

A Comparative Study of the View of Nature Reflected in *Salim gyeongje* (山林經濟 1718) and *Émile, ou De l'éducation* (1760)

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I Introduction

This paper presents a comparison of the two naturalists' works of the eighteenth century: *Salim gyeongje* (*Country Life Domestic Economy*, 1718) by Hong Manseon (1643-1715) of Joseon Korea (1392-1910) and *Émile, ou De l'éducation* (1760, *Emile* hereafter) by Jean-Jacques Rousseau (1712—1778) of France. *Salim gyeongje* is the encyclopedic book of domestic economy, and *Emile*, a philosophical investigation on human growth. The two authors, unknown to each other, searched for the recovery of human nature by returning to nature. It was during the 'Age of Ritual Study' in Joseon and the time of Enlightenment, known as the 'Age of Reason' in France. In both settings human nature was oppressed and hidden under the domination of orthodox ideologies. The multiphase historicity of the time certainly presented a progressive modernity and optimistic milieu, but it was nonetheless accompanied by the pessimistic backwardness and social malady in terms of human condition. Alienating as it was and history being irreparable, Hong and Rousseau came to emphasize naturalism as healing methodology. Here questions rise: what do they mean by naturalism? Are they sharing a similar view of nature or different? How different are they and why?

Three hundred years later we now bring them onto one table is thought to be meaningful, as we will discuss their similarities, differences and interconnectedness, and then will have a better perspective to recognize the significant differences in the view of nature or human nature in that matter due to the cultural differences. At the same time we come to realize how those separated two cultures are met on the basis of shared human nature. Therefore we will also understand better the modernity and its illusions driven by the reason-oriented Enlightenment. Hong and Rousseau were anti-modernists on one hand, who approached nature which was thought to be innocent and perfect beyond reason. On the other hand they were enlightened modernists who aspired to utopia on the basis of human nature which would provide freedom and equality. This may be called *lofty happiness*¹ given a Taoist term,

¹ The word 'lofty happiness' is a translation of the Taoist term *cheongbok* (淸福), one of the key words in *Salim gyeongje*. 淸 has esoteric meaning which is not easily interpreted into English, however 'lofty' is used here to represent the contrasting mixture in the meaning, such as, profane-sacred, and this life-immorality.

the esoteric meaning of which lies on the realm of longevity/immortality in which life is reposed and vivid. Likewise, we now come to understand that Hong and Rousseau pursued ultimately the same goal, and that the incorrigibly distanced two cultures were already joined in the mind of the two enlightened thinkers.

Concerning previous studies, *Salim gyeongje* is a rarely known book despite its abundant resources in various areas on the contrary, *Emile* is considered one of the most broadly studied books worldwide. Only recently the folklorist Kim Ilgwon² focused on Hong's magnum opus as one of the most significant encyclopedic books of the enlightenment era of Joseon (17th-18th centuries). Kim explored the Taoist elements and Taoist-based naturology³ which is dominant in *Salim gyeongje*.

For methodology, this paper offers three sections of main body 1) Enlightenment in Two Cultures, 2) Two Approaches to Nature, and 3) Finding Equilibrium and Domestic Utopia. The first section compares two cultural backdrops; the second section compares the contrasting two approaches to nature; and the third section argues that the two approaches become interactive for each other.

This is merely a small step to deal with the eighteenth century naturalism in two cultures, which remains still largely untouched.

II Enlightenment in Two Cultures

Joseon Korea and France in spite of distance evidently shared the historicity of enlightenment spirit during the eighteenth century. The two societies facing social and moral problems of unreality and both craved for humanity-based reality in order to rescue human nature from being 'corrupt' in the highly sophisticated ideologies and perfunctory rituals. While Joseon was under the formality-driven Confucian orthodoxy, France was under the reason-driven progressive modernity. Hong and Rousseau both iconoclastic thinkers, claimed to return to nature under the premise that nature is flawless. Coming from the very different cultural backgrounds they represent two types of enlightenment.

1. Hong's Life in Orthodox Confucianism

Hong Manseon (洪萬選) belonged to a prominent Confucian family whose members had served the Joseon court for generations. He was known as a classic Confucian scholar with integrity of the 'fragrant orchids and plum blossoms in snow,' a filial son at home and a virtuous official at public places (Shin 1982: 8).

The late Joseon society, having gone through the devastating foreign invasions,⁴ was in the middle of revolutionary social changes with the status system disordered and rising commercialism. This time

福 means happiness.

² Professor of the folklore studies, Academy of Korean Studies.

³ 'Naturology' is a new coinage made of nature + nology (Kim 2018: 3).

