

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*

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

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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

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Lim Jong-Jin
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Lim Heongyu
A Study of four Books from the Perspective of the Doctrine of Human Nature's
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Kim Jeong Hee
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The Concept of virtue(德) in the Analects and A Wise Man(君子)'s
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THE KOREAN SOCIETY OF CONFUCIANISM

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Chi Chun-Ho

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The Society for Korean Philosophical History

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Cho Jangyun, Chi Chun-Ho

Virtue(德) and Tao(道) · Ren(仁) · Yi(藝) of the Analects

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Lee Joo-gang

Joy, Music and Yumintongle in the Philosophy of Confucius and Mencius

TOEGYE-HAK-LON-JIB, 31

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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

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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

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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

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Kwon Joon Surb, Yoo Heun Woo

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

JOURNAL OF YULGOK-STUDIES, 49

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Kim Hye-su

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

YANG-MING STUDIES, 67

The Korean Society of Yang-Ming Studies

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Song Yunwoo

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

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Lee Jang-Hee

Im Nokmun and Mencius

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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.

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Kim KeeJoo

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

DONGAINMUNHAK, 61

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An Yoo-kyoung
A Study on the Relationship between Mencius' Gi Theory and Yulgok Neo-
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KIM SEON HEE
Embodied Morality in Mengzi 2A2 and Tasan's Challenge to Zhuxi
Journal of Tasan Studies, 41
Tasan Cultural Foundation

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KIM HEE
A Study on Mencius's and Yulgok's Historical Perception based on the State of
Affairs of 『Zhouyi』
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Kim Baeg-Nyeong, Lee Kyoung-Moo
Darwinian integration of Mencius' xingshàn (性善) and Xunzi' wěishàn (偽善)
Studies in Philosophy East-West, 106
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Lee Kyoung-Moo
A study on Xúnzǐ[荀子]' lèi[類] concept understanding and application
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BAE DAB IN
The Dialectic Characteristics of Xunzi's Philosophy in the History of Confucianism
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BAE DABIN
A Critical argument of the Relationship between Xunzi's human nature theory and
the Moral origins
Journal of Eastern Philosophy, 109
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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 unbearable 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 unbearable” 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* 鷩鯀).” The “heart of unbearable” 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 unbearable (*burenrenzhixin* 不忍人之心) is precisely the heart of compassion (*ceyinzhixin* 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.