

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 *Qiwulun* 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 Xingtì (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. 卒, 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.