

Report on
Korean Confucianism Studies

Analysis and Outlook of Researches on
Confucianism in Korean Academia in 2022

Report on Korean Confucianism Studies

Analysis and Outlook of Researches on
Confucianism in Korean Academia in 2022

Vol.9 / 2023

Paju Cultural Center

Yulgok Studies Content Development and
International Dissemination Project Team

This book was published with the support of the Ministry of Culture, Sports and Tourism of Korea.
(Project title: Yulgok Studies Content Development and International Dissemination Project)

Report on Korean Confucianism Studies

Vol.9/2023

-Analysis and Outlook of Researches on Confucianism in Korean Academia in 2022-

Preface

There is no established consensus regarding the initial period when Confucianism was first embraced in Korea. However, it's clear that it dates back to a time before the Three Kingdoms (三國) era, and it is equally evident that Confucianism played a dominant role in Korean society from the late Goryeo (高麗) to the early Joseon dynasty. Especially during the middle Joseon period, based on comprehensive research into Zhu Xi Learning (朱子學), Joseon Neo-Confucianism (朝鮮性理學) was firmly established. Following the 17th century, as the Sarim school (士林派) seized power and Zhu Xi Learning became a potent ruling ideology, there was a thorough exploration of Confucian thought. A notable instance of this is the commentary work on the Complete Work of Zhuzi (Zhuzi Daquan 朱子大全) which spanned over 160 years from the 17th century, culminating in Lee Hang-ro's (李恒老: 1792-1868) compilation of the Collected and Supplemented Annotations on the Complete Work of Zhuzi (Juja Daejeon Chaeui Jipbo 朱子大全筭疑輯補) in the 19th century.

During the Joseon era, Confucian thought evolved through intense debates. The three significant debates of Korean Neo-Confucianism, namely the Four Virtues and Seven Emotions (sadan chiljeong 四端七情) debate of the 16th century, the Northern Learning (Ho 湖) and the Southern Learning (Rak 洛) debate of the 18th century, and the Heart Theory (Sim-Seol 心說) debate of the 19th century, are notable examples. The leading figures in these debates meticulously analyzed and reinterpreted the Confucian classics, including the Four Books (sishu 四書) and Five Classics (wujing 五經) and Zhu Xi Learning (Zhuzi Xue 朱子學), to legitimize their academic positions and criticize their opponents' views. Such a tradition has been inherited by contemporary Confucian scholars, leading to a rich accumulation of high-quality research outcomes in Korean academia, with new papers and books being published every year. However, efforts to analyze, critique, and summarize these research achievements to suggest new research directions are rare. Most publications end up being read by only a few specialists, making it challenging for them to play a meaningful role in academia and society.

Acknowledging this issue, our research group, since 2015, undertook the task to review the current state of Confucian studies in Korea, systematically organize the research findings, and reflect on them critically. The results have been published in Korean, Chinese, and English. Just as the proverb states, "Even a bead needs to be threaded to become a gem," our initiative aimed to thread individual papers and books to craft the gem that is Korean Confucianism.

As previously mentioned, we have a tradition of vigorous debate. Through this report, we hope that researchers' works will not fade away but be highlighted as academic and societal issues, fostering a productive space for discussion. Furthermore, with the English publication of this report, we aspire for the current state and achievements of Korean Confucianism to gain international recognition.

This report was produced with the support of the Ministry of Culture, Sports and Tourism. We extend our deepest gratitude to all involved parties.

November 25th, 2023

From the Institute of Korean Philosophical Thought

Woo Kwan Je

Director of Paju Cultural Center

Choi Young Jin

**Head of the Yulgok Studies (栗谷學) Content Development
and International Dissemination Project**

Contents

Preface	5
Contents	9

Part I Chinese Confucianism

Chapter 1	Analysis and Prospects of Research Achievements on Confucianism in the Pre-Qin and Han-Tang Periods	Kim Kyung Hee ··	11
Chapter 2	Analysis and Prospects of Song Dynasty Confucianism Studies	Park Ji-hun	53
Chapter 3	Analysis and Prospects of Research Achievements on Zhu Xi Studies and Yangming Studies of the Ming Dynasty	Sun Byeongsam	89
Chapter 4	Analysis and Prospects of Research Achievements on Qing Dynasty Thought	Yoo, Hee-Sung	121
Chapter 5	Analysis and Prospects of Modern and Contemporary Chinese Confucian Studies	Yoo, Hee-Sung	141

Part II
Korean Confucianism

Chapter 6	Analysis and Outlook on Korean Neo-Confucianism Research	
	Achievements Bae Je Seong, Yu Han Sung	173
Chapter 7	Analysis and Prospects of Research Achievements on Korean	
	Yangming Studies Sun Byeongsam	221
Chapter 8	Analysis and Prospects of Korean Silhak Research	
	Achievements Dan Yunjin	245
Chapter 9	Research on Modern Korean Confucianism Lee Wonjun	287



Part I

Chinese Confucianism

Chapter 1

**Analysis and Prospects of Research
Achievements on Confucianism
in the Pre-Qin and Han-Tang Periods**

Kim Kyung Hee, Chosun University Reseacher

1. Introduction

This report comprehensively analyzes the accomplishments in Confucian studies related to the Chinese Pre-Qin and Han-Tang periods, drawing from doctoral dissertations and academic papers published in Korea in 2022. The papers indexed include those submitted to domestic universities for doctoral degrees and those officially included in the National Research Foundation of Korea's registered journals (KCI). The criteria were based on papers presented in the Research Information Sharing Service (RISS) managed by the Korea Education and Research Information Service and the Korean Studies Information Service System (KISS). The analysis specifically targeted papers related to Confucianism.

An analysis of the academic journals in 2022 revealed a total of 82 papers related to Confucian studies in the Chinese Pre-Qin and Han-Tang periods. Of these, 10 were doctoral dissertations, and 72 were general papers. The total count is nearly on par with the 95 papers in 2020 and 72 papers in 2021.

A closer look at the distribution over the years shows that in 2022, there were 78 papers on the Pre-Qin period and 4 on the Qin-Han period. In 2020, there were 87 on the Pre-Qin period, 7 on the Qin-Han period, and 1 on the Tang Dynasty period. Meanwhile, in 2021, there were 65 on the Pre-Qin period and 7 on the Qin-Han period. While the number of papers on the Pre-Qin period remains overwhelmingly high, consistent research is being conducted on the Qin-Han period's Confucian studies, as evidenced by the papers.

To provide a clear overview of all the papers, they were divided according to two major classification methods: first, classification by individual, and second, classification by topic. In the classification by individual, I focused

on three representative figures of Confucian thought—Confucius (孔子: 551–479 BCE), Mencius (孟子: 385–304 BCE), and Xunzi (荀子: 340–245 BCE)—and grouped related scholars under the category of other individuals. In the topic-based classification, I categorized the papers into five areas: first, classical Confucian thought; second, philosophy; third, politics and economy; fourth, education; and fifth, miscellaneous topics.

2. Classification by Individual

Of the 82 papers reviewed, 47 focus on themes pertaining to specific historical figures. These can be categorized as follows: Confucius is the subject of 18 papers, Mencius also features in 18, Xunzi is discussed in 7, and 4 papers address other individuals. Notably, Confucius, Mencius, and Xunzi, who are seminal figures in Pre-Qin Confucianism, collectively feature in 43 papers. The "other individuals" category includes 4 papers related to Dong Zhongshu (董仲舒: ca. 179–104 BCE), Wang Chong (王充: 27–100), and Zheng Xuan (鄭玄: 127–200), who were Confucian thinkers during the Han Dynasty. The total number of person-specific papers in 2022 is 47, slightly fewer than the 57 papers in 2020, but almost equivalent to the 50 papers in 2021. The number of papers on Confucius in 2022 is similar to that of 2021, with 18 compared to 19, respectively. Similarly, there are 18 papers on Mencius in 2022, close to the 17 in 2021. The count for papers on Xunzi remains the same as in 2021, with 7 papers.

Regarding papers on Confucian thinkers of the Han Dynasty, there were 7 in 2021, but this number has slightly decreased to 4 in 2022. In summary, a prominent feature of the 2022 research landscape is the consistent and overall active research on Confucius, Mencius, and Xunzi. While studies on Dong Zhongshu, Wang Chong, and Zheng Xuan continue steadily, there's a

noticeable absence of research on Yang Xiong (揚雄: 53 BCE–18 CE), Wang Bi (王弼: 226–249), He Yan (何晏: 193–249), and Kong Yingda (孔穎達: 574–648), who were subjects in the previous year, indicating a lull in research concerning the intellectual thought of the Han Dynasty.

1) Papers Related to Confucius

1

Song Hyeon-dal
A Study on the 'Humanity' in the Analects of Confucius
Doctoral Dissertation
DAEGU HAANY UNIVERSITY

2

Chi Chun-Ho
The Concept of virtue(德) in the Analects and A Wise Man(君子)'s Personality
THE STUDY OF CONFUCIANISM, 89
THE KOREAN SOCIETY OF CONFUCIANISM

3

Chi Chun-Ho
Virtue and Practical Virtue Education of Analects
Journal of Korean Philosophical History, 75
The Society for Korean Philosophical History

4

Cho Jang yun, Chi Chun-Ho
Virtue(德) and Tao(道) • Ren(仁) • Yi(藝) of the Analects
East Asian Culture and Thought, 13
Institute of Asian Studies

5

Ryu Young-Ha
A Study on the Justification for Revenge through the Analects (zhi 直)
Journal of Korean Philosophical History, 74
The Society for Korean Philosophical History

6

Jang Jun-young
A Study on the "Narrative" Structure of the Analects of Confucius
The East Asian Ancient Studies, 67
The Association Of East Asian Ancient Studies

7

Kim Jeong Hee
Confucian “Shu (恕)” and the need for approval
Journal of Eastern Philosophy, 111
The Society Of Eastern Philosophy

8

Kim Jeong Hee
A Study on the Need for Approval in Confucian Philosophy – Focusing on
Confucius, Mencius, and Xunzi
The Journal of Humanities, 64
Institutes of Humanities

9

Yun Min-Hyang
The Ideal and Meaning of Embodied Mind in Confucius' Cultivation
Theory of "The freedom that he did nothing wrong (從心所慾不踰矩)"
THE STUDY OF CONFUCIANISM, 89
THE KOREAN SOCIETY OF CONFUCIANISM

10

Hwang In-Ji
Universal Welfare and Confucius' Political View – Focusing on Daedong Society
Theory –
Studies in Confucianism, 58
Confucianism Research Institute

11

Lee Joo-gang
Joy, Music and Yumintongle in the Philosophy of Confucius and Mencius
TOEGYE-HAK-LON-JIB, 31
Yeongnam Toegye Studies Institute

12

PARK JINWOO
Deisolate the Worthy in the “Paradox of Friendship”: Reinterpreting the Principles
of Making Friends in the Analects
THE STUDY OF CONFUCIANISM, 89
THE KOREAN SOCIETY OF CONFUCIANISM

13

Kim Yong-Hee
Abnormal psychological interpretation of Hyangwon in Analects – Focusing on the
covert narcissism
Studies in Philosophy East-West, 103
Korean Society For Philosophy East-West

14

KIM HEE YOUNG

A Study on the Aspect of the Interpretation of 'Junzi' through Various Annotations
in the the Analects of Confucius – Focusing on Cheng Shu-de's Lunyu Ji Shi

–

Studies in Confucianism, 61

Confucianism Research Institute

15

Kim Byung-joon

Sima Qian's 司馬遷 Critical Reading of the Lun yu 論語 (“Analects”) and its Historical
Context – A Case Study of the Phrase you zi yue 有子曰
(“Master You stated...”) in the Xue er 學而 (“Learning”) Chapter

The Journal of Eastern Studies, 117

Daedong Institute for Korean Studies

16

Yu Young-Og

A Study on Gonghoyidan as a Chapter of 『Lunyu』

– Focusing on Various Theories from the Late Joseon Period

The Journal of Eastern Studies, 117

Daedong Institute for Korean Studies

17

Park SungKyu

Zhu Xi's Commentaries on the Consistency of Confucius' Way and Zeng Shen's
'Faithfulness and Consideration' and the Zen Buddhist's Episode “Buddha Picks
Up the Flower and Kāśyapa Smiles Subtly”

TAE-DONG YEARLY REVIEW OF CLASSICS, 49

Tae Dong Institute of classic research

18

Kwon Joon Surb, Yoo Heun Woo

A Study of the Differences Between Confucius' Jūn Zi and Xiǎo Rén

JOURNAL OF YULGOK-STUDIES, 49

Yulgok Society

In 2022, a total of 18 papers were published focusing on Confucius and the Analects. This represents a slight decrease from the 24 papers in 2020 and 19 in 2021, but still reflects a consistent engagement in this area of study with approximately 20 papers annually. Notably, one doctoral dissertation on this topic was completed in 2020, none in 2021, and again one in 2022.

Song Hyeon-dal's doctoral dissertation provides a detailed examination of the concept of 'humaneness' as advocated by Confucius in the *Analects*. The research addresses several critical questions: First, it explores what Confucius perceives as the 'way' (dao 道), particularly in relation to the goal of life and its connection to humaneness. Second, it delves into the implications and essence of Confucius's philosophy concerning the 'man of virtue,' or junzi (君子). Third, it investigates the meanings and characteristics of the virtues central to human perfection – namely, propriety (li 禮), benevolence (ren 仁), and righteousness (yi 義) – and examines how these virtues form a coherent system.

There are 17 general papers, each covering a variety of topics. Chi Chun-Ho presented three papers on virtue (de 德) in the *Analects*. Among them, the paper titled "Virtue and Practical Virtue Education of *Analects*" examines the meaning and structure of virtue through original text analysis of the *Analects*. It highlights the significance embodied by the Confucian practical virtues of the man of virtue, or junzi (君子). The practical virtues in the *Analects* are situated in an organic relationship with the value system. Therefore, exploring the meanings and structures that virtue in the *Analects* represents can be evaluated as a research outcome that concretizes the fundamental meanings of modern morality and education and expands the scope of research in morality and education.

Ryu Young-Ha's paper examines the legitimacy of "revenge" through the concept of straightness (*zhi* 直) in the *Analects*. The author categorizes straightness into intuitive levels and behavioral levels, using the *Analects* to explore the issue of Confucian revenge.

Jang Jun-young's paper analyzes the structural characteristics of the *Analects*, including its language and content, from a "narrative" perspective. The author divides the analysis into three major themes: minimalist

narrative in language, character “portrayal” narrative, and life philosophy narrative. Choosing the *Analects*, one of the most universal texts among the classics, as the research subject and viewing it from a “narrative” perspective is somewhat audacious and experimental, but it offers a new perspective worthy of attention for future classical text research. The remaining papers cover various areas including interpretations related to the *Analects*, Confucian scholarship, the ideal person or *junzi*, and politics, promising ongoing vitality in future Confucius-related research.

2) Papers Related to Mencius

1

Kim Hye-su
Moral Philosophical Analysis of the Mencius' 'Quan(權)'
YANG-MING STUDIES, 67
The Korean Society of Yang-Ming Studies

2

Kim Yong Hoon, Choi Young Jin
From 'Gubangshim' to 'Simyobang': The Japanese Transformation of the Mencius
'Gubangshim'
JOURNAL OF YULGOK-STUDIES, 48
Yulgok Society

3

Song Yunwoo
Problems of Moral Motivation and Responsibility in the Mencian Theory of Human
Nature
Journal of Philosophical Ideas, 84
Institute of Philosophy

4

Byeon Eunmi
A review of the discussion on the interpretation of The Mencius(孟子) using Hyunto
glosses(懸吐)
- Focusing on Lee Ik(李漢)'s Maengjajilseo(孟子疾書) and An Jeong-Bok(安鼎福)'s
Gyungseoyiyi(經書疑義)
Journal of the Society of Korean Language and Literature, 95

The Society of Korean Language and Literature

5

Lee Hae-im

A Study on a Royal Lecture's Situation of Mencius in the Period of King Yeongjo
and Recognition of Mencius

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58

The Society for Asian Philosophy in Korea

6

Lee Jang-Hee

Im Nokmun and Mencius

Journal of Korean Philosophical History, 73

The Society for Korean Philosophical History

7

Kim Kee Joo

Coordinates of Mencius seen in the critique of the Hundred Schools of Thought
DONGAINMUNHAK, 61

The Society for Humanities Studies in East Asia

8

Tak Hee Jin

A Healing Approach of Mencius's Zhiyan (知言) for Inner Expression
– For Selective Mutism –

Journal of Humanities, 87

Institute for Humanities

9

Lee Soonmi

A Study on yizhàn (義戰) and wúyizhàn (無義戰) in The Works of
Mencius

Journal of Eastern Philosophy, 110

The Society of Eastern Philosophy

10

Lee Soonmi

A Study on Limín (利民) and Yǔmín (與民), Dúlè (獨樂) and Tónglè (同樂) in The
Works of Mencius

Journal of Eastern Philosophy, 109

The Society of Eastern Philosophy

11

An, Yoo-kyoung

A Study on the Relationship between Mencius' Gi Theory and
Yulgok Neo-confucianism

Korean Studies Quarterly, 45

The Academy of Korean Studies

12

You, Min-jung

Itō Jinsai's Rhetorically Oriented Exegesis

– Centering on the Mōshi kogi

The Journal of Eastern Studies, 119

Daedong Institute for Korean Studies

13

KIM SEON HEE

Embodied Morality in Mengzi 2A2 and Tasan's Challenge to Zhuxi

Journal of Tasan Studies, 41

Tasan Cultural Foundation

14

KIM HEE

A Study on Mencius's and Yulgok's Historical Perception based on the State of
Affairs of 『Zhouyi』

JOURNAL OF YULGOK-STUDIES, 49

Yulgok Society

15

Kim Baeg-Nyeong, Lee Kyoung-Moo

Darwinian integration of Mencius' xìngshàn (性善) and Xunzi'
wěishàn (偽善)

Studies in Philosophy East-West, 106

Korean Society For Philosophy East-West

16

Jung Woo Yeop

The rational property of Shifei zhi xin

Focusing on the concept Zhi(知)

Philosophical Investigation, 67

Institute of Philosophy in Chung-Ang Univ.

17

Lee Jin-Young

A Study on the Relationship between Bi Hexagram(比卦) of Changes
and Royal Politics of Virtue of Mencius

THE STUDY OF CONFUCIANISM, 89

THE KOREAN SOCIETY OF CONFUCIANISM

18

Lee Gwang-Hyuk

Mencius Minbonism and Modern Significance

Chinese Studies, 81

In 2022, there were 18 published papers focusing on Mencius and his work, the Mencius. This figure aligns with the trends of the past two years, with 17 papers each in 2020 and 2021. Notably, there was a lack of doctoral dissertations on this subject in 2022, a departure from the two in 2020 and three in 2021, which marks a gap in advanced scholarly research on Mencius during this year.

Kim Kee Joo's paper presents a critical analysis of how Mencius assessed and critiqued the Hundred Schools of Thought (zhuzi baijia 諸子百家) within the context of the political and philosophical dynamics of the Warring States period. The paper's significance lies in its exploration of the core aspects of Mencian philosophy, with a particular focus on Mencius's perspectives and criticisms of the Hundred Schools of Thought.

There are five papers related to Mencius's politics. Among them, Lee Soonmi's paper examines the concepts of just war (yizhan 義戰) and unjust war (wuyizhan 無義戰) in the Mencius, analyzing how these can be applied to conflict resolution in contemporary international relations. Notably, Lee Jin-Young's paper intensively explores the relevance between Bi Hexagram (Bi Gua 比卦 ䷇) of the Book of Changes and Mencius's philosophy of righteous leadership (wangdao 王道), comparing the roles and meanings of the hexagram statements (guaci 卦辭) and line statements (yaoci 爻辭) presented in the Bi Hexagram with the relationships among ruler, subjects, and people as reflected in Mencius's political theory. The author highlights that a common perspective of moral governance (dezhi 德治) appears in both the Bi Hexagram and Mencius's philosophy of righteous leadership. This research is significant in that it presents an originality not seen before by comparing the Bi Gua of Zhouyi and the political thought of Mencius's

righteous leadership.

3) Papers Related to Xunzi

1

Kim Deok-Hwa
The study of Xunzi's society theory
Doctoral Dissertation
Yeungnam University

2

Bin Wu
A study on Xunzi's educational philosophy
Doctoral Dissertation
Jeonju University

3

BAE DABIN
The Dialectic Characteristics of Xunzi's Philosophy in the History of Confucianism
CHULHAK-RONCHONG, 107
The New Korean Philosophical Association

4

BAE DABIN
A Critical argument of the Relationship between Xunzi's human nature theory and
the Moral origins
Journal of Eastern Philosophy, 109
The Society of Eastern Philosophy

5

Yujin Kim
The Way Xunzi Deals with Heterogeneous Things
- Taking 「Working songs(成相)」 and 「Fu(賦)」 as examples -
THE STUDY OF CONFUCIANISM, 87
THE KOREAN SOCIETY OF CONFUCIANISM

6

Lee Kyoung-Moo
A study on Xúnzǐ[荀子]' lèi[類] concept understanding and application
East Asian Culture and Thought, 12
Institute of Asian Studies

7

MOONSOONPYO
Xunzi and Aristotle: an interpretation on the dual usage of 'knowledge(知)'

In 2022, a total of seven papers were published that focused on Xunzi and his work, Xunzi, maintaining a consistency with the eight papers in 2020 and seven in 2021. Notably, while there were no doctoral dissertations in 2020, one emerged in 2021, followed by an increase to two in 2022. This trend suggests a growing interest in Xunzi's philosophy.

Kim Deok-Hwa's doctoral dissertation offers a reinterpretation of Xunzi's philosophy through the lens of 'collectives' (qunti 群體), examining its broader implications. The study analyzes various manifestations of collectives in 'Xunzi,' particularly focusing on the state (guojia 國家) and the world (tianxia 天下) as political forms. The author delineates three key aspects derived from Xunzi's texts, underscoring that his philosophy is geared towards human survival and the sustenance of collectives. This work is significant in that it positions 'collectives' as a central concept in Xunzi's arguments and offers a nuanced analysis, contributing substantially to the expansion of Confucian thought.

Among the two papers by Bae Dabin, the one titled "A Critical argument of the Relationship between Xunzi's human nature theory and the Moral origins" illuminates a particular issue pointed out in the history of Confucianism surrounding the criticism of Xunzi, namely, the contradictory relationship between Xunzi's theory of human nature as inherently evil (xing'e lun 性惡論) and the sage's moral origin theory, as well as the resulting legitimacy of moral norms, through philosophical critique and clarification. Moon Soon-pyo's paper attempts to interpret the ambiguous use of "capability" (neng 能) and "knowledge" (zhi 知) in Xunzi's work through the lens of Aristotle's categories of potentiality and actuality, a point that raises expectations for the continuous invigoration of related Xunzi

research in the future.

4) Other Scholars

1

Kim Jonghi

DongZhongShu's Method of Using Analects and Its Meaning

Historical Studies of Ancient And Medieval China, 65

The Society of Historical Studies of Ancient And Medieval China

2

CHO WON IL

A study on the body and soul thought of Wang chong

The Journal of Sinology, 74

The Korean Society of Chinese Culture

3

Suk Mi-hyun

A Study on the Theory of a Non-Mutual Resonance between 'Tian(天)' and 'Ren
(人)' in the LunHeng(論衡)

The Oriental Studies, 89

Academy of Asian Studies

4

Jo haejin

A Study on the Zheng-bian(正變) of 『Jian』(箋) by Zheng Xuan(鄭玄)

Chinese Studies, 79

Korean Association for Chinese Studies

In 2022, there were four papers related to other scholars, a number that appears modest when compared to the eight and seven papers published in 2020 and 2021, respectively. While doctoral dissertations were consistently published, with one appearing each year in 2020 and 2021, it is regrettable that 2022 saw no doctoral dissertations at all. In 2020, various scholars conducted studies on a diverse range of thinkers from the Han and Tang dynasties, including Kong Yingda (孔穎達), Wang Chong (王充), Yang Xiong (揚雄), Huan Tan (桓譚: ca. 23 BCE–56 CE), Zheng Xuan (鄭玄), Wang Fu (王符: 85–163), and Dong Zhongshu (董仲舒), approaching them from

multiple perspectives. Research on major thinkers like Kong Yingda, Wang Chong, Yang Xiong, Zheng Xuan, Wang Bi (王弼), He Yan (何晏), and Dong Zhongshu was also actively conducted in 2021. However, the research in 2022 has been limited to studies related to Wang Chong, Zheng Xuan, and Dong Zhongshu, indicating a stagnation in variety.

Suk Mi-hyun's paper analyzed the distinctive features of the "Division between Heaven and Man" (tianren fenli 天人分離) argument in the *Discourses Weighed in the Balance* (Lunheng 論衡), differentiating it from Xunzi's version of the argument and defining it as the "Theory of Non-Interaction between Heaven and Man." The author argued that Wang Chong's (王充) *Lunheng* inherited Xunzi's "Division between Heaven and Man" theory, yet strongly aimed to critique the emptiness of the prevalent "Interaction between Heaven and Man" (tianren ganying 天人感應) theory at the time. The author suggested that it is more appropriate to characterize the *Lunheng*'s view of the relationship between Heaven and Man as the "Theory of Non-Interaction between Heaven and Man," which aptly reveals such critical reasoning.

Cho Won-il's paper focused on an analysis and analogy of Wang Chong's (王充) views on the relationship between form and spirit (xingshen 形神). This study interprets Wang Chong's assertion—that the physical form acts as the subject, with the spirit in a subservient role—as viewing the form-spirit relationship in terms of a triadic interaction among the physical form, vital energy, and consciousness. It elucidates Wang Chong's perspective that the spirit cannot exist independently once it departs from the physical form. The paper is deemed significant for its pioneering approach to a new field, centering its discourse on an analysis and comparison of Wang Chong's philosophies on the form-spirit concept.

3. Thematic Classification

The thematic classification is as follows: ① Confucian Classics: 7 papers, ② Philosophy: 49 papers, ③ Education: 3 papers, ④ Politics and Economics: 13 papers, ⑤ Others: 10 papers. There was a modest increase in the total number of papers under review, from 72 in the previous year to 82. In 2022, there was a slight increase in the fields of Philosophy, Politics and Economics, and Others compared to the previous year, while the number of papers in Confucian Classics remained similar, and those in Education decreased slightly from 5 to 3.

Looking at the details, in the field of Confucian Classics, there are 2 papers on the *Analects*, 2 on *Mencius*, 1 on the *Old-Text Book of Documents* (*Guwen Shangshu* 古文尚書), and 1 annotated text by Zheng Xuan (鄭玄). It is worth noting that, as in the previous year, research related to unearthed documents continues in the field of Confucian Classics. A point of interest in the field of philosophical research in 2022 is the presentation of 2 doctoral dissertations and 11 general papers related to the *Book of Changes*. The consistent accumulation of research achievements concerning the study of change (*yixue* 易學) following the previous year is a remarkable phenomenon. Additionally, one doctoral dissertation each on the Pre-Qin Confucians' "distinction between righteousness and profit" (*yilizhibian* 義利之辨) and the view of the man of virtue (*junzi* 君子) has been released, which is expected to play a significant role in the understanding of Pre-Qin philosophical thoughts in the future. In the field of educational research, it's noteworthy that two doctoral dissertations were presented, one on Confucian thought of "rituals and music" (*liyue* 禮樂) in moral education and the other on Xunzi's educational philosophy. This year, in the field of political research, studies on politics in texts such as the *Book of Documents*

(*Shujing* 書經), *Book of Changes* (*Zhouyi* 周易), *Spring and Autumn Annals* (*Chunqiu* 春秋), and *Commentary of Gongyang* (*Gongyang Zhuan* 公羊傳) have been presented, which are expected to contribute to securing diversity in this area.

1) Research on the thought of Confucian Classics

1

KIM HEE YOUNG

A Study on the Aspect of the Interpretation of 'Junzi' through Various Annotations in the The Analects of Confucius – Focusing on Cheng Shu-de's Lunyu Ji Shi Studies in Confucianism, 61
Confucianism Research Institute

2

Yu Young-Og

A Study on Gonghoyidan as a Chapter of 『Lunyu』
– Focusing on Various Theories from the Late Joseon Period
The Journal of Eastern Studies, 117
Daedong Institute for Korean Studies

3

Byeon Eunmi

A review of the discussion on the interpretation of The Mencius(孟子) using Hyunto glosses(懸吐) – Focusing on Lee Ik(李漢)'s Maengjajilseo(孟子疾書) and An Jeong-Bok(安鼎福)'s Gyungseoyiyi(經書疑義)
Journal of the Society of Korean Language and Literature, 95
The Society of Korean Language and Literature

4

YOU MIN JUNG

Itō Jinsai's Rhetorically Oriented Exegesis – Centering on the Mōshi kogi
The Journal of Eastern Studies, 119
Daedong Institute for Korean Studies

5

Jo haejin

A Study on the Zheng-bian(正變) of 『Jian』(箋) by Zheng Xuan(鄭玄)
Chinese Studies, 79
Korean Association for Chinese Studies

6

Won Yong Joon

7

Min Hye-yeong

A Study on the Views of 『Gomunsangseo』 of Seokcheon Shin Jak

Nammyeong Study, 75

Institute of Gyeongnam Culture

In 2022, the number of research papers in the field of Confucian Classics totaled seven, maintaining a count similar to the eight papers in 2021, though this is only about half the number of the 16 papers from 2020. While 2021 saw a steady accumulation of research achievements in Confucian Classics, with in-depth analyses conducted in areas such as the Analects, Mencius, Book of Changes, and Book of Documents, it is regrettable that this year's contributions were limited to presentations on the Analects, Mencius, and Zheng Xuan's annotations.

Yu Young-ok's paper scrutinizes ancient and modern commentaries related to Analects 2.16, along with various perspectives from scholars of the late Joseon period, categorizing the interpretations of “gong 攻” and “yi 已” into three types. The paper focuses on identifying the specific heresies Confucius pointed to at the time. Regardless of how one interprets “gong 攻” and “yi 已” or defines “heresy (yiduan 異端)” in Analects 2.16, it will hardly be acknowledged as an interpretation clear and unarguable to all. However, the paper is deemed meaningful for its detailed analysis illuminating the meanings of supporting the way (dao 道) and refuting heresies from multiple angles, through the various views of early Confucian scholars.

Won Yong Joon's paper centers on the five phases (wuxing 五行) of the Chu Bamboo Slips from the Guodian Tomb (Guodian Chu Jian 郭店楚簡) unearthed in 1993 and the five phases of the Mawangdui Silk Texts (Mawangdui Boshu 馬王堆帛書) unearthed in 1973 as its auxiliary text. It

explores aspects of the development of Confucian thought from the mid-Warring States period to the early Western Han dynasty. Last year, the author compared and studied the Book of Changes from the Mawangdui Silk Texts with the current version of the Book of Changes and other literature, while this year, the focus was on analyzing the aspects of ancient Confucian thought development through the five phases of the Chu Bamboo Slips from the Guodian Tomb. This suggests that research in this field is expected to continue developing.

Min Hye-yeong's paper, using as its primary research text the Twenty-five Chapters of the Sangseo (Sangseo Isipopyeon 尙書二十五篇) from Shin Jak's (申綽: 1760-1828) Explanation of the Sequence of the Classic of Documents (Seo Cha Go 書次故), examines his opinions on the Old-Text Book of Documents (Guwen Shangshu 古文尙書) by supplementing content related to this from his collected works. The paper conducts a detailed examination of his views on the 25 chapters of the Old-Text Book of Documents. It's noteworthy that there is a consistent accumulation of research in the fields of the Analects, Mencius, and Old-Text Book of Documents, resulting in analyses of increasing depth.

2) Research in the Field of Philosophy

1

Jungseok Lee

A Study on Virtue(de) Thought and Nine Hexagrams by Virtue for Three Times in Zhouyi

Doctoral Dissertation

Sungkyunkwan University

2

Yi Hee-Yeong

'Shizhong' Leadership in Zhouyi

Doctoral Dissertation

Yeungnam University

3

Kim Yeonsu

An Analysis of the Distinction between Yi(義) and Li(利) in Chinese Philosophy
– Focusing on the distinction between Yi(義) and Li(利) in Confucianism

Doctoral Dissertation

DONGGUK UNIVERSITY

4

Yang Zhang

A Study on the Formation and Change of Ancient Chinese Gentleman's Idea —
Centred on Pre-Qin School Viewpoints and Changes in Various Times

Doctoral Dissertation

Jeonju University

5

Song Hyeon-dal

A Study on the 'Humanity' in the Analects of Confucius

Doctoral Dissertation

DAEGU HAANY UNIVERSITY

6

Kim Deok-Hwa

The study of Xunzi's society theory

Doctoral Dissertation

Yeungnam University

7

Shin Jungwon

A Primitive Cultural Study about Zhōuyi(周易) Divination(占筮)

TAE-DONG YEARLY REVIEW OF CLASSICS, 49

Tae Dong Institute of Classic Research

8

Hwang Byong Kee

Religious Interpretations of the Zhouyi and their Significance

Journal of Eastern Philosophy, 112

The Society of Eastern Philosophy

9

KOH YOON SUK

About building a relationship through compliance – Focusing on the Zhouyi Sui-gua

Journal of Korean Philosophical History, 74

The Society for Korean Philosophical History

10

Jeong Seok-hyeon

The Characteristics of Yīn-Yáng in Zhōuyi and the Distinction between Them

DAEDONG CHULHAK, 100
The DaeDong Philosophical Association

11
Kim Yon Jae
Yi-wei's Taiyi-Yuanqi View and Its Pre-Experiential World-View of Qi-Xiang and
Yun-Shu
CHULHAK-RONCHONG, 109
The New Korean Philosophical Association

12
Kim Yon Jae
Zhou-yi's Yidao and the Historical View of Sagehood from the Perspective of
Anxiety Narrative - a Historical Contents of Narrativism
THE EASTERN CLASSIC STUDIES, 46
INSTITUTE FOR EASTERN CLASSIC STUDIES

13
Lee Nanhee
A Study on Gyeongwae(謙卦) of The Book of Change(周易) - In Relation to the
Concept of Si-jung(時中)
Journal of Humanities, 38
Institute of Humanities

14
Yu Byung-Hun 1 , Lim Byeong Hak
Chapter 8 of the first volume of Xici(繫辭) and the philosophical meaning of word
and action
THE JOURNAL OF HUMANITIES STUDIES, 61
Humanities Research Institute

15
KIM HEE
A Study on Mencius's and Yulgok's Historical Perception based on the State of
Affairs of 『Zhouyi』
JOURNAL OF YULGOK-STUDIES, 49
Yulgok Society

16
Lee Nan-sook
As a Criterion for Yi Xue(易學) Evaluation, A Fourfold Tao of the Saint(聖人四道):
The Judgments(辭), The Changes(變), The Images(象), The Divinatory(占)
JOURNAL OF YULGOK-STUDIES, 50
Yulgok Society

17
Park Gyu Seon, Choi Jeong Jun

A Humanistic Study on the Confrontation and Unification of Yin and Yang
Youngsan Journal of East Asian Cultural Studies, 36
Institute of Oriental Culture

18

Taeheo Son
The Freedom Orientation of the Early Confucianism
Journal of Eastern Philosophy, 112
The Society of Eastern Philosophy

19

Lim Byeongsik
A Study on the Perspective on Life and Death in Yegi(禮記)
Journal of Philosophical Ideas, 84
Institute of Philosophy

20

Chi Chun-Ho
The Concept and Meaning of The Great Virtue through the Use of "Sishu"
THE ONJI STUDIES, 73
The Society Of Onji Studies

21

Lim Jong-Jin
Aspects of the Use of Wisdom and Brightness in the Four Books
CHULHAK-RONCHONG, 109
The New Korean Philosophical Association

22

Lim Heongyu
A Study of four Books from the Perspective of the Doctrine of Human Nature's
THE ONJI STUDIES, 71
The Society Of Onji Studies

23

Zhang Xiangliang
A Study on the Characteristics of Wiryong's Spring and Autumn Studies
- Focusing on "The Essentials of Zuozhuan in the Spring and Autumn Period"
Journal of the Humanities, 101
Institute of Humanities

24

Kim Jeong Hee
Confucian "Shu (恕)" and the need for approval
Journal of Eastern Philosophy, 111
The Society of Eastern Philosophy

25

Yun Min-Hyang

The Ideal and Meaning of Embodied Mind in Confucius' Cultivation Theory of "The freedom that he did nothing wrong (從心所欲不踰矩)"
THE STUDY OF CONFUCIANISM, 89
THE KOREAN SOCIETY OF CONFUCIANISM

26

Chi Chun-Ho

The Concept of virtue(德) in the Analects and A Wise Man(君子)'s Personality
THE STUDY OF CONFUCIANISM, 89
THE KOREAN SOCIETY OF CONFUCIANISM

27

Chi Chun-Ho

Virtue and Practical Virtue Education of Analects
Journal of Korean Philosophical History, 75
The Society for Korean Philosophical History

28

Cho Jangyun, Chi Chun-Ho

Virtue(德) and Tao(道) · Ren(仁) · Yi(藝) of the Analects
East Asian Culture and Thought, 13
Institute of Asian Studies

29

Lee Joo-gang

Joy, Music and Yumintongle in the Philosophy of Confucius and Mencius
TOEGYE-HAK-LON-JIB, 31
Yeongnam Toegye Studies Institute

30

Kim Byung-joon

Sima Qian's 司馬遷 Critical Reading of the Lun yu 論語 ("Analects") and its Historical Context
— A Case Study of the Phrase you zi yue 有子曰 ("Master You stated...") in the Xue er 學而 ("Learning") Chapter
The Journal of Eastern Studies, 117
Daedong Institute for Korean Studies

31

Ryu Young-Ha

A Study on the Justification for Revenge through the Analects (zhi 直)
Journal of Korean Philosophical History, 74
The Society for Korean Philosophical History

32

Park SungKyu

Zhu Xi's Commentaries on the Consistency of Confucius' Way and Zeng Shen's
'Faithfulness and Consideration' and the Zen Buddhist's Episode "Buddha Picks
Up the Flower and Kāśyapa Smiles Subtly"

TAE-DONG YEARLY REVIEW OF CLASSICS, 49

Tae Dong Institute of Classic Research

33

Kwon Joon Surb, Yoo Heun Woo

A Study of the Differences Between Confucius' Jūn Zǐ and Xiǎo Rén

JOURNAL OF YULGOK-STUDIES, 49

Yulgok Society

34

Kim Hye-su

Moral Philosophical Analysis of the Mencius' 'Quan(權)'

YANG-MING STUDIES, 67

The Korean Society of Yang-Ming Studies

35

Song Yunwoo

Problems of Moral Motivation and Responsibility in the Mencian Theory of Human
Nature

Journal of Philosophical Ideas, 84

Institute of Philosophy

36

Lee Jang-Hee

Im Nokmun and Mencius

Journal of Korean Philosophical History, 73

The Society for Korean Philosophical History

37

Jung WooYeop

The rational property of Shifei zhi xin

Focusing on the concept Zhi(知)

Philosophical Investigation, 67

Institute of Philosophy in Chung-Ang Univ.

38

Kim KeeJoo

Coordinates of Mencius seen in the critique of the Hundred Schools of Thought

DONGAINMUNHAK, 61

The Society for Humanities Studies in East Asia

39

An Yoo-kyoung
A Study on the Relationship between Mencius' Gi Theory and Yulgok Neo-
confucianism
Korean Studies Quarterly, 45
The Academy of Korean Studies

40
KIM SEON HEE
Embodied Morality in Mengzi 2A2 and Tasan's Challenge to Zhuxi
Journal of Tasan Studies, 41
Tasan Cultural Foundation

41
KIM HEE
A Study on Mencius's and Yulgok's Historical Perception based on the State of
Affairs of 『Zhouyi』
JOURNAL OF YULGOK-STUDIES, 49
Yulgok Society

42
Kim Baeg-Nyeong, Lee Kyoung-Moo
Darwinian integration of Mencius' xingshàn (性善) and Xunzi' wěishàn (偽善)
Studies in Philosophy East-West, 106
Korean Society For Philosophy East-West

43
Lee Kyoung-Moo
A study on Xúnzǐ[荀子]' lèi[類] concept understanding and application
East Asian Culture and Thought, 12
Institute of Asian Studies

44
BAE DAB IN
The Dialectic Characteristics of Xunzi's Philosophy in the History of Confucianism
CHULHAK-RONCHONG, 107
The New Korean Philosophical Association

45
BAE DABIN
A Critical argument of the Relationship between Xunzi's human nature theory and
the Moral origins
Journal of Eastern Philosophy, 109
The Society of Eastern Philosophy

46
Yujin Kim
The Way Xunzi Deals with Heterogeneous Things

- Taking 「Working songs(成相)」 and 「Fu(賦)」 as examples -
THE STUDY OF CONFUCIANISM, 87
THE KOREAN SOCIETY OF CONFUCIANISM

47
Kim Jonghi
DongZhongShu's Method of Using Analects and Its Meaning
Historical Studies of Ancient And Medieval China, 65
The Society of Historical Studies of Ancient And Medieval China

48
CHO WON IL
A study on the body and soul thought of Wang chong
The Journal of Sinology, 74
The Korean Society of Chinese Culture

49
Suk Mi-hyun
A Study on the Theory of a Non-Mutual Resonance between 'Tian(天)' and 'Ren
(人)' in the LunHeng(論衡)
The Oriental Studies, 89
Academy of Asian Studies

In 2022, there were a total of 49 research papers in the field of philosophy. This figure is comparable to the 46 papers in 2020 and 41 in 2021. Notably, there has been a consistent publication of papers related to the Book of Changes over these years: six papers in 2020, ten in 2021, and thirteen in 2022. Particularly in the field of philosophical thought, out of six doctoral dissertations, two are related to the Book of Changes, with an additional eleven general papers, indicating an anticipated surge in research related to the Book of Changes in the future. The remaining papers include studies related to Confucius, Mencius, Xunzi, along with various research papers on Confucianism pertaining to Dong Zhongshu and Wang Chong, denoting an expansion in the scope of discussion compared to previous years, a significant phenomenon.

In her doctoral dissertation, Yi Hee-yeong delved into the concept of “timely equilibrium” (shizhong 時中) encapsulated in the Book of Changes,

examining it from a leadership perspective. This study, conducted in a context where research addressing timely equilibrium from a leadership angle is scarce, inherently faces limitations in proving its validity and coherence. However, it is expected to lay the groundwork for invigorating future research on leadership viewed through the lens of shizhong.

Among the general papers, Kim Yon Jae's research approached the content of the hexagram statements and line statements (guayaoci 卦爻辭) from a narrative historiography perspective, uncovering the historical memory of sages encapsulated therein and exploring the stories of historical narratives in which the sages live through sustainable cognition and practices. The author illuminates the boundaries of sage mentality within the historical narratives of the Book of Changes, shedding light on milestones of self-realization.

Lim Heongyu's paper proposes a perspective on the Four Books (sishu 四書) as texts of civilization, questioning, "What is the nature of these books when viewed from a civilizational perspective, and which approach best reveals their characteristics?" The author posits that the Four Books are systems proposing a way to realize humanities and social sciences by pioneering the way of humans, establishing human nature distinguished from animals, and having their roots in humanity. Therefore, their features are best revealed when approached from the perspective of theories of human nature. Lim Byeongsik's study examines the characteristics of the view of life and death presented in the Book of Rites (Li Ji 禮記), exploring the fundamental Confucian worldview and perspectives on life and death and investigating the potential contributions of these views to our current attitudes and postures toward life.

3) Research in the Field of Education

1

Ha Kayoung

A Study on the Moral Educational Meaning of Confucian Li-Yue Thought

Doctoral Dissertation

Sungkyunkwan University

2

Wu Bin

A study on Xunzi's educational philosophy

Doctoral Dissertation

Jeonju University

3

Lim Byeong-hak

A Study on the Meaning of Education and Humanistic interpretation in the Yi Hexagram of I-Ching

Yongbong Journal of Humanities, 61

THE INSTITUTE OF HUMANISTIC STUDIES

Research in the field of education in 2022 consists of three papers, a slight decrease compared to seven papers in 2020 and five in 2021. In 2021, the papers covered educational implications of Xunzi's theory of music (yuelun 樂論), moral education in the philosophies of Confucius and Mozi (墨子: ?-?), educational perspectives in the Mencius, and Dong Zhongshu's educational thoughts. This year, the publications include two doctoral dissertations on Confucian moral education in the context of ritual and music (liyue 禮樂) and Xunzi's educational philosophy, as well as papers related to the Book of Changes.

Ha Kayoung's doctoral dissertation examines the context of ritual and music culture from the macroscopic dimension of cultural development and, through this, analyzes Confucius's education of ritual and music from a microscopic perspective. The paper elucidates that Confucius's natural moral sentiment education, which integrates rites (li 禮) and music (yue 樂), aims to return to pure moral sentiment through the form of art. Furthermore, it clarifies that the education of natural moral acts is about cultivating behavior

through the principles of benevolence (ren 仁), reciprocity (shu 恕), and trustworthiness (xin 信).

Wu Bin's doctoral dissertation explores Xunzi's educational philosophy from the following four aspects: First, the aspect of righteousness and principle (yili 義理). Second, the aspect of moral edification (jiaohua 教化). Third, the critical aspect. Fourth, the aspect of value. This paper not only expands the breadth of current academic research by studying Xunzi and his philosophy from a new perspective using educational philosophy as a point of convergence but also attempts to provide referential value for other researchers.

4) Research in the Field of Politics and Economy

1

Hong Lyn

A Study on the Perception of "Courtesy(禮儀)" of modern Korean and the Political Implications of "Li(禮) in Pre-Qin(秦) period

GONG JA HAK, 47

Korean Society of Confucian Studies

2

Kang Kyung hyun

The Classics Mat of Joseon and Reading the "Tribute of Yu" in the Book of Documents

GONG JA HAK, 48

Korean Society of Confucian Studies

3

Kim Sung-sil

A Study on the Ancient Sheng-Wang Theory of Confucianism

TOEGYE-HAK-LON-JIB, 31

Yeongnam Toegye Studies Institute

4

LEE Kyung ku

King Jeongjo's Understanding and Political Application of Chunchu(『춘추』)

TAE-DONG YEARLY REVIEW OF CLASSICS, 48

Tae Dong Institute of Classic Research

5

Lee Sung-ryule

A Janus of Confucianism: Political Thought in the “Muhe” Chapter of the
Mawangdui Zhouyi Silk Texts

Philosophia, Journal of Korean Philosophical Society, 163

Korea Philosophical Society

6

Hwang In-Ji

Universal Welfare and Confucius' Political View

– Focusing on Daedong Society Theory –

Studies in Confucianism, 58

Confucianism Research Institute

7

Lee Jin-Young

A Study on the Relationship between Bi Hexagram(比卦) of Changes and Royal
Politics of Virtue of Mencius

THE STUDY OF CONFUCIANISM, 89

THE KOREAN SOCIETY OF CONFUCIANISM

8

Lee Gwang-Hyuk

Mencius Minbonism and Modern Significance

Chinese Studies, 81

Korean Association for Chinese Studies

9

Lee Soonmi

A Study on yìzhàn (義戰) and wúyìzhàn (無義戰) in the Works of Mencius

Journal of Eastern Philosophy, 110

The Society of Eastern Philosophy

10

Lee Soonmi

A Study on Limín (利民) and Yǔmín (與民), Dúlè (獨樂) and Tónglè (同樂) in the
Works of Mencius

Journal of Eastern Philosophy, 109

The Society of Eastern Philosophy

11

Hae-im Lee

A Study on a Royal Lecture's Situation of Mencius in the Period of King Yeongjo
and Recognition of Mencius

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58

The Society for Asian Philosophy in Korea

12

Chung Hee-Chul

The Significance of 'Shame' in Ancient Confucian Theory of Penal Administration
Studies in Confucianism, 59

Confucianism Research Institute

13

Kim Dong-min

Gongyangzhuan: the Dual Construction and Characteristics of Sinocentrism
THE STUDY OF CONFUCIANISM, 87

THE KOREAN SOCIETY OF CONFUCIANISM

Research in the political and economic fields in 2022 consists of 13 articles, maintaining a count similar to the 17 articles in 2020 and 12 in 2021. It is regrettable that, like the previous year, there was an imbalance in 2022, with not a single article dedicated to the economic sector.

Kim Dong-min's paper elucidates the theoretical structure by which two perspectives contained within the "Sino-barbarian" (huayi 華夷) view are managed: one considering the barbarians (yidi 夷狄) as targets for enlightenment in the pursuit of grand unification (dayitong 大一統), and the other advocating the rejection of barbarians (rangyi 攘夷), both of which form significant components of the "Sino-barbarian" view. This paper is considered a meaningful research achievement in that it highlights the unique nature and characteristics of the "Sino-barbarian" view in the Commentary of Gongyang (Gongyang Zhuan 公羊傳).

Lee Sung-ryule's paper examines the Janus-faced nature of the phrase "following the way" (congdao 從道) while "serving the ruler" (congjun 從君) found in the Mou He (繆和) Chapter of the Book of Changes from the perspectives of the crux of politics, the subject of politics, and the relationship between ruler and subject. The paper analyzes the commonalities and distinctions between this view and the political philosophy of Xunzi, the Confucian scholar with the closest ties to this

Chapter. The paper is noteworthy for its meticulous analysis of what distinctive features the Mou He Chapter holds within Confucian political philosophy, what its original arguments are, and what these characteristics signify.

5) Other Researches

1

Park Kyong-Ae
The I Ching and Self-healing
Doctoral Dissertation
Yeungnam University

2

Na Jongseok
The Confucian Concept of Ren as Caring Freedom
GONG JA HAK, 47
Korean Society of Confucian Studies

3

YOON SEOK MIN
A New Analysis of Yaoti and Yaowei in ZHOUYI : Focusing on Mobility and
Immobility
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58
The Society for Asian Philosophy in Korea

4

Jang Jun-young
A Study on the "Narrative" Structure of the Analects of Confucius
Journal of of East Asian Ancient Studies, 67
The Association of East Asian Ancient Studies

5

MOONSOOPYO
Xunzi and Aristotle: an interpretation on the dual usage of 'knowledge(知)'
GONG JA HAK, 48
Korean Society of Confucian Studies

6

Kim Yong-Hee
Abnormal psychological interpretation of Hyangwon in Analects – Focusing on the
covert narcissism
Studies in Philosophy East-West, 103

Korean Society For Philosophy East-West

7

PARK JIN WOO

Deisolate the Worthy in the “Paradox of Friendship”: Reinterpreting the Principles of Making Friends in the Analects

THE STUDY OF CONFUCIANISM, 89

THE KOREAN SOCIETY OF CONFUCIANISM

8

Kim Yong Hoon, Choi Young Jin

From ‘Gubangshim’ to ‘Simyobang’: The Japanese Transformation of the Mencius ‘Gubangshim’

JOURNAL OF YULGOK-STUDIES, 48

Yulgok Society

9

Tak Hee Jin

A Healing Approach of Mencius’s Zhiyan (知言) for Inner Expression

– For Selective Mutism –

Journal of Humanities, 87

Institute for Humanities

10

Choi Song Hyun

A Study on the Similarity of Philosophical Concept between Yijing and Quantum

Physics: Focusing on Corroborating Scientific Characteristics of Yijing

DONGAINMUNHAK, 59

The Society for Humanities Studies in East Asia

In 2022, the number of publications in other research fields reached ten, an increase from nine in 2020 and six in 2021. Notably, this year saw the release of one doctoral dissertation, which merits attention.

Park Kyong-Ae's doctoral dissertation explored the self-healing implications inherent in the Book of Changes. The author applied the nature of the Book of Changes broadly to self-healing, delving into its therapeutic significance through a detailed analysis of the correlation between the hexagram statements and line statements (guayaoci 卦爻辭) and self-healing. While existing research on the therapeutic implications of the Book of Changes was sectional, deriving significance from the relationship

between “consciousness of worries and hardships” (youhuan yishi 憂患意識) and the “human view in the Book of Changes,” this paper conducted a comprehensive discussion about the Book of Changes and self-healing, coupled with a diverse analysis of specific instances of hexagram statements (guaci 卦辭) and line statements (yaoci 爻辭).

Na Jongseok's paper attempted to demonstrate the potential for reinterpreting the Confucian theory of benevolence (ren 仁) as both a theory of care-based freedom and care-liberalism. This paper, characterized by its interdisciplinary nature, shows whether the Confucian benevolence theory, reinterpreted from the perspective of care, can evolve into a new form of freedom theory. It is anticipated to play a role in expanding the scope of Confucian classics research, indicating the potential for a novel interpretation of freedom within the context of care.

4. Analysis and Critique of Key Papers

In this report, we have categorized various studies by their central themes and characters, offering concise overviews of the key features of the works in each category, alongside examples of notable publications. The 82 papers discussed herein stand as testament to the focused expertise and capabilities of the researchers involved. These works not only embody individual scholarly achievements but also contribute substantially to the Korean academic community. This section aims to provide an analysis and critical evaluation of the academic impact of two specifically chosen papers.

Among the doctoral dissertations, Lee Jungseok's paper illuminates the logic, structure, and methods leading to self-completion in the Book of Changes, specifically through virtue cultivation and nurturing, by researching the virtue (de 德) philosophy and sanchen jiude gua (三陳九德卦, explaining

nine of the 64 hexagrams three times, linking them to the attributes of virtue) in the Book of Changes. The author argues that a representative example that allows for a detailed examination of the specific unfolding of the Book of Changes's virtue philosophy is the sanchen jiude gua, demonstrating that it constitutes a "system of accomplished virtue" (chengde tixi 成德體系) based on a "consciousness of worries and hardships" (youhuan yishi 憂患意識), and further explores the Book of Changes's "methodology for completing virtue" (chengdelun 成德論). The methodology for completing virtue presented in this paper encompasses three stages: the jindelun (進德論), discussing the phase of accumulating basic qualities of virtue, addresses the hexagrams of courtesy, humility, and returning to the root (fanben 反本), namely, the Lu (履), Qian (謙), and Fu (復) hexagrams. The yudelun (育德論), concerning the phase of continuously cultivating and augmenting virtue based on foundational virtues, examines the virtues, characteristics, and applications of the Heng (恒), Sun (損), and Yi (益) hexagrams. The hexagrams effective in completing virtue, the Kun (困), Jing (井), and Xun (巽) hexagrams, are seen as keys to complete virtue since they possess the virtues of discerning true virtue, transforming through virtue without effort, and timely adaptability in all affairs. In conclusion, the author reflects that the Book of Changes's virtue philosophy is "to emulate the virtue of heaven and earth to achieve abundant virtue (shengde 盛德), participating in the nurturing and transformation of all things by uniting with the virtue of heaven and earth." Through the Book of Changes's virtue philosophy, which prioritizes "life," the construction of a community where individuals, society, the nation, and even the universe flourish together should be the ideal for humanity.

The limitations of this paper, as the author also acknowledges, include the following points: First, although it elucidates the foundation and origin of the

Book of Changes's virtue, as well as the full picture of its virtue philosophy through the structure and meaning analysis of the sanchen jiude gua, it fails to cover the entirety of the Book of Changes's cultivation theory (xiuyanglun 修養論). The understanding of the nine virtue hexagram (jiude gua 九德卦) is limited to superficial (textual) analysis, lacking in-depth investigation. Second, it's imperative to note that this paper's discussion is confined to the Pre-Qin period. The concept of virtue continued to expand and deepen thereafter and is still widely used today. Also, spatially, the scope of discussion is restricted. Although the range was initially limited to the Book of Changes's virtue, it would have been beneficial to have clarified the position on the discussion of virtue ethics. Third, the paper lacks a review of how to apply and utilize the Book of Changes's virtue philosophy. With the growing recognition of the need for a universal ethics that will heal various problems of modern society and serve as a foundation for the sustainable development of future humanity, there is undoubtedly room for the Book of Changes's virtue philosophy, as a "philosophy of life," to contribute. Even from the perspective of "fundamental eco-centrism that seeks the direction of human self-realization based on the principle of life-centric equality in the existential unity of nature and all beings," the role of the Book of Changes's virtue philosophy is anticipated. However, this paper can be regarded as a meaningful research achievement in that it has conducted the foundational work necessary to reveal the full picture of the Book of Changes's cultivation theory.

