserts that Zhang Taiyan drew the politico-philosophical implications of John Locke's empiricism for overthrowing dogmatism and authoritarianism and analyzed the doctrine of neutrality of human nature being neither good nor bad in an attempt to overcome the problems posed by Mencius' theory of innate good human nature. Zhang Taiyan criticized the Confucian theory of human nature by comparing Western and Eastern philosophies. Zhang also asserted that Confucianism and Buddhism adopt opposing positions from the perspective of death. Whereas the Buddhist doctrine of nirvana has overcome the fear of death by producing unique thought systems and distinctive practices, the Confucian system shows that death may be selected by a moral decision, which may be a choice to keep the dignity of life. The author indicates that Zhang Taiyan's philosophy is important in that it laid a new foundation for human understanding through the lens of the theories of human nature, original substance, and life and death reflected in traditional philosophy.

(3) Park, Youngwoo, On the revolutionary trait of Xiong Shi-li's concepts "Neisheng-Waiwang 內聖外王": With the concept "Tiyong-Buer 體用不二"

This paper derived the conceptual characteristics and their success-failure evaluation of Xiong Shili's theory of Neisheng-Waiwang 內聖外王 (inner sage and outer king) by exploring the significance of its contemporary value reflected in Yuanru 原儒 (original Confucianism) and tracing the lines of reasoning for demonstrating its validity through the logics of his nondualism such as the nonduality of substance and function (體用不二). The author derived two main features of Xiong Shili's theory of Neisheng-Waiwang 內聖外王.

First, the Neisheng 內聖 (inner sage) part abolishes the underlying religious-superstitious notion of traditional belief such as Tiandi 天帝 (Emperor of Heaven) but should be criticized for providing a philosophical basis for totalitarian ruling order along with Song-Ming li-xue 理學 (rational philosophy).

Second, the ultimate goal of the Waiwang 外王 (outer king) part is to build a peaceful society of Datong 大同 (Great Unity) by abolishing all hierarchical order. What is particularly

worth noting in this context is that Xiong Shili 熊十力 advocates the abolition of private properties from the Confucian perspective. The author states that it is through these two features that Xiong Shili's theory of Neisheng-Waiwang 內聖外王 (inner sage and outer king) has its revolutionary significance.

(4) Han, Sung-gu, The philosophical foundation and significance of the “problem and doctrine debate” - Focusing on Hu shi's ideas

The debate of problem and doctrine (問題與主義之爭) was a debate held between the utilitarian Hu shi 胡適 and the socialist Li dazhao 李大釗 during the period of the New Culture Movement to determine whether to pose more problems or to focus on doctrines. On the surface, the focus was on how to renovate China, but the specific debate topics concerned whether to partially or wholly address China's problem or whether to accept foreign science and technology. However, the debate was misunderstood as a hegemonic conflict, with the main figures of both camps representing liberalism and Marxism, respectively.

To address this dilemma, this paper examines the debate of problem and doctrine from philosophical and ideological perspectives, breaking away from the existing perspectives. 즉, In other words, it points out that this debate not only touched on political domains but also the process of criticizing and overcoming fundamentalism in the transitional trajectory from traditional philosophy to modern philosophy.

(5) Lee, Sanghwa, The founding of communist China in 1949 and its influence on Fung Yulan's philosophy

The author conducted this study for the purpose of “analyzing the continuity and disruption of Feng Youlan's philosophy before and after the foundation of socialist China and determining its influence on Chinese philosophy. There were changes in Feng's philosophy before and after the Chinese socialist revolution.” Feng Youlan's philosophy is evaluated to have both continuity and disruption aspects, for which this paper puts forward two reasons.

First, the disruption of Feng's philosophy was the result of continuous criticism on him after 1949, mainly due to the hierarchy awareness in his works and his metaphysics. Consequently, he found himself in a situation where he had to rid himself of his bourgeois class awareness and metaphysics. In addition, the intellectual world of socialist China set a certain limited scope of recognition for existing philosophy

or Chinese philosophy, which compelled Feng to change his ideas and thoughts.

Second, Feng Youlan's neo-realism had an intrinsic and formal affinity with materialism. Neo-realism emphasizes the existence of universal logic, and historical materialism recognizes the existence of the law of historical development. From Feng's point of view, it did require much overcoming to embrace materialism because it was only a matter of understanding that the universality (共相) that he advocated was thoroughly based on materials. In addition, the dialectic method emphasized in socialist China was also the driving force that supported Feng in maintaining his thinking. Feng used dialectic to maintain the continuity of his thoughts, steering away from a mechanical materialism.

(6) Yun, JiWon, The cultural view of Chinese intellectuals in the 20th century—On Qian Mu's philosophical theory of culture

Qian Mu 錢穆 is widely respected in Korea as the great teacher of national study (國學大師). However, little research has been dedicated to him. Professor Yun Jiwon is all the more praiseworthy for her effort to keep this field of research that has been neglected in Korea alive.

The author examines Qian Mu's attitudes toward Western and Eastern cultures and his position toward the phenomenon of Western powers advancing toward East Asia (西勢東漸). First, she presents Qian's cultural views by citing him: Any forms of social ideology are the product of social existence, and the process of birth, formation, and development of a cultural philosophy is closely associated with the given social era. The author goes on to point out that Qian Mu could build his unique cultural-philosophical system by combining historical insights and philosophical thoughts. Qian Mu defined culture as "the life of a large group of people formed over a long history of gradual progress" and divided culture into three types and the forms of life into seven elements, which he termed three types of culture and seven elements of life.

The main focus of this paper is not on argumentation but on the depiction and explanation of Qian Mu's culture, which has proven to be significant for the purpose of the study.

(7) Cho, Nam-ho, A criticism of wei fa ti ren and yi fa cha shi by Mou Zong San theory

This paper, authored by Professor Cho Namho, is considered the most contentious paper of all the 32 papers on the modern and contemporary Chinese Confucianism studies published in Korea in 2021. As suggested by the title, the author criticizes Mou Zongsan 牟宗三 from two perspectives.

First, the author points out the inadequacy of Mou Zongsan's dichotomy of Li Tong's weifa qixiang tiren 未發氣象體認 as "transcendental consciousness" and Hu Hong's yifa chashi 已發察識 as "intrinsic consciousness," arguing that distinction between the aroused or unaroused states of mind is useless in a state of one-pointedness of mind reached during meditation. Put differently, chashi 察識 is contemplating the arousal and motion of mind in a meditative state, and weifa qixiang tiren 未發氣象體認 is contemplating the pre-arousal state of emotions in a total absence of thoughts.

Second, Mou Zongsan explained that Hu Hong's yifa chashi 已發察識 is "intrinsic consciousness," which actually occurs in a meditative state of mind. Yifa chashi 已發察識 is contemplating without fear the arousal of thoughts and emotions in a meditative state of mind. In Buddhism, practice of the bases of mindfulness is stopping the materialization of thoughts when they occur in either unaroused or aroused states of one-pointed mind during meditation, that is, stopping the arousal of thoughts and emotions and contemplating them.

Irrespective of his critique, the author positively evaluated Mou Zongsan's attempt to explain Hu Hong and Yi Tong from a different perspective from Zhu Xi's reasoning, not following the latter's distinction between Donam and Honam studies but with the schematic distinction between transcendental and intrinsic consciousness.

#### **4. Evaluation and Outlook**

In this report, 32 papers on the modern and contemporary Chinese Confucianism studies published in Korea in 2021 have been presented by scholar, and seven of them have been handpicked and briefly reviewed. The following features have been found noteworthy in this review.

First and foremost, the number of researchers studying modern and contemporary Chinese philosophy is growing. This is all the more striking as the research on Qing Dynasty scholars

was rather scant in 2021. Considering that history knows no disruption, more research attention will have to be devoted to Confucianism in the Qing Dynasty in order for modern and contemporary Chinese philosophy to be understood properly.

Second, there is a conspicuous skewness in the distribution of research topics and scholars. For example, while many studies were conducted on the new study of mind (新心學) of contemporary New Confucianism, such as He Lin 賀麟 and Mou Zongsan 牟宗三, very little research attention was given to the new study of li (新理學) represented by Jin Yuelin 金岳霖 and Feng Youlan 馮友蘭. This may be due to the influence of Xiong Shili 熊十力, who attached great importance to Lu-Wang's study of mind (陸王心學). Diversity of research topics is essential for understanding the complicated and multifarious world of ideas and thoughts. In addition, research on Chen Duxiu 陳獨秀 and Li dazhao 李大釗, defenders of Marxism, was next to nonexistent. Research on these two can greatly contribute to the understanding of the foundation of socialist China and the current Chinese society and politics. To enable an appropriate response to the constantly moving and changing world, it is absolutely necessary to provide research outcomes covering a wealth of topics.

## Part II

### Korean Confucianism



## Chapter 6

### Studies on the Korean Neo-Confucianism

#### 1. Introduction

This report is a comprehensive review and analysis of Confucianism-related research outcomes published in South Korea in 2021. The scope of review was 90 papers published in academic journals registered with the National Research Foundation of Korea. This report is organized as follows: After presenting the papers by scholar and topic for an overall overview of the research trend, an in-depth review of several selected papers is performed. If a paper covers two or more scholar and topic categories, it is included multiple times in all of the categories concerned.

#### 2. Classification by scholar

Yi I (李珥, 1536–1584; pen name: Yulgok 栗谷) and Yi Hwang (李滉, 1501–1570; pen name: Toegye 退溪) were the most frequently studied scholars with 15 papers each, with one paper covering both scholars. Papers on these two scholars accounted for 32% of all papers. This research trend of overwhelmingly higher numbers of studies dedicated to Yi I and Yi Hwang compared to all other scholars has been maintained since 2016, the first year in which this report was issued in the current scale. What is noteworthy, however, is the changing trend in the proportional relationship between the papers on these two great scholars. Until 2017, Yi Hwang had been studied close to twice as much as Yi I. However, the gap between them drastically declined in 2018, and with that trend continuing to a great extent, papers on Yulgok slightly outnumbered those on Toegye in 2019 and more than doubled them in 2020 (17 to 6). In 2020, the proportion occupied by Toegye and Yulgok fell sharply to 26%. In 2021, as mentioned above, the same number of papers were published on these two scholars, with research on Toegye Yi Hwang increasing back to the previous level, and the proportion occupied by Toegye and Yulgok slightly increased to 32%. With seven papers (five in 2020), Jeon Woo (田愚, 1841–1922; pen name: Ganjae 艮齋) was the second-most studied scholar,

followed by Jang Hyeon-gwang (張顯光, 1554–1637; pen name: Yeoheon 旅軒) and Ki Wu-man (奇宇萬, 1846–1916; pen name: Songsa 松沙), with five and four papers, respectively. This sudden surge of interest is quite interesting considering that these two scholars hardly attracted academic attention in 2020.

### 1) Yulgok Yi I

Whereas Yi I and Yi Hwang have been the two most intensively researched scholars in all reports since 2016, they show a coherent difference in research content: the predominance of statecraft-related content is in the papers on Yi I, which was verified in 2021 as well. In the list above, the first seven papers are about statecraft, accounting for close to half of all papers on Yi I (7/15) and far outnumbering the papers on Yi Hwang's statecraft (seven to two). The remaining eight papers cover his self-cultivation, mind-nature, and li-ki theories (修養論, 心性論, and 理氣論) in a balanced proportion. What is noteworthy in this context is that as many as four papers examine Suneon (醇言).

### 2) Toegye Yi Hwang

Fifteen papers were published on Toegye Yi Hwang in 2021, which is a 2.5-fold increase from 6 in 2020 to reach the same number as the papers on Yulgok. However, a closer look at the contents of individual papers reveals the changing tendency, as in the previous year, moving away from the traditional mainstay of research on Toegye, namely the four-seven debate and li-ki theory in extension. Instead, 2021 witnessed a multifaceted diversification of topics such as self-cultivation theories, including mibal (未發) theory, and a broad sense of pedagogics, intellectual history, and classics.

### 3) Ganjae Geon Woo

In recent years, five to six papers have been published on Geon Woo. Though slight, the seven papers in 2021 are indicative of an increasing trend. Topic diversification is also observed among these seven papers. Kim Hyun-soo examined Jeon Woo's thought of Yehak (Study of Rites), and Gil Tae-eun shed light on the intrinsic meaning of Taoist righteousness from the perspective of Confucian classics. Lee Seung-hwan brought up the topic of Jeon Woo's view of 未發論, and Jung Jong-mo presented a philosophical

analysis of Jeon Woo's view of simtong-seongjeong-ron 心統性情論. Lee Sang-ik elucidated seongsa-simje-seol 性師心弟說 (theory of nature-master and mind-disciple), one of Jeon Woo's most leading theories, from a broader perspective of humanism. Yoo Ji-woong focused on the meaning of Jeon Woo's criticism of Hwaseo School's Neo-Confucian ideas. Kim Hye-su delved into Ganjae School's Neo-Confucianism with a focus on Ganjae's disciple, Kim Jong-yeon.

#### 4) Yeoheon Jang Hyeon-gwang

One of the salient points of the papers on Neo-Confucian studies in Korea published in 2021 is a sudden surge of research on Jang Hyeon-gwang. Eom Yeon-seok published two papers on Jang Hyeon-gwang: one defined the meaning of the moral practice of Jang Hyeon-gwang's theory of longitude and latitude (經緯說), one of his distinctive characteristics, and the other reexamined the cultural pluralistic implications of 經緯說. Kim Nak-jin analyzed 經緯說 with a focus on self-cultivation from the perspective of sinbeop 心法 (principles of heart-mind). 經緯說 was also the main focus of Hong Seong-min's paper, in which he put 經緯說 in a broader context to reveal its metaphysical features and moral anthropology based on li-ki theory. Han Jae-hoon explored the Yeoheon School as an approach to Yeoheon Jang Hyeon-gwang's Neo-Confucian thought.

#### 5) Songsa Ki Woo-man

Another salient point in the 2021 research trend is the unexpectedly high amount of research attention to Songsa Ki Woo-man of the Nosa School. Considering that three out of four papers on Ki Woo-man were written by the same researcher (Park Hak-rae), this may be ascribed to the personal inclination of that researcher. Even so, research on Ki Woo-man is significant because it extends the research on the Nosa, which was founded by Nosa Ki Jeong-jin. The fourth paper on Ki Woo-man was authored by Kim Geun-ho, who examined the association between Ki Woo-man's 心學 (study of heart-mind) and wijeong-cheoksa (bujeong-cheoksa).

#### 6) Uam Song Si-yeol

Three papers on Uam Song Si-yeol were included in the 2021 list. Kim Moon-joon's paper covers Song Si-yeol's social ideology, and Ahn Jae-ho published two papers that examine Song Si-yeol's self-cultivation theory (修養論) and mind-nature theory (心性論), respectively.

#### 7) Seongho Yi Ik

Seongho Yi Ik's scholarship also touches on Silhak, but research outcomes closely associated with Neo-Confucianism have been included in the list of papers pertaining to Neo-Confucian studies. Jeon Su-yeon et al. covered Seongho Yi Ik as part a research project of reviewing the critical perceptions of Yangmingism among Joseon Neo-Confucian scholars. Lee Jae-bok delved into the theory of seven public feelings (公七情說), which was the object of fierce debate (to the extent of dividing the Seongho School), focusing on Yi Ik and Yi Byeong-hyu. Choi Jeong-yeon attempted an analytical definition of the relationship between Seonghohak 星湖學 and Jujahak 朱子學, focusing on the segmentation phenomenon of li 理.

#### 8) Namdang Han Won-jin

With the exception of Yi Hwang and Yi I, Namdang Han Won-jin was almost the only Neo-Confucian scholar who consistently attracted research attention in recent years, with five to six papers published every year. In 2021, however, only two papers were published on Han Won-jin. The research direction is also different from the usual research methodology. Instead of presenting and analyzing Han Won-jin's own thought and theories, the main focus of research was on his criticism or interpretation of other schools of thought or theories. Bae Je-seong focused on interpreting the meaning of Han Won-jin's criticism of Yangming studies. Choi Young-jin and Zhao Tiantian focused on Han Won-jin's interpretation of Taiji-Tushuo 太極圖說 of Zhou Dunyi 周敦頤 recorded in his Gyeongguigimunrok 經義記聞錄 and expanded the discussion to the analysis of his theory of three-tiered nature (性三層說).

### 3. Classification by Topic

Papers on the li-ki theory (理氣論) and mind-nature theory (心性論), being two pillars of Neo-Confucian theories, make up the largest proportion of Neo-Confucianism-related papers. In 2021, a total of 51 papers were written about the li-ki and mind-nature theories, accounting for 57% of all papers written about Neo-Confucianism, thus confirming the increasing trend in recent years (37% in 2019 and 43% in 2020). In fact, the li-ki and mind-nature theories constitute the heart of the academic identity of Neo-Confucianism, of which other aspects of Neo-Confucian application or practice cannot be fully independent. In view of this, the basic research tendency of the consistently high proportion of the li-ki and mind-nature theories will most likely remain unchanged, albeit with some variations in standpoint or annual trend. The li-ki and mind-nature theories were followed by the self-cultivation and education theories with a total of 16 papers (18%), maintained at the 2020 level in terms of the number of papers and percentage. Statecraft (經世論) was the topic of nine papers (10%), reduced from 13 papers (14%) in 2020. Finally, papers covering Neo-Confucian issues not pertaining to any of the above topic categories accounted for 16% (14 papers), which indicates a considerable decrease from the level of 2020 (23 papers, 25%). To sum up, while research on the self-cultivation and education theories has maintained its usual level, research on statecraft and other topics has significantly decreased with a significant increase in the number and percentage of papers on the li-ki and mind-nature theories.

#### 1) Li-ki theory (理氣論)

1. Yang Soon-ja, The Philosophical Beginning of the Oepil: Focusing on the Questions and Answers between Ki Jeong-jin and Jo Seong-ga, *Gong Ja Hak*, 43, Korean Society of Confucian Studies

2. Jeong Do-Won, Moonbong Jeong Yooil's Rational World Perception and Dàoxué Orientation, *Korean Studies*, 46, The Korean Studies Institute

3. Kim Sang-hyun, A Study of Samsa's (三山) Kwon Ki-deok's (權基德) Neo-Confucianistic Theory, *Nammyung*, 72, Institute of Gyeongnam Culture

4. Kim Seung young, Characteristics of Understanding Cosmology in Ibam Nam

Jeong-woo's Interpretation of Taijitsushuo (太極圖說)<sup>1</sup>, *Nammyung*, 72, Institute of Gyeongnam Culture

5. Choi Jeong Yeon, Did Seonghohak (星湖學) Depart from the Undifferentiated Thinking of Zujahak (朱子學)? - Focusing on the Segmentation Phenomenon of the Li (理), *Studies in Philosophy East-West*, 99, Korean Society for Philosophy East-West

6. Jo Min Hwan, Recognition of Calligraphy in the Joseon Dynasty's Calligraphy Theory of "Principle [Li] and Material Force [Qi]," *The Journal of Asian Philosophy in Korea*, 56, The Society for Asian Philosophy in Korea: SAPK

7. Eom Yeon-seok, The Problem of Continuity between the Theory of Longitude and Latitude and the Theory of Division and Union in Yeoheon Jang Hyeon-gwang's Yixue, *The Journal of Asian Philosophy in Korea*, 56, The Society for Asian Philosophy in Korea: SAPK

8. Kim Dong Hee, The Gubong Songikpil's Thought of Li-Gi Myohap - Pursuing a Methodology for Korean-Confucian Philosophy -, *The Journal of Asian Philosophy in Korea*, 56, The Society for Asian Philosophy in Korea: SAPK

9. Cho Woojin, Wolpa (月波) Jung Sirim's (鄭時林) theory of JuLi (主理) - Focus on the Social Relationship and Oepil (猥筆) Arguments, *The Journal of Eastern Philosophy*, 105, The Society of Eastern Philosophy

10. Hong Seongmin, The Longitude and Latitude Frame of Jang Hyeon-gwang's Metaphysics and Moral Anthropology, *The Journal of Eastern Philosophy*, 107, The Society of Eastern Philosophy

11. Wang Wan-Xia, Yi T'oegye's Inheritance and the Development of Chou Tun-i's Thought, *The T'oegye Hakbo*, 149, The Toegye Studies Institute

12. Lee Nan Sook, Yulgok's Interpretations of Tiandao Zaohua and Daoti: Focusing on Huitong of Confucianism and Taoism, *Journal of Yulgok-Studies*, 44, Yulgok Society

13. Lee Won Jun, Nakron Neo-Confucian Scholars' View on the Proposition of "Liruo-Qiqiang

理弱氣強”: In Relation to the “Li-Qi Unification” Trend in Korean Neo-Confucianism after the 18th Century, *Journal of Yulgok-Studies*, 44, Yulgok Society

14. Jeong Kang Gil, The Clarification of myo [妙] in Li-ki-ji-myo, *Journal of Yulgok-Studies*, 45, Yulgok Society.

15. Chang Se Ho, The Philosophical Ideology of Sagae Kim Chang Sang, *Korean Thought and Culture*, 104, The Society of Korean Thought and Culture

Papers on the li-ki theory have tripled compared to those in 2020 (from 5 to 15). However, given the ambiguous boundary between li-ki and mind-nature theory theories, it is more accurate to consider the number and percentage of the papers on li-ki and mind-nature theories together. With 51 papers in total, the number of papers on li-ki and mind-nature theories together substantially increased from 39 in 2020. The Neo-Confucian scholars covered in the papers related to the li-ki theory include Yi I, Yi Hwang, Kim Jang-saeng, Jang Hyeon-gwang, Ki Jeong-jin, and Jeong Yu-il.

