

Chapter 9

**Research on Modern
Korean Confucianism**

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1. Introduction

This report synthesizes and analyzes the academic achievements in the field of Modern Korean Confucianism published in Korea in 2022, categorizing them by academic discipline and subject. The scope of the research covered in this paper includes articles listed or candidate-listed in the KCI, and master's and doctoral theses in philosophy, focusing on the thoughts of Confucian scholars active from the mid-19th century to the Japanese occupation period, and related Confucian discourses of that time. A total of 54 papers met these criteria. When classifying these achievements from a factional perspective, 35 papers pertained to Neo-Confucianism studies, while 19 were related to other aspects of modern Korean Confucianism. Except for a slight decrease in Neo-Confucianism research, the overall trend remained similar to the previous year.

In Neo-Confucianism (Xinglixue 性理學) research, as in the previous year, the achievements were categorized based on major Neo-Confucian schools of the modern era, such as the Nosa 蘆沙 School, Ganjae 艮齋 School, and Hwaseo 華西 School. Notably, research on the Hanju 寒洲 School, including Yi Jin-sang (李震相, 1818-1886), decreased to half of the previous year's level. For modern Korean Confucianism beyond Neo-Confucianism, it was difficult to classify individual papers under specific philosophical systems such as Yangming Studies or Korean Practical Learning (Silhak 實學) due to their limited number. Thus, this area was divided into two: studies focusing on the life and thoughts of specific individuals and those examining the evolution of Confucian thought during the modern period without centering on particular figures.

The aforementioned research achievements, considering the historical

context of modern Korea, could also be categorized by the theme of "Confucian-related discourse". There are five possible frameworks for classification. First, "Deepening of Traditional Confucianism" refers to the development and deepening of Confucian thought continuing from the traditional Korean Confucian tradition. The next framework, "Transformation of Traditional Confucianism", signifies observing and critiquing or modifying the limits of traditional Confucianism within the era. Another perspective is "Confucianism as Resistance Discourse", examining the role of Confucian thought as a foundation for resistance discourse in response to the loss of traditional values and national sovereignty. Additionally, "Confucianism as Modern Scholarship" and "Confucianism as Religion" are frameworks to explore how Confucian thought is analyzed or understood as a modern scholarly methodology or as part of religion. Of course, there were studies that intersected with these themes or were unrelated, so those falling outside these categories or exploring multiple themes were classified under "Other".

2. Classification by School of Thought

1) Learning of Nature and Principle (Xinglixue 性理學)

Among the research achievements in Modern Korean Confucianism, those focusing on Learning of Nature and Principle (Xinglixue 性理學) saw a slight decrease from the previous year, with 38 papers published. Of these, 13 papers were centered on the Ganjae 艮齋 School, followed by 12 on the Nosa 蘆沙 School, and 4 addressing the Hwaseo 華西 School. In contrast, the Hanju 寒洲 School, which had the third-highest number of publications last year with 7 papers, saw a decrease to just 3 papers this year. Regarding

individual Neo-Confucian scholars, as with the previous year, the most papers, totaling six, focused on Jeon Woo (田愚, 1841-1922). This was followed by three papers on Yi Hang-ro (李恒老, 1792-1868). Additionally, two papers each were published on Ki Jeong-jin (奇正鎮, 1798-1879) and Shin Deuk-gu (申得求, 1850-1900), who continued the Giho 畿湖 School lineage but did not belong to any specific faction. Papers comparing different schools included one each on comparisons between the Ganjae School and the Nosa School, and the Nosa School and the Hwaseo School. These papers were respectively classified under the Ganjae School and the Hwaseo School. Additionally, there was one paper examining the significance of the Mind Theory (Shimsseol 心說) Debate that unfolded at the end of the Joseon period, irrespective of any specific individual or school.

(1) Ganjae 艮齋 School

1

Kang Boseung

A Study on the Cultivation Theory by Jeon Woo

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 73

The Society For Korean Philosophical History

2

Gil Tae Eun

Patterns of the Confucian scholars' response to reality in the modern transitional period: With a focus on Ganjae Jeon Woo's Wijung Chuksa theory

Journal of Eastern Philosophy 111

The Society Of Eastern Philosophy

3

Hakrae Park

A Study on the Status and Impact Ganjae Jeonwoo in the History of Choseon Confucianism

JOURNAL OF YULGOK-STUDIES 50

Yulgok Society

4

SHIN YOCHAN

Jungam Kim Pyeong-muk's Disciple and Ganjae Jeon-Wu's Debate about the Mind Theory

Journal of Korean Classical Chinese Literature 45

The Classical Chinese Literature Association of Korea

5

HyangJoon Lee

A Weary Mirror of Neo-Confucian Thought: Jeon Woo(田愚) and the Eopil-Debate (猥筆論爭)

PAN-KOREAN PHILOSOPHY 106

The Society of Pan-Korean Philosophy

6

JUNG, KYUNG HOON

Study on Ganjae Jeonwoo' 『Geombon』

DONG-BANG KOREAN CHINESE LIEARATURE 90

Dong-Bang Korean Chinese Literature Society

7

Jeong Do-Won

A Study on the Metaphysics and Human Mind of Ganjae Jeon-Woo : Focused on philosophical context and spirit(心氣)