The subsequent academic paper under review is Kim Hye-su's "A Moral Philosophical Analysis of the Mencius's 'Quan (權)'". This study analyzes the moral implications of the concept of quan (權) in Mencius's moral philosophy from a perspective different from previous views, by understanding the background and context in which it was introduced.

Traditional research has generally regarded Mencius's quan as an immutable norm (changfa 常法) that must be adhered to in general circumstances, contrasting it with propriety (li 禮) or the immutable principles (jing 經), and viewed it as a pragmatic means or method allowed in exceptional circumstances, thus being a tool for decision-making with instrumental value. However, the author argues that understanding the backdrop and context of Mencius's moral theory and the concept of quan reveals that quan itself possesses an intrinsic moral value, always aligning with the immediate situation, and is consistent with the spirit of the way (dao 道). Furthermore, the author perceives that the moral agent, through its heart/mind, operates voluntarily and autonomously according to its moral imperatives, exhibiting moral autonomy and creating rules for moral actions as an instrumental value to respond to and deal with various real-life situations. Moreover, the author identifies Mencius's quan not as a standard for moral judgment and decision-making for morally imperfect beings but as the capacity for moral actualization in moral individuals. Ordinary people, not fully endowed with the spirit of the dao, regard quan as an instrumental value to justify their own and their group's behavior, thereby unable to fully actualize quan's intrinsic value. Moral individuals, namely sages (shengren 聖人), are the ones who can truly realize quan's intrinsic value, capable of appropriate responses even in special or specific situations without encountering moral dilemmas. The author proposes this as the very operation of quan, the capability of moral actualization in sages.

Upon reading this paper, several questions and reflections arise. The author, in the subsection on the intrinsic value and realization significance of the “quan” concept, points out that Mencius's mention of “saving the drowning sister-in-law with one's hand (saoniyuanzhiyishou 嫂溺援之以手)” can focus on two aspects: one is the “sister-in-law's drowning (saoni 嫂

溺),” and the other is “saving her with one's hand (yuanzhiyishou 援之以手).” The former focuses on the intrinsic value of *quan*, while the latter on *quan*'s instrumental or means-based value. Mencius concentrates on the former, the “sister-in-law's drowning,” which directly ties into his moral theory, often referred to as the theory on the good nature of human beings (*xingshanshuo* 性善說), akin to the context of the “child falling into a well (*ruzirujing* 孺子入井)” anecdote. The author views that since every human has the “heart of unbearableness to see others suffer (*burenrenzhixin* 不忍人之心),” being inherently good, the *quan* proposed by Mencius holds intrinsic value in itself, not merely an instrumental value for methods and means. The author asserts that *quan*'s logic cannot be applied as a means or method for appropriate response or coping in any particular situation; rather, it's the realization of moral intrinsic value in itself. However, traditional research generally finds Mencius's “heart of unbearableness” in Mencius' chapters *Gongsun Chou I* (公孫丑上) with the “child falling into a well (*ruzirujing* 孺子入井)” and *Lianghui Wang I* (梁惠王上) with the “scared to death (*husu* 鷩鯨).” The “heart of unbearableness” is the innate moral heart that cannot bear to witness life being harmed, even with no personal stake involved. Hence, Zhu Xi (朱熹: 1130–1200) defined, “The heart of unbearableness (*burenrenzhixin* 不忍人之心) is precisely the heart of compassion (*ceyinzixin* 惻隱之心).” The author points out in Mencius' *Gongsun Chou I* Chapter 17 that the situation of a sister-in-law falling into water is exactly the same as the “child falling into a well,” focusing on the “sister-in-law's drowning” and calling it the intrinsic value of *quan*. But here, a point can be raised: it's imperative to reach out and save the drowning sister-in-law, but this inevitably breaches the constant propriety of “no personal contact between men and women (*nannüshoushoubuqin* 男女授受不親),” so can this scenario and the one where everyone is shocked and develops a heart of

compassion upon seeing a child about to fall into a well be viewed in the same context? Mencius stated that not having direct contact between men and women is propriety (li 禮), and saving the drowning sister-in-law is quan. Mencius, while calling the act of reaching out to the drowning sister-in-law quan, didn't consider it a legitimate way to save the world; he thought the dao was more appropriate. Therefore, it might be necessary to reconsider the author's suggestion that the concept of quan inherently holds moral value, always demonstrating morality fitting the immediate situation, and aligns with the spirit of the dao.

Nevertheless, this paper, through the research achievements concerning Mencius's concept of quan, provides another perspective for critically analyzing various viewpoints on quan, including those of Han Dynasty Confucian scholars who proposed “quan” as contravening the “immutable principles (jing 經)” yet conforming to the “way (dao 道)” in the assertion of “contradicting the immutable principles but matching the dao (fanjinghedao 反經合道),” Cheng Yi's (程頤: 1033–1107) claim that “quan is merely the immutable principles (權只是經),” and Zhu Xi's perspective on quan. This paper is significant for its analysis of the moral philosophical implications of Mencius's quan concept from a different angle compared to existing research findings.

5. Evaluation and Prospects

In 2022, there were a total of 82 papers related to Confucianism in Korea, spanning from the pre-Qin period to the Han-Tang period. This is relatively fewer than the 95 papers in 2020, but a slight increase from the 72 papers in 2021. By era, out of the total 82 papers, 78 were from the pre-Qin period, and 4 were from the Qin-Han period.

One notable point in the 2022 analysis is that not only was there an increase in the total number of papers to 82, but there was also a marginal increase, particularly in papers related to Confucius and Mencius, as well as in the fields of philosophy, politics, and other areas. This suggests that both established and emerging scholars are expected to play active roles and make significant contributions.

Looking at the analysis in detail, in the categorization by individual, research on Confucius, Mencius, and Xunzi, who are representative figures of pre-Qin Confucianism, continues to dominate, similar to previous years. A characteristic of the individual research in 2022 is that studies on Confucius have been steadily accumulating, with 18 papers. Out of these, one was a doctoral dissertation, but the regular papers dealt with a wide range of topics, including Confucius's moral philosophy, the justification of revenge through his concept of "straightness (zhi 直)," and the Analects from a "narrative" perspective, indicating that diverse and interdisciplinary types of research have been conducted. Papers related to Mencius were consistent, with 18 in 2022, similar to the 17 in 2021. While there were three doctoral dissertations published in 2021, there were none in 2022, which is regrettable. The content of the general papers included five published on Mencius's position seen through critiques of the Hundred Schools of Thought (zhuzi baijia 諸子百家) and his "politics." Research on Xunzi remained the same with seven papers in 2022, matching the number from the previous year. Although there was one doctoral dissertation in 2021, two were published in 2022, suggesting an anticipated revitalization of research in the field of Xunzi studies. The general papers systematically analyzed Xunzi's theories on human nature, the origin of morality, and interpretations related to his and Aristotle's concepts of "knowledge (zhi 知)." Additionally, although few, continuous research on Han Dynasty

Confucian thinkers such as Dong Zhongshu, Wang Chong, and Zheng Xuan is expected to form an important foundation for research in the Han–Tang period.

In the categorization by subject, the number of papers in 2022 on philosophical thought, politics and economics, and other fields has slightly increased compared to the previous year, while the study of Confucian classics remained similar, and education has decreased slightly. A point of interest in 2022 is that a total of three doctoral dissertations and 16 regular papers were published related to the Book of Changes. The topics of the papers were very diverse and involved deep discussions, ranging from analysis of the hexagrams and lines (guayao 卦爻) of the Book of Changes, discussions on self-cultivation, narratives of anxiety and calamity, to politics and research analyzing self-healing in the Book of Changes. Furthermore, there were a total of 49 papers in the field of philosophical research, which is a significant increase compared to the previous year. This included not only research related to the Book of Changes, but also papers on Confucius, Mencius, Xunzi, and various research papers on the Confucianism of Dong Zhongshu and Wang Chong, indicating an expansion of discussion content compared to the previous year. In the field of educational research, it is noteworthy that two doctoral dissertations were published on Xunzi's educational philosophy. Particularly, research in the political field this year, including studies on the Book of Documents (Shu Jing 書經), Book of Changes, Spring and Autumn Annals (Chunqiu 春秋), and Commentary of Gongyang (Gongyang Zhuan 公羊傳), is expected to contribute to securing diversity in this area.

The modern era sees a significant trend in expanding research, centered on the integration of pre-Qin Confucian classics and artificial intelligence, aiming for the accumulation of interdisciplinary knowledge and the formation

of personalities in harmony with both internal and external factors. It appears extremely promising that Confucian thought is being revitalized and extended in such innovative directions. There is a need to explore the value of Confucianism in developing it as a discipline that can supplement the issues of modern society and contribute to future societies.

Chapter 2

**Analysis and Prospects of
Song Dynasty Confucianism Studies**

Park Ji-hun, Seoyeong University

1. Introduction

This report forms a segment of the "2022 Korean Confucianism Report: Analysis and Outlook of Confucianism Research Achievements in the Korean Academic Field." It comprehensively reviews and analyzes research achievements related to Song Dynasty Confucianism among academic papers published in Korea from January to December 2022. The papers considered in this report are based on master's and doctoral theses submitted to domestic universities in 2022, and articles listed or candidates for listing in the National Research Foundation of Korea's journal (KCI). The study further references papers appearing in the Research Information Sharing Service (RISS) and the Korean Studies Information Service System (KISS). Upon examination of the aforementioned domestic master's and doctoral theses, listed journals, and candidate journals, a total of 50 papers related to Song Dynasty Confucianism were published in Korea in 2022. This total includes one paper related to Yuan Dynasty Confucianism. When compared to 21 papers in 2019, 10 papers in 2020, and 43 papers in 2021, it's evident that the number of papers is progressively increasing. Notably, new papers emerged on figures such as Chen Liang 陳亮 (1143–1194), Yang Wanli 楊萬里 (1124–1206), Liu Zihui 劉子翬 (1101–1147), and Wei Liaoweng 魏了翁 (1178–1237), who were previously not the subjects of research.

The structure of this report is categorized as follows:

By Individual: Papers were categorized based on scholars from the Confucianism of the Northern Song Dynasty such as Shao Yong 邵雍 (1011–1077), Zhou Dunyi 周敦頤 (1017–1073), Zhang Zai 張載 (1020–1077), Cheng Hao 程顥 (1032–1085), Cheng Yi 程頤 (1033–1107), Su Shi 蘇軾 (1036–1101), Su Zhe 蘇轍 (1039–1112), Xie Liangzuo 謝良佐 (1050–1103), and from the Southern Song Dynasty such as Liu Zihui 劉子

輩, Hu Hong 胡宏 (1105–1161), Yang Wanli 楊萬里, Zhu Xi 朱熹 (1130–1200), Lu Jiuyuan 陸九淵 (1139–1192), Chen Liang 陳亮, Wei Liaoweng 魏了翁, and Wu Cheng 吳澄 (1249–1333). Papers not specifically about any of these scholars were grouped under 'others'. In cases where the same paper was related to multiple individuals, it was included multiple times accordingly.

By Theme: Papers were classified into themes such as 1) Classical Studies (jingxue 經學), 2) Theory of Principle and Vital Energy (liqulun 理氣論), 3) Theory of Mind and Nature (xinxinglun 心性論), 4) Theory of Self-cultivation (xiuyanglun 修養論), 5) Epistemology, 6) Comparison, and 7) Others. Similar to the individual categorization, papers relevant to multiple themes were duplicated accordingly.

Highlighted Papers: A select number of noteworthy papers were introduced, analyzed, and critiqued.

Conclusion and Future Outlook: An evaluation of the research achievements thus far was conducted, followed by a discussion on future prospects.

2. Classification by Individual

The classification by individual encompasses 48 out of the 50 papers, excluding two papers that focus on classics and concepts. Among these, there are 39 general papers and 11 degree-related papers. Thus, the 48 papers were organized by grouping them according to 16 Confucian scholars of the Song Dynasty: Shao Yong 邵雍, Zhou Dunyi 周敦頤, Zhang Zai 張載, Cheng Hao 程顥, Cheng Yi 程頤, Su Shi 蘇軾, Su Zhe 蘇轍, Xie Liangzuo 謝良佐, Liu Zihui 劉子翬, Hu Hong 胡宏, Yang Wanli 楊萬里, Zhu Xi 朱熹, Lu Jiuyuan 陸九淵, Chen Liang 陳亮, Wei Liaoweng 魏了翁, and Wu Cheng 吳澄.

From the Northern Song Dynasty, there is one paper each on Shao Yong, Cheng Yi, Su Shi, Su Zhe, Xie Liangzuo, two papers on Zhang Zai and Cheng Hao, and five papers on Zhou Dunyi. From the Southern Song Dynasty, there is one paper each on Liu Zihui, Hu Hong, Lu Jiuyuan, Chen Liang, and Wei Liaoweng, two papers on Yang Wanli, and 28 papers on Zhu Xi. Additionally, there is one paper on Wu Cheng from the Yuan Dynasty. Of these, three papers on Zhou Dunyi, one paper each on Cheng Hao, Cheng Yi, and four papers on Zhu Xi are doctoral dissertations. Moreover, one paper each on Xie Liangzuo, Zhu Xi, and Chen Liang are master's theses.

1) Shao Yong 邵雍 (1011-1077)

1

Choi, mi-sok

A Study of the 'suri'(數理) System and 'yinyanglon'(陰陽論) interpretation of the cheyonglon's(體用論) of Soong's(邵雍) Hwanggeukgyeongseo (皇極經世)

DONGAINMUNHAK, 60

The Society for Humanities Studies in East Asia

The research concerning Shao Yong encompasses a comprehensive article that examines the interplay between 'substance' (ti 體) and 'function' (yong 用), drawing upon numerical principles (shuli 數理). This analysis is framed within the context of the 'unity of substance and function' (tiyong yiyuan 體用一元), exploring the inherent operational dynamics of these concepts. Prior studies on Shao Yong include a general article published in 2019, followed by a gap in 2020 with no publications. However, in 2021, the field saw the introduction of a master's thesis dedicated to exploring Shao Yong's philosophy.

2) Zhou Dunyi 周敦頤 (1017-1073)

1

Wang, Wan Xia

A Study on the Taoist Interpretation about Zhou Dunyi's (周敦頤) the Diagram of the Supreme Ultimate (太極圖)

JOURNAL OF YULGOK-STUDIES, 50

Yulgok Society

2

Choi Jeong-mook

Zhou Dunyi's Understanding of the World and Human Beings

Studies in Confucianism, 59

Confucianism Research Institute

3

Lee, Cheon Soo

A Study of Zhou Lian-xi's thoughts : Focusing on <Taegeuk-doseol>

Doctoral dissertation

the General Graduate School of Wonkwang University

4

Pi Jae-woo

周敦頤의 修養論에 관한 研究 A Study on Zhoudunyi's Theory of Cultivation

Doctoral dissertation

the General Graduate School of Daegu Oriental Medicine University

5

Song Mi

A Study on The Influence of Zhou Dunyi's aesthetic of physics Thought on Aesthetic Education of Children

Doctoral dissertation

the General Graduate School of DONGBANG Culture University

Research on Zhou Dunyi: There are a total of five papers on Zhou Dunyi, comprising two general articles and three doctoral dissertations. These papers discuss topics such as the Diagram of the Supreme Ultimate (Taijitu 太極圖), Zhou Dunyi's understanding of the world and humans, theories of self-cultivation, the relationship between the Learning of Principle (lixue 理學) and the aesthetic education of children, and more. Previously, one general article on Zhou Dunyi was published in 2019. No papers were

presented in 2020, but four were released in 2021.

3) Zhang Zai 張載 (1020-1077)

1

Hwang Jong-won

The Characteristics and Ambiguity of Zhang Zai's Theory of Knowledge – Focusing on the matters of empirical knowledge and moral knowledge

Journal of Eastern Philosophy, 110

The Society of Eastern Philosophy

2

Hwang Jong-won

Hwang Jong-won: Critical Accommodation on Taoism Ideology of Zhang Zai and Implication of Ecological Philosophy

Journal of Korean philosophical history, 72

The Society for Korean Philosophical History

Research on Zhang Zai: There are two general articles on Zhang Zai. The primary content of these articles respectively examines the characteristics of Zhang Zai's epistemology and the core aspects of his critical adoption of Taoist thought, looking specifically from the perspectives of his theories on the Heavenly Dao (tiandaolun 天道論), human nature (renxinglun 人性論), and self-cultivation (xiuyanglun 修養論). Previously, one article on Zhang Zai was published in 2019. While no papers were presented in 2020, two were released in 2021.

4) Cheng Hao 程顥 (1032-1085)

1

Kim, Kwang Min

Human Nature and Education: Maritain and Ch'eng Hao

The Journal of moral Education

The Korean Society for the Study of Moral Education

2

Kim Su-gil

A Study on the Theory of Reverent Attentiveness (敬) and the Neo-Confucian System of the Cheng brothers (二程)

Doctoral dissertation

the General Graduate School of Seoul National University

Research on Cheng Hao: There are two general articles regarding Cheng Hao. One paper elucidates the relationship between the concept of the nature and education, drawing upon the theories of both Maritain and Cheng Hao. The other article delves into the discourses on reverence (jing 敬) by both Cheng Hao and Cheng Yi. In terms of previous research on Cheng Hao, a general article was published in 2019, but no papers were presented in either 2020 or 2021.

5) Cheng Yi 程頤 (1033-1107)

1

Kim Su-gil

A Study on the Theory of Reverent Attentiveness (敬) and the Neo-Confucian System of the Cheng brothers (二程)

Doctoral dissertation

the General Graduate School of Seoul National University

Research on Cheng Yi: There is one doctoral dissertation concerning Cheng Yi, which focuses on the discourses on reverence (jing 敬) of both Cheng Hao and Cheng Yi. In terms of prior research on Cheng Yi, one general article was published in 2019. However, no articles were presented in 2020, and two were released in 2021.

6) Su Shi 蘇軾 (1036-1101)

1

Jin Jongwon

Similarities of Su Shi, Su Zhe and the Huxiang School's theory of Human Nature
The Journal of Toegye Studies, 152
Toegye Studies Institute

Research on Su Shi: There is one general article related to Su Shi that examines the similarities in the discourse on human nature (benxinglun 本性論) between the schools of thought represented by Su Shi and Su Zhe (known as Shu School 蜀學) and the one represented by Hu Hong (referred to as Huxiang School 湖相學). As for previous research on Su Shi, no articles were presented in 2019. However, in 2020, one article discussing Su Shi's theory on human nature was published, and another article was released in 2021.

7) Su Zhe 蘇轍 (1039-1112)

1

Jin Jongwon
Similarities of Su Shi, Su Zhe and the Huxiang School's theory of Human Nature
The Journal of Toegye Studies, 152
Toegye Studies Institute

Research on Su Zhe: One general article concerning Su Zhe delves into the similarities in the discourse on human nature (benxinglun 本性論) between the Shu School (蜀學), represented by figures such as Su Shi and Su Zhe, and the Huxiang School (湖相學), epitomized by Hu Hong. No prior research articles on Su Zhe have been published before this.

8) Xie Liangzuo 謝良佐 (1050-1103)

1

Park, Ji-hyun
A Study on Ontology and Cultivating Theory of Xie Liangzuo (謝良佐)
Master's thesis

the General Graduate School of Andong University

Research on Xie Liangzuo: A master's thesis has been written on Xie Liangzuo, which attempts to understand the organic relationship of his philosophical structures, focusing on Shangcai Yulu 上蔡語錄 (Analects of Xie Liangzuo), particularly in the areas of his ontology (bentilun 本體論), theory of heart–mind nature (xinxinglun 心性論), and cultivation theory (xiuyanglun 修養論). No articles related to Xie Liangzuo were published between 2019 and 2021.

9) Liu Zihui 劉子翬 (1101-1147)

1

Wonseok Lee

The Influence of Dahui Zongao(大慧 宗杲) on Liu Zihui(劉子翬)

THE STUDY OF CONFUCIANISM, 88

THE KOREAN SOCIETY OF CONFUCIANISM

Research on Liu Zihui: There is one general article concerning Liu Zihui. This paper analyzes the philosophical significance of Dahui Zongao's (大慧 宗杲) critique of Liu Zihui and explores how it led to modifications in Zihui's philosophical thoughts. There had been no prior articles published on Liu Zihui.

10) Hu Hong 胡宏 (1105-1161)

1

Lim Heng-seok

A Request for Ethical History: Hu Hong's Philosophical Aim deduced from Integration of two Chinese Classics

Studies in Confucianism, 61

Confucianism Research Institute

Research on Hu Hong: One general article related to Hu Hong discusses his philosophical system. The paper proposes that Hu Hong's philosophy encompasses the achievements of the family tradition of Chunqiu studies (Chunqiu xue 春秋學) and integrates and concludes with the four propositions of Qian Gua (乾卦) and Tuan Zhuan (象傳). This portrayal differs from traditional studies, which primarily focus on his heart–mind nature theory. Regarding previous research on Hu Hong, one article was published in 2019, but no articles were presented in 2020 or 2021.

11) Yang Wanli 楊萬里 (1124-1206)

1

Kim Yon-jae

Yang Wanli's Yili Changeology and a Methodology of Ming-yi-da-shi – An Approach to Historical Contents

GONG JA HAK, 48

Korean Society of Confucian Studies

2

Jeong Soyong

Yang Wan-li's Shi-shi Changeology and the world of Historical Consciousness from the Perspective of Sagehood History

Studies in Confucianism, 60

Confucianism Research Institute

Research on Yang Wanli: Two general articles have been published regarding Yang Wanli. One paper initiates from the perspective of how historical content can be utilized in the applied domain of the Study of Change (yixue 易學). It presents the characteristics of Yang Wanli's ethical interpretation of Yi (yili yixue 義理易學) and his historical interpretation of Yi (shishi yixue 史事易學). The other article describes Yang Wanli's historical consciousness within the framework of the Sage's historical view (shengren shiguan 聖人史觀). Following 2019, no articles related to Yang

Wanli were published until 2021.

12) Zhu Xi 朱熹 (1130-1200)

1

Kim, Nayun

'The wise desire virtue' and 'The virtuous rest in virtue' – Zhuzi's interpretation
of morally ideal state and ethical attitudes in the Analects

DONG BANG HAK, 47

INSTITUTE FOR EASTERN CLASSIC STUDIES

2

Kim, Nayun

An implication of Yi(意) and Sincere intention(誠意) in the Ethics of Zhuzi
YANG-MING STUDIES, 65

The Korean Society of Yang-Ming Studies

3

Kim, Nayun

(An) ethical study on the concept of Yi(意) in the Philosophy of Zhuzi : investigating
on the force of moral practice

Doctoral dissertation

The General Graduate School of Chung-Ang University

4

Kim, Donghyun

A Study on the Acceptance Patterns of The Pre-generation's Yi Xue(易學) in Zhuzi's
Yi Xue(易學)

Doctoral dissertation

the General Graduate School of Kyungpook National University

5

Kim, Jung-kak

A study on the relationship between cosmology of Taijituishuo and Zhu Xi's
'Li-buntulun'

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58

The Society for Asian Philosophy in Korea

6

Kim, Jong-yong

A Comparison of Ethical Thoughts between Jinul[知訥] and Zhu-xi[朱熹] and
modern significance

Doctoral dissertation

the General Graduate School of Dongguk University

7

Kim Cheol Ho

A Comparison of the Theory of Good and Evil between Zhu Xi and Augustine

THE STUDY OF CONFUCIANISM, 90

THE KOREAN SOCIETY OF CONFUCIANISM

8

Park, Kil-su

The Body and Embodiment Theory of Zhu Xi

YANG-MING STUDIES, 66

The Korean Society of Yang-Ming Studies

9

Park Sung-kyu

Zhu Xi's Commentaries on the Consistency of Confucius' Way and Zeng Shen's

'Faithfulness and Consideration' and the Zen Buddhist's Episode "Buddha Picks

Up the Flower and Kāśyapa Smiles Subtly"

TAE-DONG YEARLY REVIEW OF CLASSICS, 49

Tae Dong Institute of Classic Research

10

Bang Hyun Joo

The Study on Anti-equilibrium at Four moral emotions in Zhu-Xi Philosophy

Chung Kuk Hak Po, 99

The Korea Society for Chinese Studies

11

Seo, Gang-Hwie

An Comparative Study on the Interpretation of Chapter 20 of Juongyongjanggu -

Focusing on Ju-hee and Wang-buji

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58

The Society for Asian Philosophy in Korea

12

Seo Geun-Sik

The comparison Study of the "Guisin-jang" chapter 16 of JungYong(『中庸』) -

focus on the Zhu-xi, Wang Fu-zhi, Ito-Jinsai

UGYEHAGBO, 43

Ugye Culture Foundation

13

Son Mi-ae

A Study on Zhu Xi's Theory of Weifa Yifa : Focusing on the Issue of Human mind,

Moral mind and Equilibrium, Harmony

Doctoral dissertation

the General Graduate School of Chonbuk National University

14

Song Bong Gu

A Comparative Study on the Psychological Discipline Zhu Xi's and Son Byung hee
Youngsan Journal of East Asian Cultural Studies, 36
Institute of Oriental Culture

15

Wang, Xiao Yu

A study on the application of calligraphy view of Zhu Xi's "The Ontology of Li"
THE EASTERN ART, 56
KOREA SOCIETY FOR SCIENCE OF EASTERN ART

16

Liu Ying

From 'Xin' to 'Li' : Explore the Reasons for the Trend of 'Returning Rites' Thought
from the Perspective of 'Managing Xin by Li'
The Journal of Toegye Studies, 151
Toegye Studies Institute

17

Yoo Hyun Ju

A Study on the Value of Life in the 21st Century from the point of view of 「
Taijijitushuo」
Journal of Eastern Philosophy, 109
The Society of Eastern Philosophy

18

Lee Seok-won

A study on the ecological aesthetics of Zhu Xi
Master's thesis
the General Graduate School of Korea University

19

Lee Yeon-jeong

A Study on Zhuxi's Self-Cultivation System - Focused on Zhizhonghe (致中和)
THE STUDY OF CONFUCIANISM, 87
THE KOREAN SOCIETY OF CONFUCIANISM

20

Lee Yeon-jeong

Xunzi(荀子)-like shading of Zhizixue (朱子學) - Focusing on how to study
The Journal of Sinology, 73
The Korean Society of Chinese Culture

21

Yi Jongwoo

Zhu Xi and Wang Suijen's Views on The Relationship the Not-Yet Aroused State

of Mind&Heart and the Quiet, and Self-Cultivation at the State and the Quiet
THE TOEGYE HAK NONCHONG, 40
Toekgyehak Busan Research Institute

22

Yi Jongwoo

Non-Equilibrium at the Not-Yet Aroused State and Aroused State of Mind in Zhu
Xi's Neo-Confucianism
JOURNAL OF YULGOK-STUDIES, 47
Yulgok Institute

23

Yi Jongwoo

The Not-Yet Arouse State of Perfect Balance and Imperfect Balance in the Works
of Zhu Xi, and a Debate between the Scholars in the Horak
Yeol-sang Journal of Classical Studies, 76
Society Of Yol-Sang Academy

24

Yi Jongwoo

The Relationship between the Not-Yet Aroused State and Quiet of Mind, and
Self-Cultivation at the State in Zhu Xi's Neo-Confucianism
THE ONJI STUDIES, 73
The Society Of Onji Studies

25

Lim, Byeongsik

A Study on Humanity from Zhu Xi's View of Life and Death
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 57
The Society for Asian Philosophy in Korea

26

JEONG Sangbong

Lu Jiu-yuan's Xinxue and Zen Buddhism from the Zhu Xi's Point of View
THE STUDY OF CONFUCIANISM, 88
THE KOREAN SOCIETY OF CONFUCIANISM

27

Jin Jongwon

Zhu Xi's Understanding of Geyi Buddhism: Focusing on Sengzhao, Su Shi and
Huxiang School's 'Dong Zhong Jing(動中靜)'
TAE-DONG YEARLY REVIEW OF CLASSICS, 49
Tae Dong Institute of Classic Research

28

Han Ji Yoon

An Educational Review of the Basis of Zhu Xi's 「Great Learning」 「theory of

A total of 28 papers have been published on Zhu Xi, comprising 23 general articles, 4 doctoral dissertations, and 1 master's thesis. These works account for 56% of all papers related to Song Dynasty Confucianism presented in 2022. The range of topics covered in these papers is diverse, including classical studies (jingxue 經學), theory of principle and vital energy (liqulun 理氣論), theory of mind and nature (xinxinglun 心性論), theory of self-cultivation (xiuyanglun 修養論), epistemology, and Comparison. Particularly noteworthy is the innovative research that compares Zhu Xi's and the Western philosopher Augustine's perspectives on the nature of good and evil, as well as a 21st-century study on the value of life as viewed through the lens of Zhu Xi's Explanation of the Diagram of the Supreme Ultimate (Taijitusuo 太極圖說) Historically, papers concerning Zhu Xi have consistently held a significant proportion when compared to works on other figures. In 2019, 8 out of 21 papers were dedicated to him, while in 2020, he was the subject of 7 out of 10 papers, and in 2021, 22 out of 43 papers centered on his philosophy and contributions.

13) Lu Jiuyuan 陸九淵 (1139-1192)

1

Kim Jin Moo
The Platform Sutra of the Six Patriarch and LiuWang Xinxue
THE STUDY OF CONFUCIANISM, 88
THE KOREAN SOCIETY OF CONFUCIANISM

A paper concerning Lu Jiuyuan consists of a single general article that

examines the correlation between the Platform Sutra of the Sixth Patriarch (Liuzu Tanjing 六祖壇經) and Lu Jiuyuan's heart–mind philosophy (xinxue 心學). Previously, there was one paper published on this topic in 2019, none in 2020, and one in 2021.

14) Chen Liang 陳亮 (1143-1194)

1

Kim In-tai

The practical nature of Ch'en Liang(陳亮)'s political philosophy : focusing on the theory of monarchism

Master's thesis

the General Graduate School of Korea University

Regarding Chen Liang, there is one master's thesis that scrutinizes the pragmatic nature of his political philosophy using his views on monarchy (junzhulun 君主論). Historically, there were no papers on Chen Liang in both 2019 and 2020, but one was published in 2021.

15) Wei Liaoweng 魏了翁 (1141-1226)

1

Zhang, Xiangliang

A Study on the Characteristics of Wiryong's Spring and Autumn Studies –

Focusing on “The Essentials of Zuozhuan in the Spring and Autumn Period” –

The Journal of the Humanities, 101

Humanities Research Institute

A paper on Wei Liaoweng consists of a single general article that investigates the unique characteristics of his Spring and Autumn Annals philosophy based on his book Essential Meanings of the Zuo Tradition of the Spring and Autumn Annals (Chunqiu Zuozhuan yaoyi 春秋左傳要義). Before 2022, no papers on Wei Liaoweng were published domestically, making the

2022 publication the first of its kind.

16) Wu Cheng 吳澄 (1249-1333)

1

Hong, Lyn

Research for Relationship between Wu Cheng's Confucian Orthodox Theory and Honoring Moral Nature Study

Journal of the Daedong Philosophical Association, 98

The DaeDong Philosophical Association

Regarding Wu Cheng, there is a general article that reveals how Wu Cheng's views on the Confucian orthodoxy (daotongguan 道統觀) and the emphasis on virtuous deeds compare with the characteristics of Cheng-Zhu (Cheng Zhu 程朱) school's focus on reverent practice and the views on the Confucian orthodoxy. No papers on Wu Cheng were published from 2019 to 2020, but two were released in 2021.

17) 기타

1

Park, Je Gyun

The Characteristics of The Extended Meaning of The Great Learning(大學衍義) System

The study of the Eastern Classic, 88

The Society of the Eastern Classic

2

Changho Shin, Jiaobao Lin, Cheolhae Ye

Educational Implications of Confucianism's 'Seonghyeongisang(聖賢氣象)': Focusing on the Character Review of the Jinsilu(近思錄)

Korean journal of religious education, 70

The Korean Association for the Study of Religious Education

Two additional papers primarily delve into works related to the Song Dynasty. One paper pertains to the structure of The Extended Meaning of

the Great Learning (Daxue Yanyi 大學衍義), while the other examines the educational implications manifest in the Confucian ideal of sagely virtue, as reflected in character evaluations found in Reflections on Things at Hand (Jinsilu 近思錄).

3. Thematic Classification

Out of a total of 50 papers, when excluding 11 miscellaneous articles, there are 39 papers, comprising 30 general articles and 9 academic theses. Consequently, these 39 papers have been categorized and summarized under six themes: classical studies (jingxue 經學), theory of principle and vital energy (liqulun 理氣論), theory of mind and nature (xinxinglun 心性論), theory of self-cultivation (xiuyanglun 修養論), epistemology, and comparative studies. The distribution of papers by theme is as follows: classical studies (10 papers), theory of principle and vital energy (4 papers), theory of mind and nature (5 papers), theory of self-cultivation (19 papers), epistemology (1 paper), and comparative studies (6 papers).

1) Classical Studies (10 Papers)

1

Kim, Donghyun

A Study on the Acceptance Patterns of The Pre-generation's Yi Xue(易學) in Zhuzi's Yi Xue(易學)

Doctoral dissertation

the General Graduate School of Kyungpook National University

2

Kim Yon-jae

Yang Wanli's Yili Changeology and a Methodology of Ming-yi-da-shi - An Approach to Historical Contents

Journal of The Korean Society of Confucian Studies, 48

Korean Society of Confucian Studies

3

Park Sung-kyu

Zhu Xi's Commentaries on the Consistency of Confucius' Way and Zeng Shen's
'Faithfulness and Consideration' and the Zen Buddhist's Episode "Buddha Picks
Up the Flower and Kāśyapa Smiles Subtly"

TAE-DONG YEARLY REVIEW OF CLASSICS, 49

Tae Dong Institute of Classic Research

4

Park, Je Gyun

The Characteristics of The Extended Meaning of The Great Learning(大學衍義)
System

The study of the Eastern Classic, 88

The Society of the Eastern Classic

5

Seo, Gang-Hwie

An Comparative Study on the Interpretation of Chapter 20 of Juongyongjanggu -
Focusing on Ju-hee and Wang-buji

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58

The Society for Asian Philosophy in Korea

6

Seo Geun-Sik

The comparison Study of the "Guisin-jang" chapter 16 of JungYong(『中庸』) -
focus on the Zhu-xi, Wang Fu-zhi, Ito-Jinsai

UGYEHAGBO, 43

Ugye Culture Foundation

7

Lim Heng-seok

A Request for Ethical History: Hu Hong's Philosophical Aim deduced from
Integration of two Chinese Classics

Studies in Confucianism, 61

Confucianism Research Institute

8

Zhang, Xiangliang

A Study on the Characteristics of Wiryong's Spring and Autumn Studies -
Focusing on "The Essentials of Zuozhuan in the Spring and Autumn Period" -

The Journal of the Humanities, 101

Institute of Humanities

9

Jeong Soyoun

Yang Wan-li's Shi-shi Changeology and the world of Historical Consciousness

from the Perspective of Sagehood History
Studies in Confucianism, 60
Confucianism Research Institute

10

Han Ji Yoon

An Educational Review of the Basis of Zhu Xi's 「Great Learning」 「theory of Perfecting Knowledge by Studying the Principles of Real Things」 the Academic System

Journal of research in education (Vol.35 No.4)
Research Institute of Education

Research papers concerning classical studies primarily focused on texts such as the I Ching (Zhou Yi 周易), Spring and Autumn Annals (Chun Qiu 春秋), Great Learning (Da Xue 大學), Doctrine of the Mean (Zhong Yong 中庸), and the Analects (Lun Yu 論語). Specifically, there have been 4 papers on the I Ching, 2 on the Spring and Autumn Annals, 2 on the Great Learning, 2 on the Doctrine of the Mean, and 1 on the Analects. Of these, the I Ching has the highest count with 4 papers, followed by 2 papers each on the Spring and Autumn Annals, Great Learning, and Doctrine of the Mean. Previous papers on classical studies include 3 from 2019, 3 from 2020, and 11 from 2021.

2) Theory of Principle and Vital Energy (4 Papers)

1

Kim, Jung-kak

A study on the relationship between cosmology of Taijitsushuo and Zhu Xi's 'Li-buntilun'

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58

The Society for Asian Philosophy in Korea

2

Park, Ji-hyun

A Study on Ontology and Cultivating Theory of Xie Liangzuo (謝良佐)

Master's thesis

the General Graduate School of Andong University

3

Lee, Cheon Soo

A Study of Zhou Lian-xi's thoughts : Focusing on <Taegeuk-doseol>

Doctoral dissertation

the General Graduate School of Wonkwang University

4

Choi, mi-sok

A Study of the 'suri'(數理) System and 'yinyanglon'(陰陽論) interpretation of the cheyonglon's(體用論) of Soong's(邵雍) 『Hwanggeukgyeongseo』(『皇極經世』)

DONGAINMUNHAK, 60

The Society for Humanities Studies in East Asia

Papers concerning the theory of principle and vital energy (liqilun 理氣論) primarily focused on concepts such as Yin-Yang 陰陽, Taiji 太極, and Li-Qi 理氣, with one paper each dedicated to these concepts. Previously published papers related to the liqilun 理氣論 include 4 from 2019, 1 from 2020, and 4 from 2021.

3) Theory of Mind and Nature (5 Papers)

1

Kim, Nayun

(An) ethical study on the concept of Yi(意) in the Philosophy of Zhuzi : investigating on the force of moral practice

Doctoral dissertation

the General Graduate School of Chung-Ang University

2

Son Mi-ae

A Study on Zhu Xi's Theory of Weifa Yifa : Focusing on the Issue of Human mind, Moral mind and Equilibrium, Harmony

Doctoral dissertation

the General Graduate School of Chonbuk National University

3

Song Bong Gu

A Comparative Study on the Psychological Discipline Zhu Xi's and Son Byung hee Youngsan Journal of East Asian Cultural Studies, 36

Institute of Oriental Culture

4

Liu Ying

From 'Xin' to 'Li' : Explore the Reasons for the Trend of 'Returning Rites' Thought
from the Perspective of 'Managing Xin by Li'

The Journal of Toegye Studies, 151

Toegye Studies Institute

5

Jin Jongwon

Similarities of Su Shi, Su Zhe and the Huxiang School's theory of Human Nature

The Journal of Toegye Studies, 152

Toegye Studies Institute

Research on the theory of mind and nature focused on themes like xinxing 心性 (heart–mind nature), renxin daoxin 人心道心 (human heart vs. moral mind), yi 意 (intention), and xing 性 (nature). Specifically, there were 2 papers on xinxing, and 1 each on xin, yi, and xing. Previously published papers on this topic include 3 from 2019, 3 from 2020, and 7 from 2021.

4) Theory of Self-Cultivation (19 Papers)

1

Kim, Nayun

'The wise desire virtue' and 'The virtuous rest in virtue' – Zhuzi's interpretation
of morally ideal state and ethical attitudes in the Analects

DONG BANG HAK, 47

INSTITUTE FOR EASTERN CLASSIC STUDIES

2

Kim, Nayun

An implication of Yi(意) and Sincere intention(誠意) in the Ethics of Zhuzi

YANG-MING STUDIES, 65

The Korean Society of Yang–Ming Studies

3

Kim, Nayun

(An) ethical study on the concept of Yi(意) in the Philosophy of Zhuzi : investigating
on the force of moral practice

Doctoral dissertation

the General Graduate School of Chung–Ang University

4

Kim Su-gil

A Study on the Theory of Reverent Attentiveness (敬) and the Neo-Confucian System of the Cheng brothers (二程)

Doctoral dissertation

the General Graduate School of Seoul National University

5

Kim Jin Moo

The Platform Sutra of the Six Patriarch and LiuWang Xinxue

THE STUDY OF CONFUCIANISM, 88

THE KOREAN SOCIETY OF CONFUCIANISM

6

Park, Kil-su

The Body and Embodiment Theory of ZhuXi

YANG-MING STUDIES, 66

The Korean Society of Yang-Ming Studies

7

Park, Ji-hyun

A Study on Ontology and Cultivating Theory of Xie Liangzuo (謝良佐)

Master's thesis

the General Graduate School of Andong University

8

Bang Hyun Joo

The Study on Anti-equilibrium at Four moral emotions in Zhu-Xi Philosophy

Chung Kuk Hak Po, 99

The Korea Society for Chinese Studies

9

Song Mi

A Study on The Influence of Zhou Dunyi's aesthetic of physics Thought on Aesthetic Education of Children

Doctoral dissertation

the General Graduate School of DONGBANG Culture University

10

Song Bong Gu

A Comparative Study on the Psychological Discipline Zhu Xi's and Son Byung hee Youngsan Journal of East Asian Cultural Studies, 36

Institute of Oriental Culture

11

Lee Yeon-jeong

Xunzi(荀子)-like shading of Zhizixue (朱子學) - Focusing on how to study. -

he Journal of Sinology, 73
The Korean Society of Chinese Culture

12

Lee Yeon-jeong
A Study on Zhuxi's Self-Cultivation System – Focused on Zhizhonghe (致中和) –
THE STUDY OF CONFUCIANISM, 88
THE KOREAN SOCIETY OF CONFUCIANISM

13

Yi Jongwoo
Zhu Xi and Wang Suijen's Views on The Relationship the Not-Yet Aroused State
of Mind&Heart and the Quiet, and Self-Cultivation at the State and the Quiet
THE TOEGYE HAK NONCHON, 40
Toekgyehak Busan Research Institute

14

Yi Jongwoo
Non-Equilibrium at the Not-Yet Aroused State and Aroused State of Mind in Zhu
Xi's Neo-Confucianism
JOURNAL OF YULGOK-STUDIES, 47
Yulgok Institute

15

Yi Jongwoo
The Not-Yet Arouse State of Perfect Balanceand Imperfect Balance in the Works
of Zhu Xi,and a Debate between the Scholars in the Horak
Yeol-sang Journal of Classical Studies, 76
Society Of Yol-Sang Academy

16

Yi Jongwoo
The Relationship between the Not-Yet Aroused State and Quiet of Mind, and
Self-Cultivation at the State in Zhu Xi's Neo-Confucianism
THE ONJI COLLECTION OF WORKS, 73
The Society Of Onji Studies

17

JEONG Sangbong
Lu Jiu-yuan's Xinxue and Zen Buddhism from the Zhu Xi's Point of View
THE STUDY OF CONFUCIANISM, 88
THE KOREAN SOCIETY OF CONFUCIANISM

18

Pi Jae-woo
A Study on Zhoudunyi's Theory of Cultivation
Doctoral dissertation

the General Graduate School of Daegu Oriental Medicine University

19

Hong, Lyn

Research for Relationship between Wu Cheng's Confucian Orthodox Theory and Honoring Moral Nature Study

Journal of the Daedong Philosophical Association, 98

The DaeDong Philosophical Association

Papers on self-cultivation theory covered topics like self-cultivation, heart-mind studies (xinxue 心學), honoring the moral nature (zundexing 尊德性), the unactualized (weifa 未發), reverence (jing 敬), harmony, moral practice, and education. Specifically, there were 6 papers on self-cultivation, 4 on the unactualized, and 2 on heart-mind studies. Previously published papers on self-cultivation theory include 3 from 2019, 2 from 2020, and 10 from 2021.

5) Epistemology (1 Paper)

1

Hwang Jong-won

The Characteristics and Ambiguity of Zhang Zai's Theory of Knowledge – Focusing on the matters of empirical knowledge and moral knowledge

Journal of Eastern Philosophy, 110

The Society of Eastern Philosophy

Papers on epistemology consisted of a general paper that centered around the concepts of experiential knowledge (jianwenzhi 見聞知) and moral knowledge (dexingzhi 德性知). This research aimed to elucidate its unique features and its impact on Cheng-Zhu 程朱 Neo-Confucianism. Previously published epistemology papers include 3 from 2019 and 1 from 2021.

6) Comparative Studies (6 Papers)

1

Kim, Kwang Min
Human Nature and Education: Maritain and Ch'eng Hao
The Journal of moral Education Vol.34 No.2
The Korean Society for the Study of Moral Education

2

Kim, Jong-yong
A Comparison of Ethical Thoughts between Jinul[知訥] and Zhu-xi[朱熹] and
modern significance
Doctoral dissertation
the General Graduate School of Dongguk University

3

Kim Cheol Ho
A Comparison of the Theory of Good and Evil between Zhu Xi and Augustine
THE STUDY OF CONFUCIANISM, 90
THE KOREAN SOCIETY OF CONFUCIANISM

4

Seo, Gang-Hwie
An Comparative Study on the Interpretation of Chapter 20 of Juongyongjanggu -
Focusing on Ju-hee and Wang-buji
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58
The Society for Asian Philosphy in Korea

5

Seo Geun-Sik
The comparison Study of the "Guisin-jang" chapter 16 of JungYong(『中庸』) -
focus on the Zhu-xi, Wang Fu-zhi, Ito-Jinsai
UGYEHAGBO, 53
Ugye Culture Foundation

6

Song Bong Gu
A Comparative Study on the Psychological Discipline Zhu Xi's and Son Byung hee
Youngsan Journal of East Asian Cultural Studies, 36
Institute of Oriental Culture

Comparative papers, totaling 6, examined comparisons between thinkers and their philosophies. There were 2 papers comparing Eastern and Western philosophers, 1 comparing a monk, 1 comparing Chinese, Korean, and Japanese philosophers, 1 on comparative commentary of classical texts, and

1 comparing medieval and modern thinkers. Of these, the comparison between Eastern and Western philosophers was the most frequent with 2 papers. Previously published comparative papers show none from 2019 and 2020, but 8 from 2021.

6) Others (11 Papers)

1

Kim In-tai

The practical nature of Ch'en Liang(陳亮)'s political philosophy : focusing on the theory of monarchism

Master's thesis

the General Graduate School of Korea University

2

Changho Shin, Jiabao Lin, Cheolhae Ye

Educational Implications of Confucianism's 'Seonghyeongisang(聖賢氣象)': Focusing on the Character Review of the Jinsilu(近思錄)

Korean journal of religious education, 70

The Korean Association for the Study of Religious Education

3

Wang, XiaoYu

A study on the application of calligraphy view of Zhu Xi's "The Ontology of Li"
THE EASTERN ART, 56

KOREA SOCIETY FOR SCIENCE OF EASTERN ART

4

Wang, Wan Xia

A Study on the Taoist Interpretation about Zhou Dunyi's(周敦頤) the Diagram of the Supreme Ultimate(太極圖)

JOURNAL OF YULGOK-STUDIES, 50

Yulgok Society

5

Yoo Hyun Ju

A Study on the Value of Life in the 21st Century from the point of view of 「
Taijitusuo」

Journal of Eastern Philosophy, 109

The Society of Eastern Philosophy

6

Lee Seok-won
A study on the ecological aesthetics of Zhu Xi
Master's thesis
the General Graduate School of Korea University

7

Wonseok Lee
The Influence of Dahui Zongao(大慧 宗杲) on Liu Zihui(劉子翬)
THE STUDY OF CONFUCIANISM, 88
THE KOREAN SOCIETY OF CONFUCIANISM

8

Lim, Byeongsik
A Study on Humanity from Zhu Xi's View of Life and Death
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 57
The Society for Asian Philosophy in Korea

9

Jin Jongwon
Zhu Xi's Understanding of Geyi Buddhism: Focusing on Sengzhao, Su Shi and
Huxiang School's 'Dong Zhong Jing(動中靜)'
TAE-DONG YEARLY REVIEW OF CLASSICS, 49
Tae Dong Institute of Classic Research

10

Choi Jeong-mook
Zhou Dunyi's Understanding of the World and Human Beings
Studies in Confucianism, 59
Confucianism Research Institute

11

Hwang Jong-won
Critical Accommodation on Taoism Ideology of Zhang Zai and Implication of
Ecological Philosophy
Journal of Korean philosophical history, 72
The Society for Korean Philosophical History

Any papers not fitting into the aforementioned categories of classical studies (jingxue 經學), theory of principle and vital energy (liqilun 理氣論), theory of mind and nature (xinxinglun 心性論), theory of self-cultivation (xiuyanglun 修養論), epistemology, and comparative studies were classified as miscellaneous. Previously published miscellaneous papers include 5 from 2019, 1 from 2020, and 8 from 2021.

4. Analysis and Critique of Key Papers

In 2022, a total of 50 papers related to Confucian studies during the Song Dynasty were published. Among them, the works of particular note include Kim Nayun's "An implication of Yi (意) and Sincere intention (誠意) in the Ethics of Zhuzi" and Yi Jongwoo's "Non-Equilibrium at the Not-Yet Aroused State and Aroused State of Mind in Zhu Xi's Neo-Confucianism."

1) Kim Nayun, "An implication of Yi (意) and Sincere intention (誠意) in the Ethics of Zhuzi"

This paper investigates the modern study of Zhu Xi's philosophy, specifically addressing the critique raised by several scholars. They argue that Zhu Xi's theoretical framework, which emphasizes knowledge (zhi 知), fails to provide a clear explanation for the driving force behind moral practice and cannot account for the intrinsic moral will within the subject. This paper sheds light on the various operations and functions of the heart-mind (xin 心), especially focusing on the concept of intention (yi 意) as an emanation of the heart-mind (xinzhisuofa 心之所發). By reexamining the relationship between intention and knowledge, and the efforts of making the intentions sincere (chengyi 誠意), this study clarifies the proactive significance of the concept of intention in Zhu Xi's theory of ethical practice. The contents of the paper are outlined as follows: Chapter 1 identifies issues with Zhu Xi's theoretical framework that fails to offer a clear explanation regarding the driving force of moral practice. Chapter 2 posits that apart from the cognitive function of the heart-mind (xin 心) that corresponds to knowledge (zhi 知), there's another operation related to practice: intention (yi 意). This intention is not mere thought but a driving

force or "will" propelling purposive and long-term actions based on rational and emotional operations. Chapter 3 argues that in Zhu Xi's philosophy, intention (yi 意), while being an operation of the heart-mind, possesses dynamism and, when complemented by the cognitive ability of knowledge, grants humans a steadfast moral will. Its specific role is seen as propelling human actions, especially moral practices. The content of intention is twofold: comparative deliberation and orientation towards preferences and aversions. Chapter 4 examines whether moral perfection can be ensured through the efforts of making the intentions sincere (chengyi 誠意). It is mentioned, "By cultivating sincerity, one can naturally appreciate goodness and despise evil, much like how one admires beauty and detests foulness." This inclination isn't just recognizing beauty and foulness but actively pursuing and desiring them, encapsulating the essence of the study of sincere intention. This aligns the natural capability of intention with one's innate nature. Sincerity is described as the union of intention and principle, representing the unity of the heart-mind and the principle (xinyuliyi 心與理一). In conclusion, it is asserted that Zhu Xi's ethical system cannot be denied as a form of moral practice founded on the absolute moral principle and the capabilities of the subject.

Through this paper, it's evident that Zhu Xi's ethical system is structured around the complementary roles of knowledge (zhi 知) and intention (yi 意) in actualizing the principle (li 理). The arguments are clear, with accurate quotations and interpretations of the original texts. The paper presents a fresh perspective on Zhu Xi's concepts of intention and sincere intention, providing a valid counter-argument to Mou Zongsan's 牟宗三 critique that Zhu Xi's theory struggles to elucidate the practical driving force essential for genuine moral actions.

2) Yi Jongwoo, “Non-Equilibrium at the Not-Yet Aroused State and Aroused State of Mind in Zhu Xi’s Neo-Confucianism”

This paper discusses Zhu Xi's interpretation of the concepts in the Doctrine of the Mean (Zhongyong 中庸). It elaborates on how Zhu Xi believed that not only is there a state of equilibrium (zhong 中) during an unmanifested phase (weifa 未發) but also a state of disequilibrium (buzhong 不中); similarly, in a manifested phase (yifa 已發), there is just the limitation of nature (zhongjie 中節) but also not the limitation of nature (buzhongjie 不中節). This paper discusses Zhu Xi's “buzhong 不中 of weifa 未發” and “buzhongjie 不中節 of yifa 已發.” The core of this paper is highlighted in Chapters 2 and 3. In Chapter 2, titled "Disequilibrium during the Unmanifested Phase (weifashi buzhong 未發時 不中)," the following points are discussed: 1. Quoting Zhu Xi's writings, the state of equilibrium (zhong 中) represents impartiality and adequacy, while the unmanifested (weifa 未發) signifies calmness, undiminished perception, and unarisen thoughts. 2. Citing Zhu Xi, it's suggested that due to one's inherent temperament being murky or muddled, there can be a state of disequilibrium even during the unmanifested phase. This is an extension of the concept of equilibrium in the Doctrine of the Mean. Zhu Xi's remarks on disequilibrium during the unmanifested phase act as a supplement to the first chapter of the Doctrine of the Mean. 3. In the state of disequilibrium during the unmanifested phase, the focus of learning is on nurturing (cunyang 存養) and vigilance (jieshenkongju 戒慎恐懼). Through such learning, even ordinary individuals can transform their murky temperament to a clear one, ensuring they do not deviate from the righteous path. 4. The term disequilibrium, as appearing in the Mencius, isn't exclusive to the unmanifested state but can also apply to the act of missing the mark when shooting an arrow. If applied

metaphorically to the human heart, it is representative of the manifested state, pointing to the disharmonized segment. In summary, the author posits that there exists a state of disequilibrium during the unmanifested phase due to inherent murkiness in one's temperament. Chapter 3, titled "Non-Limitation of Nature during the Manifested Phase (已發時 不中節)," elucidates: 1. Citing Zhu Xi's work, when emotions like joy, anger, sorrow, and pleasure manifest, if they align with limitation of nature (zhongjie 中節), they are deemed virtuous; if they deviate (buzhongjie 不中節), they are considered malevolent. The limitation of nature represents the righteousness of emotions, signifying harmony, while non-limitation of nature denotes unrighteousness, implying discord. 2. Zhu Xi's mention of non-limitation of nature in the manifested phase is an expansion of the limitation of nature concept from the Doctrine of the Mean. 3. The limitation of nature during the manifested phase is timely and balanced (shizhong 時中), not leaning overly towards any emotion, ensuring all feelings like joy, anger, sorrow, and pleasure appear in equilibrium. 4. This timely harmony is analogous to the "the validity of deviating from existing principles in particular circumstances" (quandao 權道) described in the Mencius. 5. Both the limitation and non-limitation of nature can be found in the four beginnings (siduan 四端). 6. The study of reverence (jing 敬) can achieve the nurturing during the unmanifested phase and introspection during the manifested phase. Lastly, while a sage remains in a state of equilibrium even during the unmanifested phase and therefore retains the limitation of nature even when manifested, ordinary individuals, due to their potential state of disequilibrium during the unmanifested phase, might either attain harmony or deviate into the non-limitation of nature upon manifestation.

This paper provides a detailed analysis of Zhu Xi's concepts of the state of disequilibrium during the unmanifested phase and the non-limitation of

nature during the manifested state. Furthermore, the study is significant as it connects the concepts of equilibrium and disequilibrium during the unmanifested phase to sage and common people. However, there are several issues apparent in the content presented. Firstly, the author inappropriately interchanges phrases such as "weifashi de buzhong 未發時的 不中" and "buzhong de weifa 不中的 未發", considering them synonymous. The accurate expressions should be "weifashi de buzhong 未發時的 不中" or "weifashi buzhong 未發時 不中". The term "buzhong de weifa 不中的 未發" is a misrepresentation. "Weifa 未發" refers to the state when the mind has not yet been activated. It's premature to conclude "buzhong 不中" for a state that is "weifa 未發", as one can only determine between "zhong 中" or "buzhong 不中" once it has manifested (yifa 已發). Secondly, the author interprets Zhu Xi's statement – "When one feels compassion (ceyin 惻隱) or shame (xiuwu 羞惡), it could be either limitation of nature (zhongjie 中節) or non-limitation of nature (buzhongjie 不中節). Acting on inappropriate compassion or shame indicates buzhongjie 不中節" – as implying that not every instance of the four beginnings (siduan 四端) inherently equates to zhongjie 中節. This interpretation misses Zhu Xi's fundamental teaching that the four beginnings, which signify benevolence (ren 仁), righteousness (yi 義), propriety (li 禮), and wisdom (zhi 智), are purely good in nature. In Zhu Xi's philosophy, while the four beginnings are inherently good, emotions (qiqing 七情) can be either good or bad. Misunderstanding the four beginnings to encompass both good and evil demonstrates a miscomprehension of Zhu Xi's doctrine. Thirdly, the author frequently cites Zhu Xi's words to support their arguments. Yet, many of these quotations are extracted out of context, distorting Zhu Xi's original intent. For example, the paper cites Zhu Xi's phrase, "In the unmanifested state, one cannot attain self-cultivation [ruoweifashi, zizhubudegongfu 若未發時, 自著不得工夫]" to

claim that this is because a sage (shengren 聖人) is already cultivated during the unmanifested state. However, the complete passage from Zhu Xi actually reads: "During the unmanifested state, there's no differentiation in self-cultivation. From the sage rulers Yao and Shun to a common man on the street, all are the same [ruoweifashi, zizhubudegongfu. weifazhishi, ziyaoshunzhiyuturen, yiye. 若未發時，自著不得工夫。未發之時，自堯舜至於塗人，一也]." In conclusion, while this paper attempts to delve into Zhu Xi's intricate philosophy, it displays several inaccuracies and misinterpretations that detract from a genuine understanding of his teachings.

