

BG 2-동양철학 1. History of Confucianism 유교



1. Confucianism | 유교

Confucianism, **[establishing/established]** in the 6th century BCE during China's Spring and Autumn period by Confucius (Kongzi), is a philosophical and ethical tradition that profoundly influenced East Asia. **[Emphasizing/Emphasized]** moral cultivation and social harmony, it

evolved over centuries to become the foundation of East Asian politics, culture, and interpersonal relationships. The history of Confucianism can be outlined 윤곽을 그리다 as follows:

2. Birth and Formation of Confucianism : Spring and Autumn Period | 춘추전국시대

Confucianism emerged during the chaotic Spring and Autumn period (6th century BCE) as Confucius **[seeking/sought]** to restore order through ethics and proper conduct. He emphasized the principles of 인(仁) (benevolence) and 예(禮) (ritual and propriety) as central to moral and social harmony. **His teachings, recorded by his disciples in the Analects** 논어, **[laid/lain]** the groundwork for Confucian thought, **[focusing/focused]** on **humaneness** 고상함 and **[virtuous/vicious] governance** 통치[관리] 방식.

3. Development and Institutionalization : The Warring States and Han Dynasty

Confucius' teachings were systematized by later thinkers such as 맹자 and 순자. **While Mencius emphasized the [innate/acquired] goodness of human nature and the importance of 인(仁) and 의(義) (righteousness), 순자 argued that human nature was inherently [selfish/selfless], [necessitating/necessitated] moral cultivation through 예(禮).**

During the Han Dynasty (206 BCE-220 CE), Confucianism became the official state ideology. 동중서(한나라 무제 시대의 재상이자 유교를 국교로 만든 데 결정적인 역할을 한 유학자) advocated for Confucian values **[to guide/guiding]** governance, and 한무제 institutionalized 제도화하다 Confucianism by **[incorporating/fragmenting]** it into the civil service examination system. This **[transacted/transformed]** Confucianism into a practical tool for governance and **[solidified/segregated]** its role in the political and social fabric 기본 구조[배대] of China.

4. Philosophical Advancement : Neo-Confucianism in the Song Dynasty | 성리학

In the Song Dynasty (960-1279), Confucianism was revitalized 새로운 활력을 주다 through the development of Neo-Confucianism 성리학 by scholars like 주희(朱熹). Neo-Confucianism explored the **[physical/metaphysical]** aspects of human nature and the universe, **[elevating/alleviated]** Confucian thought into a(an) **[comprehensive/apprehensive]** philosophical system. 주희(朱熹)'s commentaries on the Four Books and Five Classics 사서오경(四書五經) became the cornerstone of Confucian education. This philosophical **[refinement/resignation]** shaped the intellectual and moral framework of East Asia for centuries.

5. Spread Across East Asia

Confucianism extended beyond China, influencing the cultural and political systems of neighboring countries:

- Korea: Introduced during the Three Kingdoms period, Confucianism **[flourishing/flourished]** in the Goryeo and Joseon dynasties. In Joseon, Neo-Confucianism 성리학 became the state ideology, emphasizing family values, filial piety 효(孝), and education.
- Japan: **[Adapted/Adopted]** during the Asuka and Heian periods, Confucianism later shaped the governance of the Tokugawa Shogunate 도쿠가와 막부 during the Edo period.

6. Challenges and Transformations: The Modern Era

From the 19th century onwards, Confucianism faced challenges as Western ideas of democracy and science entered East Asia. The New Culture Movement 신문화운동 in China (1919) criticized Confucianism as a remnant 남은 부분 of feudalism 봉건 제도, leading to its **[incline/decline]** in influence. During the Communist era, Confucianism was further suppressed as part of the rejection of traditional ideologies. **[However/Likewise]**, in the late 20th century, Confucianism experienced a **[revival/retrieval]** as a source of cultural identity in East Asia. Today, it is reevaluated for its ethical and moral teachings, particularly in family-oriented values, respect for education, and social harmony.