## 2) Mind-nature theory (心性論)

1. Hong Won-Sik, The “Political Thought of Dohak” and Philosophy of Hanjae Lee Mok, *Gong Ja Hak*, 44, Korean Society of Confucian Studies

2. Lee Sangho, A Study on the Transmission of “Toegye Studies” and Its Establishment as a Theoretical Basis for the School (2) - With a Focus on Sadan (四端) Chiljung (七情) Theory, *Korean Studies*, 45, The Korean Studies Institute

3. Lee Chi eok, Aspects of the Succession of Munbong Jeong Yu-il in Toegye Studies, *Korean Studies*, 46, The Korean Studies Institute

4. Park Hakrae, A Study on the Academic Activities and Nosa (蘆沙) Ki Jeong-Jin’s (奇正鎭) Neo-Confucianism Succession of Songsa (松沙) Ki Woo-Man (奇字萬), *Nammyung*, 71, Institute of Gyeongnam Culture

5. Yun Ho-Jin, A Review of Nongsan Jeong Myun-gyu’s Succession of Noesa Study and the Academic World, *Nammyung*, 72, Institute of Gyeongnam Culture

6. Jeon Sungkun, A Study On Kwon Jae-gyu's Academic Method and Perception of the Times, *Nammyung*, 72, Institute of Gyeongnam Culture
7. Lee Hyung-sung, A Study on Hwang Chul-won's Theory of Mind-Nature on Succession in the Philosophy of Losa: Focused on Myeongdeok and Insimdosimseo, *Nammyung*, 72, Institute of Gyeongnam Culture
8. Ahn JaeHo, A Shallow Analysis on Song SiYeol's Theory of "Conforming to the Rules", *Studies in Philosophy East-West*, 99, Korean Society for Philosophy East-West
9. Yoo Ji-Woong, Jeon Woo's Criticism and Problematic Consciousness of Neo-Confucianism by the Hwaseo School, *Studies in Philosophy East-West*, 102, Korean Society for Philosophy East-West
10. Jung Jong Mo, Ganjae Jeon Woo's Theory of Xin-tong-xing-qing, *Journal of Eastern Philosophy*, 105, The Society of Eastern Philosophy
11. Kye YoungKoung, The Issue of the Consistency of the Temperamental Nature Found in Buhueja-damnon by Sung, Hyu - In Light of Li, Ze-hou's (李澤厚)'s Concept of "jidian (積澱)" -, *The Journal of Korean Classics*, 59, Institute for the translation of Korean Classics
12. Lee Myong-shim, A Comparative Study on Nok-mun (鹿門) and Yang-myeong (陽明) Mind-Nature Theory (心性論), *Yang-Ming Studies*, 60, The Korean Society of Yang-Ming Studies
13. Bae Je-seong, A Study on Han Wonjin's Criticism of the Wang Yangming 王陽明 School of Neo-Confucianism, *Yang-Ming Studies*, 62, The Korean Society of Yang-Ming Studies
14. Yi Jongwoo, Kim Changheup and Yi Hyeonik's Debate on the Not-Yet Aroused State and Whether Self-Cultivation Is Needed and a Comparison of Kim Changhyeop, *Yang-Ming Studies*, 63, The Korean Society of Yang-Ming Studies
15. Chu Jehyeop, The Neo-Confucianism of Yipjae Jeong, Jong-ro, Integrated Thinking for Monolithic Theory and Parallel [Dualistic] Theory, *Youngnam Studies*, 78, Institute of Youngnam Culture
16. Yi Jongwoo, The Need or Lack of Need of Self-Cultivation in the Not-Yet Aroused State of Mind in the Works of Zhu Xi and the Horak Debate, *Onjinonchong*, 67, The Society of Onji Studies



17. Chong Chaehyun, Is the Theory of Four-Seven a Philosophical Theory?, *The Study of Confucian Philosophy and Culture*, 83, The Korean Society of Confucianism
18. Kim JongSeok, The Issues of Interpretations of “Diagram of Saying, ‘The Mind Combines and Governs the Nature and Feelings’” by Yi Hwang and Their Context, *The T'oegye Hakbo*, 149, The Toegye Studies Institute
19. Kim Hyoungh Chan, Learning of the Pattern-Principles and Learning of the Heart-Mind and the Issue of Overcoming the Dichotomy - Zhu Xi's Late Theory and Yi Hwang's Project, *The T'oegye Hakbo*, 150, The Toegye Studies Institute
20. Luk Yeechun, Reexamining Jeong Sihun's Four-Seven Theory by “LiKi Honlun (理氣渾淪),” *The T'oegye Hakbo*, 150, The Toegye Studies Institute
21. Lee Jaebok, Theory of Seven Public Feelings of Yi Ik and Yi Byeonghyu and Its Meaning, *The Journal of Humanities*, 66, The Institute of Humanities, Myong Ji University
22. Choi Jeong-yeon, The Coexistence of Seongnihak (性理學) and Seohak (西學): Dasan Jeong Yakhyong's “Four-Seven” Theory, *Studies in Confucianism*, 54, Confucianism Research Institute
23. Yoo Ji-won, A Study on the Theory of Mind of the Kiho Nak School in the Mid-18th Century, *Studies in Confucianism*, 55, Confucianism Research Institute
24. Choi Ki Hoon, From Lee Yulgok's “Chun-yan” to Show the Connection Between Confucianism and Taoism in the Theory of Mind and Nature, *Journal of Yulgok-Studies*, 44, Yulgok Society
25. Kim Seung Young, Formation Background of Lee Hwang's Theory of Weifa and Method of Recognizing Heavenly Principle in Depth, *Journal of Yulgok-Studies*, 44, Yulgok Society
26. Bae Je Seong, A Study on Hyeon Sangbyeok's Theory of Human and Animal Nature: Focused on the Interpretation of Mencius and Doctrine of the Mean, *Journal of Yulgok-Studies*, 46, Yulgok Society
27. Lee Sang-ik, Confucian Humanism and Ganjae's Thoughts, *The Toegye Hak Nonchong*, 37, Busan Toegye Studies Institute
28. Lee Hyung-sung, A Study on Eom Meong-sup's Confucianism-Inheritance of Monastic Life and Sim's Doctrine of Self Cultivation, *The Toegye Hak Nonchong*, 37, Busan Toegye Studies

Institute

29. Jeong do hee, Toegye's Theory of Human Mind, Moral Mind-Focused on the Modification of "Diagram of the Human Mind the Moral Mind, and Holding on to the Mean with Only One Aim," *Toegye-Hak-Lon-Jib*, 29, Yeongnam Toegye Studies Institute
30. Kim Sung Sil, Toegye's Understanding of Human-Mind and Moral-Mind, *Toegye-Hak-Lon-Jib*, 29, Yeongnam Toegye Studies Institute
31. Kim Goun Ho, Abstract Ki Woo-Man's Theory on Neo-Confucianism and Social Practice, *Journal of Korean Philosophical History*, 68, The Society for Korean Philosophical History
32. Kim Se Jong, A Study on the Subjectivity of Ethics in Yulgok's Thought - Based on In-Sim (人心) To-Sim (道心) Theory, *Journal of Korean Philosophical History*, 69, The Society for Korean Philosophical History
33. Jun Byung-chol, A Process of Accommodating Hanjou Seonri-seol and Discourse on the Mind Theory of Jadong Lee Jeong-mo, *Journal of Korean Philosophical History*, 70, The Society for Korean Philosophical History
34. Kim Goun Ho, What Are the Characteristics of Lee Seung-hee's (李承熙) Neo-Confucianism? *Journal of Korean Philosophical History*, 70, The Society for Korean Philosophical History
35. Kim, Nak-Ji Heo yu's Debate on the Mind and Conflict Aspects, *Journal of Korean Philosophical History*, 70, The Society for Korean Philosophical History

A total of 35 papers on mind-nature theory (心性論) were included in the 2021 list of papers related to Neo-Confucianism in Korea. Given the sheer number of papers pertaining to 心性論, they were further divided into four subcategories: (1) Four-seven debate (四端七情) and insim-dosim(人心道心), (2) Ho-Rak Dispute (湖洛論爭), (3) Morality Dispute (心說論爭), and (4) Others.

(1) Four-seven debate (四端七情) and insim-dosim (人心道心),

In 2021, eight papers covered the four-seven debate and insim-dosim, showing a

significant increase from only five in 2020, but still far below the level from 2019 (15 papers). Over the past few years, papers related to four-seven debate and insim-dosim have consistently accounted for the largest proportion in the category of 心性論 with the exception of 2020, in which they were far outnumbered by papers on the Ho-Rak Dispute (5 to 11). Although the number increased in 2021, outnumbering the Ho-Rak Dispute again (8 to 4), it has not yet reached the usual high level (15 in 2019, for example). It is yet to be seen how this widely varying proportional relationship between four-seven/insim-dosim theories and Ho-Rak Dispute will evolve in the years to come.

A closer look at the contents of the papers included in the list reveals various approaches. Kim Se-jong properly and precisely addressed the familiar topic of Yulgok's insim-dosim theory with special reference to the issue of subjectivity of a moral agent. The papers by Jeong Do-hee and Kim sung-sil focused on Yi Hwang's insim-dosim, which had attracted less attention than his four-seven theory. Choi Jeong-yeon determined the characteristics of Jeong Yak-yong's four-seven theory from the angle of the coexistence of Seonglihak (性理學 Neo-Confucianism) and Seohak (西學 Western Learning). On a related note, Chong Chaehyun attracted considerable attention by directly raising the question of whether the four-seven theory can be understood as a philosophical theory after all, given that Neo-Confucian researchers have considered it to be the most philosophical issue among all Neo-Confucianism theories. The author argues that the existing four-seven theory based on the li-ki theory, which is devoid of significance in today's society, cannot be accepted as a proper philosophical theory unless it evolves and gains a foothold as a theory with a practical meaning supported by empirical facts or science.

## (2) Ho-Rak Dispute

With four papers on the Ho-Rak Dispute published in 2021, the number of papers on the Ho-Rak Dispute was reduced back to the 2018 level after two consecutive years of brisk growth (7 in 2019 and 11 in 2020). Another salient point is that neither Han Won-jin nor Yi Gan was studied as the main scholar of interest. In the li-ki theory subcategory, Choi Young-jin's and Zhao Tiantian's paper, "Namdang's 南塘 liqi- 理氣 ological Interpretation System for Taijituoshou太極圖說" may be considered to have covered the issue of the Ho-Rak Dispute led by Han Won-jin, but the main focus of the paper is not the Ho-Rak Dispute. A close look at the contents of these four papers on the Ho-Rak Dispute reveals their different patterns. Yoo

Ji-woong traces the process by which the heart-mind was determined in relation to the li-ki theory by the Rak School. Yi Jong-woo and Bae Je-seong covered the Ho-Rak Dispute between Han Won-jin (Ho School) and Yi Gan (Rak School) but with different contents and scholars. Yi Jong-woo published two papers: one about Kim Chang-heup and Yi Hyeon-ik and the other about the theories advanced by different dispute participants of both camps, comparing them to Zhu Xi's 未發工夫 (practice toward the realization of the pre-arousal state of the mind). Bae Je-seong published a paper on the theory of human and animal nature (人物性論) established by Hyeon Sang-byeok of the Ho School, who advocated the sameness of human and animal nature (人物性同論) as did Yi Gan. These patterns seem to reflect the current trend in which research on the Ho-Rak Dispute is expanding to multifaceted development in both camps after the initial dispute between Han Won-jin and Yi Gan representing the Ho and Rak schools, respectively, as analyzed in the 2020 report. Irrespective of the number of papers, which was rather meager in 2021, this divergent trend is a desirable development toward greater research attention in the future.

### (3) Morality Dispute (心說論爭)

After the Ho-Rak Dispute, the Morality Dispute emerged and swept across the Confucian arena in the late Joseon period. The numbers of papers on the Morality Dispute increased from three in 2020 to four in 2021, maintaining the trend over the last three years. The four 2021 papers cover all main schools of thought involved in the Morality Dispute. Yoo Ji-woong examined the arguments advanced by the Hwaseo School from the standpoint of the Ganjae School, and Jun Byung-cheol and Kim Nak-jin surveyed the Morality Dispute with a focus on the Hanju School. Lee Hyung-sung's paper examined myungduckseol (明德說), a core issue of the Morality Dispute, from the viewpoint of the Nosa School.

### (4) Others

Some of the papers classified as "others" touch on the categories specified above. They were set apart, however, when their research focus was placed on other topics. Admittedly, these judgment criteria may be ambiguous and prone to personal opinions. Jeon Sung-kun's "A Study on Kwon Jae-gyu's Academic Method and Perception of the Times," Park Hak-rae's "A Study

on the Academic Activities and Nosa (蘆沙) Ki Jeong-Jin's (奇正鎭) Neo-Confucianism Succession of Songsa (松沙) Ki Woo-Man (奇宇萬)," and Kim Geun-ho's "Ki Woo-Man's Theory on Neo-Confucianism and Social Practice," for example, may be considered studies related to the Morality Dispute. The remaining papers falling into the category "others" touch on a broad spectrum of topics. Hong Won-sik examined Hanjae Lee Mok's political thought of dohak (道學), Lee Chi-eok Munbong Jeong Yu-il's aspects of succession to Toegye studies, Chu Je-hyeop the characteristics of Yipjae Jeong Jong-ro's Neo-Confucianism, and Kim Seung-young Toegye's 未發論, attributing its formation to the experience of the heavenly principle. Lee Myoung-shim presented Nokmun Im Seong-ju, widely known for his unique view put forth in the process of the Ho-Rak Dispute in the late Joseon period, in a new light by comparing his mind-nature theory with that of Wang Yangming. Also worth noting are Lee Sang-ik's paper, which interprets Jeon Woo's 性師心弟說 (theory of nature-master and mind-disciple) from the viewpoint of Confucian humanism, and Kim Hyoung-chan's paper, which interprets Yi Hwang's viewpoint from the angle of overcoming the gap between 理學 and 心學.

### 3) Self-Cultivation and Education Theories

The papers on self-cultivation and education theories published in 2021 are listed below.

1. Lee Hyun Sun, A Study on Yi I's Temperament Change Theory: Focusing on the Contrast with Zhang Zai's Theory of Self-Cultivation, *Journal of Yulgok-Studies*, 45, Yulgok Society
2. Jeong Jae-kwon, A Study on How to Use Toegye's "Hoalinsimbang," *The Toegye Hak Nonchong*, 37, Busan Toegye Studies Institute
3. JaeHo Ahn, Peeping on Song SiYeol's Theory of Self-Discipline, *Journal of Korean Philosophical History*, 69, The Society for Korean Philosophical History
4. Park Kyoon-Seop, The Educational Interpretation of Toegye's Thought and Its Implications for Future Prospects, *Gong Ja Hak*, 43, Korean Society of Confucian Studies
5. Gil Tae Eun, A Study on the Meaning of Taoist Righteousness through "The Reading of the Analects of Confucius" of Ganjae Jeon Woo, *Gongjahak*, 43, Korean Society of Confucian Studies

6. Kim Hye Su, A Study on the Life and Neo-Confucianism of Ganjae School's Ipwa Kim Jongyeon, *Gong Ja Hak*, 43, Korean Society of Confucian Studies
7. Kim Nak-Jin, The Methods of Mind Cultivation and the Theory of Immutability-Change, *Gong Ja Hak*, 44, Korean Society Of Confucian Studies
8. Ahn Dongryeol, The Meaning and Characteristics of School in Toegye's Theory of Education, *Philosophy of Education*, 91, The Philosophy of the Education Society of Korea
9. Kang Dong Ho, Xiujizhiren (修己治人) Theory of Self-Cultivation and the Educational Practice of Jeju Ohyun Kyuam Song Insu, *Philosophy of Education*, 94, The Philosophy of the Education Society of Korea
10. Sa Jae-Myung, Young-Shin Hwang, The Development and Effectiveness of the Personality Education Program for University Students based on Theory of Mind and Human Nature in Korean Confucianism: Focused on the Shinmyeongsado and Cheongunjeon, *Nammyung*, 71, Institute of Gyeongnam Culture
11. Seunyoung Kim, A Study on the Control of Human Desire and the Solutions of Social Conflict through Yi Hwang's "Weifa (未發) Cultivate Method," *Journal of the Daedong Philosophical Association*, 96, Daedong Philosophical Association
12. Sung Kwangdong, A Study on the Neo-Confucian Kongfulun and the Form of the Ideal Life, *Journal of Eastern Classics*, 83, The Society of the Eastern Classics
13. Lee Seung-Hwan, Inquiry on the Meaning of Wei-fa and Quiet-Sitting in Gan Jae's Theory of Self-Cultivation, *The Journal of Asian Philosophy in Korea*, 55, The Society for Asian Philosophy in Korea: SAPK
14. Lee Young Kyung, The Moral Practical Characteristics of Sincere Intention [誠意] in the Yulgok's Self Cultivation Theory, *The Study of Confucian Philosophy and Culture*, 85, The Korean Society of Confucianism
15. Koh Yoon Suk, A Study on the Correlation between "Wihak ji bang do" 爲學之方圖 (Diagrams on the Way of Learning) and Gyeong 敬 of the Seonghak Jipyo 聖學輯要 (Essentials of the Learning of the Sage) -Based on the Meaning of Jeongjwa 靜坐 (Quite-sitting Meditation)-, *The Study of Confucian Philosophy and Culture*, 86, The Korean Society of Confucianism

16. You Min-Jung, Zhu Xi's and Yi Hwang's Rhetorical Commentaries on the Analects, *The Toegye Hakbo*, 149, The Toegye Studies Institute

Five out of the 16 papers on self-cultivation and education theories were written about Yi Hwang, accounting for the largest proportion (as usual), followed by Yi I (3 papers) and Jeon Woo (2 papers). It is significant that in addition to Yi Hwang and Yi I, Geon Woo was also covered in the topic of self-cultivation and education theories in 2021. When broken down by individual topic, many papers intensively examined the topic of "sitting in meditation," which suggests an attempt to consider self-cultivation from the perspective of practical action. From the papers dealing with topical issues such as pedagogy, psychological counseling, and desire control, it could be confirmed that Confucian self-cultivation and education theories could be perceived by researchers as viable issues worth discussing in modern-day settings. One of these papers examined Yi Hwang's mibal-suhaeng (striving to reach the unaroused state of the mind) through the lens of the moderation of desire. By analyzing this paper in an in-depth review, it will be examined to what extent the Confucian self-cultivation theory was put into context with contemporary issues.

#### 4) Statecraft

The papers on statecraft published in 2021 are listed below.

1. Lee Jong-Sung, Yulgok's Public Leadership Spirit and the Issues of Politics and Media Communication in the Realization of the Heavenly Principle, *Journal of the Daedong Philosophical Association*, 95, Daedong Philosophical Association
2. Kim Hee, A Study on the Politicality of the Virtue and Governance Theory and Monarch's Enlightenment in Yulgok's (栗谷) Suneon (醇言), *Journal of the Daedong Philosophical Association*, 97, Daedong Philosophical Association
3. Kim Hee, A Study of the Relative Aspects of the Theory of Virtue and Yangmin (養民) of Yulgok's (栗谷) "Suneon (醇言)," *Studies in Philosophy East-West*, 101, Korean Society For Philosophy East-West
4. Bokyoung Choi, The Calling [召命意識] of Shi [士] on Yulgok's Gyeongyeon Ilgi [經

筵日記] (A Diary of Lectures before the Throne), *The Journal of Asian Philosophy in Korea*, 55, The Society for Asian Philosophy in Korea: SAPK

5. Kim Se Jong, A Study on Yulgok (栗谷) Yi Yi's (李珥) Political Theory, *Journal of Eastern Philosophy*, 106, The Society Of Eastern Philosophy

6. Kang Boseung, A Study on the Historical Consciousness and Political Ideas of Toegye Yi Hwang, *Journal of Eastern Philosophy*, 107, The Society of Eastern Philosophy

7. Lee Kyung Dong, Acceptance and Development of Yulgok Statecraft in the 17th Century Intellectuals, *Journal of Yulgok-Studies*, 44, Yulgok Society

8. Kim Moon Joon, Song Si-yeol's Neo-Confucianism and Social Ideology, *Journal of Yulgok-Studies*, 44, Yulgok Society

9. Jeong Do Won, A Study on the Historical Consciousness and Practical Discourse of the Neo-Confucianists in the Early Joseon Dynasty: Focused on the Cognition of Li (理) and Historical Consciousness, *Journal of Yulgok-Studies*, 44, Yulgok Society

The fact that the overwhelming majority of papers (7 out of 9) were published on topics related to Yulgok confirms the interest in Yulgok among researchers. Interestingly, the only topic covered in more than one paper was Yulgok's Suneon (醇言, Yulgok's re-edition of 道德經). Even considering that the same researcher authored both papers, Suneon deserves particular attention, all the more so as it was also mentioned in the category "others." It is therefore worthwhile to examine how Suneon, which is an edited Korean version of 道德經, is interpreted in the contemporary political and administrative settings. Thus, one of the Suneon-related papers will be analyzed in greater detail in Section 4.

## 5) Others

Papers covering various topics other than those classified into specified categories are listed below:



1. Kim Cheolwoong, Byeon Gye-ryang's Thoughts and Recognition of Taoism, *Korean Studies*, 46, The Korean Studies Institute
2. Eom Yeon-seok, The Cultural Pluralistic Reexamination of Jang, Hyeonkwang's Theory of the Great Ultimate and Kyeongwee Theory -Focusing on Theoretical Explanations of Yeoheon Mister's Theory of Xing-li -, *Nammyung*, 70, Institute of Gyeongnam Culture
3. Ham Young Dae, A Scholastic Spirit of Yulgye (栗溪) Jeong Gi (鄭琦) -Focusing on Awareness of Time and Academic Publications, *Nammyung*, 72, Institute of Gyeongnam Culture
4. Hakrae Park, A Study on the Lecture Activities of Songsa (松沙) Ki Woo-man (奇宇萬) and the Expansion of the Nosa School (蘆沙學派), *Journal of Eastern Classics*, 84, The Society of the Eastern Classic
5. Choi Daeun, Discourse on the Natural Beauty of Toegye's Maehwa Poem, *The Eastern Art*, 50, Korea Society for Science of Eastern Art
6. Geunsik Seo, A Study on the Meaning of Qimengchuanyi (啓蒙傳疑) to Zhouyicantonggi (周易參同契) for Tuixi (退溪) Yi Huang (李滉), *Journal of Eastern Philosophy*, 105, The Society of Eastern Philosophy
7. Jaehoon Han, The School Coordinates of the Yeoheon School in Joseon Neo-Confucianism, *Journal of Korean Culture*, 79, Institute of Korean Cultural Studies Yeungnam University
8. Jeon Su-Yeon, Kim Min-Jae, Kim Yong-Jae, A Review of Critical Perceptions of Yang-Ming Studies by Neo-Confucian Scholars of the Joseon Dynasty (6), *Yang-Ming Studies*, 60, The Korean Society of Yang-Ming Studies
9. Jeong Seong-Hee, A Study on the Academic Crisis Response Method and Ideological Background of the Modern Hoseosanrim - Focused on Song Byung-Seon and Song Byung-Soon, *The Study of Confucian Philosophy and Culture*, 85, The Korean Society of Confucianism
10. Hyun Soo Kim, A Study of Woo Jeon's Thought of Lixue - Centering around Funeral Rituals -, *The Study of Confucian Philosophy and Culture*, 86, The Korean Society of Confucianism
11. Huh Taeyong, The Origin and Development of the Structure of Thought History Called "Neo-Confucianism versus Silhak," *The Society for the Study of Korean History of Thoughts*,

67, The Association for the Study of Korean History of Thoughts

12. Kim Ki, A Study on Taoism in Poems by Jeompiljae Kim Jong-Jik, *Studies in Confucianism*, 54, Confucianism Research Institute

13. Hakrae Park, A Study on the Lecture Activities of the Disciples of Ki Woo-man (奇宇萬) and the Continuation of the Nosa Academic Vein (蘆沙學脈), *Studies in Confucianism*, 57, Confucianism Research Institute

14. Youn Cheun Guen, Reflections on “Soon Eon” of Yulgok: In Connection with the Development of Culture during the Joseon Dynasty in the 16th Century, *Journal of Yulgok-Studies*, 46, Yulgok Society

Fourteen papers were included in the category “Others.” Among the scholars covered, Songpa Ki Wu-man (松沙 奇宇萬, 1846–1916), who acted as a leader of voluntary civilian troops, was the topic of two papers, showing constant research attention to Confucianism of the late Joseon period. In addition, as shown in the many studies on Yeoheon Jang Hyeon-gwang (旅軒 張顯光, 1554–1637) and studies analyzing Toegye’s poems, some Neo-Confucian topics are yet to be covered by researchers. The commentator learned through the analysis of research results that the research of Confucian scholars in the late Han Dynasty was particularly active. Analysis of research outcomes revealed intensive research activities regarding Confucianists of the late Joseon period. Among them, Ganjae Geon Woo’s Yehak (禮學) will be discussed in detail in Section 4.

#### **4. Analysis and Reviews of Major Papers**

(1) Kim Hee, A Study on the Politicality of the Virtue and Governance Theory and Monarch’s Enlightenment in Yulgok’s (栗谷) Suneon (醇言)

It may be one of the most salient feature of the Korean Neo-Confucian studies in 2021 that three studies were conducted on Suneon (醇言), Yulgok’s re-edition of 道德經, although two of them were conducted by the same researcher. That author has published several papers aiming at

bringing out the implications of Yulgok's political ideas expressed in Suneon. This review is aims to discuss whether the research on Suneon is being conducted from a proper angle to do justice to its value.

In Section 2 "Yulgok's empirical experience and the politicality behind the publication of Suneon," the author attempts to expose the reason why Yulgok had to re-edit 道德經 and analyze Yulgok's political implications depicted in Suneon, drawing on Kim Hak-rae's statement "Therefore, it is evident that Yulgok's undertaking to compile Suneon is not attributable to a Confucianist's intellectual curiosity or a one-time pastime." The author argues that Yulgok, who attached great value to the benevolent governance (仁政) based on a Daoist worldview, perceived Suneon as a novel approach to addressing practical politics and social problems. Feeling that factional conflict cannot be resolved by the existing Neo-Confucian approach, Yulgok may have seen in the inaction (無爲) instructed by 道德經 a viable alternative to solving faction-based political conflicts, apart from the discussion about the validity of Yulgok's interpretation of 道德經. In this context, the author presents the notion of 嗇 emphasized in 道德經 as a measure to solve the corrupted practice of the monarch and his vassals pursuing their respective interests.

In Section 3, "Political conversion (轉化性) of the agent of self-cultivation," the author argues that the ideological controversies distorted by personal interests were responsible for the chaotic sociopolitical situation in the mid-Joseon period. In this context, in order to control such personal interests and emphasize the responsibility incumbent upon the monarch and bureaucrats, 嗇 in 道德經 is evaluated to be appropriate for the self-cultivation of the monarch. In conclusion, the author argues that the perception of the heavenly providence pursued by traditional Neo-Confucianism is also reflected in inaction (無爲) in 道德經, through which the monarch can achieve self-realization.

This paper is significant in that it explains the sociopolitical circumstances constituting the background of Yulgok's compilation of Suneon as a political leader, going beyond his academic interest in Daoist thought. From the earlier works and the presentation given by the author at another academic society in the same year, it can be verified that the author has a consistent problem awareness regarding Suneon. In this context, this paper shows that the author is in the process of gradually achieving the research goal with regard to Suneon from the monarchist perspective.

Nevertheless, there are some issues yet to be addressed. To begin with, the author's problem

awareness leaves doubt about its rational demonstration. Basically, this paper has no text analysis of Suneon itself. In any attempt at research on Suneon, a text re-editing 道德經 should meet at least two necessary conditions: First, the author should have presented this research project by citing direct mention of Suneon by Yulgok and his contemporary scholars. Second, a detailed analysis of the editing process of Suneon should have been performed to derive Yulgok's intention reflected in the act of re-editing Laozi's 道德經. These two processes are the minimum prerequisites for convincing readers of Yulgok's problem awareness mentioned by the authors. However, no attempt was made in this regard. Therefore, additional review of the previous studies cited by the author and the author's own previous studies would be necessary to understand the author's own problem awareness of Suneon.