5. Evaluation and Prospect

In conclusion, this paper has classified and summarized research papers related to Confucian studies during the Song Dynasty in China that were published in Korea during 2022. A total of 50 papers were released in 2022, including 11 theses. Reviewing the papers on Song Dynasty Confucianism published over the previous three years, there were 21 in 2019, 10 in 2020, and 43 in 2021, indicating a significant decline in 2020 followed by a surge in 2021.

First, in the classification by individual, out of the 50 papers, 48 were categorized under 16 Song Dynasty Confucian scholars, excluding two that did not pertain to any specific individual. These scholars include Shao Yong 邵雍, Zhou Dunyi 周敦頤, Zhang Zai 張載, Cheng Hao 程顥, Cheng Yi 程頤, Su Shi 蘇軾, Su Zhe 蘇轍, Xie Liangzuo 謝良佐, Liu Zihui 劉子翬, Hu Hong 胡宏, Yang Wanli 楊萬里, Zhu Xi 朱熹, Lu Jiuyuan 陸九淵, Chen Liang 陳亮, Wei Liaoweng 魏了翁, and Wu Cheng 吳澄. Among these, papers on Zhou Dunyi (5), Cheng Hao and Cheng Yi (combined 3), and Zhu Xi (28) were the most prominent. Particularly, Zhu Xi had a relatively higher number of

86 Part I. Chinese Confucianism

papers compared to others. What's encouraging about 2022 is the release of studies on scholars like Xie Liangzuo, Liu Zihui, Yang Wanli, Chen Liang, and Wei Liaoweng, who previously received limited research attention.

Secondly, in terms of thematic classification, the 50 papers were organized into seven themes: classical studies (jingxue 經學), theory of principle and vital energy (liqilun 理氣論), theory of mind and nature (xinxinglun 心性論), theory of self-cultivation (xiuyanglun 修養論), epistemology, comparative studies, and others. It was challenging to find a common denominator since many papers were uniquely published under diverse themes. The distribution of the papers by theme was: classics study (10), theory of principle and vital energy (4), theory of mind and nature (5), theory of self-cultivation (19), epistemology (1), comparative studies (6), and others (11). As evident from the figures, self-cultivation had the most papers, while the theory of principle and vital energy and epistemology had fewer. Comparing with papers from 2019, 2020, and 2021, it is evident that the number of papers related to self-cultivation nearly doubled in 2022.

Thirdly, in the analysis and critique of major papers, works by Kim Nayun and Yi Jongwoo were examined.

In summary, 50 papers on Song Dynasty Confucianism were published in 2022. Comparing this with the 21 from 2019, 10 from 2020, and 43 from 2021, there was a significant number of publications in 2022. Particularly heartening was the introduction of papers on Song Dynasty scholars who had not been previously researched. We look forward to continued research outputs on these emerging figures in the future.

Chapter 3

**Analysis and Prospects of Research
Achievements on Zhu Xi Studies and
Yangming Studies of the Ming Dynasty**

Sun Byeongsam(Dept of Philosophy, Soongsil University)

1. Introduction

This report provides a comprehensive analysis of academic papers related to "China: Zhu Xi Studies (Zhuzixue 朱子學) and Yangming Studies (Yangmingxue 陽明學) of the Ming Dynasty" that were published in Korea in 2022. The papers primarily focused on were those registered with the National Research Foundation of Korea, drawing from associated academic societies (research institutes) and indexed in the Korea Citation Index (KCI).

The papers catalogued by the National Research Foundation of Korea encompass those published over a one-year period, from January to December 2022. To compose this report, the research journals analyzed were categorized according to the foundation's classification method, as follows: 26 specialized philosophy journals, 4 Confucian studies journals, 4 humanities journals, and 1 Chinese language and literature journal.

Upon analyzing the aforementioned academic journals, a total of 17 papers pertinent to the topic "China: Zhu Xi Studies and Yangming Studies of the Ming Dynasty" were identified. To facilitate a concise understanding of the overall content, this report will first introduce the papers categorized by theme, followed by a detailed analysis and evaluation of the key papers.

2. Classification by Topic

1) Papers Related to Yangming Studies (Post-Yangming Studies) (4)

1

Choi, Jae Mok

The Body as a Field of Mind Embodied – Based on Wang Yangming's theory of

mind-body –
YANG-MING STUDIES
The Korean Society of Yang-Ming Studies

2
PARK SUNGHO
Comparison of Wang Yang-ming's Liangzhi and Jeongsan's
Empty-Spiritual-Knowledge: Focusing on the Subject and Method of Mindful
Practice
Studies in Confucianism
Confucianism Research Institute

3
Kim, Sea-jeong
Wang Shouren's Philosophy of Innate Knowledge and Ham Seok Heon's Thought
on Ssi-al(seed)
Studies in Confucianism
Confucianism Research Institute

4
Lee Sanghun
Meaning and Character of Taizhou Yangming schools' philosophy
Studies in Confucianism
Confucianism Research Institute
of Research Achievements on Zhu Xi Studies and Yangming Studies of the Ming
Dynasty

Choi Jae Mok's paper titled "The Body as a Field of Mind Embodied – Based on Wang Yangming's theory of mind-body –" states in its introduction that it refers to recent advancements related to embodied cognition. In fact, traditional Western philosophy and early cognitive science often overlooked the role of the body, perceiving it merely as a peripheral device of the brain. However, beginning in the 1980s, a new assertion emerged, opposing this view and emphasizing the centrality of the body. It argued that the body should be reintegrated into our understanding of the mind. This perspective was widely introduced to the Korean academic community through Francisco Varela's *The Embodied Mind*.

Recently, papers deciphering Jeong Je-Doo's 鄭齊斗 Learning of Mind (xinxue 心學) in terms of body perspective and medical heart seem to be

Chapter 3. Analysis and Prospects of Research Achievements on Zhu Xi Studies and Yangming Studies of the Ming Dynasty 91

in line with this trend. Furthermore, the concept of "physiology (shengli 生理)" that is central to Jeong Je-Doo's theory, with its abundant physical elements, presents a notably intriguing intersection.

Let us now delve into Choi Jae Mok's discourse. "Yangming does not separate 'body and mind (shenxin 身心),' referring to them as one unified entity. It almost seems apt to condense and represent them with a single character. The academic study concerning the 'body-mind' is defined by Yangming as the 'Theory of Body and Mind (shenxinzhixue 身心之學).' ... According to Wang Yangming, the 'body' is the 'embodiment of the mind,' and the 'mind' represents the 'conscious focal point of the body.' In other words, the 'body' was the 'form = physical manifestation or functional expression of the mind.' Conversely, the 'mind' was the 'conscious apex of the body = a pinnacle of cognitive activity or the core.' ... Within this cyclical structure of individuality and transcendence, the body consistently maintains its equilibrium. This is orchestrated by the 'spiritual clarity (lingming 靈明) = innate knowledge (liangzhi 良知),' which operates the body's individual-transcendent modules. Innate knowledge serves as both the principle and the force that establishes the center of individuality and simultaneously unifies with the world to form another center. This innate knowledge oscillates between these two centers. The body embodies this kind of mind."

The author's capability to craft novel expressions is evident in this paper. However, the arguments presented do not introduce anything particularly new.

Park Sung Ho's paper, "Comparison of Wang Yang-ming's Liangzhi and Jeongsan's Empty-Spiritual-Knowledge: Focusing on the Subject and Method of Mindful Practice," contrasts Yangming School of Thought with Won Buddhism. Jeong San (鼎山, 1900-1962) was the disciple of Park

Chung-Bin (朴重彬, 1891–1943), the founder of Won Buddhism, and made significant contributions to establishing and grounding the teachings of Won Buddhism by assisting Park. After Park's death, Jeong San became the second-generation spiritual leader of the sect. On a related note, a comment about Jeong San by the late Professor An Byeong Uk of Soongsil University, featured in a Dong-A Ilbo article titled "The Most Beautiful Face," reads: "Of all the Korean faces I have seen in my life, the most beautiful was that of Teacher Jeong San, whom I encountered at the Won Buddhism headquarters in Iksan. It's a face I'll remember for a lifetime. I was deeply moved, pondering how much one must refine oneself to possess such a face, radiating wisdom and compassion."

Turning to Park Sung Ho's perspective, he asserts, "This paper aims to compare Wang Yangming's concept of 'Innate Knowledge' (liangzhi 良知) with Jeong San's idea of 'Silent Spiritual Wisdom' (gongjeokyeongji 空寂靈知) from the standpoint of the subject and method in Heart-Mind Study. The objective is to broaden our understanding and application of the intrinsic connection between these two concepts. ... From the viewpoint of Heart-Mind Study, both Innate Knowledge and Silent Spiritual Wisdom serve as subjects, which, in their profound emptiness, allow various intentions and discriminations to manifest according to the responsive action of spiritual clarity. Simultaneously, they judge the morality of these intentions and choose appropriate actions. Furthermore, in terms of the method of Heart-Mind Study, personal desires and ignorance mask and distort the essence of Innate Knowledge and Silent Spiritual Wisdom. They are the root causes of misconceptions. Thus, a shared emphasis is placed on preventing oneself from being swayed by external stimuli or personal cravings and on restoring one's innate nature to ensure the complete functioning of these concepts."

Kim Sea Jeong's paper, titled "Wang Shouren's Philosophy of Innate Knowledge and Ham Seok Heon's Thought on Ssi-al (seed)," juxtaposes the philosophy of innate knowledge with Ham Seok Heon's (咸錫憲, 1901–1989) 'Thought of Seed.' The author remarks, "I have been exploring the path of sustaining life with Confucian philosophy at the core, amidst certain problem consciousness and necessities. Specifically, I have sought aspects such as the organic worldview, ecological perspective, and paths of care and coexistence within the philosophical ideas of Wang Shou Ren (王守仁, 1472–1528). This paper intends to extend such inquiries by broadening the scope to Ham Seok Heon's 'Thought of Seed.' ... Although Wang Shou Ren indeed opened up the possibility for the common people to become the main agents of their lives and history, due to historical constraints, most of them couldn't stand firmly as the primary actors in their own stories. For that, they had to wait for Ham Seok Heon. ... It is the 'seeds' that must become the main actors, uniting hand in hand to address the present-day human societal issues of competition, conflict, marginalization, and dominance, as well as the existential threats posed by environmental degradation and climate change. Perhaps the path of sustaining life based on care and coexistence, rooted in 'Batal' (the nature) and innate knowledge, is the very message Wang Shou Ren and Ham Seok Heon wished to convey to us."

Lee Sang Hun consistently publishes research outcomes on post-Yangming studies every year. His paper, "Meaning and Character of Taizhou Yangming schools' philosophy," continues in this tradition. In fact, there has been considerable research accumulated on Taizhou 泰州 philosophy. Among the post-Yangming schools of the time, it occupied a position in the realm of metaphysics, and the Taizhou school was the focus of many scholars who sought to find modern implications within Yangming's teachings.

Lee Sang Hun comments, "Taizhou scholars transcended the Confucian perspectives of their time. They recognized the individuality and free will of each entity, affirmed desires, and emphasized the equality of all people. They proclaimed the equality of all beings as being one and the same (wanwuyiti 萬物一體), and based on this, they sought to actualize their ideal society of equality. ... These Taizhou scholars showed interest in diverse topics such as innate knowledge ready made (xiancheng liangzhi 現成良知), the natural flow of the inherently enlightened good heart–mind, the everyday life of the common people, the unity of all things, equality, desires, and the ideal society. They discussed ways to realize these concepts. Through such efforts, Taizhou scholars sought to move beyond the formalistic elements that traditional Confucianism held, aiming for a more liberated Confucian spirit and worldview. ... However, despite their efforts, Taizhou scholars could not overcome the real–world limitations of their time when formalistic Confucianism dominated. As a result, their claims were either reduced to mere blind freedom or hollow subjectivity, or dismissed as excessive enthusiasm, ambition, or talent. Their value was either belittled, or their arguments were evaluated as extremist logic that denied the political and historical realities of their era."

Lee Sang Hun's writings faithfully follow many of the research findings previously published on the topic.

2) Papers on the Practical Implementation of Yangming Studies (5)

1

Kim, Minhø

A Leadership Concept from the Viewpoint of Yangming's Philosophy of Mind Studies in Confucianism

Confucianism Research Institute

2

Kim, Minho

A Study on the Action of Life through Zhiliangzhi to Resolve Social Conflicts
YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

3

Han Jeonggil

Methods for Resolving Conflicts and the Virtues of the Leader from the Viewpoint
of Yangming Studies

YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

4

CHO JISUN

A Study on Methods of Wang Yang-Ming Philosophy's Pain Emotion Understanding
and Empathy Education to Solve Conflicts in Korean Society

YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

5

Kim, Sea-jeong

Subject of Innate Knowledge in Confucianism, and Weaving One Body with Others
Studies in Confucianism

Confucianism Research Institute

In 2022, numerous papers were published addressing Yangming Studies from a practical perspective, necessitating a separate compilation. In truth, during the Ming Dynasty, Yangming Studies' ascent to prominence was greatly influenced by its popularization through educational lectures. There is nothing particularly remarkable about the approach of applying Yangming Studies from a practical perspective.

Kim Minho's paper, "A Leadership Concept from the Viewpoint of Yangming's Philosophy of Mind," applies Yangming Studies to the field of leadership. In fact, discussing leadership is not exclusively confined to Yangming Studies. Confucianism, which advocates "cultivating oneself and rectifying others" (xiuji zhiren 修己治人), is in itself a commendable leadership theory. Nevertheless, I wonder what motivated the author to

choose Yangming Studies.

Kim Minho states: "Upon verifying the basis of Yangming Studies against the core essence common to various leadership concepts derived from traditional leadership research, I found that in the aspect of 'interaction between the leader and members,' the relationship between the leader and the members is one of mutual intimacy, leadership extends to loving care of even non-human subjects, and the leader and members are perceived as one entity. In the context of 'attributes as a process,' leadership is the leader's self-realization and a journey cultivated through self-refinement toward ultimate goodness. From the 'shared objective' perspective, it originates from the recognition of all beings under heaven and earth and manifests as bestowing vitality and realizing a harmonious organic society. Lastly, in the dimension of 'response to change,' a leader's task is to comprehend change as it is and to discern the appropriate course of action based on one's innate knowledge (liangzhi 良知). The innate knowledge serves as the benchmark for decision-making amidst change. Summarizing the above insights, this paper defines leadership from the Yangming Studies' perspective as 'the vitality that enables effective responses to change by mobilizing all members as a unified entity.'"

Subsequently, in Kim Minho's paper titled "A Study on the Action of Life through Zhiliangzhi to Resolve Social Conflicts," he addresses the poignant issue of social conflicts in our society.

Let's hear his views on how the principle of vitality (sheng 生) in the realization of innate moral knowledge (zhiliangzhi 致良知) can resolve social conflicts: "This study was conducted to illuminate the possibility that the realization of innate knowledge (liangzhi 良知) could serve as a foundation for alleviating social conflicts through its role in fostering growth in both the agent and the object. To elucidate this, I sought to demonstrate that the

proposition 'The great virtue of heaven and earth is called sheng 生' (tiandizhidade yue sheng 天地之大德曰生) from The Commentary on the Appended Texts (Xici Zhuan 繫辭傳) of the Book of Changes (Zhouyi 周易) can be connected to the principle of sheng 生 through the theories of yin–yang, four seasons (sishi 四時), five elements (wuxing 五行), four beginnings (siduan 四端), and four virtues (side 四德), ultimately leading to the innate knowledge. …… The vitality (sheng 生) in the realization of innate moral knowledge (zhiliangzhi 致良知) can be concretized as the integrated growth of talent (cai 才), virtue (de 德), and essence (ti 體). Summarizing the above, this paper defines the wholeness of life from a universalistic perspective of all beings under heaven and earth as 'a state where the talent, virtue, and essence of life are wholly preserved and grown upon the cyclical rhythm of the five elements.' Since the vitality of the realization of innate moral knowledge simultaneously augments the wholeness of life in both the subject and the object, it has been suggested that it can indeed serve as a basis for resolving social conflicts."

However, while Kim Minho does connect the realization of innate moral knowledge (zhiliangzhi 致良知) with conflict resolution, no particularly novel insights seem to be presented.

On another note, Han Jeonggil critically examines the conflict–ridden Korean society and explores solutions in Yangming Studies to alleviate and moderate such situations.

Let's consider what Han Jeonggil discussed in his paper titled "Methods for Resolving Conflicts and the Virtues of the Leader from the Viewpoint of Yangming Studies." He writes, "Wang Yangming 王陽明 perceived the reality of his time as a dire situation, where the toxicity of opportunism had become habitual, and the resulting mutual disputes were no different than facing imminent death. He identified the root causes of strife in 'selfishness (zisi

自私)' and 'material desires (wuyu 物欲)'. He believed that these obscured the inherent nature that regards all of heaven and earth as one entity, leading to conflicts. He proposed 'introspection (fanqiu 反求)' and 'self-restraint (keji 克己)', along with awareness of innate moral knowledge (liangzhi 良知) and the realization of innate moral knowledge (zhiliangzhi 致良知), as the solutions to such strife. Yangming Studies asserts that a leader should be someone capable of actualizing liangzhi 良知. According to Wang Yangming, leaders must love and care for the populace, have a clear recognition of the spirit of the times, and be aware of the epochal tasks they must accomplish. They must also have a lucid understanding of the direction the society they lead should take. Furthermore, leaders should possess the practical skills and methodologies to undertake such tasks. Moral integrity and execution capability are required virtues to equip oneself with these practical skills. And the implementation of policies that reflect the will of the people, along with the awakening and enhanced participation of the masses, are presented as the methods of practice."

In Cho Jisun's paper titled "A Study on Methods of Wang Yang-Ming Philosophy's Pain Emotion Understanding and Empathy Education to Solve Conflicts in Korean Society," Cho seeks solutions to mitigate the pronounced confrontations and conflicts evident in Korean society.

Let's delve into Cho Jisun's perspective: "For the sustenance and advancement of our society, fostering empathy among its members and resolving conflicts are imperative. To this end, emphasizing education that cultivates empathic abilities is essential. Interestingly, humans often react and empathize more directly to others' sorrow or pain than to their joy or happiness. ... Within the context of Yangming philosophy, pain stands as an emotion that sensitively and powerfully influences the recognition and realization of innate moral intuition (liangzhi 良知). It is a crucial emotion

that interlinks everything from the concept of 'the unity of heart and reason' (xinjili 心即理) to 'the realization of innate moral knowledge' (zhiliangzhi 致良知) in all of Wang Yangming's teachings. ... While previous studies have primarily focused on the significance and value of joy within Yangming philosophy, they have often neglected the role and importance of pain. Consequently, ... this paper examined the role and significance of painful emotions in Wang Yangming's three main doctrines. Furthermore, it interpreted Wang Yangming's concept of 'sincere compassion' (zhengcheng ceda 真誠惻怛) as a sensitivity towards pain in innate moral intuition. The realization of such a sincere compassionate moral intuition, the paper argues, is not only a method to recover sensitivity to pain but also a foundational practice of empathy."

Kim Sea-jeong's paper, "Subject of Innate Knowledge in Confucianism, and Weaving One Body with Others," explores the function of the innate moral knowledge (liangzhi 良知) subject in a consumer and conflict-ridden society. "The ways in which the 'subject,' the 'other,' and the 'relationship between the subject and the other' are understood and defined vary. This paper delves into how the 'subject' and the 'other,' as well as their relationship, are perceived and defined within the context of Yangming Studies, one of the philosophical streams within Confucianism. ... In Chapter 5, titled 'Realization of the liangzhi 良知 Subject and Becoming One with the Other,' the paper discusses the concept of achieving the true subject through realizing the innate moral knowledge, exploring the notions of 'the realization of innate moral knowledge' (zhiliangzhi 致良知) and 'loving the people' (qinmin 親民). It further examines the culmination of innate moral knowledge realization through becoming one (yiti 一體) with the other (wanwu 萬物)."

In summary, while the works of Kim Minho, Han Jeonggil, Cho Jisun, and

Kim Sea-jeong are significant in that they confront and address pressing issues in our society, their revelations appear to not transcend a general claim that Yangming Studies offers elements to alleviate societal conflicts.

2) Ming Dynasty Scholarly Papers (4)

1

Oh Gyeol

The Reconstruction of the Monism of Human Nature : The Ideological Content and Exemplary Significance of Chen Que's Theory of Human Nature

The Journal of Toegye Studies

Toegye Studies Institute

2

BYEONGSAM SUN

A Comprehensive Rivew of Cao Duan's Lixue as a Founder in Ming Dynasty's Confucianism

Journal of Korean Philosophical History

The Society for Korean Philosophical History

3

BYEONGSAM SUN

A Study on Cao Duan's Lixue Analyzing Tai Ji Tu Shuo Shu Jie(太極圖說述解) and Tong Shu Shu Jie(通書述解)

THE STUDY OF CONFUCIANISM

THE KOREAN SOCIETY OF CONFUCIANISM

4

Cho Nam-Ho

The Syncretic Character of Zhan Ruo-Shui's Philosophy in the Point of it's Critic by Luo Qin-Shun

TAE-DONG YEARLY REVIEW OF CLASSICS

Tae Dong Institute of Classic Research

Chen Que (陳確, 1604–1677), while not widely known in Korean academic circles, is an important realist scholar from the transition period between the Ming and Qing dynasties. Oh Gyeol summarizes the significance of Chen Que's philosophy in "The Reconstruction of the Monism of Human

Nature : The Ideological Content and Exemplary Significance of Chen Que's Theory of Human Nature" as follows: "Chen Que opposed the dualistic approach of Song Dynasty Confucian scholars who divided human nature (renxing 人性) into 'nature by heavenly mandate' (tianmingzhixing 天命之性) and 'nature by temperament' (qizhixing 氣質之性), all based on the premise of Mencius's theory of innate goodness (xingshanlun 性善論). He believed that qi 氣 (energy or temperament), qing 情 (emotion), and cai 才 (talent) are all constituents of human nature, and that evil originates from postnatal habits. He argued that by 'expanding and fully utilizing one's talents' (kuochongjincai 擴充盡才), the inevitability of goodness can be realized, and his arguments are characterized by a relatively rigorous logical structure and system."

Furthermore, the historical significance of his philosophical stance is articulated as: "The singular theory of human nature reconstructed by Chen Que bridges the philosophies from Yangming (陽明) and Jishan (戴山) above, and paves the way for the philosophies of Yan Yuan (顏元) and Dai Zhen (戴震) below. Not only did he critique the strict moral stance of 'preserving heavenly principle and eliminating human desires' (cunlimieyu 存理滅欲), but he also embodied the progressive trend of 'expressing emotions and achieving desires' (daqingsuiyu 達情遂欲). This makes his work exceptionally significant within the scholarly traditions around the Ming–Qing transition."

Seon Byeong-sam has published two articles on the achievements of his research on Cao Duan (曹端, 1376–1434), who is recognized as a foundational figure in Ming Dynasty Confucianism. His first paper, "A Comprehensive Review of Cao Duan's Lixue as a Founder in Ming Dynasty's Confucianism," provides a holistic explanation of the grounds for labeling Cao Duan as the cornerstone of Ming Dynasty Confucian thought.

Seon Byeong-sam states, "Cao Duan is not a widely known figure in the Korean academic community. However, Cao Duan is invariably mentioned in works or overview papers discussing the Confucian history of the early Ming Dynasty. As historical evaluations have indicated, this is because Cao Duan serves as the foundational figure in Ming Dynasty Confucianism. I conducted a comprehensive examination of Cao Duan's Neo-Confucianism from both practical and theoretical perspectives. Firstly, the practical aspect focused on the life of Cao Duan and the evaluations of his contributions. It's notable to mention the early founding circumstances of the Ming Dynasty in which Cao Duan operated and his lifelong dedication as a Confucian scholar, educating many Confucian students. Secondly, the theoretical examination was carried out in the context of the relationship with Zhou Dunyi's 周敦頤 Neo-Confucianism. Cao Duan authored Explanation of the Diagram of the Supreme Ultimate (Taijitushuo Shujie 太極圖說述解) and Explanation of Penetrating the Book of Changes (Tongshu Shujie 通書述解), establishing himself as the first figure to prominently showcase Zhou Dunyi's ideas during the Ming Dynasty. This paper centers on the evaluation of Cao Duan as the foundational figure of Ming Dynasty Confucianism, offering a comprehensive examination of the essence of Zhu Xi's Neo-Confucianism and the unique features of Heart-mind studies in Cao Duan's philosophy. It is my hope that this research, which examines the continuity of the spirit and direction of Ming Dynasty Neo-Confucianism, especially its Heart-mind studies, will act as a catalyst for future studies on Cao Duan's Neo-Confucianism, which, rather than being innovative (chuangxin 創新), heavily carries the traces of reverence for the ancient (fagu 法古)."

Subsequently, the study delves into two works that are invariably covered in the research on Cao Duan's scholarly thoughts: Explanation of the Diagram of the Supreme Ultimate (Taijitushuo Shujie 太極圖說述解) and

Explanation of Penetrating the Book of Changes (Tongshu Shujie 通書述解). “Historically, Cao Duan has been esteemed as the pillar of Ming Dynasty Neo-Confucianism and is also regarded as the Zhou Dunyi of the Ming Dynasty. This paper examines Cao Duan's Neo-Confucian thought primarily through these two works. Just as the Diagram of the Supreme Ultimate (Taijitushuo 太極圖說) and the Penetrating the Book of Changes (Tongshu 通書) encapsulate the essence of Zhou Dunyi's Neo-Confucianism, Explanation of the Diagram of the Supreme Ultimate (Taijitushuo Shujie 太極圖說述解) and Explanation of Penetrating the Book of Changes (Tongshu Shujie 通書述解) represent the core of Cao Duan's Neo-Confucianism. Firstly, the Explanation of the Diagram of the Supreme Ultimate is divided into two parts: the graphical representation of the Supreme Ultimate and the textual elucidation thereof. In the graphical elucidation, Cao Duan directly adopted Zhu Xi's original interpretation of the Diagram of the Supreme Ultimate, revealing his own views through marginal notes. In the textual elucidation, while he adopted portions of Zhu Xi's annotations, Cao Duan articulated his perspectives, centering the discussion on the stances that “the Supreme Ultimate represents Principle” and “the Supreme Ultimate embodies Active Principle.” Secondly, the Explanation of Penetrating the Book of Changes consists of the ‘General Overview of the Penetrating the Book of Changes,’ the commentary on the Penetrating the Book of Changes, and the ‘Postscript to the Penetrating the Book of Changes.’ In the ‘General Overview of the Penetrating the Book of Changes,’ by presenting the praises of the predecessors regarding the Diagram of the Supreme Ultimate and the Penetrating the Book of Changes, Cao Duan indirectly elucidates his understanding of both works. In the ‘Postscript to the Penetrating the Book of Changes,’ Cao Duan furnishes concrete evidence to show that the two Cheng brothers inherited Zhou Dunyi's Neo-Confucianism. This becomes a

significant material in establishing Zhou Dunyi as the pinnacle of Song Dynasty Neo-Confucianism. The discussion revolves primarily around the viewpoints on 'Sincerity, the Consistency of the Way of Heaven and the Way of Man,' and the study emphasizing 'Inner Stillness as Primary.'"

Seon Byeong-sam's aforementioned papers have proficiently introduced the characteristics and historical significance of Cao Duan's scholarly thoughts to the Korean academic community.

Luo Qinchun 羅欽順 is the scholar most frequently cited by Joseon Dynasty Confucianists among the Neo-Confucian scholars of the Ming Dynasty. As is well known, Yi Hwang 李滉 rejected Luo Qinchun's theory of Principle and Material Force (liqi 理氣) as a monistic doctrine. In contrast, Yi Yi 李珥 assessed that Luo's academic originality surpassed that of Yi Hwang. While Luo revered Zhu Xi's Neo-Confucianism, he also advocated revisions. He asserted that principle (li 理) is the orderliness of material force (qi 氣), criticizing the dualistic perspective that separates li 理 and qi 氣 as distinct entities. Luo proposed the concepts of the heart/mind of the way (daoxin 道心) and the heart/mind of man (renxin 人心) and distinguished their relationship analogous to body and function, nature and emotion, which is markedly different from Zhu Xi's standpoint.

Cho Nam-ho, in his paper "The Syncretic Character of Zhan Ruo-Shui's Philosophy in the Point of it's Critic by Luo Qin-Shun," addresses Luo Qinchun's critique of Zhan Ruoshui, a prominent figure in the Heart-Mind school of the Ming Dynasty, alongside Wang Yangming. Zhan Ruoshui, advocating the principle of recognizing the heavenly reason in everything and everywhere (suichu tiren tianli 隨處體認天理), aimed to integrate the teachings of his mentor Chen Baisha 陳白沙 with those of Wang Yangming's realization of innate moral knowledge (zhiliangzhi 致良知).

According to Cho Nam-ho, "Luo Qinchun disparagingly likened Zhan

Ruoshui's philosophical stance to that of Yang Xiong 揚雄 and further belittled his academic competence as inferior to Yang's. ... Zhan, summarizing his conciliatory philosophical stance, contended that one must expand their heart/mind and discern the heavenly principle in every aspect of the universe. To achieve this expanded state of mind, one's heart/mind should attain centrality and balance (zhongzheng 中正), which, once reached, naturally responds and corresponds with nature (ziran 自然). Zhan claimed that his principle of recognizing the heavenly reason everywhere inherited the teachings of Cheng Hao 程顥 and Li Tong 李侗 and, having received the endorsement from Chen Xianzhang 陳獻章, he professed his philosophy as the orthodox continuation of the Song and Ming scholarship. ... In essence, while on the surface his teachings resembled the Heart–Mind school's (Xinxue 心學) emphasis on realizing the innate nature of the heart/mind, in reality, he followed the scholarly tendencies of Cheng Yi 程頤 and Zhu Xi 朱熹, emphasizing the investigation of things to realize the principle (gewu zhizhi 格物致知). From the Neo–Confucian perspective, Zhan's theory of the unity of li 理 and qi 氣 presupposes a division inherent in the term 'unity' (he 合). His discussions on centrality do not adequately address what lacks this centrality, and his discourse on human and material nature does not clearly differentiate between the inherent nature of heaven and earth (tiandizhixing 天地之性) and the nature of temperament (qizhizhixing 氣質之性). Luo points out these issues. From the Heart–Mind school's viewpoint, Zhan evaded discussions on Chen Xianzhang's 陳獻章 ontology. His principle of recognizing the heavenly reason everywhere was not derived from a profound experience, and his teachings of 'non–forgetfulness and non–augmentation' (wuwang, wuzhuchang 勿忘, 勿助長) were akin to superficial experiences. Luo raises these concerns, revealing the problems stemming from the compromising tendencies in Zhan Ruoshui's philosophy,

which lacks analytical depth from a Neo-Confucian perspective and fails to explain the enlightenment of the heart/mind's essence from the Heart-Mind school's perspective."

4) Comparative Studies of Ming Dynasty Confucianism and Joseon Confucianism (3)

1

Park, Yong-tae

A Documental Archaeology as the Practical Schools of Confucianism in Late Ming and Early Qing Dynasty and the Formation of Joseon Silhak in the 18th Century
– With The Seongho-school of Kiho-Namin and the Bukhak-school of Noron
DAEDONG CHULHAK

The DaeDong Philosophical Association

2

Jung, Jong Mo

A comparative Study on the interpretations of Toegye and Ganquan about 'Li(理)'
Philosophical Investigation

Institute of Philosophy in Chung-Ang Univ.

3

Dan Yunjin

A Comparative Study of Wang Fu-ji and Jeong Yak-yong's Commentary on
<Moderation(中庸)> Chapter 1, 'What Heaven has commanded is nature'

The study of the Eastern Classic

The Society of the Eastern Classic

Park Yong-tae's paper, titled "A Documental Archaeology as the Practical Schools of Confucianism in Late Ming and Early Qing Dynasty and the Formation of Joseon Silhak in the 18th Century – With The Seongho-school of Kiho-Namin and the Bukhak-school of Noron," addresses topics frequently discussed in Practical Learning (Silhak 實學).

Let us consider Park Yong-tae's words: "The Evidential Studies (Kaozhengxue 考證學) of the Qing Dynasty championed a methodological approach of innovating by reverting to ancient ways (faguchuangxin 法古創

新) and acquiring new knowledge by revisiting the old (wenguzhixin 溫故知新). This school of thought was rooted in classical idealism. However, the Confucian scholars of Joseon who adopted the 18th-century Evidential Studies expressed concerns about its focus on narrow textual interpretations and philological exegesis. They questioned the academic pragmatism of such an approach and couldn't shake off the fear that Evidential Studies would devolve into empty, theoretical speculations without practical merit.”

He continues, “During the transitional period between the Ming and Qing dynasties, we often observe a very positive and receptive attitude in the Joseon Confucian community towards the three major scholars of the Ming era - Gu Yanwu 顧炎武, Huang Zongxi 黃宗羲, and Wang Fuzhi 王夫之. These scholars were characterized by their advocacy for practical and applicable knowledge.”

He explains the reasons for their acceptance as follows: “The Evidential Studies of the Late Ming and Early Qing periods that emphasized practical application was fundamentally different from the Song Dynasty's neo-Confucianism, which posited public and private interests as opposing concepts. The cautious embrace of the former seems to have originated from the Seongho 星湖 school. Moreover, within the Northern School (Bukhak 北學), the endorsement was not for the modern capitalistic structures of personal and greedy desires, but for the realization of public interest within the national community. This acceptance of public goods and desires doesn't deviate from the Confucian perspective on worldly matters and even lays the theoretical foundation for the school of utilisation of the thickness of life (yiyonghusaeng 利用厚生).”

Park Yong-tae's research explores elements that could potentially link the bitterly opposed factions of Gihonamin 畿湖南人 and Noron 老論, under the common discourse of Practical Learning. He examines this through the

lens of relationships with the major scholars of the late Ming and early Qing periods.

Yi Hwang 李滉 argued for the concept of 'manifestation of principle' (lifa 理發) during the Four-Seven 四七 Debate. Later, Yi Yi 李珥 contended that lifa 理發 should be interpreted as 'movement of principle' (lidong 理動) and criticized Yi Hwang's mutual-arising theory (hoballun 互發論) for violating the fundamental principles of Zhu Xi's teachings. Zhan Ruoshui 湛若水, a figure who enriched the academic world of the Ming Dynasty with Yangming School of thought, also founded the Ganquan 甘泉 School, a significant branch of the Ming Dynasty's Heart/Mind Learning. As a direct disciple of Chen Baisha 陳白沙, Zhan criticized the Zhu Xi teachings which had, according to him, deteriorated into vulgar studies. He shared a profound intellectual bond with Wang Yangming 王陽明, considering him a kindred spirit.

Jung Jong Mo's paper, "A comparative Study on the interpretations of Toegye and Ganquan about 'Li(理)'," seeks to identify potential historical and philosophical links between these two figures, Yi Hwang and Zhan Ruoshui.

Jung comments, "This paper examines the understanding of li (理) by Zhan Ruoshui and Yi Hwang, both pivotal figures in the 16th-century East Asian Confucian tradition, and particularly contrasts their philosophies from the perspective of Heart/Mind Learning (Xinxue 心學)."

Comparisons between Yi Hwang's and Yangming's Heart/Mind Learning were once a hot topic in the Korean academic circle. Now, Jung aims to introduce a synthesis between Yi Hwang's and Zhan Ruoshui's Heart/Mind Learning. He states, "As is well-known, in 16th century Chinese Confucianism, the tradition of Heart/Mind Learning bifurcated into Yangming's and Zhan Ruoshui's branches. Concurrently, in Joseon, Yi Hwang

revealed tendencies of Zhu Xi's Heart/Mind-centered teachings. While many prior studies have discussed the similarities and differences between Yi Hwang's and Yangming's Heart/Mind Learning, this paper affirms the categorization of Yi Hwang's philosophy as 'Heart/Mind Learning'. However, it posits that when compared, it aligns more closely with Zhan Ruoshui's Heart/Mind Learning than with Yangming's."

Dan Yunjin's paper titled "A Comparative Study of Wang Fu-ji and Jeong Yak-yong's Commentary on <Moderation (中庸)> Chapter 1, 'What Heaven has commanded is nature'" contrasts the views of two figures esteemed as exemplary practical scholars from China and Korea respectively. For this endeavor, Dan delves into the first chapter of The Doctrine of the Mean (Zhongyong 中庸), specifically the line "Heaven's Mandate is Called Nature. (tianmingzhiweixing 天命之謂性)"

Dan Yunjin summarizes their positions as follows: "Upon examining Wang Fuzhi's 王夫之 and Jeong Yak-yong's 丁若鏞 interpretations of 'Heaven's Mandate is Called Nature' from the first chapter of The Doctrine of the Mean, several observations can be made. Firstly, Wang's understanding of 'Heaven' (tian 天) is that of an impersonal and non-interventionist natural entity, formed from accumulating qi 氣. To Jeong, 'Heaven' is a spiritually clear, intangible ruling entity, resembling a personal God. In the context of Yin-Yang and Five Elements, for Wang, 'Heaven' represents the movements of Yin-Yang and the Five Elements (wuxing 五行), which are both substance and function. Jeong counter-intuitively argues that Yin-Yang and Five Elements emerge as light shines or is obscured, implying that there is no substantive essence but only a play of light and shadow. Secondly, Wang emphasizes that 'Mandate' (ming 命) signifies 'ordinance'. For Jeong, 'Mandate' resonates with the voice of moral mind-heart (daoxin 道心). Thirdly, regarding 'Nature' (xing 性), Wang doesn't entirely negate that

nature equates to the principle of life, but he diverges from Zhu Xi by asserting that this 'principle' is the 'qi 氣's principle'. Jeong stresses that 'Nature' implies 'inclination'. The focus of Wang on 'Mandate' and Jeong on 'Nature' from the same phrase 'Heaven's Mandate is Called Nature' showcases their contrasting perspectives. However, both converge on the point of confining 'Mandate' and 'Nature' only to humans, emphasizing human practicality. Fourthly, in their mode of articulation, both Wang and Jeong draw upon the established works of preceding scholars as their theoretical foundation, critically engaging with and quoting from these past Confucian thinkers."

Through a comparative analysis of the first chapter of *The Doctrine of the Mean*, we can scrutinize the perspectives of Wang Fuzhi and Jeong Yak-yong. However, for a comprehensive exploration of the thoughts of Wang and Jeong, or a broader comparative study between Chinese and Korean philosophical traditions as initially posited by Dan Yunjin, a more extensive array of examples seems requisite.

2) Research Paper on Confucian Classics (1)

1

CHO HUIJEONG

A Study of 『Daxuesicun(大學私存)』 by Jiben—a Yangmingist Commentary on the
Classical Text

YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

In the history of Classical Confucian studies, the Ming Dynasty is often regarded as a period of stagnation. Scholars of the Yangming school advanced the notion that 'the mind is principle' (xinjili 心即理), criticizing Zhu Xi's pursuit of investigating the principle within things (jiwuqiongli 即物

窮理) as a mere academic exercise focused on establishing external principles. Furthermore, the motto "the classics are footnotes to the mind" became widely accepted within the Yangming school. Regardless, while Classical Confucianism emphasized reverence for the classics and advocated for objectivity, the School of Mind (Xinxue 心學) challenged the authority of the classics and championed subjectivity, leading to fewer achievements in Classical Confucian research.

Cho Huijeong's paper titled "A Study of 『Daxuesicun(大學私存)』 by Jiben—a Yangmingist Commentary on the Classical Text," introduces the Classical Confucian research of a scholar from the Yangming school. Ji Ben (季本, 1485–1563) remains relatively unknown in Korean academic circles. In post–Yangming studies, Ji Ben often appears as a debating counterpart to Wang Longxi 王龍溪. Ji Ben proposed the "Dragon Alertness Theory" (longtishuo 龍惕說) and critiqued the innate knowledge ready made (xiancheng liangzhi 現成良知) argument presented by scholars like Wang Longxi.

Cho Huijeong introduces Ji Ben, stating, "Ji Ben, a direct disciple of Wang Yangming, belongs to the Zhejiang Wang school (Zhezhong Wangmen 浙中王門). He appreciated the free spirit of the Yangming leftists, criticizing any indulgence in desires and emphasizing the heart/mind as the ultimate arbiter. Distinctively, he rejected the traditional analogy of the mind to a mirror, proposing instead the 'Dragon Alertness Theory', where the mind is likened to a lively and fearsome dragon. Concerned that scholars might neglect the classics in favor of empty rhetoric, he dedicated himself to exploring the classics, penning over 120 works over two decades."

She continues, "The dearth of research on Yangming–styled Classical Confucianism can be attributed to an internal factor: the emphasis on experiential understanding and praxis over textual adherence, and an

external factor: the lack of research material. Amidst this backdrop, Ji Ben's Private Notes on the Four Books (Sishu sicun 四書私存) stands out as a valuable resource for researching Yangming-styled Confucian classics."

What then is the structure of Private Notes on the Four Books? "It comprises a preface, main text, and appendix. The original text of The Great Learning (Daxue 大學) is presented first, followed by Ji Ben's own annotations. This format closely mirrors Zhu Xi's The Preface of the Annotations on the Great Learning (Daxue Zhangju Xu 大學章句序). Most annotations in Private Notes on the Four Books either critique or agree with Zhu Xi's views, reflecting an intention to elevate Yangming-styled Confucian classics to the same stature as Zhu Xi's Confucian classics. However, Ji Ben's Private Notes on the Great Learning (Daxue sicun 大學私存) doesn't adhere strictly to Wang Yangming's version of the ancient text of the Great Learning, but instead divides it into seven chapters. This can be seen as Ji Ben's own interpretation of Wang Yangming's teachings, emphasizing sincerity while seeking to understand the intent of the classical texts independently.

Ji Ben also places emphasis on the relationship between The Great Learning and The Doctrine of the Mean. In summary, Ji Ben's perspective on The Great Learning is characterized by his unique understanding of the objects in 'investigating things' (gewu 格物), his study method of 'diligent solitude' (jindu 謹獨), and a structure connecting 'knowing the limit' (zhizhi 知止), 'sincerity of intention' (chengyi 誠意), 'not deceiving oneself' (wuziqi 毋自欺), 'diligent solitude', 'investigating things', and 'unity of knowledge and action' (zhixingheyi 知行合一). Research on Private Notes on the Great Learning marks the beginning of studying Ji Ben's Confucianism and his intellectual system. We anticipate active research in the future, including studies on Private Notes on the Four Books and Compilation on Explaining

the Principles (Shuolihuibian 說理會編)."

Current research on Ming Dynasty Confucian studies is intermittent but ongoing. Jeong Jedoo 鄭齊斗 greatly valued Confucian studies and left significant contributions. Many perceive this as a distinguishing feature of Korean Yangming studies, different from Chinese Yangming studies. Therefore, comparing the contributions of Chinese Yangming scholars like Ji Ben with Korean perspectives can significantly deepen and enhance discussions within the Korean academic community.

3. Analysis and Critique of Key Papers

In the intellectual history of the Ming Dynasty, the dominant thought is Yangming Studies, also known as Mind Studies. This poses the question: how should we evaluate the scholarly milieu of the early Ming period, before the emergence of Yangming Studies as the prominent school of thought?

Seon Byeong-sam's paper, "A Comprehensive Review of Cao Duan's Lixue as a Founder in Ming Dynasty's Confucianism," addresses this issue.

Let's consider Seon Byeong-sam's perspective: "When observing the entirety of Confucian scholarship during the Ming Dynasty, the most overlooked period is undoubtedly the early Ming Confucian thought. ... When centering on Yangming Studies (Mind Studies) in Ming Confucian history, scholars from the early Ming period who continued the teachings of Zhu Xi often get relatively less attention. Moreover, the general trend of this era was to refine and internalize the knowledge inherited from the past, with an emphasis on its practical application."

He continues, "Currently, there are two complementary viewpoints in academia regarding the evaluation of early Ming Confucian history. For convenience, I'll refer to them as the 'traditional perspective' and the

'modern perspective.' The 'traditional perspective,' as pointed out by Huang Zongxi 黃宗羲 in *Records of Ming Scholars* (Mingru xue'an 明儒學案), contends that Confucian scholars in the early Ming period merely adhered to Zhu Xi's teachings without bringing about any innovative thought, rendering their academic contributions of limited value. On the other hand, the 'modern perspective' argues that given the novel intellectual shifts, especially the emergence of Yangming Studies, which occurred in the middle of the Ming period and wasn't a result of external influences, the early Ming period should instead be regarded as the foundational bedrock that nurtured later Ming Confucian thought. This perspective emphasizes the need for a more attentive examination of this period."

Seon Byeong-sam adopts what is referred to as the modern perspective, viewing Cao Duan 曹端 as the seminal figure in Ming Dynasty Confucianism. He argues, "An exploration into the philosophical thought of Cao Duan, considered the pioneering figure of Ming Dynasty Confucianism, becomes a pivotal link in evaluating early Ming Confucian history. This is because, within Cao Duan's philosophical framework, one can concurrently examine both the essence of Zhu Xi's teachings and the unique features of Mind Studies."

How, then, was it possible for Cao Duan to harmoniously integrate the elements of Zhu Xi's teachings and Mind Studies, which historically stood in opposition and conflict? Seon Byeong-sam poses the question, "How can we comprehensively understand the juxtaposition in Cao Duan's philosophy, where elements that could potentially conflict – the essence of Zhu Xi's teachings and the characteristics of Mind Studies – coexist? Drawing inspiration from Liu Zongzhou's 劉宗周 statement that even if one were to consider Cao Duan as the Zhu Dunyi 周敦頤 of today, it would not be an overstatement, this paper seeks to holistically examine the dual essence of

Zhu Xi's teachings and Mind Studies in Cao Duan's philosophical thought."

A focal point of this analysis is the recognition of Cao Duan as a successor to Zhou Dunyi's scholarly thought. "As is well known, both the Zhu Xi school and the Yangming school regard Zhou Dunyi's philosophical thought as the ideological origin for their respective schools. This implies that elements characteristic of both Zhu Xi's teachings and Yangming Studies can be identified within Zhou Dunyi's philosophy. By the same logic, one can assert that these dual elements can also be discerned in Cao Duan's philosophy. To elucidate, just as Zhou Dunyi, in the early Song Dynasty, established the foundational principles based on the consistent thread of 'Heaven's decree and innate nature' (tianmingxinxing 天命心性), Cao Duan too, rooted his philosophy in Heaven's decree and innate nature. He sought to reestablish the core spirit of Confucianism, which had been compromised by heterodox views during the Yuan Dynasty's rule by ethnic minorities."

Seon Byeong-sam's "A Comprehensive Review of Cao Duan's Lixue as a Founder in Ming Dynasty's Confucianism" provides concrete evidence to support his aforementioned claims.

The correlation between Cao Duan and Zhou Dunyi is vividly depicted through the analysis of Cao Duan's Explanation of the Diagram of the Supreme Ultimate (Taijitushuo Shujie 太極圖說述解) and Explanation of Penetrating the Book of Changes (Tongshu Shujie 通書述解). Just as the Diagram of the Supreme Ultimate (Taijitushuo 太極圖說) and the Penetrating the Book of Changes (Tongshu 通書) encapsulate the essence of Zhou Dunyi's philosophical thought, the Explanation of the Diagram of the Supreme Ultimate and Explanation of Penetrating the Book of Changes represent the core of Cao Duan's philosophical teachings. "Liu Zongzhou 劉宗周 associates the foundational principles of Cao Duan's philosophy with those of Zhou Dunyi. This viewpoint of Liu Zongzhou can be corroborated through

Cao Duan's Chronological Biography (Nianpu 年譜). In the entry for his 56th year in the Chronological Biography, it's noted that 'Cao Duan expressed the profound meaning of The Diagram of the Supreme Ultimate (Taijitu 太極圖) through Illustration of the Monthly River's Radiant Reflection (Yuechuanjiaohuitu 月川交輝圖) and his own poetry, referring to himself as the Son of the Moon (yuetianzi 月天子). Scholars subsequently addressed him as the Master of the Monthly River (yuechuan 月川).' In reality, Cao Duan was the first to introduce Zhou Dunyi's thoughts to the Ming Dynasty in a significant way through his writings Explanation of the Diagram of the Supreme Ultimate and Explanation of Penetrating the Book of Changes."

Firstly, in the Explanation of the Diagram of the Supreme Ultimate, Seon Byeong-sam discussed the perspectives that 'The Supreme Ultimate is the Principle (li 理)' and "The Supreme Ultimate is the Living Principle (huoli 活理)." Subsequently, in the Explanation of Penetrating the Book of Changes, he centered his discussion on the viewpoints concerning 'Sincerity (cheng 誠), the Consistency of the Way of Heaven (tiandao 天道) and the Way of Man (rendao 人道),' and the stance on 'Mainly Tranquility (zhujing 主靜) in Study.'

The discussion illuminating the nature of Toegye studies 退溪學 is one of the areas that has garnered attention in the Korean academic community. At one point, there was a heated debate in the Korean academia about the character of Toegye's heart-mind studies. No one denies that Yi Hwang was a follower of Zhu Xi studies. However, positioning Toegye as the progenitor of Korean Neo-Confucianism complicates matters due to the need to distinguish the characteristics of Toegye's Neo-Confucianism from that of Chinese Zhu Xi studies. In this process, heart-mind studies emerged, which, in fact, has a close affinity with Yangming studies.

Jung Jong Mo's "A comparative Study on the interpretations of T'oegye

and Ganquan about 'Li(理)'" is an attempt to replace Yangming's heart–mind studies with Ganquan's 甘泉 heart–mind studies. As the study suggests, "In 16th century Chinese Confucianism, the tradition of heart–mind studies differentiated into Yangming's and Ganquan's interpretations. Concurrently, in Joseon of the same era, T'oegye revealed the heart–mind tendencies of Zhu Xi studies. Meanwhile, existing research has debated the similarities and differences between T'oegye's and Yangming's heart–mind studies. This paper posits that T'oegye's philosophy can be categorized as 'heart–mind studies' but argues it shares more parallels with Ganquan's heart–mind studies than Yangming's."

So, what basis does Jung Jong mo have for focusing on Ganquan 甘泉? "There are primarily two reasons. Firstly, Yangming's heart–mind studies is introspective and subjective, affirming the autonomy and subjectivity of the mind. In contrast, Ganquan's heart–mind studies emphasize the universality, objectivity, and activity of the Heavenly Principle (tianli 天理) and Dao, asserting that it permeates both the mind and matter. To Ganquan, the essence of the mind (xinti 心體) is not trapped within an individual's subjectivity but rather embodies the universal nature that encompasses and penetrates the cosmos. Based on this, we can refer to Ganquan's philosophy as the study of the union of mind and matter (xinwuheyi 心物合一), or the study of undifferentiated oneness (hunyizhixue 混一之學). T'oegye, too, frequently emphasizes this union of the Heavenly Principle, essence of the mind, and the objective world. Secondly, the core of Ganquan's study methodology lies in recognizing the heavenly reason in everything and everywhere (suichu tiren tianli 隨處體認天理), emphasizing the cultivation of sincerity and reverence (chengjing 誠敬). This perspective sees the Heavenly Principle or Dao as projected everywhere, regardless of subjectivity or objectivity. Similarly, Toegye contends that the Heavenly

Principle permeates both humans and the world, and recognizing and embodying it with a heart of reverence is the essence of study. In terms of both ontology and study methodology, Ganquan's and Toegye's philosophies exhibit significant resonance, calling for a comprehensive comparative study in this context."

The attempt to link Toegye's heart–mind studies with Ganquan's, rather than Yangming's, is refreshing. However, if we recall that scholars initially sought to define Korean Zhu Xi studies through Toegye and, in this process, focused on Toegye's heart–mind studies and its correlation with Yangming's, this research seems to inherently have some limitations.

4. Evaluation and Prospects

Among the 17 papers examined, research related to Yangming studies (comparisons with Yangming heart–mind studies, etc.) has the highest representation. This indicates who the most prominent figure is within the study of Ming Dynasty Confucianism in the Korean academic community.

In terms of papers related to the Ming and Qing Dynasty Confucianism, there were 18 papers in 2020, 24 in 2019, 17 in 2018, and 26 in 2017. Of the 17 papers on Ming Dynasty Confucianism (specifically Zhu Xi and Yangming studies) this year, the majority focus on Yangming heart–mind studies. This demonstrates that the range of figures being studied in the field of Korean East Asian philosophy is not diversified. From this observation, one can infer that the scope of research in Korea is not broad and also suggests that there might not be a large community of researchers in this area.

Chapter 4

**Analysis and Prospects of Research
Achievements on Qing Dynasty Thought**

Yoo, Hee-Sang(Sogang Univ.)

1. Introduction

This report examines and evaluates the academic contributions related to Chinese studies during the Qing Dynasty period, as found in doctoral dissertations and academic papers published in Korea in 2022. The papers indexed for this review were primarily sourced from the journals listed or pending listing by the National Research Foundation of Korea (KCI), and the papers available on the Research Information Sharing Service (RISS) and the Korean Studies Information Service System (KISS).

Studying Confucianism in the Qing Dynasty presents unique historical limitations. One of the primary challenges is deciding which scholars from the transitional period between the late Ming Dynasty and the early Qing Dynasty should be included. Generally, the year 1840, marked by the Opium War, is considered the beginning of modern China. Therefore, the scope of this study on the Qing Dynasty Confucianism spans from the founding of the Qing Dynasty in 1616 up to the Opium War, and it also includes scholars from the late Ming and early Qing periods.

Research on Confucianism in the Qing Dynasty is somewhat limited, perhaps due to the temporal constraints. There were no doctoral dissertations in 2022, and only 13 research papers, which is, however, more than the 10 papers in 2021 and the 3 papers in 2020. Out of these 13 papers, 12 are primarily in the realm of philosophy, a significant increase from only 5 in 2021. There are also new studies on figures such as Weng Fanggang 翁方綱 and Chen Que 陳確.