UGYEHAGBO 43

Woogye Culture Foundation

8

Kim, Goun Ho

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

GONG JA HAK 47

Korean Society Of Confucian Studies

9

Kim, Nak-Jin

Theory on the mind of Hong Sa-cheol, a disciple of Jeon Woo

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 72

The Society For Korean Philosophical History

10

LEE, CHEON SUNG

The Conflict of disciples the publication of Ganjaejip focus on Choi, Bueng-sim

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 75

The Society For Korean Philosophical History

11

JUNG, KYUNG HOON

A Study on the Publication Status and Problems of Ganjae Jeon-u's Books

DONG-BANG KOREAN CHINESE LIEARATURE 91

Dong-Bang Korean Chinese Literature Society

12

Jeong Do-Won

『GusanJigyeol』 and Ganjaehak Succession by Kim-Youngsup

DONG-BANG KOREAN CHINESE LIEARATURE 91

Dong-Bang Korean Chinese Literature Society

13

CHIN SUNG SU

Yoojae(裕齋) Song Ki-Myeon(宋基冕)'s Idea of Righteousness(義理思想) -Focused
on 『Mang-Eon(妄言)』 -

DONG-BANG KOREAN CHINESE LIEARATURE 93

Dong-Bang Korean Chinese Literature Society

In research focusing on the Ganjae 艮齋 School, over half of the papers, totaling seven, dealt with the philosophy of Jeon Woo 田愚, the school's founder. Among these, more than half, including papers by Shin Yohan, Lee HyangJoon, Jung Kyung Hoon, and Jeong Do-Won, are deeply related to the Mind Theory (Shimsseol 心說) Debate, a Neo-Confucian debate in which Jeon Woo participated during the late Joseon era. Additionally, papers were published addressing Jeon Woo's theories on self-cultivation and his response to real-world situations, as well as examining his status within the Confucian community of his time. Notably, as in previous years, there is a lack of effort to directly connect Jeon Woo's thoughts with the modern era in which he lived, with most studies rarely mentioning the specific historical context of his time. This is not unrelated to Jeon Woo's focus on preserving the tradition of Daoxue (道學, Neo-Confucianism) rather than responding to contemporary realities.

Regarding the research on Jeon Woo's disciples, there are two papers (by Kim Goun Ho and Jung Kyung Hoon) focusing on Kim Taek-sul (金澤述, 1884-1954), who sought to continue Jeon Woo's philosophy through the

publication of collected works. Additionally, studies examined how Jeon Woo's disciples continued his philosophy, each focusing on different individuals. A notable aspect of the research on the Ganjae School is that most papers analyze the succession of Jeon Woo's philosophy within the school based on the publication trends of his writings. In this context, the paper by Kim Nak-Jin, which examines the continuation of Jeon Woo's philosophy through critiques of rival factions, is particularly noteworthy.

(2) Nosa 蘆沙 School

1

Park Dajin

Review on the Characteristic Aspects of the Nosa Ki Jung-jin's Study on Chinese Classics – Centered on the Perception and Study of Confucian Classics
DONG BANG HAK 47
INSTITUTE FOR EASTERN CLASSIC STUDIES

2

BAE JE-SEONG

The Issues and Implications of Ki Jeong-jin's Theory of Statements that there is only One Principle but the Phenomena Vary
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA 57
The Society for Asian Philosophy in Korea : SAPK

3

Hakrae Park

A Study on Nosa school disciples' consciousness of succeeding Ki Jeong-jin's theory of Li-qi
Studies in Confucianism 61
Confucianism Research Institute

4

kimsungheui

Types of reading method and their orientation in Jeong Jae-gyu(鄭載圭)
Nammyeonghakyeeongu 73
Institute of Gyeongnam Culture

5

SEO YOUNG YI

Yulgye Jeong Gi's Philosophical Thought on the Unity of Substance and Function
Studies in Confucianism 59

Confucianism Research Institute

6

Yang Soon-ja

Meongho Kwon Yunhwan's Neo-Confucian Thought

JOURNAL OF YULGOK-STUDIES 47

Yulgok Society

7

HyangJoon Lee

Ki Wooseung(奇宇承)'s Criticism of Eopilmoonmok(猥筆問目): Focusing on the
Counterargument of Eopilmoonmok(駁猥筆問目辨)

JOURNAL OF YULGOK-STUDIES 47

Yulgok Society

8

HyangJoon Lee

Meeting between Nosa(蘆沙) and Hwaseo(華西) – Focusing on Park Haeryang (朴海
量)'s Diary of the sea trip(海上日記)」

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 72

The Society For Korean Philosophical History

9

Hyung-sung, Lee

A study on Gi Jeong-jin's disciples and antiquities in Sunchang region

Youngsan Journal of East Asian Cultural Studies 36

Institute of Oriental Culture

10

JEONG SangYeop

Seok-eum Park No-sul's Recognition of era and Anti-Japanese Activities

Namdo Munhwa Yongu 45

Sunchon National University Namdo Cultural Research Center

11

Woojin Cho

Nanwa(難窩) OhGyesu(吳繼洙)'s Xinglishuō(性理說) and the practical spirit of loyalty
Dongyang Gojeon Yeongu 86

The Society Of The Eastern Classic

12

Woojin Cho

Namfa(南坡) LeeHwiseok(李僖錫)'s Yixuede(易學的) thought and awareness of reality

PAN-KOREAN PHILOSOPHY 107

The Society of Pan-Korean Philosophy

Research related to the Nosa 蘆沙 School resulted in the publication of 12 papers, similar to previous years. In contrast to the trend in studies on the Ganjae 艮齋 School, among the research on the Nosa School, only two papers, by Park Da-jin and Bae Je-Seong, focused on the Neo-Confucian philosophy of Ki Jeong-jin 奇正鎮 himself, constituting just one-sixth of the total. This contrasting trend in studies on the Ganjae and Nosa Schools, observed in previous years as well, highlights the different focal points emphasized by the academic community in researching each school.

