

The Nine Great Academies of the Joseon Dynasty and the Main Thoughts of the Main Characters

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ABSTRACT

The academies originated in China, and then promoted and influenced neighboring countries. The most popular and influential area is the Korean Peninsula. There are still a considerable number of academies on the Korean peninsula. Although these academies have some similarities with Chinese academies, their characteristics are also very obvious. It is for this reason that the UNESCO World Heritage Committee has selected the Nine Colleges of the Korean Peninsula as a World Heritage Site. The reason for their selection is that these academies are evidence that the Korean cultural tradition related to neo-Confucianism has been passed down to this day, showing the historical process of the concept of neo-Confucianism advancing with the times, and meeting the necessary conditions for being selected as a world heritage site - outstanding universal value. The main character of the academy has a close relationship with neo-Confucianism, which proves that the academy on the Korean peninsula has a very close relationship with the Chinese academy system and Chinese ideology and culture.

Keywords: *The Joseon Dynasty, Academy, Neo-Confucianism, Thought.*

1. INTRODUCTION

At the 43rd session of the UNESCO World Heritage Committee held in 2019, 9 educational facilities that led the promotion of neo-Confucianism during the Joseon Dynasty were selected as World Cultural Heritage under the name of "Seowon, Korean Neo-Confucian Academies". The World Heritage Committee believes that these academies are evidence that the Korean cultural traditions related to sexual science have been passed down to the present day, showing the historical process of the concept of sexual science advancing with the times, and possessing the necessary conditions for being selected as a World Heritage Site — outstanding universal value. Although some scholars believe that from the perspective of "academy", the "academy" on the Korean peninsula does not have universal significance, and believes that it is more universal if the academies of China, Japan, Vietnam and other countries jointly apply for the World Heritage. However, as early as 2015, the Korean government had applied for the academy to be inscribed on the World Heritage List, but since the UNESCO International Council on Monuments and Sites

stated in the receipt to the Korean side, the Confucian academies in South Korea failed to show significant differences from those in China and Japan, and the surrounding areas of the academies were not in the category of heritage, etc., the application was "returned". It can be seen that compared with 2015, the Korean government must have highlighted the characteristics of the Seowon, Korean Neo-Confucian Academies when they were granted a new World Heritage status in 2019.

2. THE ORIGIN AND FUNCTION OF THE KOREAN PENINSULA ACADEMIES

The origin of the Korean peninsula academies generally lies in temples and study rooms, and it seems that there is no connection with the Chinese academies in China. However, after invoking the Chinese academy system, the so-called "right track academies" were formed. Even so, if people investigate the origin of its "ancestral temple" and "study", it is difficult to be sure that it has nothing to do with China. After the so-called "right track academies", the Korean Peninsula academies were centered on Confucianism, with Confucian classics

as teaching materials, and had the function of education and indoctrination. Relatively speaking, Chinese academies were mainly based on education, and the purpose of the establishment of the Korean peninsula academies was to enshrine the sages and supplement the function of education. Moreover, Chinese academies were academically open to a certain extent, covering almost all the content of Confucianism. However, the Korean Peninsula academies were dominated by the Zhuzi School and reject other schools, including Yangming School.

