

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 Gonghuiro 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 (長髻) 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 Chanhoo, 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 "Daedongsookyeong": 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 “Gogeu bion” (『古今鄙諺』), one of three chapters of Gogeu bion (『古今鄙諺』)

63. Yoon Sukho, The analysis of the newly found Gogeu bion (『古今鄙諺』)(2) - Focusing on “Baekeonsi” (『百諺詩』) and “Aheon jiha” (『雅言指瑕』), two of three chapters of Gogeu bion (『古今鄙諺』)

64. Yoon Yungnam, Dasan (茶山) Jeong Yak-yong's (丁若鏞) philosophy of conscience

65. Lee Kyunggoo, The meaning of interpretation and use of terms in Jeong Yak-yong'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 Yak-yong's philosophy

73. Lee Hunchang, Economic thoughts and information of Yegyuji 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 Cheonaejihi

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-yupeon (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 Yakyong's Philosophy" (*Journal of Eastern Philosophy* 108, Society Of Eastern Philosophy, Lee Chul-seung)

Wang Fuzhi 王夫之 and Jeong Yakyong 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 Yakyong 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 fulfillment 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 李瀾, 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 李珣, 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 Chunqu 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 Yakhyong'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" (Kyujanggak 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.