

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-zi : 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.