Even after obtaining necessary information from previous studies, readers will encounter a barrier to understanding through the author's unfriendly wording:

*Therefore, Yulgok's statecraft reform theory (變通論) based on Gyeongjang (更張) conceptualized by Yulgok serves as a means to fortify the monarch's political activity and capacity toward overcoming the declining political situation within the worldview of necessity in which the teleology of "ought" is functioning.*

With this statement explaining the necessity of Yulgok's compilation of Suneon, the author asserts that a novel attempt steering away from conventional methods was necessary to overcome the political situation of the time. Regardless of its content and methodology, philosophy is certainly a difficult discipline, and philosophical writing is not easily accessible to the general public. That much is clear. Nevertheless, given that a research paper is a text written to share the author's problem awareness and the results of addressing that problem with readers, the author should refrain from burdening readers with low-readability sentences. The paper abounds in similarly inaccessible low-readability sentences, so readers find themselves in a harsh situation where they have to grasp the author's intention only by reading one difficult sentence after another without the aid of previous studies or original text analysis.

Since Suneon is the only text studied in more than one paper in the topic category of statecraft, it had to be reviewed, but how to tackle their contents was unclear because both papers were written in this low-readability style. Apart from this problem, this paper was

selected for review because it provided an opportunity for the researchers on what to avoid to properly structure and proceed with their papers, be they of Neo-Confucian content or not. It may be worth considering whether researchers themselves are responsible for the gradually diminishing proportion of Neo-Confucianism in Confucian studies in Korea, as was confirmed again in the analysis of 2021 papers.

(2) Kim Seung-young, A Study on the Control of Human Desire and the Solutions of Social Conflict through Yi Hwang's "Weifa (未發) Cultivate Method"

The author pointed out the issue of desire control as the cause of conflict, the most serious problem of today's society. After thus internalizing a social problem as a personal problem, the author analyzed Toegye's statements about mibal (weifa 未發, unaroused state of mind) as its solution in the constellation of gimiyongsa 氣未用事 – gyesingonggu 戒愼恐懼 – geogyeong 居敬.

First, drawing on Toegye's statements in his discussion with Nam Eon-gyeong, the author demonstrated that individuals can recognize li 理 when ki 氣 is not exerted in an unaroused state of mind. What is important here is how Toegye could defend his point from the criticism that li and ki can excessively diverge from each other in the moment of saying that ki is not exerted (氣未用事). The author points out that the unexerted ki referred to by Toegye is the heart-ki (心氣), arguing that there is only li in an unaroused state because the heart-ki is calm. This functions as an underplot for the recognition of li to be discussed later.

Second, the author presented the notion of gyesingonggu 戒愼恐懼 as a means to treat mental illness by citing Toegye's diagnosis of mental illness as a state of insufficient recognition of li and asserted that the core of this approach is keeping the mind clear in everyday life by performing juilmujeok 主一無適 and gyesingonggu 戒愼恐懼 and that desires can also be controlled properly by keeping the mind clear because moral judgment of right and wrong can be made only with a clear mind.

Third, the author argued that li can be recognized when the mind is alert in its unaroused state by interpreting the state of unaroused feelings or sensory experiences as a state of consciousness, which is the requisite for intuitive recognition of li in concrete daily settings, and depicted this experience using the expressions yungseok 融釋 and shoerak 灑落 as conceptualized by Yi Tong 李侗.

Finally, regarding desire control through residing in reverence 居敬, the author's desires can be controlled when responding to objects in a state of aroused mind based on a clear awareness in an unaroused state of mind because reverence (敬) penetrates action and inaction (動靜).

This paper cites Toegye's statements on mibal 未發 as the major source of its arguments. Based on sufficient quotes of the original work, this paper's success depends on the degree of accuracy and depth of its arguments about the practice of self-cultivation in an unaroused state of mind and the analysis of its actual effect on the control of desire.

In this context, the expression "clear mind" seems to result from a rational analysis of mibal-related statements by Toegye that may sound ambiguous as a state of being aloof from material things. Additionally, by systematically arranging mibal with the keywords gimiyongsa 氣未用事, gyesingonggu 戒愼恐懼, and geogyeong 居敬, the author faithfully unfolded the notion of mibal in relation to self-cultivation and desire control. Finally, the passage interpreting 氣未用事 as heart-ki helps understand the practice of mibal as a means to control desire in a manner accessible to the readers.

However, this paper cannot claim to have convincingly explained the practice of mibal, leaving no doubt about the methodology and effect. The notion of mibal is still difficult to understand for the general audience, and the paper did not clarify every difficult aspect, presumably because of the conflict between modern-day interpretations and a faithful analysis of the source text. First off, the author depicted mibal with expressions such as "a state of unaroused feelings" or "a state prior to capturing the flow of consciousness." The former seems to refer to a calm and immobile state (寂然不動), and the latter seems to be a modern-day interpretation of the passage: "Thinking of seeking the unaroused state of joy, anger, sorrow, and in this moment of thinking, one is already in an aroused state" [蘇季明問喜怒哀樂未發之前, 求中可否? 曰不可. 既思於喜怒哀樂未發之前求之, 又却是思也, 既思即是已發]. The problem is establishing a reasonable link between these explanations and the clear mind. Obviously, the author may have already understood mibal, but the process of understanding was not sufficiently demonstrated, leaving room for misunderstandings about mibal. This problem also applies to the recognition of li. The paper does not provide concrete empirical explanations about the recognition of li. The author will have to develop a method to provide readers with a plausible contemporary explanation of the recognition of li.

Another problem is demonstrating the effect of the practice of mibal on desire control, as proposed in the title. Given that control of desire is a problem facing people in the present as in

the past, the author attempted to demonstrate the validity of the practice of mibal for today's people. However, most of the related content is a general reference to the practice of mibal, and there is no confirmation as to how directly it is related to the arousal of desire that is difficult to control against people's will. If desire is controlled simply by recognizing li, this cannot be but an approach to desire overly biased toward rationalism and intellectualism. Put differently, the author has a simplistic view of desire in a situation where intellectualism is not very convincing.

### (3) Kim Hyun-soo, A Study of Woo Jeon's Thought of Lixue - Centering around Funeral Rituals

The author presupposes that Ganjae Jeon Woo set forth his thought of Lixue 禮學 during the early phase of his scholarship and argues that it is necessary to review Ganjae's approaches to addressing the controversial parts of Lixue and identifying his consistent views in order to set a reference point for Ganjae's interpretation of Lixue. In this context, the author attempted to determine the characteristics of Ganjae's thought by analyzing his views and arguments regarding the controversies surrounding the vestment in obsequies (服制) for the eldest son's mourning (長子服制), filial funeral rites in the event of the mother's death when the father is alive (父在爲母喪), and ritual for transferring the remains from the initial burial site to a new one (復土).

First, regarding the eldest son's mourning clothing, the author presents the dispute about the different interpretations of funerary rituals in which Jia Gongyan's 賈公彥 petition to the king (疏) regarding Zheng Xuan's 鄭玄 statement on sons born to a legal wife (嫡妻所生). Yun Hyu and Heo Mok insisted on the eldest son's duty of wearing mourning garments for three years for King Hyojong, interpreting "the son(s) born of the legal wife" [translator's note: Chinese nouns are the same in both singular and plural forms] in the petition as meaning that all legitimate sons are jeokja (嫡子, legitimate used in the sense of either the son(s) or the eldest legitimate). In response, referring to Jia Gongyan's petition, Uam Song Si-yeol pointed out that even after being taken into the clan's succession line (宗統), there are cases prohibiting the eldest son from wearing three-year mourning garments and that, in the case of an illegitimate son entering the succession line, wearing one-year mourning garments (齊衰期年服) is correct because he is not the rightful successor (體而不正). In support of Uam's argument, Ganjae asserted that the legitimate eldest son's brother, who is an illegitimate son, cannot wear three-year mourning garments (斬衰服). By demonstrating that Ganjae's opinion was formed

based on Uam's opinion that the clan succession rule prescribing the clan succession of the eldest son born of the legal wife of a man (嫡嫡相承) applies to three descending generations, Ganjae's opinion is shown to be based on the position of the Yulgok School.

Regarding the filial funeral rites in the event of the mother's death when the father is alive (父在爲母喪), the author demonstrated that Ganjae fully accepted Maesan Hong Pil-jik's opinions. Both advocated the ritual of wearing one-year mourning garments after the mother's death, followed by damje (禫祭, announcing that the chief mourner returns to daily life after completing the funeral rites) in the 15th month, and finishing three-year spiritual funeral rites (心喪). The opinion divides regarding the ritual at the end of the 27th month. While Uam and Doam Yi Jae (陶庵 李緯) claimed a brief wailing ritual and changing to formal garments (吉服), Ganjae insisted on returning to plain clothes after taking off dambok 禫服 (pale jade-colored mourning garments worn for a hundred days after the three- or one-year mourning period). The author demonstrated that Ganjae's argument was based on Maesan's opinion and that Doam misunderstood Uam's opinion.

Finally, the author touches on gaejangbok (改葬服), which shows the greatest difference between FamilyRituals(Jiali-Yijie家禮儀節) and Old Rituals (Guli 古禮) and Zhu Xi's Lishuo 禮說. The passage in question concerns a damaged grave site with an exposed casket. In such cases, Uam insisted on taking off funeral garments after transferring the remains to a different site (復土) but Ganjae supported Maesan's opinion in favor of wearing simabok for three months after transferring the remains. In this context, Ganje pointed out that Uam was sometimes in favor of taking of simabok and at other times in favor of wearing it for three months, asserting the latter to be Uam's dominant opinion.

The author revealed Ganjae's views in these parts to be basically supportive of Uam's opinions while embracing Maesan opinions. It is worth noting that the only part Ganjae criticized among Maesan's opinions is the question of which garments should be worn by an illegitimate son who entered the succession line when his paternal grandmother has died. Maesan was in favor of one-year mourning garments while Ganjae insisted on spiritual funeral rites (心喪) because she was not a legal grandmother. This suggests that while Ganjae fully accepted Maesan's opinions with the exception of this case because of his uncompromising distinction between legitimate and illegitimate lines. From this, the author inferred the reference point of Ganjae's views of Lixue to be the distinction between legitimate and illegitimate lines.



The most distinctive advantage of this study is its readability and clarity. It demonstrated in a concrete and easy-to-understand manner what positions Ganjae, one of the greatest Confucian scholars in the late Joseon period, took in issues related to Lixue, practical aspects of Confucianism. Since the author provides concrete in-depth explanations about Ganjae's positions in accepting or rejecting existing views of various cases and the background sources for his positions, this paper is easily accessible by the general audience without prior knowledge of Lixue, including the commentator.

Needless to say, to examine how a Confucian scholar's thought is implemented in real-life settings, it is necessary to confirm it in concrete cases, and Lixue is an area that researchers need to consider. This paper stands out in this respect. In particular, by demonstrating that Ganjae's thought of Lixue consistently succeeds the views of the Yulgok School and centers around an uncompromising distinction between legitimate and illegitimate line with multiple examples, the author clearly determined the characteristic of Ganjae's views on Lixue.

#### (4) Kim Sung-sil, Toegye's Understanding of Human-Mind and Moral-Mind

This paper begins with a statement that Yi Hwang's four-seven theory (四端七情論) has a large body of previous research while his human mind-moral mind theory (人心道心論) is rarely studied, professing its intention to clarify the significance of this theory. However, a closer look at its content reveals that it substantially differs from previous research and even advances extremely radical views. In a nutshell, it argues that, contrary to what is believed, Yi Hwang advocated neither the hobal theory nor the distinction between human mind and moral mind. The author argues that by differentiating human mind and moral mind and comparing them leads to a teleological pursuit of moral mind, which can result in undesirable practical implications. This shows that the author thinks that the distinction of human mind and moral mind has the effect of dichotomizing and dividing them. By extending this view, the author argues that Toegye did not aim to differentiate human mind and moral mind and that he rather disapproved such differentiation. Along these lines, he also did not claim the opposing concepts of libal-iki-su-ji 理發而氣隨之 (li following the aroused qi) or libal-iki-seung-ji 氣發而理乘之 (li riding on the aroused qi). He only claimed the former and recognized the existence of the moral mind pertaining to it. In fact, these unprecedented views are opposed to the basic standpoints and frames shared by myriad previous studies. It is therefore reasonable to quote the author's claims.

Here, Toegye and Gobong agree to the proposition that “four sprouts (四端) are pure and clear and arise from xing 性.” As regards the seven emotions (七情), however, Gobong regarded them as good and evil intermingled, and Toegye as not deviating from good because they are the working of the original human nature (性發爲情), noting that they are evil only when misunderstood that they arise from ki 氣, not li 理 [氣發而理乘之]. However, even in such instances, emotions themselves are good and are only felt evil due to this misunderstanding.<sup>1</sup>

Yi Hwang and Ki Tae-seung’s four-seven debate is the most widely known issue related to Neo-Confucianism in Korea, and anybody familiar with the related literature and general understanding would be taken aback by this argument. Some may even feel uneasy about whether we have had the flawed perception that Yi Hwang put more emphasis on the distinction between four sprouts and seven emotions than did Ki Dae-seung and intended to express and establish that distinction more clearly through definitions linked to the li-ki theory (理氣論) and that there is no shortage of source documents supporting that claim.

While admiring the courage that the author mustered to raise this new and radical claim, I cannot but regard his approach to advancing that claim somewhat critically. First and foremost, the author does not offer concrete in-depth arguments to support this unprecedented claim. What is more, the content touching on this claim is indicated with a short footnote. In fact, the validity of considering Yi Hwang’s views under this totally different light is the key to the success or failure of the entire argumentation of this paper. If this claim can be presented convincingly, this paper will have considerable implications for the study of Yi Hwang’s four-seven theory. Given this potential impact, it is regrettable that the author offered an excessively abridged argumentation. Even so, it is possible to test the validity of the claim by examining the source document presented in the paper and the related claims. The passage concerned reads:

“如四端之拔 理發而氣隨之 自純善無惡 必理發未遂 而掩於氣 然後流爲不善 七

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<sup>1</sup> Op. cit. p. 82.

者之情 氣發而理乘之 亦無有不善 若氣發不中 而滅其理 則放而爲惡也。”

This widely-cited passage is from the sixth diagram (心統性情圖) of Toegye's Ten Diagrams of Sage Learning (聖學十圖), from which the author derived his claim that Toegye claimed only libal 理發 and that kibal 氣發 is not a real event, but an “illusion” remaining in the realm of thought, making his claim mainly on the basis of the phrase “If the aroused ki is in a non-equilibrium state, it extinguishes that li and breaks loose and becomes evil [若氣發不中而滅其理 則放而爲惡也].” The author interprets the conditional conjunction “if” here as an illusion. However, assuming a certain possibility and having an illusion of the reality are two distinctly different situations. Moreover, arbitrarily extending “extinguishing that li” (而滅其理) to “having an illusion of extinguishing that li” is a far-fetched interpretation. Next, the phrase of the above quote, “seven emotions are li riding on the aroused qi (七者之情 氣發而理乘之),” does not give room for an interpretation that it happens because “若氣發不中” gives rise to the illusion of “而滅其理” because it precedes “若氣發不中.” Furthermore, accepting the author's interpretation would mean that “氣發而理乘之” is the result of illusion, which makes it difficult to depict it with the predicate “have nothing in them which is not good (亦無有不善).” Conclusively, the source passage and its interpretation presented in this paper alone are not sufficiently convincing to verify the author's claim. It is of course possible to provide a more refined argument in a follow-up study, but this aspect must be pointed out in this review because it is the key issue in this paper as well, given that the whole argumentation of this paper are interpretations arising from this claim through inference and extension. Further research is expected to complement the arguments advanced in this study.

(5) Choi Young-jin and Zhao Tiantian, Namdang's 南塘 liqi- 理氣 ological Interpretation System for Taijituoshou 太極圖說

This paper examines how Namdang Han Won-jin's interprets the Taiji-Tushuo 太極圖說 in his book, Gyeongugimunrok 經義記聞錄. Right at the outset, the author makes it clear that the main focus of this paper is on the interpretation of Taiji-Tushuo 太極圖說 rather than on Han Won-jin's Neo-Confucian thought itself. However, the study ends up revealing the process by

which the characteristics of Han Won-jin's li-qi and mind-nature theories (理氣論 and 心性論), also related to the Ho-Rak Dispute, are reflected in their interpretations, thus showing the intertwined aspects of Han Won-jin's theories, Ho-Rak Dispute, and the hermeneutics of Taiji-Tushuo 太極圖說.

The paper unfolds its argument contents by demonstrating how Han Won-jin interprets the parts of Taiji-Tushuo 太極圖說 requiring analysis or eliciting issues and clarifying the implications of his interpretations. The first issue is the question of li's action and inaction (動靜), widely known as one of the brain-teasers typical of Zhu Xi. Han Won-jin addresses this issue by categorizing the viewpoints of 理 and 氣 and 源頭 and 流行. The next issue is the approach to understanding the expression that Taiji creates (生) Yin-Yang. Unlike Song Si-yeol, who thought that the expression 生 causes unnecessary confusion, Han Won-jin found it necessary because it makes it possible to discern Taiji and Yin-Yang as well as 理 and 氣. The author analyzes Han Won-jin's position as reflecting an attitude that prioritizes the aspects of 理先氣後 (li prior to qi) and 理氣二物 (li and qi exists independent of each other). The subsequent content concerns comprehensively understanding the relationship between the universality and specificity of Taiji and original nature (本然之性) and derives the three formulas of li-qi theory (理氣論) also associated with his theory of a three-tiered nature (性三層說), which are not separating 不離 (氣質之性), not mixing 不雜 (超形氣 本然之性), and 兵布不離不雜 (因氣質 本然之性).

This paper deserves attention for its model for approaching the history of the later Joseon Confucian disputes. Generally, Neo-Confucianism encompasses the hermeneutical process for important books centering on Confucian classics and the interactions between theoretical systems such as li-qi theory (理氣論). In addition, various disputes arising from Neo-Confucian theories had a great impact on the adjustment and refinement of li-qi theory (理氣論) in the history of Joseon Neo-Confucianism. From a different angle, issues surrounding these disputes may have emerged in the interactions between li-qi theory (理氣論) and classics hermeneutics. Therefore, with a comprehensive overview of the relationships among these three aspects, we can reap more meanings and original features of Joseon Neo-Confucian disputes and the arguments presented in the course of these disputes. Along these lines, this paper offers abundant and profound interpretations of such correlations centered around the hermeneutical history of Taiji-Tushuo 太極圖說. It performs a review addressed logically from various angles

to examine the issues that may be raised when interpreting Taiji-Tushuo 太極圖說 and the fundamental characteristics of Neo-Confucian li-qi theory (理氣論) and Han Won-jin's theory of a three-tiered nature (性三層說). This helps us better understand and evaluate Han Won-jin's theories from the broader historical vantage point of the hermeneutical history of Taiji-Tushuo 太極圖說. This paper is evaluated as a significant reference point in carrying out the history of Neo-Confucian disputes in the late Joseon period.

(6) Choi Jeong-yeon, Did Seonghohak (星湖學) Depart from the Undifferentiated Thinking of Zujahak (朱子學)? -Focusing on the Segmentation Phenomenon of the Li (理)

This paper elucidated the implications of the differentiation of li 理 exposed in Seongho Yi Ik's scholarship and the goals he pursued. To begin with, the author presents two patterns observed in previous research on the analysis of the differentiation of li in Seonghohak (星湖學). Some scholars interpret the differentiation of li as a dichotomy of the li of things (物理) and the li of dao (道理), with the former representing the outcome of efforts to secure the field of the investigation of things, that is, science. Put differently, science is an attempt to capture modern Western knowledge, breaking away from the Neo-Confucian morally oriented worldview. Differentiation of li understood as a dichotomy of the li of things (物理) and the li of dao (道理) is tantamount to a denial of the worldview of "one principle and its many manifestations (理一分殊)," which understands the relationship between Taiji and individual phenomena as a unifying whole. Other scholars are opposed to this evaluation of Yi Ik, arguing that he had neither compelling reasons to pursue Europe's scientific knowledge nor strong motives to pursue that knowledge to criticize Neo-Confucianism. This viewpoint leads to the need to reconsider the evaluation that the Seongho School denied the worldview of one principle and its many manifestations (理一分殊). Between these conflicting opinions, the author presents his views.

First, the author examines details of the phenomenon of the differentiation of li. While the author agrees that the differentiation of li occurs in Seonghohak (星湖學), he does not equate it to the dichotomy of the li of things (物理) and the li of dao (道理), arguing that a dichotomy of "the li implemented in nature" and "the li implemented in the mind" would better suit Yi Ik's position. If so, would such a differentiation be a denial of the Neo-Confucian worldview? To demonstrate that it does not, the author points out that Yi Ik retains his unitary worldview with

Taiji in its center. Li differentiated within this worldview maintains intercorrelations, which makes it difficult to explain the motives behind Yi Ik's differentiation of li by the need to embrace modern science. To address this problem, the author presents a hypothesis that Yi Ik's main objective was establishing a theoretical system to advocate Toegye's four-seven theory. In this context, the author explains that the dichotomy of "the li implemented in nature" and "the li implemented in the mind" can be applied to ki and li issuance (氣發 and 理發), respectively, that is, seven emotions and four sprouts.

In this paper, the author argues in a clear and convincing manner to address some chaotic aspects of the ideological history of the late Joseon period. Patterns of ideological variations that emerged in the late Joseon period mostly took the forms of entangled eclectic features. This eclectic complexity can take all the more complicated form for a scholar like Yi Ik, who was engaged in vehement debates as a self-professed successor of Toegye's scholarship on the one hand and was a widely-respected Silhak scholar on the other and also took an interest in Western science (西學). In this respect, the author provides condense explanations about the differences of opinion presented in previous studies, sets strategies to address such a problem, and clearly presents source literature and his own interpretation. Not only does the paper help better explain the place Yi Ik occupies in the ideological history of the late Joseon period, but it also has significant implications for the methodology of research in this area.

## **5. Concluding remarks**

In the foregoing sections of this report, I have presented the papers on Neo-Confucian studies in Korea published in 2021, analyzed the research trends, and reviewed six selected papers. To summarize the overall research landscape, a substantial change was observed in the scholars studied in 2021 as was in 2020. Since the inception of research outcome analysis, papers on Yi Hwang have overwhelmingly outnumbered all other scholars except in 2019. In 2020, however, only six papers were published on Yi Hwang, 1/3 the level of the papers on Yi I. Accordingly, the combined proportion of Yi I and Yi Hwang relative to the total number of papers also decreased from 47% in 2019 to 26% in 2020. In 2021, however, Toegye-related papers increased back to the usual level, reaching the same number as that of the Yulgok-related

papers, and the proportion occupied by Toegye and Yulgok together slightly increased to 32% from 26% in 2020. In the 2020 report, it was evaluated that a changing research trend was perceived in the research landscape traditionally dominated by Yi Hwang and Yi I, but the dominance of these great scholars was on the rebound in 2021, and how the trend will evolve in the years to come remains to be seen.

Remarkably, in the 2021 survey, only two papers were written about Han Won-jin, who had consistently attracted research attention in recent years, with five to six papers published every year. This was accompanied by a sharp reduction of the number of papers on the Ho-Rak Dispute, from 11 in 2020 to only four in 2022. In contrast, the number of papers on Ganjae Jeon Woo increased to seven, ranking third after Yi Hwang and Yi I, with four papers on the Morality Dispute published as in 2020, showing a relatively maintained or increasing trend. It will be interesting to follow the changing trend in the years to come.

Classification of the papers by topic revealed that a majority of papers were written about the li-ki and mind-nature theories, with 51 papers (57%), confirming the increasing trend in recent years (37% in 2019 and 43% in 2020), followed by papers on self-cultivation and education theories (16 papers, 18%), maintained at a similar level to that of 2020. Nine papers (10%) were written about statecraft, reduced from 13 papers (14%) in 2020. Finally, papers covering Neo-Confucian issues not pertaining to any of the above topic categories accounted for 16% (14 papers), which indicates a considerable decrease from the level of 2020 (23 papers, 25%). To sum up, while research on the self-cultivation and education theories has maintained its usual level, research on statecraft and other topics has significantly decreased along with a significant increase in the number and percentage of papers on the li-ki and mind-nature theories.

An overall 2021 research landscape shows two conspicuous characteristics: a skewed scholar distribution concentrated on Yi Hwang and Yi I and a slight rebound of the skewed topic distribution concentrated on four-seven and insim-dosim theories, which have been decreasing in recent years. However, within a broader framework, the skewness has been noticeably reduced, and future survey will allow for a longer-term trend analysis. What is encouraging in the trend observed in 2021 in terms of research quality is the accurate and elaborate analysis of Neo-Confucianism in the late Joseon period, resulting in outstanding papers. Ongoing accumulation of such achievements will soon provide databases for setting up a vantage point that provides a comprehensive overview of the history of Joseon Neo-Confucianism.