⁴ Japanese invasions (1592-97) and Manchus invasions (1627, 1636)

is known as the efflorescence of Neo-Confucian doctrines (Lee 1984: 217) with the rise of various Neo-Confucian schools and serious debates. Neo-Confucianism was a metaphysical system of thought under the premise that human nature is fundamentally good. The root of this premise is to be found in the natural order of the cosmos, and in this way the Joseon scholars sought to establish an ethical basis for a Confucian political order.

On the other hand it was also the time of the influence of a variety of ideas from elsewhere other than Neo-Confucian circles. They were *Simhak* (心學 Mind Study), *Seohak* (西學 Western Learning), and *Sirhak* (實學 Practical Learning) schools and encyclopedic writers who expressed their interest in material and realistic culture and outbound worldview. Given such an intellectual milieu Hong had no shortage of human studies and mind studies. Rousseau's case on the contrary existed in the barren condition regarding such positive studies concerning human nature.

New ideas and social changes of the time certainly created an optimistic atmosphere. However, it was not welcomed by the mainstream Confucian officials, who expressed strong restraints and desire to reject new ideas and changes but also to enforce the China-centered classicism. The time thus turned into the epitome of orthodox Confucianism along with factional strife. They focused on the *School of Rites* and put emphasis on the formality of family rituals, which demanded perfunctory knowledge in meticulous detail including the funerary and memorial rituals that had to be observed in consequence of intra-clan relations (Lee 1984, 219). Strife-torn, their inward and closed-minded, anti-foreign attitude blindly let society stagger behind the outlook of a changing world (Keum 1992: 124).

In such an artificial unreality, Hong was not the only one who felt 'alienated' (Shin 1982: 8) however, Hong was the one who actively sought for the material and practical knowledge from the real life, as well as the outward view of the world. He joined the encyclopedic movement of the time in Joseon. At about forty years of age Hong made up his mind to leave the imposed order and return to nature. It was not an act of a passive escapee but that of a scholar-official committed to humane works under the democratic premise that 'food becomes the basis of people'⁵ (Hong 1982: 89).

Serving the regional head at various places for 35 years, he devoted himself in collecting material on folk living, customs, beliefs, medicine, astronomy, black magic, geomancy, and means of curing body and mind. With citations from numerous Chinese and Korean materials, his magnum opus, *Salim gyeongje* (1716) was produced as the first natural science of domestic economy encyclopedia. It displays domestic spaces, items, and ideas from Taoism, Confucianism, Buddhism, folk custom and geomancy, all of which provide the belief in nature that nature is perfect. *Salim gyeongje* therefore reflects Korean culture centered on the virtuous [human] nature and encourages human life to be in accordance with nature, from which human health, comfort, relations, and society will all benefit.

It could be said that the cultural functions in a large degree paved way toward lofty happiness or domestic utopia that *Salim gyeongje* aims. However, Hong's personal contribution that brought the fresh ambience of enlightenment that illuminated the ordinary life is considered as one of most significant achievements of the time. According to Kim's research,⁶ Hong adapted Taoist methods to

⁵ *Salim gyeongje* Book 1, Article 3 "Agriculture," Preface: 國以民爲本, 民以食爲天 (People becomes the basis of government, food becomes the basis of people).

⁶ Kim Ilgwon's research includes "Development of Taoist Eco-naturology and *Salim* Texts during Choseon Dynasty" (Kim 2017) and "Classification of the Traditional Naturology and the Correlation Theory of *Ohaengji*" (Kim 2018).

offer details for everyone and every condition in dealing with the needs of everyday life. This positivism focused on present life was not encouraged by the dominant ideologies of School of Rites, which rather drove people's life into an irrelevant world of metaphysics, funeral rites, ancestral rituals, formalities, and discriminations. Human nature was in jeopardy, and healing methodology was greatly in need. Therefore, Hong's devotion in compiling *Salim gyeongje* appears as essential and timely. He said 'all aspect of life is precious'⁷ (Hong 1982: 209) regardless of gender or age, and that one's health is centered on one's mind-cum-heart and not outer factors (Hong 1982: 49). Hong brought freedom and equality to domestic society, which manifested undivided integrity between the self and others.⁸

The popularity of *Salim gyeongje* went without saying for decades, until it was interrupted by the publication of *Revised and Augmented Salim gyeongje* (1766) by Yu Jungnim (1705-1771). For some reason, this revision ruthlessly obfuscated the original author's enlightened spirit, and instead emphasized the orthodox Confucian ideologies abovementioned. However, the original *Salim gyeongje* remained as the inspiration for the publication of the domestic economy books that have continued to this day.