7. Confucianism in the Modern World

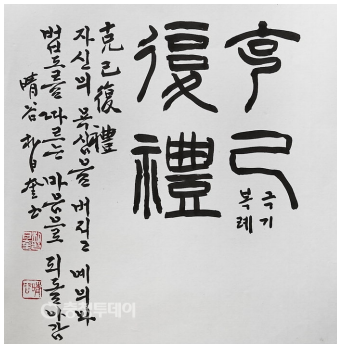
In contemporary East Asia, Confucian values such as filial piety 효(孝), respect for elders, and educational diligence remain deeply **[embedded/eliminated]** in cultural and social norms. **Modern interpretations of Confucianism seek to align its moral philosophy with democratic principles and scientific thought, making it relevant in today's rapidly changing world.** Confucianism is more than just a **[philosophy/religion]**; it has shaped the political, educational, and cultural foundations of East Asian societies. Despite facing challenges, it continues to adapt, offering timeless insights into ethics, governance, and social relationships.

BG 2-동양철학 2. 인/예, 극기복례, 살신성인, 역성혁명, 수신제가 치국평천하

1. 인 仁 & 예 禮

인(仁)은 유교에서 인간성, 즉 인간을 인간답게 하는 본질이라고 보는 인간의 덕성으로 또한 유교 윤리의 최고 덕목이다. 예(禮)는 사람이 마땅히 지켜야 할 도리를 뜻하는 유교의 개념이다. 예(禮)를 실천하는 인간의 주체성 속에서 인간다움, 즉 인간을 인간답게 하는 덕성을 발견한 공자가 그 덕성을 인(仁)이라고 부른 뒤부터 특별한 의미를 지니게 되었다. 공자는 또한, 효도와 공경과 같은 예(禮)가 인(仁)을 실천하는 근본이라고 하였다.

2. 극기복례 克己復禮



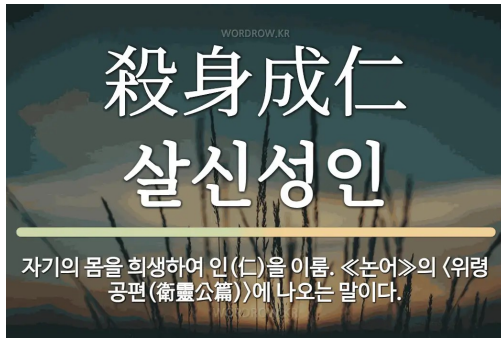
•Overcoming oneself and returning to 예(禮, [property/propriety]), 극기복례(克己復禮) is a core concept in Confucian ethics. It emphasizes the importance of **self-satisfaction/restraint** and aligning one's actions with the principles of 예(禮), the moral and social norms that promote harmony and order.

The term 극기(克己) refers to the act of overcoming personal desires and emotions, exercising self-control to act [in accordance with/at odds with] reason and virtue. 복례(復禮) [sacrefies/signifies] returning to 예(禮, propriety), embodying 예(禮, propriety) and the norms that govern harmonious relationships within society.

In the Analects^{논어}, Confucius stated, •To overcome oneself and return to 예(禮, propriety) is the essence of 인(仁, moral virtue).• By this, he [underscored/underestimates] that 극기복례(克己復禮) is not only a path to personal moral cultivation but also the foundation for achieving 인(仁, moral nature), the ultimate moral ideal in Confucianism.

This principle continues to hold profound [revelation/relevance] in modern society. In an age marked by individualism and consumerism, 극기복례(克己復禮) reminds us of the value of self-discipline, respect for others, and the pursuit of social harmony. [Moreover/Nonetheless], it offers a framework for ethical leadership by [advocating/opposing] fairness, humility, and moral [integration/integrity]^{진실성} in decision-making. Ultimately, 극기복례(克己復禮) represents a balance between personal growth and collective harmony. It serves as a timeless guide for cultivating a virtuous life and [fostering/foraging] a society grounded in [mutual/material] respect and shared values.