Excluding Park Hakrae's paper, which considers the overall succession pattern of the Nosa School rather than focusing on a specific individual, the rest of the studies dealt with how Ki Jeong-jin's disciples individually continued his Neo-Confucian teachings or responded to real-world situations. Each of these papers explored different individuals, thereby uncovering or reexamining a variety of figures within the school. The paper by Lee Hyung-seong, while ostensibly addressing the Nosa School in the Sunchang 順昌 region in general, in fact discusses the continuation of Nosa School thought by Ki Woo-man (奇字萬, 1846-1916). Lee HyangJoon's recent research, focused on exploring the development of Neo-Confucianism in the 19th century, introduced writings of Ki Jeong-jin's disciples, previously unknown in academic circles.

(3) Hwaseo 華西 School

1

Anyookyung

A study on the characteristics of Juri theoretical neo-confucianism in Lee, hang-ro
TOEGYE-HAK-LON-JIB (THLJ) 31

Yeongnam Toegye Studies Institute

2

Kyoung-Haw Kim

A Study on Hwaseo Lee Hang-ro's Hyoyeolbumunssijeon

Studies in Confucianism 59
Confucianism Research Institute

3

BAE JE-SEONG

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

4

SHIN YOHAN

Jungam Kim Pyeong-muk's Disciple and Ganjae Jeon-Wu's Debate about the Mind
Theory
Journal of Korean Classical Chinese Literature 45
The Classical Chinese Literature Association of Korea

5

HyangJoon Lee

Meeting between Nosa(蘆沙) and Hwaseo(華西) - Focusing on Park Haeryang (朴海
量)'s Diary of the sea trip(海上日記)」
THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 72
The Society For Korean Philosophical History

There are a total of five papers on the research related to Yi Hang-ro 李恒老 and the Hwaseo 華西 School. Three of these papers focused on the personal philosophy of Yi Hang-ro, the founder of the Hwaseo School, while two compared the ideas of the Hwaseo School with those of other schools. The papers on Yi Hang-ro all examined how his Neo-Confucian philosophy or works are linked to his ideology of 'Defending the Orthodoxy and Repelling the Heterodox' (weizhengchixie 衛正斥邪), without foregrounding this ideology itself. This approach marks a distinction from previous studies that directly dealt with 'Defending the Orthodoxy and Repelling the Heterodox'. The two papers comparing the philosophy of the Hwaseo School with other schools introduced materials from previously unknown disciples of the Hwaseo School, examining the positions of each school through these materials.

(4) Hanju 寒洲 School

1

Kim, Nak-Jin

A Study on the Meaning and Purpose of Yi Jinsang's Mind Theory

DONG BANG HAK 47

INSTITUTE FOR EASTERN CLASSIC STUDIES

2

Kim, Nak-Jin

The Meaning of Ha Gyeom-jin's Mind Theory

Nammyeonghakyeongu 76

Institute of Gyeongnam Culture

3

JongSeok Kim

A study on basic materials of disputes over human mind in the Yeongnam at the late period of the Korean Empire.

Hangukhak Nonjip 88

Academia Koreana

There has been a more than halved decrease in research papers published on the Hanju 寒洲 School compared to previous years, with only three papers presented. Among these, Kim Nak-Jin published one paper each on Yi Jin-sang 李震相 himself and on Ha Gyeom-jin (河謙鎮, 1870-1946). Both papers assessed that the heart-centered thought of the Yi Jin-sang lineage acted as a source for the later 'Defending the Orthodoxy and Repelling the Heterodox' and resistance spirit of the late Joseon period. Additionally, there was also a paper that dealt with the series of debates that occurred between the Confucian scholars in Andong 安東 and the Hanju School surrounding the publication of Yi Jin-sang's collected works.

(5) Others

1

Kwon Oh-Young

Kim, Daejin(金岱鎮)'s Academic Lineage (學統) and Study of Principle (理學)

Cheonggyeo History 24
Cheonggyeo Historical Association

2

KIM KYUNGHO
Death of a Country Confucian Scholar – Shin Deuk-gu's Philosophy and Orientation
Studies in Confucianism 58
Confucianism Research Institute

3

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

4

Lee, Sang-ik
The nature and implication of the Mind Theory Debate in the late Joseon Dynasty
The T'oegye Hakbo(The Journal of T'oegye Studies) 151
Institute for Toegye Studies

There are four papers on Neo-Confucianism research that do not belong to the aforementioned school classifications. Kwon Oh-young's paper argued that the scholarly lineage of Kim Dae-jin (金岱鎭, 1800-1871) is the legitimate succession of the Yeongnam 嶺南 Toegye 退溪 School, tracing back through Kim Seong-il (金誠一, 1538-1593) – Yi Hyeon-il (李玄逸, 1627-1704) – Yi Sang-jeong (李象靖, 1711-1781). Papers by Kim Kyungho and Yoo Jiwoong discussed the thoughts of Shin Deuk-gu (申得求, 1850-1900), a Confucian scholar belonging to the Giho 畿湖 School lineage, who does not fit into the previously examined schools. Lee Sang-ik's paper analyzed the nature of the Mind Theory (Shimsseol 心說) Debate, a Neo-Confucian debate that unfolded in the modern era, examining its significance in the society of that time. Lee Sang-ik defined the arguments presented by Yi Hang-ro, Yi Jin-sang, and Ki Jeong-jin during the Mind Theory (Shimsseol 心說) Debate as a 'theory that asserts the supremacy of reason (zhulilun 主理論).' He assessed that although these arguments refined

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Neo-Confucian theory, they contributed little to the rapidly changing society of the day.

