

Review and Prospects of Taiwanese Philosophy Scholarship in South Korea: A Historical Survey of Academic Publications from 1994 to 2018¹

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Abstract

This study examined how Taiwanese philosophy has been received and researched in South Korea since its start to the present day. It takes the form of a survey, classifying the articles about Taiwanese philosophy which were published in South Korea over the years from 1994 to 2018 by the theme. It selected nine philosophers whose influence was profound in Taiwanese philosophy and observed the currents in the scholarship on each philosopher. The names of the selected philosophers are: Fang Thomé H., Hu Shi, Huang Chun-chieh, Lin Yutang, Liu Shuxian (Liu Shu-hsien), Mou Zongsan, Tang Junyi (Tang Chun-I), Xu Fuguan, Yu Yingshi (Yu Ying-shih). Sixty-one related papers were summarized and reviewed, and each of them was classified by the publication date, author, language, publisher and keywords. The survey revealed the limitations in Asian philosophy scholarship with regard to Taiwanese philosophy in South Korea, in terms of both quantity and quality. The survey also suggested a possible solution to these limitations and directions for scholars in the future. The study thus serves as a foundation that can boost discussion and the balanced development of South Korean philosophy studies, as well as of Asian philosophy in general.

Keywords: Taiwanese philosophy, philosophy research in South Korea, history of philosophy, articles on philosophy, Chinese philosophy, modern confucians

Prikaz in vidiki proučevanja tajvanske filozofije v Južni Koreji: zgodovinski pregled znanstvenih publikacij v letih 1994–2018

Izvilleček

V članku sem preučil, kako tajvansko filozofijo sprejemajo in raziskujejo v Južni Koreji od samega začetka do današnjih dni. V raziskavo sem uvrstil članke o tajvanski filozofiji, ki so bili v letih 1994–2018, glede na tematiko, objavljeni v Južni Koreji. Izbral sem devet filozofov,

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ki so imeli pomemben vpliv v tajvanski filozofiji, in opazoval vplive znanstvenih študij na vsakega od njih. Ti filozofi so: Fang Thomé H., Hu Shi, Huang Chun-chieh, Lin Yutang, Liu Shuxian (Liu Shu-hsien), Mou Zongsan, Tang Junyi (Tang Chun-I), Xu Fuguan in Yu Yingshi (Yu Ying-shih). Povzel in pregledal sem 61 člankov ter jih razvrstil glede na datum objave, avtorja, jezik, založnika in ključne besede. Raziskava je pokazala, da so znanstvene študije azijske filozofije, ki vključujejo tajvansko filozofijo v Južni Koreji, pomanjkljive tako v količinskem kot tudi v kakovostnem smislu. Študija torej služi kot temeljno delo za nadaljnje razprave, s tem pa tudi za uravnotežen razvoj študija južnokorejske in azijske filozofije.

Ključne besede: tajvanska filozofija, filozofija v Južni Koreji, zgodovina filozofije, članki o filozofiji, kitajska filozofija, sodobni konfucianisti

Introduction²

The term *Cheolhak* (철학, 哲學), a Korean translation of the English word philosophy, was first introduced to Korea by the Japanese philosopher Nishi Amane 西周 (1829–1897). As a late nineteenth-century thinker, Nishi Amane was a staunch defender of modernization by embracing Western culture while abolishing the old customs of Confucianism. His definition of modernity, which privileges the Western way of reasoning as support for modern science over East Asian traditional thought, was highly influential in his time. The Euro-central approach to philosophy that Nishi Amane adopted was prevalent when Korea, a country that was then under Japanese rule, adopted and settled the word *Cheolhak* (philosophy) as a term (Lee 2016, 42–43). It might thus not be so bold to claim that philosophy scholarship in Korea was guided along a somewhat misleading path from its start. Since the term philosophy was introduced through Japan, Korea was not free from the psychological undercurrent formed by Japan. While building up national pride and its superiority over its neighbouring Asian countries, Japan at the same time carried an inferiority complex towards Western countries. As a result, the term philosophy started to have a colonial meaning from its early stage in Korea.

Accordingly, the academic trend in Korea was in favour of Western philosophy rather than Asian philosophy. In fact, the first review work in the history of Asian philosophy research in Korea was only conducted in 1993 (Yun and Sung 1993), and Asian philosophy has been constantly overlooked in South Korean scholarship. There was once an active movement led by Lee Gi-sang 이기상, who criticized his contemporaries' reliance on Western philosophy and instead encouraged domestic

2 The research for this article was funded by the Slovene National Research Agency (ARRS) in the framework of the research core funding No. P6-0243 ("Asian Languages and Cultures").

thought written in the Korean language. Despite this the attempt, the lack of such work remains an issue (Lee 1999, 25), and there is no doubt that the philosophy studies in South Korea today need a more balanced perspective of Asian and Western thought. To achieve this goal, a broader look at the subject is needed.

The present study thus takes a form of survey. The main aim of the survey is to examine the outcomes of research about Taiwanese philosophy as one of the research topics in Asian philosophy. The survey attempted a comprehensive analysis of the research outcomes in related South Korean scholarship, selecting 61 articles published in South Korean academic journals from the year 1994 to 2018. Given that South Korea broke off diplomatic relations with Taiwan in 1992, one can state that examining the research outcomes about Taiwanese philosophy from 1994 to 2018 in South Korea means that we are specifically looking at the years from the point when the two nations' relationship was formally broken. The survey made use of an Asian studies database, which was accessible *via* the institution server of the University of Ljubljana. The sample of 61 articles might not represent the complete research on the subject in South Korea, yet it can be considered as a highly representative one. The survey divided the collected information into two categories, external and internal information. The number of publications, languages, authors and institutions constitute the categories of "external information"; themes and the contents of the research papers are considered of the "internal information".

This survey is expected to contribute the two following results to scholarship: first, it can be beneficial to scholars who research the history of Asian philosophy, by reviewing the research outcomes on the subject. The work can help in both subsequent studies on Taiwanese philosophy as well as Asian philosophy in general. The survey can also help Korean scholars find a more balanced, undivided interest in their research subject. Another benefit is that it will provide academic assistance to the Taiwanese philosophy scholars in South Korea, not to mention Taiwanese philosophy scholars in Taiwan. Furthermore, these benefits will also reach out to global scholars outside Asia.

Published research papers about Taiwanese philosophy were collected in this survey. Two South Korean journal search engine platforms were used, namely the Korean academic information portal DBPIA (www.dbpia.co.kr) and Korean Database KRPIA (www.krpia.co.kr). The East Asian Resource Library (EARL) at the Faculty of Social Sciences (Fakulteta za družbene vede) of the University of Ljubljana provided these two platforms. Sixty-one papers in total were accessed, all of which were published in South Korean journals between 1994 and 2018. The oldest one is a Chinese article "Confucianism and a View of the Future

World” by Liu Shuxian 劉述先 at the University of Hong Kong, published in *The Study of Confucianism*. The latest one is Jo Gyeong Ran and Jang Yun Jeong’s Korean interview about Continental Neo-Confucianism, published in *Sogang Journal of Humanities*, Issue 52. As the two studies suggest, a continuous contribution to Taiwanese intellectual history for the last two decades has been published in at least two languages, Korean and Chinese, with at least two nationalities in the list of authors included in the sample.