During the Joseon Dynasty, different from the official schools built in the busy cities and the private schools built in the villages or homes for the convenience of the villagers, the academies often chose to hide in some sacred places in the mountains and forests to avoid interference and the threat of war, so that the teachers and students of the academy could study in meditation. Moreover, the basic structure of the academy embodies the "temple after the school" and covers the place of lectures and cultivation. Most of the academy buildings are named after Confucian classics or ideas. For example, the main gate of the Pingshan Academy, Fuli Gate, is named after the article "Restraining oneself and restoring rituals is benevolence" in "The Analects of Confucius · Yanyuan", which reflects the spirit of self-discipline and restraint in Confucianism. The core lecture hall building of many academies is named "Lijiao Hall", which is located in the center of the academy. "Lijiao" means "establishing education and teaching", which directly indicates the spatial attributes and functional goals of the building.[1] On both sides of the atrium, the east and west houses stand opposite each other. They are the dormitories of the Confucian students. The students are divided into two sides according to the level of the grade. All academies have a place for keeping the album plates of printed books and various relics, that is, the building for collecting books, which is generally called Cangban Pavilion. Since one of the important criteria for evaluating academies is the amount of books, for each academy, the albums used for printing books are worthy of cherished property, and they will also be properly kept. The Cangban Pavilion distanced itself from other buildings in order to avoid fires. The highest place in the academy, or the building on the most important position, is definitely the most important temple of the academy.

As mentioned above, the Korean Peninsula academies have places for disseminating Confucianism and imparting knowledge, but they

are private institutions. The official educational institutions in the Joseon Dynasty included Sungkyunkwan and Sigakha in Seoul, as well as local rural schools. The "Sigakha" are divided into Central School, East School, South School, and West School according to their orientation. They were established in 1411 and cancelled in 1894. The original plan was to establish the "Five Schools" including the North School, but it was not completed due to various reasons. At the beginning of the "Sigakha", because there were no school buildings, most of them used temples. Compared with Sungkyunkwan, the "Sigakha" had a relatively low level of education, and there was no Confucian Temple. However, their educational policy and educational content are similar to those of Sungkyunkwan. In private schools, there are also academies equivalent to elementary school level and academies equivalent to middle school level. If Sungkyunkwan is the highest educational institution for cultivating the national bureaucracy, township schools are the educational institution representing the locality. However, the township schools, which were responsible for local education, gradually lost its former function after the Imjin Japanese Rebellion. Since then, the academies have flourished, but they cannot assume the original function of the township schools.

In the history of the change of academies in the Joseon Dynasty, "Baekun-dong Academy" was the origin of the so-called "right-track academy". In 1541, Zhou Shipeng, who was the governor of Fengji County, "established the ancestral hall in Baiyun Cave" in 1542. At the beginning of the establishment of the academy, there was resistance and opposition from all parties, but he advocated that the purpose of Zhu Zi's "renovation of the Bailudong Academy" was that "the nature nurture the massives", "those who can be human can be the teachers". He advocates "building temples and improving morality, building academies and promoting studying, and sincerely teaching and eager to save the famine". The direct reason why Zhou Shipeng set up Baiyundong Academy in Fengji is because An Xiang, who first spread the neo-Confucianism, was born and studied here. Zhou Shipeng summed up the spirit of Confucianism as "carrying out learning", "establishing teaching" and "avoiding evil". Four years later, Tuixi, a South Korean giant, took over as the keeper of Fengji County, and he reported to court and demanded that "according to the old affairs of the Song Dynasty, scholars should be given books were issued, announced flat foreheads,

and awarded land and goods, so that they could rely on them." The imperial court gave the academy the name "Shaoxiu", which was also one of the important achievements of Tuixi. The word "Shao" means inheriting the destiny, and the word "Xiu" means self-cultivation.

3. THE CHARACTERISTICS OF THE ACADEMIES AND THE MAIN IDEAS OF THE MAIN CHARACTERS

Regarding the selection of the worship objects of the academy, the main consideration is that those who have a relationship with the location of the academy and who have morality and loyalty can be selected as the objects of worship, but the highest priority is based on the level of neo-Confucianism attainments or the degree of contribution.[2] Looking at the main characters in the worship objects in the nine major academies in Korea, there is no jumping out of this standard. The following briefly summarizes the characteristics of the nine academies and the main ideas or contributions of the main characters.