## Chapter 7

### Yangming Studies in Korea

#### 1. Introduction

This report is the result of a comprehensive analysis of the research outcomes of Yangming studies in Korea published in Korea in 2021. The search criteria were papers published in journals listed in the Korean Citation Index (KCI) hosted by the National Research Foundation (NRF) and doctoral theses from January to December 2021. The targeted articles eligible for analysis are classified into four categories based on the classification scheme of the NRF: philosophy (n = 26), Confucian studies (n = 4), humanities (n = 4), and Chinese language and literature (n = 1).

The search outcomes were screened, resulting in the selection of 14 eligible papers covering the research topics in the field of Yangmingism (Yangming School or Yangmyeonghak in Korean and Yangmingxue in Chinese) in Korea. For a clear overview, the selected articles have been presented and analyzed in three categories based on scholar/topic: Jeong Je-du (Ganghwa School), (ii) Park Eun-sik, and (iii) Yangmingism and Neo-Confucianism

#### 2. Classification by Scholar/Topic

##### 1) Jeong Je-du (Ganghwa School) (6 papers)

1. Myeongwol Kim: Explorations into Jeong Je Do's and Zou Shou Yi's View of Virtue & Happiness, *Toegye-Hak-Lon-Jib*

2. Chun, Byung-don: A Study on Yi Kwangryeo's Academic Thoughts and Spirit of Practical Theories in The First Book of "YiKwangRyeoJip," *Yang-Ming Studies*

3. Park Tae-ok: A Matter of the Identity Recognition and Social Implementation of the Modern Confucian Intellectuals - Focusing on Cheong In-bo's Theory of "Emotional



Interaction,” *Studies in Philosophy East-West*

4. Chin Sung Su: Portrayal of Damwon Jung Inbo in His Family Narrative, *Yang-Ming Studies*

5. Yi Nam-ok: A Study on the Historical Significance about Hagok School’s Regional Spread, *Yang-Ming Studies*

6. Kim, Yunkyeong: The Historical Understanding and Social Criticism Theory in Won-Ron of Hagok School, *Gong Ja Hak*

Among the 14 papers on Yangming studies in Korea published in 2021, six are about the Jeong Je-du (Ganghwa School). With a similar proportion to that of 2020 (6 out of 13 papers), the majority of the research is on Jeong Je-du, the founder of the Ganghwa School, confirming again the predominance of the Ganghwa School in Yangming studies in Korea.

Kim Myeong-wol’s paper “Explorations into Jeong Je Do’s and Zou Shou Yi’s View of Virtue & Happiness” explores the identity and religiosity of Korean and Chinese Yangmingism through the lens of Hagok Jeong Je-du 霞谷 鄭齊斗 (1649–1739) and Dongkuo Zou Shouyi 東廓 鄒守益 (1491–1562) featured by Huang Zongxi 黃宗羲 as frontline Yangming scholars in the Records of Ming Scholars (Ming-ruxue-an 明儒學案).

The author summarizes her paper as follows: “Both Zou Shouyi and Jeong Je-du opposed the renqing-zongyu 任情縱欲 of leftists and advocated gongfulun工夫論 (theory of practice) pursuing abstinence from worldly pleasures, as demonstrated by their views of Zhouyi 周易 and dreams, which also reveal their mysticism and religiosity.”

The author’s view of the religiosity of the two scholars is as follows: “Both scholars’ view of virtue and happiness (defuguan 德福觀) embodies the ineluctability of the laws of heaven (tianze 天則), destiny (tianming 天命), and natural laws, which facilitates the practice of the mind-heart learning (xinxue 心學) by emphasizing the absoluteness and subjectivity of liangzhi 良知. Both scholars agreed that liangzhi 良知 is given by God and argued within the scope of the view of God in the Book of Documents (Shujing 書經). Both believed in the manifestation of God-given liangzhi in everyday life, leaning toward transcendental existence. Their defuguan 德福

觀 (view of virtue and happiness) is defu-yizhi 德福一致 (virtue = happiness), with an emphasis on the activity of liangzhi 良知 striving toward its ultimate goal of reaching the utmost state of mind, which is to attain God's abode."

Chun Byung-don has been publishing one or two papers on the Hagok School each year. Over the last few years, he has also been committed to shedding light on the lineage of the Hagok School based on recently discovered contemporary documents. His paper "A Study on Yi Kwangryeo's Academic Thoughts and Spirit of Practical Theories in the First Book of YiKwangRyeoJip 李參奉集" is one of his research achievements along these lines. The author summarizes the academic thought of Woram Yi Kwang-ryeo (月巖 李匡呂, 1720–1783), in particular his gongfulun 工夫論 (theory of practice), with a focus on its relevance to Silhak 實學 (Practical Learning), as follows: "Human beings have shixin 實心 (sincere mind) and are therefore moral beings. Shixin 實心 is the manifestation of metaphysical reality, but it is blurred by worldly desires because it is encased in xingqi 形氣 (shape and temperament, that is, physical body). In order for the original mind covered by desires to be manifested, guayu 寡欲 (eradication of desires) should be practiced. Guayu 寡欲 is not so much removing desires as controlling desires. Therefore, the focus of its gongfu 工夫 should be on changing our disposition. Woram sought to change the disposition toward desires through learning. Specifically, he proposed the following learning methods: control of desires, belief in sages, siyousuo 四有所, wupi 五辟, jindu 謹獨, and wuziqi 無自欺. Siyou 四有 refers to four negative states of mind: rage (fenzhi 忿懣), fear (kongju 恐懼), indulgence (haole 好樂), and anxiety (youhuan 憂患). Wupi 五辟 is five biases: favoritism bias (親愛而辟), depreciation bias (賤惡而辟), reverence bias (畏敬而辟), compassion bias (哀矜而辟), and arrogance and negligence bias (敖惰而辟). Jindu 謹獨 means shendu 慎獨, and Woram found the essence of jindu 謹獨 in guarding against self-deception (無自欺). As the best learning method, Woram proposed emulating sages' willpower, quiet sitting, self-restraint, sobriety, politeness, self-discipline, and reverence. Sages' willpower refers to practicing the control of desires, righteousness, and shixin 實心. Quiet sitting is the stabilization of the mind, which is easily shaken by things and qi, so that it does not get swayed. Woram's

gongfulun 工夫論 (theory of practice) as described above is the exercise of the sincere mind as simply as eating when hungry.”

Two researchers, Park tae-ok and Chin Sung-su, wrote about Widang Jeong In-bo (爲堂 鄭寅普, 1893–1950). As is well-known, Jeong In-bo is a giant in the history of Korean culture who strongly appealed the existence and significance of the Gangwha Yangming School to Korean society.

In her paper “A Matter of the Identity Recognition and Social Implementation of the Modern Confucian Intellectuals - Focusing on Jeong In-bo’s Theory of ‘Emotional Interaction,’” Park tae-ok delves into Jeong In-bo’s theory of emotional interaction (gantonglung 感通論): “Jeong In-bo developed a practical philosophy, arguing that in order to realize liangzhi 良知 (innate moral consciousness), that is, benxin 本心 (original mind), in everyday life, it is important to have emotional interaction, which is the basis for building individual identity, and national identity by extension, and overcoming the reality under the Colonial rule. Drawing on this statement, I assumed the core element of Jeong In-bo’s philosophy to be gantonglung 感通論. In the process of developing arguments to support this assumption, I first sought to define the concept of ‘subjective agent’ as emphasized by Jeong In-bo amid its rising importance in rapidly changing society since modern times to better understand his gantonglung 感通論. The gist of Jeong In-bo’s gantonglung 感通論 can be found in his argument that individuals, as the agents of emotional interaction, can practice liangzhi 良知 based on sincere mind and ‘eol’ (soul) in order to rise as a community of moral agents exercising emotional interaction. That is, Jeong In-bo built his philosophical system on the simple and intuitive Yangming methodology, but going beyond its theoretical limit, developed it as a practical Confucianism conducive to realizing ren 仁 of all beings (universal humanitarianism). Liangzhi 良知 cannot be practiced without the subjective agent’s deep awareness and sincerity, which is the basis for the compassion toward and solidarity with others in society to the extent of realizing the Yangming ideal of the oneness of humans and all beings.”

In his paper “Portrayal of Damwon Jeong In-bo in His Family Narrative,” Chin Sung-su examined how Jeong In-bo is remembered by his family regarding his emphasis on emotional interaction and its exercise, word-deed concordance and sincerity, national soul and patriotism, and confidence in and love of fellow humans.

The author explores this topic with regard to six characteristics of Jeong-in bo: “First, Jeong In-bo, who inherited the family legacy of Confucian intelligentsia, valued a just and great cause. He learned under the guidance of Nangok Song Min-gil, Gyeongok Park Eun-sil, Gyeongok, and Danjae Shin Chae-ho through the mediation of his grandfather. Second, Jeong In-bo was a son with deep filial piety and cared for his parents with all sincerity even in financial penury. Cimusi 慈母思, a 40-strophe poem expressing his acute longings for his late mother and the letters and foods he sent to his parents during long business trips expressing his concerns about their health are vivid evidence of his filial devotion. Third, Jeong in-bo was a caring husband, as shown in his poems expressing his deep grief for his late first wife, his letters of gratitude to his wife for struggling to make both ends meet, his letters to his second daughter, Kyung-wan, asking her to care for her mother, and the memory of her parents by his third daughter, Yang-wan. Fourth, Jeong in-bo was a great scholar, but a very affectionate simple father at home. His fourth son, Yang-mo, remembered his father’s jokes such as when he would rub his unshaved face against the soft cheeks of his young teens at that time, asking “Is it prickly?” or trying to give them piggybacks. He would also exchange jokes with his youngest son Yang-wan, and never missed the birthday of his married daughter Kyung-wan, who had left home. Fifth, Jeong in-bo was an educator who emphasized the importance of providing education that can be easily accessed by children, such as by making the original versions of poetry available and teaching them to read with their own eyes, teaching children the right attitudes toward books, and teaching them not to shun their own efforts, while paying close attention to every word of children. Sixth, Jeong In-bo was a Yangming scholar who highly valued Korean Studies. His lifelong dedication to the cause of independence is demonstrated by many episodes and activities such as Leaving Yeonhee College after the ordinance to teach only in Japanese, promoting the enlightenment of people with the argument that true independence is possible by establishing the nation’s soul, writing the lyrics of the fourth National Liberation Day theme song, and episodes related to the foundation of Kookak University (國學大學) in 1947 and Yukdang Choe Nam-seon’s treachery.”

As a researcher with a background in history, Yi Nam-ok gives detailed explanations of the regional spread of the Hagok School based on authentic primary data in her paper “A Study on the Historical Significance about Hagok School’s Regional Spread”: “The Hagok School refers to a group of scholars who succeeded Hagok Jeong Je-du’s scholarship and thought. A comprehensive analysis of the genealogies, family records, tomb inscriptions (mudao-wenzi 墓道文字), and biographies of the major clans that succeeded and disseminated Jeong Je-du’s scholarship and thought, namely Jeong Je-du’s family and relatives (clan Jeong originating from Youngil), and the families of Yi Gwang-myung, Yi Gwang-sa, and Yi Gwang-sin (clan Yi Kyung-gik originating

from Jeonju), and clan Shin Dae-woo (originating from Pyeongsan), resulted in the finding that the Hagok School spread from Ganghwa to Gyeonggi and Chungcheong provinces in the 18th and 19th centuries. Specifically, the Hagok School spread from the Jeong clan from Ganghwa and Tongjin to Cheonan and other surrounding areas and expanded to Chungcheong province (Chungju, Eunjin, Noseong) by the Yi Gwang-sin family, while the Yi Gwang-myeong family gathered around Ganghwa and the Shin Dae-woo family moved to Gwangju and spread there. In this process of regional spread, Ganghwa, Gwangju, and Jincheon were used as major bases for the Hagok School. While the Hagok School could be handed down to the following generations in Ganghwa due to the presence of related historic sites including Jeong Je-du's grave and homestead, in the Hagok School in Gwangju, academic exchanges were conducted between Shin Jak and Jeong Yak-yong, resulting in the encounter between Hagok and Dasan schools. Later on, scholars in the Soron (小論) faction actively engaged in academic exchanges in Jincheon, resulting in the re-emergence of the Hagok School. For this reason, Jeong In-bo pointed out the Hagok School as an important turning point of the history of Korean Studies."

Kim Yun-kyeong is a prolific and experienced researcher who obtained her PhD with a thesis on Hagok Jeong Je-du and has continuously published papers on the Ganghwa Yangming school, such as Jeong Je-du, Joseon Neo-Confucianism, the Hagok School, and its ramification process. Her paper, "The Historical understanding and Social Criticism Theory in Won-Ron of Hagok School," falls within these research activities. The author analyzes the theories of historical understanding and social criticism brought forth by three Hagok School scholars, Yi Chung-ik, Yi Geon-chang, and Yi Geon-bank, based on their respective theories, 假說 and 君子之過說, 原論, and 原論 and 屬原論: "All three scholars took issue with the direct association between the political principles based on public consensus and the escalating factional conflicts and identified major determinants of political and social integrity as the truthfulness of daoxue (道學) and moral principles endowing solidarity and justification. Therefore, unlike factional arguments seeking to discern right or wrong by describing specific events, their general theories (原論) focused on raising questions about the public consensus contrived by a deceptive daoxue (道學) and its evil effects and finding out their causes based on objective description. Mention of deceptive daoxue (道學) is criticism of Song Si-yeol and Noron, though that is not specified here. These three scholars believed that true values could be recognized based on general feelings of ordinary people and attempted

to set it as the standard for evaluating and criticizing scholarship, politics, and society in general.”

## 2) Park Eun-sik (3 papers)

1. Park Jeoung Sim: A Study on the Ideological Characteristics of Park Eun-sik’s “Mr. WONG Yeung-ming, Christopher,” *The Journal of the Korean Philosophical History*

2. Woohyung Kim: The Philosophical Project of Park Eun-sik Implied in the Theory of Renovation of Confucianism: Focusing on the Transformation of Old Learning into New Learning, *Studies in Philosophy East-West*

3. Woohyung Kim: The Originality and Characteristics of Park Eun-sik’s view on Yangming Learning: Focusing on Self-Cultivation and the Matter of the Mind, *Gong Ja Hak*

Of the 14 papers published in 2021 on Yangming Studies in Korea, three were written about Park Eun-sik. Park Jeoung-sim earned her PhD with a thesis on Park Eun-sik; this is her main research area. Kim Woo-hyung earned his PhD with a thesis on Zhuzi’s epistemology, and his two papers are presumably the research results of the research team to which Kim belongs.

Park Jeong-sim considers it inadequate to define Park Eun-sik as a Yangming scholar. The author argues that Park Eun-sik only agreed to the goal of Yangmingism while exploring Confucian reform, unlike most Korean researchers, who take it for granted that Park Eun-sik is a Yangming scholar. In fact, conceptual discordance regarding Yangmingism seems to exist between these two conflicting approaches.

In her paper, “A Study on the Ideological Characteristics of Park Eun-sik’s Authentic Records on Wang Yangming,” Park Jeong-sim summarizes Park Eun-sik’s view of Yangmingism as follows: “Park Eun-sik’s ideological transformation is a critical reflection on the role of Confucianism in the face of turbulent modern times. Modern intellectuals with liangzhi 良知 (innate moral consciousness) encountered the reasoning of the Enlightenment of Western Europe and took a different view of modernity based on our historical and cultural experience of contemplating the ‘self’ present ‘here.’ Park Eun-sik comprehended the ideological characteristics of Yangmingism in the context of modernity and pursued a life as a subjective agent away from the Eurocentric worldview. This was expressed by terms such as xia-deng-zhe 下

等者 (low-grade person), wu-wen-zhe 無文者 (unlettered person), or just inspector, by which Park Eun-sik referred to zhenwo 真我 (true self) as a subjective agent who has reached the state of zhiliangzhi 致良知 (attainment of innate moral consciousness). With the concept of “True self,” Park Eun-sik explored a humane life for all as well as addressed the problems facing the Korean people in the face of modern turbulence and risk of state collapse. Park Eun-sik recognized the utility of Western learning and the convenience of science and technology while expressing criticism that science and technology had been reduced to a means of imperial rule and exploitation as a tool for strengthening superpower prowess. A state can win the competition for survival by exploring and utilizing nature scientifically in a manner to make the nation rich and strong and develop capitalism. However, if science and technology have ultimately been reduced to tools for imperialistic aggression, what science and technology mean for human life should be questioned. The most salient feature of Park Eun-sik’s Yangmingism-related thought is his request for moral reflection on 見聞知 (experienced knowledge) and his request for 拔本塞源 (eradication of the root cause of evil) to scientists.”

Kim Woo-hyung produced two papers: “The Philosophical Project of Park Eun-sik Implied in the Theory of the Confucian Reformation: Focusing on the Transformation of Old Learning to New Learning” and “The Originality and Characteristics of Park Eun-sik’s View on Yangming Learning: Focusing on Self-Cultivation and the Matter of Mind.” Both papers cover Park Eun-sik’s thoughts but with different emphases. The former examines his theory of Confucian reform (儒教求新), and the latter, Yangmingism-related thoughts.

In the first paper, Kim Woo-hyung states: “Starting from around 1905, while adopting the position of all-out Westernization, Park Eun-sik began to consider a transformation of the traditional jixue 舊學 (Confucianism) into a xinxue 新學 (new learning system) of philosophy and science. More specifically, while embracing science from the West and developing it, he considered it possible to transform lixue 理學 (study of principles) into philosophy by introducing Yangming’s benling-gonfu 本領工夫 (fundamental study), which is clear and ease of access in the moral context. (...) Park Eun-sik’s philosophy project implied in his theory of Confucian reformation was designed to take up a portion of world philosophy by transforming lixue 理學 into philosophy as benling-gonfu 本領工夫 and developing the philosophical elements of

Joseon Neo-Confucianism. This project design has nationalistic characteristics on the one hand and a strong orientation toward universality of science and philosophy on the other. In this regard, the philosophical project implied in Park Eun-sik's Confucian reformation theory is worth being evaluated as a pioneering work in the formation and orientation of Korean philosophy today."

In the second paper, Kim Woo-hyung states: "In his later years, Park Eun-sik interprets zhenwo 真我 (true self) as a true subjective agent in the sense of the mind consisting of 意 and 知. 知 is divided into jianwenzhi 見聞知 and benranzhi 本然知, scientific knowledge based on the principles of things, and internal and moral realization, that is, liangzhi 良知, which also has the functions of managing 見聞知 and illuminating the root cause of all beings and things. Therefore, liangzhi 良知 is not so much benti 本體 (original substance) as fundamental ability (instinct) encompassing cognition and morality. Conclusively, Park Eun-sik's notion of subjective agent (真我) takes on a moral cognitive nature, in contrast to Liang Qichao 梁啟超, who failed to explain how liangzhi 良知, which is a moral benti 本體, can obtain scientific knowledge. Park Eun-sik's Yangmingism in his later years shows a unique merge of Zhu Xi and Wang Yangming and can be evaluated as a transformation of Yangmingism into a unique form of philosophy based on Joseon's lixue 理學 tradition."

### 3) Yangmingism and Neo-Confucianism (5 papers)

1. Kim Hee Young, Kim Min-Jae, Kim Yong-Jae: A Review of Critical Perceptions of Yangming Studies by Neo-Confucian Scholars of the Joseon Dynasty (5) - Focusing on the Thoughts of Lee Man-Boo - , *Pan-Korean Philosophy*

2. Jeon Su-Yeon 1, Kim Min-Jae 2, Kim Yong-Jae: A Review of Critical Perceptions of Yangming Studies by Neo-Confucian Scholars of the Joseon Dynasty (6), *Yang-Ming Studies*

3. Lee Myong-shim: A comparative study of Nok-mun's (鹿門) and Yang-myeong's (陽明) Mind-Nature Theory (心性論), *Yang-Ming Studies*



4. Bae Je-Seong: A Study on Han Wonjin's Criticism of the Wang Yangming 王陽明 School of Neo-Confucianism, *Yang-Ming Studies*

5. Chae, Hee Doh: "The Mind is Li Argument" and the Correspondence to "The Mind is Qi Argument (心是氣論)" in Yulgok, *Journal of Yulgok Studies*

The papers "A Review of Critical Perceptions of Yangming Studies by Neo-Confucian scholars of the Joseon Dynasty (5), Focusing on the Thoughts of Lee Man-boo," co-authored by Kim Hee-young, Kim Min-jae, and Kim Yong-jae, and "A Review of Critical Perceptions of Yangming Studies by Neo-Confucian Scholars of the Joseon Dynasty (6), Focusing on the Thoughts of Seongho Yi Ik and Sunam Ahn Jeong-bok," coauthored by Jeon Su-yeon, Kim Min-jae, and Kim Yong-jae, are research results from a research team funded by the National Research Foundation of Korea and part of an annual series on the topic of "review of critical perceptions of Yangming Studies by Neo-Confucian scholars of the Joseon Dynasty."

The first paper, which covers Siksan Lee Man-boo, describes its significance in the preface: "Despite a considerable body of literature, no research has yet been dedicated to Lee Man-boo's criticism of Yangming Studies. The authors have uncovered related materials and present them briefly in this article. Prior to discussing Yangmingism-related critical perceptions of Lee Man-boo, who was active in the 17th/early 18th century, his academic orientation will be explored by examining his notion of daotong 道統. Based on the findings, we will analyze the writings containing the negative and critical views that Lee Man-boo had on Wang Yangming and Yangmingism and define the aspects of his criticism of Yangmingism."

The authors examined Lee Man-boo's criticism of Yangmingism in three categories (xinjili 心即理, zhiliangzhi 致良知, and qinminsuo 親民說) and derived the following findings: "From the foregoing, it can be confirmed that Lee Man-boo strictly adhered to the position of Zhuzixue 朱子學 (Neo-Confucianism) as a scholar of the Joseon Dynasty. Thus, his criticism of Yangmingism does not differ significantly from mainstream views of earlier and contemporary Neo-Confucian scholars. This study alone cannot fully define the trends of Joseon Confucian scholars' criticism of Yangmingism in the 17th and 18th centuries. However, this study is significant in that it could confirm Lee Man-boo's criticism of Yangmingism in his unknown writings."

In the second paper, this research team extends the first study by examining the academic factional tendency in Lee Man-boo's criticism of Yangmingism through the lens of Seongho Yi Ik and Sunam Ahn Jeong-bok in greater detail: "Yi Ik's and Ahn Jeong-bok's perceptions of Yangmingism as a Confucian school are the same as the

traditional views of the Cheng-Zhu Neo-Confucian scholars who rejected it for being heretic. In the economic dimension, however, they positively evaluated Wang Yangming's arguments, showing a different aspect compared to other Joseon Cheng-Zhu Neo-Confucian scholars. This allowed the assumption to be made that there was a shift in the perception of Yangmingism among scholars who pioneered Silhak 實學 (Practical Learning) in the late Joseon Dynasty, which is the significance of this study."

After earning her PhD with a thesis on Nokmun Lim Sung-joo, Lee Myong-shim has continuously published the results of a series of follow-up studies. She summarizes her paper "A Comparative Study on Nokmun's (鹿門) and Yangming's (陽明) Mind-Nature Theory (心性論)" as follows: "Yangming and Nokmun have the same problem of awareness. Both scholars achieved the argumentative development in which a moral agent goes beyond the innate nature (benxing 本性) to reach the innate mind (benxin 本心) by paying attention to pure goodness without evil (chun-shan-wu-e 純善無惡). For this reason, the Yangming School is evaluated to be an intensification of the Cheng-Zhu School, and in the same vein, Nokmun's philosophy can be considered a natural consequence of an intensification process of the late Joseon Confucian ideas. However, Yangming is criticized for neglecting the organic connection between the li-qi 理氣 and xin-xing 心性 theories by dismissing the li-qi-based theory of benti (本體, original substance). This led to increasingly arbitrary interpretation (changkuang-zizi 猖狂自恣) of the benti 本體 of heart-mind after Yangming's death. In contrast, Nokmun could guarantee the metaphysical absoluteness and universality for morality by presenting zhanyi-qingxuzhiqi 湛一清虛之氣 (deep and seemingly empty qi as the origin of existence) and moral haoranzhiqi 浩然之氣 (qi that is accumulated by practicing innate righteousness) as evidence of the existence of benxin 本心 and benxing 本性. However, the deep-rooted awareness of Cheng-Zhu Confucianists that 'qi has an evil potential as xing-er-xia-zhe 形而下者 (physical entity as opposed to metaphysical entity) may have acted as an obstacle to the succession of Nokmun's philosophy." Lee Myong-shim's paper will be reviewed more in depth in section 3.