Analysis of the Collected External Information

The Number of Publications Each Year

The number of journal publications each year is as follows: one in 1994, one in 1997, one in 1999, one in 2000, two in 2001, four in 2002, one in 2003, one in 2004, five in 2005, five in 2006, three in 2007, two in 2008, six in 2009, four in 2001, five in 2012, two in 2013, seven in 2014, three in 2016, six in 2017, and one in 2018. In total, there are sixty-one articles.

To clarify the quantitative progress, one can see the change in the publication numbers every five years, as shown in the table 1 below.

Table 1: The Number of Publications every Five Years since 1994.

The late 1990s (1994–1999)	The early 00s (2000–2004)	The late 00s (2005–2009)	The early 2010s (2010–2014)	The late 2010s (2015–2018)
3	9	21	18	10
3	30		28	
61				

While only three papers were published in the late 1990s, the number soared up to thirty in the next decade. The quantitative contribution has thus been steadily on the rise since the year 2000. Choi Yoeong-seong 최영성 points to a conference, held in 1997 on the topic of “Contemporary Genealogy and Thoughts of Neo-Confucianism”, as a starting point of Taiwanese philosophy scholarship (Choi 2000, 227). Another possible factor for the rise is, in Choi’s view, the opening of various philosophy departments over the years 1990–1998, with fifteen institutions establishing a philosophy department during the period (Lee 2017, 42–43). Although the central research topic in the majority of the departments was still inclined to Western philosophy, there is no doubt that the academic scope of the discipline was expanding in this period.

Some remarkable progress was made at the time, as some universities opened a research institute for Asian philosophy as a part of their faculty, such as the Institute of Oriental Science Studies at Kongju National University (specialized in Asian philosophy) founded in April 1996; the Institute for East-West Thought at Dongguk University (specialized in Asian and Western philosophy) founded in July 1998; and the Institute of Philosophical Studies at Chung-Ang University (specialized in philosophy, Asian philosophy, Western philosophy) founded in May 1998. Such a move is distinctive and worth noting in contrast to the other South Korean university institutions being built then. While the majority of universities organized their faculties and curricula with a focus on Western philosophy, the three universities considered their unique research environment and encouraged Asian philosophy studies. It might be a little early to call this phase a boom period, yet it can be stated that there has been a persistent interest in the subject over the decades despite the dominance of Western philosophy (*ibid.*, 51). Taiwanese philosophy constitutes one of the minor yet continuously rising elements in the history of philosophy studies in South Korea.

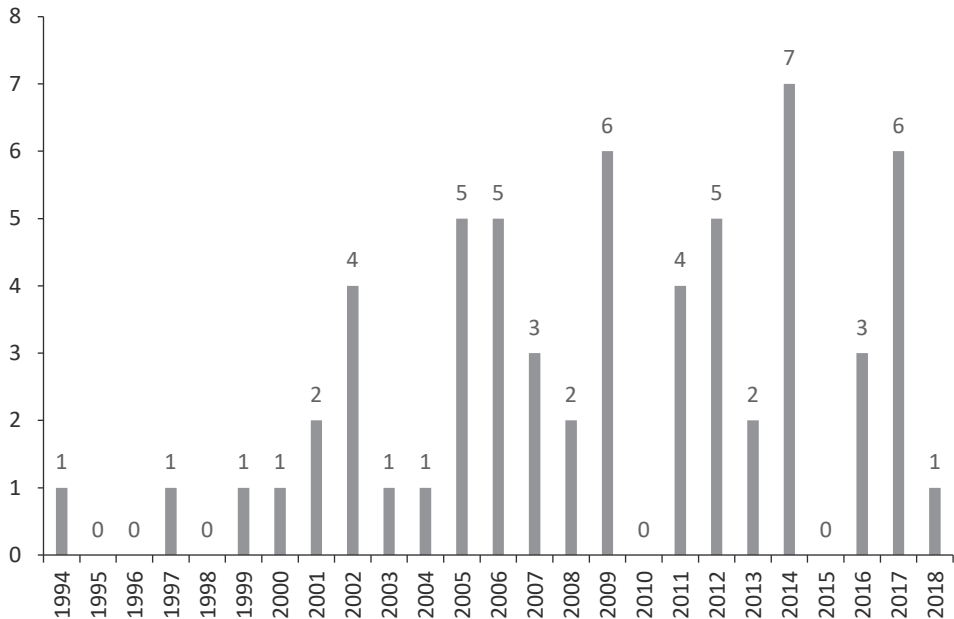


Figure 1: The Number of Publications Each Year since 1994.

Language

The sixty-one papers were published in Korean and Chinese, 46 in Korean and 15 in Chinese. While it should be admitted that the collected data is sourced from Korean journals only, it is worth noting that there are no articles written in English. The significant lack of diversity in the research language in the Korean academic circle over the two decades poses a critical question regarding the current tendency in all disciplines that aiming for globalization.

Out of the 61 papers, 16 papers include a Chinese abstract, 21 include an English abstract, eight an abstract in Korean; one an abstract in Japanese and 11 have no abstract. The article with a Japanese abstract draws attention, since it was published in *The Journal of Japanese Thought*. The Korean Association for Japanese Thought (한국일본사상학회, 韓國日本思想學會) currently issues the journal, and the paper was written by Lee Gwang-rae in 2011, entitled “A Dialogue between Asian Philosophy and Western Philosophy (동양철학과 서양철학의 대화)”. It is included in Volume 20.

Language cannot be the absolute factor to evaluate the quality of a research paper. However, language does play a crucial role in securing a wider readership. In other words, an academic topic can thrive if it is discussed and written in a universal language due to its advantage for broader circulation. If the language allows easy access, the topic can invite the exchange of ideas across the countries. If we bear thus in mind, it is not entirely positive to witness the dominance of the Korean and Chinese languages in the collected articles. This fact reveals that the contributions may have limited the access of international scholars whose primary method of communication is English.

Authors

Including co-authors and authors with multiple publications, out of 61 contributors, 45 were Korean and 12 were Chinese, which includes those from Taiwan, Mainland China and Hong Kong. Since the articles do not reveal the ethnic backgrounds of authors, the present survey is based on an approximation after considering their names and institutions. Two contributors published three articles during the period (1994–2018), and six published two papers. In the case of co-authored articles, most research was conducted by authors from the same institution or nation. Although the research results are made from a moderate number of records, it should be noted that Chun-chieh Huang 黃俊傑 from the National Taiwan University published three articles over the period (1994–2018).