Shaoxiu Academy is the earliest and oldest academy in Korea. The predecessor of Shaoxiu Academy was Zhou Shipeng (1495–1554), the governor of Fengji County, who built an "ancestral hall" to worship An Xiang (1243-1306). On this basis, it was rebuilt into "Baiyundong Academy" in 1543, and later became temple academy — "Shaoxiu Academy". The main character, An Xiang, was a civilian official and a scholar in the middle and late Goryeo period, and he is considered to be the first person who introduced Zhu Zi theory. In order to follow Zhu Zi in his later years, he named himself "Hui Xuan" according to Zhu Zi's nickname "Hui An". After An Xiang's death, he was honored as "Mr." by the king, and his tablets were placed outside of "Shaoxiu Academy", "Haphu Academy" (Yanqi County, South Chungcheong Province), "Dodong Academy" (Goseong County, South Jeollana Province) and The "Rinjiang Academy" (Jangdan-gun, Gyeonggi-do) and other places are worshipped, and they are also placed in the Daesungjeon Hall of more than 230 rural schools across the country, such as Sungkyunkwan, Confucian Temple, etc., and worship is held every spring and autumn.

Taoshan Academy is the most respected academy in Korea. On the basis of the "Shangde Temple" built by literati and Confucian scholars to commemorate Tuixi Li Huang (1501-1570), they

built the Dian Church and the Dongxi Zhai one after another, thus forming a complete academy, which has always been the spiritual symbol of Confucianism in the Yeongnam (South) region of Korea. Tuixi was honored as "Haidong Zhu Zi" and "Oriental Teacher of Hundred Generations". His philosophical thought had a profound influence on the history of Korean philosophy, and also had a certain influence on the development of Zhu Zi theory in Japan. To commemorate the thinker, the South Korean government printed his head on the third edition of the 1,000-won won. He advocated the "main theory", and established the Yeongnam School with "the li and qi mutually developing" as the ideological core. He believes that "li" is the origin and master of the world. If there is no "li", there will be no heaven, earth and human beings, and everything will not exist.

Lanxi Academy is an academy built by scholars in Xianyang who were deeply inspired by the establishment of Baiyundong Academy. It is the second academy on the Korean peninsula after Shaoxiu Academy. Here, the literati, poet, Cheng Zhu Confucianist, and one of the five sages of the Joseon Dynasty, Zheng Ruchang (1450-1504), was enshrined here. Mr. Zheng Ruchang studied Confucianism under the tutelage of Jin Zongzhi, and was a representative figure of the early Korean Scholar School. In addition, Mr. Zheng Ruchang was once the teacher of the Joseon King Yeonsan King's heir. Tuixi once commented on Lanxi Academy and its owner Zheng Ruchang: "The dignified Zhenggong Township of Tianling Mountain has been passed down from generation to generation. The respect in the temple is really not arrogant, how can there be no hero Ying Wen Wang".

Yushan Academy has the largest library collection. The largest "Boundless Building" in the courtyard is the first pavilion building in the Korean Academy. It is used for Confucian scholars to rest. The pavilion connecting the internal and external landscapes is integrated with nature to the greatest extent. The name "Boundless Building" comes from Zhu Xi's poem "The wind and the moon are boundless, and the garden and grass are green." It is worth noting that the roof tiles are also engraved with era names such as "Chongzhen", "Qianlong" and "Daoguang", which proves that the building was repaired in the 17th to 19th centuries.[3] The Korean cultural relics department spoke highly of the "Boundless Building", saying that it not only made important contributions to the inheritance of Confucianism and popularization of