3. 살신성인 殺身成仁



‘Sacrificing oneself to achieve moral virtue’ (殺身成仁, 살신성인) is a Confucian ideal that emphasizes the noble act of sacrificing one’s life or interests to fulfill the moral virtue of 인(仁, moral virtue), often [transacts/translated] as ‘moral virtue’ or ‘humaneness.’ This concept [underestimates/underscores] the value of prioritizing greater moral and social responsibilities over

personal safety or desires. It embodies the spirit of [selflessness/arbitrariness], moral integrity, and dedication to the well-being of others.

The term “Sacrificing oneself(殺身, 살신)” refers not only to the physical act of giving up one’s life but also to the willingness to endure personal losses or hardships for a higher purpose. Meanwhile, ‘Achieving moral virtue’(成仁, 성인) signifies the realization of 인(仁, moral virtue), which is considered the highest virtue in Confucianism, [encompassing/encompassed] harmony, compassion, and a commitment to the collective good.

In the Analects (논어), Confucius states:

‘A virtuous person will not cling to life at the cost of harming 인(仁, moral virtue), but will sacrifice their life to achieve it.’ This teaching [highlights/neglects] the ultimate moral ideal of living — and, if [necessary/necessarily], dying — for the sake of upholding humanity and righteousness.

In a modern context, the principle of Sacrificing oneself to achieve 인(仁, moral virtue) continues to resonate. It is reflected in the actions of individuals who [prioritize/postpone] others’ welfare over their own, such as firefighters, healthcare workers, and soldiers who risk their lives for the safety of others. It also appears in acts of moral courage, such as standing up against injustice or [advocating/opposing] for the greater good despite personal cost. [Furthermore/However], it represents the broader idea of contributing to communal harmony and [prioritizes/prioritizing] the collective well-being over individual gain.

Ultimately, Sacrificing oneself to achieve 인(仁, moral virtue) is a timeless principle that [transcends/transacts] cultural and historical boundaries. It reminds us of the profound value of [egoism/selflessness], moral responsibility, and dedication to the betterment of humanity, offering a powerful vision for leading a virtuous life and [foraging/fostering] a just and compassionate society.

4. 역성혁명 易姓革命

‘Revolution by changing the ruling surname’^성(역성혁명, 易姓革命), often shortened to ‘Dynastic Revolution’(역성혁명, 易姓革命),^{각변/대변동} refers to the political upheaval [which/in which] an existing dynasty is overthrown and replaced by a new [one/ones]. This concept extends beyond a simple transfer of power; it embodies the establishment of legitimacy for a new [regime/realm] and the realization of moral principles in governance.

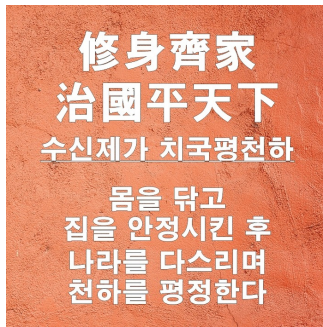
The term ‘changing the surname’^성(역성, 易姓) signifies the replacement of the ruling family’s lineage, marking the transfer of authority to a new ruling group. ‘Revolution’^성(혁명, 革命), rooted in Confucian philosophy, means ‘renewing the Mandate of Heaven’(천명, 天命).’ According to Confucian thought, a dynasty’s legitimacy stems from the Mandate of Heaven(천명, 天命), granted by [divine/secular] authority. If a ruler fails to fulfill their moral obligations and causes suffering among the people, the Mandate is believed to be withdrawn, paving the way for a new dynasty to emerge.

Historical examples of such revolutions include the establishment of the Zhou Dynasty^{주나라} and the Han Dynasty^{한나라} in China. King of Zhou^주 [designate/overthrew] the morally corrupt Shang Dynasty, claiming that the Shang^{상나라} rulers had lost the Mandate of Heaven(천명, 天命). [However/Similarly], Liu Bang^{유방} [found/founded] the Han Dynasty after ending the tyranny of the Qin Dynasty^{진나라}, restoring order and [lying/laying] the foundations of a new [regime/realm]. In Korea, the [transition/transaction] from the Goryeo Dynasty^{고려} to the Joseon Dynasty^{조선} under 이성계 also exemplifies this concept. The founding of Joseon was justified by Confucian principles, declaring the end of Goryeo’s Mandate of Heaven(천명, 天命) and [giving/ushering] in a new era of governance.