One of Huang’s recent publications is an essay entitled “Thinking from East Asia” published in *The Critical Review* (역사비평, 歷史批評), 2014. The other two articles are about Yangmingism (양명학, 陽明學), published in 2004 and 2005. Huang’s contributions to the Korean journal are a promising sign in South Korean scholarship.

Jeong Byung Seok at Yeungnam University also wrote three articles during the period. All of them are concerned with Mou Zongsan 牟宗三, published in 2009, 2011 and 2012. It seems Jeong has maintained his interest in Mou Zongsan’s philosophy for the whole period. Apart from the small number of authors who published two papers, most of the contributors published only one.

As the survey shows, the contributors’ nationalities over the 20 years in Taiwanese philosophy scholarship revealed a lack of diversity, which causes restricted access to their work due to the issue of language, as noted above. Even if we set aside the particular locality of the publishers and consider the subject as a minority issue in philosophy scholarship, Taiwanese philosophy still calls for further development to get global recognition from scholars around the world who share the same research expertise. To discover the details of the diversity among the authors, one can refer to their affiliations, as shown in the following table.

Table 2: The List of Authors’ Institutions.

Name of the Institution	Type	Number of Published Articles	Country	Philosophy Department
Chung-Ang University (중앙대학교, 中央大學校)	University	5	South Korea	Department established
Korea University (고려대학교, 高麗大學校)	University	4	South Korea	Department established
Chungnam National University (충남대학교, 忠南大學校)	University	4	South Korea	Department established
Sogang University (서강대학교, 西江大學校)	University	4	South Korea	Department established
Chungbuk National University (충북대학교, 忠北大學校)	University	3	South Korea	Department established
Sungkyunkwan University (성균관대학교, 成均館大學校)	University	3	South Korea	Department established
Yeungnam University (영남대학교, 嶺南大學校)	University	3	South Korea	Department established
Kunsan National University (군산대학교, 群山大學校)	University	3	South Korea	Department established

Name of the Institution	Type	Number of Published Articles	Country	Philosophy Department
Yonsei University (연세대학교, 延世大學校)	University	2	South Korea	Department established
Konkuk University (건국대학교, 建國大學校)	University	2	South Korea	Department established
Korea Military Academy (육군사관학교, 陸軍士官學校)	University	1	South Korea	Department established
Hanbat National University (한밭대학교)	University	1	South Korea	Department not established
Seoul National University (서울대학교)	University	1	South Korea	Department established
Chodang University (초당대학교, 草堂大學校)	University	1	South Korea	Department not established
Gwangju National University of Education (광주교육대학교, 光州教育大學校)	University	1	South Korea	Department not established
Kangwon National University (강원대학교, 江原大學校)	University	1	South Korea	Department established
Soongsil University (승실대학교, 崇實大學校)	University	1	South Korea	Department established
Dongguk University (동국대학교, 東國大學校)	University	1	South Korea	Department established
Daegu Haany University (대구한의대학교, 大邱韓醫大學校)	University	1	South Korea	Department not established
Kyonggi University (경기대학교, 京畿大學校)	University	1	South Korea	Department established
Northeast Asian History Foundation (동북아역사재단, 東北亞歷史財團)	Education Ministry, government-affiliated organisation	1	South Korea	
Korea Institute of Oriental Medicine (한국한의학연구원, 韓國韓醫學 研究院)	Ministry of Science and ICT, government-affiliated research organisation	1	South Korea	
National Taiwan University (國立臺灣大學)	University	4	Taiwan	Department established

Name of the Institution	Type	Number of Published Articles	Country	Philosophy Department
Tamkang University (淡江大學)	University	3	Taiwan	Department established
National Taiwan Normal University (國立臺灣師範大學)	University	1	Taiwan	Department not established
Institute of Chinese Literature and Philosophy, Academia Sinica (中央研究院中國文哲研究所)	National research institute	1	Taiwan	
Hunan University of Science and Technology (湖南科技大學)	University	2	China	Department established
Shandong University (山東大學)	University	1	China	Department established
East China Normal University (華東師範大學)	University	1	China	Department established
Sichuan Normal University (四川师范大学)	University	1	China	Department not installed
Chinese University of Hong Kong (香港中文大學)	University	1	Hong Kong	Department established
Ritsumeikan Asia Pacific University (立命館アジア太平洋大学)	University	1	Japan	Department not installed
Columbia University	University	1	The United States	Department established

As the list illustrates, some diversity is observed, and 33 institutions published 61 papers. In terms of nationality, South Korean institutions were where most authors are affiliated, followed by Taiwan and China. Authors affiliated with institutions in Hong Kong, Japan and America also published one paper each. The number of South Korean institutions to which the authors were affiliated was twenty. The Chung-Ang University had the most number of publications, at five, equivalent to 8% of the total. It was observed that each author wrote one article, apart from Park Seung Hyun, who published two. Researchers at the Korea University, Chungnam National University and Sogang University published four articles each. The results found even proportions of publication throughout the provinces in South Korea. To put it another way, all institutions in the entire country (except for Jeju Island) showed interest in Taiwanese philosophy. There are fifty-five philosophy departments in South Korea, and eleven related departments, which means that there are sixty-six higher education institutions that teach philosophy as a degree subject. It is estimated that 30% of them published

research papers about Taiwanese philosophy in the period studied. Some institutions where the faculty does not have any philosophy department also conducted relevant research. Some notable contributions are found. For example, authors from universities specialized in specific careers, such as the Korea Military Academy and Daegu Haany University of Oriental Medicine, also conducted research on Taiwanese philosophy. Likewise, the Northeast Asian History Foundation and the Korea Institute of Oriental Medicine also produced some related research. The breadth of affiliations suggests a positive sign that Taiwanese philosophy can develop into a substantial interdisciplinary research subject in Korea. That, however, does not mean that Taiwanese philosophy as a research subject is established globally. In order for more growth, continued interest and publications are necessary, as well as more institutions specialized in the subject.