The list of the 13 papers is as follows:

1

Kim jinkun

A Study on Wang Fuzhi's interpretation of 'Daesangjeon(大象傳)' of gon-gwae(困卦)

and his view of gunja(君子)
PHILOSOPHY·THOUGHT·CULTURE, No.40
Research Institute for East-West Thought

2

Jin Hong-mei
The Academic Trend of Kim, Jeong-hee's Silsaguisheol(實事求是說) through the
Comparison with Weng, Fang-gang
Journal of Korean Literature, No.46
The Society Of Korean Literature

3

Kim Hee Young
A Study on the Aspect of the Interpretation of 'Junzi' through Various Annotations
in the The Analects of Confucius – Focusing on Cheng Shu-de's Lunyu Ji Shi
Journal of Confucianism studies, No.61
Confucianism Research Institute

4

Dan yunjin
A Comparative Study of Wang Fu-ji and Jeong Yak-yong's Commentary on
<Moderation(中庸)> Chapter 1, 'What Heaven has commanded is nature'
The study of the Eastern Classic, No.88
The Society of the Eastern Classic

5

Park Yong-tae
A Documental Archaeology as the Practical Schools of Confucianism in Late Ming
and Early Qing Dynasty and the Formation of Joseon Silhak in the 18th Century
– With The Seongho-school of Kiho-Namin and the Bukhak-school of Noron
Journal of the Daedong Philosophical Association, Vol.99
大同哲學會

6

Seo Gang-hwie
Comparative Study on the Interpretation of Chapter 20 of Juongyongjangu –
Focusing on Ju-hee and Wang-buji
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, No.58
The Society for Asian Philosphy in Korea

7

Seo Geun-Sik
The comparison Study of the "Guisin-jang" chapter 16 of JungYong(『中庸』) –
focus on the Zhu-xi, Wang Fu-zhi, Ito-Jinsai
UGYEHAGBO, Vol.43
Ugye Culture Foundation

8

Yang Chungyeol
A Study on Wang Fuzi's Poetic Hermeneutics
The Journal of Chinese Studies, No.99
The Society of Chinese Studies

9

Wu Jie
Reconstruction of the Monism of Human Nature : The Ideological Content and
Exemplary Significance of Chen Que's Theory of Human Nature
The Journal of Toegye Studies, Vol.152
Toegye Studies Institute

10

Jeong Bin-na
A study on the origins and ideological trends of academic studies of Qing Dynasty
in the 18th century: Focusing on the internal changes of Confucianism and the
challenges of Western studies
Philosophy and Culture, Vol.46
Institute of Philosophy and Culture

11

Jeong Bin-na
An Study on the Connection between Dai Zhen's concept of 'Emotions' and the
Experientialism
Humanities and Art, No.13
Humanities and Art Society

12

Jeong Bin-na
A Study on the Ideological Transformation of Confucian Knowledge Theory in the
17th and 18th Centuries
TAE-DONG YEARLY REVIEW OF CLASSICS, Vol.49
Tae Dong Institute of Classic Research

13

JIN BO SUNG
A Study on the Gunja(君子: An Ideal Confucian Gentleman) who is the Subject of
the Public Action in Confucianism
Journal of the New Korean Philosophical Association, Vol.108
The New Korean Philosophical Association

As can be observed from the list of papers provided above, given the diversity of the research figures and subjects, this report aims to categorize the studies based on individual figures, rather than by topic.

2. Classification by Individual

When classifying the papers on Qing Dynasty Confucianism published in 2022 by the individual, we find the following distribution: 5 papers on Wang Fuzhi 王夫之, 1 on Weng Fanggang 翁方綱, 1 on Dai Zhen 戴震, 1 on Chen Que 陳確, and 5 papers on other figures.

1) Wang Fuzhi 王夫之

1

Kim jinkun

A Study on Wang Fuzhi's interpretation of 'Daesangeon(大象傳)' of gon-gwae(困卦) and his view of gunja(君子)

PHILOSOPHY·THOUGHT·CULTURE, No.40

Research Institute for East-West Thought

2

Dan yunjin

A Comparative Study of Wang Fu-ji and Jeong Yak-yong's Commentary on <Moderation(中庸)> Chapter 1, 'What Heaven has commanded is nature'

The study of the Eastern Classic, No.88

The Society of the Eastern Classic

3

Seo Gang-hwie

Comparative Study on the Interpretation of Chapter 20 of Juongyongjanggu - Focusing on Ju-hee and Wang-buji

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, No.58

The Society for Asian Philosophy in Korea

4

Seo Geun-Sik

The comparison Study of the "Guisin-jang" chapter 16 of JungYong(『中庸』) - focus on the Zhu-xi, Wang Fu-zhi, Ito-Jinsai

UGYEHAGBO, Vol.43

Ugye Culture Foundation

5

Yang Chungyeol

A Study on Wang Fuzi's Poetic Hermeneutics

The Journal of Chinese Studies, No.99

The research outcomes for Qing Dynasty Confucianism, which are fewer in number compared to other periods, seem to be primarily concentrated on the three scholars of the late Ming and early Qing periods: Wang Fuzhi 王夫之, Huang Zongxi 黃宗羲, and Gu Yanwu 顧炎武. Among them, Wang Fuzhi has been the subject of a notably larger number of studies. Research papers related to Wang Fuzhi have consistently been produced over the years: 4 in 2018, 5 in 2019, 2 in 2020, and 5 in 2022. A review of the research on Wang Fuzhi in 2022 indicates that 4 papers pertain to philosophy, while 1 focuses on literature. It is particularly notable that two of the papers delve into Wang Fuzhi's interpretation of the Doctrine of the Mean (Zhongyong 中庸). Kim Jinkun, a researcher specializing in the Book of Changes (Zhouyi 周易) and particularly on Wang Fuzhi, has been continuously publishing papers related to Wang Fuzhi's take on the Book of Changes. Attention should also be given to a comparative study by Dan Yunjin on the interpretation of the Doctrine of the Mean.

2) Weng Fanggang 翁方綱

1

Jin Hong-mei

The Academic Trend of Kim, Jeong-hee's Silsaguisheol(實事求是說) through the Comparison with Weng, Fang-gang

Journal of Korean Literature, No.46

The Society Of Korean Literature

Weng Fanggang (翁方綱, 1733–1818) was a renowned scholar of Jinshi studies (Jisshixue 金石學) during the Qing Dynasty, deeply versed in calligraphy and literature. He is better known to us as the teacher of Kim

Jeonghui 金正喜. Weng Fanggang was arguably the foremost Jinshi scholar of his time, possessing exceptional aesthetic judgment. Upon recognizing Kim Jeonghui's profound erudition, Weng Fanggang showed him his personal library and introduced him to his son. Weng Fanggang gifted valuable manuscripts and books to Kim Jeonghui and even personally wrote Kim Jeonghui's father Kim Nokyoung's 金魯敬 pen name, Yudang 酉堂, in calligraphy. Subsequently, Weng Fanggang and Kim Jeonghui established a teacher-student relationship and continued their association. In this context, the paper by Jin Hong-mei is viewed as particularly intriguing and significant.

3) Dai Zhen 戴震

1

Jeong Bin-na

An Study on the Connection between Dai Zhen's concept of 'Emotions' and the Experientialism

Humanities and Art, No.13

Humanities and Art Society

Regarding the so-called "Qing Dynasty Philosophy," excluding the three iconic figures of the late Ming and early Qing periods – Wang Fuzhi 王夫之, Huang Zongxi 黃宗羲, and Gu Yanwu 顧炎武 – the scholars that first come to mind would be Yan Yuan 顏元 and Li Gong 李塨 from the pragmatic Yan-Li School 顏李學派 and Dai Zhen 戴震. Nevertheless, not only are there limited studies on Yan Yuan and Li Gong, but research on Dai Zhen is also scarce. There were no papers on Dai Zhen between 2017 and 2020, with only two published in 2021. This calls for introspection within our East Asian philosophy community. It is comforting to note, however, that Jeong Bin-na has continued to publish papers solely on Dai Zhen in 2021.

4) Chen Que 陳確

1

Wu Jie

Reconstruction of the Monism of Human Nature : The Ideological Content and Exemplary Significance of Chen Que's Theory of Human Nature
The Journal of Toegye Studies, Vol.152
Toegye Studies Institute

Chen Que (陳確, 1604–1677), a philosopher from the late Ming to early Qing period, once studied under the eminent Ming scholar Liu Zongzhou (劉宗周). He was a progressive thinker who challenged the Great Learning and doubted the Doctrine of the Mean, holding a negative stance towards the Confucianism of the Song and Ming dynasties. Such views are evident in his theories on human nature (renxinglun 人性論). Chen Que's progressive philosophy can be seen as laying the groundwork for the Practical Learning (Shixue 實學) that developed during the Qing Dynasty. Consequently, his work is held in high esteem and continues to be the subject of ongoing research in Chinese academia. In contrast, he remains relatively unknown domestically, but understanding Practical Learning necessitates a thorough examination of Chen Que's philosophy. In this light, such research holds significant merit.

4) Others

1

Kim Hee Young

A Study on the Aspect of the Interpretation of 'Junzi' through Various Annotations in the The Analects of Confucius – Focusing on Cheng Shu-de's Lunyu Ji Shi
Journal of Confucianism studies, No.61
Confucianism Research Institute

2

Park Yong-tae

A Documental Archaeology as the Practical Schools of Confucianism in Late Ming and Early Qing Dynasty and the Formation of Joseon Silhak in the 18th Century
– With The Seongho–school of Kiho–Namin and the Bukhak–school of Noron
Journal of the Daedong Philosophical Association, Vol.99
The DaeDong Philosophical Association

3

Jeong Bin-na

A study on the origins and ideological trends of academic studies of Qing Dynasty in the 18th century: Focusing on the internal changes of Confucianism and the challenges of Western studies

Philosophy and Culture, Vol.46

Institute of Philosophy and Culture

4

Jeong Bin-na

A Study on the Ideological Transformation of Confucian Knowledge Theory in the 17th and 18th Centuries

TAE-DONG YEARLY REVIEW OF CLASSICS, Vol.49

Tae Dong Institute of Classic Research

5

JIN BO SUNG

A Study on the Gunja(君子: An Ideal Confucian Gentleman) who is the Subject of the Public Action in Confucianism

Journal of the New Korean Philosophical Association, Vol.108

The New Korean Philosophical Association

Research papers categorized under "Others" are not focused on specific individuals but revolve around specific issues. The aforementioned five papers are all considered meaningful in their own right. Kim Hee Young's research examined the concept of the 'junzi 君子' as it appears in various commentaries on the Analects. Park Yong-tae's paper, elucidating the relationship between the textual research of late Ming and early Qing periods and Joseon's Practical Learning, is not an unfamiliar area of study.

Notably, Jeong Bin-na, following her 2021 publications, released three papers related to the Qing Dynasty in 2022, one of which concerns Dai Zhen 戴震. Particularly, two of these papers, falling under the "Others" category, relate to the academic atmosphere and history of Qing Dynasty studies.

Conducting such research is by no means easy. We look forward to Jeong Bin-na's continued contributions.

3. Analysis and Critique of Key Papers

As observed above, there were a total of 13 domestic research papers related to Confucian studies of the Qing Dynasty in 2022, of which 12 belong to the realm of philosophical research. Consequently, this section aims to select papers with significant philosophical implications for further analysis and critique.

(1) Kim Jinkun: "A Study on Wang Fuzhi's interpretation of 'Daesangjeon(大象傳)' of gon-gwae(困卦) and his view of gunja(君子)"

The primary objective of this paper, as stated by the author, is to investigate the unique and original facets revealed in Wang Fuzhi's interpretation of the Commentary on the Great Images (Daxiang Zhuan 大象傳) of Kun gua 困卦, and to explore the contemporary relevance of the junzi 君子 perspective that emerges therein. Wang Fuzhi presents an interpretation of the Commentary on the Great Images of Kun gua 困卦 that markedly diverges from traditional interpretations by various scholars throughout history. Given this context, this paper seeks to discern the underlying meaning of his interpretation, the historical backdrop that gave rise to such an interpretation, and the significance of the junzi perspective revealed therein for our modern times.

The author first examines the interpretations of the Commentary on the Great Images by various historical scholars in order to contextualize Wang

Fuzhi's interpretation. Following this, the author reviews the interpretations from the Inner Commentary on the Zhouyi (Zhouyi Neizhuan 周易內傳) and the Explanation of the Great Images of the Zhouyi (Zhouyi Daxiang Jie 周易大象解), subsequently highlighting the following points: Firstly, the phrase "lake without water" (zewushui 澤无水) should be interpreted as "the pond has run out of water." When applied to the junzi 君子, this suggests that the challenging situation symbolized by the Kun gua 困卦 arises due to the proactive and autonomous decisions made by the junzi. Secondly, the junzi should persevere through this challenging situation, viewing it as a precondition for fulfilling their purpose. Thus, in a world where the Yin 陰 forces overshadow and dominate the junzi symbolized by Yang 陽, the junzi must resist serving in such an environment and refuse to collaborate with these dominating entities.

In this manner, the paper delves into the reasons behind Wang Fuzhi's particular interpretation of the Commentary on the Great Images (Daxiang Zhuan 大象傳) of Kun gua 困卦, and emphasizes the contemporary implications of the junzi perspective emanating from this interpretation for today's society.

(2) Jin Hong-mei: "The Academic Trend of Kim, Jeong-hee's Silsaguisheol(實事求是說) through the Comparison with Weng, Fang-gang"

The author elucidates the motivation behind this research as follows: "During the 19th century in which Kim Jeonghui lived, the Qing Dynasty was experiencing the heyday of Evidential Studies (Kaozhengxue 考證學). Kim Jeonghui, upon visiting the Qing Dynasty, formed a mentoring relationship

with renowned scholars of the time, Weng Fanggang 翁方綱 and Ruan Yuan 阮元, and actively embraced the scholarly achievements of the Qing period. The theory of searching for truth based on facts (Silsagusiseol 實事求是說) stands as a pivotal work that reveals Kim Jeonghui's academic inclination. Although many studies have been conducted on it, there remains a regrettable lack of comprehensive exploration into its influence from Qing scholarship."

Given this context, this paper, bearing the aforementioned concerns, primarily focuses on The theory of searching for truth based on facts, a work exemplifying Kim Jeonghui's tendencies of Evidential Studies, to examine his perspective on Evidential Studies in relation to Qing scholarship and in comparison with Weng Fanggang. Weng Fanggang, living during the zenith of Qing's Evidential Studies, was deeply influenced by Evidential Studies. However, within Qing scholarship, he is not recognized as an Evidential Studies scholar, but rather as a Neo-Confucian scholar. He perceived Evidential Studies as a means to elucidate Neo-Confucian principles, often criticizing and distancing himself from representative Evidential Studies scholars. While Kim Jeonghui displayed an attitude of actively embracing the outcomes of Evidential Studies research, his stance on exegetics (xungu 訓詁) and Neo-Confucian moral principles (yili 義理) fundamentally did not differ from Weng Fanggang's. His The theory of searching for truth based on facts emphasizes exegetics but reveals a perspective that considers it merely a means to clarify Neo-Confucian principles. Moreover, his emphasis on mentor-disciple relationships and the teachings of his scholarly lineage, combined with his defense of the canonical status of classics and annotations by the Han Dynasty scholar Zheng Xuan 鄭玄, can hardly be viewed as embodying a genuine approach of 'searching for truth based on facts' (silsagusi 實事求是). It rather

demonstrates a tilt towards Neo-Confucian studies over Evidential Studies.

(3) Kim Hee Young: “A Study on the Aspect of the Interpretation of 'Junzi' through Various Annotations in the The Analects of Confucius - Focusing on Cheng Shu-de's Lunyu Ji Shi -”

This study examines the concept of the junzi 君子 - the ideal person in Confucianism - based on Cheng Shude's 程樹德 Collected Commentaries on the Analects (Lunyu Jishi 論語集釋) from the late Qing and early Republic of China periods. Firstly, the author extracted sentences from the Analects where the term junzi appears. The author introduced distinctive content from the annotations of Han scholarship represented by Collected Explanations on the Analects (Lunyu Jijie 論語集解), Song scholarship represented by Collected Annotations on the Analects (Lunyu Jizhu 論語集註), and Ming-Qing era annotations, found within Cheng Shude's Collected Commentaries on the Analects. Through these commentaries, the author explored the evolving interpretative perspectives on the meaning of junzi. Although the Analects consists of brief and concise sentences, its abundant metaphors, symbols, and sometimes obscure historical contexts or situational references allow for diverse interpretations. Consequently, countless commentaries on the Analects have emerged over the ages. Among these varied commentaries, Cheng Shude's Collected Commentaries on the Analects, published during the Republic of China era, is a compilation, as its title suggests, categorizing and collecting numerous annotations. Cheng Shude's work can be described as a book that demonstrates academic openness and flexibility by embracing the diversity of various schools of thought. Adopting a relativistic perspective, recognizing diversity, and

approaching scholarship with an open mind represents the academic attitude we should embrace. It played a significant role by accumulating research from previous eras in various forms and thoroughly elucidating both exegetics (xungu 訓詁) and Confucian moral principles (yili 義理).

Upon examining sentences from the Analects where junzi 君子 appears, the author classified 86 sentences into those referring to junzi as a political administrator (weizhengzhe 為政者) and those portraying junzi as a moral ideal. From these, the author extracted several key sentences and examined the ancient annotations (guzhu 古注), modern annotations (xinzhu 新注), and commentaries by Ming–Qing era annotators. Through this, the author confirmed that junzi was used to denote a political administrator and, in some cases, the term incorporated additional moral meanings or both meanings concurrently. Additionally, the author explored Ming–Qing era annotations that offered perspectives distinct from the ancient or modern annotations. This meticulous research approach the author adopted is valuable, particularly in highlighting the differences in interpretations across various periods.

(4) Dan Yunjin: “A Comparative Study of Wang Fu-ji and Jeong Yak-yong's Commentary on <Moderation(中庸)> Chapter 1, ‘What Heaven has commanded is nature’”

The purpose of this paper is to examine and compare the commentaries of Wang Fuzhi 王夫之 and Jeong Yak-yong 丁若鏞 on the phrase 'Heaven's Mandate is Called Nature' (tianmingzhiweixing 天命之謂性) from Chapter 1 of the Doctrine of the Mean (Zhongyong 中庸). Through this analysis, the study aims to elucidate their commonalities and differences, thereby facilitating a comparative exploration of Korean and Chinese Confucianism.

Upon examining Wang Fuzhi's 王夫之 and Jeong Yak-yong's 丁若鏞 interpretations of 'Heaven's Mandate is Called Nature' from the first chapter of *The Doctrine of the Mean*, several observations can be made. Firstly, Wang's understanding of 'Heaven' (tian 天) is that of an impersonal and non-interventionist natural entity, formed from accumulating qi 氣. To Jeong, 'Heaven' is a spiritually clear, intangible ruling entity, resembling a personal God. In the context of Yin-Yang and Five Elements, for Wang, 'Heaven' represents the movements of Yin-Yang and the Five Elements (wuxing 五行), which are both substance and function. Jeong counter-intuitively argues that Yin-Yang and Five Elements emerge as light shines or is obscured, implying that there is no substantive essence but only a play of light and shadow. Secondly, Wang emphasizes that 'Mandate' (ming 命) signifies 'ordinance'. For Jeong, 'Mandate' resonates with the voice of moral mind-heart (daoxin 道心). Thirdly, regarding 'Nature' (xing 性), Wang doesn't entirely negate that nature equates to the principle of life, but he diverges from Zhu Xi by asserting that this 'principle' is the 'qi 氣's principle'. Jeong stresses that 'Nature' implies 'inclination'. The focus of Wang on 'Mandate' and Jeong on 'Nature' from the same phrase 'Heaven's Mandate is Called Nature' showcases their contrasting perspectives. However, both converge on the point of confining 'Mandate' and 'Nature' only to humans, emphasizing human practicality. Fourthly, in their mode of articulation, both Wang and Jeong draw upon the established works of preceding scholars as their theoretical foundation, critically engaging with and quoting from these past Confucian thinkers.

Wang Fuzhi emphasizes a practical interpretation of the *Doctrine of the Mean* philosophy, distinct from the Neo-Confucianism of the Song dynasty. Similarly, Jeong Yak-yong's interpretation of the *Doctrine of the Mean* stands apart from the conventional Joseon Neo-Confucianism, also stressing

an understanding from a practical perspective. This shared emphasis indicates a thematic alignment between Wang Fuzhi and Jeong Yak-yong.

(5) Wu Jie: “Reconstruction of the Monism of Human Nature : The Ideological Content and Exemplary Significance of Chen Que's Theory of Human Nature”

The author has conducted research on the human nature theory of Chen Que (陳確, 1604–1677), an eminent realist scholar of the late Ming and early Qing periods, who is not widely known in domestic circles. Operating under the premise of Mencius's doctrine of innate goodness (xingshanshuo 性善說), Chen Que opposed the dualistic approach of Song dynasty Confucian scholars who divided human nature into ‘nature by heavenly decree’ (tianmingshixing 天命之性) and ‘nature by temperament’ (qizhizhixing 氣質之性). He believed that ‘vital energy’ (qi 氣), ‘emotion’ (qing 情), and ‘talent’ (cai 才) all constitute aspects of nature (xing 性). He posited that evil arises from postnatal habits and that by ‘fully expanding one's capabilities’ (kuochongjincai 擴充盡才), the inevitability of goodness can be actualized. His arguments are characterized by a relatively strict logical structure and coherence.

The unified theory of human nature (renxinglun 人性論) reconstructed by Chen Que, which inherited the legacies of Yangming 陽明 and Jishan 戴山, paved the way for subsequent scholars like Yan Yuan 顏元 and Dai Zhen 戴震. Not only did he critique the moral rigorism encapsulated by the principle of ‘upholding principles and eliminating desires’ (cunlimieyu 存理滅欲), but he also embodied the progressive trend of ‘expressing emotions and achieving desires’ (daqingsuiyu 達情遂欲). This makes his work a crucial paradigm in the academic currents of the Ming and Qing periods. In fact,

given that Chen Que's theory of human nature is perceived to be closer to Xunzi 荀子 rather than Mencius 孟子, it is highly esteemed by Xunzi scholars. Research on such lesser-studied scholars holds significant value for the advancement of academia.

(6) Jeong Bin-na: “An Study on the Connection between Dai Zhen’s concept of ‘Emotions’ and the Experientialism”

The primary objective of this paper is to elucidate the relationship between the three elements of desire (yu 欲), emotion (qing 情), and intellect (zhi 知) as discussed within Dai Zhen's 戴震 Qi (氣) philosophical framework, with a particular emphasis on analyzing the meaning and role of emotion (情感, Emotion) from an experiential perspective. To analyze Dai Zhen's concept of 'emotion' from an experiential viewpoint, it is essential to explain and analyze its overarching concepts, vitality (xueqi 血氣) and will (xinzhi 心志). Consequently, the author examines Dai Zhen's qing 情 from the facets of (shiqing 實情) and 'felt emotion' (ganqing 感情), positing that 'real emotion' pertains to emotions inherent in all humans. Subsequently, the meanings of xueqi 血氣 and xinzhì 心志 are clarified, and their relationships with desire, emotion, and intellect, as well as with the physical body, are elucidated. This is grounded in Dai Zhen's premise that the foundations of desire, emotion, and intellect lie in the body, composed of the Yin–Yang movements and interactions, and without the body, both xueqi 血氣 and xinzhì 心志 cannot exist. Xueqi 血氣 (physical nature) and xinzhì 心志 (intellectual nature) can be correlated with experientialism's physical/bodily and abstract/mental experiences, respectively, suggesting that moral judgment in xinzhì 心志 emerges from the physicality of xueqi 血氣. In Dai Zhen's Qi philosophical reasoning, physical activities, psychological

responses, and intellectual operations are intertwined and continuous, resonating closely with the experientialist reasoning that champions a 'philosophy accountable in experience'.

The author, Jeong Bin-na, appears to be a scholar specializing in Qing Dynasty philosophy. In 2021, she published a paper on Dai Zhen, and remarkably, in 2022, she released three papers related to the Qing period. It is commendable to recognize her significant contributions to the domestic academic sphere, which has not extensively researched Qing Dynasty philosophy.

(7) JIN BO SUNG: “A Study on the Gunja(君子: An Ideal Confucian Gentleman) who is the Subject of the Public Action in Confucianism”

The primary objective of this paper is to examine how the figure of the junzi 君子 has been interpreted as the agent of 'public' (gong 公) actions within Confucian thought, spanning from the era of Confucius to modern times. Rather than exploring the overarching trajectory of this thought, this study focuses on specific figures: Confucius from ancient times, Zhu Xi 朱熹 during the establishment of Neo-Confucianism, Huang Zongxi 黄宗羲 during the late Ming and early Qing transition period, and Shin Chae-ho 申采浩 from Korea's modern era. In the Analects, the junzi that Confucius speaks of embodies the moral agent of public duties, representing a moral paradigm for the community, distinct from the amoral 'petty person' (xiaoren 小人). By the Song Dynasty, Zhu Xi merges the junzi, a symbol with tangible implications, with abstract notions explaining humans and nature. The ultimate attitude of coexistence and harmony with all things can be termed as gong 公. During the transitional phase of late Ming to early Qing, Huang

Zongxi critiqued the existing morality, leading to a transformed understanding of gong 公. In modern Korea, Shin Chae-ho, drawing from a context similar to Huang Zongxi, proposed the possibility of a new morality. Instead of the traditional junzi 君子, he introduced the new citizens (shingukmin 新國民) and the masses as the new agents of public action.

Thus, the significance of this research lies in its contribution to establishing a renewed image of the junzi, serving as a link in shaping its role within contemporary democratic societies.

4. Evaluation and Outlook

As previously mentioned, the philosophy or Confucian studies of the Qing dynasty is limited in scope due to its unique historical context. Consequently, domestic research findings on Qing Confucianism are not abundant. One reason might be the scarcity of researchers in this domain within the country. However, I cautiously speculate that it might also be due to the research topics being heavily skewed towards specific subjects. Over the past decade, domestic achievements in Qing Confucianism or philosophy have seen little significant change. This makes offering a new evaluation or perspective challenging, so I reiterate some of the previous points for emphasis.

Surveying the research trends in domestic East Asian philosophy from the 1970s until now, the 1970s and '80s were characterized by a significant number of scholars studying pre-Qin philosophy. From the 1990s, there seemed to be an increase in researchers dedicated to Song and Ming dynasty philosophy. Particularly since the 2000s, there's been a surge in the study of Yangming thought, with annual international conferences on Yangming studies and a corresponding rise in researchers. Over the past decade,

perhaps due to the popularity of modern Neo-Confucianism, there appears to be a growing trend of scholars studying modern and contemporary Chinese philosophy. However, the Qing dynasty, sandwiched between the Song-Ming and modern eras, seems to have garnered less attention. Fortunately, there is consistent research, albeit not abundant, on figures from the late Ming and early Qing, such as Wang Fuzhi 王夫之, Huang Zongxi 黃宗羲, and Gu Yanwu 顧炎武.

While the philosophical contributions of the Qing dynasty might be deemed less noteworthy compared to other eras, we cannot overlook the presence of novel thoughts that set the stage for a new era. The academic approaches led by the Gan-Jia 乾嘉 school and Yan-Li 顏李 school, which emphasized textual research and a practical, realistic academic inclination, hold significant scholarly value. Additionally, research into the so-called The True Meaning of the Lord of Heaven (Tianzhu Shiti 天主實義) and the Spiritual Words of Jesus (Lingyan Lishao 靈言蠡勺), which can be seen as a fusion of Eastern and Western scholarship, is deemed crucial. There are various schools of thought from the Qing era worthy of study. From this perspective, the academic community should show greater interest in Qing dynasty philosophy. If history and philosophy are continuous, studying modern or contemporary life and thought necessitates a foundational exploration of its precedents. This principle must not be forgotten.

Chapter 5

**Analysis and Prospects of Modern
and Contemporary Chinese
Confucian Studies**

Yoo, Hee-Sang(Sogang Univ.)

1. Introduction

This report examines and evaluates research achievements related to Confucianism in modern and contemporary China, based on doctoral dissertations and general academic papers published in Korea in 2022. The indexed papers were selected from the National Research Foundation of Korea's registered and candidate journals (KCI), specifically those papers found in the Research Information Sharing Service (RISS) and the Korean Studies Information Service System (KISS).

Although there are slight variations in defining the chronological scope of modern and contemporary Chinese Confucianism, modern Chinese philosophy is generally recognized as the period from the onset of the Opium War in 1840 to the May Fourth New Culture Movement in 1919. Contemporary Chinese philosophy is considered to span from the 'debate between science and metaphysics' (kexuan lunzhan 科玄論戰) in 1923 to the present. Based on these delineations, this report focuses on research achievements related to Chinese Confucianism from the time of the Opium War to the present. However, due to the frequent exchanges of Eastern and Western cultures during this period and the coexistence of various philosophies, the report also encompasses research outcomes that extend beyond the boundaries of Confucianism.

In 2022, there were 29 domestic research papers related to modern and contemporary Chinese Confucianism. Interestingly, none were doctoral dissertations; all were research articles. While this number is slightly less than the 32 papers in 2021, it is significantly more than the 16 in 2020, 10 in 2019, and 4 in 2018. This trend indicates a growing interest in modern and contemporary philosophy within our academic community. This shift is pivotal for understanding the formation of modern East Asia, especially the

development of contemporary Korea. Examining the research outputs of 2022, notable differences from the previous year can be discerned. While studies still prominently feature figures like Kang Youwei 康有為, Hu Shi 胡適, Xiong Shili 熊十力, and Mou Zongsan 牟宗三, new research topics are emerging. For example, there are refreshing research themes like Zhu Qianzhi 朱謙之, Tang Yongtong 湯用彤, Zhang Shenfu 張申府, and Han Sung Gu's studies on filial piety (xiao 孝), and Jung Jong Mo's work on 'self-restraint and observing rituals' (kejifuli 克己復禮). For a comprehensive view of the diverse research conducted in 2022, the results are listed by the author. The list of 29 papers is as follows:

1

Kang Jiyeon

A Study of Zhang Taiyan's Criticism of Confucian Religion's Discourse

The Journal of Humanities and Social Science 21, Vol.13 No.6

Humanities and Social Science 21

2

Kang Jiyeon

A Study of Modern Spirit's Character Embedded in the Philosophy of Zhao Zichen

The Journal of Humanities and Social Science 21, Vol.13 No.5

Humanities and Social Science 21

3

Gim Gyoel

A Study on Confucian Humanism Ethics of Contemporary Neo-Confucianism Junyi

Tang

Philosophical Investigation, Vol.68

Institute of Philosophy in Chung-Ang Univ.

4

Kim Yon Jae

Zhu Qian-zhi's Cultural Philosophy and the View of Sinocentric Civilization –

Focusing upon a Nationalistic View of Development History

Journal of Chinese Studies, Vol.99

The Korea Society for Chinese Studies

5

Kim Yon Jae

The World of Mahayanist Life and the Horizon of Human Elysium from the

Evolutionistic Vision of Modern China
Buddhist studies and esoteric studies, Vol.1
Korean Association of Esoteric Buddhist Studies

6

Kim Young-jin

On the relevance between Tang Yongtong's theory of Essence-function and
Spinoza's concept of immanent cause in the study of Wei-Jin Dark Learning
Journal of Chinese Studies, Vol.101
The Korea Society for Chinese Studies

7

Kim Je Ran

Methods of Convergence of Confucianism and Buddhism appearing in Modern New
Confucianism – Focusing on the philosophies of the three members of Xiong
Xhilli, Tang Junyi, and Mou Zhongsan –
THE STUDY OF CONFUCIANISM, No.88
THE KOREAN SOCIETY OF CONFUCIANISM

8

Kim Joo-sung

A Study on the Discussion of China's Modernity by Mou Zongsan – Is scientific
recognition of moral subjects possible?
Philosophical Treatise, Vol.5
Institute of Philosophy

9

Kim Hyunju

How Did the Hatred Toward Confucius in the New Cultural Movement in China?
The Journal of Humanities and Social science 21, Vol.13
Humanities and Social Science 21

10

Kim Hyunju

Liang Qichao's Social Evolution Theory and Nietzsche Philosophy
The Journal of Korean Nietzsche-Society, Vol.41
Korean Nietzsche-Society

11

Park, Jin-Woo

Criticism of Mozi's Thought of Guo Moruo – Focusing on Counterarguments of Guo
Moruo's 10 critical books
Journal of the Daedong Philosophical Association, Vol.100
The DaeDong Philosophical Association

12

Yun Ji Won

Cultural Philosophy of Knowledge and Art
The Journal of sinology, No.75
The Korean Society of Chinese Culture

13

Yun Ji Won

A Study on Hushi's Culture Philosophy — On the HuShi's view about the chinese
and western culture
The Journal of Japanese Studies, Vol.65
Institute of Japanese Studies

14

Lee Namju

A Study on Sun Wen's Minshengzhuyi: Is It Utopian Socialism or Chinese-style
Socialism?
Analyses & Alternatives, Vol.6 No.3
Korea Consensus Institute

15

Lee Byung In

The State Rebuilding Plan and Cultural Transformation in Zhang Zhidong's Learn
CHUNGRAMSAHAK, Vol.36
The Chongram Historical Society

16

Lee Yun Do

Kang You Wei's Interpretation of Xun-zì : Morals and Desire In the Stage of Xiao
Kang
The Journal of sinology, No.73
The Korean Society of Chinese Culture

17

Lee Young Ran

Liang Qichao(梁啓超) Moral Imagination and Modern Discourse
Studies of Chinese & Korean Humanities, Vol.76
The Society of Chinese & Korean Humanities

18

Lee Jinmyung

A Study on Relationship between Li Qi Theory and Self-cultivation Based on Ma
Yifu's Confucianism
Chinese Studies, Vol.92
Institute of Chinese Studies

19

Lee Jinmyung

Analysis of the pros and cons of Wu Yu's Anti-Confucianism

Journal of Korean philosophical history, No.75
The Society for Korean Philosophical History

20

Lee Hangyul

Study on Debate between Du yaquan and Chen duxi
Korean Studies of Modern Chinese History, Vol.96
The Korean Association For Studies Of Modern Chinese History

21

Jeon Hong-Seak

Philosophical Ideology of Zhang Shenfu: 'Dialectic General Cultural View—
Three-in-One Thought'— Origin of Sino-speak and Transmodern Knowledge
Model
Korean Chinese Relations Review, Vol.8 No.1
Korean Chinese Relations Institute

22

Jeon Hong-Seak

A Study on Zhu Qian-zhi's Life-oriented Type of Culturology – Culturological
Re-creation of the Studies on East Asian Region –
YANG-MING STUDIES, No.64
The Korean Society of Yang-Ming Studies

23

Jeong Sangbong

A Study on Mou Zongsan's Theory of Liangzhikanxian(良知坎陷)
ournal of Chinese Studies, Vol.101
The Korea Society for Chinese Studies

24

Jung Jong Mo

A meaning of the debate on 'Kejifuli(克己復禮)' in the Contemporary Confucianism
Philosophical Investigation, Vol.65
Institute of Philosophy in Chung-Ang Univ.

25

Ji Kwansoon

The ReConfucian Attempt of the Group of Asiatic Learning Society during the May
Fourth New Culture Movement
Journal of Chinese Studies, Vol.102
The Korea Society for Chinese Studies

26

Han Sung Gu

The development pattern and ideological characteristics of the discourse on filial
piety in the modern period of China

THE STUDY OF CONFUCIANISM, No.87
THE KOREAN SOCIETY OF CONFUCIANISM

27

Han Sung Gu

The Causes of the Revival of Modern Buddhism in China and the Philosophical
Significance

The Journal of sinology, No.75

The Korean Society of Chinese Culture

28

Han Jiyeon

The Practical Implications of Hu Shih's Liberalism in Late 1940s

Korean literature translation, Vol.51

The Association Of Chinese Language, Literature And Translation In Korea

29

Han Jiyeon

The practical strategy and its limitations of Hu Shih's thought: analysis of the
totalistic westernization and the tolerance

The Journal of Chinese Studies, No.100

The Society of Chinese Studies

As can be seen from the aforementioned papers, the subjects and topics of research are highly diverse. Notably, the studies have been conducted from a plethora of perspectives, making it challenging to categorize them under specific themes. Therefore, this report will forego thematic categorization and will instead classify and examine the research based on individual figures.

2. Classification by Individual

The classification by individual comprises 16 scholars and an additional category for other subjects, totaling 17 categories. The arrangement within the individual-based classification has been done based on the relative volume of research outcomes pertaining to each figure.

1) Hu Shi (胡適: 1891-1962)

1

Yun Ji Won

A Study on Hushi's Culture Philosophy — On the HuShi's view about the chinese and western culture

The Journal of Japanese Studies, Vol.65

Institute of Japanese Studies

2

Han Jiyeon

The Practical Implications of Hu Shih's Liberalism in Late 1940s

Korean literature translation, Vol.51

The Association Of Chinese Language, Literature And Translation In Korea

3

Han Jiyeon

The practical strategy and its limitations of Hu Shih's thought: analysis of the totalistic westernization and the tolerance

The Journal of Chinese Studies, No.100

The Society of Chinese Studies

The widely known Hu Shi 胡適 studied pragmatism under John Dewey at Columbia University in the United States. Subsequently, at a young age, he was appointed as a professor in the Faculty of Arts at Peking University. During his tenure, he collaborated with Chen Duxiu 陳獨秀, then the dean of the Faculty of Arts, in contributing to the magazine New Youth (Xinqingnian 新青年) and actively supported the Baihua Movement (Baihua Yundong 白話運動) and other enlightenment campaigns. Along with Chen Duxiu, Hu Shi played a pioneering role in the 'debate between science and metaphysics' (kexuan lunzhan 科玄論戰), advocating for the full acceptance of Western culture—a stance known as the comprehensive Westernization approach. Notably, he applied a pragmatic methodology to reorganize traditional culture and introduced a novel writing method in his work Outline of the History of Chinese Philosophy (Zhongguo zhexueshi dagang 中國哲學史大綱, 1919).

Hu Shi is often regarded as China's first 'liberal,' as he ardently endeavored to realize liberal democracy. However, he was unable to actualize his vision for liberal democracy under the governments of mainland China and Chiang Kai-shek 蔣介石 in Taiwan. With roles as prominent as the president of Peking University and the director of the Academia Sinica in Taiwan, he stands out as a representative intellectual of China.

In Korea, Hu Shi's historical perspective on philosophy was introduced early on through the translated publication *A History of Ancient Chinese Philosophy* (Jungguk godae cheolhaksa 중국고대철학사, 1962), which gained significant recognition. Furthermore, Professor Min Doo-ki's work titled *The Experiment of Liberalism in China – The Thoughts and Activities of Hu Shi* (Jungguk esoeui jayujueui eui silheom-Ho Jeok'ui sasang gua hualdong 중국에서의 자유주의의 실험-胡適의 사상과 활동 1996) has been published and is widely read. As such, Hu Shi remains a familiar figure in the Korean academic sphere, with research pertaining to him being frequently conducted. Specifically, there have been research outputs on him as follows: 3 papers in 2021, 2 in 2020, 4 in 2019, 2 in 2018, and 1 in 2017.

2) Zhou Qianzhi (周謙之: 1899-1972)

1

Kim Yon Jae

Zhu Qian-zhi's Cultural Philosophy and the View of Sinocentric Civilization –
Focusing upon a Nationalistic View of Development History

Journal of Chinese Studies, Vol.99

The Korea Society for Chinese Studies

2

Yun Ji Won

Cultural Philosophy of Knowledge and Art

The Journal of sinology, No.75

The Korean Society of Chinese Culture

3

Jeon Hong-Seak

A Study on Zhu Qian-zhi's Life-oriented Type of Culturology – Culturological
Re-creation of the Studies on East Asian Region –

YANG-MING STUDIES, No.64

The Korean Society of Yang-Ming Studies

Zhou Qianzhi 周謙之 may not be a widely recognized figure to us. However, after studying philosophy through his education in Japan, he gained prominence as a historian as well. He served as a professor at Zhongshan University before assuming a role at Peking University. The first to introduce Zhou Qianzhi's work in earnest to our country was Jeon Hong-seok. Jeon Hong-seok has notably translated and published Zhou Qianzhi's magnum opus *Philosophy of Culture* (2007) and also another fascinating work by Zhou titled *The Influence of Chinese Thought on European Culture* (2019). Furthermore, Jeon devotedly researched Zhou's philosophy, resulting in the publication of books titled *Studies on Zhou Qianzhi's Philosophy of Culture* (2006) and *Zhou Qianzhi's Cultural Thought* (2019). It can be said that Jeon Hong-seok has been instrumental in introducing Zhou Qianzhi's philosophy to the academic circles in our country. His contributions have significantly broadened the horizons of East Asian philosophy research in our academic community, shifting its focus from moral philosophy to cultural philosophy. Likely due to this impact, three papers related to Zhou Qianzhi were published in 2022. It is anticipated that more researchers will emerge to delve into this field in the future.

3) Mou Zongsan (牟宗三: 1909-1995)

1

Kim Je Ran

Methods of Convergence of Confucianism and Buddhism appearing in Modern New
Confucianism – Focusing on the philosophies of the three members of Xiong

Xhili, Tang Junyi, and Mou Zhongsan –
THE STUDY OF CONFUCIANISM, No.88
THE KOREAN SOCIETY OF CONFUCIANISM

2

Kim Joo-sung

A Study on the Discussion of China's Modernity by Mou Zongsan – Is scientific
recognition of moral subjects possible?

Philosophical Treatise, Vol.5

Institute of Philosophy

3

Jeong Sangbong

A Study on Mou Zongsan's Theory of Liangzhikanxian(良知坎陷)

Journal of Chinese Studies, Vol.101

The Korea Society for Chinese Studies

Mou Zongsan 牟宗三 is undeniably a leading scholar of modern Neo-Confucianism. He, as a cherished disciple of Xiong Shili 熊十力, inherited and further developed his master's academic pursuits. Thanks to the endeavors of Xiong Shili's three renowned disciples (Tang Junyi 唐君毅, Xu Fuguan 徐復觀, and Mou Zongsan 牟宗三), a new philosophical movement known as 'modern Neo-Confucianism' (Xinruxue 新儒學) emerged, enhancing Xiong's fame. Centering on Kant, Mou Zongsan reinterpreted Confucianism, thereby elevating the 'philosophical nature' of Chinese Confucianism.

Research on Mou Zongsan within our country has so far reached over 80 publications. However, recent activity in this research area seems somewhat less vigorous than before. There were 2 papers in 2021, 1 in 2020, 1 in 2019, 1 in 2018, and 2 in 2017. Mou Zongsan's works are so numerous that they could stack higher than his own height. Among them, his representative work Two forms of moral consciousness (Xinti yu xingti 心體與性體) has been fully translated and published in our country. In addition, several of his other books have been translated and released.

4) Liang Qichao (梁啟超: 1873-1929)

1

Kim Hyunju

Liang Qichao's Social Evolution Theory and Nietzsche Philosophy

The Journal of Korean Nietzsche-Society, Vol.41

Korean Nietzsche-Society

2

Lee Young Ran

Liang Qichao(梁啟超) Moral Imagination and Modern Discourse

Studies of Chinese & Korean Humanities, Vol.76

The Society of Chinese & Korean Humanities

Liang Qichao 梁啟超, often hailed as one of the foremost intellectuals of modern China, was a disciple of Kang Youwei 康有為 and played a pivotal role in leading the Self-Strengthening Reform (bianfazijiang 變法自疆) Movement. Not just in China, Liang was also a political revolutionary and philosopher in Korea, whose reputation and influence were substantial. Contrary to his mentor Kang Youwei's 'Cosmopolitanism', Liang advocated for 'Nationalism'. He asserted that China's decline stemmed from its lingering in a tribal 'bumin 部民' phase, dictated by blood ties, leading to an absence of national consciousness. To form a modern nation-state, he posited that the people must transition to a 'guomin 國民' phase, emphasizing the importance of becoming 'new citizens' (xinmin 新民). This proposition is encapsulated in his work Theory of the New People (Xinmin Shuo 新民說) and his significant work Reflections on My Travels to Europe (Ou You Xin Ying Lu 歐遊心影錄) marked a new turning point in modern Chinese thought.

Furthermore, Liang Qichao profoundly influenced Korean intellectuals like Park Eunsik 朴殷植. His work A Brief History of Korea's Downfall (Chaoxian Mangguo Shilue 朝鮮亡國史略) provides significant lessons for us. His other works, such as An Overview of Qing Dynasty Academics (Qingdai Xueshu

Gailun 清代學術概論) and The Academic History of China Over the Past Three Hundred Years (Zhongguo Jin Sanbainian Xueshushi 中國近三百年學術史), have made invaluable contributions to studies on Qing Dynasty philosophy.

In light of his extensive contributions and influence, domestic research on him doesn't seem as abundant as one might expect. In terms of local accomplishments, there were 2 papers in 2021, 4 in 2020, 2 in 2019, 2 in 2018, and 6 in 2017.

5) Zhang Taiyan (章太炎: 1868-1936)

1

Kang Jiyeon

A Study of Zhang Taiyan's Criticism of Confucian Religion's Discourse

The Journal of Humanities and Social Science 21, Vol.13 No.6

Humanities and Social Science 21

Zhang Taiyan 章太炎 was a scholar and revolutionary during the late Qing Dynasty and early Republic of China periods. He participated in the reform movements alongside figures like Kang Youwei 康有為 and Liang Qichao 梁啟超 and led revolutionary activities with Sun Yat-sen 孫文. Later on, he withdrew from political activities to devote himself entirely to the study and continuation of Chinese classical studies (Guoxue 國學), making significant contributions to academic advancement. Notable students of his include Lu Xun 魯迅 and Qian Xuantong 錢玄同. He has various scholarly achievements, particularly in his interpretation of Zhuangzi's 'Equalizing All Things' (Qiwulun 齊物論) and in his research on Confucianism and Buddhism. In our country, research on Zhang Taiyan has been relatively limited with notable works published in 2021, 2018, and 2017 respectively. Recently, Kang Jiyeon has garnered attention for producing significant research outcomes on

Zhang Taiyan.

6) Zhao Zichen (趙紫宸: 1888-1978)

1

Kang Jiyeon

A Study of Modern Spirit's Character Embedded in the Philosophy of Zhao Zichen

The Journal of Humanities and Social Science 21, Vol.13 No.5

Humanities and Social Science 21

Zhao Zichen 趙紫宸 is a scholar not well-known in our academic circles. Uniquely in China, he was both a baptized Christian and a renowned religious scholar. In 1914, he studied theology and philosophy at Vanderbilt University in the United States and later taught religious studies at Dongwu 東吳 University and Yenching 燕京 University. He authored many works related to Christianity and faced severe persecution during the Cultural Revolution, leading to his passing in 1978. It is believed that this might be the first research paper in our country's philosophy field concerning Zhao Zichen. It is hoped that future studies will broaden the research horizon by exploring more such understudied figures.

7) Du Yaquan (杜亞泉: 1873-1933)

1

Lee Hangyul

Study on Debate between Du yaquan and Chen duxi

Korean Studies of Modern Chinese History, Vol.96

The Korean Association For Studies Of Modern Chinese History

The aforementioned paper delves into the discourse on East-West cultural debates between Du Yaquan 杜亞泉 and Chen Duxiu 陳獨秀. Chen Duxiu is a well-known figure, a Marxist who, along with Li Dazhao 李大釗,

co-founded the Chinese Communist Party in 1921. However, before his Marxist phase, Chen Duxiu was a staunch advocate for the full westernization (quanban xihua 全盘西化) of China, representing the spirit of scientism. He was appointed as the Dean of the Faculty of Arts at Peking University and spearheaded the May Fourth New Culture Movement. Alongside Hu Shi 胡適, he was deeply involved in enlightenment movements like the vernacular Chinese movement through the magazine *New Youth* (Xinqingnian 新青年). Later, while Hu Shi leaned towards liberalism, Chen took a divergent path, gravitating towards socialism. Additionally, during the 'Science vs. Metaphysics' debate, he, alongside Hu Shi, stood as a representative of scientism. Chen Duxiu can arguably be seen as the most influential among those who participated in China's modern revolutionary transformation. Despite facing persecution from socialists like Mao Zedong 毛澤東, labeling him a revisionist, both his sons also sacrificed for the socialist revolution, making it no exaggeration to deem him a primary contributor to the establishment of the socialist state. Recently, he has been posthumously rehabilitated and is now revered as a hero in China. His works have been collated into *Writings of Chen Duxiu* (Duxiu wencun 獨秀文存). Research about Chen is flourishing in China.

In contrast, Du Yaquan 杜亞泉 remains relatively obscure in our country. He was a scholar deeply invested in scientific research, including mathematics, chemistry, and biology, and introduced many scientific texts through translation. Post the New Culture Movement, he opposed complete westernization advocates like Chen Duxiu, emphasizing a harmony between Eastern and Western cultures. He argued that the distinction between Eastern and Western cultures wasn't a matter of superiority but of nature, leading to a fierce debate with Chen Duxiu. The research by Lee Hangyul could potentially pave the way for new academic horizons in this area.

8) Ma Yifu (馬一浮: 1883-1967)

1

Lee Jinmyung

A Study on Relationship between Li Qi Theory and Self-cultivation Based on Ma Yifu's Confucianism

Chinese Studies, Vol.92

Institute of Chinese Studies

Ma Yifu 馬一浮 was a scholar well-versed in philosophy and literature, and was also a poet and calligrapher. He was fluent in English, French, German, Japanese, Spanish, and Latin. At the age of 20, he visited the United States, staying in St. Louis, where he used libraries and bookstores as his learning ground, immersing himself in Western thought and literature, including works of Aristotle, Hegel, and Darwin. Later, captivated by German literature, he traveled to Germany and it is said that he was deeply moved upon reading Karl Marx's *Das Kapital*. Upon returning to China in 1905, he introduced *Das Kapital* to the Chinese audience for the first time.

Ma Yifu had no interest in politics, dedicating himself solely to academic research. He is known to us as a co-founder of the modern Neo-Confucianism (Xinruxue 新儒學) along with Liang Shuming 梁漱溟 and Xiong Shili 熊十力. He believed that the fundamental spirit of Chinese culture lies in revealing the truth that exists within oneself. This perspective aligns with the emphasis placed on the teachings of Mencius and the Heart/Mind studies (Xinxue 心學) of Lu Wang 陸王 by Liang Shuming and Xiong Shili, forming the foundational spirit of modern Neo-Confucianism. However, compared to Liang Shuming and Xiong Shili, there has been less domestic research focused on Ma Yifu. Nevertheless, recently, scholars such as Cheon Byeong-don have introduced him to the domestic audience. It is hoped that more research on him will be conducted in the future. Among his works is

9) Kang Youwei (康有為: 1858-1927)

1

Lee Yun Do

Kang You Wei's Interpretation of Xun-zi : Morals and Desire In the Stage of Xiao
Kang

The Journal of sinology, No.73

The Korean Society of Chinese Culture

Kang Youwei 康有為, who proposed an ideal society theory titled On the Great Harmony (Datongshu 大同書) in opposition to Western imperialism, is a prominent Chinese visionary encompassing both philosophy and politics.

Research accomplishments related to Kang Youwei are quite extensive, including 4 articles in 2021, 6 articles in 2020, 6 articles in 2019, 4 articles in 2018, and 10 articles in 2017. This plethora of research likely stems from the renewed interest in his writings and the fact that his work is pertinent not only to philosophy but also to the field of politics.

10) Zhang Zhidong (張之洞: 1837-1909)

1

Lee Byung In

The State Rebuilding Plan and Cultural Transformation in Zhang Zhidong's Learn
CHUNGRAMSAHAK, Vol.36

The Chongram Historical Society

Zhang Zhidong 張之洞 is a prominent figure who spearheaded the Self-Strengthening Movement, the first reform movement after the Opium Wars. He was the first to advocate for 'Chinese learning as the essence and Western learning for application (zhongti xiyong 中體西用), emphasizing the

importance of maintaining Chinese cultural core while assimilating the best aspects of Western culture. This stance later exerted significant influence, becoming the foundational viewpoint of factions emphasizing Eastern culture in opposition to those promoting full Westernization, and it laid the groundwork for modern Neo-Confucianism. In the domestic sphere, research on Zhang Zhidong is not as extensive.

11) Tang Junyi (唐君毅: 1909-1978)

1

Gim Gyoel

A Study on Confucian Humanism Ethics of Contemporary Neo-Confucianism Junyi Tang

Philosophical Investigation, Vol.68

Institute of Philosophy in Chung-Ang Univ.

Tang Junyi 唐君毅, together with Mou Zongsan 牟宗三 and Xu Fuguan 徐復觀, is one of the three main disciples of Xiong Shili 熊十力, the pioneer of modern Neo-Confucianism. They actively propagated Xiong Shili's scholarship in Hong Kong and Taiwan, making significant contributions to the global recognition of modern Neo-Confucianism. Particularly, Tang Junyi believed that the spirit of Chinese culture lies in its humanistic ethos, and it was the duty of modern Neo-Confucianism to restore and further develop this spirit. Compared to Mou Zongsan and Xu Fuguan, Tang Junyi's academic achievements came at an accelerated pace, so much so that by his 40s, he had already completed extensive research and writings covering the breadth of Chinese philosophy. It is often said that Mou Zongsan, in shaping his scholarly contributions to Chinese philosophy, greatly benefitted from Tang Junyi's insights and assistance. It is likely that Mou Zongsan's achievements were built upon the foundational work already established by Tang Junyi,

leading to even deeper insights. Research on Tang Junyi within the domestic realm continues sporadically.

12) Tang Yongtong (湯用彤: 1893-1964)

1

Kim Young-jin

On the relevance between Tang Yongtong's theory of Essence-function and Spinoza's concept of immanent cause in the study of Wei-Jin Dark Learning
Journal of Chinese Studies, Vol.101
The Korea Society for Chinese Studies

Tang Yongtong 湯用彤 studied philosophy at Harvard University in the United States at an early age and is acclaimed as the first scholar in the history of modern Chinese academia to integrate Chinese, Western, and Indian philosophies. He played a pioneering role in research related to the Wei-Jin metaphysics (Weijinxuanxue 魏晉玄學) and Chinese Buddhism, achieving considerable accomplishments in these fields. Notably, his major works include History of Buddhism during the Han, Wei, Two Jin, and Northern and Southern Dynasties (Han-Wei-Liang Jin Nanbeichao Fojaoshi 漢魏兩晉南北朝佛教史), A Brief History of Indian Philosophy (Indu Zhexueshilue 印度哲學史略), and Studies on Wei-Jin Metaphysics (Wei-Jin Xuanxue Lunkao 魏晉玄學論考). His scholarly legacy is carried on by his son, Tang Yijie 湯一介, a former professor of philosophy at Peking University. However, there has been minimal research on Tang Yongtong within the domestic academic community.

13) Zhang Shenfu (張申府: 1893-1986)

1

Jeon Hong-Seak

Philosophical Ideology of Zhang Shenfu: 'Dialectic General Cultural View—
Three-in-One Thought'— Origin of Sino-speak and Transmodern Knowledge
Model
Korean Chinese Relations Review, Vol.8 No.1
Korean Chinese Relations Institute

Zhang Shenfu 張申府 was a scholar and, alongside Chen Duxiu 陳獨秀, a co-founder of the Communist Party of China. Exceptionally immersed in mathematical philosophy, he studied and introduced the philosophy of Bertrand Russell to Chinese academia. Additionally, he translated the works of Ludwig Wittgenstein, further acquainting China with his ideas. His academic inclinations align him with thinkers such as Feng Youlan 馮友蘭 and Jin Yuelin 金岳霖. It is said that Mou Zongsan 牟宗三, during his undergraduate years in the Philosophy Department of Peking University, was profoundly influenced by Zhang Shenfu. Regrettably, there is scarce research on Zhang Shenfu within the domestic academic context.

14) Sun Wen (孫文: 1866-1925)

1
Lee Namju
A Study on Sun Wen's Minshengzhuyi: Is It Utopian Socialism or Chinese-style
Socialism?
Analyses & Alternatives, Vol.6 No.3
Korea Consensus Institute

Sun Wen 孫文, who spearheaded the 1911 Xinhai 辛亥 Revolution and founded the Republic of China, is renowned for his Three Principles of the People (Sanminzhuyi 三民主義) and is revered as a revolutionary figure in both Taiwan and mainland China.

Domestically, there is a trend in academic research to compare Cho Soang's 趙素昂 principle of Samgyunjueui 三均主義 with Sun Wen's Three

Principles of the People. Recent research on this topic appears to be limited, with only one publication in 2021 and four in 2018, suggesting that extensive investigations into this area have not been undertaken lately.

15) Guo Moruo (郭沫若: 1892-1978)

1

Park, Jin-Woo

Criticism of Mozi's Thought of Guo Moruo – Focusing on Counterarguments of Guo Moruo's 10 critical books

Journal of the Daedong Philosophical Association, Vol.100

The DaeDong Philosophical Association

Guo Moruo's 郭沫若 scholarship spans a broad range of fields, including history, archaeology, literature, and philosophy. Notably, he made significant contributions to archaeology, and in the realm of literature, his debates with Lu Xun 鲁迅 are well-known. In philosophy, his work *Ten Critiques* (Shipipanshu 十批判書) stands out as a prominent piece. While studying in Japan, Guo Moruo was introduced to socialist theories, eventually establishing his reputation as a central figure and theorist within the Chinese Communist Party. However, in liberal Chinese circles, he is often viewed with disdain. In domestic academic research, while there is occasional work on his contributions to literature and history, studies on his philosophical perspectives are notably sparse.