2. Rousseau's Life in French Enlightenment

Jean-Jacques Rousseau was born in Geneva as the second son of a Protestant watchmaker. As a young child Rousseau was an ardent reader and taught himself through books including Plutarch's *Lives*. At age fifteen (1728), he crossed the border into Savoy and converted to the Catholic faith. His protectress, De Warens, with whom he spent twelve years, introduced him to the world of letters and ideas. At aged 29 (1741), Rousseau moved to Paris hoping to make his fortune with a new system of musical notation, but it was rejected by the Académie des Sciences. Then he became a secretary to the French ambassador to Venice (1743-1744). This experience made Rousseau distrust government bureaucracy. In Paris he gained the friendship of several intellectuals known as the *philosophes*.⁹ He cooperated with Diderot (1713-1784) in their great work, the *Encyclopédie* (1751-1772) for which he contributed a number of articles on music and on "Political Economy" (Hall 1973: 14).

The turning point for Rousseau's life came from a personal awakening experience in 1749. It was the title set by the Dijon Academy: *Whether the restoration of the arts and sciences has contributed to the refinement of morals*. This title reflected the reaction against the Enlightenment preceded the works of the Enlightenment itself, or the rebel in struggle to free itself from the dominant French classicism (Hampson 1984: 187). In his prize essay the *First Discourse* (1750) he wrote "Our souls have become corrupted in proportion as our sciences and our arts have advanced toward perfection." This essay presented civilization as an inevitable source of moral corruption (Hampson 1984: 210).

⁷ *Salim gyeongje*. Book 2, article 9 "Food Preparation & Cooking" Preface.

⁸ If Rousseau's idea of 'chains' (See p. 8) are related to the idea of freedom, this is an example for that matter, as it shows how people are in chains of their own morals and lifestyle yet autonomous and free.

⁹ The *philosophes* (philosophers) were the 18th century intellectuals. Few were primarily philosophers; rather, *philosophes* were public intellectuals who applied reason to the study of learning, including history, science, politics, economics, and social issues. (<https://en.wikipedia.org/wiki/Philosophes>. Extracted on July 2018).

Rousseau's reaction against the burgeoning modernity¹⁰ in the optimistic milieu during French Enlightenment was iconoclastic. What could be the root that motivated his rebellion? For the answer to this question, we must again pay attention to his awakening experience (1749) and its relation to human nature, namely, Rousseau's revelation based on the eastern beliefs that human nature is flawless. This is the pivotal matter for our discussion of the two thinkers of the eighteenth century. Previously we mentioned that Hong's life and his work were solidly based on the belief in virtuous [human] nature thanks to the abundant resources that his cultural backdrop provided. Although this naturalized principle was taken for granted for Hong's case, it suggests Rousseau's case contrasting due to his cultural backdrop which rarely provided him human studies.

Having his own personal enlightenment, Rousseau developed his argument more poignantly with excellent interpretation of history and criticism in his *Discours sur l'origine et les fondements de l'égalité parmi les homes* (1754, *Second Discourse*). Here he states that among all human knowledge the most useful but the least developed area is of the human. Thus he expressed his awareness of the importance of human studies and the urgent condition for the lack of it. Further he says "with what clarity would I have exposed the contradiction of our social system, with what force would I have demonstrated all the abuses of our institutions, with what simplicity would I have demonstrated that man is naturally good and has only become bad because of those institutions."

Now being centered on human nature Rousseau claimed to return to nature. He looked back and not forward for inspiration and rejected orthodox Christianity. His anti-modernity sentiment was not subdued by the reason of the 'Age of reason.' Not believing in the reason as a supreme faculty, he emphasized emotion over intellect and expressed against 'progress' as he said "all subsequent progress has been so many steps in appearance towards the improvement of the individual, but so many steps in reality towards the decrepitude of the species" (*Second Discourse*, 1754).

Between 1755 and 1761 Rousseau was engaged in writing the three major works of his maturity: *Julie ou la Nouvelle Héloïse*, *Émile*, and *Social Contract*. He opens *Social Contract* with the first sentence "Man was born free, but everywhere he is in chains." We now approach this famous sentence with a fresh outlook based on our previous discussion on Hong's domestic society. Rousseau might have felt himself as a human locked 'in chains' with the key nowhere to be seen. However, considering his arduous search for the conviction on the virtuous human nature, this sentence is thought to be more about freedom than slavery. True, a human means 'he is in chains' in any society including Hong's domestic society. However, as we have seen, Hong's society allowed individual freedom and equality.¹¹ Chains and freedom could be coincident. It is the culture that provided the integrity between the self and others. For Rousseau it became his vision of new creation of culture.