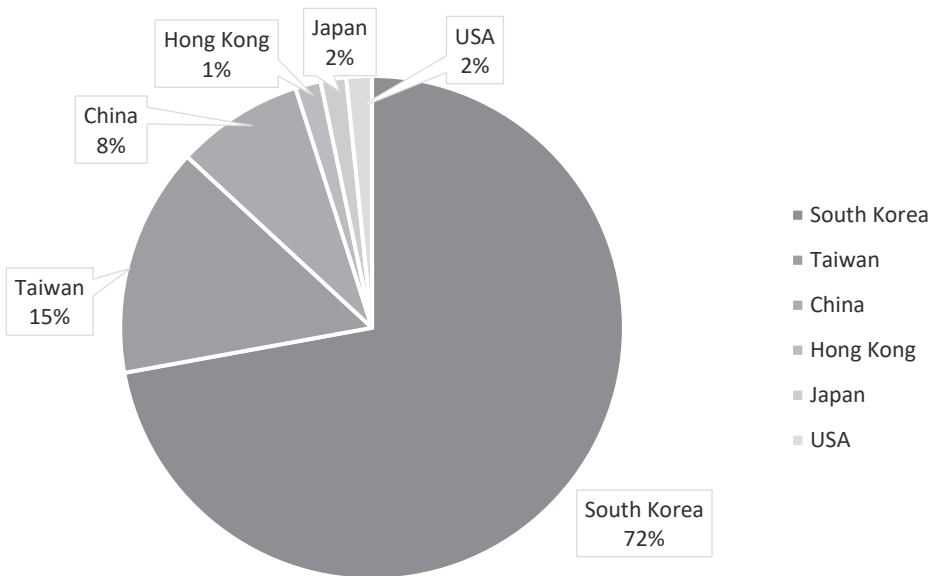


Figure 2: Countries of the Research Institutions.

Journals and Publishers

Other information we can refer to, in addition to the contributors' language, nationality and affiliation, is the name of each journal and the publisher. With this information, one can estimate the progress that Taiwanese philosophy has made so far in South Korean scholarship. What follows is thus the names of the publishers and journals.

University Affiliated Research Institutes and their Academic Journals:

1. The Institute of Chung-ang Philosophical Studies (중앙대학교 중앙철학연구소) / *Philosophical Investigation* (철학탐구)
2. Institute of Philosophy, Seoul National University (서울대학교 철학사상연구소) / *Chul Hak Sa Sang: Journal of Philosophical Ideas* (철학사상)
3. Gangjin Institute of Dasan Silhak Studies attached to Yonsei University (연세대학교 강진다산실학연구원) / *Tasan & Contemporary Times* (다산과현대)
4. The Institute of Humanities Research in Konkuk University (건국대학교 인문학연구원) / *The Journal of the Humanities for Unification* (통일인문학)
5. Humanities Research Institute Sogang University (서강대학교 인문과학연구소) / *Sogang Journal of Humanities* (서강인문논총)
6. Institute of Korean Cultural Studies Yeungnam University (영남대학교 민족문화연구소) / *Yeungnam Journal of Korean Culture Studies* (민족문화논총)
7. Keimyung Korean Studies Academia Koreana (계명대학교 한국학연구원) / *Acta Koreana* (한국학논집)
8. Center for Korean Studies at Inha University (인하대학교 한국학연구소) / *The Journal of Korean Studies* (한국학연구)

China-related Research Associations and their Academic Journals:

1. The Society of Chinese Studies (중국학연구학회) / *The Journal of Chinese Studies* (중국학연구)
2. The Society for Research of Chinese Language and Literature (중국어문학연구회) / *The Journal of Chinese Language and Literature* (중국어문학논집)
3. The Korean Society of Modern Chinese Literature (한국중국현대문학학회) / *The Journal of Modern Chinese Literature* (중국현대문학)
4. The Society for Chinese Humanities in Korea (중국인문학회) / *Journal of Chinese Humanities* (중국인문과학)
5. The Chinese Language and Literature Society of Korea (한국중어중문학회) / *The Journal of Chinese Language and Literature* (중어중문학)
6. Korea Association of Chinese Language Education (한국중국어교육학회) / *The Journal of Korea Association of Chinese Language Education* (한국중국어교육학회)
7. The Society for Chinese Cultural Research (중국문화연구학회) / *The Journal of Chinese Cultural Research* (중국문화연구)

Philosophy-related Research Associations and their Academic Journals:

1. The Society of Philosophical Studies (철학연구회) / *Journal of the Society of Philosophical Studies* (철학연구)
2. The Korean Society of Yang-Ming Studies (한국양명학회) / *Yang-Ming Studies* (양명학)

3. The Korean Society of Confucianism Studies (한국유교학회) / *The Study of Confucianism* (유교사상문화연구)
4. Bumhan Philosophical Society (범한철학회) / *Journal of Pan-Korean Philosophical Society* (범한철학)
5. The New Korean Philosophical Association (새한철학회) / *Journal of the New Korean Philosophical Association* (철학논총)
6. Philculture (철학문화연구소) / *Philosophy and Reality* (철학과 현실)
7. Korean Philosophical Association (한국철학회) / *Korean Journal of Philosophy* (철학)
8. Korean Association for Japanese Thought (한국일본사상사학회) / *Journal of Japanese Thought* (일본사상)
9. Korean Society of Modern Philosophy (서양근대철학회) / *Modern Philosophy* (근대철학)
10. The Society for Humanities Studies in East Asia (동아인문학회) / *The Journal of the Society for Humanities Studies in East Asia* (동아인문학)
11. Korean Academy of Taoism and Culture (한국도교문화학회) / *Journal of the Studies of Taoism and Culture* (도교문화연구)

History-related Research Associations and their Academic Journals:

1. The Society for Asian Historical Studies (동양사학회) / *Journal of Asian Historical Studies* (동양사학연구)
2. The Institute for Korean Historical Studies (역사비평사) / *Critical Review of History* (역사비평)

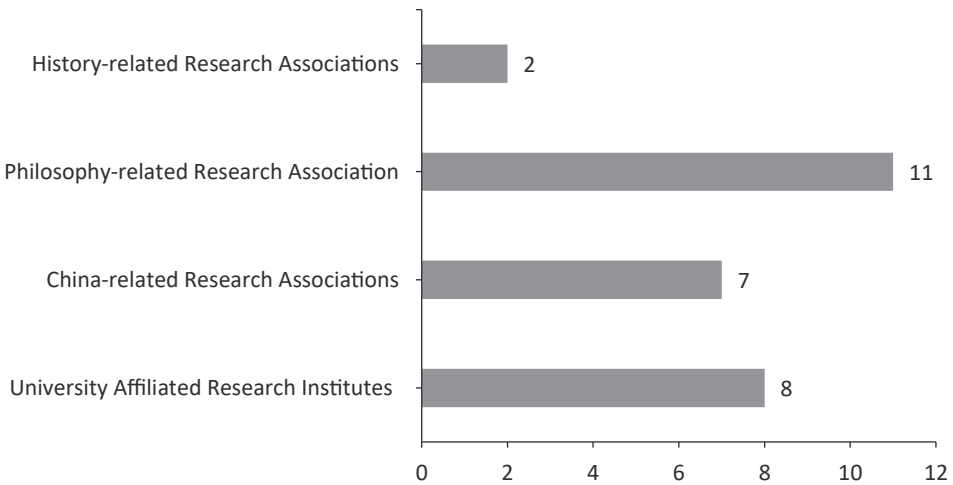


Figure 3: Characteristics of Publishers.