After obtaining a PhD with a thesis on Namdang Han Won-jin, Bae Je-seong has continuously published papers on the Horak debate (湖洛論爭) including Han Won-jin. Bae Je-seong summarizes his paper "A Study on Han Wonjin's Criticism of the Wang

Yangming 王陽明 School of Neo-Confucianism” as follows: “The starting point of this study is the theoretical differences between Neo-Confucian and Yangming studies in the approach to understanding the relationship between xin 心 and xing 性, which is extended to the discussion about the relationship between moral self-cultivation and Confucian tradition. This led to the finding that the main difference in the viewpoint between Neo-Confucian and Yangming studies lies in the way of understanding the meaning and importance of the knowledge of the Confucian tradition handed down across generations of scholars in moral cultivation. Although this does not deviate significantly from the existing understanding of the difference between Neo-Confucian and Yangming studies, it is significant in that it discovered and revealed Joseon Neo-Confucianists’ criticism of Yangmingism from a different angle compared to existing studies. In conclusion, Han Won-jin believed that the universal value standard of community should be defended based on the Confucian tradition and emphasized the importance of undertaking explorations from the perspective of pursuing common good. It was also found that the belief that such essential values and knowledge are intrinsically consistent with human morality is reflected in the theories of xinxing 心性 gewu 格物 of Neo-Confucianism.”

Chae Hee-doh’s paper, “The Correspondence between the ‘Mind-Is-Li argument’ (心即理說) and Yulgok’s ‘Mind-Is-Qi Argument’ (心是氣論), Focusing on the Theories of Zhijue 知覺 and Gewu 格物” brings up a highly interesting topic: the hypothesis that Yulgok’s xinxhiqilun 心即氣 (mind = qi) matches Yangming’s xinjilishuo 心即理說 (mind = li). “There are views regarding the investigation of the reasons why Yangmingism could not gain a foothold in Joseon. One is the view that there was no room for Yangmingism to fit in with Joseon’s preoccupation to develop its own philosophy independent of the academic landscape of East Asia and to address its own problems. The other view is associated with Yangming’s criticism of Zhuzixue’s limitations, which motivated Joseon’s 16th-century Joseon intellectuals to commit themselves to addressing the misinterpreted parts of Neo-Confucian arguments to handpick the core ideas and ultimate interests of Neo-Confucianism, which also intensified Neo-Confucianism by complementing and deepening it. This endeavor is closely related to defining the identity of Yulgok studies. Can Yulgok studies edge away from the mainstream Neo-Confucianism and open a new school differentiated from other Neo-Confucian schools by completing its own new philosophical system and play a role as an important axis of Joseon’s philosophy? Or should it be evaluated as a counterattack waged by Joseon intellectuals against the challenge posed by Lu-Wang

xue 陸王學 with the force stored throughout the trajectories of Neo-Confucian scholars? (...) First, what are the similarities and differences between Zhu Xi's and Yi I's zhijue 知覺? Second, how is Zhu Xi's prioritization of gewu 格物 challenged by Yangmingism? Third, what kind of relationship is there between zhijue 知覺 and zhusai 主宰 in Yulgok Studies? Fourth, what are the problems of the 'mind is li' argument (心即理說) of Yangmingism and how can we address them? Fifth, in what context and for what reason did Yulgok advance the 'mind is qi' argument (心是氣論)? Chae Hee-doh's paper will be reviewed more in depth in section 3.

### 3. Analysis and Review of Major Papers

Song-Ming Confucianism, that is, Confucianism in the Song and Ming dynasties, was thus named due to the similarities between the Song and Ming dynasties as xinxue 心學 and in differentiation from the Confucianism of the Qing Dynasty.

Representative Song-Ming Confucian positions from the perspectives of the history of philosophy are those of Feng Youlan 馮友蘭, Lao Siguang 勞思光, and Mou Zongsan 牟宗三. As is well known, Feng Youlan 馮友蘭 sees the divide of Song-Ming Confucian in the brothers Cheng (程明道 and 程伊川)... The lineage goes from Cheng Yichuan 程伊川 to Zhu Xi and from Cheng Mingdao 程明道 to Wang Yangming. Lao Siguang 勞思光 sees Song-Ming Confucianism as a developmental process from cosmology to the benti 本體 (original substance) theory and further to the xinxing 心性 theory. Representative scholars are Zhou Dunyi 周敦頤, Shao Yong, 邵雍, and Zhang Zai 張載 for the cosmology theory, Cheng Mingdao 程明道, Cheng Yichuan 程伊川, and Zhu Xi 朱熹 for the benti 本體 theory, and Wang Yangming for the xinxinglun 心性論 theory. Based on thought experiments, Lao Siguang 勞思光 notes that bentilun 本體論 is a superior theoretical system to cosmology and xinxinglun 心

性論 is superior to bentilun 本體論.

Mou Zongsan 牟宗三 divides the developmental history of Song-Ming Confucianism into three lineages: from Cheng Yichuan 程伊川 to Zhu Xi with a focus on Daxue 大學, from Lu Xiangshan 陸象山 to Wang Yangming with a focus on Mencius, and from Zhou Dunyi 周敦頤, Zhang Zai 張載, Hu Hong 胡宏, and Liu Zongzhou 劉宗周, with a focus on Zhouyi 周易, Zhongyong 中庸, Analects, and Mencius.

In her paper, “A Comparative Study on Nokmun’s (鹿門) and Yangming’s (陽明) Mind-Nature Theory (心性論),” Lee Myong-shim divides Song-Ming Confucianism into two lineages: “The ultimate goal of Eastern philosophy that encompasses Confucianism, Buddhism, and Taoism is to realize the unity of God and man or the unity of all things. However, the history of Confucian ideas can be summarized as follows: ‘The methodology by which the idea of humans and all creatures in heaven and earth becoming one is realized unfolds in two stems: the philosophy of destiny determined by human nature (xingming 性命) and the philosophy of destiny determined by life (shengming 生命).’ In other words, the Cheng-Zhu School belongs to the xingming 性命 philosophy and the Yangming School to the shengming 生命 philosophy (...) In this study, unity is divided into two aspects: the Cheng-Zhu theory of the unity of heaven and man (tian-ren-he-yi 天人合一), pursued by li 理, and the Mingdao-Yangming theory of the unity of all creatures (wan-wu-yi-ti 萬物一體), pursued by qi 氣.” Mingdao explains ren 仁 (compassion) as an attribute of life by comparing the paralysis of bodily organs to buren 不仁 (devoid of compassion). He also notes that “Tian “天 takes sheng 生 as dao 道,” defining life as tiandao 天道 or tianli 天理. This reasoning is considered to have greatly impacted Yangming’s thought experiments of uniting nature and life through xingzhi-shengli 性之生理. Needless to say, Mingdao also influenced Nokmun, who attached great importance to the shengyi 生意 (will to life) of qi 氣. That is, both Yangming and Nokmun define human nature as life. Accordingly, the Yangming School’s emphasis on this shengyi 生意 is what differentiates it from the Cheng-Zhu School which defines human nature as morality.

The Cheng-Zhu and Yangming schools are attributed to the 性命 and 生命 strands of philosophy, respectively, in conformity with the schema produced by Feng Youlan 馮友蘭. The schematic depiction of 性命 philosophy and 生命 philosophy appears plausible at first glance. A closer look, however, reveals its theoretical limitations. A question arises: “If this is true, is 性命 philosophy not 生命 philosophy?”

As revealed by the subtitle of Lee Myong-shim’s paper, “focusing on the viewpoint of liqi-yiwu 理氣一物 (unified manifestation of li and qi),” the author approaches the xinxinglun 心性論 of Nokmun and Yangming along the lines of liqi-yiwu 理氣一物. Although Yangming originally built his theory without using the frame of the li-qi theory, judging from some theoretical materials regarding the li-qi theory he left behind as clues, more attention is given to li 理 as the tiaoli 條理 of qi 氣, that is, the principality of li manifested through qi, rather than to emphasize li’s independence as an entity that exists independently of qi. This has something in common with the li-qi theory of Nokmun, who is evaluated as a scholar of the qi-ism camp, as Lee Myong-shim revealed in this paper.

However, to perform an elaborate and refined investigation, it is also necessary to examine the respective backgrounds of Nokmun’s and Yangming’s liqi-yiwu-lun 理氣一物論. Lee Myong-shim’s paper did not discuss this factor.

The proposition, which well depicts Wang Yangmin’s liqilun 理氣論, “Li is qi’s tiaoli 條理 of qi, and qi is li’s operation,” can be explained in the context of Yangmingism. Wang Yangming’s liqilun 理氣論 needs to be analyzed based on his xinxinglun 心性論 because he was never concerned with a cosmological explanation. He refuted Zhu Xi’s gewu-zhizhi 格物致知 via jiwu-qiongli 卽物窮理 and insists on 心外無理 and 心生理 based on 心卽理. An explanation based on liqilun 理氣論 is “Li is qi’s tiaoli 條理 of qi, and qi is li’s operation.’

In this context, if Nokmun’s view of xin 心 were discussed and its coincidence explored, in addition to discussing the common features of Nokmun’s and Yangming’s xinxinglun 心性論 in the light of 生意, this paper would have been even more successful.

As mentioned in this paper, Nokmun presents “理氣同實, 心性一致” as an important

proposition. This proposition was used originally by Yi Gan, who demonstrated 未發心體純善論, explaining it as 理氣同實 and 心性一致 because 未發 is 未發 of 大本. He also emphasized 理氣同實 and 心性一致 obtained in consequence of efforts. This is similar to Zhu Xi's 心與理一 proposition that xin 心 can reach the state of li 理 through effort and distinct from Yangming's 心即理 proposition. In contrast, Nokmun presents “理氣同實, 心性一致” while insisting on qiyiyuanlun 氣一元論. This shows affinity with Wang Yangming's claim of 心即理 from the position that there cannot exist four virtues without four sprouts while claiming 天理明覺說.

Debates and confrontations between Neo-Confucian and Yangming studies are the most popular and timely topic of Song Myung Confucianism. Put differently, examining the similarities and differences between Neo-Confucian and Yangming studies is a topic that penetrates through the core of Song-Ming Confucianism. Thus, a better understanding of such similarities and differences contributes to a higher understanding of the essence of Song-Ming Confucianism.

Bae Je-seong's paper “A Study on Han Won-jin's Criticism of the Wang Yangming 王陽明 School of Neo-Confucianism” examined the similarities and differences between Neo-Confucian and Yangming studies by criticizing Han Won-jin, a giant figure of Joseon Confucianism. His important evaluation is as follows: “It is the common mission of Confucianism, established since Confucius, to discover and share the common values of society by inheriting the existing cultural tradition and creatively interpreting it and to develop as a moral agent. In this Confucian endeavor, a conservative tendency to adhere to cultural traditions and a progressive tendency to create new values to lead and improve culture are merged. In this context, Neo-Confucian and Yangming studies seem to match well with the conservative and progressive tendencies, respectively.” This understanding by Bae Je-seong seems to be based on the background frame of understanding Yangming Studies. That is the schema of Yangmingism and the modern spirit.”

Yangmingism predominated the academic circle in the middle and late Ming Dynasty of the time, and the court of the Ming Dynasty acknowledged it as an official religion; Wang Yangming was an official responsible for a temple of Confucius. However, Joseon, which rapidly responded to trends and goods from China, rejected Yangmingism as heresy. Why Yang Myeong-hak was rejected as a heresy in Joseon is a very interesting topic. This is all the more interesting as it can also be used as an authentic precedent when considering any Korean sentiment or cultural type.

In his paper “The Correspondence between the ‘Mind-Is-Li argument’ (心即理說) and Yulgok’s ‘Mind-Is-Qi Argument’ (心是氣論), Focusing on the Theories of Zhijue 知覺 and Gewu 格物,” Chae Hee-doh makes a highly plausible argument, though one that is not publicly discussed in academia. The author notes that “Yulgok effectively defended Yangming’s risk related to 心即理 while presenting the 心是氣 proposition.”

It is well known that Ganjae Geon Woo criticized Hanju Yi Jinsang’s 心即理論 and Ilgun’s 心即理論 in the late Joseon using the propositions of 性師心弟, 性尊心卑, and 心學性. The starting point of Geon Woo’s argument were the propositions of 性即理 and 心是氣, which sounds highly plausible.

However, the assertion that Yulgok used the proposition of 心是氣 as a counterargument against the proposition of 心即理 is less likely. The fact that the proposition of 心是氣 appears only once in Yulgok’s Complete Works also weakens the argument. Nevertheless, this argument is well worth considering given that Yulgok himself clarified his firm position against Yangmingism and that it is effective in critically reviewing previous research that tried to find the common denominator between the Yulgok and Yangmyung schools using Silhak as a liaison.

In the Confucian academic circles, it is believed that the proposition of 心是氣 was established as an orthodox theory of the Yulgok School through Song Si-yeol. If that is true, a following-up study needs to be conducted to expand Chae Hee-doh’s inquiry and examine the reasons behind Song Si-yeol’s selection of the 心是氣 proposition, which will contribute to comprehensively examining the reasons for the emergence of the 心是氣 proposition.

#### **4. Evaluation and Outlook**

In 2021, 14 papers were published on Yangming studies in Korea, maintaining the average level. After a stable upward trend in the number of papers from 2014 to 2018 (8 in 2014, 12 in 2015, 15 in 2016, 16 in 2017, 19 in 2018, and 18 in 2019), this number



fell to 13 in 2020 and slightly increased to 14 in 2021. This trend is also shared by the Ming-Qing Confucian studies.

Fourteen papers published on Korean Yangming Studies is not insignificant given the proportion occupied by the Yangming School (Hagok School) throughout the history of Joseon Confucianism. Although the number of published papers did not decrease, no particularly salient paper was harvested in 2021. If I were to select one, however, I would recommend Lee Myong-shim's "A comparative study of Nok-mun's (鹿門) and Yang-myeong's (陽明) Mind-Nature Theory (心性論), Focusing on the Viewpoint of Liqi-yiwu 理氣一物."

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

## Chapter 8

### Silhak Studies in Korea

#### 1. Introduction

As a part of the “2021 report on Confucian studies in Korea: Analysis of Confucianism-related research outcomes and outlook,” this report presents the results of a comprehensive analysis of research outcomes regarding the Korean Confucian School of Practical Learning (Silhak, Shixue 實學, hereinafter Silak) among the academic papers published in South Korea from January to December 2021.

The articles included in this report were master’s and doctoral theses submitted in 2021 at South Korean universities and research papers published in the journals registered (including those under review for registration) in the Korean Citation Index (KCI), which were searched in the Research Information Sharing Service (RISS) of the Korea Education and Research Information Service (KERIS). A total of 87 papers (77 research papers, two master’s theses, and eight doctoral theses) were selected for the analysis and review in this report. The scope of papers included in this report was narrowed down to Silhak-related papers covering late Joseon Confucian scholars.

The rest of this report (Sections 2 to 5) presents the papers in two categories (scholar and topic), reviews some noteworthy papers, and concludes the report as follows:

(1) Classification by scholar: 1) Dasan Jeong Yak-yong (1762–1836), 2) Seongho Yi Ik (1681–1763), 3) Seongho School scholars, 4) Danheon Hong Dae-yong (1731–1783), 5) Sunam Ahn Jeong-bok (1712–1791), 6) Bangye Yoo Hyeong-won (1622–1673), 7) Sonam Yoon Dong-gyu (1695–1773), 8) Yeongjae Yoo Deuk-gong (1748–1807), 9) Seongjae Heo Jeon (1797–1886), 10) Hyegang Choe Han-ki (1803–1877), and 11) Deokchon Yang Deuk-jeung (1665–1742).

(2) Classification by topic: 1) Classics, 2) Philosophy, 3) Philology, 4) Literature, 5) Study of rites, 6) Politics and economics, 7) Comparison, and 8) Others.

(3) Analysis and review of major papers: Five handpicked papers are presented for

analysis and review.

(4) Evaluation and outlook: A brief look back is taken on the research outcomes thus far and a glimpse into the future of the Silhak study is provided.

The list of the 87 Silhak-related papers published in 2021 is as follows:

1. Kim Eunsun, Official land system of Yu Hyeong Won
2. Byun Eunmi, A study on six books of the Joseon period
3. Kim Danyoung, A study on the origin and development of Gonghuiryo theory in the Seongho School: Focused on the self-cultivation view
4. No Yoonsook, A study On Seongho Yi Ik's poetry
5. Moon Sungho, Dasan Jeong Yak-yong's acceptance and reestablishment of Neo-Confucian views of human desires
6. Park Kwangchul, A study of Tasan Jeong Yagyong's theory of Gwon Hyeong
7. Shin Hyeyeun, A study on Bangye Yu Hyeong Won's Shilli Neo-Confucianism and Shilhak ideology
8. Lee Seungkyung, A study on the Yeokhak of Dasan Jeong Yak-yong: Focused on an original interpretation of traditional Yeokhak
9. Lee Seungwon, A study on governance through the administration ideas of Dasan
10. Lee We, A study on the influence of Li Li Gu and Ding Cha Shan to accept Wang Yangming's philosophical thought
11. Go Yunsook, The self-cultivation of Jeong Yak-yong's theory of changes
12. Goo Manok, Natural philosophy of the Seongho School (School of Yi, Ik) discussions of Yun, Dong Gyu and An, Jeong Bok
13. Kim Kyungsoo, A comparative study of the Wemin Theory between Jeong Yak-yong and Choi Han Ki
14. Kim Kyungsoo, Damheon Hong Daeyong's practical viewpoint of human
15. Kim Kyungsoo, A comparative study on Dasan and Haegang's political leadership through an interpretation of the great learning
16. Kim Kyungsoo, The political and philosophical implications of Damheon and Hong Daeyong's idea of "Gyoon"
17. Kim Mong, The phenomenon of acceptance of Zhuang Zi in the poetry of Da San Jeong Yak-yong
18. Kim Backchu, The emergence of Gyeongse Yupyo and the nature of the reform proposal: The encounter between traditions and modernity in 19th century
19. Kim Boreum, Writing and revision of Jeong Yagyong's old exegeses of the Book of Documents: Focusing on the manuscripts
20. Kim Bongnam, A review of the relationship after the liberation of Dasan (茶山) Jeong Yak-yong (丁若鏞) limited to the former (1818–1827)

21. Kim Sungjae, Bibliographic reviews on the characteristics of the Tasan family collection's manuscripts of Sangseo gohun and Sangseo jiwonrok
22. Kim Seojoong, The practical problems of the musical instrumental theory of Jeong Yak-yong's "Akseo Gojon"
23. Kim Youmi, Humans and animals in theory and practice
24. Kim Yunkyung, Seol Tae Hee's theory of Silhak and criticism of Joseon Neo-Confucianism
25. Kim Yunjung, The funeral of Gasungung and discussion of the mourning system in the age of King Sunjo — focused on "Gasungung sangyemundap" of Tasan Jeong Yak-yong
26. Kim Eunmi, Direction (向方) and character of Dasan's poems in the Janggi (長鬢) exile period
27. Kim Youngwoo, The meaning of seo in the interpretation of Dasan Jeong Yak-yong's "Great Book"
28. Kim Jongdoo, The spirit of chung (loyalty) and hyo (filial piety) and the leadership of Admiral Yi Sun Sin and Jeong Yak-yong
29. Kim Jongbok, A historical examination of the geography of Balhae by Silhak scholars focusing on An Jeong Bok, Yu Deuk Gong, and Han Jin Seo
30. Kim Jeein, A study on the priest in the Jinsan incident: Focusing on Yoon Ji Chung and Jeong Yak-yong
31. Kim Jinae, Kim Hyungbin, A study on administrative reform philosophy through a psychological analysis of Dasan Jung Yak-yong
32. Kim Chungyul, The Korean reformist intellectuals' worldview in the 1880s: With a focus on the continuity with Sirhak
33. Kim Taehee, Reconstruction of Silhak discourse and Yang Deuk Joong's proposal of "Silsagusi"
34. Kim Taehee, Jeong Yakyong's monarch theory and Gyeongseyupyo (經世遺表)
35. Kim Hakbong, A cross-cultural study of the understanding of the personal God and its influence on anthropology: Focusing on Dasan Yak-yong Jeong and Thomas F. Torrance
36. No Yohan, The aspect of the citation of historical sources and the methods of historical narrative of Yu Tükkong's study of the Parhae kingdom
37. No Yoonsook, A study on the condolatory poems and exchanged poems of Seongho Yi Ik
38. No Jihyun, A philological review of Maessi Seopyeong (Critique of Mr. Mei's Book of Documents) by a comparison between the Chaehwajeong collection and the official edition of Yeoyudang Jeonseo

39. Park Kyung, The legal acceptance of emotions in the prison sentence of “Heumheum Shinseo”: Focusing on multiple murders and the murder of parents’ harms
40. Do Minjae, A study on the Sungho Lee Ik’s coming-of-age ceremony and marriage ceremony
41. Park Soonnam, A study on the Korean implementation and applications of Sohak focusing on Sohakseoryu of the Seongho School
42. Park Inho, Sunam An Jeong Bok’s idea of the northern boundary and border defense
43. Park Jongchun, The life of the great father of Hyangchon in the 19th century by Jeong Yak-yong
44. Park Jihyun, A comparative study on the ritual discourse of the Seongho School and Bukhak School – Focused on Yi Ik and Hong Daeyong
45. Park Chanho, A study on Dasan’s theory of Gyukchi Yukjo
46. Bae Dabin, The acceptance of Xunzi’s philosophy by Confucian scholars in the late Joseon period: A study on human nature by Lee Yik and Jung Yak-yong
47. Bae Byungdae, A study on the religious transformation of Confucianism: Focused on views of Sangje in the Seongho School
48. Back Minjung, A reexamination of the concepts of the spiritual body and the faculty of deliberate self-direction in Jeong Yagyong’s theory of the mind
49. Back Minjung, The philosophical implications of Jeong Yagyong’s theory of inferential sympathetic consideration: An understanding of Dasan’s sympathetic consideration as viewed through the relationship between self-cultivation and governance over others
50. Seo Keunsick, A study on the meaning of Zhen shan (貞山) Yi Bing Xiu’s (李秉休) interpretation of Daxue (『大學』) in Xinghuxuepai (星湖學派)
51. Son Yuungtaek, Awareness of economic geography in “Daedongsookyung”: From the perspective of social science education
52. Shin Yunsoo, “Lieshuiwenhuang (冽水文簠)” and Jeong Yak-yong’s perceptions of Pianliwen (駢儷文)
53. Shin Jooyen, A study on the politico-philosophical conception of “Yuwi (有爲)” on Yak-yong Jeong by focusing on the metaphor “The Polaris (北辰) and stars (衆星)” coming from “The Analects of Confucius”
54. Sim Kyungho, The comparative research on reviews in the Chŏng Yagyong’s association copy of Kyujang Chŏnun and “known to be” Chang Chiwan’s Kyujang Chŏnun Kano
55. Sim Jiwoo, The traditional music theory of Yi Ik and Hong Dae Yong

56. An Seungwoo, Dasan Jeong Yak-yong meets “The Change Book” in exile.
57. An Seungwoo, A study on Seongho Yi Ik’s perspectives on the great plan
58. Yang Wonsuk, A study of Dasan (茶山) Jeong Yak-yong’s (丁若鏞) Graphonomy
59. Youk Soowha, King’s learning reflected in the education of the Crown Prince of Sunam Ahn Jung Bok and Damheon Hong Dae Yong
60. Yoon Sukho, An aspect of the academic relationship between Jeong Yak-yong and Sin Jak through “Gogeumbieon”
61. Yoon Sukho, A study about the recognition on Kija (箕子) by Jeong Yak-yong (丁若鏞) focusing on the changes that were caused by exploration on the old law (古法)
62. Yoon Sukho, The analysis of the newly found Gogeum bieon (『古今鄙諺』)(1) — Focusing on “Gogeum bieon” (『古今鄙諺』), one of three chapters of Gogeum bieon (『古今鄙諺』)
63. Yoon Sukho, The analysis of the newly found Gogeum bieon (『古今鄙諺』)(2) - Focusing on “Baekeonsi” (『百諺詩』) and “Aheon jiha” (『雅言指瑕』), two of three chapters of Gogeum bieon (『古今鄙諺』)
64. Yoon Yungnam, Dasan (茶山) Jeong Yakyong’s (丁若鏞) philosophy of conscience
65. Lee Kyunggoo, The meaning of interpretation and use of terms in Jeong Yakyong’s writings
66. Lee Byungyou, Jeong Yak-yong’s awareness of contemporary customs and national system based on Saryegasik (『四禮家式』)
67. Lee Byungyou, Current status and tasks of the study of courtesy in practical studies
68. Lee Bongkyu, The organization and arguments of Shiyi and its historical significance
69. Lee Seungwon, Kim Hyungbin, Dasan Jeong Yak-yong’s governance idea focused on the Mokminsimseo
70. Lee Wonjoon, Keunki southerners’ consciousness of Dodong 道東 through Yi Manbu’s Dodongpyeon 道東編 and Yi Ik’s Dodonglok 道東錄
71. Lee Jaebok, Jeong Yak-yong’s theory of four seven and legal emotions
72. Lee Chulseung, The issue of theory of human nature in between Wang Fuzhi and Jeong Yakyong’s philosophy
73. Lee Hunchang, Economic thoughts and information of Yegyujin in Imwon

gyeongjeji

74. Lim Mijung, Characteristics and value of Widangmungo (爲堂文庫) kept in Yonsei University (1): Focusing on “Yeoyudangjip (與猶堂集)” and “Damheonseo (湛軒書)”

75. Jang Jinyub, Study on Tasan Chŏng Yak-yong’s painting poetry

76. Jun Sunggun, The lectures and discussions by Dasan and Moonsan; two roads

77. Jun Sunggun, The significance of learning and four books by Sonam Yoon Donggyu

78. Jung Dowon, A study of “Junron” and “Daedongbub” by Ban You Hyungwon

79. Jung Eunjoo, Seongjae Heo Jeon’s recognition of Western learning: A study of the “Sujeonrok (受廛錄)”

80. Jee Junho, The theory of studying jeolchatagma of Dasan Jeong Yak-yong through the “Noneokokeumju”

81. Choi Sick, Literary writings of Damheon Hong Dae Yong: Fragmented thought of Cheonaejih

82. Choi Wongyu, An approach to social welfare history based on the practical practice of practical learning

83. Choi Jungyun, The coexistence of Seongnihak (性理學) and Seohak (西學): Dasan Jeong Yakyong’s “four seven” theory

84. Ha Na, The philosophical foundation of publicity based on Seongho Yi Ik’s theory of the four seven: Achieving justice through empathy

85. Ham Youngdae, The scripture studies reading in the other side of the Ohakron (五學論) correspondence of Confucian classics and Gwageo heraldry

86. Hue Taeyung, The origin and development of the structure of thought history called “Neo-Confucianism versus Silhak”

87. Hong Youbin, A comparative study on “Gookpungsul” by Sungho Lee Ik and that by Backwoon Sim Daeyoon

## 2. Classification by Scholar

In terms of the number of papers covering late Joseon Silhak scholars, 51 papers were written about Dasan Jeong Yak-yong (46 research papers and five theses), eight about Seongho Yi Ik (seven research papers and one thesis), five about Seongho School scholars (four research papers and one thesis, and three about Bangye Yoo Hyeong-won

(one research paper and two theses). The remaining papers were all research papers written about Danheon Hong Dae-yong (6 papers), Sunam Ahn Jeong-bok (4), Seongjae Heo Jeon (2), Sonam Yoon Dong-gyu (2), Yeongjae Yoo Deuk-gong (2), Hyegang Choe Han-ki (2), and Deokchon Yang Deuk-jeung (1). The Silhak scholars covered in the 2021 papers are largely different from those covered in 2020 papers: Yoon Hyeong-won (4), Park Sedan (5), Seongho School scholars (21), Bukhak School scholars (15), Jeong Yak-yong (44), and King Jeongjo (7). In both years, the majority of papers were dedicated to Dasan Jeong Yak-yong, followed by Seongho and Seongho School scholars. In stark contrast to 2020, no paper was written about Park Se-dang in 2021. Other Silhak scholars did not receive much research attention, and the same scholars were compared in many papers.