16) Wu Yu (吳虞: 1872-1949)

1

Lee Jinmyung

Analysis of the pros and cons of Wu Yu's Anti-Confucianism

Journal of Korean philosophical history, No.75

The Society for Korean Philosophical History

Wu Yu 吳虞, having initially immersed himself in traditional Chinese scholarship, became enamored with Western sociopolitical theories after the Hundred Days' Reform (Wuxu 戊戌 Reform). He dedicated himself to research at Japan's Hosei University. During the New Culture Movement, he authored several critiques of Confucianism, establishing himself as an anti-traditionalist. Specifically, he published works such as *The Family System is the Origin of Absolutism and Confucianism that Captures People*. Due to these positions, Hu Shi 胡適 described him as a "hero wielding dual swords, striking down Confucius's Confucianism." However, there appears to be limited research on Wu Yu within the domestic academic landscape.

17) Others : 6 Papers

1

Kim Yon Jae

The World of Mahayanist Life and the Horizon of Human Elysium from the Evolutionistic Vision of Modern China

Buddhist studies and esoteric studies, Vol.1

Korean Association of Esoteric Buddhist Studies

2

Kim Hyunju

How Did the Hatred Toward Confucius in the New Cultural Movement in China?

The Journal of Humanities and Social science 21, Vol.13

Humanities and Social Science 21

3

Jung Jong Mo

A meaning of the debate on 'Kejifuli(克己復禮)' in the Contemporary Confucianism Philosophical Investigation, Vol.65

Institute of Philosophy in Chung-Ang Univ.

4

Ji Kwansoon

The ReConfucian Attempt of the Group of Asiatic Learning Society during the May Fourth New Culture Movement

Journal of Chinese Studies, Vol.102

The Korea Society for Chinese Studies

5

Han Sung Gu

The development pattern and ideological characteristics of the discourse on filial piety in the modern period of China

THE STUDY OF CONFUCIANISM, No.87

THE KOREAN SOCIETY OF CONFUCIANISM

6

Han Sung Gu

The Causes of the Revival of Modern Buddhism in China and the Philosophical Significance

The Journal of sinology, No.75

The Korean Society of Chinese Culture

In the research achievements of 2022, certain papers have garnered attention. For instance, there are articles discussing the discourse on 'filial piety' (xiao 孝), the reasons for the resurgence of Buddhism in modern times—specifically the revival of new academic thought (Xinxue 新學)—, and debates surrounding Confucius's concept of 'self-discipline and return to ritual' (kejifuli 克己復禮). Indeed, it seems that researching a specific theory, rather than focusing solely on particular individuals, is more challenging and meaningful. Moving forward, it would be desirable to see more studies that evaluate past theories or assertions from a contemporary perspective.

So far, I have examined 29 papers related to modern and contemporary Chinese Confucian studies published in Korea in 2022, categorizing them by individual figures. In the following section, I will select notable contributions from these 29 papers, briefly analyze their content, and provide an evaluation.

3. Analysis and Critique of Key Papers

Among the 29 research findings, I will examine papers deemed to hold significant theoretical and philosophical implications.

(1) Jeong Sangbong: “A Study on Mou Zongsan’s Theory of Liangzhikanxian(良知坎陷)”

This paper examines the theory of self-conversion of a moral subject to a cognitive subject (liangzhiziwokanxianlun 良知自我坎陷論), a critical pivot in Mou Zongsan's 牟宗三 philosophical system of moral metaphysics. There exists a considerable number of studies on this topic both domestically and internationally, primarily because the theory of self-conversion of a moral subject to a cognitive subject plays a central role in Mou Zongsan's moral metaphysical framework. However, what distinguishes this paper is its elucidation of the structure of the theory of self-conversion of a moral subject to a cognitive subject through the lens of German Idealism. In truth, while Mou Zongsan interpreted Chinese philosophy through the lens of Kantian philosophy and shaped his theoretical system accordingly, he was also significantly influenced by post-Kantian idealists, especially Fichte and Hegel. Yet, previous studies have often overlooked this, tending to interpret Mou's system solely through Kant. This oversight is what makes this paper particularly significant.

The author articulates the essence of his paper as follows: "Mou Zongsan 牟宗三, with a belief that Confucianism could pave the way for democracy and science, introduced the theory of self-conversion of a moral subject to a cognitive subject. This theory has its theoretical roots in German philosophy spanning from the 18th to the 19th century. Leading figures in German Idealism like Fichte, Schelling, and Hegel each discussed the concept of the Holy Trinity (Sanweiyiti 三位一體). Among them, Mou

Zongsan took inspiration from Hegel's Phenomenology of Spirit, where Hegel argued that the Incarnation of the Father to the Son is essentially the Incarnation of the Father and that the death and resurrection of Jesus, the Son, mark a return to the Holy Spirit. Building on this, Mou Zongsan formulated his theory, focusing on the self–descension, or the self–negation decision from the Father to the Son. This represents the transformation of moral reason into rational reason, and the shift from a moral heart to a cognitive heart. Ultimately, it signifies a return to oneself through a self–negation of the 'fall'. Mou's analysis of Chinese philosophy tends to be subjective, leading to diverse academic responses. Likely, the discourse and evaluation of Mou's academic realm, especially his theory, will continue. Moving forward, it is crucial to first understand Mou Zongsan's academic world accurately and objectively, and subsequently, provide a fair assessment. Of course, we should also explore novel, multifaceted approaches to interpreting traditional Confucianism in a contemporary context." This paper is anticipated to make a comprehensive and refined contribution to future research in this area.

(2) Lee Jinmyung: “A Study on Relationship between Li Qi Theory and Self-cultivation Based on Ma Yifu's Confucianism”

Ma Yifu 馬一浮, echoing the sentiment that the spirit of China is "to reveal and manifest the principle (yili 義理) within one's heart," is a modern pioneer of Neo–Confucianism who inherited and developed the teachings of Mencius and the Heart–Mind (Xinxue 心學) tradition. Alongside Liang Shuming 梁漱溟 and Xiong Shili 熊十力, Ma advocated for grounding in tradition while embracing the merits of the West. While there is a relatively

active body of research on Liang Shuming and Xiong Shili within our academic community, studies on Ma Yifu are notably lacking. In this context, the significance of this paper becomes evident.

The author of this paper clarifies that its purpose is to examine the distinctiveness of Ma Yifu's (馬一浮, 1883–1967) philosophical system. Ma is renowned as the National Scholar (guoshi 國師) of modern Chinese Neo-Confucianism, and his thought is characterized by the fusion of the theory of Principle and Vital Energy (liqilun 理氣論) and the theory of Cultivation (xiuyanglun 修養論). Specifically, he reviewed and assigned meanings to Confucian teachings throughout history, structuring the boundaries of what he intended to convey. Furthermore, through the Six Arts (liuyi 六藝), he sought to integrate the teachings of Confucianism, Buddhism, and Daoism, asserting that knowledge and cultivation, as well as essence and phenomena, are not dichotomous. Ma's theoretical depth provides a paradigm for the future direction of contemporary Confucian studies. However, domestic research on Ma Yifu remains scant. This can be attributed firstly to the complexity of Ma's ideas and secondly to his reclusive lifestyle. Compared to his contemporaries like Xiong Shili and Liang Shuming, Ma led a secluded life, which also delayed his study even in China. Presently, Ma Yifu's contributions are being re-evaluated in China. After reviewing the overarching content of Ma's philosophy, the author of this paper explored the logical structure in which the theory of Principle and Vital Energy and the theory of Cultivation converge.

As the author points out, despite being an essential philosopher, domestic research on Ma Yifu is insufficient. It appears that the research in this area might have been initiated by Cheon Byeong-don. It is hoped that this paper will serve as a catalyst for more extensive studies on Ma Yifu in the future.

(3) Lee Namju: “A Study on Sun Wen's Minshengzhuyi: Is It Utopian Socialism or Chinese-style Socialism?”

The purpose of this paper is to shed new light on the potential and limitations of the Principle of People's Livelihood (Minshengzhuyi 民生主義) within Sun Yat-sen's 孫文 Three Principles of the People (Sanminzhuyi 三民主義) and to elucidate its implications for socialist practices. To this end, the formation of the Principle of People's Livelihood, its core tenets, and the content of the Doctrine of Equal Land Rights (pingjundiquan 平均地權) and Capital Regulation (jiezhiben 節制資本) were analyzed. In China, the Principle of People's Livelihood has long been disparaged as subjective or utopian socialism. However, the Principle of People's Livelihood is one of the most pioneering and representative examples of the sinification of socialism. Its approach to leveraging capitalist methods for socialist construction notably prefigured the central tenets of China's socialist reforms during the era of Reform and Opening Up. As a result, post-Reform China has seen a rise in positive evaluations of the socialist characteristics of the Principle of People's Livelihood. However, assessing the Principle of People's Livelihood primarily based on its similarities with official Chinese theories limits theoretical advancement.

The author posits that the dual-task theory, which suggests that modernity—or the capitalist world system—requires simultaneous adaptation and transcendence, can aid in a clearer understanding of the contemporary relevance of the Principle of People's Livelihood. Through this lens, one might identify new avenues for fostering solidarity in an increasingly fractured East Asia and global community.

Thus, this paper delves into the implications of the Principle of People's Livelihood, arguably the most critical component of Sun Yat-sen's Three

Principles of the People. As both Taiwan and China currently recognize Sun Yat-sen as the Father of the Nation (guofu 國父) and claim to inherit his Three Principles, this paper provides an opportunity to reflect once more on Sun's true intent and vision.

(4) Jung Jong Mo: “A meaning of the debate on ‘Kejifuli(克己復禮)’ in the Contemporary Confucianism”

The aim of this paper is to introduce ‘overcoming oneself to return to ritual propriety’ (kejifuli 克己復禮) interpretative debate that unfolded in the Chinese-speaking world during the early 1990s and to scrutinize its significance. This debate was ignited by the renowned historian He Bingdi's 何炳棣 critique of the interpretation of kejifuli 克己復禮 by Du Weiming 杜維明, a prominent figure in the modern Neo-Confucian camp. Du Weiming comprehends Confucius's concept of keji 克己 from the perspectives of self-cultivation (修身) and self-realization. In contrast, He Bingdi interprets keji 克己 within the context of rigorous asceticism emphasizing subject suppression or control, and perceives fuli 復禮 as fundamentally concerning the restoration of the Rites of Zhou (Zhouli 周禮). Liu Shuxian 劉述先 came to Du Weiming's defense against He Bingdi's criticisms, and later, with Du Weiming publishing a work that elaborated on his perspective, the debate reached a temporary conclusion.

This dispute seems analogous to a proxy war. In the realm of Chinese philosophy, especially in the interpretation of Zhu Xi's thought (Zhuzixue 朱子學), there exists a similar contention between the historian Qian Mu 錢穆 and the philosopher Mou Zongsan 牟宗三. Interestingly, He Bingdi is a scholar from the Qian Mu lineage, whereas Du Weiming and Liu Shuxian are disciples of Mou Zongsan.

More importantly, this debate transcends merely an exegetical issue of the *Analects*. In other words, it encapsulates a clash of perspectives between historians and philosophers surrounding the core Confucian concepts of benevolence (*ren* 仁) and proprieties (*li* 禮), and their related methodologies. This can be interpreted as an implicit collision between empirical and hermeneutical methodologies, particularly bearing scholarly significance concerning the legitimacy of the creative interpretative methods emphasized by the modern Neo-Confucian lines in Hong Kong and Taiwan.

By examining the responses of Du Weiming and Liu Shuxian to He Bingdi's critique, this paper aims to uncover the latent meanings within the understanding and methodologies of the modern Neo-Confucian camp and to utilize this as a vantage point for accessing the backdrop and context of the emerging studies on Confucian Ren philosophy (*Renxue* 仁學) in the Chinese-speaking sphere.

The central theme of this paper can perhaps be encapsulated as the modernization of Confucian thought. In essence, it reinterprets core issues of classical Confucianism from a contemporary perspective. Such an approach offers substantial insights into our current East Asian philosophical inquiries. Philosophy isn't merely grasping at abstract clouds; it is intended for our present lives. This paper contends that not only philosophy but all academic pursuits should center on the 'present' as a pivotal perspective for research.

4. Evaluation and Outlook

Up to now, I have organized 29 papers related to modern and contemporary Chinese Confucianism published domestically in 2022 by individual authors and briefly examined the content of four selected papers.

Through this review, several notable observations were made.

First and foremost, there is a noticeable increase in scholars researching modern and contemporary Chinese philosophy in recent times. Additionally, research is being conducted on a diverse range of subjects and topics. Such a trend is deemed highly desirable in the domain of domestic East Asian philosophical studies. In the 2022 research landscape, studies on new figures like Zhao Zichen 趙紫宸, Zhou Qianzhi 周謙之, Tang Yongtong 湯用彤, Zhang Shenfu 張申府, Guo Moruo 郭沫若, Wu Yu 吳虞, and Du Yaquan 杜亞泉 have emerged.

Another easily discernible feature in modern and contemporary research is that much of it is being conducted by non-philosophy majors, particularly those from the fields of literature or history. While traditionally in Sinology, literature (wen 文), history (shi 史), and philosophy (zhe 哲) are intertwined and considered as one entity, philosophy has its unique significance. Hence, it is perceived as ideal for research closer to the domain of philosophy to be conducted by philosophers. I hope to see a greater number of philosophical researchers delve into the modern and contemporary Chinese philosophy.

Part 2

Korean Confucianism

Chapter 6

**Analysis and Outlook on Korean
Neo-Confucianism Research
Achievements**

Bae Je Seong, Sungkyunkwan University

Yu Han Sung, Sungkyunkwan University

1. Introduction

This report comprehensively reviews and analyzes the research accomplishments related to Confucianism that were published in Korea in 2022. The scope of the review comprises 77 scholarly articles on Korean Neo-Confucianism that were published in journals registered with the National Research Foundation of Korea during the year 2022. In this report, we first examined the overall trends in research status, categorized by figures and topics, to gain a holistic understanding of the research landscape. Subsequently, several key articles were individually reviewed. In cases where a single article was relevant to multiple figures or topics, it was redundantly included in all the pertinent lists.

2. Classification by Figures

In the classification by figures, articles concerning Yi Hwang (李滉, 1501–1570) were the most numerous with 13, accounting for approximately 16.9% of the total. Following this, papers on Yi Yi (李珥, 1536–1584) numbered 8, comprising 10.4% of the overall total. Together, the proportion of articles related to these two scholars was about 27%, which, although significant, was slightly less than the 32% of the previous year. The dominant trend of research focusing on Yi Yi and Yi Hwang over other figures has remained consistent since the inception of this report in 2016. However, an examination of the data reveals intriguing patterns. Up until 2017, research on Yi Hwang held a unique predominance, nearly twice as much as that of Yi Yi. But the gap between the two began to narrow from 2018. By 2019, Yi Yi marginally surpassed Yi Hwang, and in 2020, the

results showed a more pronounced lead for Yi Yi (17 to 6). Simultaneously, the combined proportion of articles on both figures decreased to 26%. In the subsequent 2021 survey, research on Yi Hwang once again gained prominence, matching that of Yi Yi, and the collective research proportion for both scholars rose slightly to around 32%. This year saw a resurgence in research on Yi Hwang, significantly outnumbering that on Yi Yi. A notable trend observed in this year's classification by figures is the difficulty in identifying scholars, other than Yi Hwang and Yi Yi, who had a considerable number of papers dedicated to them. In the reports of the past few years, despite yearly variations, there were always scholars who had been the subject of 5–7 papers. Among them, figures like Jeon Woo 田愚 and Han Wonjin 韓元震 were relatively frequent. However, this year, such a pattern is hard to discern. The most researched after Yi Hwang and Yi Yi were Han Wonjin and Jeon Woo with three articles each, followed by Kim Chang-hyeop 金昌協 and Im Seong-joo 任聖周 with two articles each. One potential explanation for this scenario is the expanding focus of Neo-Confucianism research into the later period of the Joseon dynasty. Unlike the mid-period research, which centered predominantly on specific scholars like Yi Hwang and Yi Yi, research in the later period seems to exhibit a deeper and broader exploration of themes and controversies from a more holistic perspective. Whether this supposition aligns with reality can be determined by continuously monitoring future research trends.

1) Yi Hwang 李滉

1

Lee Sangho

The Influence of Jujaseojeolyo Compilation on the Establishment of the Toegyeh Study

Korean Studies, 49

The Korean Studies Institute

2

KIM JONGBAEK

A Study on the theory of the moral spirit appeared in the Sansoucci(nature poem)

by Toegye Lee Hwang

THE EASTERN ART, 55

KOREA SOCIETY FOR SCIENCE OF EASTERN ART

3

Choi Daeun

A Study on the Calligraphic beauty of Toegye Human ultimate(人極)

THE EASTERN ART, 57

KOREA SOCIETY FOR SCIENCE OF EASTERN ART

4

Jang Yun-su

The summary of Master Zhu's Works and Toegye Studies

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

5

Park Kyoon-Seop

Critique of Park Jong-Hong's Research on Toegye Studies: Coloniality of the
Discourse on Nursing and Educators

GONG JA HAK, 46

Korean Society Of Confucian Studies

6

Ahn Dongryeol

The Function of Knowledge Education in Toegye's Theory of Education

Philosophy of Education, 96

The Philophy Of Education Society Of Korea

7

Jo Min-hwan

Toegye Yi Huang, meaning of life aiming for 'retiring in a nobody way'

YANG-MING STUDIES, 67

The Korean Society Of Yang-Ming Studies

8

Nam Kyoung-han

The study of critical thoughts of Toegye on the 「Jeonseumnok nonbyeon(傳習錄論
辯)

The Toegye Hakbo, 152

The Toegye Studies Institute

9

Bak Soon-nam
The Study on 『Sohakseokui』 of the Toegye School
THE TOEGYE HAK NONCHONG, 41
Busan Toegye Studies Institute

10

Lee Chieok
From Self-Cultivation To Self-Preservation – Modern Implication and Status of
Preservation in Toegye's theory of Self-Cultivation
TOEGYE-HAK-LON-JIB, 32
Yeongnam Toegye Studies Institute

11

Jang Yun Su
Discourses on Seo-Myeong by Yi Hwang and Neo-Confucian scholars during the
Joseon Dynasty
The T'oegye Hakbo, 151
Toegye Studies Institute

12

Jung daejin
The Flow and Furcation of Research on the Xinjing in the Joseon Dynasty: Focusing
on the Distinction Between Occasion of Jewanghak and of Xinxue
TAE-DONG YEARLY REVIEW OF CLASSICS, 50
Tae Dong Institute of classic research

13

Jeong do hee
A Study on the Change of T'oegye Yi Hwang's Interpretations on 'That which has
no Pole and yet (itself) the Supreme Pole(無極而太極)'
Korean Studies Quarterly, 45(4)
The Academy of Korean Studies

In 2022, 13 papers related to Yi Hwang 李滉 were published, maintaining a level similar to the previous year's count of 15. As with the prior year, a noticeable trend is the difficulty in finding research papers focusing on traditional major issues in studies related to Yi Hwang, such as the Four Beginnings and Seven Emotions (sadanchijeong 四端七情) debate and the Theory of Mutual Manifestation of Principle and Material Force (yigihobalseol 理氣互發說). The only work that might indirectly pertain to these topics is Jeong do hee's "A Study on the Change of T'oegye Yi Chapter 6. Analysis and Outlook on Korean Neo-Confucianism Research Achievements 177

Hwang's Interpretations on 'That which has no Pole and yet (itself) the Supreme Pole (無極而太極)'. The remaining studies span a diverse range of topics including aesthetics, education, elementary learning, cultivation theory, Heart Sutra (Xinjing 心經), and Western Inscription (Ximing 西銘). Nam Kyoung-han provided an in-depth exposition of Yi Hwang's consciousness centering on Debates of the Records of Instructions for Practices of Learning (Jeonseubrok Nonbyeon 傳習錄論辯), a text of significant import in critiquing the dualistic theory in Joseon Neo-Confucianism. Lee Chieok illuminated the contemporary significance of Yi Hwang's cultivation theory by focusing on the keyword 'guard' (shou 守). Jung daejin undertook an examination of the Heart Sutra, differentiating between its influence as an 'imperial study' and as a 'study of the mind.' Likewise, Jang Yun Su revealed the thoughts and perspectives of Neo-Confucian scholars, including Yi Hwang, with the text Western Inscription as the focal point.

2) Yi Yi 李珥

1

Kim Hyuk

The Different Understanding of Yi Yi and Jeong Yak-yong on 'Politics of the True King

JOURNAL OF YULGOK-STUDIES, 51

Yulgok Society

2

Jung Yeon Soo

A Critical Review on the Study on Yulgok's Social and Political Ideology in North Korea

JOURNAL OF YULGOK-STUDIES, 51

Yulgok Society

3

AN SEUNG WOO

Yulgok Yi Yi's Philosophy of Death

THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 90
Institute of Confucian Philosophy and Culture

4

Son Heung-chul/Yong Suk Park
The Man of Virtue's Conduct(君子行) and The Life of Yulgok Yiyi(栗谷 李珣): On
the Basis of Internal Cultivation of Natural and Moral Truth(道問學), Honoring
Moral Nature(尊德性)
JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

5

LEE YOUNG KYUNG
The Characteristics and Educational Implications of the Changing Temperament
Methods on the Yulgok's Thoughts
THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 89
Institute of Confucian Philosophy and Culture

6

Namkyun Kim, KIM SEON KYOUNG
A Study on the Value of Professionalism Based on Yulgok's Theory of Study in
Medical Education
JOURNAL OF YULGOK-STUDIES, 52
Yulgok Society

7

An yookyung
A Study on the Relationship between Mencius' Gi Theory and Yulgok Neo-
confucianism
Korean Studies Quarterly, 45(4)
The Academy of Korean Studies

8

Jeong Kang-Gil
A New Interpretation of 'Li First and Qi Next(理先氣後)' and 'Li produces Qi(理生氣)':
Two Characteristics of Li and Exploring the Theory of Temporal Pre-existence
JOURNAL OF YULGOK-STUDIES, 52
Yulgok Society

Since 2016, research papers on both Yi Yi and Yi Hwang have consistently been numerous in every survey. However, a consistent distinction in their distribution is evident. Notably, papers concerning Yi Yi frequently relate to the discourse on statecraft (jingshilun 經世論). Yet, this trend was not apparent in the 2022 survey. Among the aforementioned eight articles, only Chapter 6. Analysis and Outlook on Korean Neo-Confucianism Research Achievements 179

the research by Kim Hyuk and Jung Yeon Soo could be construed as relevant to the discourse on statecraft. The remainder showcases a blend of topics, encompassing cultivation theory, pedagogy, and the discourse on the interrelation of principle and material force (liqilun 理氣論). Examining the specifics, Jung Yeon Soo's study scrutinizing North Korea's prior research on Yi Yi stands out. In discussions related to the interrelation of principle and material force, Jeong Kang-Gil's research is notable. Contrary to the academic consensus on the logical precedence of principle (li 理), his work explores the possibility of temporal precedence. AN SEUNG WOO presented research on an intriguing topic referred to as Yi Yi's philosophy of death. Both Kim Namkyun and KIM SEON KYOUNG's studies are distinguished by their novel approach of applying Yi Yi's concept of diligent study to medical education.

3) Han Wonjin 韓元震

1

BAE JE-SEONG

Metaphysics and Ethics of Thing from Han Wonjin's Theory of Nature

CHEOLHAK: Korean Journal of Philosophy, 152

Korean Philosophical Association

2

Na Jonghyun

The Development of Ho-ron's Theory of 'Betraying Own Master' in the 18th Century

The Society for Study of Korean History of Thoughts, 70

The Association for the Study of Korean History of Thoughts

3

Hong Seongmin

The Longitude and Latitude Frame and The Ways of Realization of Li

Studies in Confucianism, 62

Confucianism Research Institute

As previously mentioned, apart from Yi Hwang and Yi Yi, it is challenging

to find individuals who have been the subject of multiple studies. Nevertheless, three papers each were presented on Han Wonjin 韓元震 and Jeon Woo 田愚. Among these, Na Jonghyun's paper, which examined the development of Ho-ron's Theory of 'Betraying One's Own Master' from the early 18th century, does not strictly focus on the figure of Han Wonjin. However, considering he is a significant character in the paper, it has been included in the count. BAE JE-SEONG's research proposed a novel interpretation of Han Wonjin's Theory of Nature. Hong Seongmin's study revisited the views on the interrelation of principle and material force (理氣論) and the discourse on the Four Beginnings and the Seven Emotions (Sachillon 四七論) by Kim Changhyeop (金昌協) and Han Wonjin, framed within the context of what Neo-Confucian scholars term as the Longitude and Latitude (jingwei 經緯) Frame.

4) Jeon Woo 田愚

1

Shin Jae-sik

In late Joseon Dynasty 『The Records of Ming Scholars』's influence with its focus on Jeon woo

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

2

Joo Kwangho

The Problem of Category Misunderstanding in the Theory of Taiji of Ganjae Jeonwu
Journal of Korean philosophical society, 165

Korea Philosophical Society

3

Kim, Goun Ho

Succession of Kim Taek-Sul(金澤述) to Jeon U(田愚)'s Confucianism and Its
Meaning

GONG JA HAK, 47

Korean Society Of Confucian Studies

Jeon Woo 田愚 is among the most actively researched Neo-Confucian scholars of the late Joseon Dynasty, with three papers on him published in 2022. Each of these papers possesses distinctive characteristics. Shin Jae-sik's study critically examines the features revealed in Jeon Woo's interpretations, focusing on the text Records of Ming Scholars (Mingru Xue'an 明儒學案). Joo Kwangho analyzes Jeon Woo's perspectives on the Taiji 太極 through what is termed a 'category reductionist issue,' presenting views on how this has influenced contemporary debates and controversies in the realm of Neo-Confucianism. Although Kim Goun Ho's research primarily investigates Kim Taek-sul 金澤述, a disciple of Jeon Woo, it also significantly addresses the continuity of Jeon Woo's Neo-Confucian doctrine, which justifies its inclusion as a relevant study on Jeon Woo.

5) Others

1

LEE HAEIM

Study on the characteristics of Kim Chang-hyeop's interpret on Zhuzi's commentary of Analects : focusing on the commentary collection of Analects

GONG JA HAK, 47

Korean Society Of Confucian Studies

2

Hong Seongmin

The Longitude and Latitude Frame and The Ways of Realization of Li

Studies in Confucianism, 62

Confucianism Research Institute

3

Yoo, Jiwoong

The Academic Evaluation and Practical Interpretations of Nongsan Shin Deuk-Gu's Heaven Theory

Studies in Philosophy East-West, 106

Korean Society For Philosophy East-West

4

Lee Sang Ik

Some Critical Reflections on Nongsan's On Heaven and Human
JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

5

Park Je Gyun

A study on Yeongjo's Thought of Politics of Filial Piety –Focus on the Extended
Meaning of The Great Learning–
THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 87
Institute of Confucian Philosophy and Culture

6

LEE HAEIM

A Study on a Royal Lecture's Situation of Mencius in the Period of King Yeongjo
and Recognition of Mencius
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58
The Society for Asian Philosophy in Korea

7

Kim Moon Joon

Understanding of Theory of Li/Qi & Mind/Human Nature of Im Sung-joo
JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

8

An yookyung

A study on Lim sung-joo's mind theory
TOEGYE-HAK-LON-JIB, 32
Yeongnam Toegye Studies Institute

9

Song Chi Wook

Political Significance of Donggye(桐溪) Jeong-on(鄭蘊) of Righteousness
Nammyung, 74
Institute of Gyeongnam Culture

10

Gu Jin-seong

A student of Jeong-on and the succession of Nammyeonghak
Nammyung, 74
Institute of Gyeongnam Culture

11

Lee Young Suk

Hoi-bong Ha Gyeom-jin's succession to Nammyeonghak
Nammyung, 76
Institute of Gyeongnam Culture

In addition to the aforementioned studies, individuals such as Kim Chang-hyup 金昌協, Shin Deuk-gu 申得求, Yeongjo 英祖, Im Seong-ju 任聖周, Jeong On 鄭蘊, and Ha Gyeom-jin 河謙鎮 were the subjects of two papers each. Research on Kim Chang-hyup was released, which includes a theoretical discussion on the Four-Seven Debate (Sachillon 四七論) as well as a study on the exegetical nature of the Collected Commentaries on the Analects (Lunyu Jizhu 論語集註). Two papers were published regarding Shin Deuk-gu, both focusing on his views on 'Heaven.' Furthermore, there were individual papers, each presented by Park Je Gyun and LEE HAEIM, that significantly addressed King Yeongjo of Joseon. Kim Moon Joon and An Yookyung each published a paper discussing Im Seong-ju's theory on the relationship between principle (li 理), vital energy (qi 氣), and the nature of the mind. Additionally, two papers were published each on Jeong On's political thought and academic lineage, as well as on Ha Gyeom-jin's discourse on the nature of the mind and his scholarly tradition.

3. Thematic Classification

Given that the discourse on principle and vital energy (liqilun 理氣論), as well as on the nature of the mind (xinxing 心性), constitutes the main axes of Neo-Confucian theoretical framework, the proportion of papers related to these topics is notably high. Studies concerning liqi 理氣 theory and xinxing 心性 theory total 34 papers, accounting for approximately 44.2% of all the papers. This proportion is lower compared to the previous year's 57%, but

it is comparable to the levels in 2019 (37%) and 2020 (43%). Indeed, liqi 理氣 theory and xinxing 心性 theory form the crux of Neo-Confucianism's scholarly identity, and to some extent, other applied or practical aspects of the field are invariably linked to these core discussions. Despite some differences in perspective or annual research trends, the prominence of liqi 理氣 theory and xinxing 心性 theory is unlikely to completely disappear from the categorization. The next most significant categories are the theories of cultivation and education, comprising 11 papers or 14.3% of the total. This shows a slight decrease in number (from 16 papers) and proportion (from 18%) compared to 2021. Papers related to statecraft (jingshi 經世) have increased to 10 in total, up by one paper from the previous year, with their proportion also slightly increased to 13.0%. Lastly, papers that do not fall under these categories have significantly increased to 22, from 14 in the previous year, with their proportion rising substantially to 28.6%. This trend forms a stark contrast with the steady high proportion of liqi 理氣 theory and xinxing 心性 theory, suggesting that while the high volume of traditional research categories and methods persists, the increase in the other categories indicates a diversification of research trends that do not strictly align with conventional approaches. Attention should be paid to how these two tendencies will evolve and shape the trajectory of future scholarly inquiries.

1) Theory of principle and Vital Energy (liqulun 理氣論)

1

BAE JE-SEONG

The Issues and Implications of Ki Jeong-jin's Theory of Statements that there is only One Principle but the Phenomena Vary

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 57

The Society for Asian Philosophy in Korea

2

Hong Seongmin

The Longitude and Latitude Frame and The Ways of Realization of Li
Studies in Confucianism, 62

Confucianism Research Institute

3

An yookyung

A Study on the Relationship between Mencius' Gi Theory and Yulgok Neo-
confucianism

Korean Studies Quarterly, 45(4)

The Academy of Korean Studies

4

Jeong Kang-Gil

A New Interpretation of 'Li First and Qi Next(理先氣後)' and 'Li produces Qi(理生氣)':
Two Characteristics of Li and Exploring the Theory of Temporal Pre-existence
JOURNAL OF YULGOK-STUDIES, 52

Yulgok Society

5

Jeong Kang-Gil

Understanding Li(理) in the context of efficient cause and final cause – A Study
of Li as Two Causal Aspects : Matter[質料] and Lead[主宰]

TOEGYE-HAK-LON-JIB, 32

Yeongnam Toegye Studies Institute

6

Yi Jongwoo

A Debate on the Individual Nature in Yulgok's Late Year Establishing Theory: Yi
Hyeonik Versus Gwon Sangha and Han Wonjin

TOEGYE-HAK-LON-JIB, 32

Yeongnam Toegye Studies Institute

7

Jeong do hee

A Study on the Change of Toegye Yi Hwang's Interpretations on 'That which has
no Pole and yet (itself) the Supreme Pole(無極而太極)'

Korean Studies Quarterly, 45(4)

The Academy of Korean Studies

8

Joo Kwangho

The Problem of Category Misunderstanding in the Theory of Taiji of Ganjae Jeonwu
Journal of Korean philosophical society, 165

Korea Philosophical Society

Kim, Hyoungchan

A Study on the Theory of li Arriving of its own accord by Toegye Yi Hwang –
 focused on the role of the heart-mind, in the process of recognizing li –
 The T'oegye Hakbo, 152
 The Toegye Studies Institute

Papers on the theory of principle and vital energy (liqilun 理氣論) numbered nine for the year under review, a figure intermediate between the previous year's fourteen and the five from the year before that. However, it is challenging to make a clear distinction between the categories of liqi 理氣 theory and the theory of the nature of the mind (xinxing 心性), and thus the combined total number and proportion of papers on both subjects assume greater importance. When considered together, the 34 papers published in 2022 reflect a level similar to the 39 papers of 2020, as opposed to the 51 papers in 2021. A closer examination of the specifics reveals a diversification of themes and figures beyond the two papers concerning Yi Hwang 李滉. Scholars such as Ki Jeong-jin 奇正鎭, Kim Chang-hyup 金昌協, Han Won-jin 韓元震, Yi Yi 李珥, Lee Hyeon-ik 李玄翼, and Jeon Woo 田愚 were addressed, and Jeong Kang-gil presented two papers exploring the philosophical implications of liqi 理氣 theory itself. Such trends in the theoretical category of liqi 理氣 theory indicate that the previous concentration on Yi Hwang and Yi Yi Yis no longer as pronounced.

2) Theory of the nature of the mind (xinxinglun 心性論)

In the 2022 compilation, there were a total of 25 papers related to the discourse on the nature of the mind, which represents a decrease of 10 papers compared to the previous year. The complete list is as follows.

1

Kim Byoung Mok

A Study on Yeoho Park Phil-Joo's Theory of the Human-mind and Moral-mind
Studies in Confucianism, 63

Confucianism Research Institute

2

Yoo Ji-woong

Baeksu Yang Eungsu's Neo-Confucianism and its Reverberation in the Nak School
in the 18th Century

Studies in Confucianism, 63

Confucianism Research Institute

3

Yoo, Jiwoong

A Study of Doam Yi Jae's Theory of the Nature and Principle – Focusing on the
Main Issues of the Horak Debate –

YANG-MING STUDIES, 67

The Korean Society Of Yang-Ming Studies

4

Yi Jong-woo

King Jeongjo's Inquiry and Jeong Yakyong's Response on the Not-Yet Aroused
State in Mind and the Self – Cultivation-With Reference to Horak Debate

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

5

Yi Jong-woo

The Not-Yet Arouse State of Perfect Balance and Imperfect Balance in the Works
of Zhu Xi, and a Debate between the Scholars in the Horak

Yeol-sang Journal of Classical Studies, 76

Society Of Yol-Sang Academy

6

Yi Jong-woo

The Relationship between the Not-Yet Aroused State and Quiet of Mind, and
Self-Cultivation at the State in Zhu Xi's Neo-Confucianism

Onji Studies, 73

The Society Of Onji Studies

7

BAE JE-SEONG

Metaphysics and Ethics of Thing from Han Wonjin's Theory of Nature

CHEOLHAK: Korean Journal of Philosophy, 152

Korean Philosophical Association

8

Lee, Sang-ik

The nature and implication of the Mind Theory Debate in the late Joseon Dynasty
The Toegye Hakbo, 151

The Toegye Studies Institute

9

Lee, Sang-ik

Seolam Kwon Okhyun's Li-Ki Thoughts

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

10

Kim, Goun Ho

Succession of Kim Taek-Sul(金澤述) to Jeon U(田愚)'s Confucianism and Its
Meaning

GONG JA HAK, 47

Korean Society Of Confucian Studies

11

Jeon Sungkun

A Study on the Rationality and Timeliness of Kubong Song Ik-pil's
Neo-Confucianism

Studies in Confucianism, 62

Confucianism Research Institute

12

Park Hak Rae

A Study on the Mibal Theory of Bongseo Yu Shin-hwan

JOURNAL OF YULGOK-STUDIES, 51

Yulgok Society

13

Kim Moon Joon

Understanding of Theory of Li/Qi & Mind/Human Nature of Im Sung-joo

JOURNAL OF YULGOK-STUDIES, 51

Yulgok Society

14

An yookyung

A study on Lim sung-joo's mind theory

TOEGYE-HAK-LON-JIB, 32

Yeongnam Toegye Studies Institute

15

Kim, Nak-Jin

The Meaning of Ha Gyeom-jin's Mind Theory

Nammyung, 76
Institute of Gyeongnam Culture

16
Yoo, Jiwoong
The Academic Evaluation and Practical Interpretations of Nongsan Shin Deuk-Gu's
Heaven Theory
Studies in Philosophy East-West, 106
Korean Society For Philosophy East-West

17
Lee Sang Ik
Some Critical Reflections on Nongsan's On Heaven and Human
JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

18
LEE, YOUNGHO
Between Toegyehak(退溪學) and Haktogye(學退溪)
GONG JA HAK, 48
Korean Society Of Confucian Studies

19
BAE JE-SEONG
Perspective on Good and Evil and Historical Self-consciousness of Yi Hangno -A
Neo-Confucian Project to form Historical Subjects-
CHEOLHAK: Korean Journal of Philosophy, 150
Korean Philosophical Association

20
Jang Yun Su
Discourses on Seo-Myeong by Yi Hwang and Neo-Confucian scholars during the
Joseon Dynasty
The T'oegye Hakbo, 151
Toegye Studies Institute

21
Jung daejin
The Flow and Furcation of Research on the Xinjing in the Joseon Dynasty: Focusing
on the Distinction Between Occasion of Jewanghak and of Xinxue
TAE-DONG YEARLY REVIEW OF CLASSICS, 50
Tae Dong Institute of classic research

22
Kim Se Jin
The Self-Cultivation Theory Of The Integration The Unity of Heaven and Person
Through Temperament Change of Zhang Zai

JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

23
Sun Byeong Sam
A Study on Choe Byeongheon's Understanding of Confucianism in Terms of
Christianity
JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

24
Liu, Ying
From "Xin" to "Li"(II) : Explore the Reasons for the Trend of "Returning Rites"
Thought from the Perspective of "Debate about Xin"
The T'oegye Hakbo, 152
The Toegye Studies Institute

25
Lee Jaebok
A Cognitive Approach to Seongho School's Discourse of Seven Public Feelings
Sogang Journal of Philosophy, 70
Institute of Philosophical Studies SOGANG UNIVERSITY

One notable feature from the 2022 research list on the discourse of the mind is the difficulty in finding studies related to the concepts of the Four Beginnings and Seven Emotions (siduanqiqing 四端七情), and the distinction between Human Mind and Way Mind (renxindaoxin 人心道心). One might find Kim Byoung Mok's study on Park Pil-ju's 朴弼周 theory of Human Mind and Way Mind as an exception. This pattern does not significantly change even when expanding the scope to include the discourse on principle and vital energy. With the exception of Hong Sung-min's study on the principle and vital energy theory of the Four Beginnings and Seven Emotions discussed by Kim Chang-hyup 金昌協 and Han Won-jin 韓元震, research on these concepts is similarly scarce. Past surveys indicate that despite variances in intensity, the Four Beginnings and Seven Emotions, along with the Human Mind and Way Mind, have consistently been among the most researched single topics. In 2020 and 2021, their prevalence declined

compared to previous years, yet with five and eight papers respectively, they remained significant (based on the discourse of the mind category). This could suggest that the accumulated volume of prior research has shifted scholarly focus to alternative topics. However, whether this trend will continue warrants further observation. In contrast, research pertaining to the Horak 湖洛 Debate saw a slight increase with six papers compared to four in the prior year. Yoo Jiwoong focused on Yi Jae and Yang Eung-su 楊應秀, whereas Yi Jong-woo published three studies addressing the context and aspects of specific issues rather than individual figures. BAE JE-SEONG presented research on Han Won-jin's 韓元震 discourse on the differentiation of the nature of man and thing. Observing the research trends reveals significant changes. BAE JE-SEONG's work aligns with the traditional perspectives represented by Han Won-jin and Yi Gan, while Yoo Jiwoong offers an in-depth discussion contextualized within the history of thought and related figures. Yi Jong-woo also continues to broadly review contemporary academic debates, even extending his analysis to figures like Jeongjo 正祖 and Jeong Yak-yong 丁若鏞 in one study. This shows that although research momentum on established figures like Han Won-jin and Yi Gan may have slowed, interest in the Horak Debate persists as focus shifts towards subsequent developments. On the other hand, only one study was found concerning the Mind Theory (Shimsseol 心說) Debate: Lee Sang Ik's "The nature and implication of the Mind Theory Debate in the late Joseon Dynasty." Research on the Mind Theory Debate had consistently produced four to six papers annually from 2019 to 2021. Therefore, the noticeable reduction in 2022 suggests a diminishment, which may be due in part to the substantial clarification of the issues and progression of the debate achieved through intense discussion in recent years. Nonetheless, future research trends should be monitored. Additionally, a significant

portion of research in the study of the nature of the mind includes comprehensive or thematic examinations of specific figures' theories of human nature, as evidenced by the works of Kim Taek-sool 金澤述, Shin Deok-gu 申得求, and Lim Sung-ju 任聖周.

3) Theories of Cultivation and Education

The papers on the theories of self-cultivation and education published in 2022 are as follows.

1

Park Kyoon-Seop
Critique of Park Jong-Hong's Research on Toegye Studies: Coloniality of the
Discourse on Nursing and Educators
GONG JA HAK, 46
Korean Society Of Confucian Studies

2

Ahn Dongryeol
The Function of Knowledge Education in Toegye's Theory of Education
Philosophy of Education, 96
The Philophy Of Education Society Of Korea

3

Kim, Nak-Jin
Cho Sik's Method of Mind Cultivation in his Picture and Explanation of Mind
Journal of Eastern Classic, 89
The Society Of The Eastern Classic

4

Jo Min-hwan
Togeye Yi Huang, meaning of life aiming for 'retiring in a nobody way'
YANG-MING STUDIES, 67
The Korean Society Of Yang-Ming Studies

5

LEE YOUNG KYUNG
The Characteristics and Educational Implications of the Changing Temperament
Methods on the Yulgok's Thoughts
THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 89
Institute of Confucian Philosophy and Culture

6

Nam Kyoung-han

The study of critical thoughts of Toegye on the 『Jeonseumnok nonbyeon(傳習錄論辯)』

The Toegye Hakbo, 152

The Toegye Studies Institute

7

Cheun Eun Bok

Self-cultivation practice theory of Seoung Li Philosophy : Focus on Yim Yun-ji-dang and Kang Jeong-il-dang

Won-Buddhist Thought & Religious Culture, 93

The Research Institute of Won-buddhist Thought

8

Yi Sunh-gyohng

A Study on Hwang Hee as a High-ranking Public Official from the Perspective of Personality Education

Studies in Confucianism, 62

Confucianism Research Institute

9

Namkyun Kim, KIM SEON KYOUNG

A Study on the Value of Professionalism Based on Yulgok's Theory of Study in Medical Education

JOURNAL OF YULGOK-STUDIES, 52

Yulgok Society

10

Bak Soon-nam

The Study on 『Sohakseokui』 of the Toegye School

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

11

Lee Chieok

From Self-Cultivation To Self-Preservation – Modern Implication and Status of Preservation in Toegye's theory of Self-Cultivation

TOEGYE-HAK-LON-JIB, 32

Yeongnam Toegye Studies Institute

In the domains of self-cultivation and educational theory, a total of 12 papers were identified. Looking at the distribution by figure, studies related to Yi Hwang 李滉 accounted for over half with six papers, followed by two

papers concerning Yi Yi 李珥. Individuals less commonly featured in Neo-Confucianism discourse, such as Hwang Hui 黃喜, were also noted. As time progresses, it is apparent that the emphasis in the papers on self-cultivation and education is shifting towards exploring the practical implications and educational efficacy in real life, rather than a conceptual understanding alone. From this perspective, Cheun Eun Bok's "Self-cultivation practice theory of Seoung Li Philosophy : Focus on Yim Yun-ji-dang and Kang Jeong-il-dang" is noteworthy for addressing traditional educational methodologies.

4) Theory on Statecraft (jingshilun 經世論)

1

KANG KYUNG HYUN

The Classics Mat of Joseon and Reading the "Tribute of Yu" in the Book of Documents

GONG JA HAK, 48

Korean Society Of Confucian Studies

2

Song Chi Wook

Political Significance of Donggye(桐溪) Jeong-on(鄭蘊) of Righteousness

Nammyung, 74

Institute of Gyeongnam Culture

3

Kang Boseung

「Land Reform in the Realization of a Confucian Ideal: The Debate among Neo-Confucian Scholars in the Mid-Chosŏn Period」

『Acta Koreana』 22(2)

Academia Koreana

4

Park Je Gyun

A study on Yeongjo's Thought of Politics of Filial Piety –Focus on the Extended
Meaning of The Great Learning–
THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 87
Institute of Confucian Philosophy and Culture

5

Kim Hyon Woo
The Secularization Policy of Confucian “Civilization” in the Middle of Joseon –
Focused on The Explanation of Devoted Son and Fierce Wife in The Advanced
Donggukyeojiseungram –
THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 88
Institute of Confucian Philosophy and Culture

6

Park Je Gyun
A Study of King Jeongjo's Theory of Gansa(君師論)
THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 88
Institute of Confucian Philosophy and Culture

7

KANG KYUNG HYUN
The Classics Mat of the Joseon and Reading the Book of Documents
The T'oegye Hakbo, 151
The Toegye Studies Institute

8

Na Jonghyun
The Development of Ho-ron's Theory of 'Betraying Own Master' in the 18th Century
The Society for Study of Korean History of Thoughts, 70
The Association for the Study of Korean History of Thoughts

9

Jeong Sangbong
Cheng-Zhu's Theory of Zhongshu and Contemporary Confucians' Interpretation
TAE-DONG YEARLY REVIEW OF CLASSICS, 50
Tae Dong Institute of classic research

10

Kim Hyuk
The Different Understanding of Yi Yi and Jeong Yak-yong on 'Politics of the True
King
JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

11

Jung Yeon Soo
A Critical Review on the Study on Yulgok's Social and Political Ideology in North

Research related to the theory of statecraft encompasses a total of 11 papers, addressing a variety of subjects and figures to such an extent that categorization by individual is challenging. Moreover, it is evident that the scope of inquiry is gradually expanding as the concept of statecraft is increasingly perceived in an expansive manner. This includes not only simple political thought but also studies reflecting the ethos of the time, such as those on 'virtuous women (yeolnyeo 烈女) and filial sons (hyoja 孝子)'. Particularly noteworthy is Park Je Gyun's paper on King Jeongjo 正祖, centered on the reform policies actively pursued by Seo Myeong-eung 徐命膺. This study is significant for it sheds light on the perspectives from which King Jeongjo enacted reforms and sought to realize a return to old ways, and thus its importance should not be underestimated.

5) Others

In the miscellaneous category, which includes a diverse array of topics, the following papers have emerged:

1
KANG JI EUN
Characteristics of Korean Confucian History in Dongyu Saseo hae jipyeong
GONG JA HAK, 47
Korean Society Of Confucian Studies

2
LEE HAEIM
Study on the characteristics of Kim Chang-hyeop's interpret on Zhuzi's
commentary of Analects : focusing on the commentary collection of Analects
GONG JA HAK, 47
Korean Society Of Confucian Studies

3

Jeon Sungkun

Understanding the Doctrine of the Mean and Neo-Confucianism Theory of Daesan

Lee Sang-jeong

GONG JA HAK, 47

Korean Society Of Confucian Studies

4

Lee Sangho

The Influence of Jujaseojeolyo Compilation on the Establishment of the Toegye Study

Korean Studies, 49

The Korean Studies Institute

5

Kim sungheui

Types of reading method and their orientation in Jeong Jae-gyu(鄭載圭)

Nammyung, 73

Institute of Gyeongnam Culture

6

Gu Jin-seong

A student of Jeong-on and the succession of Nammyeonghak

Nammyung, 74

Institute of Gyeongnam Culture

7

Lee Young Suk

Hoi-bong Ha Gyeom-jin's succession to Nammyeonghak

Nammyung, 76

Institute of Gyeongnam Culture

8

Suh Won-Hyuk

The development and character of the Lixue of the Geumgang Culture Area in the Mid-Joseon Dynasty

Studies in Philosophy East-West, 106

Korean Society For Philosophy East-West

9

KIM JONGBAEK

A Study on the theory of the moral spirit appeared in the Sansoucci(nature poem)

by Toegye Lee Hwang

THE EASTERN ART, 55

KOREA SOCIETY FOR SCIENCE OF EASTERN ART

10

Choi Daeun

A Study on the Calligraphic beauty of Toegye Human ultimate(人極)
THE EASTERN ART, 57

KOREA SOCIETY FOR SCIENCE OF EASTERN ART

11

Park Hakrae

A Study on the Review and Prospect of Honam Confucian Studies
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 57

The Society for Asian Philosophy in Korea

12

Shin Hae-yonn

An Analysis of Yu Hyeong-won's Shilli Theory - Is the Emphasis on Shilli a
Conversion to 'Juri' Thinking? -

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 57

The Society for Asian Philosophy in Korea

13

LEE HAEIM

A Study on a Royal Lecture's Situation of Mencius in the Period of King Yeongjo
and Recognition of Mencius

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58

The Society for Asian Philosophy in Korea

14

Lee Won Jean

A Study on the Korean Kyeongcheon-Thought of Nongam Lee Hyun-bo
Journal of Eastern Philosophy, 108

The Society Of Eastern Philosophy

15

KIM SEONHEE

A Theoretical Divergence of Songho's Four-Seven Theory: Focusing on Jeongsan
Yi Byeong-hyu's approach

Journal of Eastern Philosophy, 109

The Society Of Eastern Philosophy

16

AN SEUNG WOO

Yulgok Yi Yi's Philosophy of Death

THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 90

Institute of Confucian Philosophy and Culture

17

KIM KYUNGHO

Reflection on the meeting and continuation of Gobong and Toegye – Focusing
on the emotional basis of respect and trust

The Toegye Hakbo, 152

The Toegye Studies Institute

18

Seseoria Kim

Understanding Anger in Women–Authored Book of Discipline in the Joseon Dynasty
: Focusing on self–considerate practice of Ja–Kyeong–Pyeon

Korean Feminist Philosophy, 38

Korean Association Of Feminist Philosophers

19

Son Heung–chul/Yong Suk Park

The Man of Virtue’s Conduct(君子行) and The Life of Yulgok Yiyi(栗谷 李珥): On
the Basis of Internal Cultivation of Natural and Moral Truth(道問學), Honoring
Moral Nature(尊德性)

JOURNAL OF YULGOK–STUDIES, 51

Yulgok Society

20

Yu Jeong Eun

A Study on Shin Saimdang’s Ideas Hidden in Yulgok’s “The Great Godfather of
Gyeongpo

JOURNAL OF YULGOK–STUDIES, 52

Yulgok Society

21

Jang Yun–su

The summary of Master Zhu's Works and Toegye Studies

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

22

Shin Jae–sik

In late Joseon Dynasty 『The Records of Ming Scholars』 's influence with its focus
on Jeon woo

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

A total of 22 papers have been identified that address a variety of subjects, matching the volume of output previously seen in studies related to the theory of mind, such as the Four Beginnings and Seven Emotions. The

diversity of these topics and research methodologies raises the question of the significance of classification. Nonetheless, approaches that go beyond Neo-Confucian debates or concepts, such as KIM KYUNGHO's "Reflection on the meeting and continuation of Gobong and Toegye – Focusing on the emotional basis of respect and trust," and AN SEUNG WOO's "Yulgok Yi Yi's Philosophy of Death," warrant attention. These approaches explore life issues shared from the individual scholars' perspectives. While many papers on Neo-Confucianism focus on conceptual definitions, those that accept these concepts as issues in one's own life and address what these concepts mean to the scholars themselves are notably rare.

4. Analysis and Critique of Key Papers

① Jeong Kang-Gil, “ A New Interpretation of ‘Li First and Qi Next(理先氣後)’ and ‘Li produces Qi(理生氣)’: Two Characteristics of Li and Exploring the Theory of Temporal Pre-existence”

The objective of this paper is clear: it proposes an alternative interpretation to the commonly accepted notions concerning the issue of the precedence of principle (li 理) and vital energy (qi 氣) in the li-qi theory of Neo-Confucianism established by Zhu Xi 朱熹. Discussions on Zhu Xi's theory of li and qi have been as varied as they have been significant within the realm of Neo-Confucian metaphysical thought, with a key tenet being the idea that while li 理 and qi 氣 are inseparably connected, they never conflate (liqi buli buza 理氣不離不雜). Ontologically, debates have long

Chapter 6. Analysis and Outlook on Korean Neo-Confucianism Research Achievements 201

existed over whether this theory represents a form of dualism, where li and qi are two separate entities, or a form of monism that ultimately reduces to li. Furthermore, as the author also acknowledges, although li and qi are always together, making temporal precedence a non-issue, one can interpret a logical precedence where li holds a more fundamental ontological status than qi. This is generally understood as Zhu Xi's assertion that li precedes qi. The author clarifies that this is a prevailing view within academia. (p. 165)

The author does not deny the validity of this interpretation per se. However, he seeks to demonstrate that a 'temporal precedence' can also be coherent within Zhu Xi's li–qi theoretical framework, albeit this explanation is admittedly complex.

The most critical distinction to consider in the author's proposed explanation is between "li 理 that has manifested at least once in the world through qi 氣" and "li that has never yet manifested, the un-manifested li." p. 162.

Another essential premise is that in Zhu Xi's thought, unlike the eternal nature of qi as advocated by Zhang Zai 張載, qi undergoes a cyclical process of generation and dissolution. According to the author, when qi dissolves, the li within it, unlike the dissipated qi, remains in the world as a 'knot.' This 'knot' of li becomes a past entity, no longer an agent in the world but merely an object. Nonetheless, this past knot of li still functions as a cause for the generation of new qi. Understanding the exact meaning of how the past li acts as a cause for new qi can be quite challenging. For instance, consider a cow that lived and died in the past, and now its progeny gives birth to a new calf. The cow giving birth now is the living one, not the deceased one. If the deceased cow has influenced this event, it would be through a previous cause (like giving birth to the mother of the calf that's now giving

birth), not because it currently acts as a cause in its 'past form of li.' What, then, is the substantive mechanism by which the 'past form of li' acts? Inferring the author's intent, one plausible explanation could be that the occurrence of an event is predicated upon the 'entirety of the past world up to the immediate past,' and this totality could be what is referred to as the 'past form of li.' Indeed, the totality of the past undoubtedly influences current events in direct and indirect ways. However, is it valid to equate this influence with the 'precedence of li'? If the influence is from a past event involving both li and qi, that event was a product of their union. In the current context (following the author's position), while qi has ceased to exist, li does not exist in the present either; it remains merely as a past 'knot.' Thus, understanding how this 'knot' exerts an influence is not straightforward. If this past 'knot' signifies a 'memory' of past events, without additional explanations, it would seem difficult to assert that such cognitive and mental events could directly cause the generation of actual physical entities.

Another point that seems to warrant consideration is the context and scope in which the phrase 'principle precedes, vital energy follows (lixianqihou 理先氣後)' is discussed. The reason 'principle precedes, vital energy follows' is discussed alongside terms such as 'monism' and 'dualism' likely stems from an ontological motivation to question what the most ultimate element is. In this light, if one focuses solely on the fact that there can never be li 理 that exists without qi 氣, the existing explanation functions well. However, the context of the explanation presented by the author might be understood somewhat differently. Roughly speaking, even if a particular object or phenomenon in the phenomenal world has not yet come into existence, one might consider that it can still be predicted based on the inherent li within it. Such an explanation, from this perspective, seems to

encompass content that is adequately covered by existing understandings. Alternatively, if one focuses on the 'generation of qi,' even traditional Neo-Confucian scholars admit that, in some respects, "li generates qi" could be said, although the specific meaning of this is certainly open to question. Nonetheless, if the focus remains solely on the fact that li has never existed without qi, then there appears to be little difference from existing explanations. In other words, if one assumes that the discussion of 'li precedes, qi follows' can be applied within the range and context interpreted by the author, then it is possible that the author's discussion is not as different from that of previous scholars as one might think, and there may, in fact, be more common ground.