The 28 journals on the list have all published articles about Taiwanese philosophy, and among them eight publishers were university research institutes. Three research institutes hold philosophy as their core research subject; two hold it as one of their humanities research subjects; three are primarily concerned with Korean studies. According to the results, there was no research institute that has Taiwanese philosophy as its core research subject. Instead, institutes which hold relevant interests, such as philosophy and humanities, if not Korean studies, were observed to have been researching Taiwanese philosophy. Currently, 11 academic associations of philosophy publish journals where the subject includes Taiwanese philosophy, in order to encourage papers. Several journals, published by research associations for the Chinese language, literature, education and culture, have also dedicated pages to Taiwanese philosophy, while two associations related to history studies published articles on Taiwanese philosophy. In short, the journals that have published articles about Taiwanese philosophy can be divided into two categories. One is the category of journals about “Mun Sa Cheol (문사철, 文史哲)”, a Korean abbreviation of “literature, history and philosophy”. The other category of journals is about Chinese studies.

At present, there are 40 KCI (Korea Citation Index) journals and six KCI candidate journals in Korea that consider philosophy as a topic. While contributions made in the field of Chinese studies, literature and history can be substantial, it would be beneficial if the 46 South Korean journals about philosophy add a category of Taiwanese philosophy and accept submissions related to this subject. If the 40 KCI journals out of the 46 encourage such publications, then Taiwanese philosophy scholarship can make considerable progress, because KCI—as a citation database for scholarly journals—will boost the number of references and enhance the exposure of the research.

Table 3: The List of Journals

	Name of Journal in Korean	Name of Journal in English	Name of Association
1	인간연구 人間研究	<i>The Journal of Human Studies</i>	가톨릭대학교 인간학연구소 Institute of Anthropology, Catholic University of Korea
2	남명학연구 南冥學研究	<i>Namgyeong Research</i>	경상대학교 경남문화연구원 Gyeongsang National University Gyeongnam Cultural Research

	Name of Journal in Korean	Name of Journal in English	Name of Association
3	철학연구 哲學研究	<i>Philosophical Studies</i>	고려대학교 철학연구소 Korea University's Institute for Philosophy
4	선도문화 仙道文化	<i>Sundo Culture Studies</i>	국제뇌교육종합대학원대학교 국학연구원 University of Brain Education
5	대동철학 大東哲學	<i>Journal of the Daedong Philosophical Association</i>	대동철학회 The Daedong Philosophical Association
6	철학연구 哲學研究	<i>Philosophia: Journal of Korean Philosophical Society</i>	대한철학회 Korean Philosophical Society
7	동양철학연구 東洋哲學研究	<i>Journal of Eastern Philosophy</i>	동양철학연구회 Eastern Philosophy Research
8	범한철학 汎韓哲學	<i>Pan-Korean Philosophy</i>	범한철학회 Bumhan Philosophical Society
9	철학논총 哲學論叢	<i>Chulbak-Ronchong: Journal of the New Korean Philosophical Association</i>	새한철학회 New Korean Philosophical Association
10	생명연구 生命研究	<i>Studies on Life and Culture</i>	서강대학교 생명문화연구소 Sogang University Institute Life and Culture
11	인문논총 人文論叢	<i>Seoul National University the Journal of Humanities</i>	서울대학교 인문학연구원 Institute of Humanities Seoul National University
12	철학사상 哲學思想	<i>The Journal of Philosophical Ideas</i>	서울대학교 철학사상연구 Institute of Philosophy Seoul National University
13	퇴계학논집 退溪學論集	<i>Toegye-hak-lon-jib</i>	영남퇴계학연구원 The Yeungnam Toegyechak Institute
14	인도철학 印度哲學	<i>The Journal of Indian Philosophy</i>	인도철학회 Korea Society for Indian Philosophy
15	인간. 환경. 미래 人間. 環境. 未來.	<i>Human Beings, Environment and their Future</i>	인제대학교 인간환경미래연구원 Institute of Human, Environment and Future Inje University
16	철학탐구 哲學探究	<i>Philosophical Investigation</i>	중앙대학교 중앙철학연구소 The Institute of Chung-ang Philosophical Studies Chung-ang University

	Name of Journal in Korean	Name of Journal in English	Name of Association
17	철학연구 哲學研究	<i>Journal of the Society of Philosophical Studies</i>	철학연구회 The Society of Philosophical Studies
18	유학연구 儒學研究	<i>Studies in Confucianism</i>	충남대학교 유학연구소 The Institute of Confucianism Chungnam National University
19	가톨릭철학 가톨릭哲學	<i>The Catholic Philosophy</i>	한국가톨릭철학회 The Korean Association of Catholic Philosophers
20	과학철학 科學哲學	<i>Korean Journal for the Philosophy of Science</i>	한국과학철학회 The Korean Society for the Philosophy of Science
21	논리연구 論理研究	<i>Korean Journal of Logic</i>	한국논리학회 Korean Association for Logic
22	니체연구 니체研究	<i>The Journal of Korean Nietzsche-Society</i>	한국니체학회 Korean Nietzsche-Society
23	동서철학연구 東西哲學研究	<i>Studies in Philosophy East-West</i>	한국동서철학회 Korean Society for Philosophy East-West
24	동양철학 東洋哲學	<i>The Journal of Asian Philosophy in Korea</i>	한국동양철학회 The Society for Asian Philosophical in Korea
25	미학 美學	<i>Mihak: The Korean Journal of Aesthetics</i>	한국미학회 The Korean Society of Aesthetics
26	철학적 분석 哲學的 分析	<i>Philosophical Analysis</i>	한국분석철학회 Korean Society for Analytic Philosophy
27	사회와 철학 社會와 哲學	<i>The Journal of Society and Philosophy</i>	한국사회와철학연구회 A Society for the Research of Society and Philosophy
28	양명학 陽明學	<i>Yang-Ming Studies</i>	한국양명학회 The Korean Society of Yang-Ming Studies
29	한국여성철학 韓國女性哲學	<i>Korean Feminist Philosophy</i>	한국여성철학회 Korean Association of Feminist Philosophers
30	의철학연구 醫哲學研究	<i>Philosophy of Medicine</i>	한국의철학회 Korean Association of Philosophy of Medicine