### **3. Classification by Topic**

The topics covered by the Silhak-related papers were classified into eight categories: 1) Classics: 10 papers including one master's thesis and one doctoral thesis, 2) Philosophy: 19 papers including four doctoral theses, 3) Philology: 20 research papers, 4) Literature: six papers including one doctoral thesis, 5) Study of rites: seven research papers, 6) Politics and economics: nine papers including one master's thesis and one doctoral thesis, 7) Comparison: nine research papers, and 8) Others: 10 research papers. Many papers covered two or more topics, and there were also papers that covered various topics, addressing them in different ways, making it difficult to find common denominators and assign them to any specific categories. As mentioned, it was a challenge to find one main category for papers covering two or more topics.

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

Five papers handpicked out of 87 Silhak-related papers published in 2021 are presented and reviewed in this section.

1) “The theory of studying jeolchatagma of Dasan Jeong Yak-yong through the ‘Noneokokeumju’” (*Journal of Korean Philosophical History* 71, Society for Korean Philosophical History, Jee Junho)

The vast writings left by Dasan (茶山) Jeong Yak-yong (丁若鏞), who is revered as a paragon of a Silhak scholar who achieved a complete synthesis of Silhak, are direct



evidence of the magnitude of his scholarship. The core of his academic practice is jeolchatagma (切磋琢磨), which funnels the pursuit of knowledge into keeping justice and constantly acquiring and practicing knowledge and virtue to become a Gunja (junzi 君子 a noble man). Jeong Yak-yong's Noneokokeumju is the explication and outcome of his learning theory of jeolchatagma. Because jeolchatagma-style learning revolves around dao (道) in dealing with all things, learning is not only relaxing and enjoyable but is also accompanied by a positive effect of viewing and praising the good side of others. Going a step further, jeolchatagma practiced by a political leader helps recognize people's talent and helps them achieve their political capacity, by allocation to a position or role according to their respective talents.

2) "The organization and arguments of Shiyi and its historical significance (*Korean Silhak Review* 41, Korean Silhak Society, Lee Bongkyu)

The original arrangement of Sa'ui (Shiyi 士儀) compiled by Heo Jeon can be seen in the 1870 wooden movable-type edition. The 1909 woodblock edition is a posthumously revised edition for which Heo Jeon's disciples and Yeongnam-based Confucian scholars performed proofreading and partial rearrangement on the original movable-type edition. However, the woodblock edition only partially reflects the revisions made by Heo Jeon and his disciples after the publication of the 1870 wooden movable-type edition. Therefore, if an authentic edition of Shiyi is compiled in the future, it will be necessary to consider documents such as Shiyi-Kaowu-Zengzhu (士儀考誤增註) by Du Zhou 杜周 and Noh Pil-yeon 盧必淵 in the proofreading process.

Books of family rituals compiled during the Joseon period can be divided into two types: those following the system of Jiali 嘉禮 and those independently establishing rituals and adding annotations. The latter method was initiated by Yi Ik's Seongho Yesik 星湖禮式 and relayed by Jeong Yak-yong's Sarye Kasik (Sili-jiashi 四禮家式). In Shiyi, Heo Jeon set out main ritual items centered around the ancient rites and Jiali 嘉禮, adding his own annotations, and put forward his views on issues related to transformed rituals (byeon-rye/bianli 變禮) under the item of byeon'ui (bianyi 辨疑, commentary on deviating passages). He replaced the Diagrams of Jiali (家禮圖, 31 diagrams) with Diagrams of Shiyi (士儀圖, 106 diagrams) and added new regulations to

rituals set out in Jiali 家禮, such as the ritual of reporting to the shrine (告廟), morgue installation for a king or queen (成殯), or mourning garments for an adopted son for succession (繼後子).

Shiyi is an independently compiled book of family rituals that brings the tradition of the study of rites 禮學 of the Seongho School and the theories and arguments of rites (禮說) discussed in China and Korea to the real life of ordinary people. Heo Jeon inherited the views of Seongho-yeseol-yupeyon (Xinghu-lishuo-leibian 星湖禮說類編) in relation to rituals while selectively embracing the views of the Kiho and Yeongnam schools.

Heo Jeon presented the gist of the views of the Seongho School: that legitimacy (zhengti 正體) pertains not to the heir but to his father and grandfather, the concept of eldest grandson heir-apparent (嫡孫) does not exist if the eldest son heir-apparent (嫡子) is alive, and that the wife of the grandson heir (承重孫) cannot perform three-year mourning rites for the grandfather while the grandmother or mother is alive. It was Yulgok Yi I's view embraced by Heo Jeon to prioritize the status of an adopted son heir-apparent (繼後子) and oppose the adoption dissolution. Heo Jeon also adopted the views of Yi Ik, Lee Sang-jeong, Kwon Sang-ha, Han Won-jin, and Lee Jae-yi by defining the mourning garments of an adopted son heir-apparent as the one worn due to kinship, not due to duty. Heo Jeon also optionally accepted Jeong Yak-yong's view of Sangrye Sajeon (Sangli-sijian 喪禮四箋).

3) "The issue of the theory of human nature between Wang Fuzhi and Jeong Yak-yong's Philosophy" (*Journal of Eastern Philosophy* 108, Society Of Eastern Philosophy, Lee Chul-seung)

Wang Fuzhi 王夫之 and Jeong Yak-yong are successors of Mencius's theory of the innate goodness of human nature (性善說). Wang Fuzhi understands this to be from the perspective of qi 氣 and li 理 being good (氣善·理善), while Jeong Yak-yong argues in favor of loving the good and hating the evil (好善惡惡) based on the theory of human nature as moral inclination (性嗜好說). This deviates from the Neo-Confucian theory of

the innate goodness of human nature (性善說) based on qi's good and evil attributes (有善有惡) and the goodness of li (理善). Wang Fuzhi and Jeong Yakyong hold that human nature is not a metaphysical, immutable substance transcending time and space, but that human characteristics are to be realized in actual living environments. In addition, they do not limit the four sprouts (四端) to the realm of ethical feelings as did Neo-Confucianists but consider it to be human nature pertaining to the moral mind (道心).

Wang Fuzhi and Jeong Yakyong have different views of non-goodness (不善). Jeong Yakyong attributes it to human nature, whereas Wang Fuzhi does not consider the human mind and the moral mind as contradictory concepts but an integrative fusion and attributes 不善 to a situation incongruent with the right place (位). To put it differently, unlike Wang Fuzhi, who defined the biological and ethical aspects not as a contradictory relation but as an organically integrated one, Jeong Yakyong differentiates the spiritual awakening (靈知) aspect from the instinctive body (形軀) aspect, prioritizing the inclination of the former.

Wang Fuzhi put forward the theory of the innate goodness of human nature (性善說) from the perspective of the integrative fusion of body and mind based on the theory of fulfilment of physical form (踐形論), whereas Jeong Yakyong put forward the theory of human nature as moral inclination from the perspective of the moral body (大體) encapsulated within the physical body (小體).

As noted above, Wang Fuzhi's theory of the innate goodness of human nature (性善說) expanded the scope of human nature by merging the biological and ethical aspects, while Jeong Yak-yong specified human identity by assigning only the ethical aspect to the realm of original human nature.

4) “Keunki southerners’ consciousness of Dodong 道東 through Yi Manbu’s Dodongpyeon 道東編 and Yi Ik’s Dodonglok 道東錄” (*Kyujanggak Institute for Korean Studies of Seoul National University* 58, Lee Wonjoon,)

This study attempts to discuss the crux of the “Dodong 道東” consciousness of

Keunki-Namin 近畿南人 (Namin [southerners' faction] scholars in the suburban capital area) by examining the background, content, structure, and characteristics of Siksan Yi Manbu's (息山 李萬敷, 1664–1732) Dodongpyeon 道東編 and Seongho Yi Ik's (星湖 李瀼, 1681–1763) Dodonglok 道東錄.

Siksan Yi Manbu's Dodongpyeon 道東編 is the complete compilation of Korean Neo-Confucian scholars' statements and theories, including those of Toegye Yi Hwang (退溪 李滉, 1501–1570) and Yulgok Yi I (栗谷 李珥, 1536–1584), as a part of Seongli-Daejeon 性理大全. Its author, Siksan, designated Toegye as the successor of Dotong 道通 (transmission of Dao), and at the same time recorded Yulgok's theories with the intention of showing the achievements of Korean Confucianism, transcending the boundaries of schools and factions.

Seongho Yi Ik's Dodonglok 道東錄 contains Toegye's statements and theories compiled in the fashion of Geunsarok (Jinsilu 近思錄, Reflections on Things at Hand, Zhu Xi 朱熹 and Lu Zuqian 呂祖謙), with the intention of revealing the origin of Korean Daoist tradition and providing an introductory book to Korean Daoism by systematically presenting Toegye's theories, bearing Geunsarok in mind.

Siksan's Dodongpyeon 道東編 and Seongho's Dodonglok 道東錄 are compiled in different paradigms of chapter arrangement, scope of cited literature, and length. However, in their respective undertakings of collecting and editing Korean Confucian scholars' statements and theories and titling their books using the same term, "Dodong 道東," both authors describe the process of propagation of Daoism 道學 to the East and designate Toegye as the pinnacle of Daoism and the successor of Dotong 道通 in this process.

Siksan and Seongho gave up entering the government service early on to escape the turmoil of sectarian conflict and were later acclaimed as great scholars representing Keunki Namin intellectuals. They compiled their works during a period of political instability in which the Namin Faction was expelled from politics and the Seoin-Noron Faction seized power, and Noron's ideology of reverence of and loyalty to Ming (尊明義理思想), handed down from Song Siyeol (1607–1689), was emerging in the forms of 萬東廟 and 大報壇 as symbols of Sino-cultural succession. Siksan and Seongho, as Keunki-Namin scholars, had a compelling reason to present a rationale differentiated

from Noron scholars' ideology of supremacy of Neo-Confucianism and loyalty to Chunqiu while endorsing the Sino-cultural succession initiated by the Noron Faction. These two scholars' Dodong-related works were driven by the senses of responsibility and crisis, which is not irrelevant with both scholars' designation of Toegye as the pinnacle of Daoism and successor of Dotong. The Dodong consciousness that Siksan and Seongho wanted to bring forth by revealing the achievements of Korean Confucianism and identifying its center around Toegye is based on a political analysis of the Neo-Confucianism itself but differentiates itself from the Noron-style Sino-cultural succession that was emerging as a series of symbolic representations.

5) "Dasan Jeong Yakyong's acceptance and reestablishment of Neo-Confucian views of human desires" (Doctoral thesis, Sungkyunkwan University, Moon Sungho)

This thesis examines Jeong Yakyong's acceptance and reestablishment of Neo-Confucian views of human desires. Both Zhuzi 朱子 and Jeong Yakyong recognized the *raison d'être* of desires. Zhuzi made it clear, citing Chengzi 程子, that desires are inherent in human beings. Jeong Yakyong also held that a state devoid of desires is not possible for human beings.

First, Jeong Yakyong expounded on the negative aspects of desires based on the Neo-Confucian tradition. More specifically, he insisted that desires bring about undesirable results and should be overcome, controlled, and subdued. He also mentioned positive aspects of desires based on the Neo-Confucian tradition. At an individual level, Zhuzi stated that the desire of the brightened true heart is befitting for the ultimate reason, and Jeong Yakyong stated that all moral, economic, and cultural human affairs can be implemented based on desire. From a political point of view, Zhuzi noted that a ruler who does not satisfy his people's desires loses the people and, consequently, also the world, and a ruler who satisfies his people's desires wins the world as well as the hearts of the people. Likewise, Jeong Yakyong regarded people's happiness as an important matter that a governor should attend to as a main task and a goal to be achieved with dedicated efforts.

Both Zhuzi and Jeong Yakyong saw two sides of desires. Zhuzi categorized them into good desires (好欲), which include 欲仁, 欲義, 欲禮, and 欲智, and bad desires (不好欲), which disrupt and trespass on the laws of heaven and cause harm wherever they go. Jeong Yakyong also argued that people can live a good life by following the desires of the moral mind (道心) inherent in themselves but will fall into the abyss of evil by following the desires of the human mind (人心). When mentioning human nature (性)

as the root of positive desires, Jeong Yakyong clarified that 性 is the disposition (嗜好) endowed by the heavens. According to the author, Jeong Yakyong put more emphasis on desire as the driving force of life and the control of desire by reducing desires as compared to the Neo-Confucian standpoint. As regards the desires as the driving force of life at an individual level, going a step further from moral desires, which are a positive aspect of desires recognized by Zhuzi, Jeong Yakyong held that desires provide the driving force for all human activities, such as physical, social, and intellectual activities. He endorsed Mencius' reduction of desires 寡欲, thus rejecting Zhou Dunyi's 周敦頤' eradication of desires. This suggests that Jeong Yakyong recognized desires emanating from people's life circumstances. He understood the challenges involved in eradicating human desires, and this difficulty associated with self-discipline of subduing desires led him to set the direction of life along the lines of reducing desires as taught by Mencius, not annihilating desires as put forth by Zhou Lianxi 周濂溪.

Lastly, the author examined the significance of Jeong Yakyong's positive view of desire. The origin of his positive view of desire is Mencius' 與民同樂 (pleasure with the people). Jeong Yakyong's positive view of desire is associated with the politics of loving the people. He had a positive understanding of people's desires and regarded satisfying their desires as an important duty of a ruler and the core mission of a governor. This view of desire was unfolded in the practical direction of accepting people's desire for wealth and satisfying it for their well-being. That is, he set up a roadmap for endowing benefits to the people to enrich them. With respect to education, his positive view of desire advocates a learner-centered education tailored to the learner's desires, needs, and everyday situations. It also highlights the need for a fundamental paradigm shift to a desire-coaching education that respects learners' desires and is aimed at guiding them to wisely satisfy their own desires.

## 5. Evaluation and Outlook

In the previous sections, the papers published in 2021 on Silhak (Practical Learning) were classified by scholar and topic, and some noteworthy papers were selected and reviewed. Compared to 122 papers in 2019 (115 research papers and seven theses) and 103 papers in 2020 (100 research papers and three theses), only 87 papers (77 research papers and 10 theses) were published in 2021, continuing the downward trend and demonstrating the diminishing research interest on Silhak studies in Korea. The most frequently studied Silhak scholar was Jeong Yakyong, as was the case every year, and

various types of papers were published across a wide range of topics, although the overall quantitative decrease was undeniably observed.

In the classification by scholar, 51 papers were written about Dasan Jeong Yak-yong (46 research papers and five theses), eight about Seongho Yi Ik (seven research papers and one thesis), five about Seongho School scholars (four research papers and one thesis), and three about Bangye Yoo Hyeong-won (one research paper and two theses). The remaining papers were all research papers written about Danheon Hong Dae-yong (6 papers), Sunam Ahn Jeong-bok (4), Seongjae Heo Jeon (2), Sonam Yoon Dong-gyu (2), Yeongjae Yoo Deuk-gong (2), Hyegang Choe Han-ki (2), and Deokchon Yang Deuk-jeung (1). The scholars covered in the 2020 papers were Yoon Hyeong-won (4), Park Sedan (5), Seongho School scholars (21), Bukhak School scholars (15), Jeong Yak-yong (44), and King Jeongjo (7). In both years, the majority of papers were dedicated to Dasan Jeong Yak-yong followed by Seongho and Seongho School scholars. Other Silhak scholars did not receive much research attention, and the same scholars were compared in many papers.

Second, the results of classification by topic are as follows: 1) Classics: 10 papers including one master's thesis and one doctoral thesis, 2) Philosophy: 19 papers including four doctoral theses, 3) Philology: 20 research papers, 4) Literature: six papers including one doctoral thesis, 5) Study of rites: seven research papers, 6) Politics and economics: nine papers including one master's thesis and one doctoral thesis, 7) Comparison: nine research papers, and 8) Others: 10 research papers. Many papers covered two or more topics.

Third, for analysis and review of major papers, five noteworthy papers were handpicked: 1) "The theory of studying jeolchatagma of Dasan Jeong Yak-yong through the 'Noneokokeumju'" (Journal of Korean Philosophical History 71, Society for Korean Philosophical History, Jee Junho), 2) "The organization and arguments of Shiyi and its historical significance (Korean Silhak Review 41, Korean Silhak Society, Lee Bongkyu), 3) "The issue of the theory of human nature between Wang Fuzhi and Jeong Yakyong's Philosophy" (Journal of Eastern Philosophy 108, Society Of Eastern Philosophy, Lee Chul-seung), 4) "'Keunki southerners' consciousness of Dodong 道東 through Yi Manbu's Dodongpyeon 道東編 and Yi Ik's Dodonglok 道東錄" (Kyujianggak Institute for Korean Studies of Seoul National University 58, Lee Wonjoon), and 5) "Dasan Jeong Yakyong's acceptance and reestablishment of Neo-Confucian views of human desires" (Doctoral thesis, Sungkyunkwan University, Moon Sungho).

Finally, it is my sincere hope that both experienced and new researchers will show a deep interest in Silhak studies in Korea and delve into interesting Silhak-related topics to add to a growing body of literature and knowledge base in this field of research. In

this context, it is also expected that many high-quality papers will be presented, unknown scholars introduced, and more diversified topics covered.



## Chapter 9

### Korean Studies of Confucian Classics

#### 1. Introduction

This report presents the results of a comprehensive analysis of the research outcomes of Korean studies of Confucian classics among the academic papers published in South Korea from January to December 2021. The target literature was research papers published in the journals registered (including those under review for registration) in the Korean Citation Index (KCI), which were searched in the electronic database Research Information Sharing Service (RISS) hosted by the Korea Education and Research Information Service (KERIS).

As a result, 52 papers, including one master's thesis and one doctoral thesis, were included for analysis. The scholars covered by the papers included in this report are mainly, but not limited to, Confucianists of the Joseon Dynasty. To provide a clear overview, this report is organized as follows:

(1) Classification by scholar: 1) Kwon Geun (pen name: Yangchon, 1352–1409), 2) King Jeongjo (Hongjae, the 22nd King of the Joseon Dynasty, 1752–1800), 3) Yi Hwang (Toegye, 1502–1571), 4) Yi Ik (Sungho, 1681–1763), 5) Yun Dong-gyu (Sonam, 1695–1773) 6) Jeong Yak-yong (Dasan, 1762–1836), 7) Jeong Guk-chae (late Joseon, birth/death date unknown), 8) Jeon Woo (Ganjae, 1841–1922), and 9) Other Confucianists

(2) Classification by topic: 1) Daxue 大學 (Great Learning), 2) Lunyu 論語 (Analects), 3) Mengzi 孟子 (Mencius), 4) Zhongyong 中庸 (Doctrine of the Mean), 5) Zhouyi 周易 (Book of Changes), 6) Shijing 詩經 (Classic of

Poetry), 7) Shujing 書經 (Book of Documents), 8) Chunqiu 春秋 (Spring and Autumn Annals), 9) Liji 禮記 (Book of Rites) and Leji 樂記 (Record of Music), 10) Shisanjing 十三經 (All classics), and 11) Others

(3) Analysis and review of some selected papers worth noting

(4) Evaluation of the achieved research outcomes and the outlook for the future

The full list of papers on Korean Confucian classis published in 2021 is as follows:

1. Go Yoonsook, Self-cultivation of Jeong Yak-yong's theory of changes
2. Kil Tae-eun, A study on the meaning of Taoist righteousness through "The Reading of The Analects of Confucius" of Ganjae Jeon Woo
3. Kim Kyungsoo, A comparative study on Dasan and Haegang's political leadership though an interpretation of the great learning
4. Kim Boreum, Writing and revision of Jeong Yagyong's old exegeses of the Book of Documents: Focusing on the manuscripts
5. Kim Suyoon, Qianshi's (錢時) interpretation of Hongfan (洪範) viewed from Jeongjo's (正祖) Jingshijingyi (經史講義)
6. Kim Sungjae, Bibliographic reviews on the characteristics of the Tasan family collection's manuscripts of Sangseo gohun and Sangseo jiwonrok
7. Kim Seojoong, The practical problems of the musical instrumental theory of Jeong Yak-yong's "Akseo Gojon"
8. Kim SooKyung, Sŏkchŏng Lijŏngjik's theory on the Book of Songs — In addition to an analysis of the three volumes of Shigyŏngilgwa

9. Kim Youngwoo, Implications of Seo in Dasan Jeong Yak-yong's interpretation of *Daehak*
10. Kim Iksoo, Classical philosophy and character education policy in Goguryeo
11. Kim Jongsoo, The substitution of the academic world and academic discourse by Kyungho Lee Eyucho
12. Kim Jongsoo, A study on "four books and the transcription of scripture" by Jeong Guk-chae
13. Kim Jongsoo, Haminjae (含忍齋) Jeong Guk-chae's (鄭國采) study of *Chunqiu* (春秋) and succession to the theory of Uam (尤菴學)
14. No Yoonsook, A study on the condolatory poems and exchanged poems of Seongho Yi Ik
15. Park Jongbae, The educational significance of annotation and translation of Confucian scriptures in Hangeul by Toegye and Yulgok
16. Park Jongchun, A philological analysis on the Tasan family collection's manuscripts of *Chunchu gojing* (『春秋考徵』) and *Minboui* (『民堡議』)
17. Park Chanhoo, A study on Dasan's theory of Gyukchi Yukjo
18. Bae Jesung, A study on Hyeon Sangbyeok's theory of human and animal nature: Focused on the interpretation of *Mencius* and *Doctrine of the Mean*
19. Seo Geunsick, A study on the meaning of *Qimengchuanyi* (『啓蒙傳疑』) to *Zhouyicantonggi* (『周易參同契』) for Tuixi (退溪) Yi Huang (李滉)
20. Seo Geunsick, A study on the meaning of Zhen shan (貞山) Yi Bing Xiu's (李秉休) interpretation of *Daxue* (『大學』) in *Xinghuxuepai* (星湖學派)
21. Seo Geunsick, A study on the *I xue* (易學) of Sonam (邵南) Yun Dong-gyu (尹東奎)