2) Korean Neo-Confucianism Beyond Learning of Nature and Principle (Xinglixue 性理學) in the Modern Era ①: Through the Lens of Individuals

1

KIM, Woo-hyung

A Study on the Self and Subjectivity in Park Eun-sik and Jeong In-bo: Focusing on the Philosophical Characteristics of Jin-ah Theory and Sil-shim Theory

JOURNAL OF YULGOK-STUDIES 48

Yulgok Society

2

Jeong Seong-Hee

Logic of religiousization of Confucianism and Confucian historical significance in early 20th century - In case of Park Eun-sik and Jang Ji-yeon

Journal of Eastern Philosophy 111

The Society Of Eastern Philosophy

3

Lee Young Suk

A Study on Sonul Noh Sang-ik's Response to Reality

Dongyang studies in Korean Classics 61

Dongyang Hanmoon Association

4

Lee, Jun-Kyu

Village School Education and Village School Education Materials of Sonul Noh Sang Jik (小訥 盧相稷) - Focusing on Sonul Books Possessed at Busan National University Library -

Dongyang studies in Korean Classics 62

Dongyang Hanmoon Association

5

Yeonggeon Kim

Thought and Educational Viewpoints of Haechang海窓 Song Ki-Sik宋基植 - Focused on The Collection of Haechang 海窓集 and Innovative Ideas on Confucianism 儒教維新論

Dongyang Gojeon Yeongu 86

The Society Of The Eastern Classic

6

LEE HYUN JUNG

Song Ki-sik's Writing Motive of Confucian Revitalization Theory and Planning of Confucian Youth

The Society for Study of Korean History of Thoughts 70

The Association For The Study Of Korean History Of Thoughts

7

Miyeong Kim

The Continuity and Severance between the Tradition and the Modernity in Jang Jiyeon's Confucian thoughts

Korean Cultural Studies 96

Research Institute of Korean Studies

8

Yunkyeong Kim

The Advocates of Joseon Studies(朝鮮學)'s Sil(實) Discourse and the Establishment of Silhak(實學) Notion in 1930s I - Focusing on Joseon Studies and 'Silsagusi' Studies of Jeong In-bo -

YANG-MING STUDIES 67

The Korean Society Of Yang-Ming Studies

9

Yunkyeong Kim

Seol Tae-hee's Criticism on the Contemporary Confucian Studies (II) -Focusing on Takahashi Toru's Criticism on the Neo-Confucian Studies in the Joseon Dynasty

THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 74

The Society For Korean Philosophical History

10

Lee wang moo

Reconfirmation of Lee Sang-jae's transformation of Confucianism

Dongyang Gojeon Yeongu 89

The Society Of The Eastern Classic

11

Ha Yoonseo

A Study on Family Healing of Namgoong-uck's - Focusing on the beginning significance of The Education of Family』 -

TOEGYE-HAK-LON-JIB (THLJ) 30

Yeongnam Toegye Studies Institute

Among the 19 papers in the field of Modern Korean Confucianism research, excluding Learning of Nature and Principle (Xinglixue 性理學), more

than half, totaling 11 papers, explored various aspects of modern Confucian thought as reflected in the ideas of specific individuals. By individual, there are two papers each on Park Eun-sik (朴殷植, 1859–1925) by Kim Woo-hyung and Jeong Seong-Hee, Noh Sang-jik (盧相稷, 1855–1931) by Lee Young-sook and Lee Joon-gyu, Song Gi-sik (宋基植, 1878–1949) by Yeonggeon Kim and Lee Hyun-jung, Jang Ji-yeon (張志淵, 1864–1921) by Jeong Seong-Hee and Kim Mi-young, and Jung In-bo (鄭寅普, 1892–?) by Kim Woo-hyung and Kim Yunkyeong. Notably, the papers on Park Eun-sik are unique for discussing him in conjunction with other thinkers of his era. Additionally, one paper each on Seol Tae-hee 薛泰熙, Yi Sang-jae 李商在, and Namgung Eok 南宮億 as subjects of Modern Korean Confucian studies were also published.

The aforementioned papers discuss how these individuals approached Confucian thought during the tumultuous period of modernity. Most of the research, except for two papers on Noh Sang-jik 盧相稷 who continued the Namin 南人 Silhak (Practical Learning) tradition of the Near Gyeonggi 近畿 region, generally focused on the transformation or departure from traditional Confucian thought. In contrast, both papers by Kim Yunkyeong moved beyond the framework of maintaining or transforming traditional Confucian thought, addressing how Korean Confucianism was analyzed and discussed within the framework of modern scholarly methodology.