	Name of Journal in Korean	Name of Journal in English	Name of Association
31	일본사상 日本思想	<i>Journal of Japanese Thought</i>	한국일본사상사학회 Korea Association for Japanese Thought
32	중세철학 中世哲學	<i>Philosophia Medii Aevi</i>	한국중세철학회 Societas Philosophiae Mediaevalis Coreana
33	시대와 철학 時代와 哲學	<i>Epoch and Philosophy: A Journal of Philosophical Thought in Korea</i>	한국철학사상연구회 Korean Association for Studies of Philosophical Thought
34	한국철학논집 韓國哲學論集	<i>The Journal of Korean Philosophical History</i>	한국철학사연구회 The Society of Korean Philosophical History
35	철학 哲學	<i>Cheolhak: Korean Journal of Philosophy</i>	한국철학회 Korean Philosophical Association
36	칸트연구 칸트研究	<i>Kant Studien</i>	한국칸트학회 Kantgesellschaft
37	현대유럽철학연구 現代유럽哲學研究	<i>Research in Contemporary European Philosophy</i>	한국하이데거학회/한국해석학회 Heidegger-Gesellschaft in Korea
38	헤겔연구 헤겔研究	<i>Hegel-Studien (Hegel-Yeongu)</i>	한국헤겔학회 The Hegel Society of Korea
39	현상학과 현대철학 現象學과 現代哲學	<i>Phenomenology and Contemporary Philosophy</i>	한국현상학회 Korean Society for Phenomenology
40	환경철학 環境哲學	<i>Environmental Philosophy</i>	한국환경철학회 The Korean Society for the Study of Environmental Philosophy

Amongst the 40 academic journals and associations, none of them had a research group that aims to study Asian philosophy. Instead, the central topic of the groups tends to be major Western philosophers such as Nietzsche, Kant, Hegel or Heidegger. Moreover, no organization had Taiwanese philosophy or Chinese philosophy as its central topic, which instead are discussed under the broad category of Asian philosophy. Considering that the Korea Society for Indian Philosophy was founded in 1988, the time is long due for an attempt to organize a Taiwanese philosophy association for the development of the subject.

Currently, the journals about Chinese studies and philosophy accept submissions regarding Taiwanese philosophy. South Korea has 21 KCI and one KCI candidate journal on the subject. However, if the journals where Taiwanese philosophy is not a central topic keep publishing articles, the expected contributions to future academia remain in question. As mentioned above, there is no journal nor association that focuses on Chinese philosophy and intellectual thought. Language and literature are the two relevant sub-categories of interest that have led the tradition of Chinese studies in South Korea. More recently, regional studies and international relations studies have started to make contributions in this field. Nevertheless, one notable tendency should not be missed, and this is that Neo-Confucianism has steadily drawn the attention of academia.

Oriental Studies by Dankook University and *Philosophy, Thought, Culture* by Dongguk University are two promising journal platforms where scholars can publish articles about Taiwanese philosophy. In terms of expertise, these platforms still need improvement. Although it might be too soon to call for an association for Taiwanese philosophy, it is high time that a research group be organized with a specific focus on Chinese continental thought. With this, a regular journal publication with some expert knowledge would be the next step to achieve. With a robust infrastructure, such as associations and journals, we can expect the more active exchange of ideas and scholarly communication. This will facilitate a conversation among scholars in different regions, including Taiwan, China, Hong Kong and Japan, and further to Europe and North America.

Analysis of the Collected Internal Information

If the analysis of external information shows an objective overview of the current situation for Taiwanese philosophy as an academic subject in South Korea, the analysis of internal information demonstrates the content of what the journal articles discuss. Like all academic subjects, there is a broad interest in Taiwanese philosophy, yet the degree of discussion is profound. This richness corresponds to the subject's long history.

The present survey examined topics which have been discussed in South Korea. A catalogue was made of the contents of the 61 articles by keywords, and the subjects of the articles were examined by the names of intellectuals discussed. Cataloguing the keywords allows one to see in which areas of Taiwanese philosophy South Korean scholars have been interested. It was judged that such cataloguing could obtain a useful material to observe the academic trends in South Korean philosophy scholarship. Listing the names of the intellectuals discussed as

a subject also allows us to see which Taiwanese philosophers have been drawing attention. The results of this survey may be beneficial to scholars who study Taiwanese philosophy.

Keywords

The survey found 226 keywords from the articles. They include philosophical terms such as liberation (freedom), happiness, truth, and society to four-character Chinese idioms such as “the mind-heart as being empty, numinous, and unobscured” (*xuling bumei* 虛靈不昧). The most frequent keyword was Mou Zongsan. This is not surprising because he is one of the important philosophers in Taiwan (Heubel 2019, 38), and his books have been introduced to South Korea from the 2000s onward, including *Intellectual Intuition and Chinese Philosophy*, *Correspondence of Oriental and Western Philosophy*, *Asian Philosophy and Aristotle*, the *Substance of Mind and Substance of Human Nature* series, *Mou Zongsan’s Interpretation of Laozi*, and *Special Lectures on Chinese Philosophy*. Apart from Mou, the names of other influential philosophers appeared more than 30 times as keywords in the sample. The range varied from classical thinkers such as Confucius, Mencius and Laozi to contemporary thinkers such as Tang Junyi (Tang Jun-yi, 唐君毅). Moreover, the results showed the names of Western philosophers such as Hegel and Kant, and Chinese historical figures such as Mao Zedong and Lu Xun. Thirteen keywords were found containing the term “Confucian”, such as Confucian Ethics, Confucian Orthodoxy and Confucian Society. Twenty keywords contain the suffix “-ism”, as the articles were discussions about intellectual ideas. Fifteen keywords appeared more than twice, out of the total of 266 keywords, namely: May Fourth Movement, being, Hu Shi, Lin Yutang, Mou Zongsan, Tang Junyi (Tang Jun-yi), universality, Xu Fuguan (Hsü Fu-kuan 徐復觀), Yu Yingshi (Yu Ying-shih 余英時), Mencius, writing in the vignette style (*Xiaopinwen* 小品文), A Treatise of the Highest Good (*Yuanshan Lun* 圓善論), freedom, Chinese Yangming School (*Zhongguo yangming xuepai* 中國陽明學派), and Immanuel Kant.

To rank these by frequency of appearance, Mou Zongsan comes the top, followed by Hu Shi, Lin Yutang (林語堂), Tang Junyi (Tang Jun-yi) and Yu Yingshi (Yu Ying-shih). The ranks reveal the vital roles the listed philosophers and thinkers have been playing in philosophy studies, with all these names being scholars and philosophers who have led the history of Taiwanese (or Chinese) philosophy. Accordingly, they will continue to serve as significant subjects of study for the next generation.

Biographies of the Major/Important Philosophers

The present survey selected nine influential philosophers who are considered as most seminal in Taiwanese philosophy and examined whether each was discussed in South Korea, and if so, in what way. The selected philosophers are as follows, in alphabetical order: (1) Fang Thomé H. (Fang Dongmei, 方東美), (2) Hu Shi 胡適, (3) Huang Chin-chieh 黃勤傑, (4) Lin Yutang 林語堂, (5) Liu Shuxian (Liu Shu-hsien, 劉述先), (6) Mou Zongsan 牟宗三, (7) Tang Junyi (Tang Chün-I, 唐君毅), (8) Xu Fuguan 徐復觀, and (9) Yu Yingshi (Yu Ying-shih, 余英時).