22. Seok Seungjing, A study on Misu Heo Mok's "Chunchuseol"
23. Shin Jooyoun, A study on the politico-philosophical conception "Yuwi (有爲)" on Yak-yong Jeong by focusing on the metaphor "The Polaris (北辰) and stars (衆星)" coming from *The Analects of Confucius*
24. Shin Jaesick, Eodang Sang soo Lee's view on the *Analects* and Neo-Confucianism
25. Youm Yونسuk, The problem of continuity between the theory of longitude and latitude and the theory of division and union in Yeoheon Jang Hyeon gwang's Yixue
26. Oh Bora, A study on "Joongyongjangbosul" by Suphy You Hee – Focusing on the characteristics of structural analysis and criticism of the main theory
27. You Minjungm, Zhu Xi and Yi Hwang's rhetorical commentaries on the *Analects*
28. Yoon Sangsoo, A study on Kwon Geun's (權近) understanding of the Book of Documents
29. Yoon Sukho, The differences in the statecraft discourses on Gongjeon (公田) in the late Joseon Dynasty as measured by *Mencius* (孟子)
30. Yoon Sukho, A study about the recognition of Kija (箕子) by Jeong Yak-yong (丁若鏞) – Focusing on the changes that were caused by exploration of the old law (古法)
31. Lee Kyunghoon, A bibliographic review of the "Dongyugyeongseo" by Moksan Lee Geekyung
32. Lee Sunkyung, The abstract Yijing thought of Jeon Woo (田愚)
33. Lee Youngjoon, King Jeongjo's critical perception of Sishu Daquan [四書大

全] – On the reorganization of Saseo Jipseok 四書輯釋

34. Lee Ikwhan, A brief survey of philosophical/phonetic studies on Hunminjeongeum and Garimto

35. Inn Junghyun, Lee San's understanding of "Gen" philosophy

36. Lim Gyunam, A review of the Dongshi "Muninpyeyuga" by Gosan Yun Seondo

37. Lim Jaegyu, The image number theory-based methodology shown in Kwon Geun's (權近) Zhouyi Qianjianlu (周易淺見錄): Focusing on the relevance of Wu Cheng's (吳澄) Yizuanyan (易纂言)

38. Jun Sunggun, The significance of learning and four books by Sonam Yoon Dong-gyu

39. Jung Kanggil, Why can't Dao (道) broaden people? Understanding the Dao of Confucius from a non-substantialism perspective

40. Jung Eelnam, Jang Namhee, The aspects of the Book of Odes' application in Kim Jong Jik's poems

41. Cho Jungeun, Analysis of Gwon Geun's interpretation of "Yueji" in the Yegi Cheongyeonnok: Focusing on reorganization of the text and the reading focus

42. Jee Jungmin, How to teach Confucian Classics: Lectures on *Analects* with reference to commentary on the great book of *Analects*

43. Jee Joonho, The theory of studying jeolchatagma of Dasan Jeong Yak-yong through "Noneokokeumju"

44. Choi Jongho, A study on "Courtly Discussions on The Book of Ode" in question with King Jeong Jo – Focus on Junam and Sonam

45. Ham Youngdae, A review of some aspects of the Tasan family collection's

manuscripts of Maengja Youi (『孟子要義』)

46. Ham Youngdae, A Study on *Saseodapmun Mencius* (四書答問 孟子) of Choryeo Lee Yu-tae (李惟泰)

47. Ham Youngdae, A contemplation on the foundation of Toegye Lee Hwang's *Seokui*

48. Hong Youbin, A comparative study on “Gookpungsul” by Sungho Lee Ik and that by Backwoon Sim Daeyoon

49. Hwang Byungki, The Yi-ology of the theory of the images of changes of Cho Ho Ik

50. Lee Seeyoun, A study on King Jeong Jo's interpretation of *Great Learning*

51. Lee Seungkyung, A study on the Yeokhak of Dasan Jeong, Yak-yong: Focused on an original interpretation of traditional Yeokhak

## 2. Classification by Scholar and Topic

Scholars covered in two or more papers are as follows: 1) Three papers on Kwon Geun (pen name: Yangchon, 1352–1409), 2) five on King Jeongjo (Hongjae, the 22nd King of the Joseon Dynasty, 1752–1800), 3) four on Yi Hwang (Toegye, 1502–1571), 4) three on Yi Ik (Sungho, 1681–1763), 5) thirteen on Jeong Yak-yong (Dasan, 1762–1836), 6) two on Jeong Guk-chae (birth/death date unknown), and 7) two on Jeon Woo (Ganjae, 1841–1922). With 13 papers, Jeong Yak-yong is the most studied Joseon Confucian scholar followed by King Jeongjo and Yi Hwang.

When classified in topic categories, the following classics were covered: 1) Five

papers on Daxue 大學 (The Great Learning), 2) seven on Lunyu 論語 (The Analects), 3) four on Mengzi 孟子 (Mencius), 4) five on Zhongyong 中庸 (Doctrine of the Mean), 5) ten on Zhouyi 周易 (Book of Changes), 6) six on Shijing 詩經 (Classic of Poetry), 7) five on Shujing 書經 (Book of Documents), 8) three on Chunqiu 春秋 (Spring and Autumn Annals) 9) two on Liji 禮記 (Book of Rites) and Leji 樂記 (Record of Music), 10) three on Shisanjing 十三經 (thirteen classics of elementary learning), and 11) five on others classics. Zhouyi 周易 and Lunyu 論語 take up the largest proportion, and some papers address topics across two or more classics.

### 3. Review of Major Papers

Among the 52 papers on Korean Studies of Confucian Classics published in 2021, five papers are presented in this section for review.

1) Kil Tae-eun, “A study on the meaning of Taoist righteousness through *The Reading of The Analects of Confucius* (R.A.C.) of Ganjae Jeon Woo”

The author presents this study as an attempt to explore the meaning of Dao 道 through the lens of the *Analects* as interpreted by Ganjae Jeon Woo. To this end, the author enquires into the important views expounded in *The Reading of The Analects of Confucius* (R.A.C.) and seeks therein the meanings of Daoist righteousness and scholastic self-purification in Ganjae’s life. Ganjae, who began his scholarly pursuits in the mid-9th century, was defiant toward foreign invaders and their cultures. In his interpretation of the word hak 學 (learning) in the phrase Hakisiseup 學而時習 of the R.A.C., he recognized 心學性 (the mind should learn the heart) as authentic scholarship. He insisted that the mind

should follow the Dao, arguing that if mind is interpreted as meaning 尊心 (self-esteem), one can easily take on an insane or arrogant nature. In view of this, Ganjae is preoccupied with the question as to how the mind, which is free to choose between good and evil, can be anchored in a purely good nature. Put differently, Ganjae suggests that a mind practicing Neo-Confucian righteousness on nature by establishing a moral agent anchored in the original human nature is the spirit of noble literati and Daoists. Ganjae's teaching/learning and writing activities, committed to his scholastic self-purification, were true to self-discipline toward the realization of Dao as expounded by Confucius in his phrase "Coming out and acting when Dao prevails in the world and withdrawing and hiding when Dao recedes from the world." Ganjae's life and attitude toward Confucian learning was obviously grounded in the Daoist righteousness that attaches great value to 尊性 (reverence of human nature), and Ganjae attributed the situation of the time transgressed by the political and social irregularities and invaded by Japanese and Western powers to the failure to set the human mind and nature in Daoist righteousness. Ganjae's scholastic critical mind regarding how to cope with his reality can be understood in the light of the extreme existential alienation of the downfall of the nation he witnessed and the atrocious irrationality of the Japanese occupation he suffered.

## 2) Go Yoonsook, "Self-cultivation of Jeong Yak-yong's theory of changes"

In this study, the author noted that Jeong Yak-yong 丁若鏞 sorted out the concept of yeokbeop 曆法 (calendar system) from yeok 易 (change) along with the logic of cheoninseongmyeong 天人性命 using yeoklisabeop (易理四法 Four Methods in I Ching), which is the core methodology of yeokhak 易學 (art of divination). This characteristic is the critique toward Zhu Xi's Neo-Confucianism. The kernel of Jeong Yak-yong's art of divination is the yeokli 易理 of chui 推移, hyobyeon 爻變, and



hoche 互體 and the material phenomena of seolgwae 說卦. The fundamental difference between the two lies in the dichotomous configuration of cheoninbunli 天人分離 (separation of heaven and humans) in which Sangje 上帝 (Almighty God of the ancient Confucianism) is separated from the universe and humans. This arose from Jeong Yak-yong's interpretation that gwaehyosa 卦爻辭 of divination is not a mere reading of the internal rules of the sign system of gwaehyo 卦爻 (divination characters) but that deriving a practical meaning can be in tandem with silli 實理 (practical benefits) when tackling various problems of living circumstances. By reading yeoksa 易詞 (statements) as a contemporary cultural text, Jeong Yak-yong denies reading I Ching in the integrative manner of cheyongilwon 體用一元 (substance and function has one source).

When viewed from the mutual association of Zhu Xi's art of divination and self-cultivation theory, I Ching's meaning is yeonkli, that is, belief toward legal norms and the internalization of that belief. This belief and its internalization suggest that he agrees to the regulatory development of the world, that is, plausible regularity. Therefore, Zhu Xi's art of divination goes beyond the realm of determinism relying on bokseo 卜筮 (divination) and takes on the character of the agent's voluntary agreement and confluence of the subjective agent on norms and probability. The state of mibal 未發 (unaroused state) held by Jeong Yak-yong, who accepted Zhu Xi's point critically, is a state of unmanifested joy, anger, sorrow, and pleasure (喜怒哀樂), which is integrated into a realm of self-cultivation, where the mind's consideration is activated. In other words, in an unaroused state, the agent of self-cultivation exercises ethical considerations and shindok (prudence) from the vantage point of autonomous equilibrium. This self-cultivation process unfolds, revolving around cheonmyeong 天命 (Mandate of Heaven), which is the reflective voice (= dosim 道心 moral mind). Jeong Yak-yong proposes prudence and consideration through the eyes of the 上帝 (Almighty) as the critical system of self-cultivation methods toward

Neo-Confucianism's geogyong 居敬 (cultivation of mind) and goongli 窮理 (deliberation about principle).

3) Bae Jesung, A study on Hyeon Sangbyeok's theory of human and animal nature: Focused on the interpretation of *Mencius* and *Doctrine of the Mean*

This study investigated Hyeon Sangbyeok's theory of human and animal nature and defined its features with special reference to his interpretation of *Mencius*'s Saengjiwiseongjang 生之謂性章 and the *Doctrine of the Mean*'s Sujang 首章 (first chapter), in particular, Solseongjewido 率性之謂道. Han Wonjin and Yi Gan, widely known as the leading speakers of the Horak Debate, were in fact fellow disciples of the Kwon Sangh School who would form a large group of debaters. Hyeon Sangbyeok was also an important participant mentioned alongside Yi Gan, and gaining a good understanding of his arguments can lead to a deeper understanding of various features and implications of the debate. In particular, Hyeon Sangbyeok's contribution is clearly shown in his interpretations of the *Mencius*'s Saengjiwiseongjang 生之謂性章 and the first chapter of the *Doctrine of the Mean* (in particular, Solseongjewido 率性之謂道), which are viewed as the most important source books of Hyeon Sangbyeok's theory of human and animal nature. In interpreting these two source books, Hyeon Sangbyeok adamantly held to his original position advocating the sameness of human and animal nature. More specifically, in the interpretation of *Mencius*'s Saengjiwiseongjang 生之謂性章, he quickly established a position for the sameness of human and animal nature and influenced Yi Gan's opinion building. In the interpretation of the *Doctrine of the Mean*'s Solseongjewido 率性之謂道, however, these two scholars kept their respective positions without finding much common ground. At this point, while Yi Gan partially embraced Han

Wonjin's critique, Hyeon Sangbyeok adamantly defended the position of the sameness of human and animal nature emphasizing the absolute universality of *bonyeonjiseong* 本然之性. By shedding light on Han Sangbyeok's role in the debate surrounding the theory of human and animal nature, the author also showed the dynamic discussion process to build a common ground from which to tackle the problems raised by the debate.

4) Seo Geunsick, A study on the I xue (易學) of Sonam (邵南) Yun Dong-gyu (尹東奎)

This paper presents Yun Dong-gyu's 尹東奎 philosophy about I Ching. Yun Dong-gyu left no proper writings except for a few critiques (志疑) on I Ching (Book of Changes), as noted by Ahn Jeung-bok (安鼎福), the writer of the *Biography of Yun Dong-gyu* (邵南先生尹公行狀) and *Yun Dong-gyu's Learning and Vision* (祭邵南尹丈東奎文). In the biography, Ahn mentioned that Yi Yik 李穡 complimented Yun for his erudition about Taehyeongyeong 太玄經. Thus, Taehyeongyeong 太玄經 gives clues to Yun's understanding of I Ching.

Judging from the mentions of Yun Dong-gyu made by Yi Ik and his early disciples, he assumed his role of a disciple of the Seongho school well and was respected by peers and younger disciples. However, he began to be forgotten in the Seongho school on the occasion of the Gonghiro 公喜怒 debate initiated by Shin Hu-dam 愼後聘 where young disciples took Lee Byeong-hyu's 李秉休 stance, who agreed to Shin's views, rather than those of Yun Dong-gyu. Yun Dong-gyu intended to argue with Gyesajiui 繫辭志疑 that I Ching should not be understood through Shao Yong's 邵雍 Gailbaebeop 加一倍法 (divination method of stacking hexagrams) because Gyesajeon 繫辭傳, explanatory notes of I Ching, was the must-read book for those who wished to gain a proper

understanding of I Ching. What Yun wanted to say was that the law of I Ching was in Geongwae 乾卦 (heaven) and Gongwae 坤卦 (earth) of I Ching. Yun's understanding of seobeop 筮法 (divination method) seems to stem from that of Yi Yik. They differ in that Yi Yik questioned Zhu Xi's divination method (筮法) and left many records, such as Shigwaego 著卦攷, while Yun Dong-gyu produced only a few short writings because his understanding stayed within the scope of Yi Ik's views on the lack of his own insights (自得).

Taehyeongyeong 太玄經 is a Daoist book written in the Han Dynasty. Yun Dong-gyu studied it to criticize Shao Yong 邵雍 and Zhu Xi 朱熹. It is regrettable that he did not expand his critiques of the I Ching understanding of Shao Yong 邵雍 and Zhu Xi 朱熹 to a commentary on I Ching. Yun Dong-gye's understanding of I Ching is worthy of being reflected on for its implications for today's society.

5) Ham Youngdae, Study on *Saseodapmun Mencius* (四書答問 孟子) of Choryeo Lee Yu-tae (李惟泰)

Choryeo Lee Yu-tae (1607–1684) was a Confucian scholar representing the mid-Joseon Dynasty. He kept close ties with Wooam Song Si-yeol, Dongchundang Song Jun-gil, and others fellow disciples. He had deep knowledge not only of the studies of Confucian rites and classics but also of statecraft. His writings, such as Jeonghoon 庭訓 and Saseodapmun 四書答問, which he wrote while in exile, are widely known in their respective fields. For his scope of erudition, he is evaluated as a scholar of his time who succeeded the Yulgok School.

In a turbulent era that witnessed Jeongmyo-horan and Byeongja-horan (Qing invasions in 1627 and 1637), Choryeo entered the government service, but his

court career was far from splendid. On the occasion of the Yesong Dispute (disputes on funeral rites) in 1674, he was alienated from Song Si-yeol and eventually sent to Youngbyeon in exile.

Choryeo entered the discipleship of Sagye Kim Jangsaeng, who was Yulgok's disciple. Thus, he naturally followed Yulgok's interpretations of the classics, and *Saseodapmun Mencius* came out in this academic context. At the time of writing this book, Choryeo was a septuagenarian, living in exile for his involvement in the Yesong Debate, which broke out in 1674. *Saseodapmun Mencius* was written in the format of answering the questions of his grandsons. It is an important book that shows a shift in the Mencius interpretation of Joseon after Sagye Kim Jangsaeng. This book shows that Choryeo read through the *Complete Writings of Mencius* (孟子集註大全) critically and devotedly, without leaving out sub-annotations (小註), which provides evidence of the level of his interest in the political and economic theories, classics and related writings, and annotations and comments along with limitations.

In conclusion, Choryeo can be evaluated to have contributed to a more elaborate and faithful analysis of the *Complete Writings of Mencius* (孟子集註大全). However, because it was written during exile, it has a limited scope of bibliographic coverage, and its Q&A format makes it suboptimal for a full-fledged review as a serious academic work. Additionally, Choryeo's narrow fields of interest also impeded his vision for an all-out interpretation of the full breadth of *Mencius*. These limitations make the author somewhat hesitant to assess *Saseodapmun Mencius* as a full-scale academic writing except for its significance as a refreshing attempt at analyzing and utilizing sub-annotations. Unfortunately, this dilutes the symbolic value of this writing as a reliable reference book for sub-annotations of the *Complete Writings of Mencius* (孟子集註大全).

#### **4. Evaluation and Outlook**

In 2021, a total of 52 papers were published on Confucian classics in Korea. This is a big stride forward and an utterly encouraging signal when compared to the 30 papers in 2020 (29 on Korean Confucian scholars and one comparing Korean and Chinese Confucian scholars). It is my sincere hope that more thus far unknown scholars will be introduced in the years to come. It is also hoped that more researchers will realize the importance of studying Confucian classics and will contribute to adding to the existing body of literature of high-quality Korean studies in Confucian classics.

## Chapter 10

### Studies of Modern Confucianism In Korea

#### 1. Introduction

This report is a comprehensive analysis of research achievements published in Korea in 2021 in the field of modern Confucianism in Korea in two categories: school of thought and subject matter. The scope of research achievements covered in this report is research papers published in academic journals registered (or candidates for registration) in the Korean Citation Index (KCI) as well as master's and doctoral theses in the field of philosophy, focusing on the thoughts of Korean Confucianists who were active between the mid-19th century and Japanese occupation period and contemporary Confucian discourses. Of the papers retrieved, 60 met the selection criteria. When classified by school of thought, 43 belonged to Neo-Confucianism (性理學 Seonglihak in Korean), 7 to Yangmingism (陽明學 Yangmyeonghak in Korean, Yangmingxue in Chinese), and 10 to other modern Confucian schools of thought in Korea. Compared to 2020, while papers on Yangmingism and other schools were maintained at the similar levels, those on Neo-Confucianism soared by over 2.5 times.

The selected papers can also be classified into different types of Confucian discourses reflecting the situation in which Korea found itself during the modern era. Confucian discourse as referred to in this report, can be divided into three main categories: intensification of traditional Confucianism, transformation of traditional Confucianism, and Confucianism as a discourse of resistance. Intensification of traditional Confucianism means developing and intensifying the Confucian schools of thought handed down from the established Korean Confucian tradition; Transformation of traditional Confucianism means witnessing the limitations of the traditional Confucianism in turbulent times and criticizing and transforming it; Confucianism as a discourse of resistance means the position of Confucianism as the basis for the discourse of resistance against the lost national sovereignty around the Japanese occupation period.

## 2. Classification by School of Thought

### (1) Neo-Confucianism

Occupying two-thirds of all papers, those on Neo-Confucianism are too extensive to be analyzed as one category. Therefore, they were subdivided into different schools of thought. With 19 papers, Nosa School was most frequently studied, followed by Ganjae School (12), Hanju School (7), Hwaseo School (4), and other neo-Confucian schools (2). When examined by individual Neo-Confucianists, Ganjae Geon Woo (艮齋 田愚, 1841-1922) was covered most frequently (8), followed by Songsa Ki Woo-man (松沙 奇宇萬, 1846-1916) of the Nosa School (4), and Hoebong Ha Gyeom-jin (晦峯 河謙鎮, 1870-1946) of the Hanju School (2).

### (1) Nosa School

1. Kim, Goun Ho, Ki Woo-Man's theory on Neo-Confucianism and social practice (*THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY* (68), 2021)
2. Kim, Sang-hyun, A Study of Samsa(三山) Kwon Ki-deok(權基德)'s Neo-Confucianistic Theory(南冥學研究 (72), 2021)
3. Saemio Kim, A Study on Boohae Ahn Byung-Taek and Nosa School of Jeju(*DONG-BANG KOREAN CHINESE LIEARATURE* (89), 2021)
4. Hakrae Park, A Study on the Lecture Activities of Songsa(松沙) Ki Woo-man(奇宇萬) & the Expansion of Nosa School(蘆沙學派) (*Study of the Eastern Classic* (84), 2021)
5. Hakrae Park, A Study on the Academic Activities and Nosa(蘆沙) Ki



Jeong-Jin(奇正鎭)'s Neo-Confucianism Succession of Songsa(松沙) Ki Woo-Man(奇宇萬)(南冥學研究 (71), 2021)

6. Hakrae Park, A Study on the Lecture Activities of the Disciples of Ki Woo-man (奇宇萬) & the Continuation of the Nosa academic vein (蘆沙學脈)(*Studies in Confucianism* (57), 2021)

7. Yang Soon-ja, The Philosophical Beginning of the Oepil: Focusing on the questions and answers between Ki Jeong-jin and Jo Seong-ga(*GONG JA HAK* (43), 2021)

8. Yun Ho-jin, A Review of Nongsan Jeong Myun-gyu's succession of Noesa study and the academic world(南冥學研究 (72), 2021)

9. HyangJoon Lee, Eopil猥筆, 1902 - The Beginning of Eopil-Debate(猥筆論爭) - (*PAN-KOREAN PHILOSOPHY* (100), 2021)

10. HyangJoon Lee, The Cry of Eopil(猥筆) Is the Rider Dead? (*Studies in Confucianism* (54), 2021)

11. HyangJoon Lee, A Study on 'Honam Travel Diary(湖行日記)' by Lee Jik-Hyeon(李直鉉) (*Studies in Confucianism* (55), 2021)

12. HyangJoon Lee, Park Rosool(朴魯述)'s Theory of Eopil(*THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY* (69), 2021)

13. Hyung-sung, Lee, A study on Daegok kim Seok-gu's 'theory of good and evil' and 'theory of Confucius Classics' based on the thoughts of

Unified Li(*Youngsan Journal of East Asian Cultural Studies* (34), 2021)

14. Hyung-sung, Lee, A study on Dongo Jo Euigon's life as a secluded scholar and his pursuance of the natural law (*Study of the Eastern Classic* (82), 2021)

15. Hyung-sung, Lee, A study on Hwang Chul-won's Theory of Mind-nature on Succession in Philosophy of Losa: fucused on Myeongdeok and Insimdosingseo(南冥學研究 (72), 2021)

16. Jeon, Sungkun, A Study On Kwon Jae-gyu's Academic Method and Perception of the Times(南冥學研究 (72), 2021)

17. Woojin Cho, Wolpa(月波) JungSirim(鄭時林)'s theory of JuLi(主理) - focus on social relationship and Oepil(猥筆) arguments(*Journal of Eastern Philosophy* (105), 2021)

18. Woojin Cho, SeokJeon(石田) LeeChoeseon(李最善)'s Li-centered practice conciousness(*Yongbong Journal of Humanities* (58), 2021)

19. Woojin Cho, Home education from the perspective of life and doseol (圖說) of Yaeun(野隱) ParkJeonggyu(朴廷奎)(*The Journal of Honam Studies* (70), 2021)

Of the 19 papers written about the Nosa School, 16 (excluding two on *Oepil* (猥筆) were authored by Lee Hyang-joon and one by Yang Soon-ja)

were dedicated to discovering and examining Neo-Confucianists belonging to the Nosa School. They were subdivided into three types: (1) Seven papers introducing previously unknown scholars: Kim Sang-hyun, Yun Ho-jin, Cho Woo-jin, Lee Hyang-joon [on Park Ro-sool], and Lee Hyung-sung [3]); (2) Five papers on individual scholars' original Neo-Confucian theories or characteristics of the Nosa School (Kim Geun-ho, Lee Hyang-joon, Jeon Sung-kun, Cho Woo-jin [2]); and (3) Four papers examining the dissemination patterns of the Nosa School (Kim Saemio, Park Hak-rae [3]).

