

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 “Xieju (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'oege 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'oege 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'oegye 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 zhezong-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 xinxue 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

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 戒慎恐懼 (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 戒慎恐懼, 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 paper 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 discov