3) Korean Neo-Confucianism Beyond Learning of Nature and Principle (Xinglixue 性理學) in the Modern Era ②: Beyond the Lens of Individuals

1

Kim, Ho, Kim Yong-Jae

From the Late 19th Century to the Early 20th Century, the Deeds of Confucian Philosophy Academia in Joseon(朝鮮) – The Genealogy of Neo-Confucianism(道

統) and Subjectivity in My Heart(實心) –
YANG-MING STUDIES 64
The Korean Society Of Yang-Ming Studies

2

Uhm,jinsung
Modern Sun-Bee Interlectuals and Religion
Journal of the New Korean Philosophical Association 109
The New Korean Philosophical Association

3

Haenghoon Lee
Development and Typology of Religious Discourse in the Korean Colonial Period
CONCEPT AND COMMUNICATION 30
The Hallym Academy of Sciences, Hallym University

4

Uk-su Seo
Commoners Confucianism in the Age of Transition II – Park Gyeong-ri 『The Land』 The Mechanism of Conflict and Reconciliation between Seo-hee and Gil-sang –
Journal of Koreanology 82
Korean Studies Institute, Pusan National University

5

park tae-ok
Confucian Intellectuals' Ideas of Public-Private in the Ideas of 'Protecting Righteousness and Expelling Wickedness' and 'Enlightenment'
Humanities and Art 13
Humanities and Art Society

6

Mun, GyeongDeuk
Conceptual history of “Joseon Confucianism” and “Joseon Confucianism as religion”
The Journal of History 43
The Institute For History Studies

7

Soonsoon Chang
Publications of Works of Silhak Scholars during the Japanese Imperial Rule and the Movements of Joseon Studies
The Journal of History 43
The Institute For History Studies

8

KIM, Woo-hyung

Aspects of Korean Philosophy Research in Japanese Colonial Era: Focusing on the Nature of Research Subjectivity and the Position on Chosun Confucianism
Philosophical Investigation 65
Institute of philosophy in Chung-Ang Univ.

Among the papers on Modern Korean Confucianism outside the realm of Learning of Nature and Principle, eight papers discussed the evolution of Confucian thought at the time without specifically focusing on the thought of individual scholars.

3. Thematic Classification

As mentioned at the beginning of this paper, the aforementioned research achievements, considering the historical context of modern Korea, can be categorized into five frameworks: ① Deepening of Traditional Confucianism, ② Transformation of Traditional Confucianism, ③ Confucianism as Resistance Discourse, ④ Confucianism as Modern Scholarship, and ⑤ Confucianism as Religion. Since the mainstream thought in pre-modern Korean Confucianism was Learning of Nature and Principle, "Deepening of Traditional Confucianism" and "Transformation of Traditional Confucianism" can essentially be viewed as the "Deepening of Learning of Nature and Principle" and "Transformation of Learning of Nature and Principle." Consequently, the majority of the previously discussed papers on Learning of Nature and Principle can be classified under ①. Thus, a total of 33 papers on Learning of Nature and Principle were categorized under ①, while six papers were related to ②, and four papers each corresponded to ③, ④, and ⑤. Three papers that could not be classified under these criteria were categorized under 'Other'.

1) Deepening of Traditional Confucianism

1

Kang Boseung

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PAN-KOREAN PHILOSOPHY 106

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Korean Society Of Confucian Studies

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JUNG,KYUNG HOON

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INSTITUTE FOR EASTERN CLASSIC STUDIES

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The Society for Asian Philosphy in Korea : SAPK

15

Hakrae Park

A Study on Nosa school disciples' consciousness of succeeding Ki Jeong-jin's theory of Li-qi

Studies in Confucianism 61

Confucianism Research Institute

16

kimsungheui

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

Nammyeonghakyongu 73

Institute of Gyeongnam Culture

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SEO YOUNG YI

Yulgye Jeong Gi's Philosophical Thought on the Unity of Substance and Function

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Woojin Cho

Nanwa(難窩) OhGyesu(吳繼洙)'s Xinglishuō(性理說) and the practical spirit of loyalty

Dongyang Gojeon Yeongu 86
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Namfa(南坡) LeeHuihoek(李僖錫)'s Yixuede(易學的) thought and awareness of reality
PAN-KOREAN PHILOSOPHY 107
The Society of Pan-Korean Philosophy

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Anyookyung
A study on the characteristics of Juri theoretical neo-confucianism in Lee, hang-ro
TOEGYE-HAK-LON-JIB (THLJ) 31
Yeongnam Toegye Studies Institute

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A Study on Hwaseo Lee Hang-ro's Hyoyeolbumunssijeon
Studies in Confucianism 59
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Perspective on Good and Evil and Historical Self-consciousness of Yi Hangno -A
Neo-Confucian Project to form Historical Subjects-
CHEOLHAK: Korean Journal of Philosophy 150
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Kim, Nak-Jin
A Study on the Meaning and Purpose of Yi Jinsang's Mind Theory
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Kim, Nak-Jin
The Meaning of Ha Gyeom-jin's Mind Theory
Nammyeonghakyeeongu 76
Institute of Gyeongnam Culture

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JongSeok Kim
A study on basic materials of disputes over human mind in the Yeongnam at the
late period of the Korean Empire.
Hangukhak Nonjip 88
Academia Koreana

30

Kwon Oh-Young

Kim, Daejin(金岱鎭)'s Academic Lineage (學統) and Study of Principle (理學)

Cheonggyeo History 24

Cheonggyeo Historical Association

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KIM KYUNGHO

Death of a Country Confucian Scholar – Shin Deuk-gu's Philosophy and Orientation
Studies in Confucianism 58

Confucianism Research Institute

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Yoo, Jiwoong

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

Studies in Philosophy East-West 106

Korean Society For Philosophy East-West

33

Lee, Sang-ik

The nature and implication of the Mind Theory Debate in the late Joseon Dynasty
The T'oegye Hakbo(The Journal of T'oegye Studies) 151

Institute for Toegye Studies

The 33 papers focusing on Learning of Nature and Principle (Xinglixue 性理學) primarily dealt with the Confucian thought of intellectuals based on pre-modern academic traditions. Although many of these studies mention the real-world awareness of Neo-Confucian scholars encountering modernity, they tend to focus more on analyzing the scholars' thought processes rather than their perception of reality and responses to it. For example, the three papers on Yi Hang-ro 李恒老, as previously mentioned, discuss how his thought connects to the ideology of 'Defending the Orthodoxy and Repelling the Heterodox (weizhengchixie 衛正斥邪),' but they do not foreground the characteristics of "Confucianism as Resistance Discourse," focusing instead on analyzing his Neo-Confucian thinking itself.