Rousseau, realizing his own need to study human nature and to create new culture, gave birth to his vision, the child *Émile*. Raising Émile through the mental stages of nurturance is the manifestation of creating a new culture, which will bring the ideal society, the utopia. It was a work of complexity especially in dealing with 'utopia' Rousseau said, and it took twenty years of pondering and three years of labor (*Confession*, Volume 8).

¹⁰ 'Modernity' has the complex meaning in which social, economic and political progresses are combined. It means continuous pressure under 'progress' of productivity increase, economic development, new system invention, city growing, and the collapse of traditional lifestyle (Park 2009: 384).

¹¹ See Note 7 on page 3.

Summing up, this section focused on the principle of human nature, which Hong was abundantly provided, and Rousseau, urgently in need of developing. However both face the problem of modernity which was viewed as going backward as long as it was alienating human nature. Alienated, Hong made himself settled in the countryside for a new form of domestic economy expressed in *Salim gyeongje*. Rousseau on his awakening produced *Emile* for his own vision of human studies. Due to the cultural differences Hong and Rousseau resulted in two approaches to nature.

III Two Approaches to Nature

Returning to nature claimed by Hong and Rousseau during the modernity was the healing process for humanity. This claim brought *Salim gyeongje* and *Emile* to present physical and psychological methodology to cure human health, thus to attain the ideal condition of life, the utopia. Sharing the same motivation and the goal notwithstanding, Hong and Rousseau present two cultures and two approaches to nature: spatially and temporally oriented.

1. *Salim gyeongje*: Pursuing Domestic Utopia

1) Spatial Approach to Nature

Hong's view of nature is centered on the down-to-earth everyday life, evenly displayed in the domestic spaces as emphasized in *Salim gyeongje*. In this place of natural setting the synchronized principle of human nature is combined with Taoist methodology of material and utilitarian culture for the purpose of attaining longevity. Hong's returning to nature is expressed in this way as a spatially and materially spread out landscape of peaceful country life.

Settling in the countryside Hong's inner voice likewise sounded calm and relaxed compared to Rousseau's poignantly critical voice, as if Rousseau was still needy, while Hong was content. Understandably, they are very different naturalists due to the degree of human studies each culture provided them. Unlike Rousseau, Hong was given the profound and rich resources of human studies accumulated in his culture since time immemorial. Therefore, we may say, Hong was rather negligent about 'dividedness' between the self and society, which was Rousseau's central issue. Even the sense of integrity for which Rousseau should have struggled the most was likewise taken for granted by Hong in his domestic spaces. Yet, we cannot say at what degree Hong's efforts and talent would have contributed for his characteristic repose and loftiness. Evidently his unique contribution for making it possible to approach the domestic utopia is to be appreciated other than cultural backdrop.

The encyclopedic *Salim gyeongje* consists of sixteen articles in four volumes. First it secures the dignified form of living with basic necessities: shelter, food and clothing. The first article 'Healthy Dwelling' presents house building to begin with to provide human life the maximum comfort in harmony with nature. For this, geographical features, the flow of yin-yang energies, geomancy and other traditional ideas are considered. The second article 'Healthy Body and Mind' focuses on food, bedding, and various health-related entities. The Preface says 'Once the dwelling is established, we must know how to take care of our mind and body to prevent or cure diseases and preserve longevity thus to attain Lofty Happiness' (Hong 1982: 43). *Salim gyeongje* in this way first secures the foundation for the dignified life and health, then moves on to other spaces, such as, farms, gardens, ponds, and storages. The life of *Salim gyeongje* so far achieves dignity, health, and harmony with nature.