knowledge, but also had historical and architectural value. Here, the Confucian scholar Li Yandi (1491–1553), named Huizhai and Zixiweng, was given the posthumous title of Wenyuan. He was a philosopher, poetry and prose writer, and poet of the Joseon Dynasty. In 1570, the "State Confucianism" promulgated by the Joseon Dynasty listed Li Yandi, Jin Hongbi, Zheng Ruchang, and Zhao Guangzu as the four sages of Korea. He paid great attention to the core concept of "benevolence" in Confucian classics, and believed that the noumenon and realization method of benevolence were the fundamental spirit of Confucianism. The Nine Classics of the Doctrine of the Mean (29 volumes) is Li Yandi's unfinished work, and South Korea evaluates this work as surpassing Zhu Xi's "Paragraphs and Sentences of the Doctrine of the Mean" or "Questions of the Doctrine of the Mean" system, and clarifies the "Nine Classics" of the method of ruling the country ". The "Nine Classics" is the center of the spirit of the mean, which is divided into "self-cultivation, respecting the virtuous, being close to the relatives, respecting ministers, showing respect to officials, taking people as the sons, absorbing various technical talents from all sides, convincing people afar, and always remembering the princes", which are original.

Biyan Academy is different from the design of most academy lecture halls facing the entrance to the south, and is built with the ancestral hall facing north. On the pavilion at the main entrance of the academy, there is a plaque of "Koran Tower" inscribed by Song Shilie (1607–1689). The academy was hosted by Kim In-hoo (1510-1560), the teacher of Joseon's 12th King Injong (reigned 1544–1545) when he was the heir. He once said in a poem: "All the principles are clear in front of people, we just need to be always active instead of being not busy. It should be noted that the sense of stillness is consistent, and we can be erudite as Confucius and Yan." He believed that principle exists not only in all things, but also in the heart. It is necessary to constantly reflect on "principle", and "coherence in the sense of stillness" and "permanent peace in a quiet place". He believed that "the morality of human beings are in daily life, such as filial piety and showing love to elder brothers and sisters"; "the balance between emperor and the officials is benevolence and respect, and the balance between father and son is being loving and being filial. Things all have their balance, and it is gratifying to have them."

The "Daodong" of the Daodong Academy is the "Dao" of the Korean Peninsula relative to the East of China. "Daodong" means "the way of sexual science originates from the East", and its name may also originate from Li Tuixi's call of Jin Hong Bi (1454-1504) was "the sect of Eastern Taoism". The lecture hall building of the academy is called "Zhongzheng Hall", which is located on the higher base altar. "Zhongzheng" refers to the state of impartiality and integrity. Kim Hongpil, the master of the academy, is called "Elementary School Boy", and its name comes from "Elementary School", the basic neo-Confucianism that Kim Hongpil is obsessed with. Kim Hongpil further sublimated the Taoist thought of Zheng Mongzhou in the late Goryeo Dynasty, and was called "the ancestor of Korean Taoism", which influenced Taoism on the Korean Peninsula for more than 400 years. North Korean scholar-bureaucrats took Kim Hongpil as an example and cultivated the "foundation" through "Elementary School", which was extended to the country's "vigor" and the driving force for maintaining the "national pulse". In the academy, Zheng Qiu (1543-1620), the great-grandson of Kim Hongpil, is also enshrined. He imitated Zhu Xi's "White Deer Cave Regulations" and formulated the "Daodong Academy Regulations".

Pingshan Academy is an academy known for its beautiful scenery. The Academy first drafted the 10,000-man memorial (the memorial that more than 10,000 Confucian scholars suggested to the imperial court in the Joseon Dynasty). The woodblock of Pingsan Academy was included in the 2015 UNESCO Memory of the World Heritage List as "The Confucian Book Edition of South Korea". The academy was owned by the prime minister of the Joseon Dynasty, Ryu Chenglong (1542-1607). Ryu Chenglong inherited Yi Hwang's "the principle of qi first and then the theory", advocated "the theory that there is no discrepancy between the heart", and advocated that Zhu Xi's theory of the first and second of the qi should be changed to the primary and secondary theory of the li and qi. He and his teacher Li Tuixi's ideological system of neo-Confucianism characterized by "focusing on rationality" and "emphasizing both rationale and qi" further demonstrated the characteristics of Zhu Zi theory in the Joseon Dynasty. In the theory of cultivation, it emphasizes that "learning is based on thinking", and puts forward the "reading method". It is believed that if it is "true knowledge", it should precede "action", and "checking things" is for better "knowledge".