2) Transformations in Traditional Confucianism

1

KIM, Woo-hyung

A Study on the Self and Subjectivity in Park Eun-sik and Jeong In-bo: Focusing
on the Philosophical Characteristics of Jin-ah Theory and Sil-shim Theory

JOURNAL OF YULGOK-STUDIES 48

Yulgok Society

2

Yeonggeon Kim

Thought and Educational Viewpoints of Haechang海窓 Song Ki-Sik宋基植 -
Focused on The Collection of Haechang 海窓集 and Innovative Ideas on
Confucianism 儒教維新論

Dongyang Gojeon Yeongu 86

The Society Of The Eastern Classic

3

LEE HYUN JUNG

Song Ki-sik's Writing Motive of Confucian Revitalization Theory and Planning of
Confucian Youth

The Society for Study of Korean History of Thoughts 70

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4

Miyeong Kim

The Continuity and Severance between the Tradition and the Modernity in Jang
Jiyeon's Confucian thoughts

Korean Cultural Studies 96

Research Institute of Korean Studies

5

Lee wang moo

Reconfirmation of Lee Sang-jae's transformation of Confucianism

Dongyang Gojeon Yeongu 89

The Society Of The Eastern Classic

6

Ha Yoonseo

A Study on Family Healing of Namgoong-uck's - Focusing on the beginning
significance of The Education of Family」 -

TOEGYE-HAK-LON-JIB (THLJ) 30

Yeongnam Toegye Studies Institute

Among the 11 papers on modern Confucian scholars outside of Learning
of Nature and Principle, six can be considered to deal with the
"Transformation of Traditional Confucianism." Kim Woo-hyung's papers on

figures like Park Eun-sik 朴殷植 and Jung In-bo 鄭寅普, who are recognized for embracing Yangming Studies, do not confine concepts such as the True Self Theory (jinwolun 眞我論) and the Real Heart Theory (shixinlun 實心論) within the context of Yangming Studies but rather illuminate them as part of the formation of modern and contemporary Korean philosophy. This approach suggests viewing these studies more as representing a transformation of traditional Confucianism than a deepening of it. Apart from the study by Lee Wang-mu on Yi Sang-jae 李商在, who is evaluated as having completely departed from Confucianism in favor of Christianity, all others examined how Confucian thought, passing through the space of modernity, positioned itself as part of "Modern Korean Philosophy," contrasting with traditional thought.

3) Confucianism as a Discourse of Resistance

1

CHIN SUNG SU

Yoojae(裕齋) Song Ki-Myeon(宋基冕)'s Idea of Righteousness(義理思想) -Focused on 「Mang-Eon(妄言)」 -

DONG-BANG KOREAN CHINESE LIEARATURE 93

Dong-Bang Korean Chinese Literature Society

2

JEONG SangYeop

Seok-eum Park No-sul's Recognition of era and Anti-Japanese Activities

Namdo Munhwa Yongu 45

Sunchon National University Namdo Cultural Research Center

3

Lee Young Suk

A Study on Sonul Noh Sang-ik's Response to Reality

Dongyang studies in Korean Classics 61

Dongyang Hanmoon Association

4

Lee, Jun-Kyu

Village School Education and Village School Education Materials of Sonul Noh Sang
Jik (小訥 盧相稷) – Focusing on Sonul Books Possessed at Busan National
University Library –

Dongyang studies in Korean Classics 62

Dongyang Hanmoon Association

There are four papers that consider 'Confucianism as Resistance Discourse,' one of the roles traditionally held by Confucian thought in the modern and contemporary space. Among these, the paper by Jin Sung-su examines how the Neo-Confucian righteousness and principle spirit of Song Gi-myeon (宋基冕, 1882-1956) from the Ganjae 艮齋 School functioned as a basis for resistance discourse during the Japanese occupation and the subsequent division of North and South Korea. The paper by Jeong Sang-yeop discusses the anti-Japanese activities of Park No-sul (朴魯述, 1851-1917) from the Nosa 蘆沙 School in conjunction with his thoughts. The two papers focusing on Noh Sang-jik 盧相稷 highlight how his approach to maintaining traditional Confucian thought was a form of resistance consciousness. Excluding the paper on Park No-sul, who directly participated in anti-Japanese movements, the aforementioned research generally assessed that the Confucian scholars featured in their studies resisted the injustices of their times by adhering to tradition.

4) Confucianism as a Modern Scholarship

1

KIM, Woo-hyung

Aspects of Korean Philosophy Research in Japanese Colonial Era: Focusing on the
Nature of Research Subjectivity and the Position on Chosun Confucianism
Philosophical Investigation 65
Institute of philosophy in Chung-Ang Univ.