Moreover, what appears questionable is whether the distinction between "principle that has been manifested at least once in the world by vital energy" and "principle that has never yet been manifested" can be naturally accepted within the framework of Neo-Confucianism. The author speaks of a cyclical worldview at one point in the paper, but the typical cosmological expression of principle in Neo-Confucianism is the cycle of the four seasons. Within this certain order of space and time, all things are born and live according to their own principle. Humans, too, have their given fixed nature and duties and must pursue the five constant virtues (wuchang 五常) of benevolence (ren 仁), righteousness (yi 義), propriety (li 禮), wisdom (zhi 智), and faith (xin 信) as their calling. In this framework, can the distinction that the author presents between "unmanifested li 理" and "li that has been manifested at least once" be considered meaningful? Perhaps this interpretation might be more appropriate for a more dynamic worldview where li itself is seen as evolving creatively. Cautiously speculating, it seems that explicating the meaning of li in this manner may be closer to drawing out new, creatively derived meanings than the previous

Neo-Confucian scholars did. And it is at this point that the most significant question arises regarding the paper.

Initially, one cannot help but feel a sense of awe at how the author meticulously explores new interpretive horizons for metaphysics or cosmology, known as the theory of li and qi, applying a contemporary perspective. This might be one of the approaches to seriously engage with Neo-Confucianism in today's philosophical discourse. Paradoxically, however, this is also the most regrettable and curious aspect of the paper. What is the ultimate goal of this endeavor? Is it to establish a metaphysics of li and qi that functions in the contemporary world? If so, should it still maintain its Neo-Confucian foundation? If that is the case, what are the essential elements that a modern metaphysics of li and qi, while retaining its Neo-Confucian base, must have? For example, should it be compatible with modern physics or cosmology, while still closely related to traditional theories of self-cultivation and human nature? In essence, what do we aim to achieve through such metaphysics? If such a fundamental starting point is presupposed, might it not provide readers with a firmer motive to endeavor to follow and understand the sophisticated explanations and reinterpretations that the author painstakingly presents? I look forward to clearer and more concrete answers to these aspects in the author's subsequent research.

② Yoo Ji-woong, “Baeksu Yang Eungsu’s Neo-Confucianism and its Reverberation in the Nak School in the 18th Century”

This paper examines the Neo-Confucian theory of Yang Eung-su 楊應秀, a leading literary figure of his time, with a focus on the key issues of the

Horak 湖洛 debate. Toam Yi Jae 李穡, known as a master who led Neo-Confucianism following Kim Chang-hyeop 金昌協 and Kim Chang-heup 金昌翁, has not been sufficiently researched concerning his specific stances on Neo-Confucian theory and the Horak debate. Moreover, in the case of Yang Eung-su, despite being a highly esteemed figure in Yi Jae's scholarly circle and the academic community of the time, contemporary scholarship on Yang Eung-su is significantly lacking even when compared to Yi Jae. Indeed, among scholars of Neo-Confucianism, Yang Eung-su's recognition is arguably low. Given this context of scant prior research, the explanations provided by this paper regarding Yang Eung-su's theories and his role within the academic circles of his day are notably deep and rich in content. As these theoretical issues that he argued and debated are explained in conjunction with the academic circumstances of the time, the paper offers valuable insights into the scholarly landscape of the Horak debate era. This aspect is a significant strength of the paper. The genealogy of the Neo-Confucian masters from Kim Chang-hyeop and Kim Chang-heup to Yi Jae, Kim Won-hang 金元行, Park Yoon-won 朴胤源, Hong Jik-pil 洪直弼, and Yim Heon-hoe 任憲晦 is relatively well-known. However, the specific developments of the Horak debate and its key issues remain largely unexplored. In this light, the paper adeptly demonstrates the internal disagreements and the dynamic process of debate within the scholarly community around Yi Jae. The fact that Yang Eung-su and Pak Seong-won 朴聖源, who represented Yi Jae's followers at the time, were principal figures in these vigorous debates is in itself intriguing, suggesting a highly dynamic process in the establishment of the Neo-Confucian theoretical position. A representative theoretical issue presented in this paper, the concept that 'the heart has two energies (simyuyigi 心有二氣),' which became a focal point of Yang Eung-su's argument, aptly encapsulates the

issues of the Horak debate. In conclusion, this paper transcends the scope of previous research on the Horak debate, which was represented by scholars such as Han Won-jin 韓元震 and Yi Gan 李柬, initiating a more comprehensive and higher-level exploration of the Horak debate from a broader perspective. This represents a meaningful achievement, indicating a significant advancement in the field.

③ An yookyung, “A Study on the Relationship between Mencius’ Gi Theory and Yulgok Neo-confucianism”

This paper aims to analyze the significance and role of qi 氣 in the Neo-Confucianism of Yi Yi 李珥, and to explore its connection to Mencius's discourse on qi. There appears to be a complex relationship between Mencius and Neo-Confucianism; while Neo-Confucian scholars themselves claim a close connection between the two, it is also natural to assume some discrepancies due to the significant historical gap between them. Furthermore, considering that Joseon Neo-Confucianism developed its own distinctive trajectory within the historical context of the Joseon Dynasty, it may seem even further removed. However, if one attempts to explore the philosophical implications embedded in the claims of some Joseon Neo-Confucian scholars within as broad and profound a scope as possible, it becomes difficult to deny that we must move toward a broader horizon of Confucian scholarship.

In this regard, the attempt of this paper to directly compare Mencius and Yi Yi is noteworthy. The specific point of contact that this paper focuses on is the keyword qi 氣. It is a well-known fact that qi plays an important role in Yi Yi's theory, represented by statements such as "Li 理 pervades

qi 氣 (litonggiguk 理通氣局), but qi gives rise to it (kiballiseungildo 氣發理乘一途)" and "The principle is non-action, while qi is action (limuyui, kiyuyui 理無爲, 氣有爲)." In this process, he focuses on concepts that refer to the ideal state of qi, which align with the good, including terms like 'the original nature of qi (bonyeonjigi 本然之氣),' 'the qi of profound purity and emptiness, which seems vacant yet is the essence of being (damilheojeongjigi 湛一清虛之氣), and 'the qi of sheer purity and emptiness (dameonheojeongjigi 湛然清虛之氣).' On the other hand, Mencius emphasized the importance of the 'superabundant vital force (haoranzhiqi 浩然之氣)' cultivated through consistent and steady moral practice, which also refers to a desirable state of qi, thus establishing a connection point with Yi Yi's emphasis. Using the author's terminology, 'the qi of profound purity and emptiness' is "like the superabundant vital force, referring to a pure and clean state of qi." Within these points of connection, the author's approach to comparing Yi Yi and Mencius is based on a comprehensive understanding of their theories on li and qi, theories of mind and nature, and cultivation. Additionally, the paper presents the various descriptions of qi as proposed in Mencius.

The author presents several concepts from Mencius: ① qi in contrast to 'intent' (zhi 志), ② the 'qi of the dawn (pingdanzhiqi 平旦之氣),' which is preserved during the night and revealed in the early morning, and ③ the 'superabundant vital force (haoranzhiqi 浩然之氣).' The author briefly addresses ① due to the lack of a specific explanation regarding qi and explains that ② underscores the importance of cultivating pure and clean qi to restore one's conscience, while ③ discusses the cultivation of haoranzhiqi 浩然之氣 to recover one's inherent mind. In conclusion, the author argues that these concepts all refer to a pure and clean state of qi, which aligns with Yi Yi's concepts of the 'original nature of qi,' 'the qi of profound purity

and emptiness,' and 'the qi of sheer purity and emptiness.'

Regarding Yi Yi, the author first explains the general characteristics of Yi Yi's theories on li–qi and the nature of the mind, and then elucidates why concepts such as the 'original nature of qi' were highlighted in the explanation of the realization of li. In extension, the author describes the cultivation theory as emphasizing the importance of clear qi, thereby emphasizing the significance of 'superabundant vital force' and 'the qi of profound purity and emptiness.' Ultimately, the author concludes that "just as Mencius aimed to preserve the 'superabundant vital force' to recover the inherent goodness of the heart, Yi Yi also sought to restore the 'original nature of qi,' 'the qi of profound purity and emptiness,' to fully realize the inherent good nature."

The author effectively summarizes the core of Yi Yi's doctrine and presents the importance and role of the 'original nature of qi' convincingly. The method used to draw parallels with Mencius seems reasonable. However, there is a slight disappointment that more intriguing issues that could have been explored in this comparative process have not been fully addressed. For example, while the 'qi of the dawn' in Mencius's discussions refers to a naturally recovering state of qi, the 'superabundant vital force' is generated through active moral practice. There seems to be a significant difference in meaning between the two. A more detailed discussion of the intent and relationship of these aspects could have enriched the implications of the cultivation theory that can be discerned through Mencius's discourse on qi. While focusing on common criteria for comparison with Yi Yi is understandable within the context of this paper, it is somewhat regrettable that the implications that could have been discussed more diversely are explained merely by the characteristic of being 'pure.' From a different angle, even if defined equally as 'pure qi,' the specific points of emphasis

meant by 'superabundant vital force' and 'the qi of profound purity and emptiness' seem to differ. How then could the similarities and differences between these meanings be interpreted? A detailed discussion on these aspects might have enriched the comparison between Mencius and Yi Yi, leaving a sense of what might have been added to the analysis.

④ Jung Yeon Soo, "A Critical Review on the Study on Yulgok's Social and Political Ideology in North Korea"

This paper is written with the aim of exploring how South and North Korea could complement each other in joint research on Yi Yi 李珥 over the long term. Consequently, the author has set the primary goal of the writing to objectively and thoroughly clarify how the North Korean academic community perceives Yi Yi. Therefore, the article had to be written in the format of a historiographical summary.

The author initially strives to overcome general prejudices against North Korean researchers. When it comes to research on Yi Yi in North Korea, most would immediately think of an excessively ideological approach to the theory of principle (li 理) and vital energy (qi 氣). The author acknowledges the presence of such tendencies. However, the author asserts that North Korea's approach to Yi Yi's socio-political thought has its own significance, contrary to such prejudices. This argument is substantiated through the following discussions.

The author notes that North Korean academia divides Yi Yi's socio-political thought into two categories: 'political' and 'social'. From a political standpoint, Yi Yi's thought is discussed through the lenses of 'people as the foundation' (minben 民本), 'benevolent governance' (renzheng 仁政), and 'the politics of the kingly way' (wangdao zhengzhi 王道政治).

Socially, his ideas are examined through the concepts of 'reform' (bianfa 變法), 'managing the world' (jingshi 經世), and 'education' (教育). The author describes how North Korean scholars praise Yi Yi for advocating for the people and criticizing the king, yet they critique him for ultimately reinforcing the position of the ruling class, a reflection of the historical limitations of his time. Specifically, the paper reveals that Yi Yi's emphasis on benevolent governance and prioritizing the people is seen as limited due to its premise of ensuring the people's comfort while not challenging the class structure itself.

In contrast, the author offers a favorable evaluation of Yi Yi's social and economic ideas, particularly highlighting his unification of the route for employing talent through the civil service examination system, known as 'gwageo 科擧.' Moreover, the author commends Yi Yi for the implementation of the 'sumibeop 收米法' tax method, which prevented the potential for exploitation in the tax collection process. Interestingly, North Korean scholars perceive Yi Yi's methodology through his texts, such as the *Collected Essence of Sage's Learning* (Seonghakjipyo 聖學輯要), as dialectical. This perception seems persuasive, considering how Yi Yi would first reference the classics when discussing institutional improvements, then cite instances where these ideals were not actualized, followed by proposing solutions—akin to the dialectic method of 'thesis, antithesis, synthesis' (zhengfanhe 正反合).

The paper also notes the unique characteristic of North Korean academia in addressing Yi Yi's thoughts comprehensively through the lens of pre-liberation educational themes. Noteworthy is the recontextualization of the concept of 'sage (shengren 聖人)', typically employed in political thought to rationalize the ruling class, which in pedagogical discussions is regarded differently—as an ideal of humanity attainable by all through

self-cultivation. In this respect, the paper argues that North Korean scholarship cannot be unilaterally and monolithically seen as ideologically driven.

The author contends that a multilayered understanding of Yi Yi exists across various scholarly disciplines, and that it is necessary to consider the strengths and weaknesses of research outcomes in each field. The North Korean academic propensity to interpret Yi Yi's concept of 'sage lineage of way (shengren daotong 聖人道統)' overly ideologically neglects the self-cultivation aspects inherent in Yi Yi's texts, according to the author. Additionally, the author argues that interpreting 'benevolent governance' and 'people as the foundation' merely as tools to maintain the established power structure overly criticizes the period awareness of Joseon scholars through a contemporary lens, which is not justifiable.

Despite these criticisms, the author requests attention to the fact that as early as the 1960s, the North Korean scholarly community had some understanding of Yi Yi's economic thought. The methodology of North Korean economists, who interpret economic policies within the context of the history of thought from Yi Yi 李珥 to Seong Hon 成渾, Yi Ik 李穡, Yu Hyungwon 柳馨遠, and Jeong Yak-yong 丁若鏞, is indeed noteworthy. North Korea has specifically highlighted Yi Yi's advocacy for the 'jongmobop 從母法', which addresses the surging numbers of slaves by proposing that if a mother was a slave, her children should inherit her status—this reformative measure provided a means to adjust the ratio between slaves and free citizens, offering insight into Yi Yi's practical reformist ideas. Moreover, the North Korean perspective, which criticizes Yi Yi's educational theories for being overly prescriptive in behavior and lacking in concrete teaching methods for children, is worth comparing with South Korean approaches, which are sometimes overly philosophical without providing concrete

pedagogical strategies. In this regard, the author wishes to evaluate that, through this paper, one can find to a certain extent the elements that could achieve the mutual complementarity between South and North Korea, which the author aimed for.

However, because the paper is akin to a historiographical summary, it requires the reading of referenced documents to understand the author's assertions intuitively, making it difficult to assess the accessibility of the paper as wholly favorable. Especially since the paper addresses several topics at once, individual papers on each subject are necessary to substantiate the claims made in this paper. Therefore, I believe the completeness of this paper will be determined by additional research.

⑤ LEE YOUNG KYUNG, “The Characteristics and Educational Implications of the Changing Temperament Methods on the Yulgok’s Thoughts”

This paper seeks to examine the educational philosophy of Yi Yi 李珥. Previous research, notably the paper by Jung Yeon Soo, has revealed that the North Korean academic community is aware of the shortcomings in Yi Yi's educational philosophy, particularly the absence of practical teaching methods. This article can be understood as an attempt to address these shortcomings. Through this article, the author intends to assess the extent to which Yi Yi's educational theory embodies concreteness.

The author sets out with the objective of clarifying the pedagogical significance of Confucian ethics through Yi Yi's concept of ‘temperamental transformation.’ To achieve this, the study unfolds as follows:

The paper begins by discussing the significance of temperament in ethics

and the necessity of temperamental transformation for ethical reflection. It explains how the turbid and biased 'vital energy' (qi 氣) obscures the inherent 'principle' (li 理) within the mind, arguing the need for temperamental transformation. The potential for nurturing 'qi' and altering temperament is also described in the context of possessing perfectly penetrating and correct 'qi.' Subsequently, the paper illuminates that the goals of temperamental change are 'goodness (shan 善)' and 'centrality (zhong 中),' and it describes how the ethical values pursued by Confucianism are apt for various situations. Furthermore, the author proposes 'self-conquest (keji 克己)' and 'nurturing vital energy (yangqi 養氣)' as practical methods for temperamental change, seeking to explicate their educational significance.

'Self-conquest' and 'nurturing qi' are discussed as complementary approaches to cultivation, each dealing with overcoming and preserving 'qi' respectively. The author rationalizes these based on the diversity of 'qi.' That is, while there exists murky and eccentric 'qi,' the concept also encompasses aspects such as conscience and 'night qi.' During this exposition, the author particularly considers the temperamental aspects like strength (gang 剛), flexibility (rou 柔), sternness (yan 嚴), and urgency (ji 急), and how self-conquest involves managing these qualities. Moreover, nurturing 'qi' is described as a cultivation that maximizes everyone's inherent conscience, with the expansive 'qi' contributing to the realization of innate human morality.

This paper's effort to conceptually delineate the ethical significance of dividing temperamental change into self-conquest and nurturing 'qi,' and its impact on the realization of human morality, can be said to hold ethical value. However, it remains questionable how much this research differs from previous studies which have been criticized for merely expanding and

interpreting knowledge without offering practical solutions. The author seems to seek a pragmatic approach by understanding self-conquest as the reflection on character traits formed by temperamental aspects. The issue lies in the fact that contemporary discussions on temperamental tendencies and personality are dealt with at a much more sophisticated level. Like the North Korean academic critique previously mentioned, this research also struggles to offer concrete solutions for practical application in educational settings, remaining largely an exercise in reevaluating Yi Yi's theories of self-cultivation. It is uncertain how long Confucian cultivation theory, which currently serves more as a form of wisdom in daily life, can continue to be discussed and developed as an educational theory. I question whether it would be more meaningful to move beyond conceptual descriptions derived from a few texts and instead analyze Yi Yi's teachings more concretely in the context of daily life. It is posited that examining how Yi Yi, as a teacher and individual, acted in his own ethical and educational context may offer more concrete solutions for research in educational theory.

⑥ AN SEUNG WOO, “Yulgok Yi Yi’s Philosophy of Death”

The concern of this paper, which seeks to link the existential problem of death with Yi Yi's 李珥 perspective on life and death, is considered fresh. At least in contrast to existing Neo-Confucianism papers that concentrate on conceptual definitions and analysis, this paper endeavors to embrace Confucianism as a problem of life itself. From such a viewpoint, a key issue for this paper may indeed be the demonstration of just how closely Confucianism relates to these existential questions. Furthermore, the title suggesting a 'philosophy of death', moving beyond the moralistic discourse epitomized by the concept of 'dying for righteousness (shashenchengren 殺身

成仁),’ significantly arouses expectations for a different exploration.

The author’s concern evidently originates from a different place. It deals with how Yi Yi, having suddenly experienced his mother’s death, implements this within his theoretical framework. While employing conceptual terms such as principle (li 理), vital energy (qi 氣), essence–energy (jingqi 精氣), and soul, the author seems to focus more on the significance of these terms in the context of human life confronting death. This is particularly evident in the first main section of the discussion, which delves into ‘the meaning of death as the extinction of being and reflection on the essence of life’.

The author assumes that death is something everyone fears and surmises that Yi Yi was able to overcome this fear through the recognition of the fundamental nature of the way (daoti 道體) and righteous reasoning (yili 義理). Although a clear conceptual definition of daoti 道體 and yili 義理 is not disclosed, the paper effectively portrays the nobility of moral acts that acquire imperative by overcoming selfishness, along with the consequent fearlessness of death.

The paper then distinguishes between li as perpetual and qi as variable, depicting the gathering and scattering of qi as the non–essential death of a person, and li as the person’s eternity. The author contends that Yi Yi perceives human death as the extinction of consciousness and the dispersion of qi, while communication with ancestors through rituals is possible not because of qi but because descendants and ancestors share the same li. From this perspective, the true importance lies not in the extinction of consciousness, which everyone experiences, but in transcending one’s petty self to live with an authentic heart.

Conversely, the following chapter elucidates that while qi may be non–essential, it holds significant meaning as an object of cultivation prior to death. The author asserts that, although qi undoubtedly disperses after

death, the kind of qi one has nurtured and accumulated throughout life remains a vital consideration until death approaches. Herein, concepts such as 'superabundant vital force (haoranzhiqi 浩然之氣)' and 'the true vital energies existing within the body' (zhenyuanzhiqi 真元之氣) are introduced, emphasizing that maintaining and regulating the proper qi is crucial during life, enhancing one's sensitivity to the preciousness of others and all living beings in the process.

This paper's strength is quite distinct. It avoids an overly conceptual fixation on li and qi, instead relating these concepts to concrete life within the context of death as integral parts of one's existence. In other words, li and qi are not merely understood as a simplistic equation of 'A+B=C' but are comprehensively examined in terms of their significance to the individual in the face of death. This progression from everyday terms to philosophical concepts not only enriches understanding but also reminds us of the nuances that can be missed if one's perception is overly confined to a single aspect. Hence, it prompts reflection on the existential and emotional dimensions that scholars of the time, who used these terms in both daily life and academia, might have contemplated.

However, it is somewhat regrettable that the scope of references the author utilizes to encompass and richly understand li and qi as parts of life seems somewhat limited. The author derives Yi Yi's perspectives on the existential problem of death primarily from texts like *Collected Essence of Sage's Learning* (Seonghakjipyo 聖學輯要) and *Thoughts on Life-Death and Ghosts* (Saengsaeguisinchaek 死生鬼神策), along with a very limited collection of sayings. Could more vivid voices of life from Yi Yi have been harnessed for a more urgent interpretation? Of course, this is fundamentally due to the scarcity of Yi Yi's own comments on these matters. We are constrained to ponder these issues through the remaining documents of Yi

Yi, so attributing this limitation to the author may not be entirely fair. Indeed, the references cited in this paper are far from insignificant in the corpus of Yi Yi's work, especially when the focus is narrowed to serious theoretical and philosophical discourse. A comprehensive review of Yi Yi's collected works reveals that he did not leave many theoretical statements. Nonetheless, this fact simultaneously provokes the question and the regret: if Yi Yi indeed considered these issues as pressing matters of life, why didn't he express these concerns more clearly and abundantly?

The aspects mentioned above leave us with a poignant question alongside an affirmation of the author's significant consciousness and attempts in the study of Neo-Confucianism. While there is a growing realization of the necessity for such an approach today, the challenge lies in the limited and difficult access to original sources that can directly clarify it. Hence, despite the scarcity of clues, there is sometimes a need for bolder interpretations to truly grasp their earnest problem-consciousness and intentions. Yet, this is also an unavoidable endeavor if we are to restore the vitality of Neo-Confucian discourse, which seems increasingly alienated from our modern lives. The paper offers numerous insights for advancing and contemplating in this direction.

5. Conclusion

In conclusion, this report has completed a comprehensive review of the overall trends and key papers related to Korean Neo-Confucianism studies in 2022. The pattern of Yi Yi 李珥 and Yi Hwang 李滉 being overwhelmingly more researched compared to other figures has consistently persisted since the analysis of this report was first conducted at a comparable scale in 2016. However, a closer examination of the content reveals some interesting

trends. Until 2017, research on Yi Hwang held a uniquely dominant position, being about twice as prevalent as that on Yi Yi. Yet, from 2018, the gap between the studies on Yi Hwang and Yi Yi began to narrow, with Yi Yi slightly overtaking in 2019 and more significantly in 2020, with a result of 17 to 6. Concurrently, the proportion of the total literature that Yi Hwang and Yi Yi accounted for decreased to 26%. In the 2021 survey, Yi Hwang's research prominence rebounded, reaching parity with Yi Yi, and the proportion of studies on Yi Hwang and Yi Yi increased to about 32%. This year, research on Yi Hwang has been significantly more prolific than on Yi Yi. Additionally, a characteristic trend noted in this year's categorization by individual scholars is the difficulty in finding scholars with several published works aside from Yi Hwang and Yi Yi. One possible explanation for this situation is that as the research on Neo-Confucianism expands into the later Joseon period, unlike the mid-period research that concentrated on certain scholars like Yi Hwang and Yi Yi, the later period research tends to analyze the context and issues of debate from a more comprehensive perspective, showing a relatively stronger tendency towards deepened and expanded discussions. Whether this possibility aligns with reality will be judged by continuing to observe future research trends.

In terms of subject-specific trends, papers on li-qi theory and the theory of human nature represent about 44.2% of the total, with 34 papers. This is a lower percentage compared to the previous year's 57%, but similar to the levels in 2019 (37%) and 2020 (43%). Indeed, the li-qi theory and the theory of human nature are central to the academic identity of Neo-Confucianism, and to some extent, other applied or practical aspects are also inherently related to it. Hence, despite some variability in categorization perspectives and annual research trends, the high proportion of li-qi theory and the theory of human nature is unlikely to completely

disappear. The next most significant categories were cultivation and educational theories (14.3%), followed by theories of governance (13.0%), with a considerable proportion (28.6%) of the papers not fitting into these categories, totaling 22 papers. This trend forms a stark contrast with the fixed high percentage of li–qi theory and the theory of human nature, indicating that while the traditional research categories and methods are being maintained, there is also a diversification of research trends not well–aligned with these traditions. It is necessary to pay attention to how these two tendencies will evolve in the future.

While it is premature to draw conclusions, observing the recent trends in Neo–Confucianism studies suggests that the focus of research is shifting toward the later Joseon period, with topics and personalities becoming more diversified in the process. Although it was difficult to mention every detail in this survey due to space constraints, several studies demonstrated new methodologies and high–level discussions. The diversification and improvement in research quality are occurring concurrently. If this positive trend continues to increase, the advancement and depth of Neo–Confucianism studies will naturally progress.

Chapter 7

**Analysis and Prospects of Research
Achievements on Korean Yangming Studies**

Sun Byungsam(Dept of Philosophy, Soongsil University)

1. Introduction

The content herein provides a comprehensive analysis of research achievements related to Korean Yangming studies published in Korea during the year 2022. The papers officially listed in the database (KCI) of the National Research Foundation of Korea and doctoral dissertations from domestic institutions were the targets of this selection. The publication period of the selected papers spans the entirety of 2022, from January to December. For the preparation of this report, the collections of papers analyzed were organized according to the classification method of the National Research Foundation of Korea, which include 26 from philosophy specialty journals, 4 from Confucian studies, 4 from humanities, and 1 from Chinese language and literature. Additionally, one doctoral thesis was surveyed (Chen Han, “Reinterpretation of the concept of Jeong Je-du’s Xin 心,” a doctoral dissertation from Sungkyunkwan University).

Upon analyzing these academic journals, a total of 12 papers corresponding to Korean Yangming studies were identified. To facilitate a clear understanding of the entire body of work, an introduction of the papers categorized by individual (or theme) was presented first, followed by an analysis and critique of the key papers. Speaking of individual classification, the first pertains to papers related to Jeong Jedu 鄭齊斗, the second to papers related to the Ganghwa 江華 Yangming School, and the third to papers concerning Korean Yangming studies research.

2. Categorization by Individual (Theme)

1) Papers Related to Jeong Jedu 鄭齊斗 (6)

1

Park Kil-Su

Critical Consideration on the Theory of the Principle of Living of Hagok – Centering
on Comparison with the Theory of the Principle of Living of Song-Ming’s
Neo-Confucianism –

YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

2

Chen Han

Reinterpretation of the concept of Jeong Je-du’s Xin 心

GONG JA HAK

Korean Society of Confucian Studies

3

Park Hyunjung

The Knowing and Innate knowledge of the Good in Hagok School of Thought

YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

4

Jinwook Jeong

Hagok[霞谷] Jeong Je-doo[鄭齊斗]'s introspective views of human body and its
significance

Journal of Korean Philosophical History

The Society for Korean Philosophical History

5

Geunsik Seo

A Study on the Development Patterns of in Janghwuahakpa(江華學派) Yi-Learning
(易學)(I): Characteristics on “Hado(「河圖」)”-“Naksu(「洛書」)” and
Preceding Heaven(先天)·Succeeding Heaven(後天) of Jeong Je-Du(鄭齊斗)'s
I-Learning(易學)

JOURNAL OF YULGOK-STUDIES

Yulgok Society

6

Han Jeonggil

Significance of Cultural Pluralism in Hagok Jeong Je-du’s Perception of the Ritual
System

YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

Out of the twelve papers related to Korean Yangming studies published
in 2022, six directly address Jeong Jedu 鄭齊斗. This indicates a substantial

increase compared to the previous years, where, within fourteen papers in 2021 and thirteen papers in 2020 related to the Ganghwa 江華 Yangming school (including Jeong Jedu), only six papers in each year were specifically focused on Jeong Jedu. Alongside the increase in quantity, these papers represent a diverse array of analytical perspectives on the scholarship of Jeong Jedu.

Jeong Jedu is recognized as a preeminent Yangming scholar of the Joseon Dynasty and a leading figure in the Ganghwa Yangming school. Two perspectives dominate contemporary researchers' views on Jeong Jedu's academic philosophy. The first is that he valiantly promoted Yangming studies during an era dominated by Zhu Xi's Neo-Confucianism. The second is that he completed a uniquely Korean interpretation of Yangming studies, distinguishing it from Chinese Yangming studies. In particular, in relation to the second perspective, a prevalent approach within the Korean academic field is to understand Jeong Jedu's Yangming philosophy in relation to its affinity with Zhu Xi's teachings. That is, while Jeong Jedu is undoubtedly a scholar who revered Yangming studies, he is also considered to have integrated elements of Zhu Xi's teachings to overcome the shortcomings of Yangming studies.

Park Kil-Su's "Critical Consideration on the Theory of the Principle of Living of Hagok – Centering on Comparison with the Theory of the Principle of Living of Song-Ming's Neo-Confucianism –" reviews Jeong Jedu's theory of living principle (shenglishuo 生理說). The aspect most frequently associated with Jeong Jedu's discourse on innate knowledge (liangzhi 良知) is his theory of living principle.

Park Kil-Su states the origins of Jeong Jedu's theory as follows: "One of the main issues of Jeong Jedu's theory of living principle is where his thoughts originate between the Neo-Confucianism of Cheng Yi 程頤 and Zhu

Xi 朱熹 and the Heart Learning (Xinxue 心學) of Wang Yangming. ... First, to outline the ideological origins of his theory of living principle, the paper describes the main content and characteristics of the two theories of living principle during the Song Dynasty, represented by Cheng Yi and Zhu Xi. ... It clarifies that Jeong Jedu's theory of living principle was established by synthesizing the theories of living principle of Cheng Yi and Zhu Xi's Neo-Confucianism with the Heart Learning of Wang Yangming, based on his own original concepts and thought processes."

Park continues to clarify: "However, although this synthesis extensively incorporates Wang Yangming's ideas on living principle, the overall ideology and framework fundamentally rely on the basic structure and logic of the theory of living principle proposed by Cheng Yi and Zhu Xi. It can thus be seen as inheriting and developing the problem awareness of Cheng Yi and Zhu Xi's Neo-Confucianism."

Park's paper also reflects the position within the Korean academic community that seeks to interpret Jeong Jedu's Yangming philosophy within the context of its kinship with Zhu Xi's Neo-Confucianism.

Chen Han is a Chinese scholar who received a doctoral degree in 2022 from Sungkyunkwan University with a dissertation titled "Reinterpretation of the concept of Jeong Je-du's Xin 心." Chinese international students typically study Neo-Confucianism and Practical Learning (Shilhak 實學) of the Joseon Dynasty for their theses. However, Chen Han pursued the study of Yangming Philosophy, considered a heterodox teaching during the Joseon Dynasty, and received his doctorate focusing on Jeong Jedu's philosophy of mind.

In his dissertation, Chen Han preempts his basic stance by declaring, "Unlike existing studies that express Jeong Jedu's spirit of Yangming Philosophy through the Ganghwa 江華 School or Hagok 霞谷 Learning, this

paper examines the academic homogeneity between Jeong Jedu and Wang Yangming from the perspective of recognizing Confucianism as the philosophy of mind.” Chen Han’s declaration of this basic premise is a strategic move designed to reinforce the kinship between Zhu Xi’s teachings and Yangming Philosophy in advance.

Chen Han’s “Reinterpretation of the concept of Jeong Je-du’s Xin 心” in his doctoral dissertation significantly contributes to the establishment of the concept of mind as a whole, explaining the medical understanding of the heart as found in Yellow Emperor’s Canon of Medicine (Huangdi Neijing 黄帝内经). Positioning the heart from a medical perspective at the center is one approach to explaining Jeong Jedu’s theory of living principle (shenglishuo 生理说), which advocates for the unity of mind and principle. By focusing on the heart as a physical organ, one acknowledges both the activity and the vulnerability of the mind. Hence, he argues that one must select the true principle within the physiology that encompasses life and death, which also endorses the kinship between Zhu Xi’s teachings and Yangming Philosophy.

Park Hyunjung’s research on “The Knowing and Innate knowledge of the Good in Hagok School of Thought” addresses the relationship between perception and innate knowledge of the good (liangzhi 良知), a topic not unique to Jeong Jedu alone. Since Wang Yangming’s claim that innate knowledge of the good is the principle of heaven, this subject has been continuously raised. Zhu Xi’s scholars primarily criticize that innate knowledge of the good is an act of perception, thus similar to the Buddhist concept of mind, and they secondarily criticize that defining perception as the principle does not conform to the axioms of the theory of li and qi.

After reviewing the academic discourse surrounding perception and innate knowledge of the good, Park Hyunjung concludes, “The originality of Jeong Jedu’s understanding of Yangming Philosophy was found in his presentation

of the concept of the intrinsic principle based on his understanding of perception. That is, Jeong Jedu's understanding of Yangming Philosophy can be seen as a possible form of development within the overall framework of Yangming Philosophy and as a unique transformation of Korean Yangming Philosophy.”

Park Hyunjung's position is notably distinct from the viewpoints previously introduced by Park Kil-Su and Chen Han. Park does not place the uniqueness of Jeong Jedu's Yangming Philosophy within its kinship with Zhu Xi's teachings. Instead, Park evaluates Jeong Jedu's Yangming Philosophy as an original development within Korean Yangming Philosophy, viewing it as a progressive form of the philosophy.

Jung Jinwook's paper "Hagok[霞谷] Jeong Je-doo[鄭齊斗]'s introspective views of human body and its significance" approaches from the perspective of 'body-view.' Jeong Jedu's emphasis on the medical 'heart', the advocacy of the living principle (shengli 生理), and the principle of the unity of principle and vital energy (liqiyiyuan 理氣一元) indeed clashes considerably with the orthodoxy of Zhu Xi's teachings. While Wang Yangming justified his stance on the unity of principle and vital energy by championing 'innate knowledge of the good (liangzhi 良知)', Jeong, on the other hand, argued for it through concepts of the living principle and 'spirit' (shen 神). Jinwook's view of the body particularly focuses on this aspect. However, whether Jeong Jedu grounded his argument for the unity of principle and vital energy on his unique perspective of the body or presented his bodily discourse as a means to justify his understanding of 'innate knowledge of the good' remains a question for further examination.

Seo Geunsik's "A Study on the Development Patterns of in Janghwuahakpa(江華學派) Yi-Learning(易學)(I): Characteristics on “Hado (「河圖」)”.“Naksu(「洛書」)” and Preceding Heaven(先天)·Succeeding

Heaven(後天) of Jeong Je-Du(鄭齊斗)'s I-Learning(易學)" is a paper of significance. Jeong Jedu had considerable expertise in the study of change (yixue 易學), and the fact that the Cunyan 存言 begins with the discussion of the Qian hexagram (Qian gua 乾卦) is highly symbolic. The study of change is expected to contribute significantly to the understanding of Jeong's academic thoughts.

Seo Geunsik evaluates, "Jeong Jedu's study of change centers around Diagrams of the Yellow River and Luo River (Hetu Luoshu 河圖洛書), as well as the concepts of the pre-heaven (xiantian 先天) and post-heaven (houtian 後天), thus it follows the Song dynasty's School of Images and Numbers (tushuxiangshu yixue 圖書象數易學). The middle 5 in the 'Hetu 河圖' and 'Luoshu 洛書' is important because it represents the 'Supreme Ultimate' (Taiji 太極) at the center, which to Jeong, is akin to the 'heart'... The most striking part of Jeong's Pre-Heaven and Post-Heaven Diagram Theory (Xianhoutiantushuo 先後天圖說) is that he does not see the pre-heaven and post-heaven as two separate entities. From the perspective of essence (ti 體) and function (yong 用), he considered that they are not two in terms of essence, but can be divided into pre-heaven and post-heaven in terms of function." Jeong Jedu's understanding of Western astronomy culminated in texts like Xuanyuan Jingxue Tongkao 璇元經學通攷. He first wrote on the Pre-Heaven and Post-Heaven Theory (Xianhoutianshuo 先後天說) in his study of change works and then, acquiring more advanced knowledge, completed the Xuanyuan Jingxue Tongkao."

The discussion of essence (ti 體) and function (yong 用) is a crucial category within the Song-Ming Neo-Confucianism. While Cheng Yi 程頤 in his Introduction to the I Ching Commentaries (Yizhuan Xu 易傳序) affirmed the unity of essence and function, the followers of Zhu Xi based on the identity of nature and principle (xingjili 性即理) emphasized 'essence before

function' (xiantihouyong 先體後用), whereas the Wang Yangming School, based on the identity of mind and principle (xinjili 心即理), highlighted 'instantaneous essence and function' (jitijiyong 即體即用). Within the Yangming School itself, there was a major debate between those advocating for 'instantaneous essence and function' (the Present – Completed Good – Knowledge Faction, xianchengliangzhipai 現成良知派) and those for 'essence before function' (the Cultivation – Verification – Return – to – Quiescence Faction, xiuzhengguijipai 修證歸寂派).

Jeong Jedu's discussions on pre-heaven, post-heaven, and essence and function intertwine with his discourse on 'innate knowledge of the good.' However, as mentioned in Jung Jinwook's paper on body-view, whether Jeong Jedu developed his theory of essence and function based on his unique perspective of the study of change or whether he presented the I Ching's theory of essence and function as part of a process to justify his doctrine of 'innate knowledge of the good' remains a subject for further scrutiny.

In recent times, Han Jeonggil has turned attention to topics that have been somewhat neglected in the existing research on Yangming scholarship, such as aspects related to governing the world and the ritual governance. Han Jeonggil's "Significance of Cultural Pluralism in Hagok Jeong Je-du's Perception of the Ritual System" follows in this vein of scholarship.

Han Jeonggil's general thesis states: "Yangming scholarship tends to reduce all problems to the mind, which has led to a deficiency in the exploration of ritual as an institution. However, despite being a Yangming scholar, Jeong Jedu left behind many discussions on rituals. This is because his scholarship was conducted on the foundation of Korea's unique culture, specifically, the ritual education culture stemming from Zhu Xi's teachings. This indeed reflects the cultural pluralistic significance embodied in his recognition of ritual systems."

2) Paper Related to Yi Kwang-ryeo 李匡呂 (Ganghwa 江華 Yangming School of Thought) (1)

1

Chun, Byung-don

A Study on Yi Kwangryeo's Academic Thought and Spirit of Practical Theories in the First Book of 'YiKwangRyeoJip'(2)

YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

Chun Byung-don annually publishes research papers on the Ganghwa 江華 Yangming School of Thought. In recent years, he has devoted effort to elucidating the historical transmission of the Hagok 霞谷 School based on newly uncovered materials. His paper, "A Study on Yi Kwangryeo's Academic Thought and Spirit of Practical Theories in the First Book of 'YiKwangRyeoJip'(2)," is a continuation in this series. It builds upon the findings of last year's paper ("A Study on Yi Kwangryeo's Academic Thought and Spirit of Practical Theories in the First Book of 'YiKwangRyeoJip'(1)").

Let us consider the words of Chun Byung-don: "Yi Kwang-ryeo's 李匡呂 'real heart (silsim 實心)' is the metaphysical essence of the moral mind. The 'real heart' manifesting in life is what constitutes Practical Learning (Silhak 實學). Rather than defining what the 'real heart' is, Yi Kwang-ryeo focused on how to practice the 'real heart' in daily life. As concrete methods to practice the 'real heart,' he suggested deep clothing, sweet potato cultivation, the addition of false hair pieces (gache 加髻), and the ritual for inserting a hairpin (gyeoryeo 笄禮). ... This is precisely 'loving the people (qinmin 親民).' 'Loving the people' is the 'real heart,' and the 'real heart' is 'loving the people.' Yi Kwang-ryeo expressed the 'real heart' through being

'loving the people.' This is indeed the spirit of practical learning pursued by Yi Kwang-ryeo."

3) Paper Related to Shin Jak 申綽 (Ganghwa 江華 Yangming School of Thought) (1)

1

Min Hye-yeong

A Study on the Views of 『Gomunsangseo』 of Seokcheon Shin Jak

Nammyung

Institute of Gyeongnam Culture

Shin Jak (申綽: 1760–1828) was a scholar who authored works such as *Exempla of Zuo's Commentaries on the Spring and autumn annals* (Chunchujwassijeonryeo 春秋左氏傳例), *Explanations and Analyses of the I Ching* (Yeokchago 易次故), and *Explanations and Analyses of the Book of Rites* (Sangchago 尙次故). His father was Shin Dae-woo 申大羽, who held the position of 'Vice Minister of Household Affairs (Hojo Champan 戶曹參判),' and his mother was the daughter of Jeong Hu-il 鄭厚一, who was the son of Jeong Jedu 鄭齊斗. Thus, Shin Jak was the great-grandson of Jeong Jedu. He had a close friendship with Jeong Yak-yong (丁若鏞, 1762–1836), who was moved by Shin Jak's profound filial piety and even composed poems to send to him. Shin Jak's scholarship is generally focused on three main areas: Yangming philosophy, Practical Learning, and classical studies.

Min Hye-yeong's "A Study on the Views of 『Gomunsangseo』 of Seokcheon Shin Jak" examines the classical scholarly nature of his work. "The debate over the Old Text and New Text of Confucian classics (jinguwenlunzhan 今古文論爭) is an important topic in the history of classical studies. Among these, the Book of Documents (Shangshu 尙書) has been one of the most controversial texts. After the Song Dynasty, many scholars in

China began to express skepticism about the authenticity of the Old Text of the Book of Documents (Guwen Shangshu 古文尚書), and as a result, during the Qing Dynasty, Yan Ruoqu 閻若璩 presented meticulous documentary evidence in the Proofs of the Old Text of the Venerated Documents (Guwen Shangshu Shuzheng 古文尚書疏證) to argue that the Old Text of the Book of Documents was a forgery. Scholars in Joseon also began to doubt the Old Text of the Book of Documents after the 17th century."

The paper then elucidates Shin Jak's perspective. "Shin Jak believed that although the current Pseudo-Kong Transmission Old Text Shangshu (Wei Kongzhuān Guwen Shangshu 偽孔傳古文尚書) is a forgery, if it has been continuously transmitted as a classic and its content is suitable and rational within the context of the classics, it should not be discarded but rather preserved. However, since it is not the genuine version from the Confucian wall, he aimed to correct the errors of the Pseudo-Kong Transmission Old Text Shangshu and search for its original form."

4) Paper Related to Park Eun-sik 朴殷植 and Jeong In-bo 鄭寅普 (Ganghwa 江華 Yangming School of Thought) (1)

1

KIM, Woo-hyung

A Study on the Self and Subjectivity in Park Eun-sik and Jeong In-bo: Focusing on the Philosophical Characteristics of Jin-ah Theory and Sil-shim Theory

JOURNAL OF YULGOK-STUDIES

Yulgok Society

In discussions about the late Joseon Yangming scholars, two figures who consistently emerge are Park Eun-sik 朴殷植 and Jeong In-bo 鄭寅普. While some researchers argue that it is not appropriate to label Park Eun-sik as a Yangming scholar, his contributions to the promotion of Yangming

philosophy are significant. Jeong In-bo is recognized for bringing the light of Ganghwa 江華 Yangming philosophy to the world and can be truly called a Yangming scholar. The claim that Joseon's Yangming philosophy, which started with Jeong Jedu 鄭齊斗, reached its culmination with Jeong In-bo is not an empty assertion.

KIM Woo-hyung's paper "A Study on the Self and Subjectivity in Park Eun-sik and Jeong In-bo: Focusing on the Philosophical Characteristics of Jin-ah Theory and Sil-shim Theory" positions Park Eun-sik and Jeong In-bo on the same trajectory.

Let's consider Kim Woo-hyung's words: "This paper examined the philosophical characteristics of the theories of True Self (jin'a 真我) and Real Mind (silsim 實心) as views on subject and self by Park Eun-sik and Jeong In-bo, with a focus on their interrelatedness. Although they are widely known as representatives of Korean modern Yangming philosophy, this research aims to explore their True Self and Real Mind theories not just within the context of Yangming philosophy, but in relation to the formation of modern and contemporary Korean philosophy."

Their views are summarized as follows: "Their perspectives on the self and subjectivity were formed within the intellectual current of East Asia at the time, which sought to affirm national identity and establish a native philosophical tradition. The True Self and the Real Mind embody the nature of both the subject of scientific and philosophical cognition and the subject of practical moral cultivation. The exploration of and emphasis on scientific and philosophical principles are key features of the theories of True Self and Real Mind. This impacts their moral theory, where an ethical conflict between the two minds is postulated, and autonomy is granted to the will, enabling the subject to possess free will. Moreover, while True Self and Real Mind are not ontological entities, they can attain eternity through the

functioning of good conscience, which intuitively discerns right and wrong and becomes aware of the fundamental principles of the universe. Despite detailed differences, the theories of True Self and Real Mind can be said to have critically appraised the Confucianism of Joseon and innovatively transformed it into a 'Korean philosophy' through the methodology of Yangming philosophy."

Kim Woo-hyung thus situates both Park Eun-sik and Jeong In-bo within the same trajectory of Yangming philosophy.

5) Overview of Research Papers on Korean Yangming Studies (3)

1

Han Jeong-gil

Analysis of Previous Research on the History of Korean Yangming Studies and
Suggestions for Future Research

The Society for Study of Korean History of Thoughts

The Association for the Study of Korean History of Thoughts

2

Kim, Sea-jeong

Current Status of Research on Ha-gok Jeong Je Du and Its Outstanding Issues
YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

3

Zheng, Guang-hui

A Study on the Emendation Plan for The Critical Collation Book "The Works of
Hagok"

YANG-MING STUDIES

The Korean Society of Yang-Ming Studies

Han Jeong-gil has been consistently publishing his research findings on Korean Yangming studies. Based on years of research, he has endeavored to examine Korean Yangming philosophy from various perspectives.

Han Jeong-gil's "Analysis of Previous Research on the History of Korean

Yangming Studies and Suggestions for Future Research" is an overview based on extensive research. Let's hear his story: "For a systematic description of the history of Korean Yangming Studies, the following research topics and methods are required: 1) Establishing a research perspective on the history of Korean Yangming Studies. 2) Clarifying the characteristics and significance of Korean Yangming philosophy in the context of East Asian Yangming Studies. 3) Presenting clear definitions and criteria for the acceptance of Yangming philosophy. 4) Examining the political and academic background that led to the adoption and critique of Yangming philosophy in Joseon. 5) A systematic description of the existence and development patterns of Korean Yangming Studies is needed. 6) Under the premise that Confucianism, including Yangming Studies, explores the methods of 'self-cultivation and governing others (xiujizhiren 修己治人),' or 'inner sageliness, outer kingliness (neishengwaiwang 內聖外王),' Korean Yangming philosophy should also be illuminated from the perspectives of mind study and practical statecraft. 7) It is necessary to illuminate the significance of Korean Yangming philosophy in relation to the current real-world issues we face. 8) Extensive discovery and collection of materials related to Korean Yangming philosophy are needed."

Kim Sea-jeong has been consistently publishing almost every year, organizing research achievements related to Chinese and Korean Yangming philosophy presented in both China and Korea.

Kim Sea-jeong's "Current Status of Research on Ha-gok Jeong Je Du and Its Outstanding Issues" is an overview based on years of his research. Let's hear his story: "The scholarly achievements of Jeong Jedu 鄭齊斗 are preserved in Hagok Collection (Hagokjip 霞谷集), and research on his thoughts and scholarship centering on this collection began in the 1970s, leading to significant findings over the past 50 years. The research

achievements on Jeong Jedu up to 2019 include 7 books, 5 translations of original texts, 15 doctoral dissertations, 25 master's theses, and 186 academic papers, totaling 246 works. ... Research on Jeong Jedu can be broadly divided into four periods. First, the 1970s and 1980s were the 'Foundation Period' for Jeong Jedu studies. The 1970s were the 'Sowing Period,' and the 1980s were the 'Germination Period.' Second, the 1990s were the 'Rooting Period' for Jeong Jedu studies. Third, the 2000s were the 'Growth Period' of Jeong Jedu studies. Fourth, the 2010s were the 'Period of Deepening and Diversification.' Based on past research achievements, the following tasks must be addressed for further advancement in Jeong Jedu studies: First, the definitive edition of Hagok Collection and its complete translation are required. Second, based on the extensive research achievements, an academic book reevaluating Jeong Jedu studies in its entirety is needed, along with a popular book on Jeong Jedu studies that is accessible to general readers. Third, there is a need for more active engagement with Jeong Jedu studies in relation to various contemporary societal issues."

In recent years, the project to establish a definitive edition of the Hagok Collection has emerged as an important issue among researchers of Yangming Studies. In his work, "A Study on the Emendation Plan for The Critical Collation Book The Works of Hagok," Zheng Guang-hui presents a critical point: identifying the specific version of Wang Yangming's literary collection that was referenced by Jeong Jedu. He emphasizes that "It is crucial to determine which edition of Wang Yangming's writings Jeong Jedu referred to. Recent studies suggest that the texts used by Jeong Jedu were different from those commonly referenced by current researchers. Therefore, it is necessary to conduct a critical examination based on the texts Jeong Jedu used. Presently, most researchers base their work on the

1572 edition of the Complete Works of Wang Wenchengong (Wangwenchengongquanji 王文成公全集), using it as the foundational text, while also incorporating newly discovered writings of Wang Yangming from before the 1990s. These are critically reviewed and supplemented in the modern Chinese version of Complete Works of Wang Yangming (Wangyangmingquanji 王陽明全集), published in 1992 by the Shanghai Ancient Books Publishing House. The 1572 edition itself is based on the Complete Works of Wang Wenchengong, edited under the guidance of Qian Dehong 錢德洪. However, a close examination of the writings in the Hagok Collection reveals that Jeong Jedu did not refer to the Complete Works of Wang Wenchengong, but instead to The Literary Record of Master Yangming (Yangmingxianshengwenlu 陽明先生文錄), compiled by Huang Wan 黃綰. Qian Dehong selectively edited and published Wang Yangming's works according to his own viewpoints, even compiling The Chronological Biography of Master Yangming (Yangmingfuzinianpu 陽明夫子年譜). Contrarily, Huang Wan opposed this approach and published a collection with as many of Wang Yangming's writings as possible, adhering to an objective perspective. Furthermore, understanding why Jeong Jedu exclusively referred to The Literary Record of Master Yangming and considering the academic environment of the time are also crucial elements that warrant attention.”

3. Major Papers Analysis and Critique

As previously mentioned in papers related to Jeong Jedu 鄭齊斗, categorized by individual scholars, it's pertinent to reiterate a crucial discussion point. Modern researchers observe Jeong Jedu's academic thought from two perspectives: emphasizing its distinction from Zhu Xi's philosophy

or highlighting its affinity with Zhu Xi's teachings.

Indeed, this issue is quite complex. It revolves around discussing the similarities and differences between Zhu Xi's teachings and Wang Yangming's philosophy, which together constitute the Neo-Confucianism of the Song and Ming dynasties. This debate, originating from the Zhu-Lu 朱陸 controversy during the Song Dynasty, continues in modern times as the Zhu-Wang 朱王 debate.

For instance, the debate over the nature of Yi Hwang's 李滉 heart/mind studies (Simhak 心學) was once heated in the Korean academic circle. Tu Weiming 杜維明 linked Yi Hwang's theory of principle-in-motion (lidongshuo 理動說) with Mou Zongsan's 牟宗三 notion of 'existence-in-action (jicunyoujihudong 即存有即活動),' sparking a significant debate over the character of Yi Hwang's heart/mind studies. No one denies Yi Hwang's status as a Zhu Xi scholar. However, complexities arise when attempting to establish him as the foundational figure of Korean Neo-Confucianism, necessitating a definition of the unique characteristics of Yi Hwang's interpretation of Neo-Confucianism compared to the Chinese Zhu Xi school. In this process, heart/mind studies gained prominence, showing a clear affinity with Wang Yangming's philosophy.

A similar situation arises in the study of Jeong Jedu. No one denies that Jeong Jedu was a scholar of Yangming philosophy. Yet, complexities emerge when attempting to establish him as the initiator of Korean Yangming studies, necessitating an identification of how Jeong Jedu's interpretation differs from the Chinese Yangming school. In this process, the study of human nature (Seonghak 性學) becomes prominent, which, in fact, shows a clear affinity with Zhu Xi's teachings.

Now we delve into a more detailed analysis, starting with Park Kil-Su's critical examination in "Critical Consideration on the Theory of the Principle

of Living of Hagok – Centering on Comparison with the Theory of the Principle of Living of Song–Ming’s Neo–Confucianism –."

Park Kil–Su explores the origins of Jeong Jedu's theory of living principle (shenglishuo 生理說) by dividing Song Dynasty Neo–Confucianism into two groups: the Cheng Hao 程顥 style and the Cheng Yi–Zhu Xi 程朱 style. "In this process, Cheng Hao equates 'living (sheng 生)' with 'living principle (shengli 生理)' and sees it as the universal creative source. In contrast, Cheng Yi 程頤 and Zhu Xi 朱熹, based on the theory of principle and vital energy (liqilun 理氣論), bifurcate 'living principle' into 'living' and 'principle,' attributing positivity only to the living principle as a principle of human nature (xingli 性理)."

What, then, is Park Kil–Su's understanding of Jeong Jedu's stance? "While Jeong Jedu views the living principle, in terms of creation and existence, as the creative source of heaven, earth, and all things, he limits its value and governance to the true essence and true principle, aligning closer to the Cheng Yi–Zhu Xi system of principle and vital energy theory and mind/human nature theory, and differing from Wang Yangming's perspective. This represents a thorough separation between living principle and human nature, and between 'living' and 'living principle.'"

Park clarifies his viewpoint further: "In this regard, Jeong Jedu largely adopts Wang Yangming's ideas and content regarding the living principle, but in constructing the overall framework and inherent logic, he fundamentally relies on the theories of Cheng Yi and Zhu Xi."

He then discusses the differences with Wang Yangming: "In relation to the identity of Jeong Jedu's heart/mind studies, the most crucial difference from Wang Yangming's theory is their respective views on the living principle. Wang Yangming considers the living principle as self–sufficient, whereas Jeong Jedu sees it as incomplete. The issue of the living principle's

self-sufficiency is inseparably linked to the explanation of its dominance. Acknowledging its self-sufficiency naturally leads to questions of spontaneous creation and self-balancing, while denying it necessitates defining dominance from a higher level of the mind that transcends the living principle. Wang Yangming defines the dominance of the living principle in terms of its constancy and stability, through moderation and determination, whereas Jeong Jedu defines it through the true essence and true principle, positioning it as the ruler and essence of human nature."

Park Kil-Su's position highlights Jeong Jedu's affinity with Zhu Xi's teachings while establishing him as a founder of Korean Yangming studies. However, accepting the premise that 'Jeong Jedu was a Yangming scholar' leads to the subsequent proposition that 'Jeong Jedu regarded innate knowledge (liangzhi 良知) as the principle of heaven (tianli 天理).' Accepting both propositions puts Park's position at risk.

Park Hyunjung, a burgeoning researcher who earned a doctorate focusing on Nie Bao 聶豹, a figure from the so-called 'Practice and Verification School (Xiuzhengpai 修證派)' (Yangming Right Wing 陽明右派) of the later Yangming studies, elucidates her reasoning for writing the paper "The Knowing and Innate knowledge of the Good in Hagok School of Thought." She states, "Previous studies on Jeong Jedu's perception concluded that he understood Yangming philosophy in a relatively Zhu Xi-oriented manner. This paper fundamentally questions whether Jeong Jedu's understanding of perception can indeed be interpreted as Zhu Xi-like... Specifically, it examines the perception theories of the later Yangming scholars and Jeong Jedu's perception, then explores the characteristics of Jeong Jedu's perception as presented in the Hagok Collection. Through this, it aims to illuminate the nature of Jeong Jedu's understanding of perception, its relevance to the later Yangming scholars, and ultimately demonstrate that it

is not merely a Zhu Xi-like interpretation of Yangming philosophy, but rather exhibits distinct features of Jeong Jedu's understanding of Yangming philosophy. The paper posits that understanding perception provides an effective criterion to examine the unique qualities of Jeong Jedu's Yangming philosophy."