(1) Fang Thomé H. (Fang Dongmei 方東美)

There are two publications by Fang that have been introduced in South Korea: the 1989 translation of *The Chinese View of Life: The Philosophy of Comprehensive Harmony* (중국인의 인생철학) and the 1999 translation of *Primordial Confucianism and Taoism* (원시 유가 도가 철학). Fang is a Chinese philosopher who was born in 1899 and lived until 1977. In contrast to his reputation as a representative of the Neo-Confucian school in South Korea, Fang Dongmei never considered himself to be a Modern Confucian, given that his philosophical interests also included traditional Buddhist and Daoist thought (Rošker 2014b, 159). His official name was Fang Xun, and personal name was Dong-mei.

After graduating from the University of Nanking with a degree in philosophy, he left for the US in 1921 to earn another degree at Wisconsin University. He returned home in 1924 and taught at Wŭchāng University of Education, Southeast University, National Central University and other institutions, including National Taiwan University and Fu Jen University, after 1947.

His philosophical ideas were perfected under the social circumstances that saw both the joining and conflict of Asian and Western philosophies. Due to the turbulence of the era, the origin of Fang's ideas tends to be complicated. He adopted Nietzsche's notion of the superhuman, Bergson's notion of life and Whitehead's process philosophy, and then he revised them all. He merged Primordial Confucianism, Taoism and Buddhist Huayan to establish his own philosophical system about life. In the survey, two articles out of the 61 in total were about Fang. Ahn Jaeho's "Tao and De, The Ceaseless Creator" (생생하는 도덕) (2006) examines how Fang understands Laozi and Zhuang Zhou, while Yun Ji-won's Fang's Thomé H. "A Study on Fang Dong Mei's Philosophy Thought" (방동미철학사상연구) (2016) discusses Fang's philosophical view of the cosmos and life.

(2) Hu Shi 胡適

Hu Shi was born in 1891 and died in 1962. He studied in the US for a degree under John Dewey, whose thought greatly influenced Hu's academic identity as a pragmatist. Hu was a leading figure during the Enlightenment period in China, until 1949, when the Communist government was founded in Mainland China. He left for the US as a refugee and later returned to Taiwan to serve as the Vice President of the Kuomintang. His influence was enormous over the field of humanities, including literature, philosophy, and folk studies, to name but a few areas. Accordingly, in the survey, studies about his ideas are often related to his political thought, as seen in three articles, with two articles on literature and one on pragmatism. The first year an article about Hu Shi was published was in 2002, and the latest was in 2017. Oh Byung-Soo's 吳炳守, 오병수 "The Formation of Hu Shi's Anti-Communist Liberalism in Cold War Era in China: The Ideologization of Chinese Liberalism (1941–1953)" (2012) is worth noting, since the author Oh's first profession is as a historian. His attempt to revisit Asia in the Cold War period with a focus on Hu Shi's ideas and life can be a valuable one.

(3) Huang Chun-chieh 黃勤傑

Huang is one of the renowned intellectuals in Taiwan, and he published an article in a South Korean journal. Educated at Taiwan University and Washington University, he was a long-standing chief researcher at Research Institute for the Humanities and Social Sciences at National Taiwan University, and is now retired. Huang is a philosopher, thinker and historian. Moreover, his reputation is high in the liberal arts, as well as in the higher education sector. He is specialized in *Mencius* and *Analects*, specifically hermeneutics. Sungkyunkwan University published a translation of his treatise *The History of Mencius' Thoughts* (孟學思想史論, 이천년 맹자를 읽다) in 2016. The university also published his other book *A History of the Interpretations of the Analects in Tokugawa Japan* (日本 論語 解釋學, 일본논어 해석학) in 2011.

In the survey, four out of the 61 papers were about either Huang's publications or publications about his philosophy. Three of the four were Huang's own work. He wrote papers about Yangmingism in 2004 and 2005. He also wrote about Orientalism in *The Critical Review of History* in 2014. A discussion about Huang's East Asian Confucianism was published by the Institute for Korean Culture in 2009.

(4) Lin Yutang 林語堂

Lin's is known as Im Eo Dang 임어당 in Korean. His theory has been influential since the late 1930s. His ideas started to come into attention from the 1950s onward, and he earned his fame with the well-known essay "The Importance of Living" (생활의 발견) (1991). Lin was born in 1895 and died in 1976. He studied linguistics at Harvard University and continued his academic career at the University of Jena, and then Leipzig University, Germany. Later, Lin returned to Beijing to be appointed as a professor at the University of Beijing. He lived in the US from 1935 to 1966 and moved to Taiwan in 1966. Unlike his fame as an essayist in South Korea, he is also renowned as a seminal thinker in China.

The survey found that seven papers discussed Lin. They tended to be interdisciplinary studies, such as linking Lin's ideas from in his writing with other forms of literature and philosophy.

(5) Liu Shuxian (Liu Shu-hsien) 劉述先

Liu is one of the 1934 school of Neo-Confucian philosophers. Born in Shanghai, China, he graduated from the National Taiwan University and went to the US for his PhD. Liu served at a researcher post at the Chinese University of Hong Kong and the Institute of Chinese Literature and Philosophy at the Academia Sinica, China. He died in Taiwan in 2016. In 1994, when he was working for the Chinese University of Hong Kong, he published a paper in Chinese in *The Study of Confucianism* (유교사상문화연구), entitled "Confucianism and View of Future World" (1994).

(6) Mou Zongsan 牟宗三

Mou is well known for his innovative ideas and leading the second generation of Neo-Confucians, and is seen as the most important Taiwanese philosopher from 1980 to the time of his death. An innovative theorist, he is the best known second-generation Modern Confucian, especially regarding his many new ideational constructions, such as the concept of immanent transcendence, or the ultimate noumenon (Rošker 2014a, 72). In line with this reputation, South Korea has paid steady attention to his philosophy, and since the 2000s attempts have been made to discuss his ideas. Apart from journal articles, there are academic dissertations about him. For example, Kim Chan-ho wrote a master's thesis on Mou's notion of the perfect good in 2018. Jung Woo Yeop (2017) earned his master's degree by

considering Mou's notion of autonomy. Mou's philosophy is attractive not only to researchers working on Asian philosophy, but also those focusing on Western philosophy. In 2017, Song Yohan, a Kant expert, published an article entitled "Mou's Criticism of Kant—How is the Distinction between Things in Themselves and Appearance Possible?". Addressing Mou's critical interpretation of the Kantian terms "*Ding an sich*" and "*Erscheinung*", Song revises Mou's argument and discusses what significance it has to read Kant through Mou. In short, Mou is an essential subject for research in Taiwan, and his ideas fascinate global scholars beyond Asia.