In Confucianism, a dynastic revolution(역성혁명, 易姓革命), must be morally justified. It is not merely a seizure of power but a transformation rooted in ethical responsibility. A new ruler must restore justice, improve the people’s welfare, and uphold the values that the previous [regime/realm] failed to maintain. In modern contexts, the idea of revolution by changing the ruling surname continues to resonate as a symbol of legitimate and [ethnic/ethical] leadership transitions. Not only [political change should involve/should political change involve] a shift in power but also address societal expectations for moral governance and public welfare.

Ultimately, ‘Revolution by changing the ruling surname’(역성혁명, 易姓革命), [transcends/transacts] its historical context to highlight the enduring importance of moral responsibility and legitimacy in governance. It is a Confucian ideal that provides profound insights into the nature of power, leadership, and the collective good, making it [relevant/irrelevant] even in contemporary discussions of political and social reform.

5. 수신제가 치국평천하 修身齊家治國平天下



• ‘Cultivate oneself, regulate the family, govern the state, and bring peace to the world’

(수신제가 치국평천하, 修身齊家治國平天下) is a central principle in Confucian philosophy. It describes an ideal progression from personal moral cultivation to **[achieve/achieving]** peace and harmony in the world. This concept, **[originating/originated]** from Confucius’s The Great Learning대학, offers a systematic guide to connecting individual virtue with societal and global responsibility.

- The first step, ‘Cultivate oneself’(수신, 修身), emphasizes self-improvement through moral **[refinement/corruption]** and self-discipline. Confucius believed that personal integrity and virtue are the foundation for all other aspects of life. Without self-cultivation, it is impossible to properly manage one’s family or contribute to society.
- The second step, ‘Regulate the family’(제가, 齊家), focuses on creating harmony within the family. As the basic unit of society, a well-ordered family serves as a model for larger communities. When family relationships are rooted in mutual respect and responsibility, this harmony extends **[inward/outward]** to society and the state.
- The third step, ‘Govern the state’(치국, 治國) represents the next level, where moral leadership and good governance are essential. A just and ethical ruler ensures fairness, stability, and **[poverty/prosperity/property]**, drawing upon the virtues cultivated in personal and familial contexts. Confucianism emphasizes that a ruler’s moral example is key to a well-governed state.
- Finally, ‘Bring peace to the world’(평천하, 平天下) is the ultimate goal, where the virtues cultivated at the individual, familial, and state levels **[contribute/contributing]** to global harmony. This step signifies a vision of **[specific/universal]** peace and cooperation, **[which/where]** all people coexist in mutual understanding and goodwill.

• ‘Cultivate oneself, regulate the family, govern the state, and bring peace to the world’(수신제가 치국평천하, 修身齊家治國平天下) outlines a seamless아주 매끄러운 progression from the personal to the global, **[shows/showing]** how individual actions ripple파문처럼 번진다 **[inward/outward]** to influence society and the world. In modern terms, self-cultivation could be seen as personal growth and ethical behavior, regulating the family as fostering strong interpersonal relationships, governing the state as responsible leadership in organizations or society, and **[bringing/brought]** peace to the world as contributing to global harmony and ‘s□□□□□□ability’.

Ultimately, this principle is not just a philosophical ideal but a practical guide for aligning personal virtues with societal well-being. It reminds us that meaningful change in the world begins with the self, **[extending/diminishing]** outward to family, community, nation, and finally, the global stage. This **[temporary/timeless]** wisdom offers profound insights into the interconnected nature of personal responsibility and collective harmony, making it as **[relevant/relevantly]** today as it was in Confucius’s time.