Dunyan Academy is known as "the cradle of ritual studies". Among them, "Ningdao Hall", as a lecture hall for Confucian scholars, is the most outstanding building of Dunyan Academy. Its unique architectural form is unmatched by other academies, so it is considered a building with high cultural value. Kim Jang-sang (1548–1631), the master of the academy, was the master of Joseon Rites. His etiquette is based on the inheritance of Zhu Xi's theory, and integrates ancient and modern Chinese and foreign theories of etiquette. Regarding the relationship between li and qi, he believes that li is the root of qi, and qi is the carrier of li. Without qi, li will have no foothold. Similarly, without li, qi will have no basis for movement and change. It is impossible to separate li and qi, so we advocate "the theory of li and qi being interlinked". He also emphasized that "li and qi are not mixed" and "li and qi are not separated", that is, the relationship between li and qi is one and two, two and one, and it is the combination of "the wonderfulness of li and qi".

Wucheng Academy (formerly known as Taishan Academy), Wucheng Academy was built by merging the ancestral halls of two famous figures. They were Cui Zhiyuan (857–unknown), a scholar of the later period of Unified Silla, and Shin Chin, who is the master of poetry, calligraphy, and painting, and minister of the Joseon Dynasty (149–1554). The main minister is Cui Zhiyuan. As a native of Silla, Cui Zhiyuan stayed in Tang Dynasty for 14 years. He left the great Tang Dynasty and returned to Silla as a Tang envoy. He spread the great Tang culture to Korea, and devoted himself to spreading Confucian culture, which promoted the development of Silla's academic and literature. Cui Zhiyuan left behind a large number of literary and ideological works. After his death, he was posthumously named "Marquis of Wenchang" by the Silla Dynasty. He was honored by later generations as "Confucianism of the Eastern Kingdom", "The School of Eastern Neo-Confucianism", and "Master of Literature". In Cui Zhiyuan's thought, there is a strong sense of family and country, the concept of loyalty and filial piety and the people-oriented thought. Cui Zhiyuan's thought is divided into three levels: Confucianism, Buddhism and Taoism, but the Confucianism, Buddhism and Taoism in his ideological system are not so clear-cut and self-contained. If people compare its ideological system to a big tree, then Confucianism is the backbone, Taoism and Confucianism are its branches and leaves, they blend, complement and combine with each other,

and together they build a spiritual world of achieving the lofty ideal.

4. CONCLUSION

In a word, the temple studies and academies of the Joseon Dynasty imitated the system of the Song and Ming Dynasties in China, set up temples and worshipped the first saints, sages, and Confucians, which made the ideal of sanctification education concrete. Furthermore, it also sanctified the educational field, and this was the commonality of the East Asian education circle, which is not seen in Western countries. However, since the 20th century, China has paid more attention to learning and neglected temples. [4] That is to say, the roles and functions of the academies on the Korean Peninsula, including the above-mentioned nine major academies, are very similar. At the same time, they pay attention to the moral cultivation of scholars, take the dissemination of Confucian culture as their own responsibility [5], and learn the doctrine of sages, and carry out self-cultivation through lectures, research studies and academic studies. Throughout the nine major academies in the Joseon Dynasty and most of the academies in South Korea, they were guided by Zhuzi's neo-Confucianism. In the development and evolution, they formed the characteristics of the academy with sacrifice priority and education as a supplement [6]. Although these academies have their own characteristics, they are inseparable from the Chinese academy culture and Zhuzi' theory in terms of their origin and ideological foundation [7].

AUTHORS' CONTRIBUTIONS

This paper is independently completed by Haofan Fang.

ACKNOWLEDGMENTS

This study is supported by phased achievement of a major project of humanities and social sciences in Shandong University.

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