2

Yunkyeong Kim

The Advocates of Joseon Studies(朝鮮學)'s Sil(實) Discourse and the Establishment

of Silhak(實學) Notion in 1930s I – Focusing on Joseon Studies and ‘Silsagusi’
Studies of Jeong In-bo –
YANG-MING STUDIES 67
The Korean Society Of Yang-Ming Studies

3

Yunkyeong Kim
Seol Tae-hee’s Criticism on the Contemporary Confucian Studies (II) –Focusing
on Takahashi Toru’s Criticism on the Neo-Confucian Studies in the Joseon
Dynasty
THE JOURNAL OF KOREAN PHILOSOPHICAL HISTORY 74
The Society For Korean Philosophical History

4

Soonsoon Chang
Publications of Works of Silhak Scholars during the Japanese Imperial Rule and
the Movements of Joseon Studies
The Journal of History 43
The Institute For History Studies

There are four papers related to the analysis of Confucian thought through modern scholarly methodology, which predominantly concentrated on elucidating how pre-modern Korean Confucian thought has been discussed and researched by modern scholars. Among these, one paper by Kim Yunkyeong and another by Jang Soon-soon analyzed the emergence of 'Silhak 實學' (Practical Learning), evaluated as a pragmatic academic trend of the late Joseon period. Kim Woo-hyung's paper examined the stance of the academic community during the Japanese occupation towards Korean Confucianism, dividing it into three perspectives: a 'traditional Confucian subject' based on traditional methodology, a 'modern subject' that negates tradition, and a 'contemporary subject' seeking to transform Korean Confucianism into part of modern Korean philosophy. Kim Yunkyeong's paper on Seol Tae-hee 薛泰熙 critically analyzed the study of Korean Confucianism by Takahashi Toru 高橋亨, shedding light on one aspect of how modern Korean scholars understand Korean Confucianism.

5) Confucianism as a Religion

1

Mun, GyeongDeuk
Conceptual history of “Joseon Confucianism” and “Joseon Confucianism as religion”
The Journal of History 43
The Institute For History Studies

2

Uhm,jinsung
Modern Sun-Bee Intellectuals and Religion
Journal of the New Korean Philosophical Association 109
The New Korean Philosophical Association

3

Haenghoon Lee
Development and Typology of Religious Discourse in the Korean Colonial Period
CONCEPT AND COMMUNICATION 30
The Hallym Academy of Sciences, Hallym University

4

Jeong Seong-Hee
Logic of religiousization of Confucianism and Confucian historical significance in early 20th century – In case of Park Eun-sik and Jang Ji-yeon
Journal of Eastern Philosophy 111
The Society Of Eastern Philosophy

The research on 'Confucianism as Religion' encompasses a total of four papers. Excluding the paper by Eom Jin-sung, which examines various ways in which intellectuals of the time used Confucian thought as a 'religion' to sustain their lives through turbulent times, the majority of these studies discuss the process by which modern intellectuals came to understand traditional Confucianism as a form of religion (rujiao 儒教) similar to Western religions.

6) Others

1

Kim, Ho, Kim Yong-Jae

From the Late 19th Century to the Early 20th Century, the Deeds of Confucian
Philosophy Academia in Joseon(朝鮮) – The Genealogy of Neo-Confucianism(道
統) and Subjectivity in My Heart(實心) –

YANG-MING STUDIES 64

The Korean Society Of Yang-Ming Studies

2

park tae-ok

Confucian Intellectuals' Ideas of Public-Private in the Ideas of 'Protecting
Righteousness and Expelling Wickedness' and 'Enlightenment'

Humanities and Art 13

Humanities and Art Society

3

Uk-su Seo

Commoners Confucianism in the Age of Transition II – Park Gyeong-ri 『The Lan
d』 The Mechanism of Conflict and Reconciliation between Seo-hee and
Gil-sang –

Journal of Koreanology 82

Korean Studies Institute, Pusan National University

There are three research papers that do not fit the aforementioned classification criteria. The paper by Kim Ho and Kim Yong-jae criticizes how Neo-Confucian scholars in Korea, who focused on the 'Zhu Xi-style Confucian orthodoxy (daotong 道統)' and emphasized 'subjective real heart,' lagged behind the times and ignored reality despite their preoccupation with the past. In contrast, Park Tae-ok's paper evaluates both 'Defending the Orthodoxy and Repelling the Heterodox (weizhengchixie 衛正斥邪)' and 'enlightenment (kaihua 開化)', highlighting how they simultaneously reveal similarities based on traditional values and differences in attitudes towards modern civilization, potentially serving as the origin of today's public-private concepts. Seo Wook-su's paper interprets the historical novel *Toji* 土地 as showcasing the creation of a 'Civilian Confucianism' that integrates Confucian ideals of reason and consideration with traditional

religious ideals of spirituality and empathy, forming a national ideology centered on the common people.

4. Analysis and Critique of Key Papers

The modern era was a time when Western academic knowledge and culture flooded in, yet it was also a period when the theoretical deepening of Neo-Confucianism was concurrently underway. How should we understand the phenomenon of pre-modern scholarship deepening during a tumultuous period when the nation's fortunes were at a critical juncture? Among the previously examined research, there are two papers that respond to the aforementioned question, which we will now review and critique.

Firstly, the paper by Kim Ho and Kim Yong-jae, "From the Late 19th Century to the Early 20th Century, the Deeds of Confucian Philosophy Academia in Joseon (朝鮮) – The Genealogy of Neo-Confucianism (道統) and Subjectivity in My Heart (實心) –," begins by questioning the social function of the Neo-Confucian debates of the time. The authors express uncertainty about who among the Neo-Confucian scholars in 19th-century Korea truly sought a breakthrough to protect the nation amidst changing times, despite the abundance of eminent scholars engaged in Neo-Confucian debates (p. 215). They argue that Jeon Woo (田愚, 1841–1922), a Neo-Confucian scholar with a strong sense of Neo-Confucian consciousness of lineage of the way (daotong 道統), was critical of independence activities like the Righteous Army movements and the Paris Peace Conference petitions due to this mindset. In contrast, Yi Geon-seung (李建昇, 11858–1924), a Confucian scholar of the Ganghwa 江華 School, based on the subjectivity of 'Real Heart' rooted in Yangming Studies, was able to commit to national education and independence movements. Furthermore, the

authors contend that Korean Neo-Confucian scholars, by rejecting various academic trends including Yangming Studies for a long time and leaning towards Zhu Xi-style mono-ideology, failed to properly respond to the changing times, contributing to the nation's downfall.