Park Hyunjung's argument proceeds as follows: "We have examined Jeong Jedu's understanding of perception in the previous section. We observed that Jeong Jedu differentiates between the general sensory activity of perception (Perception A) and perception as the manifestation of the innate principle (Perception B). I believe that this directly relates to the concept of 'living principle' (shengli 生理) as the human counterpart to the principle of things."

In essence, "Human living principle takes the form of Perception A, but its essence lies in Perception B, where the innate principle manifests concretely. The spiritedness of the human mind is characterized by this Perception B, which is considered an active living principle."

She then critically evaluates the widespread academic distinction between true principle and living principle: "While true principle may be seen as a higher concept of living principle, representing only Perception B within the union of Perception A and B, in the realm of phenomenal perception, true principle always manifests as living principle. Therefore, true principle should not be considered a completely independent concept, but rather a limited one, used to specify the purity of the innate principle in phenomena."

Thus, Park Hyunjung summarizes the significance of Jeong Jedu's theory of living principle: "Jeong Jedu, while distinguishing between Perception A and B, asserts that Perception B always manifests in the form of Perception A and is essentially not different from the innate principle. The former is a shared aspect across Yangming philosophy, and the latter aligns with the positions of both the Realization School (Xianchengpai 現成派) and the

Practice and Verification School (Xiuzhengpai 修證派) of the later Yangming studies. However, Jeong Jedu's originality lies in reinterpreting this understanding of perception into his own terminology of living principle. Although previous research has identified the theory of living principle as a characteristic aspect of Jeong Jedu, analyzing this concept from the perspective of perception theory better reveals his intended meaning. He views the perceptual activity of humans and the manifestation of the innate principle encompassed within it as the lively principle of the mind, or living principle."

This view notably contrasts with that of Park Kil-Su.

4. Evaluation and Outlook

The number of papers on Korean Yangming studies has shown a consistent growth: 8 papers in 2014, 12 in 2015, 15 in 2016, 16 in 2017, 19 in 2018, 18 in 2019, followed by a slight decrease to 13 in 2020, 14 in 2021, and 12 in 2022. This trend is not unique to Korean Yangming studies but is also observed in studies of the Ming and Qing dynasties in China.

The number of papers on Korean Yangming studies published annually in major academic journals is certainly not negligible, reflecting the significant role of Yangming studies (especially the Jeong Jedu school) in the overall history of Confucianism in Joseon. Notably, this year has seen a remarkable increase in the number of papers centered on the academic thought of Jeong Jedu compared to previous years.

In the 2022 research, no particular 'problematic works' stand out, but two papers are worth mentioning. First is Jeong Jinwook's "Hagok[霞谷] Jeong Je-doo[鄭齊斗]'s introspective views of human body and its significance."

This paper offers a fresh perspective on the concept of the body, skillfully integrating existing research findings into its theme. Second is Chen Han's "Reinterpretation of the concept of Jeong Je-du's Xin 心." Chen Han meticulously examines Jeong Jedu's emphasis on the heart in the context of the Yellow Emperor's Canon of Medicine (Huangdi Neijing 黃帝內經), detailing Jeong Jedu's frequent use of concepts like spirit (shen 神), essence (jing 精), vital energy (qi 氣), blood and vital energy (xueqi 血氣), and form and vital energy (xingqi 形氣). This paper is expected to significantly aid in understanding relevant content in Cunyan 存言.

As previously emphasized, the future revitalization of Joseon Yangming studies requires the discovery of new Yangming scholars and exploration of new themes to expand the discourse. The major challenge remains the limitations of source materials. This area requires continuous attention and consistent improvement by researchers.

Chapter 8

**Analysis and Prospects of
Korean Silhak Research Achievements**

Dan Yunjin(Dankook Univ, Visiting Professor)

1. Introduction

This report is a part of the "2022 Korean Confucianism Report – Analysis and Prospects of Confucian Studies in the Korean Academic Community." It comprehensively analyzes the research achievements related to Korean Silhak 實學 (Practical Learning) published in Korea from January to December 2022. The papers indexed are those included in the academic journals (KCI) registered with the National Research Foundation of Korea and appear in the Research Information Sharing Service (RISS) of the Korea Education and Research Information Service (KERIS). In 2022, a total of 55 papers on Korean Silhak were published in Korea, including 47 in general academic journals and 8 theses (2 Masters and 6 Doctoral).

The structure of this report is as follows:

Firstly, the papers are categorized by individual scholars, including:

1) Yu Hyeongwon (柳馨遠, 1622–1673), 2) Yi Ik (李瀾, 1681–1763), 3) Yun Dong-kyu (尹東奎, 1695–1773), 4) Shin Hu-dam (慎後聃, 1701–1762), 5) Yi Byeong-hyu (李秉休, 1710–1776), 6) Chae Jegong (蔡濟恭, 1720–1799), 7) Ahn Jung-bok (安鼎福, 1712–1791), 8) Yi Gwang-lyeol (李匡呂, 1720–1783), 9) Park Ji-won (朴趾源, 1737–1805), 10) Yi Gahwan (李家煥, 1742–1801), 11) Park Je-ga (朴齊家, 1750–1805), 12) Jeong Yak-yong (丁若鏞, 1762–1836), 13) Yu Gil-jun (俞吉濬, 1856–1914), 14) Hong Jun-sam (洪俊三, 1885–?), 15) Seongho 星湖 School, etc.

Secondly, the papers are classified by topics:

1) Classical Studies, 2) Philosophy, 3) Literature Studies, 4) Politics and Economics, 5) Education and Ethics, 6) Literature and Calligraphy, 7) Comparative Studies, 8) Others.

Thirdly, three noteworthy papers were selected for introduction, analysis, and critique.

Finally, the report concludes with an evaluation of the research achievements to date and a look at future prospects.

The complete list of papers related to Korean Silhak in 2022 is as follows.

1

Gu Jeongbon

A study on Dasan Jeong Yak-yong's perception of tea culture

Master's Thesis

Sungkyunkwan University

2

Park Byeongman

Study on Jeong Yak-yong(丁若鏞)'s theory of cultivation centered on a ctual practice

Doctoral Dissertation

Sungkyunkwan University

3

Bae Hanuk

A study on writings of the criticism of the Western learning and the succession spread of the perception of the anti-western learning of the Seongho right-wing writers

Master's Thesis

INCHEON CATHOLIC UNIVERSITY

4

Song Yuk

A study on the features of Lee Yik's annotating of Chinese classic sasllustrated in the Jilseo of the an alects of confucius

Doctoral Dissertation

Sungkyunkwan University

5

Lee Daesik

An Educational Interpretation of Dasan Jeong Yak-yong's 'Theory of Fundamental Orientation of Human Nature(性嗜好說)'

Doctoral Dissertation

KANGWON NATIONAL UNIVERSITY

6

Lee Donghwa

A study on the political thought of the Namin intellectual residing in the Seoul and Gyeonggi area in the eighteenth century: Focusing on the ruler-subject relationship

Doctoral Dissertation

Sungkyunkwan University

7

Lee Muyeong

A Study on the Public Service Ethics of Dasan Jeong Yak-yong MokminShimseo and its Application to Modern Public Service Ethics

Doctoral Dissertation

Gwangju University

8

Lee Jaebok

Discourses on seven public feelings and theory of moral emotion : focusing on Seongho School's discussions

Doctoral Dissertation

Hanyang University

9

Go Sangmi

A Study on the Historical Review of the Concept of 'Inmin'. - Focusing on Seo Yu Gyeon Moon

The Journal of Korean Language and Literature Vol.-No.40

Institute of Korean Language and Literature

10

Gu Jihyeon

A Study on the Character of the Letter which sent to Seongho Yi Ik and the Importance of the Letter Owned by Sonam Family

Journal of Korean Literature in Chinese. No.60

The Association Of Korean Literature In Chinese

11

Kim Daejung

A Study on the Missing Writings of Misu(眉叟) collected in Japdongساني(雜同散異)

Korean Silhak Review, Vol.- No.43

Korea Silhak Society

12

Kim Useon

The Academic Affinity among 18th Century Silhak Geographers : Focused on Baekdudaegan

JOURNALOFTHEKOREANRESEARCHASSOCIATIONOFOLDMAPS, Vol.14 No.1

The Korean Research Association of Old Maps

13

Kim Ujun

Park Ji-won's Conception of Alcohol and Drinking Considered through His Works

Korean Association of Addiction Crime Review, Vol.12 No.1

Korean Association of Addiction Crime

14

Kim Yungyeong

Paradigm shift of Confucianism in the Discourse on 'Sil(實)' in the Late Joseon

Era – Focusing on The Trends and change of the implications of the discourse
on 'Sil'(實)

Journal of Korean philosophical history, Vol.- No.7

The Society for Korean Philosophical History

15

Kim Incheol

A Study on Seong Ho Lee Ik's Kuapienlun(卦變論): Including the Origin and the
Transfiguration by the Younger Scholars

TAE-DONG YEARLY REVIEW OF CLASSICS. 48

Tae Dong Institute of Classic Research

16

Kim Seonhui

A Theoretical Divergence of Songho's Four-Seven Theory: Focusing on Jeongsan
Yi Byeong-hyu's approach

Journal of Eastern Philosophy. Vol 109

The Society of Eastern Philosophy

17

Kim Seonhui

Embodied Morality in Mengzi 2A2 and Tasan's Challenge to Zhuxi

Journal of Tasan Studies, No. 41

Tasan Cultural Foundation

18

Kim Taeyeong

Silhak in Dasan Jeong Yak-yong's Penal Administration Thought

History & the Boundaries, Vol.122 No.-

The Pusan-Kyungnam Historical Society

19

Kim Ho

The Distant scenery behind A Comprehensive Guide to Treating Measles(『麻科會
通』): the Spirit of "Welfare" and the Pursuit of "Synthesis of Knowledge"

Journal of Tasan Studies, No. 40

Tasan Cultural Foundation

20

Noh Sangho

Yi Ik's Epistemological Expansion seen through the concept of Mulli (the principle of things) in the eighteenth century

The Journal of Korean Studies. No. 81

Center for Korean Studies

21

Dan Yunjin

A Comparative Study of Wang Fu-ji and Jeong Yak-yong's Commentary on <Moderation(中庸)> Chapter 1, 'What Heaven has commanded is nature'

The study of the Eastern Classic. No. 88

The Society of the Eastern Classic

22

Myeong Pyeongja

The Background of Geumdae (錦帶) Lee Ga-hwan (李家煥)'s Creation of Poems

Journal of Korean Thought And Culture. No.105

The Society of Korean Thought And Culture

23

Park Jihyeon

Study on Yi ik's Theory of Governance and New Philosophical Interpretation of the Confucian Scriptures: Focusing on 'Method of Hyeol-Gu (絜矩之道)' in the Great Learning

JANGSEOGAK. No. 47

The Academy of Korean Studies

24

Park Changsik

Application to Civic Ethics of Jeong Yak-yong' Civil Rights Thoughts

Journal of Moral & Ethics Education. NO. 76

The Korean Society for Moral & Ethics Education

25

Park Hyemin

A Study on Introduction and Editions of Kunyu tushuo in the Late Chosun Dynasty
- Focused on Yun Dong-gyu's Collection -

The Journal of Incheon Studies. No. 37

Incheon Studies Institute

26

Byeon Eunmi

A review of the discussion on the interpretation of The Mencius(孟子) using Hyuntoglosses(懸吐) -Focusing on Leelk(李漢)'s Maengjajilseo(孟子疾書) and An

Jeong-Bok(安鼎福)'s Gyungseoyiyi(經書疑義)
Journal of the Society of Korean Language and Literature. No.95
The Society of Korean Language and Literature

27
Seo Yeongi
The Dialectical Transition of Silhak in Late Joseon
East Asian Culture and Thought. No. 12
DONGBANG CULTURE UNIVERSITY

28
Son Hyeri
A record and recognition on Ming Yumin of An Chongpok - Focusing on
『Jabdongsani』
Korean Silhak Review, Vol.-No.43
Korea Silhak Society

29
Song Yangseop
How to Read Yu Hyeongwon: Perspectives and Directions on Bangye Surok
Korean Silhak Review, Vol.-No.43
Korea Silhak Society

30
Song Ungseop
The Understanding and Limitations of Christianity by Confucian Scholars from a
Reformed Perspective: Focusing on Ahn Jung-bok's 安鼎福 Discourses on
Heavenly Learning 天學問答
Chongshin University Journal of Theology. No. 42
CHONGSHIN UNIVERSITY

31
Shin Dongwon
Jeong Yak-yong's Responses to Epidemics around 19th Century: Medicine,
Institutions, and Ideology
Journal of Tasan Studies, No. 40
Tasan Cultural Foundation

32
Shin Juyeon
A Study on the Interpretation of Moral Training(修身) from the Perspective of Human
Ethics(人倫)-Focusing on Taehakgongui(大學公議)-
Studies in Confucianism, No. 59
Confucianism Research Institute

33
Shin Hyangsu

Silhak Education for Future Generations
The History Education Review, Vol.35 No.-
The History Education Association

34

Shin Hyecheon
An Analysis of Yu Hyeong-won's Shilli Theory - Is the Emphasis on Shilli a
Conversion to 'Juri' Thinking
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, Vol.-No.57
The Society for Asian Philosophy in Korea

35

Shim Gyeongho
The Citation of 'The Lexicon' in Sŏnghosasŏl
The Journal of Korean Classics. NO. 61
Institute for the Translation of Korean Classics

36

Ahn Byeongjik
Method and Structure of Bangye Surok(礪溪隨錄)
Korean Silhak Review, Vol.-No.43
Korea Silhak Society

37

Yagyū Makoto
Philosophy of nature of the East and the West, and The Ecological Ethics of Gihak
and Donghak - The Harmony of reason and virtue -
Korean Silhak Review, Vol.-No.43
Korea Silhak Society

38

Lee Giho
A Study on the Traditional East Asian Philosophy of Discourse on Music 樂論:
Centered on Jeong Yak-yong's Extant Writings on Music 樂書孤存
Journal of Korean philosophical society, Vol.164 No.- [2022]
Korea Philosophical Society

39

Lee Donghui
Migrating to Uban-dong in Buan and Compiling Bangyesurok of Yu Hyeong-won
Korean Silhak Review, Vol.- No.43 [2022]
Korea Silhak Society

40

Lee Seungjae
A Study on Nature and Direction of Chae Jegong's Economic Policy - Focusing
on Gyesa(啓辭) from 『Beonamjip(樊巖集)』 -

Korean Silhak Review, Vol.- No.44 [2022]
Korea Silhak Society

41

Lee Jaebok

A Study on Yi Byeonghyu's Concept of Shù[愨]: Focusing on Seongho School's
Continuous Interpretation

THE STUDY OF CONFUCIANISM, NO. 90

THE KOREAN SOCIETY OF CONFUCIANISM

42

LeeJeonghan

ChoiJinhwan

YooWanseok

A Study on the Design and Mechanism of 'Geojunggi'

Trans. Korean Soc. Mech. Eng. A., Vol.46, No.10

The Korean Society of Mechanical Engineers

43

Lim Myeongnam

Study on Chojeong Park Jega's View of Painting to Empty Mind and Cultivate Nature

THE STUDY OF CALLIGRAPHY, Vol.41 No.- [2022]

Korean Calligraphy Association

44

Jeon Seonggeon

A Study on the Practical Principle Theory and the Modification Theory of Yu
Hyeong-weon

The Journal of Eastern Studies, No. 120

Daedong Institute for Korean Studies

45

Jung Ilgyun

A Study of 'Family' Ideology among the Nobility of the Southerners (Namin) in
Gyeonggi (京畿) Districts during the Late Joseon (朝鮮) Dynasty: The Case of
Dasan (茶山) Jeong Yak-Yong (丁若鏞)

Society and History, No.133

Korean Social History Association

46

Jung Jongmo

A Study on Seven Public Feelings of Yi Byeonghyu

YANG-MING STUDIES, NO. 66

The Korean Society of Yang-Ming Studies

47

Cho Chiseong

A Study of Pine's Image and Meaning in the Poetry and Prose of Jeong Yak-yong
Journal of Asian Cultural Studies, NO. 58
Asian Cultural Studies Research Institute

48

Cheon Byeongdon

A Study on Yi Kwangryeo's Academic Thought and Spirit of Practical Theories in
the First Book of 'YiKwangRyeoJip'
YANG-MING STUDIES, Vol.- No.65
The Korean Society of Yang-Ming Studies

49

Chu Donggyun

An Analysis of Ideology in Lee Jun-ik's <The book of fish>
Journal of Korea Entertainment Industry Association, Vol.16 No.4
Korea Entertainment Industry Association

50

Choi Sik

Different Version and Characteristics of 『Japdongsan』
Korean Silhak Review, Vol.- No.43
Korea Silhak Society

51

Choi Jeongyeon

Harbin Sinhudam's Self-Acquirement and Critical Succession to the Theory of
nature and principle of Seongho - Focusing on Theory of Four-Seven and
Theory of Nature of Men and All Things Non-Human -
Korean Silhak Review, Vol.- No.43
Korea Silhak Society

52

Choi Joo-hee

The Famine-Relief theory of Bangye Yu Hyeong-won
Korean Silhak Review, Vol.- No.44
Korea Silhak Society

53

Han Jongsu

A Study on Awareness and the Reform of Military Examination by Hong Jung Sam,
a Silhak scholar in the late Joseon Dynasty
Journal of Chung-Ang Historical Studies, No. 55
Institute for Historical Studies at Chung-Ang University

54

Ham Yeongdae

Analysis of 『Gukjobeongojarok』 of Sunam Ahn Jung-bok -Focused on the nature

of 『Japdongsani雜同散異』 and its itemization process
Korean Silhak Review, Vol.- No.43
Korea Silhak Society

55

Hwang Byeonggi

The Spirit of the Period and Cultural Relativity of Joseon Dynamics – Focusing on
Jeong Yak-yong's Reverse Commerce –
Journal of The Studies of Taoism and Culture. No.57
The Korean Academy Of Taoism And Culture

2. Categorization by Individual Scholars

The categorization by individual scholars includes: 1) Yu Hyeongwon (柳馨遠, 1622–1673), 2) Yi Ik (李穡, 1681–1763), 3) Yun Dong-kyu (尹東奎, 1695–1773), 4) Shin Hu-dam (愼後聃, 1701–1762), 5) Yi Byeong-hyu (李秉休, 1710–1776), 6) Chae Jegong (蔡濟恭, 1720–1799), 7) Ahn Jung-bok (安鼎福, 1712–1791), 8) Yi Gwang-lyeo (李匡呂, 1720–1783), 9) Park Ji-won (朴趾源, 1737–1805), 10) Yi Gahwan (李家煥, 1742–1801), 11) Park Je-ga (朴齊家, 1750–1805), 12) Jeong Yak-yong (丁若鏞, 1762–1836), 13) Yu Gil-jun (俞吉濬, 1856–1914), 14) Hong Jun-sam (洪俊三, 1885–?), 15) Seongho 星湖 School, etc.

Among these, the most papers were written on Jeong Yak-yong, including 14 papers (10 general papers, 3 doctoral dissertations, and 1 master's thesis), followed by 6 papers on Yi Ik (5 general papers and 1 doctoral dissertation), 6 papers on the Seongho 星湖 School (3 general papers and 3 theses), 6 papers on Yu Hyeongwon, 6 on Ahn Jung-bok, 4 on Yi Byeong-hyu, 2 on Shin Hu-dam, 2 on Yun Dong-kyu, and 1 paper each on Chae Jegong, Yi Gwang-lyeo, Park Ji-won, Yi Gahwan, Park Je-ga, Yu Gil-jun, and Hong Jun-sam.

The table is as follows.

1) Yu Hyeongwon 柳馨遠 (1622~1673, 6 general papers)

1

Song Yangseop

How to Read Yu Hyeongwon: Perspectives and Directions on Bangye Surok
Korean Silhak Review, Vol.-No.43
Korea Silhak Society

2

Shin Hyecheon

An Analysis of Yu Hyeong-won's Shilli Theory - Is the Emphasis on Shilli a
Conversion to 'Juri' Thinking
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, Vol.-No.57
The Society for Asian Philosophy in Korea

3

Ahn Byeongjik

Method and Structure of Bangye Surok(礮溪隨錄)
Korean Silhak Review, Vol.-No.43
Korea Silhak Society

4

Lee Donghui

Migrating to Uban-dong in Buan and Compiling Bangyesurok of Yu Hyeong-won
Korean Silhak Review, Vol.- No.43 [2022]
Korea Silhak Society

5

Jeon Seonggeon

A Study on the Practical Principle Theory and the Modification Theory of Yu
Hyeong-weon
The Journal of Eastern Studies, No. 120
Daedong Institute for Korean Studies

6

Choi Joo-hee

The Famine-Relief theory of Bangye Yu Hyeong-won
Korean Silhak Review, Vol.- No.44
Korea Silhak Society

2) Yi Ik 李翼 (1681~1763, 1 doctoral dissertation, 5 general papers)

1

Song Yuk

A study on the features of Lee Yik's annotating of Chinese classic sasllustrated
in the Jilseo of the an alects of confucius

Doctoral Dissertation

Sungkyunkwan University

2

Kim Incheol

A Study on Seong Ho Lee Ik's Kuapienlun(卦變論): Including the Origin and the
Transfiguration by the Younger Scholars

TAE-DONG YEARLY REVIEW OF CLASSICS. 48

Tae Dong Institute of Classic Research

3

Noh Sangho

Yi Ik's Epistemological Expansion seen through the concept of Mulli (the principle
of things) in the eighteenth century

The Journal of Korean Studies. No. 81

Center for Korean Studies

4

Park Jihyeon

Study on Yi ik's Theory of Governance and New Philosophical Interpretation of the
Confucian Scriptures: Focusing on 'Method of Hyeol-Gu (黎矩之道)' in the Great
Learning

JANGSEOGAK. No. 47

The Academy of Korean Studies

5

Byeon Eunmi

A review of the discussion on the interpretation of The Mencius(孟子) using
Hyuntoglosses(懸吐) -Focusing on Leelk(李漢)'s Maengjajilseo(孟子疾書) and An
Jeong-Bok(安鼎福)'s Gyungseoyiyi(經書疑義)

Journal of the Society of Korean Language and Literature. No.95

The Society of Korean Language and Literature

6

Shim Gyeongho

The Citation of 'The Lexicon' in Sŏnghosasŏl

The Journal of Korean Classics. NO. 61

Institute for the Translation of Korean Classics

3) Yun Dong-kyu 尹東奎 (1695~1773, 2 general papers)

1

Gu Jihyeon

A Study on the Character of the Letter which sent to Seongho Yi Ik and the
Importance of the Letter Owned by Sonam Family
Journal of Korean Literature in Chinese. No.60
The Association Of Korean Literature In Chinese

2

Park Hyemin
A Study on Introduction and Editions of Kunyu tushuo in the Late Chosun Dynasty
– Focused on Yun Dong-gyu’s Collection –
The Journal of Incheon Studies. No. 37
Incheon Studies Institute

4) Shin Hu-dam 慎後聘 (1701~1762, 2 general papers)

1

Kim Seonhui
A Theoretical Divergence of Songho’s Four–Seven Theory: Focusing on Jeongsan
Yi Byeong-hyu’s approach
Journal of Eastern Philosophy. Vol 109
The Society of Eastern Philosophy

2

Choi Jeongyeon
Harbin Sinhudam’s Self–Acquirement and Critical Succession to the Theory of
nature and principle of Seongho – Focusing on Theory of Four–Seven and
Theory of Nature of Men and All Things Non–Human –
Korean Silhak Review, Vol.– No.43
Korea Silhak Society

5) Yi Byeong-hyu 李秉休 (1710~1776, 1 doctoral dissertation, 4 doctoral dissertations)

1

Lee Jaebok
Discourses on seven public feelings and theory of moral emotion : focusing on
Seongho School’s discussions
Doctoral Dissertation
Hanyang University

2

Kim Seonhui
A Theoretical Divergence of Songho’s Four–Seven Theory: Focusing on Jeongsan
Yi Byeong-hyu’s approach
Journal of Eastern Philosophy. Vol 109

The Society of Eastern Philosophy

3

Lee Jaebok

A Study on Yi Byeonghyu's Concept of Shù[恕]: Focusing on Seongho School's Continuous Interpretation

THE STUDY OF CONFUCIANISM, NO. 90

THE KOREAN SOCIETY OF CONFUCIANISM

4

Jung Jongmo

A Study on Seven Public Feelings of Yi Byeonghyu

YANG-MING STUDIES, NO. 66

The Korean Society of Yang-Ming Studies

6) Chae Jegong 蔡濟恭 (1720~1799, 1 general paper)

1

Lee Seungjae

A Study on Nature and Direction of Chae Jegong's Economic Policy – Focusing on Gyesa(啓辭) from 『Beonamjip(樊巖集)』 –

Korean Silhak Review, Vol.- No.44 [2022]

Korea Silhak Society

7) Ahn Jung-bok 安鼎福 (1712~1791, 6 general papers)

1

Kim Daejung

A Study on the Missing Writings of Misu(眉叟) collected in Japdongساني(雜同散異)

Korean Silhak Review, Vol.-No.43

Korea Silhak Society

2

Byeon Eunmi

A review of the discussion on the interpretation of The Mencius(孟子) using Hyuntoglosses(懸吐) –Focusing on Leelk(李漢)'s Maengjajilseo(孟子疾書) and An

Jeong-Bok(安鼎福)'s Gyungseoyiyi(經書疑義)

Journal of the Society of Korean Language and Literature, No.95

The Society of Korean Language and Literature

3

Son Hyeri

A record and recognition on Ming Yumin of An Chongpok – Focusing on 『Jabdongsani』

Korean Silhak Review, Vol.-No.43
Korea Silhak Society

4

Song Ungseop

The Understanding and Limitations of Christianity by Confucian Scholars from a Reformed Perspective: Focusing on Ahn Jung-bok's 安鼎福 Discourses on Heavenly Learning 天學問答

Chongshin University Journal of Theology. No. 42
CHONGSHIN UNIVERSITY

5

Choi Sik

Different Version and Characteristics of 『Japdongsani』

Korean Silhak Review, Vol.- No.43

Korea Silhak Society

6

Ham Yeongdae

Analysis of 「Gukjobeongojarok」 of Sunam Ahn Jung-bok -Focused on the nature of 『Japdongsani雜同散異』 and its itemization process

Korean Silhak Review, Vol.- No.43

Korea Silhak Society

8) Yi Gwang-lyeo 李匡呂 (1720~1783, 1 general paper)

1

Cheon Byeongdon

A Study on Yi Kwangryeo's Academic Thought and Spirit of Practical Theories in the First Book of 'YiKwangRyeoJip'

YANG-MING STUDIES, Vol.- No.65

The Korean Society of Yang-Ming Studies

9) Park Ji-won 朴趾源 (1737~1805, 1 general paper)

1

Kim Ujun

Park Ji-won's Conception of Alcohol and Drinking Considered through His Works

Korean Association of Addiction Crime Review, Vol.12 No.1

Korean Association of Addiction Crime

10) Yi Gahwan 李家煥 (1742~1801, 1 general paper)

1

Myeong Pyeongja

The Background of Geumdae (錦帶) Lee Ga-hwan (李家煥)'s Creation of Poems
Journal of Korean Thought And Culture. No.105
The Society of Korean Thought And Culture

11) Park Je-ga 朴齊家 (1750~1805, 1 general paper)

1

Lim Myeongnam

Study on Chojeong Park Jega's View of Painting to Empty Mind and Cultivate Nature
THE STUDY OF CALLIGRAPHY, Vol.41 No.- [2022]
Korean Calligraphy Association

12) Jeong Yak-yong 丁若鏞 (1762~1836, 1 master's thesis, 3 doctoral dissertations, 10 general papers)

1

Gu Jeongbon

A study on Dasan Jeong Yak-yong's perception of tea culture
Master's Thesis
Sungkyunkwan University

2

Park Byeongman

Study on Jeong Yak-yong(丁若鏞)'s theory of cultivation centered on a ctual
practice
Doctoral Dissertation
Sungkyunkwan University

3

Lee Daesik

An Educational Interpretation of Dasan Jeong Yak-yong's 'Theory of Fundamental
Orientation of Human Nature(性嗜好說)'
Doctoral Dissertation
KANGWON NATIONAL UNIVERSITY

4

Lee Muyeong

A Study on the Public Service Ethics of Dasan Jeong Yak-yong MokminShimseo
and its Application to Modern Public Service Ethics
Doctoral Dissertation
Gwangju University

5

Lee Giho

A Study on the Traditional East Asian Philosophy of Discourse on Music 樂論:
Centered on Jeong Yak-yong's Extant Writings on Music 樂書孤存
Journal of Korean philosophical society, Vol.164 No.- [2022]
Korea Philosophical Society

6

Kim Seonhui

Embodied Morality in Mengzi 2A2 and Tasan's Challenge to Zhuxi
Journal of Tasan Studies, No. 41
Tasan Cultural Foundation

7

Kim Taeyeong

Silhak in Dasan Jeong Yak-yong's Penal Administration Thought
History & the Boundaries, Vol.122 No.-
The Pusan-Kyungnam Historical Society

8

Kim Ho

The Distant scenery behind A Comprehensive Guide to Treating Measles(『麻科會
通』): the Spirit of "Welfare" and the Pursuit of "Synthesis of Knowledge"
Journal of Tasan Studies, No. 40
Tasan Cultural Foundation

9

Dan Yunjin

A Comparative Study of Wang Fu-ji and Jeong Yak-yong's Commentary on
<Moderation(中庸)> Chapter 1, 'What Heaven has commanded is nature'
The study of the Eastern Classic. No. 88
The Society of the Eastern Classic

10

Park Changsik

Application to Civic Ethics of Jeong Yak-yong' Civil Rights Thoughts
Journal of Moral & Ethics Education. NO. 76
The Korean Society for Moral & Ethics Education

11

Shin Juyeon

A Study on the Interpretation of Moral Training(修身) from the Perspective of Human
Ethics(人倫)-Focusing on Taehakgongui(大學公議)-
Studies in Confucianism, No. 59
Confucianism Research Institute

12

Jung Ilgyun

A Study of 'Family' Ideology among the Nobility of the Southerners (Namin) in Gyeonggi (京畿) Districts during the Late Joseon (朝鮮) Dynasty: The Case of Dasan (茶山) Jeong Yak-Yong (丁若鏞)

Society and History, No.133

Korean Social History Association

13

Cho Chiseong

A Study of Pine's Image and Meaning in the Poetry and Prose of Jeong Yak-yong

Journal of Asian Cultural Studies, NO. 58

Asian Cultural Studies Research Institute

14

Hwang Byeonggi

The Spirit of the Period and Cultural Relativity of Joseon Dynamics – Focusing on

Jeong Yak-yong's Reverse Commerce –

Journal of The Studies of Taoism and Culture. No.57

The Korean Academy Of Taoism And Culture

A total of 14 papers were published on Jeong Yak-yong 丁若鏞, comprising 1 master's thesis, 3 doctoral dissertations, and 10 general papers. In 2021, there were 51 papers on Jeong Yak-yong, including 5 doctoral dissertations and 46 general papers. A noticeable decrease is observed compared to the previous year. The reason for this decrease is that while the previous year included both candidate journals for academic accreditation and accredited academic journals, the count for 2022 only included papers from accredited academic journals.

Regarding theses, there is one master's thesis: Gu Jeongbon's "A Study on Dasan Jeong Yak-yong's Perception of Tea Culture" from Sungkyunkwan University. As for doctoral dissertations, there are three: Park Byeongman's "Study on Jeong Yak-yong's Theory of Cultivation Centered on Actual Practice" from Sungkyunkwan University, Lee Daesik's "An Educational Interpretation of Dasan Jeong Yak-yong's 'Theory of Fundamental Orientation of Human Nature(性嗜好說)'" from Gangwon National University, and Lee Muyeong's "A Study on the Public Service Ethics of Dasan Jeong

Yak-yong's MokminShimseo and its Application to Modern Public Service Ethics" from Gwangju University. Additionally, there are 10 general academic papers.

13) Yu Gil-jun 俞吉濬 (1856~1914, 1 general paper)

1

Go Sangmi

A Study on the Historical Review of the Concept of 'Inmin'. – Focusing on Seo Yu Gyeon Moon

The Journal of Korean Language and Literature Vol.-No.40

Institute of Korean Language and Literature

14) Hong Jun-sam (洪俊三 (1885-?, 1 general paper)

1

Han Jongsu

A Study on Awareness and the Reform of Military Examination by Hong Jung Sam, a Silhak scholar in the late Joseon Dynasty

Journal of Chung-Ang Historical Studies, No. 55

Institute for Historical Studies at Chung-Ang University

15) Seongho 星湖 School (1 master's thesis, 2 doctoral dissertations, 3 general papers)

1

Bae Hanuk

A study on writings of the criticism of the Western learning and the succession spread of the perception of the anti-western learning of the Seongho right-wing writers

Master's Thesis

INCHEON CATHOLIC UNIVERSITY

2

Lee Donghwa

A study on the political thought of the Namin intellectual residing in the Seoul and Gyeonggi area in the eighteenth century: Focusing on the ruler-subject relationship

Doctoral Dissertation

Sungkyunkwan University

3

Lee Jaebok

Discourses on seven public feelings and theory of moral emotion : focusing on
Seongho School's discussions

Doctoral Dissertation

Hanyang University

4

Kim Seonhui

A Theoretical Divergence of Songho's Four-Seven Theory: Focusing on Jeongsan
Yi Byeong-hyu's approach

Journal of Eastern Philosophy. Vol 109

The Society of Eastern Philosophy

5

Lee Jaebok

A Study on Yi Byeonghyu's Concept of Shù[恕]: Focusing on Seongho School's
Continuous Interpretation

THE STUDY OF CONFUCIANISM. NO. 90

THE KOREAN SOCIETY OF CONFUCIANISM

6

Choi Jeongyeon

Harbin Sinhudam's Self-Acquirement and Critical Succession to the Theory of
nature and principle of Seongho - Focusing on Theory of Four-Seven and
Theory of Nature of Men and All Things Non-Human -

Korean Silhak Review, Vol.- No.43

Korea Silhak Society

The Seongho 星湖 School is represented in a total of 6 papers, which include 3 general papers and 3 theses (1 master's and 2 doctoral).

3. Categorization by Topic

The papers were categorized into the following topics: 1) Classical Studies, 2) Philosophy, 3) Literature Studies, 4) Politics and Economics, 5) Education and Ethics, 6) Literature and Calligraphy, 7) Comparative Studies, and 8) Others. There are 9 papers in Classical Studies (1 doctoral, 8 general), 11 in Philosophy (2 doctoral, 9 general), 14 in Literature Studies

(1 doctoral, 13 general), 5 in Politics and Economics (1 doctoral, 4 general), 6 in Education and Ethics (2 doctoral, 4 general), 4 in Literature and Calligraphy (1 master's, 3 general), 3 in Comparative Studies (all general), and 12 in Others (1 master's, 11 general).

There is considerable overlap in topics among these papers, with many fitting into more than one category. This overlap indicates the challenge of neatly classifying the diverse and unique themes presented in the papers. Those papers that were difficult to categorize due to their unique and varied topics were placed under 'Others'.

1) Classical Studies (1 doctoral dissertation, 8 general papers)

1

Song Yuk

A study on the features of Lee Yik's annotating of Chinese classic sasllustrated in the Jilseo of the an alects of confucius

Doctoral Dissertation

Sungkyunkwan University

2

Kim Incheol

A Study on Seong Ho Lee Ik's Kuapienlun(卦變論): Including the Origin and the Transfiguration by the Younger Scholars

TAE-DONG YEARLY REVIEW OF CLASSICS. 48

Tae Dong Institute of Classic Research

3

Kim Seonhui

Embodied Morality in Mengzi 2A2 and Tasan's Challenge to Zhuxi

Journal of Tasan Studies, No. 41

Tasan Cultural Foundation

4

Dan Yunjin

A Comparative Study of Wang Fu-ji and Jeong Yak-yong's Commentary on

<Moderation(中庸)> Chapter 1, 'What Heaven has commanded is nature'
The study of the Eastern Classic. No. 88
The Society of the Eastern Classic

5

Park Jihyeon
Study on Yi ik's Theory of Governance and New Philosophical Interpretation of the
Confucian Scriptures: Focusing on 'Method of Hyeol-Gu (絜矩之道)' in the Great
Learning
JANGSEOGAK. No. 47
The Academy of Korean Studies

6

Byeon Eunmi
A review of the discussion on the interpretation of The Mencius(孟子) using
Hyuntoglosses(懸吐) -Focusing on Leelk(李漢)'s Maengjajilseo(孟子疾書) and An
Jeong-Bok(安鼎福)'s Gyungseoyiyi(經書疑義)
Journal of the Society of Korean Language and Literature. No.95
The Society of Korean Language and Literature

7

Shin Juyeon
A Study on the Interpretation of Moral Training(修身) from the Perspective of Human
Ethics(人倫)-Focusing on Taehakgongui(大學公議)-
Studies in Confucianism, No. 59
Confucianism Research Institute

8

Lee Giho
A Study on the Traditional East Asian Philosophy of Discourse on Music 樂論:
Centered on Jeong Yak-yong's Extant Writings on Music 樂書孤存
Journal of Korean philosophical society, Vol.164 No.- [2022]
Korea Philosophical Society

9

Hwang Byeonggi
The Spirit of the Period and Cultural Relativity of Joseon Dynamics - Focusing on
Jeong Yak-yong's Reverse Commerce -
Journal of The Studies of Taoism and Culture. No.57
The Korean Academy Of Taoism And Culture

"Papers related to Classical Studies include 1 on the Analects, 2 on
Mencius, 1 on Doctrine of the Mean 中庸, 2 on Great Learning 大學, 1 on
Record of Music 樂記, and 2 on the Book of Changes 周易.

2) Philosophy (2 doctoral dissertations, 9 general papers)

1

Park Byeongman

Study on Jeong Yak-yong(丁若鏞)'s theory of cultivation centered on a ctual practice

Doctoral Dissertation

Sungkyunkwan University

2

Lee Jaebok

Discourses on seven public feelings and theory of moral emotion : focusing on Seongho School's discussions

Doctoral Dissertation

Hanyang University

3

Kim Yungyeong

Paradigm shift of Confucianism in the Discourse on 'Sil(實)' in the Late Joseon Era - Focusing on The Trends and change of the implications of the discourse on 'Sil'(實)

Journal of Korean philosophical history, Vol.- No.7

The Society for Korean Philosophical History

4

Kim Seonhui

A Theoretical Divergence of Songho's Four-Seven Theory: Focusing on Jeongsan Yi Byeong-hyu's approach

Journal of Eastern Philosophy. Vol 109

The Society of Eastern Philosophy

5

Noh Sangho

Yi Ik's Epistemological Expansion seen through the concept of Mulli (the principle of things) in the eighteenth century

The Journal of Korean Studies. No. 81

Center for Korean Studies

6

Seo Yeongi

The Dialectical Transition of Silhak in Late Joseon

East Asian Culture and Thought. No. 12

DONGBANG CULTURE UNIVERSITY

7

Shin Hyecheon

An Analysis of Yu Hyeong-won's Shilli Theory - Is the Emphasis on Shilli a

Conversion to 'Juri' Thinking
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, Vol.-No.57
The Society for Asian Philosophy in Korea

8

Ahn Byeongjik
Method and Structure of Bangye Surok(礪溪隨錄)
Korean Silhak Review, Vol.-No.43
Korea Silhak Society

9

Lee Jaebok
A Study on Yi Byeonghyu's Concept of Shù[恕]: Focusing on Seongho School's
Continuous Interpretation
THE STUDY OF CONFUCIANISM, NO. 90
THE KOREAN SOCIETY OF CONFUCIANISM

10

Jung Jongmo
A Study on Seven Public Feelings of Yi Byeonghyu
YANG-MING STUDIES, NO. 66
The Korean Society of Yang-Ming Studies

11

Choi Jeongyeon
Harbin Sinhudam's Self-Acquirement and Critical Succession to the Theory of
nature and principle of Seongho - Focusing on Theory of Four-Seven and
Theory of Nature of Men and All Things Non-Human -
Korean Silhak Review, Vol.- No.43
Korea Silhak Society

3) Literature Studies (1 doctoral dissertation, 13 general papers)

1

Song Yuk
A study on the features of Lee Yik's annotating of Chinese classic sasllustrated
in the Jilseo of the an alects of confucius
Doctoral Dissertation
Sungkyunkwan University

2

Kim Daejung
A Study on the Missing Writings of Misu(眉叟) collected in Japdongsani(雜同散異)
Korean Silhak Review, Vol.-No.43
Korea Silhak Society

3

Kim Ho

The Distant scenery behind A Comprehensive Guide to Treating Measles(『麻科會通』): the Spirit of “Welfare” and the Pursuit of “Synthesis of Knowledge”

Journal of Tasan Studies, No. 40

Tasan Cultural Foundation

4

Byeon Eunmi

A review of the discussion on the interpretation of The Mencius(孟子) using Hyuntoglosses(懸吐) –Focusing on Leeik(李漢)’s Maengjajilseo(孟子疾書) and An Jeong-Bok(安鼎福)’s Gyungseoyiyi(經書疑義)

Journal of the Society of Korean Language and Literature. No.95

The Society of Korean Language and Literature

5

Son Hyeri

A record and recognition on Ming Yumin of An Chongpok – Focusing on 『Jabdongsani』

Korean Silhak Review, Vol.–No.43

Korea Silhak Society

6

Song Yangseop

How to Read Yu Hyeongwon: Perspectives and Directions on Bangye Surok

Korean Silhak Review, Vol.–No.43

Korea Silhak Society

7

Song Ungseop

The Understanding and Limitations of Christianity by Confucian Scholars from a Reformed Perspective: Focusing on Ahn Jung-bok’s 安鼎福 Discourses on Heavenly Learning 天學問答

Chongshin University Journal of Theology. No. 42

CHONGSHIN UNIVERSITY

8

Shim Gyeongho

The Citation of 'The Lexicon' in Sŏnghosasŏl

The Journal of Korean Classics. NO. 61

Institute for the Translation of Korean Classics

9

Lee Giho

A Study on the Traditional East Asian Philosophy of Discourse on Music 樂論: Centered on Jeong Yak-yong's Extant Writings on Music 樂書孤存

Journal of Korean philosophical society, Vol.164 No.– [2022]

Korea Philosophical Society

10

Lee Donghui

Migrating to Uban-dong in Buan and Compiling Bangyesurok of Yu Hyeong-won
Korean Silhak Review, Vol.- No.43 [2022]

Korea Silhak Society

11

Lee Seungjae

A Study on Nature and Direction of Chae Jegong's Economic Policy – Focusing
on Gyesa(啓辭) from 『Beonamjip(樊巖集)』 –

Korean Silhak Review, Vol.- No.44 [2022]

Korea Silhak Society

12

Cheon Byeongdon

A Study on Yi Kwangryeo's Academic Thought and Spirit of Practical Theories in
the First Book of 'YiKwangRyeoJip'

YANG-MING STUDIES, Vol.- No.65

The Korean Society of Yang-Ming Studies

13

Choi Sik

Different Version and Characteristics of 『Japdongsani』

Korean Silhak Review, Vol.- No.43

Korea Silhak Society

14

Ham Yeongdae

Analysis of 「Gukjobeongojarok」 of Sunam Ahn Jung-bok –Focused on the nature
of 『Japdongsani雜同散異』 and its itemization process

Korean Silhak Review, Vol.- No.43

Korea Silhak Society

4) Politics and Economics (1 doctoral dissertation, 4 general papers)

1

Lee Donghwa

A study on the political thought of the Namin intellectual residing in the Seoul
and Gyeonggi area in the eighteenth century: Focusing on the ruler-subject
relationship

Doctoral Dissertation

Sungkyunkwan University

2

Kim Taeyeong
Silhak in Dasan Jeong Yak-yong's Penal Administration Thought
History & the Boundaries, Vol.122 No.-
The Pusan-Kyungnam Historical Society

3

Lee Seungjae
A Study on Nature and Direction of Chae Jegong's Economic Policy – Focusing
on Gyesa(啓辭) from 『Beonamjip(樊巖集)』 –
Korean Silhak Review, Vol.- No.44 [2022]
Korea Silhak Society

4

Jeon Seonggeon
A Study on the Practical Principle Theory and the Modification Theory of Yu
Hyeong-weon
The Journal of Eastern Studies, No. 120
Daedong Institute for Korean Studies

5

Choi Joo-hee
The Famine-Relief theory of Bangye Yu Hyeong-won
Korean Silhak Review, Vol.- No.44
Korea Silhak Society

5) Education and Ethics (2 doctoral dissertations, 4 general papers)

1

Lee Daesik
An Educational Interpretation of Dasan Jeong Yak-yong's 'Theory of Fundamental
Orientation of Human Nature(性嗜好說)'
Doctoral Dissertation
KANGWON NATIONAL UNIVERSITY

2

Lee Muyeong
A Study on the Public Service Ethics of Dasan Jeong Yak-yong MokminShimseo
and its Application to Modern Public Service Ethics
Doctoral Dissertation
Gwangju University

3

Park Changsik

Application to Civic Ethics of Jeong Yak-yong' Civil Rights Thoughts
Journal of Moral & Ethics Education. NO. 76
The Korean Society for Moral & Ethics Shin JuyeonEducation

4

Shin Hyangsu
Silhak Education for Future Generations
The History Education Review, Vol.35 No.-
The History Education Association

5

Yagyu Makoto
Philosophy of nature of the East and the West, and The Ecological Ethics of Gihak
and Donghak – The Harmony of reason and virtue –
Korean Silhak Review, Vol.-No.43
Korea Silhak Society

6

Jung Jongmo
A Study on Seven Public Feelings of Yi Byeonghyu
YANG-MING STUDIES, NO. 66
The Korean Society of Yang-Ming Studies

6) Literature and Calligraphy (1 master's thesis, 3 general papers)

1

Bae Hanuk
A study on writings of the criticism of the Western learning and the succession
spread of the perception of the anti-western learning of the Seongho right-wing
writers
Master's Thesis
INCHEON CATHOLIC UNIVERSITY

2

Myeong Pyeongja
The Background of Geumdae (錦帶) Lee Ga-hwan (李家煥)'s Creation of Poems
Journal of Korean Thought And Culture. No.105
The Society of Korean Thought And Culture

3

Cho Chiseong
A Study of Pine's Image and Meaning in the Poetry and Prose of Jeong Yak-yong
Journal of Asian Cultural Studies, NO. 58

Asian Cultural Studies Research Institute

4

Song Ungseop

The Understanding and Limitations of Christianity by Confucian Scholars from a Reformed Perspective: Focusing on Ahn Jung-bok's 安鼎福 Discourses on Heavenly Learning 天學問答

Chongshin University Journal of Theology. No. 42

CHONGSHIN UNIVERSITY

7) Comparative Studies (3 general papers)

1

Dan Yunjin

A Comparative Study of Wang Fu-ji and Jeong Yak-yong's Commentary on <Moderation(中庸)> Chapter 1, 'What Heaven has commanded is nature'

The study of the Eastern Classic. No. 88

The Society of the Eastern Classic

2

Byeon Eunmi

A review of the discussion on the interpretation of The Mencius(孟子) using Hyuntoglosses(懸吐) -Focusing on Leelk(李漢)'s Maengjajilseo(孟子疾書) and An Jeong-Bok(安鼎福)'s Gyungseoyiyi(經書疑義)

Journal of the Society of Korean Language and Literature. No.95

The Society of Korean Language and Literature

3

Choi Jeongyeon

Harbin Sinhudam's Self-Acquirement and Critical Succession to the Theory of nature and principle of Seongho - Focusing on Theory of Four-Seven and Theory of Nature of Men and All Things Non-Human -

Korean Silhak Review, Vol.- No.43

Korea Silhak Society

In the comparative studies, Dan Yunjin compared Wang Fuzhi 王夫之 and Jeong Yak-yong 丁若鏞, focusing on their commentaries on the Doctrine of the Mean 中庸. Byeon Eunmi examined the interpretations of Mencius by Yi Ik 李漢 and Ahn Jung-bok 安鼎福. Choi Jeongyeon discussed the critical succession of Yi Ik's Theory of Human Nature by comparing him with Shin Hu-dam 慎後聃.

8) Others (1 master's thesis, 11 general papers)

1

Gu Jeongbon

A study on Dasan Jeong Yak-yong's perception of tea culture

Master's Thesis

Sungkyunkwan University

2

Gu Jihyeon

A Study on the Character of the Letter which sent to Seongho Yi Ik and the
Importance of the Letter Owned by Sonam Family

Journal of Korean Literature in Chinese. No.60

The Association Of Korean Literature In Chinese

3

Kim Useon

The Academic Affinity among 18th Century Silhak Geographers : Focused on
Baekdudaegan

JOURNAL OF THE KOREAN RESEARCH ASSOCIATION OF OLDMAPS, Vol.14 No.1

The Korean Research Association of Old Maps

4

Kim Ujun

Park Ji-won's Conception of Alcohol and Drinking Considered through His Works

Korean Association of Addiction Crime Review, Vol.12 No.1

Korean Association of Addiction Crime

5

Park Hyemin

A Study on Introduction and Editions of Kunyu tushuo in the Late Chosun Dynasty
- Focused on Yun Dong-gyu's Collection -

The Journal of Incheon Studies. No. 37

Incheon Studies Institute

6

Shin Dongwon

Jeong Yak-yong's Responses to Epidemics around 19th Century: Medicine,
Institutions, and Ideology

Journal of Tasan Studies, No. 40

Tasan Cultural Foundation

7

Yagyū Makoto

Philosophy of nature of the East and the West, and The Ecological Ethics of Gihak
and Donghak - The Harmony of reason and virtue -

Korean Silhak Review, Vol.-No.43

Korea Silhak Society

8

LeeJeonghan, ChoiJinhwan, YooWanseok
A Study on the Design and Mechanism of 'Geojunggi'
Trans. Korean Soc. Mech. Eng. A., Vol.46, No.10
The Korean Society of Mechanical Engineers

9

Lim Myeongnam
Study on Chojeong Park Jega's View of Painting to Empty Mind and Cultivate Nature
THE STUDY OF CALLIGRAPHY, Vol.41 No.- [2022]
Korean Calligraphy Association

10

Jung Ilgyun
A Study of 'Family' Ideology among the Nobility of the Southerners (Namin) in
Gyeonggi (京畿) Districts during the Late Joseon (朝鮮) Dynasty: The Case of
Dasan (茶山) Jeong Yak-Yong (丁若鏞)
Society and History, No.133
Korean Social History Association

11

Chu Donggyun
An Analysis of Ideology in Lee Jun-ik's <The book of fish>
Journal of Korea Entertainment Industry Association, Vol.16 No.4
Korea Entertainment Industry Association

12

Han Jongsu
A Study on Awareness and the Reform of Military Examination by Hong Jung Sam,
a Silhak scholar in the late Joseon Dynasty
Journal of Chung-Ang Historical Studies, No. 55
Institute for Historical Studies at Chung-Ang University

4. Introduction and Critique of Major Papers

In 2022, a total of 55 papers related to Silhak 實學 (Practical Learning) were published. Here, I intend to introduce and examine three of these papers.

1) Park Byeongman, in his doctoral dissertation "Study on Jeong

Yak-yong's Theory of Cultivation Centered on Actual Practice" from Sungkyunkwan University, explored the problematics that led Jeong Yak-yong 丁若鏞 to establish a new system of cultivation theory, building upon Neo-Confucian cultivation theory. Jeong Yak-yong's cultivation theory can be summarized in two main concerns. The first is the Neo-Confucian belief that aligning the essence of the mind and magnifying virtue naturally leads to effective governance. The second concern was the prevailing academic trend among Neo-Confucian scholars at the time, who immersed themselves in meditation and engaged deeply in debates about principles and human nature, while neglecting practical governance. Jeong identified the root cause of these issues in the understanding of the mind (xin 心) and human nature (xing 性), focusing on cultivation based on the essence of the mind. Therefore, a paradigm shift was required in understanding the mind and human nature, along with overcoming the methodology of cultivation. Jeong turned to the cultivation traditions of Confucius and Mencius to find an alternative. This led to a cultivation system centered around reflecting on virtue in daily actions and enhancing virtue through these actions.

Jeong Yak-yong grounded his cultivation theory in the belief in a transcendent Supreme Deity (shangdi 上帝), Heaven (tian 天). The realization of the existence of the Supreme Deity and the connection of this realization to inner sincerity (chengyi 誠意) forms the basis of understanding Heaven and sincerity, which are fundamental to cultivation. Personal cultivation aims to embody the ceaseless and utmost sincerity of the Supreme Deity's virtue, ultimately aspiring to sagehood. This approach can be seen as a fusion of religious and ethical dimensions, where awe and reverence towards the Supreme Deity lead to the practice of human relations. Thus, it can be considered as an extension of the Pre-Qin Confucian tradition of serving Heaven (shitian 事天). Jeong recognized

humans as beings in which spirit and form marvelously unite (shenxing miaohe 神形妙合), and human nature as an intangible heart inclined towards good. He posited that morality is uniquely human, with humans endowed from birth with the autonomous right (zizhuzhiuquan 自主之權) and the luminous nature to discern good and evil, thereby establishing humans as autonomous agents of moral action. In the context of cultivation, the autonomous right, mechanisms that orient towards the good and the divine, form a critical tension and structure.

Jeong Yak-yong's cultivation theory system can be said to be based on the differentiation between human mind (renxin 人心) and the heart/mind of the way (daoxin 道心). Jeong Yak-yong bifurcated the myriad workings of the human mind into these two categories. He also argued that the root of evil lies in the indulgence of the conscience (liangxin 良心), asserting that good and evil, as well as public and private, arise from the conscience and the opposing human mind. Therefore, the crux of cultivation lies in how to restrain the human mind and how to cultivate the heart/mind of the way. Departing from the Neo-Confucian understanding of cultivation, Jeong Yak-yong shifted the perception of cultivation to be fundamentally occurring within actions. Moreover, he redefined the concepts of virtue (de 德) and basis (duan 端), seeing them as originating from human nature and gradually perfected through actions. The methods of cultivation include self-watching in being alone (shendu 慎獨) and faithfulness and reciprocity (zhongshu 忠恕) as its two pillars. Self-watching in being alone, based on the understanding of Heaven (zhitian 知天), encompasses the entire process of cultivation in Jeong Yak-yong's theory, penetrating the pre- and post-emergence of emotions such as joy, anger, sorrow, and pleasure. Faithfulness and reciprocity, grounded in the universality of emotions, pertain to cultivation within social human relationships. Presenting

faithfulness and reciprocity as methods of self-cultivation can be seen as a creative reinterpretation of the traditions of Confucius and Mencius.

Confucianism is a discipline aimed at realizing Confucian ideals and aspirations in the real world through self-cultivation and governance of others (xiujizhiren 修己治人). The problematics of Jeong Yak-yong's cultivation theory fundamentally stem from the desire to be more faithful to the essence of Confucianism represented by this concept of self-cultivation and governance. Jeong Yak-yong's newly proposed cultivation, being carried out within actions, integrates cultivation and moral practice, ensuring a solid basis for moral conduct. Furthermore, the moral disposition of the governing subject cultivated through this approach forms the foundation for effective governance. The efficacy of governance can, in turn, enhance morality in a positive feedback loop. Thus, cultivation and governance progress qualitatively side by side, realizing the ideals and aspirations of Confucianism. This is precisely the feature of Jeong Yak-yong's cultivation theory that he emphasized the most.

2) In her article "Harbin Sinhudam's Self-Acquirement and Critical Succession to the Theory of nature and principle of Seongho – Focusing on Theory of Four-Seven and Theory of Nature of Men and All Things Non-Human –" (Korean Silhak Review, No.43, Korea Silhak Society), Choi Jeongyeon suggests that Shin Hu-dam (慎後聃, 1702 - 1761) interpreted Confucian classics in a way distinct from tradition, driven by profound skepticism and self-acquired understanding. Particularly, he adopted and refined Yi Ik's (李滉, 1681 - 1763) theory of 'Four-Seven (siqi 四七)' under his logic, as clearly evidenced in his work Sameness and Difference of Four-Seven Debates (Sachidongyibyeon 四七同異辯). Shin Hu-dam, in the year he wrote this book, faced controversy for presenting views divergent

from the accepted norms and continued to be assessed posthumously as someone who deviated from orthodox arguments, interpreting principles and classics at his discretion. However, the critical view of Shin Hu-dam's interpretations underscores his departure from conventional readings.