(7) Tang Junyi (Tang Chun-I 唐君毅)

Tang was born in 1909 in Sichuan, China, and died in 1978. Known as one of the New Confucian (현대신유학파, 現代新儒學派), Tang was influenced by Classical Chinese philosophy, Plato and Hegel. After meeting Mou in 1940, the two became academic comrades. In 1949 Tang left Mainland China and lived in Hong Kong. His ideas were actively received in Hong Kong, Taiwan and the US. Articles about his philosophy have been published by South Korean and Taiwanese researchers in South Korean journals. The subjects vary, but include the "Anxiety of Existence" (비감의식, 悲感意識), "Philosophy of Culture" (문화철학, 文化哲學), "Interpretation of Taoism" (노장해석학, 老莊解釋學) and "Humanistic Economic Sociology" (경제사회론, 經濟社會論).

(8) Xu Fuguan 徐復觀

Xu Fuguan is also a New Confucian (현대신유학파, 現代新儒學派). Born in China in 1902, Xu went to Japan to study. While his occupation was in the military, he encountered philosophy, which later allowed him to teach Chinese philosophy at Tunghai University from 1955. The university then had no philosophy department, and Xu taught the subject in the Chinese literature department. As Téa Sernelj notes, Xu was not only a philosopher but also as an "intellectual and historian, who made important contributions to Modern Confucian studies" (Sernelj 2014, 84). Xu extensively incorporated philosophy with related disciplines, such as literature, culture, art and politics. In South Korea, four of his works are available in the form of a monograph. His work *Chinese Art Spirit* (중국예술정신, 中國藝術精神) (1990) has been influential in Korean intellectual history. It is a study about the aesthetic spirit in China from many perspectives. Xu also practiced classical music, landscape painting and literary artist style painting by

applying philosophy of Confucius and Zhuang Zhou. The survey showed there were four papers about Xu's philosophy. Two of them were written by Korean scholars, and the other two by Chinese scholars.

(9) Yu Yingshi (Yu Ying-shih 余英時)

Yu Yingshi (Yu Ying-shih) was born in Tianjin (天津), China, in 1930. He moved to Hong Kong in 1950 to study, and continued at Harvard University from 1956. He was awarded a PhD in 1961. From 1973 to 1975, he was the Vice President of the Chinese University of Hong Kong. He served as a professor at Harvard University, Yale University and Princeton University. In 2006 he was awarded the Kluge Prize, an equivalent of the Nobel Prize in humanities, by the US Library of Congress. Some popular works of his are available in South Korea too, namely *Zhu Xi's Historical World* (주희의 역사세계) (2015) and *Modern Significance of Traditional Chinese Values System* (동양적 가치의 재발견) (2007). There are four articles about Yu's philosophy published in South Korea. These include "Redology", "A Comparison of Yun Yang-shih and Li Zehou", "Zhu Xi's Historical World in Yu's Interpretation" and an analysis of Yu's work *The Scholar and Chinese Culture*.

So far, the survey presented above has examined philosophers whose ideas have been influential on contemporary Taiwanese philosophy and South Korean scholarship. Thinkers such as Fang, Thomé H., Hu Shi, Huang Chun-chieh, Lin Yutang, Liu Shuxian (Liu Shu-hsien), Mou Zongsan, Tang Junyi (Tang Chun-I), Xu Fuguan and Yu Yingshi (Yu Ying-shih) are all prominent figures and should not be missed when one studies the history of Taiwanese and Chinese philosophy, not to mention philosophy in general. South Korean scholars have maintained continuous interest in them in order not to forget their profound thoughts and works. It is expected that this interest will continue to lead both the quantitative and qualitative development of relevant research.

Conclusion

The Korean higher education system started to develop scholars of philosophy from the 1920s onwards. Ever since the first philosophy department was established at the Keijō Imperial University (京城帝國大學), the term "philosophy"

(哲學) was understood to refer to Western philosophy, which lasted until the 1960s (Choi 2000, 179). Although there have been attempts to change this, the actual progress has been slow compared to the underlying passion. For example, the first attempt to review the history of Asian philosophy scholarship in Korea was only conducted in the 1990s.

When it comes to the subject of Taiwanese philosophy, represented as Neo-Confucianism, the matter bears more urgency. Although Neo-Confucianism accounts for a significant part of Asian philosophy, there has been almost no project to review the history of the subject, nor does there exist any platform such as an association or journal that focuses on this subject in Korea. Given these facts, it is remarkable to see studies of this subject are still continuing.

This survey analysed 61 articles published between 1994 and 2018 and categorised the data into “external” information and “internal” information. External information refers to the explicit details of the research, such as the author, affiliation and publisher. Internal information refers to the topic and the content of the research.

On examining this data, it was found that research about Taiwanese philosophy has made steady progress despite the absence of dramatic quantitative developments. Since the journals are South Korean, 75% of the publications were written in Korean, and the other 25% in Chinese, since the topic was Taiwanese philosophy. Considering that there are many scholars specialized in Asian philosophy outside Asia, the survey results reveals a limitation in terms of language diversity, including a lack English, the use of which could have increased access. The authors’ nationalities show a similar limitation, as the results show the dominance South Korean and Chinese scholars, with few from elsewhere. Most of the affiliations were with universities, especially universities with either a philosophy or philosophy-related department. Over the designated period of the survey, 28 journals published articles about Taiwanese philosophy, and 29% of them had a university research institute as the publisher. Journal platforms that accept submissions about Taiwanese philosophy tend to have Chinese studies or philosophy as a suggested topic for publication. However, there is no association solely dedicated to subjects such as Taiwanese philosophy, Neo-Confucianism or Chinese philosophy. Nor is there any journal that specializes in these topics in Korea.

With the analysis of keywords and research subjects, the survey established an overview of the currents in Taiwanese philosophy scholarship. The 226 keywords were varied and the scope was extensive, covering both common and philosophical terms. The thinkers including among the keywords included Asian sages such as Confucius, Mencius and Laozi, as well as Western philosophers such as Hegel

and Kant. Taiwanese philosophy scholars chose Classical Chinese philosophy and Western philosophy as the subjects for their comparative and interdisciplinary research. Modern and contemporary thinkers of Taiwanese philosophy, including Fang Thomé H., Hu Shi, Huang Chin-Chieh, Lin Yutang, Liu Shuxian (Liu Shu-hsien), Mou Zongsan, Tang Chun-I, Xu Fuguan and Yu Ying-shih were the main subjects of the studies.

This survey offered a comprehensive analysis of the research outcomes in South Korean scholarship on the topic of Taiwanese philosophy. It was conducted in order to contribute to the historical studies of Asian philosophy in South Korea. It is expected to help Asian philosophy scholarship in South Korea to make similar progress to that seen by Western philosophy. The work will also help scholars not only in South Korea and Taiwan, but also in other regions where research on Asian philosophy is conducted. The present survey thus serves as a foundation for those who wish to conduct research in the field of the history of Taiwanese philosophy and Asian philosophy in general.

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