The authors' critical view of the Neo-Confucian academic world of the time stems from their observation that the 'pro-people (qinmin 親民)' aspect of Yangming Studies, based on The Ancient Text of the Great Learning (Guben Daxue 古本大學), affirmed the innate knowledge of the good (liangzhi 良知) of all humans regardless of class, providing more impetus for modern encounters than Zhu Xi-style 'renewed people (xinmin 新民)' (refer to paper, pp. 229-232). The focus of modern Confucian scholars like Park Eun-sik 朴殷植 and Jung In-bo 鄭寅普 on Yangming Studies lends some credibility to the authors' argument. However, it raises questions whether the actions of Jeon Woo 田愚, aimed at preserving the daotong 道統, can be taken as representative of the position held by Neo-Confucianism in the intellectual and social spheres of the time. In this regard, the forthcoming paper by Lee Sang-ik is of interest.

Lee Sang-ik's paper, "The Nature and Implication of the Mind Theory Debate in the Late Joseon Dynasty," organizes the progression of the Mind Theory (Shimsseol 心說) Debate as a response and critique by Jeon Woo 田愚 based on his 'nature-first, heart-second (seongsasimje 性師心第)' approach to the new 'theory that asserts the supremacy of reason (zhulilun 主理論)' conceptualized by Yi Hang-ro 李恒老, Ki Jeong-jin 奇正鎭, and Yi Jin-sang 李震相. Lee Sang-ik assesses that the new zhulilun 主理論 can be positively viewed as a product of the 'consciousness of worries and hardships (youhuan yishi 憂患意識)' against a corrupt reality, but negatively evaluated as lacking practicality as a prescription for the corrupted reality (p. 156). The author identifies problems with the new zhulilun 主理論: ①

It ends up affirming the 'goodness of principle, evilness of qi' (lishanqi'e 理善氣惡), breaking down the fundamental Neo-Confucian principle of 'the Metaphysical (xing'ershangezhe 形而上者) and the Physical (xing'erxiazhe 形而下者),' and thus cannot be seen as establishing a coherent theoretical system; ② It merely changes nominal definitions of the mind without making efforts to ensure the mind properly performs its leading role; ③ The claim that 'purely good principle commands the realistic energy at will' does not align with the realities of human society.

Based on the above analysis, the author concludes that the new 'theory that asserts the supremacy of reason (zhulilun 主理論)' emerging from the Mind Theory Debate contributed little historically and, in fact, fragmented the Confucian community during a turbulent era, perpetuating repetitive debates and rendering Neo-Confucianism as an outdated armchair theory. In contrast, Jeon Woo's theory, which criticized the new zhulilun 主理論, is positively evaluated for continuing the Neo-Confucian 'principle as master, vital energy as resource theory' (lizhuqizilun 理主氣資論), recognizing the active role of qi 氣 while emphasizing li 理 as the ultimate standard of value pursuit (p. 169). That is, Jeon Woo's logically coherent theory is deemed more appropriate for examining the status of Neo-Confucianism in the modern space-time than the new zhulilun 主理論, which negatively impacted contemporary society by advancing claims that lost theoretical universality in the face of hardship consciousness. This paper serves as a kind of rebuttal to the argument presented in the previously examined paper. However, the author counters the significance of the new zhulilun 主理論, which led to active participation in Righteous Army activities and the adoption of new Western knowledge and objects, as 'self-contradictory' (refer to p. 166), suggesting that further contemplation is needed on whether such dual activities should be negatively evaluated for lacking

logical coherence.

5. Evaluation and Outlook

The research trends related to Modern Korean Confucianism published in 2021 exhibit several characteristics. Firstly, as confirmed by the number of research papers, Learning of Nature and Principle (Xinglixue 性理學) was still the predominant concept in the modern Korean context. While it is true that individuals who sought transformation rather than maintaining tradition during tumultuous times have garnered attention, this does not imply that those seeking change constituted the majority in the contemporary intellectual landscape. In other words, understanding modern Korea without considering Xinglixue 性理學 is impracticable. Similarly, in examining and attributing significance to modern Korean Confucianism, it would be inappropriate to simply label the majority of Neo-Confucian scholars as conservative. A more comprehensive examination of the social function of Xinglixue 性理學 during this period is necessary.

In this context, the increase in studies focusing on 'Confucianism as Modern Scholarship' and 'Confucianism as Religion,' analyzing and understanding traditional Confucianism within the frameworks of modern scholarly methodology or Western religious concepts compared to the previous year, is encouraging. A considerable number of research papers have explored how Confucian thought, amidst the turmoil of modernity, was not confined to tradition but discussed using contemporary analytical frameworks. In other words, these works investigate how Xinglixue 性理學 was positioned by intellectuals in the modern era. With a diversification of analytical frameworks compared to previous years for examining the status of traditional Confucianism in the modern space, it is expected that the

understanding of the nature of 'traditional Confucianism in modernity' will become increasingly varied in the future.