This paper aimed to demonstrate that Shin Hu-dam's distinctive interpretation of the theory of 'Four-Seven' finely complemented Yi Ik's theory. Chapter 2 briefly presents how Shin Hu-dam acquired New Compilation of Four-Seven (Siqixinbian 四七新編) and introduces three dissenting views he raised against Yi Ik in Sameness and Difference of Four-Seven Debates. Chapters 3 to 5 sequentially examine the three contentious points where he diverged from Yi Ik's interpretations. Chapter 3 introduces Shin Hu-dam's argument that the natures of the 'Four Beginnings (siduan 四端)' and 'Seven Emotions (qiqing 七情)' should be distinctly categorized, elucidating its theoretical foundation. Chapter 4, based on the theoretical groundwork laid out earlier, reveals his logic in differentiating human nature from animal nature. Lastly, Chapter 5 reviews his discourse on the 'Public Seven Emotions (gongqiqing 公七情)', based on his assertion that 'Four Beginnings' and 'Seven Emotions' represent different manifestations of nature.

While Yi Ik, valuing self-acquirement and skepticism, cautiously delineated his interpretations within the bounds of maintaining the teachings of Zhu Xi and Yi Hwang 李滉, Shin Hu-dam appeared to leverage self-acquirement and skepticism as driving forces for free interpretation of classics and academic advancement, crossing the established lines. His academic attitude garnered support from Yi Byeong-hyu (李秉休, 1710 - 1776) and was passed on to Yi Byeong-hyu's followers. The emergence of active Western learning acceptance and bold interpretation of classics among these scholars, shaking the epistemological system of Neo-Confucianism,

could have been possible due to the academic atmosphere, which even Yi Ik might have found concerning.

3) In his paper “A Study on Seong Ho Lee Ik’s Kuapientun(卦變論): Including the Origin and the Transfiguration by the Younger Scholars” (TAE-DONG YEARLY REVIEW OF CLASSICS. 48, Tae Dong Institute of Classic Research), Kim Incheol explores the characteristics and historical significance of Yi Ik’s 李漢 theory of hexagram transformation (guabianlun 卦變論) in I Ching studies. Yi Ik utilized the views of Cheng Yi 程頤 and Zhu Xi 朱熹 as primary sources in forming his own theory of hexagram transformation. Particularly, he based his theory on Cheng Yi’s interpretation, centered around the logic of ‘parent and child hexagrams (fumuliuzigua 父母六子卦)’ derived from the Commentary on the Trigrams (Shuogua Zhuan 說卦傳), but transformed it to be applicable beyond three-line hexagrams to six-line hexagrams. Moreover, he expanded its scope to encompass all 64 hexagrams, categorizing them into eight types, attempting a schematic comparable to Zhu Xi’s Hexagram Transformation Diagram (Guabiantu 卦變圖). Although Yi Ik did not adopt the practical method of hexagram transformation through line comparison, he positively embraced Zhu Xi’s categorization of the 64 hexagrams in his Hexagram Transformation Diagram. From this perspective, Yi Ik’s hexagram transformation theory can be said to integrate the theories of Cheng Yi and Zhu Xi, expanding from a focus on three-line hexagrams to include six-line hexagrams and the entirety of the 64 hexagrams.

This integrative aspect, also a historical significance in I Ching studies of Yi Ik’s theory, was inherited and transformed by later scholars such as Shin Hu-dam and Yi Byeong-hyu. Shin Hu-dam, having an early understanding of Cheng Yi’s hexagram transformation theory at the level of six-line

hexagrams, expressed active sympathy and agreement with Yi Ik's views, despite presenting some different interpretations focused on imagery. In contrast, Yi Byeong-hyu, while maintaining the theoretical purity of Cheng Yi's theory, showed a narrowing of the application scope of hexagram transformation by emphasizing the concepts of marking and reciprocal exchange in imagery. However, in light of Yi Ik's academic spirit of valuing skepticism and self-acquired understanding, these variations can also be seen as positive contributions to the field of hexagram transformation theory.

5. Evaluation and Outlook

This report has categorized and analyzed Korean Silhak 實學 (Practical Learning) papers published in academic journals in Korea during 2022, both by individual scholars and by topics, and has detailed three specific papers. A total of 55 papers related to Korean Silhak were published in Korea in 2022. Most of these papers were concentrated on Jeong Yak-yong 丁若鏞, followed by Yu Hyeongwon 柳馨遠, Yi Ik 李滉, Ahn Jung-bok 安鼎福, and the Seongho 星湖 School. The research on other Silhak scholars is relatively minor, with only one or two papers each. Despite some overlap in the papers, a wider variety of scholars were introduced compared to the previous year. The distribution of topics was well-balanced across various fields such as classical studies, literature studies, philosophy, literature, ethics, education, politics, economics, and comparative studies.

Firstly, the papers were categorized into 14 scholars and the Seongho School. Among these, the most papers were on Jeong Yak-yong, with 14 papers (11 general and 3 doctoral dissertations, 1 master's thesis), followed

by 6 papers on Yi Ik (5 general and 1 doctoral dissertation), 6 on Yu Hyeongwon (all general), 6 on Ahn Jung-bok, and 6 on the Seongho School (3 general and 3 theses). The other papers included 4 on Yi Byeong-hyu 李秉休 (3 general and 1 doctoral thesis), 2 each on Shin Hu-dam 慎後聃 and Yun Dong-kyu 尹東奎, and one each on Chae Jegong 蔡濟恭, Yi Gwang-lyeo 李匡呂, Park Ji-won 朴趾源, Yi Gahwan 李家煥, Park Je-ga 朴齊家, Yu Gil-jun 俞吉濬, and Hong Jun-sam 洪俊三. In 2021, there were 51 papers on Jeong Yak-yong (46 general and 5 theses), 8 on Yi Ik (7 general and 1 thesis), 5 on the Seongho School (4 general and 1 thesis), 3 on Yu Hyeongwon (1 general and 2 theses), and the remaining papers were all published in general academic journals. There were 6 papers on Hong Dae-yong 洪大容, 4 on Ahn Jung-bok, 2 on Heo Jeon 許傳, 2 on Yun Dong-kyu, 2 on Yu Deuk-gong 柳得恭, 2 on Choi Han-gi 崔漢綺, and 1 on Yang Deuk-jung 梁得中. In 2020, papers on individual figures included 4 on Yu Hyeongwon, 4 on Park Se-dang 朴世堂, 21 on the Seongho School, 15 on the Northern 北學 School, 44 on Jeong Yak-yong, and 7 on King Jeongjo 正祖. In both 2020 and 2021, the majority of the papers were focused on Jeong Yak-yong, followed by Yi Ik and the Seongho School. There was a significant overlap and comparison of figures across these papers.

Second, in terms of thematic categorization, there were 9 papers on classical studies (1 doctoral, 8 general), 11 on philosophy (2 doctoral, 9 general), 14 on literature studies (1 doctoral, 13 general), 5 on politics and economics (1 doctoral, 4 general), 6 on education and ethics (2 doctoral, 4 general), 4 on literature and calligraphy (1 master's, 3 general), 3 on comparative studies (all general), and 12 on other topics (1 master's, 11 general). Despite some overlapping, the papers covered a variety of topics. In 2021, there were a total of 10 papers in the field of classical Studies,

including 2 theses (1 master's and 1 doctoral) and 8 general papers. In philosophy, there were 19 papers, comprising 4 doctoral dissertations and 15 general papers. In literature studies, there were 20 general papers. In literature, there were a total of 6 papers, including 1 doctoral dissertation and 5 general papers. There were 7 general papers in the field of ritual studies. In politics and economics, there were 9 papers (1 doctoral, 1 master's, and 7 general papers). There were 9 comparative studies papers, and 10 papers categorized as others.

Thirdly, the analysis and critique section focused on three papers related to Korean Silhak.

In 2021, a total of 87 papers related to Korean Silhak (Practical Learning) were published, consisting of 77 papers in general academic journals and 10 theses (2 master's and 8 doctoral). In 2020, there were 103 papers (100 academic papers and 3 theses), and in 2019, a total of 122 papers were published (115 academic papers and 7 theses). A noticeable decrease in the number of papers is evident when compared to the past. This reduction can be attributed to the fact that prior to 2022, both candidate journals for academic accreditation and accredited academic journals were included, but from 2022 onwards, only papers in accredited academic journals were considered. Despite this, it is undeniable that there has been an overall decreasing trend in the number of papers each year.

Lastly, an unfortunate trend observed through annual reports is the gradual decrease in the number of Korean Silhak papers, indicating a waning interest in Silhak studies within the Korean academic community. However, it is hoped that researchers will continue to show deep interest and conduct

in-depth academic studies in Korean Silhak. It is expected that this will lead to high-quality papers on previously unexplored scholars and a variety of topics that intersect with modern society, further enriching the field of Korean Silhak.

Chapter 9

**Research on Modern
Korean Confucianism**

Lee Wonjun(Senior Researcher, K-Academic Dissemination
Research Center, Sungkyunkwan University)

1. Introduction

This report synthesizes and analyzes the academic achievements in the field of Modern Korean Confucianism published in Korea in 2022, categorizing them by academic discipline and subject. The scope of the research covered in this paper includes articles listed or candidate-listed in the KCI, and master's and doctoral theses in philosophy, focusing on the thoughts of Confucian scholars active from the mid-19th century to the Japanese occupation period, and related Confucian discourses of that time. A total of 54 papers met these criteria. When classifying these achievements from a factional perspective, 35 papers pertained to Neo-Confucianism studies, while 19 were related to other aspects of modern Korean Confucianism. Except for a slight decrease in Neo-Confucianism research, the overall trend remained similar to the previous year.

In Neo-Confucianism (Xinglixue 性理學) research, as in the previous year, the achievements were categorized based on major Neo-Confucian schools of the modern era, such as the Nosa 蘆沙 School, Ganjae 艮齋 School, and Hwaseo 華西 School. Notably, research on the Hanju 寒洲 School, including Yi Jin-sang (李震相, 1818-1886), decreased to half of the previous year's level. For modern Korean Confucianism beyond Neo-Confucianism, it was difficult to classify individual papers under specific philosophical systems such as Yangming Studies or Korean Practical Learning (Silhak 實學) due to their limited number. Thus, this area was divided into two: studies focusing on the life and thoughts of specific individuals and those examining the evolution of Confucian thought during the modern period without centering on particular figures.

The aforementioned research achievements, considering the historical

context of modern Korea, could also be categorized by the theme of "Confucian-related discourse". There are five possible frameworks for classification. First, "Deepening of Traditional Confucianism" refers to the development and deepening of Confucian thought continuing from the traditional Korean Confucian tradition. The next framework, "Transformation of Traditional Confucianism", signifies observing and critiquing or modifying the limits of traditional Confucianism within the era. Another perspective is "Confucianism as Resistance Discourse", examining the role of Confucian thought as a foundation for resistance discourse in response to the loss of traditional values and national sovereignty. Additionally, "Confucianism as Modern Scholarship" and "Confucianism as Religion" are frameworks to explore how Confucian thought is analyzed or understood as a modern scholarly methodology or as part of religion. Of course, there were studies that intersected with these themes or were unrelated, so those falling outside these categories or exploring multiple themes were classified under "Other".

2. Classification by School of Thought

1) Learning of Nature and Principle (Xinglixue 性理學)

Among the research achievements in Modern Korean Confucianism, those focusing on Learning of Nature and Principle (Xinglixue 性理學) saw a slight decrease from the previous year, with 38 papers published. Of these, 13 papers were centered on the Ganjae 艮齋 School, followed by 12 on the Nosa 蘆沙 School, and 4 addressing the Hwaseo 華西 School. In contrast, the Hanju 寒洲 School, which had the third-highest number of publications last year with 7 papers, saw a decrease to just 3 papers this year. Regarding

individual Neo-Confucian scholars, as with the previous year, the most papers, totaling six, focused on Jeon Woo (田愚, 1841-1922). This was followed by three papers on Yi Hang-ro (李恒老, 1792-1868). Additionally, two papers each were published on Ki Jeong-jin (奇正鎮, 1798-1879) and Shin Deuk-gu (申得求, 1850-1900), who continued the Giho 畿湖 School lineage but did not belong to any specific faction. Papers comparing different schools included one each on comparisons between the Ganjae School and the Nosa School, and the Nosa School and the Hwaseo School. These papers were respectively classified under the Ganjae School and the Hwaseo School. Additionally, there was one paper examining the significance of the Mind Theory (Shimsseol 心說) Debate that unfolded at the end of the Joseon period, irrespective of any specific individual or school.

(1) Ganjae 艮齋 School

1

Kang Boseung

A Study on the Cultivation Theory by Jeon Woo

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 73

The Society For Korean Philosophical History

2

Gil Tae Eun

Patterns of the Confucian scholars' response to reality in the modern transitional period: With a focus on Ganjae Jeon Woo's Wijung Chuksa theory

Journal of Eastern Philosophy 111

The Society Of Eastern Philosophy

3

Hakrae Park

A Study on the Status and Impact Ganjae Jeonwoo in the History of Choseon Confucianism

JOURNAL OF YULGOK-STUDIES 50

Yulgok Society

4

SHIN YOCHAN

Jungam Kim Pyeong-muk's Disciple and Ganjae Jeon-Wu's Debate about the Mind Theory

Journal of Korean Classical Chinese Literature 45

The Classical Chinese Literature Association of Korea

5

HyangJoon Lee

A Weary Mirror of Neo-Confucian Thought: Jeon Woo(田愚) and the Eopil-Debate (猥筆論爭)

PAN-KOREAN PHILOSOPHY 106

The Society of Pan-Korean Philosophy

6

JUNG, KYUNG HOON

Study on Ganjae Jeonwoo' 『Geombon』

DONG-BANG KOREAN CHINESE LIEARATURE 90

Dong-Bang Korean Chinese Literature Society

7

Jeong Do-Won

A Study on the Metaphysics and Human Mind of Ganjae Jeon-Woo : Focused on philosophical context and spirit(心氣)

UGYEHAGBO 43

Woogye Culture Foundation

8

Kim, Goun Ho

Succession of Kim Taek-Sul(金澤述) to Jeon U(田愚)'s Confucianism and Its Meaning

GONG JA HAK 47

Korean Society Of Confucian Studies

9

Kim, Nak-Jin

Theory on the mind of Hong Sa-cheol, a disciple of Jeon Woo

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 72

The Society For Korean Philosophical History

10

LEE, CHEON SUNG

The Conflict of disciples the publication of Ganjaejip focus on Choi, Bueng-sim

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 75

The Society For Korean Philosophical History

11

JUNG, KYUNG HOON

A Study on the Publication Status and Problems of Ganjae Jeon-u's Books

DONG-BANG KOREAN CHINESE LIEARATURE 91

Dong-Bang Korean Chinese Literature Society

12

Jeong Do-Won

『GusanJigyeol』 and Ganjaehak Succession by Kim-Youngsup

DONG-BANG KOREAN CHINESE LIEARATURE 91

Dong-Bang Korean Chinese Literature Society

13

CHIN SUNG SU

Yoojae(裕齋) Song Ki-Myeon(宋基冕)'s Idea of Righteousness(義理思想) -Focused
on 『Mang-Eon(妄言)』 -

DONG-BANG KOREAN CHINESE LIEARATURE 93

Dong-Bang Korean Chinese Literature Society

In research focusing on the Ganjae 良齋 School, over half of the papers, totaling seven, dealt with the philosophy of Jeon Woo 田愚, the school's founder. Among these, more than half, including papers by Shin Yohan, Lee HyangJoon, Jung Kyung Hoon, and Jeong Do-Won, are deeply related to the Mind Theory (Shimsseol 心說) Debate, a Neo-Confucian debate in which Jeon Woo participated during the late Joseon era. Additionally, papers were published addressing Jeon Woo's theories on self-cultivation and his response to real-world situations, as well as examining his status within the Confucian community of his time. Notably, as in previous years, there is a lack of effort to directly connect Jeon Woo's thoughts with the modern era in which he lived, with most studies rarely mentioning the specific historical context of his time. This is not unrelated to Jeon Woo's focus on preserving the tradition of Daoxue (道學, Neo-Confucianism) rather than responding to contemporary realities.

Regarding the research on Jeon Woo's disciples, there are two papers (by Kim Goun Ho and Jung Kyung Hoon) focusing on Kim Taek-sul (金澤述, 1884-1954), who sought to continue Jeon Woo's philosophy through the

publication of collected works. Additionally, studies examined how Jeon Woo's disciples continued his philosophy, each focusing on different individuals. A notable aspect of the research on the Ganjae School is that most papers analyze the succession of Jeon Woo's philosophy within the school based on the publication trends of his writings. In this context, the paper by Kim Nak-Jin, which examines the continuation of Jeon Woo's philosophy through critiques of rival factions, is particularly noteworthy.

(2) Nosa 蘆沙 School

1

Park Dajin

Review on the Characteristic Aspects of the Nosa Ki Jung-jin's Study on Chinese

Classics – Centered on the Perception and Study of Confucian Classics

DONG BANG HAK 47

INSTITUTE FOR EASTERN CLASSIC STUDIES

2

BAE JE-SEONG

The Issues and Implications of Ki Jeong-jin's Theory of Statements that there is
only One Principle but the Phenomena Vary

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA 57

The Society for Asian Philosophy in Korea : SAPK

3

Hakrae Park

A Study on Nosa school disciples' consciousness of succeeding Ki Jeong-jin's
theory of Li-qi

Studies in Confucianism 61

Confucianism Research Institute

4

kimsungheui

Types of reading method and their orientation in Jeong Jae-gyu(鄭載圭)

Nammyeonghakyeeongu 73

Institute of Gyeongnam Culture

5

SEO YOUNG YI

Yulgye Jeong Gi's Philosophical Thought on the Unity of Substance and Function

Studies in Confucianism 59

Confucianism Research Institute

6

Yang Soon-ja

Meongho Kwon Yunhwan's Neo-Confucian Thought

JOURNAL OF YULGOK-STUDIES 47

Yulgok Society

7

HyangJoon Lee

Ki Wooseung(奇宇承)'s Criticism of Eopilmoonmok(猥筆問目): Focusing on the Counterargument of Eopilmoonmok(駁猥筆問目辨)

JOURNAL OF YULGOK-STUDIES 47

Yulgok Society

8

HyangJoon Lee

Meeting between Nosa(蘆沙) and Hwaseo(華西) – Focusing on Park Haeryang (朴海量)'s Diary of the sea trip(海上日記)」

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 72

The Society For Korean Philosophical History

9

Hyung-sung, Lee

A study on Gi Jeong-jin's disciples and antiquities in Sunchang region

Youngsan Journal of East Asian Cultural Studies 36

Institute of Oriental Culture

10

JEONG SangYeop

Seok-eum Park No-sul's Recognition of era and Anti-Japanese Activities

Namdo Munhwa Yongu 45

Sunchon National University Namdo Cultural Research Center

11

Woojin Cho

Nanwa(難窩) OhGyesu(吳繼洙)'s Xinglishuō(性理說) and the practical spirit of loyalty Dongyang Gojeon Yeongu 86

The Society Of The Eastern Classic

12

Woojin Cho

Namfa(南坡) LeeHwiseok(李僖錫)'s Yixuede(易學的) thought and awareness of reality

PAN-KOREAN PHILOSOPHY 107

The Society of Pan-Korean Philosophy

Research related to the Nosa 蘆沙 School resulted in the publication of 12 papers, similar to previous years. In contrast to the trend in studies on the Ganjae 艮齋 School, among the research on the Nosa School, only two papers, by Park Da-jin and Bae Je-Seong, focused on the Neo-Confucian philosophy of Ki Jeong-jin 奇正鎮 himself, constituting just one-sixth of the total. This contrasting trend in studies on the Ganjae and Nosa Schools, observed in previous years as well, highlights the different focal points emphasized by the academic community in researching each school.

Excluding Park Hakrae's paper, which considers the overall succession pattern of the Nosa School rather than focusing on a specific individual, the rest of the studies dealt with how Ki Jeong-jin's disciples individually continued his Neo-Confucian teachings or responded to real-world situations. Each of these papers explored different individuals, thereby uncovering or reexamining a variety of figures within the school. The paper by Lee Hyung-seong, while ostensibly addressing the Nosa School in the Sunchang 順昌 region in general, in fact discusses the continuation of Nosa School thought by Ki Woo-man (奇字萬, 1846–1916). Lee HyangJoon's recent research, focused on exploring the development of Neo-Confucianism in the 19th century, introduced writings of Ki Jeong-jin's disciples, previously unknown in academic circles.

(3) Hwaseo 華西 School

1

Anyookyung

A study on the characteristics of Juri theoretical neo-confucianism in Lee, hang-ro
TOEGYE-HAK-LON-JIB (THLJ) 31

Yeongnam Toegye Studies Institute

2

Kyoung-Haw Kim

A Study on Hwaseo Lee Hang-ro's Hyoyeolbumunssijeon

Studies in Confucianism 59
Confucianism Research Institute

3

BAE JE-SEONG

Perspective on Good and Evil and Historical Self-consciousness of Yi Hangno -A
Neo-Confucian Project to form Historical Subjects-
CHEOLHAK: Korean Journal of Philosophy 150
Korean Philosophical Association

4

SHIN YOHAN

Jungam Kim Pyeong-muk's Disciple and Ganjae Jeon-Wu's Debate about the Mind
Theory
Journal of Korean Classical Chinese Literature 45
The Classical Chinese Literature Association of Korea

5

HyangJoon Lee

Meeting between Nosa(蘆沙) and Hwaseo(華西) - Focusing on Park Haeryang (朴海
量)'s Diary of the sea trip(海上日記)」
THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 72
The Society For Korean Philosophical History

There are a total of five papers on the research related to Yi Hang-ro 李恒老 and the Hwaseo 華西 School. Three of these papers focused on the personal philosophy of Yi Hang-ro, the founder of the Hwaseo School, while two compared the ideas of the Hwaseo School with those of other schools. The papers on Yi Hang-ro all examined how his Neo-Confucian philosophy or works are linked to his ideology of 'Defending the Orthodoxy and Repelling the Heterodox' (weizhengchixie 衛正斥邪), without foregrounding this ideology itself. This approach marks a distinction from previous studies that directly dealt with 'Defending the Orthodoxy and Repelling the Heterodox'. The two papers comparing the philosophy of the Hwaseo School with other schools introduced materials from previously unknown disciples of the Hwaseo School, examining the positions of each school through these materials.

(4) Hanju 寒洲 School

1

Kim, Nak-Jin

A Study on the Meaning and Purpose of Yi Jinsang's Mind Theory

DONG BANG HAK 47

INSTITUTE FOR EASTERN CLASSIC STUDIES

2

Kim, Nak-Jin

The Meaning of Ha Gyeom-jin's Mind Theory

Nammyeonghakyeongu 76

Institute of Gyeongnam Culture

3

JongSeok Kim

A study on basic materials of disputes over human mind in the Yeongnam at the late period of the Korean Empire.

Hangukhak Nonjip 88

Academia Koreana

There has been a more than halved decrease in research papers published on the Hanju 寒洲 School compared to previous years, with only three papers presented. Among these, Kim Nak-Jin published one paper each on Yi Jin-sang 李震相 himself and on Ha Gyeom-jin (河謙鎮, 1870-1946). Both papers assessed that the heart-centered thought of the Yi Jin-sang lineage acted as a source for the later 'Defending the Orthodoxy and Repelling the Heterodox' and resistance spirit of the late Joseon period. Additionally, there was also a paper that dealt with the series of debates that occurred between the Confucian scholars in Andong 安東 and the Hanju School surrounding the publication of Yi Jin-sang's collected works.

(5) Others

1

Kwon Oh-Young

Kim, Daejin(金岱鎮)'s Academic Lineage (學統) and Study of Principle (理學)

Cheonggyeo History 24
Cheonggyeo Historical Association

2

KIM KYUNGHO
Death of a Country Confucian Scholar – Shin Deuk-gu's Philosophy and Orientation
Studies in Confucianism 58
Confucianism Research Institute

3

Yoo, Jiwoong
The Academic Evaluation and Practical Interpretations of Nongsan Shin Deuk-Gu's
Heaven Theory
Studies in Philosophy East-West 106
Korean Society For Philosophy East-West

4

Lee, Sang-ik
The nature and implication of the Mind Theory Debate in the late Joseon Dynasty
The T'oegye Hakbo(The Journal of T'oegye Studies) 151
Institute for Toegye Studies

There are four papers on Neo-Confucianism research that do not belong to the aforementioned school classifications. Kwon Oh-young's paper argued that the scholarly lineage of Kim Dae-jin (金岱鎭, 1800-1871) is the legitimate succession of the Yeongnam 嶺南 Toegye 退溪 School, tracing back through Kim Seong-il (金誠一, 1538-1593) – Yi Hyeon-il (李玄逸, 1627-1704) – Yi Sang-jeong (李象靖, 1711-1781). Papers by Kim Kyungho and Yoo Jiwoong discussed the thoughts of Shin Deuk-gu (申得求, 1850-1900), a Confucian scholar belonging to the Giho 畿湖 School lineage, who does not fit into the previously examined schools. Lee Sang-ik's paper analyzed the nature of the Mind Theory (Shimsseol 心說) Debate, a Neo-Confucian debate that unfolded in the modern era, examining its significance in the society of that time. Lee Sang-ik defined the arguments presented by Yi Hang-ro, Yi Jin-sang, and Ki Jeong-jin during the Mind Theory (Shimsseol 心說) Debate as a 'theory that asserts the supremacy of reason (zhulilun 主理論).' He assessed that although these arguments refined

298 Part II. Korean Confucianism

Neo-Confucian theory, they contributed little to the rapidly changing society of the day.

2) Korean Neo-Confucianism Beyond Learning of Nature and Principle (Xinglixue 性理學) in the Modern Era ①: Through the Lens of Individuals

1

KIM, Woo-hyung

A Study on the Self and Subjectivity in Park Eun-sik and Jeong In-bo: Focusing on the Philosophical Characteristics of Jin-ah Theory and Sil-shim Theory

JOURNAL OF YULGOK-STUDIES 48

Yulgok Society

2

Jeong Seong-Hee

Logic of religiousization of Confucianism and Confucian historical significance in early 20th century – In case of Park Eun-sik and Jang Ji-yeon

Journal of Eastern Philosophy 111

The Society Of Eastern Philosophy

3

Lee Young Suk

A Study on Sonul Noh Sang-ik's Response to Reality

Dongyang studies in Korean Classics 61

Dongyang Hanmoon Association

4

Lee, Jun-Kyu

Village School Education and Village School Education Materials of Sonul Noh Sang Jik (小訥 盧相稷) – Focusing on Sonul Books Possessed at Busan National University Library –

Dongyang studies in Korean Classics 62

Dongyang Hanmoon Association

5

Yeonggeon Kim

Thought and Educational Viewpoints of Haechang海窓 Song Ki-Sik宋基植 – Focused on The Collection of Haechang 海窓集 and Innovative Ideas on Confucianism 儒教維新論

Dongyang Gojeon Yeongu 86

The Society Of The Eastern Classic

6

LEE HYUN JUNG

Song Ki-sik's Writing Motive of Confucian Revitalization Theory and Planning of Confucian Youth

The Society for Study of Korean History of Thoughts 70

The Association For The Study Of Korean History Of Thoughts

7

Miyeong Kim

The Continuity and Severance between the Tradition and the Modernity in Jang Jiyeon's Confucian thoughts

Korean Cultural Studies 96

Research Institute of Korean Studies

8

Yunkyeong Kim

The Advocates of Joseon Studies(朝鮮學)'s Sil(實) Discourse and the Establishment of Silhak(實學) Notion in 1930s I - Focusing on Joseon Studies and 'Silsagusi' Studies of Jeong In-bo -

YANG-MING STUDIES 67

The Korean Society Of Yang-Ming Studies

9

Yunkyeong Kim

Seol Tae-hee's Criticism on the Contemporary Confucian Studies (II) -Focusing on Takahashi Toru's Criticism on the Neo-Confucian Studies in the Joseon Dynasty

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 74

The Society For Korean Philosophical History

10

Lee wang moo

Reconfirmation of Lee Sang-jae's transformation of Confucianism

Dongyang Gojeon Yeongu 89

The Society Of The Eastern Classic

11

Ha Yoonseo

A Study on Family Healing of Namgoong-uck's - Focusing on the beginning significance of The Education of Family』 -

TOEGYE-HAK-LON-JIB (THLJ) 30

Yeongnam Toegyehak Institute

Among the 19 papers in the field of Modern Korean Confucianism research, excluding Learning of Nature and Principle (Xinglixue 性理學), more

than half, totaling 11 papers, explored various aspects of modern Confucian thought as reflected in the ideas of specific individuals. By individual, there are two papers each on Park Eun-sik (朴殷植, 1859–1925) by Kim Woo-hyung and Jeong Seong-Hee, Noh Sang-jik (盧相稷, 1855–1931) by Lee Young-sook and Lee Joon-gyu, Song Gi-sik (宋基植, 1878–1949) by Yeonggeon Kim and Lee Hyun-jung, Jang Ji-yeon (張志淵, 1864–1921) by Jeong Seong-Hee and Kim Mi-young, and Jung In-bo (鄭寅普, 1892–?) by Kim Woo-hyung and Kim Yunkyeong. Notably, the papers on Park Eun-sik are unique for discussing him in conjunction with other thinkers of his era. Additionally, one paper each on Seol Tae-hee 薛泰熙, Yi Sang-jae 李商在, and Namgung Eok 南宮億 as subjects of Modern Korean Confucian studies were also published.

The aforementioned papers discuss how these individuals approached Confucian thought during the tumultuous period of modernity. Most of the research, except for two papers on Noh Sang-jik 盧相稷 who continued the Namin 南人 Silhak (Practical Learning) tradition of the Near Gyeonggi 近畿 region, generally focused on the transformation or departure from traditional Confucian thought. In contrast, both papers by Kim Yunkyeong moved beyond the framework of maintaining or transforming traditional Confucian thought, addressing how Korean Confucianism was analyzed and discussed within the framework of modern scholarly methodology.

3) Korean Neo-Confucianism Beyond Learning of Nature and Principle (Xinglixue 性理學) in the Modern Era ②: Beyond the Lens of Individuals

1

Kim, Ho, Kim Yong-Jae

From the Late 19th Century to the Early 20th Century, the Deeds of Confucian Philosophy Academia in Joseon(朝鮮) – The Genealogy of Neo-Confucianism(道

統) and Subjectivity in My Heart(實心) –
YANG-MING STUDIES 64
The Korean Society Of Yang-Ming Studies

2

Uhm,jinsung
Modern Sun-Bee Interlectuals and Religion
Journal of the New Korean Philosophical Association 109
The New Korean Philosophical Association

3

Haenghoon Lee
Development and Typology of Religious Discourse in the Korean Colonial Period
CONCEPT AND COMMUNICATION 30
The Hallym Academy of Sciences, Hallym University

4

Uk-su Seo
Commoners Confucianism in the Age of Transition II – Park Gyeong-ri 『The Land』 The Mechanism of Conflict and Reconciliation between Seo-hee and Gil-sang –
Journal of Koreanology 82
Korean Studies Institute, Pusan National University

5

park tae-ok
Confucian Intellectuals' Ideas of Public-Private in the Ideas of 'Protecting Righteousness and Expelling Wickedness' and 'Enlightenment'
Humanities and Art 13
Humanities and Art Society

6

Mun, GyeongDeuk
Conceptual history of “Joseon Confucianism” and “Joseon Confucianism as religion”
The Journal of History 43
The Institute For History Studies

7

Soonsoon Chang
Publications of Works of Silhak Scholars during the Japanese Imperial Rule and the Movements of Joseon Studies
The Journal of History 43
The Institute For History Studies

8

KIM, Woo-hyung

Aspects of Korean Philosophy Research in Japanese Colonial Era: Focusing on the Nature of Research Subjectivity and the Position on Chosun Confucianism
Philosophical Investigation 65
Institute of philosophy in Chung-Ang Univ.

Among the papers on Modern Korean Confucianism outside the realm of Learning of Nature and Principle, eight papers discussed the evolution of Confucian thought at the time without specifically focusing on the thought of individual scholars.

3. Thematic Classification

As mentioned at the beginning of this paper, the aforementioned research achievements, considering the historical context of modern Korea, can be categorized into five frameworks: ① Deepening of Traditional Confucianism, ② Transformation of Traditional Confucianism, ③ Confucianism as Resistance Discourse, ④ Confucianism as Modern Scholarship, and ⑤ Confucianism as Religion. Since the mainstream thought in pre-modern Korean Confucianism was Learning of Nature and Principle, "Deepening of Traditional Confucianism" and "Transformation of Traditional Confucianism" can essentially be viewed as the "Deepening of Learning of Nature and Principle" and "Transformation of Learning of Nature and Principle." Consequently, the majority of the previously discussed papers on Learning of Nature and Principle can be classified under ①. Thus, a total of 33 papers on Learning of Nature and Principle were categorized under ①, while six papers were related to ②, and four papers each corresponded to ③, ④, and ⑤. Three papers that could not be classified under these criteria were categorized under 'Other'.

1) Deepening of Traditional Confucianism

1

Kang Boseung

A Study on the Cultivation Theory by Jeon Woo

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 73

The Society For Korean Philosophical History

2

Gil Tae Eun

Patterns of the Confucian scholars' response to reality in the modern transitional period: With a focus on Ganjae Jeon Woo's Wijung Chuksa theory

Journal of Eastern Philosophy 111

The Society Of Eastern Philosophy

3

Hakrae Park

A Study on the Status and Impact Ganjae Jeonwoo in the History of Choseon Confucianism

JOURNAL OF YULGOK-STUDIES 50

Yulgok Society

4

SHIN YOHAN

Jungam Kim Pyeong-muk's Disciple and Ganjae Jeon-Wu's Debate about the Mind Theory

Journal of Korean Classical Chinese Literature 45

The Classical Chinese Literature Association of Korea

5

HyangJoon Lee

A Weary Mirror of Neo-Confucian Thought: Jeon Woo(田愚) and the Eopil-Debate (猥筆論爭)

PAN-KOREAN PHILOSOPHY 106

The Society of Pan-Korean Philosophy

6

JUNG,KYUNG HOON

Study on Ganjae Jeonwoo' 『Geombon』

DONG-BANG KOREAN CHINESE LIEARATURE 90

Dong-Bang Korean Chinese Literature Society

7

Jeong Do-Won

A Study on the Metaphysics and Human Mind of Ganjae Jeon-Woo : Focused on philosophical context and spirit(心氣)

UGYEHAGBO 43

Woogye Culture Foundation

8

Kim, Goun Ho

Succession of Kim Taek-Sul(金澤述) to Jeon U(田愚)'s Confucianism and Its
Meaning

GONG JA HAK 47

Korean Society Of Confucian Studies

9

Kim, Nak-Jin

Theory on the mind of Hong Sa-cheol, a disciple of Jeon Woo

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 72

The Society For Korean Philosophical History

10

LEE, CHEON SUNG

The Conflict of disciples the publication of Ganjaejip focus on Choi, Bueng-sim

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 75

The Society For Korean Philosophical History

11

JUNG,KYUNG HOON

A Study on the Publication Status and Problems of Ganjae Jeon-u's Books

DONG-BANG KOREAN CHINESE LIEARATURE 91

Dong-Bang Korean Chinese Literature Society

12

Jeong Do-Won

『GusanJigyeol』 and Ganjaehak Succession by Kim-Youngsup

DONG-BANG KOREAN CHINESE LIEARATURE 91

Dong-Bang Korean Chinese Literature Society

13

Park Dajin

Review on the Characteristic Aspects of the Nosa Ki Jung-jin's Study on Chinese
Classics – Centered on the Perception and Study of Confucian Classics

DONG BANG HAK 47

INSTITUTE FOR EASTERN CLASSIC STUDIES

14

BAE JE-SEONG

The Issues and Implications of Ki Jeong-jin's Theory of Statements that there is
only One Principle but the Phenomena Vary

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA 57

The Society for Asian Philosphy in Korea : SAPK

15

Hakrae Park

A Study on Nosa school disciples' consciousness of succeeding Ki Jeong-jin's theory of Li-qi

Studies in Confucianism 61

Confucianism Research Institute

16

kimsungheui

Types of reading method and their orientation in Jeong Jae-gyu(鄭載圭)

Nammyeonghakyongu 73

Institute of Gyeongnam Culture

17

SEO YOUNG YI

Yulgye Jeong Gi's Philosophical Thought on the Unity of Substance and Function

Studies in Confucianism 59

Confucianism Research Institute

18

Yang Soon-ja

Meongho Kwon Yunhwan's Neo-Confucian Thought

JOURNAL OF YULGOK-STUDIES 47

Yulgok Society

19

HyangJoon Lee

Ki Wooseung(奇宇承)'s Criticism of Eopilmoonmok(猥筆問目): Focusing on the Counterargument of Eopilmoonmok(駁猥筆問目辨)

JOURNAL OF YULGOK-STUDIES 47

Yulgok Society

20

HyangJoon Lee

Meeting between Nosa(蘆沙) and Hwaseo(華西) – Focusing on Park Haeryang (朴海量)'s Diary of the sea trip(海上日記)」

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 72

The Society For Korean Philosophical History

21

Hyung-sung, Lee

A study on Gi Jeong-jin's disciples and antiquities in Sunchang region

Youngsan Journal of East Asian Cultural Studies 36

Institute of Oriental Culture

22

Woojin Cho

Nanwa(難窩) OhGyesu(吳繼洙)'s Xinglishuō(性理說) and the practical spirit of loyalty

Dongyang Gojeon Yeongu 86
The Society Of The Eastern Classic

23

Woojin Cho
Namfa(南坡) LeeHuihoek(李僖錫)'s Yixuede(易學的) thought and awareness of reality
PAN-KOREAN PHILOSOPHY 107
The Society of Pan-Korean Philosophy

24

Anyookyung
A study on the characteristics of Juri theoretical neo-confucianism in Lee, hang-ro
TOEGYE-HAK-LON-JIB (THLJ) 31
Yeongnam Toegye Studies Institute

25

Kyoung-Haw Kim
A Study on Hwaseo Lee Hang-ro's Hyoyeolbumunssijeon
Studies in Confucianism 59
Confucianism Research Institute

26

BAE JE-SEONG
Perspective on Good and Evil and Historical Self-consciousness of Yi Hangno -A
Neo-Confucian Project to form Historical Subjects-
CHEOLHAK: Korean Journal of Philosophy 150
Korean Philosophical Association

27

Kim, Nak-Jin
A Study on the Meaning and Purpose of Yi Jinsang's Mind Theory
DONG BANG HAK 47
INSTITUTE FOR EASTERN CLASSIC STUDIES

28

Kim, Nak-Jin
The Meaning of Ha Gyeom-jin's Mind Theory
Nammyeonghakyeeongu 76
Institute of Gyeongnam Culture

29

JongSeok Kim
A study on basic materials of disputes over human mind in the Yeongnam at the
late period of the Korean Empire.
Hangukhak Nonjip 88
Academia Koreana

30

Kwon Oh-Young

Kim, Daejin(金岱鎭)'s Academic Lineage (學統) and Study of Principle (理學)

Cheonggyeo History 24

Cheonggyeo Historical Association

31

KIM KYUNGHO

Death of a Country Confucian Scholar – Shin Deuk-gu's Philosophy and Orientation
Studies in Confucianism 58

Confucianism Research Institute

32

Yoo, Jiwoong

The Academic Evaluation and Practical Interpretations of Nongsan Shin Deuk-Gu's
Heaven Theory

Studies in Philosophy East-West 106

Korean Society For Philosophy East-West

33

Lee, Sang-ik

The nature and implication of the Mind Theory Debate in the late Joseon Dynasty
The T'oegye Hakbo(The Journal of T'oegye Studies) 151

Institute for Toegye Studies

The 33 papers focusing on Learning of Nature and Principle (Xinglixue 性理學) primarily dealt with the Confucian thought of intellectuals based on pre-modern academic traditions. Although many of these studies mention the real-world awareness of Neo-Confucian scholars encountering modernity, they tend to focus more on analyzing the scholars' thought processes rather than their perception of reality and responses to it. For example, the three papers on Yi Hang-ro 李恒老, as previously mentioned, discuss how his thought connects to the ideology of 'Defending the Orthodoxy and Repelling the Heterodox (weizhengchixie 衛正斥邪),' but they do not foreground the characteristics of "Confucianism as Resistance Discourse," focusing instead on analyzing his Neo-Confucian thinking itself.

2) Transformations in Traditional Confucianism

1

KIM, Woo-hyung

A Study on the Self and Subjectivity in Park Eun-sik and Jeong In-bo: Focusing
on the Philosophical Characteristics of Jin-ah Theory and Sil-shim Theory

JOURNAL OF YULGOK-STUDIES 48

Yulgok Society

2

Yeonggeon Kim

Thought and Educational Viewpoints of Haechang海窓 Song Ki-Sik宋基植 -
Focused on The Collection of Haechang 海窓集 and Innovative Ideas on
Confucianism 儒教維新論

Dongyang Gojeon Yeongu 86

The Society Of The Eastern Classic

3

LEE HYUN JUNG

Song Ki-sik's Writing Motive of Confucian Revitalization Theory and Planning of
Confucian Youth

The Society for Study of Korean History of Thoughts 70

The Association For The Study Of Korean History Of Thoughts

4

Miyeong Kim

The Continuity and Severance between the Tradition and the Modernity in Jang
Jiyeon's Confucian thoughts

Korean Cultural Studies 96

Research Institute of Korean Studies

5

Lee wang moo

Reconfirmation of Lee Sang-jae's transformation of Confucianism

Dongyang Gojeon Yeongu 89

The Society Of The Eastern Classic

6

Ha Yoonseo

A Study on Family Healing of Namgoong-uck's - Focusing on the beginning
significance of The Education of Family」 -

TOEGYE-HAK-LON-JIB (THLJ) 30

Yeongnam Toegye Studies Institute

Among the 11 papers on modern Confucian scholars outside of Learning
of Nature and Principle, six can be considered to deal with the
"Transformation of Traditional Confucianism." Kim Woo-hyung's papers on

figures like Park Eun-sik 朴殷植 and Jung In-bo 鄭寅普, who are recognized for embracing Yangming Studies, do not confine concepts such as the True Self Theory (jinwolun 眞我論) and the Real Heart Theory (shixinlun 實心論) within the context of Yangming Studies but rather illuminate them as part of the formation of modern and contemporary Korean philosophy. This approach suggests viewing these studies more as representing a transformation of traditional Confucianism than a deepening of it. Apart from the study by Lee Wang-mu on Yi Sang-jae 李商在, who is evaluated as having completely departed from Confucianism in favor of Christianity, all others examined how Confucian thought, passing through the space of modernity, positioned itself as part of "Modern Korean Philosophy," contrasting with traditional thought.

3) Confucianism as a Discourse of Resistance

1

CHIN SUNG SU

Yoojae(裕齋) Song Ki-Myeon(宋基冕)'s Idea of Righteousness(義理思想) -Focused on 「Mang-Eon(妄言)」 -

DONG-BANG KOREAN CHINESE LIEARATURE 93

Dong-Bang Korean Chinese Literature Society

2

JEONG SangYeop

Seok-eum Park No-sul's Recognition of era and Anti-Japanese Activities

Namdo Munhwa Yongu 45

Sunchon National University Namdo Cultural Research Center

3

Lee Young Suk

A Study on Sonul Noh Sang-ik's Response to Reality

Dongyang studies in Korean Classics 61

Dongyang Hanmoon Association

4

Lee, Jun-Kyu

Village School Education and Village School Education Materials of Sonul Noh Sang
Jik (小訥 盧相稷) – Focusing on Sonul Books Possessed at Busan National
University Library –

Dongyang studies in Korean Classics 62

Dongyang Hanmoon Association

There are four papers that consider 'Confucianism as Resistance Discourse,' one of the roles traditionally held by Confucian thought in the modern and contemporary space. Among these, the paper by Jin Sung-su examines how the Neo-Confucian righteousness and principle spirit of Song Gi-myeon (宋基冕, 1882-1956) from the Ganjae 艮齋 School functioned as a basis for resistance discourse during the Japanese occupation and the subsequent division of North and South Korea. The paper by Jeong Sang-yeop discusses the anti-Japanese activities of Park No-sul (朴魯述, 1851-1917) from the Nosa 蘆沙 School in conjunction with his thoughts. The two papers focusing on Noh Sang-jik 盧相稷 highlight how his approach to maintaining traditional Confucian thought was a form of resistance consciousness. Excluding the paper on Park No-sul, who directly participated in anti-Japanese movements, the aforementioned research generally assessed that the Confucian scholars featured in their studies resisted the injustices of their times by adhering to tradition.

4) Confucianism as a Modern Scholarship

1

KIM, Woo-hyung

Aspects of Korean Philosophy Research in Japanese Colonial Era: Focusing on the
Nature of Research Subjectivity and the Position on Chosun Confucianism
Philosophical Investigation 65
Institute of philosophy in Chung-Ang Univ.

2

Yunkyeong Kim

The Advocates of Joseon Studies(朝鮮學)'s Sil(實) Discourse and the Establishment

of Silhak(實學) Notion in 1930s I – Focusing on Joseon Studies and ‘Silsagusi’
Studies of Jeong In-bo –
YANG-MING STUDIES 67
The Korean Society Of Yang-Ming Studies

3

Yunkyeong Kim
Seol Tae-hee’s Criticism on the Contemporary Confucian Studies (II) –Focusing
on Takahashi Toru’s Criticism on the Neo-Confucian Studies in the Joseon
Dynasty
THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 74
The Society For Korean Philosophical History

4

Soonsoon Chang
Publications of Works of Silhak Scholars during the Japanese Imperial Rule and
the Movements of Joseon Studies
The Journal of History 43
The Institute For History Studies

There are four papers related to the analysis of Confucian thought through modern scholarly methodology, which predominantly concentrated on elucidating how pre-modern Korean Confucian thought has been discussed and researched by modern scholars. Among these, one paper by Kim Yunkyeong and another by Jang Soon-soon analyzed the emergence of 'Silhak 實學' (Practical Learning), evaluated as a pragmatic academic trend of the late Joseon period. Kim Woo-hyung's paper examined the stance of the academic community during the Japanese occupation towards Korean Confucianism, dividing it into three perspectives: a 'traditional Confucian subject' based on traditional methodology, a 'modern subject' that negates tradition, and a 'contemporary subject' seeking to transform Korean Confucianism into part of modern Korean philosophy. Kim Yunkyeong's paper on Seol Tae-hee 薛泰熙 critically analyzed the study of Korean Confucianism by Takahashi Toru 高橋亨, shedding light on one aspect of how modern Korean scholars understand Korean Confucianism.

5) Confucianism as a Religion

1

Mun, GyeongDeuk
Conceptual history of “Joseon Confucianism” and “Joseon Confucianism as religion”
The Journal of History 43
The Institute For History Studies

2

Uhm,jinsung
Modern Sun-Bee Intellectuals and Religion
Journal of the New Korean Philosophical Association 109
The New Korean Philosophical Association

3

Haenghoon Lee
Development and Typology of Religious Discourse in the Korean Colonial Period
CONCEPT AND COMMUNICATION 30
The Hallym Academy of Sciences, Hallym University

4

Jeong Seong-Hee
Logic of religiousization of Confucianism and Confucian historical significance in early 20th century – In case of Park Eun-sik and Jang Ji-yeon
Journal of Eastern Philosophy 111
The Society Of Eastern Philosophy

The research on 'Confucianism as Religion' encompasses a total of four papers. Excluding the paper by Eom Jin-sung, which examines various ways in which intellectuals of the time used Confucian thought as a 'religion' to sustain their lives through turbulent times, the majority of these studies discuss the process by which modern intellectuals came to understand traditional Confucianism as a form of religion (rujiao 儒教) similar to Western religions.

6) Others

1

Kim, Ho, Kim Yong-Jae

From the Late 19th Century to the Early 20th Century, the Deeds of Confucian
Philosophy Academia in Joseon(朝鮮) – The Genealogy of Neo-Confucianism(道
統) and Subjectivity in My Heart(實心) –

YANG-MING STUDIES 64

The Korean Society Of Yang-Ming Studies

2

park tae-ok

Confucian Intellectuals' Ideas of Public-Private in the Ideas of 'Protecting
Righteousness and Expelling Wickedness' and 'Enlightenment'

Humanities and Art 13

Humanities and Art Society

3

Uk-su Seo

Commoners Confucianism in the Age of Transition II – Park Gyeong-ri 『The Lan
d』 The Mechanism of Conflict and Reconciliation between Seo-hee and
Gil-sang –

Journal of Koreanology 82

Korean Studies Institute, Pusan National University

There are three research papers that do not fit the aforementioned classification criteria. The paper by Kim Ho and Kim Yong-jae criticizes how Neo-Confucian scholars in Korea, who focused on the 'Zhu Xi-style Confucian orthodoxy (daotong 道統)' and emphasized 'subjective real heart,' lagged behind the times and ignored reality despite their preoccupation with the past. In contrast, Park Tae-ok's paper evaluates both 'Defending the Orthodoxy and Repelling the Heterodox (weizhengchixie 衛正斥邪)' and 'enlightenment (kaihua 開化)', highlighting how they simultaneously reveal similarities based on traditional values and differences in attitudes towards modern civilization, potentially serving as the origin of today's public-private concepts. Seo Wook-su's paper interprets the historical novel *Toji* 土地 as showcasing the creation of a 'Civilian Confucianism' that integrates Confucian ideals of reason and consideration with traditional

religious ideals of spirituality and empathy, forming a national ideology centered on the common people.

4. Analysis and Critique of Key Papers

The modern era was a time when Western academic knowledge and culture flooded in, yet it was also a period when the theoretical deepening of Neo-Confucianism was concurrently underway. How should we understand the phenomenon of pre-modern scholarship deepening during a tumultuous period when the nation's fortunes were at a critical juncture? Among the previously examined research, there are two papers that respond to the aforementioned question, which we will now review and critique.

Firstly, the paper by Kim Ho and Kim Yong-jae, "From the Late 19th Century to the Early 20th Century, the Deeds of Confucian Philosophy Academia in Joseon (朝鮮) – The Genealogy of Neo-Confucianism (道統) and Subjectivity in My Heart (實心) –," begins by questioning the social function of the Neo-Confucian debates of the time. The authors express uncertainty about who among the Neo-Confucian scholars in 19th-century Korea truly sought a breakthrough to protect the nation amidst changing times, despite the abundance of eminent scholars engaged in Neo-Confucian debates (p. 215). They argue that Jeon Woo (田愚, 1841–1922), a Neo-Confucian scholar with a strong sense of Neo-Confucian consciousness of lineage of the way (daotong 道統), was critical of independence activities like the Righteous Army movements and the Paris Peace Conference petitions due to this mindset. In contrast, Yi Geon-seung (李建昇, 11858–1924), a Confucian scholar of the Ganghwa 江華 School, based on the subjectivity of 'Real Heart' rooted in Yangming Studies, was able to commit to national education and independence movements. Furthermore, the

authors contend that Korean Neo-Confucian scholars, by rejecting various academic trends including Yangming Studies for a long time and leaning towards Zhu Xi-style mono-ideology, failed to properly respond to the changing times, contributing to the nation's downfall.

The authors' critical view of the Neo-Confucian academic world of the time stems from their observation that the 'pro-people (qinmin 親民)' aspect of Yangming Studies, based on The Ancient Text of the Great Learning (Guben Daxue 古本大學), affirmed the innate knowledge of the good (liangzhi 良知) of all humans regardless of class, providing more impetus for modern encounters than Zhu Xi-style 'renewed people (xinmin 新民)' (refer to paper, pp. 229-232). The focus of modern Confucian scholars like Park Eun-sik 朴殷植 and Jung In-bo 鄭寅普 on Yangming Studies lends some credibility to the authors' argument. However, it raises questions whether the actions of Jeon Woo 田愚, aimed at preserving the daotong 道統, can be taken as representative of the position held by Neo-Confucianism in the intellectual and social spheres of the time. In this regard, the forthcoming paper by Lee Sang-ik is of interest.

Lee Sang-ik's paper, "The Nature and Implication of the Mind Theory Debate in the Late Joseon Dynasty," organizes the progression of the Mind Theory (Shimsseol 心說) Debate as a response and critique by Jeon Woo 田愚 based on his 'nature-first, heart-second (seongsasimje 性師心第)' approach to the new 'theory that asserts the supremacy of reason (zhulilun 主理論)' conceptualized by Yi Hang-ro 李恒老, Ki Jeong-jin 奇正鎭, and Yi Jin-sang 李震相. Lee Sang-ik assesses that the new zhulilun 主理論 can be positively viewed as a product of the 'consciousness of worries and hardships (youhuan yishi 憂患意識)' against a corrupt reality, but negatively evaluated as lacking practicality as a prescription for the corrupted reality (p. 156). The author identifies problems with the new zhulilun 主理論: ①

It ends up affirming the 'goodness of principle, evilness of qi' (lishanqi'e 理善氣惡), breaking down the fundamental Neo-Confucian principle of 'the Metaphysical (xing'ershangezhe 形而上者) and the Physical (xing'erxiazhe 形而下者),' and thus cannot be seen as establishing a coherent theoretical system; ② It merely changes nominal definitions of the mind without making efforts to ensure the mind properly performs its leading role; ③ The claim that 'purely good principle commands the realistic energy at will' does not align with the realities of human society.

Based on the above analysis, the author concludes that the new 'theory that asserts the supremacy of reason (zhulilun 主理論)' emerging from the Mind Theory Debate contributed little historically and, in fact, fragmented the Confucian community during a turbulent era, perpetuating repetitive debates and rendering Neo-Confucianism as an outdated armchair theory. In contrast, Jeon Woo's theory, which criticized the new zhulilun 主理論, is positively evaluated for continuing the Neo-Confucian 'principle as master, vital energy as resource theory' (lizhuqizilun 理主氣資論), recognizing the active role of qi 氣 while emphasizing li 理 as the ultimate standard of value pursuit (p. 169). That is, Jeon Woo's logically coherent theory is deemed more appropriate for examining the status of Neo-Confucianism in the modern space-time than the new zhulilun 主理論, which negatively impacted contemporary society by advancing claims that lost theoretical universality in the face of hardship consciousness. This paper serves as a kind of rebuttal to the argument presented in the previously examined paper. However, the author counters the significance of the new zhulilun 主理論, which led to active participation in Righteous Army activities and the adoption of new Western knowledge and objects, as 'self-contradictory' (refer to p. 166), suggesting that further contemplation is needed on whether such dual activities should be negatively evaluated for lacking

logical coherence.

5. Evaluation and Outlook

The research trends related to Modern Korean Confucianism published in 2021 exhibit several characteristics. Firstly, as confirmed by the number of research papers, Learning of Nature and Principle (Xinglixue 性理學) was still the predominant concept in the modern Korean context. While it is true that individuals who sought transformation rather than maintaining tradition during tumultuous times have garnered attention, this does not imply that those seeking change constituted the majority in the contemporary intellectual landscape. In other words, understanding modern Korea without considering Xinglixue 性理學 is impracticable. Similarly, in examining and attributing significance to modern Korean Confucianism, it would be inappropriate to simply label the majority of Neo-Confucian scholars as conservative. A more comprehensive examination of the social function of Xinglixue 性理學 during this period is necessary.

In this context, the increase in studies focusing on 'Confucianism as Modern Scholarship' and 'Confucianism as Religion,' analyzing and understanding traditional Confucianism within the frameworks of modern scholarly methodology or Western religious concepts compared to the previous year, is encouraging. A considerable number of research papers have explored how Confucian thought, amidst the turmoil of modernity, was not confined to tradition but discussed using contemporary analytical frameworks. In other words, these works investigate how Xinglixue 性理學 was positioned by intellectuals in the modern era. With a diversification of analytical frameworks compared to previous years for examining the status of traditional Confucianism in the modern space, it is expected that the

understanding of the nature of 'traditional Confucianism in modernity' will become increasingly varied in the future.