## (2) Ganjae School

1. Gil Tae Eun, A Study on the Meaning of Taoist righteousness through The Reading of The Analects of Confucius of Ganjae Jeon Woo(*GONG JA HAK* (43), 2021)
2. Hyun Soo Kim, A Study of Woo Jeon's Thought of Lixue - Centering around Funeral Ritual -(*THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* (86), 2021)
3. KIM HYE SU, A study on The Life and Neo-Confucianism of Ganjae school's Ipwa Kim Jongyeon(*GONG JA HAK* (43), 2021)
4. MinJae Doh, The Life and Thought of Songwoon Jung-Woonhan(*JOURNAL OF YULGOK-STUDIES* (45), 2021)
5. BYEONGSAM SUN, A Study on Ganjae Jeon Woo's Neo-Orthodoxy in

Korean Neo Confucianism(人文科學研究 (44), 2021)

6. Yoo, Ji-Woong, Jeon Woo's Criticism and Problematic Consciousness of the Neo-Confucianism by the Hwaseo School(*Studies in Philosophy East-West* (102), 2021)

7. Lee, Sang-ik, On the Ganjae-Sungjae's Mind Theory Debate(*Youngsan Journal of East Asian Cultural Studies* (34), 2021)

8. Suhng-Gyohng Yi, Yijing thought of Jeon Woo(田愚)(*THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY* (68), 2021)

9. Lee Seung-Hwan, Inquiry on the Meaning of weifa and Quietsitting in Gan Jae's Theory of SelfCultivation(*THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA* (55), 2021)

10. LEE, CHEON SUNG, An Analysis of the Commentary on '絜矩之道' of Ganjae Jeon-Woo in the Perspective of '修己治人'(*THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY* (71), 2021)

11. Hyung-sung, Lee, A study on Eom Meong-sup's Confucianism-inheritance of Monastic Life and Sim's Doctrine of Self Cultivation(*THE TOEGYE HAK NONCHONG* (37), 2021)

12. Jung, Jong Mo, Ganjae Jeon Woo's theory of Xin-tong-xing-qing(*Journal of Eastern Philosophy* (105), 2021)

While the majority of the papers written about the Nosa School are dedicated to discovering and introducing previously unknown scholarly aspects of Nosa's followers,

the main focus of the studies on the Ganjae School is on discovering and elaborating various aspects of Ganjae's thought, which accounts for two-thirds of all papers written about the Ganjae School. This has added to the existing body of research achievements not only in Neo-Confucian theory (性理說), but also various topics covering classics, self-cultivation theory, ye-hak (li-xue [禮學], study of rites), and yeok-hak (yi-xue [易學], study of Yijing). The remaining papers on the Ganjae School introduce Ganjae's followers who were previously unknown to the academia, showing the patterns of succession of Ganjae's thought handed down to the present and the flow of traditional Confucian thoughts, navigating through turbulent times. Two papers written about the relationships with other Neo-Confucian schools paid particular attention to the Hwaseo School positioned on the opposite side of the Mind Theory Debate.

### (3) Hanju School

1. Kim, Goun Ho, What are the characteristics of Lee Seung-hee(李承熙)'s Neo-Confucianism?(*THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY* (71), 2021)
2. Kim, Nak-Jin, Heo Yu's Debate on the Mind and Conflict Aspects(*THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY* (70), 2021)
3. JongSeok Kim, The Issues over Interpretations of diagram of saying, 'The Mind Combines and Governs the Nature and Feelings' by Yi Hwang and their context (*The Journal of Toegye Studies* (149), 2021)
4. Lee Young Suk, The status of Hoe-bong Ha Gyeom-Jin as an intellectual in the transition period(南冥學研究 (71), 2021)
5. Jun, byung-chol, A Process of Accommodating Hanjou Seonri-seol and Discourse on Mind Theory of Jadong Lee Jeong-mo(*THE JOURNAL OF*

*KOREAN PHILOSOPHICAL HISTORY* (70), 2021)

6. Han, GilRo, A Study on the Life of Lee Gi-Won and the Succession of Hanju Studies(*Journal of Koreanology* (78), 2021)

7. Chen I Ling / KIM EUN YOUNG, Ha Gyeom-jin's Criticism on Kang Youwei's Thought of Confucian Classics(*Humanities and Art* (10), 2021)

Seven papers were published on the Hanju School. Of them, four papers, excluding two papers on Ha Gyeom-jin, who authored Dongyuhakan (東儒學案), and Han Gil-ro's paper on Lee Gi-won, were written about the debates with other Neo-Confucian schools surrounding the Neo-Confucian theory (性理說). Of these four papers, three described the debate patterns between the Hanju School and other schools surrounding Hanju's Sim-jeuk-li (心卽理, mind is the principle), and the remaining one paper by Jun Byung-chol examined the Mind Theory Debate between Hanju and Nosa schools. Two studies on Hoebong Ha Gyeom-jin concentrate on his person and work as a modern Confucianist rather than on his Neo-Confucian theory (性理說).

#### (4) Hwaseo School

1. park tae-ok, The Peace Thoughts and its Realization of Confucian Intellectuals in Modern Period ; Focused on Philosophical Thought of Wi-Jung-Chuk-Sa-Pa(*Humanities and Art* (11), 2021)

2. Lee, Sang-ik, On the Ganjae-Sungjae's Mind Theory Debate(*Yongsan Journal of East Asian Cultural Studies* (34), 2021)

3. Lee , Hyang-bae, The Logic and Literary Spirit of Choogang Baek Nak-gwan's 'Protect the Orthodox, Repel the Heterodox'(*Studies in Confucianism* (55), 2021)
4. Ha Yoonseo, The Confucian meaning of Uiam Yoo In-seok and 'Gwanil Yak'(*TOEGYE-HAK-LON-JIB* (29), 2021)

Four papers were published on the Hwaseo School. Similar to the papers on the Hanju School, those on the Hwaseo School also covered Hwaser's followers rather than Hwaser himself. With the exception of Lee Sang-il's paper on the Mind Theory Debate, all papers are related to the anti-Japanese movement during the late Korean Empire.

#### (5) Other Schools

1. Jeong Seong-Hee , A Study on academic crisis response method and ideological background of the modern Hoseosanrim - Focused on Song Byung-Seon and Song Byung-Soon(*THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE* (85), 2021)
2. SoonWoo Chung , The process of differentiation of schools and the formation of theories through the lecture of seowon(書院講會) at the end of the 19th century(*The Journal of Korean Seowon Studies* (34), 2021)

Two papers were written about Neo-Confucian schools other than those presented

above. Jeong Seong-hee examined the crisis management strategies of Yeonjae Song Byung-seon (淵齋 宋秉璿, 18361905) and Simseokjae Song Byung-soon (心石齋 宋秉洵, 18391912), and Chung Soon-woo examined the process of differentiation of the schools favoring Juriron (主理論, li-centered theory) through the lectures (講會) delivered at the end of the 19th century.

## 2) Yangmingism

1. Kim, Yong-hwan , A Study on the perception horizon of Park Eun-sik's morality(*THE TOEGYE HAK NONCHONG* (38), 2021)
2. Woohyung Kim , Philosophical Project of Park Eun-sik Implied in Theory of Renovation of Confucianism: Focusing on the Transformation of Old Learning into New Learning(*Studies in Philosophy East-West* (100), 2021)
3. Woohyung Kim , The Originality and Characteristics of Park Eun-sik's view on Yang-ming Learning: Focusing on the Self-Cultivation and the Matter of Mind(*GONG JA HAK* (44), 2021)
4. Park Jeoung Sim , A Study on the Ideological Characteristics of Park Eun-sik's 「Mr. WONG Yeung-ming, Christopher」(*THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY* (69), 2021)
5. park tae-ok , A matter of identity recognition and social implementation of the modern Confucian intellectuals - Focusing on Cheong In-bo's theory of 'Emotional Interaction'(*Studies in Philosophy East-West* (99), 2021)
6. Daeseung Lee , The meaning of the times in the theory of Genuine



Mind and Emotional Interaction of Widang Joseon-Hak (Korean Studies)(*The Korea-Japan Historical Review* (74), 2021)

7. Lim Boo Yeon , Park Eun-sik's Modern Study of Mind-heart Focusing on the Construction and Characteristics of True Self(*DAEDONG MUNHWA YEON'GU* (114), 2021)

Of the seven Yangmingism-related papers, five were about Baek'am Park Eun-sik (白巖 朴殷植, 1859-1925) and two about Widang Jeong In-bo(爲堂 鄭寅普, 1892-1950). All these papers examine the modern and contemporary interpretations of the Yangmingism-based thoughts advanced by Park Eun-sik and Jeong In-bo as representative modern Korean intellectuals.

All five papers on Park Eun-sik agreed regarding his achievements in fusing the pursuit of knowledge and moral realization by actively adopting Yangmingism, indicating the limitations of Zhu Xi's gewuzhizhi (格物致知, investigating things and gaining of knowledge) in the light of modern scientific technologies, under the influence of Liang Qichao (梁啟超, 1873-1929), a contemporary Chinese thinker. All researchers except for Park Jeong-sim concluded that Park Eun-sik attempted the fusion of Neo-Confucianism and Yangmingism, thus addressing the problem left unsolved by Liang Qichao, who criticized Neo- Confucianism.

Both papers covering Jeong In-bo examined the role played by the philosophy of emotional interaction (感通) advanced by Jeong In-bo based on Yangmingism, in establishing the Korean identity under the Japanese colonial rule. In Lee Dae-seung's view, Jeong In-bo's theory of Genuine Mind and Emotional Interaction (本心感通論) offered a counterargument against the theories presented by government-patronized scholars including Takahashi Toru (高橋亨, 1878-1967), such as “national peril caused by Confucianism,” “absence of Korean identity,” and “Japanese loyalty militarism.” Park Tae-ok also noted that In-bo's philosophy of emotional interaction (感通) can be significantly used as theoretical framework in today's society, going beyond its contemporary significance, by evaluating it as a philosophy that “teaches us to break free from the 'social being of co-extinction' arising from 'the law of the jungle' and 'survival on their own' or the selfish habit of excluding others.”

### 3) Other Modern Confucian Schools of Thought

1. Yunkyeong Kim, Seol Tae-Hee's criticism of research on Confucianism in modern (I): Focusing on the criticism of Kang yu-wei' research on Early Confucianism(*PAN-KOREAN PHILOSOPHY* (103), 2021)
2. Yunkyeong Kim, Seol Tae-hee's Theory of Silhak and Criticism of Joseon Neo-Confucianism(*THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA* (55), 2021)
3. Jieun Kim, The Origin of Seokju Lee Sang-Ryong's Ideological Changes and Confucian Reform Theory during the Modern Transition Period(*Korean Studies* (46), 2021)
4. Oh, Ju-Yeon / Min Cheol Park / Yun Tai-Yang , On the 1910's critical discourses of Confucianism: Focus on the articles of Hakjigwang(學之光) by new intellectuals(*Studies in Philosophy East-West* (100), 2021)
5. Lee Byeong-Tae , The Re-introspection of the Korean Modern Thought History and "Modernity": Focusing on the Writings of Korean Confucian History in the First Half of the 20th Century (*Journal of the Humanities for Unification* (85), 2021)
6. Jung, Byung Seok / Oh Ryun, Lee , Myuong-am Lee tae il's view point of Book of Changes (*Korean Culture Review* (79), 2021)
7. HAN BO RAM , The Value Orientation of the Capital Based Learned Circles' Reformism in the 19th Century and their Way to Confront the Realities(*The Society for Study of Korean History of Thoughts* (67), 2021)

8. Heo Jae-young , The Formation and Transformation Process of the Concept of GYEOKCHI(格致) in Modern China and Korea(*Studies of Chinese & Korean Humanities* (71), 2021)
9. Hwang, Yeong-rye , Confucius Religion Movement of Yeonsan Dotongsa Shrine and Joseon Confucianism Assembly Confucianism Religionization Movement of Ahn Sun-Hwan in 1930s(*TOEGYE-HAK-LON-JIB* (28), 2021)
10. Hwang, JeeWon , Meanings and Characteristics of 'Mind is God' in Confucian Religion of Jinam Yi Byeong-Heon(*DONGAINMUNHAK* (55), 2021)

In her two papers, Kim Yunkyeong examines the process by which Ochon Seol Tae-hee (梧寸 薛泰熙, 1875-1940), who advocated the recovery of Confucian essence based on moral realization, criticized the premodern Neo-Confucianism lopsided toward metaphysics and indicated the limitations of Kang Yu-wei's (康有爲, 1858-1927) commentaries on “innate goodness of human nature” (性善) and “destiny and nature inherent in a virtuous man”(命性). Kim Ji-eun examined how Seokju Lee Sang-ryong (石洲 李相龍, 1858-1932) embraced new learning in relation to his link with the Jungjae School and presented it to be on a continuum of ideological flow from premodern and modern times, not as a consequence of an interruption between the two eras. The paper coauthored by Oh Ju-yeon, Park Min-cheol, and Yun Tae-yang analyzed the process by which new intellectuals, who acquired Western knowledge during their study in Japan in the 1910s, developed a critical discourse of Confucianism by linking it with the conditions of colonization in their critical articles on Confucianism printed in *Hakjigwang* (學之光), a journal of Korean students studying in Tokyo. The authors evaluated the critical discourses of Confucianism in the 1910s as one of the intellectual combats waged in response to the challenges of the time imposed by the historical environment and social conditions of the colonial homeland. Lee Byeong-tae evaluated the writings of Korean Confucian history authored by those who lived across the premodern and modern periods, such as Jang Ji-yeon's Joseon Yugyo Yonwon (朝鮮儒

教淵源, The Origin of Korean Confucianism) and Ha Gyeong-jin's Dong Yuhak An (東儒學案, Records of Eastern Confucianism), higher than the writings of Confucian history published after the Japanese occupation period, which presuppose otherized viewpoints on tradition, because the former could closely capture the inner movement of intellectual tradition.

Jung, Byung-seok, and Lee Oh-ryun examined various aspects of the unique views of the Book of Changes expounded by Myuon'g'am Lee Tae il (明庵 李泰一, 1860-1944), who analyzed the formation and transformation of Zhouyi (周易) in terms of numbers, while grounding his ideas on the Neo-Confucian traditional. Han Bo-ram explored how the personal networking and ideological features of the 18th-century Yeonam Club were taken over by the 19th-century reform camp affiliated with Park Gyu-su by expanding the boundaries of the personal networking of those in the enlightenment camp based on the Seoul region to the 18th-century Noron literati circles, particularly the Yeonam Club. Heo Jae-young examined the influence of the 19th-century Western science on the formation of modern science in Korea and China through the process by which the traditional gyeokmulji (gewuzhizhi 格物致知, investigating things and gaining of knowledge) was transformed into “gyeokchi” (格致) as a term to describe modern science. The papers by Hwang Yeoung-rye and Hwang Jee-won describe the movement of religionization of Confucianism, that is, the Confucius Religion (孔教) Movement, which took place Korea during the Japanese occupation period. They interpreted the Confucius Religion Movement as attempts initiated by Ahn Sun-hwan and Yi Byung-heon to elevate the status of Confucianism by emphasizing the religious features of Confucianism, and in this respect, they evaluated the Confucius Religion Movement as differentiating itself from other Confucian reform movements of the time, which sought to reform the ideological and philosophical aspects of Confucianism.

### **3. Classification by topic category**

As mentioned at the beginning of this report, the research achievements presented above can be divided into three topic categories: “intensification of traditional Confucianism,” “transformation of traditional Confucianism,” and “Confucianism as a discourse of resistance,” considering the contemporary situation of Korea. As the mainstream ideology of premodern Korean Confucianism was Neo-Confucianism,

“intensification of traditional Confucianism” and “transformation of traditional Confucianism” can be interpreted as “intensification of Neo-Confucianism” and “transformation of Neo-Confucianism.” Papers irrelevant to the above three topic categories or related to mixed categories fall under the category of “others.”

### 1) Intensification of traditional Confucianism

Thirty-five papers on Neo-Confucianism and Jung Byung-seok and Lee Oh-ryun's paper mainly covered the contemporary intellectuals' philosophical thoughts based on the premodern scholarly tradition. Among them, the papers on Nosa School's expansion (Kim Saemio, Park Hak-rae Park) and those on Ganjae's followers (Kim Hye-Soo Kim, Doh Min-Jae Do, Lee Hyung-sung) examined how the scholars covered in the respective papers responded to their historical situations. However, they were classified into the category of “intensifying traditional Confucianism” in terms of the expansion of the Nosa and Ganjae schools, not into the category of “Confucianism as a discourse of resistance,” as the corresponding characteristics were unconfirmed.

### 2) Transformation of traditional Confucianism

Papers written about Park Eun-sik and some other papers belong to the category “transformation of traditional Confucianism.” If any of these papers demonstrates that Park Eun-sik's Yangmingist thoughts touch on the context of the existing Korean Yangmingism, such as the Ganghwa School, the paper would fall into the category of “intensification of traditional Confucianism.” Otherwise, they were all classified as “intensification of traditional Confucianism.” Among them, six papers cover the transformation of the existing Neo-Confucian tradition (Kim Yong-hwan, Kim Woo-hyung, Kim Ji-eun, Park Jeong-sim, Lim Boo-yeon), two papers focus on the critical aspects of Neo-Confucian ideology (Kim Yun-kyeong, Oh Ju-yeon et al.), and one paper covers the changes in traditional academic terminology due to the introduction of Western science (Heo Jae-young).

### 3) Confucianism as a discourse of resistance

Nine papers examined “Confucianism as a discourse of resistance,” which is a major social function of modern Korean Confucianism. Of them, three papers examined the Wijeon-Cheoksa (衛正斥邪, Protect right and reject evil) Movement, which was led by the Nosa and Hwaseo schools (Kim Geun-ho, Park Tae-ok, Lee Hyang-bae). Three

papers traced back how the resistance discourse was formed as a scholarly response to the colonial rule (Tae-Ok Park, Dae-Seung Lee, Young-Sook Lee), and two papers covered the Confucian thoughts projected in the Confucian ideology reflected in the civilian army combats and independence movement (Ha Yoon-seo, Han, Gil-ro). Jeong Seong-hee examined the Confucian background of the spirit of resistance of the Yeonjae School's scholars whose loyalty resulted in martyrdom. Among the research achievements covering Confucianism as a discourse of resistance, six papers (2/3) described how Neo-Confucianism fulfilled its function as a discourse of resistance against foreign powers in the extreme situation of the late Korean Empire.

#### 4) Others

Six papers did not meet any of the classification criteria mentioned above. Of them, two papers examined Korean Confucian scholars' criticism of Kang Yu-wei (Kim Yun-Kyung, Chen I-ling & Kim Eun-young), and two papers traced back the process of religionization of Confucianism during the Japanese occupation period (Hwang Young-rye and Hwang Ji-won). One of the remaining two papers focused on the writings of Korean Confucian history by scholars in the early 20th century (Lee Byeong-tae), and the other paper traced back the process by which Park Gyu-soo's reform camp expanded its personal networking in the 19th century to the 18th-century Yeonam School (Han Bo-ram).

### 4. Analysis and Review of Major Papers

To begin with, by publishing four papers on the Nosa School, Lee Hyang-joon became the most prolific researcher in 2021. Of them, “The Cry of Oepil (猥筆) -- Is the Rider Dead?” is the one fully reflecting the author's understanding of Nosa's thought. In this paper, the author explains that through Oepil, Nosa attempted to interpret Yi I's Neo-Confucianism from the perspective of zhuli (主理) against its counterargument of zhuqi (主氣), and that Nosa partially embraced Yi Hwang's idea to introduce qi (氣) to li (理) while being firmly anchored in Yi I's inclusive schematic reasoning of liwuwei (理無爲, principle of inactivity). It was also asserted that by writing Oepil, Nosa wanted to remind scholars of Joseon that they were jockeys riding the horse of Joseon as a historical structure and that they were supposed to perform their duties and do

something for their country, thereby expressing the intrinsic logic using the Neo-Confucian terminology. This paper is significant in that it highlighted the position occupied by Oepil as an important text in modern Korean Confucianism, but there are several points where the author's explanations are missing.

First, in the dichotomy of the term zhuli/zhuqi (主理/主氣), the author assumes that this dichotomy originates from the intrinsic context of Korean Confucianism and presents three examples of its usage: the dichotomy of Toegye Yi Whang, that of Yulgok Yi I's critic, and internal division within the Yulgok School, interpreting Oepil in the context of the third case. Despite the seemingly reasonable argument of the author, the paper does not quote any previous research that can support the validity of the zhuli/zhuqi (主理/主氣) dichotomy, which is the basis for the development of the argument. Of course, the author notes that he used the zhuli/zhuqi framework based on Yoon Sa-soon Yoon's view. However, given the significant accumulation of critical views of academia regarding the rules of Toru Takahashi Toru associated with the zhuli/zhuqi dichotomy, it was necessary to introduce academia's current viewpoint, even if the three usages of the zhuli/zhuqi dichotomy were the author's own definitions.

Second, in the process of revealing that Nosa partially embraced Toegye's idea while being firmly anchored in Yulgok, the author mentioned that Toegye refuted liruo-qiqiang (理弱氣強, weak li and strong qi) and presented liqiang-qiruo (理強氣弱, strong li and weak qi), asserting that he reasoned the li-qi relationship through a strength-weakness relationship, and considered the metaphor of 'man riding a horse' also in terms of strength-weakness relationship. However, as it can be inferred from the metaphor of 'man riding a horse,' the question of strength/weakness of li-qi is not one of defeating or not, but that of prevailing or not, and the author's understanding of strength/weakness li-qi relationship needs to be reconsidered.

Finally, the author's mention of the historical significance of Oepil is important, and it is a text that should be inevitably discussed to understand the social function of the writings of the 2-th-century Korean Confucianism. However, the author's claim seems to be a logical leap because it is only briefly mentioned at the end of the paper without a separate interim discussion, which may lead to a doubt whether this part can really constitute one of the three axes that define the philosophical significance of Oepil as mentioned by the author.

It is necessary to examine the role played by Neo-Confucianism, which was the main frame of thinking for premodern intellectuals, in the turbulent modern era to demonstrate that Neo-Confucianism is a meaningful framework of thinking in today's society. However, it is challenging to tackle the work of reproducing the philosophical context of Neo-Confucianism of the time and examining the role of traditional knowledge in contemporary society in a single research paper. Noteworthy in this

regard is Kim Geun-ho's paper Ki Woo-Man's theory on Neo-Confucianism and social practice. After explaining that Songsa Ki Woo-man (松沙 奇宇萬) inherited Nosa's Neo-Confucian theory (性理說), but transformed it into xinxue (心學, study of heart-mind) through xinshuo (心說, theory of hear-mind), which expands taiji's (太極) tiyong (體用) and mingde (明德) not only to benxin (本心), but also to xin (心) of ren-yi-li-zhi (仁義禮智), the author notes that this practical of xinxue (心學) was implemented in the form of fuzhen-chixie (扶正斥邪, support correction and reject evil), thus rejecting evil while preserving the scholars and their spaces within the school.

The author's claim that Songsa's scholarship in xinxue (心學) is yet to be discussed in academia, and the tie between the implementation of fuzhen-chixie (扶正斥邪) and xinxue (心學) is clear given that it was examined based on the personal networks formed through lecture activities. Nevertheless, as is the case with Lee Hyang-joon's paper discussed above, a lopsided focus on the theological aspects of Neo-Confucianism reduces the proportion of its social functions, and conversely, when the social functions of Neo-Confucianism of the time is expounded, its philosophical context is often insufficiently reflected. In view of this, the author's approach to strike a quantitative balance between philosophical and socio-functional aspects is necessary for in-depth understanding of the position occupied by traditional Neo-Confucianism in modern society.

## 5. Evaluation and Outlook

The research trends in modern Confucianism studies in Korea observed in the papers published in 2021 have the following characteristics. First, research in the field of Neo-Confucianism has increased significantly compared to previous years. A large proportion of these studies have introduced modern Confucian scholars previously unknown to the academia, showing, through various channels, the agony and struggle of traditional intellectuals who lived and the turbulent period of modern Korean history. Second, it is particularly noteworthy that amid the prevailing tendency to examine Neo-Confucianism from the purely philosophical viewpoint, many papers were written about Neo-Confucianism as a discourse of resistance against Japanese imperialism.



Third, 2021 saw a revival of research into comparison between individual schools of thought, which was missing in 2020. However, more attention was paid to how specific schools of thought judged the theories of the opposing schools of thought than to the comparison of the individual school of thoughts on an equal footing. Fourth, in relation to the study of Yangmingism in modern Korean Confucianism, the prevailing tendency was to view Yangmingism as a fusion with Neo-Confucianism rather than a break from it. While researchers generally adopted Yangmingism in a state severed from Neo-Confucianism by Liang Qichao (梁啓超), who was set as the comparison figure of Park Eun-sik (朴殷植), Park Eun-sik embraced Yangmingism within the framework of the traditional Zhu-Xi School of Neo-Confucianism.

The research direction of the modern Korean Confucianism, as shown in the 2021 research achievements, presents a gradual increase in the movement to examine the patterns and characteristics of Neo-Confucianism in responding to the contemporary society. This has a certain relevance to the recent quantitative and qualitative surge in research into the contemporary Neo-Confucianism. From this perspective, Neo-Confucianism, a scholarly tradition of hundreds of years, acted as a major axis of Korean intellectual history while navigating through the stormy waters of modernity in the colorful Korean history. With research into the fusion of Neo-Confucianism and Yangmingism gaining momentum, along with research into Neo-Confucianism as a discourse of resistance, we hope to develop a clearer understanding of Neo-Confucianism both as a pre-modern mainstream ideology and as an ideology responding to the circumstances imposed by the times.

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