<Chart 1> *Sallim geongje*: Structure and Contents

Volume	Article	Topic	Contents
1	①	Healthy Dwelling	Selecting appropriate sites for the whole house and sections, directions, auspicious dates, building methods, ...
	②	Healthy Body and Mind	Ways to expel diseases, to pursue a healthy life and longevity, cultivate one's mind/heart, remove anger and greed, take healthy food, practice breathing, utilize herbs, medicinal bedding ...
	③	Agriculture	Selecting auspicious dates for farming activities, various farming methods, seeds, fertilizers, ...
	④	Vegetable Gardening	Vegetable gardening including watermelons, cucumbers, ginger and mushroom cultivations, ...
2	⑤	Raising Fruit trees	Trees and fruit trees including mulberry, paper mulberry, white pine, chestnut, pear trees, ...
	⑥	Flower Gardening	Garden plants including bamboo, plum, orchid and chrysanthemum (known as Four Gentlemen)
	⑦	Sericulture	Information related to sericulture: light and shade, timing, silkworm's tendencies, comfortable environment, cleanness, ...
	⑧	Animal Farming	Raising animals for domestic use: cow, sheep, pig, chicken, ... for pleasure: crane, fish, deer, ...
	⑨	Food Preparation & Cooking	Fruit preservation, cooking methods, brewage, a variety of tea and soup, candies cookies, condiments, fermentation methods, soy source and soybean cake, ... prohibitions in food
3	⑩	First Aid	130 items and more first aid methods for accidents and injuries
	⑪	Famine Relief	In case of bad harvest how to utilize the grass, roots, tree barks for food substitute
	⑫	Infectious Diseases	Methods to prevent and treat infectious diseases, and to remove ominous spirits
	⑬	Extermination of Vermin	Methods to deal with harmful insects and vermin
4	⑭	Household Medicine	Medicinal herb and material of 176 items
	⑮	Taking Auspices	Methodology for the selection of auspicious dates, places and directions for various events
	⑯	Stationary & Artistic Items	Methods to take care of the scholar's stationary: brush, ink stick, inkstone and paper; to mount and preserve artworks and scrolls, ...

2) Taoist Adaptation of Naturalism

Salim gyeongje presents the balanced lifestyle between the spiritual and the material cultures, which require not only the principle of human nature but also the material and utilitarian need for daily life. As the result of his extensive collection of material from Chinese and Korean sources, Hong found Taoist methodology most suitable for the purpose of his compilation. Taoist influence appears throughout the contents in *Salim gyeongje*. In particular, the second article ② Healthy Body and Mind displays an array of Taoist related daily practices including breathing techniques, mind/heart practice of centeredness, healthy food and eating habit, and medicinal bedding.

According to Kim, the contents and structure of the sixteen entities of *Salim gyeongje* represents the Taoist idea of ‘Eco-natuology’ as one of the three natuologies¹² observed throughout the cultural history of Korea. Principally Korean life has been in accordance with nature, containing the eco-friendly healing methodology, which now Kim discovers in the view of nature in *Salim gyeongje*. This classic methodology, Kim says, still inspires people today who aspire to healthy lifestyle dwelling in the mind and body coexistence, as described in Hong’s domestic economy (Kim 2017c: 3).

The health-focused Taoist methodology ultimately reaches the realm of longevity/immortality, where it expresses the positivism for life to be lived to its fullest. Taoist immortals are called Mountain god (山神) or Valley goddess (谷神).¹³ This indicates the possibility that there is the connection between the Taoist divinity and the mountainous Korean geography. Between mountains and valleys Korean culture maintains the idea that the sacred realm of immortality and the profane life in the valley are synchronized, as explained by an etymological analysis on Chinese letters.¹⁴ Such the ideal condition of the valley could make the healthy basis for the domestic utopia.

Regarding gender, Taoist view of nature puts emphasis on female energy, and this contrasts with the male-centered outlook in the orthodox Confucianism. It is especially notable that *Salim gyeongje* contains all aspects of life evenly spread, as ‘every single aspect of life is precious’ (Hong 1982: 209). For example, the article ⑨ ‘Food Preparation & Cooking’ contains works and items mainly belonging to women, such as cooking, making a variety of tea and soup, cookies, condiments, fermentation, making soy source and soybean cakes, and inedible things.

The ultimate goal *Salim gyeongje* reaches is the domestic utopia, in which the ordinary life enjoys lofty happiness in the realm of immortality. We owe a great deal to Hong’s skillful combination of Taoist naturalism and the Confucian principle of human nature and other existing thoughts for this sublime attainment to be available. Although Rousseau dreams of the same sort, his circumstance takes him first to the arduous temporal/vertical approach to [human] nature.

¹² The three natuologies are: Aesthetic natuology, Reciprocal natuology, Eco-natuology (Kim 2017c: 3).

¹³ *Classic of the Way and Integrity* (道德經) Chapter 6: 谷神不死 (Valley goddess never die).

¹⁴ The valley (谷) is represented by the Taoist valley goddess (谷神), while The human life (人) in the valley (谷) is called *sok* (俗). Etymologically it explains the reason that the mundane life in the valley and the Taoist immortals of the valley were thought to be one unity (Kim 2017c: 2).

2. *Emile*: Rearing a Civilized Savage

1) Temporal Approach to Nature

Relative to Hong's spatial approach to nature, Rousseau's is considered as a temporal approach, as it deals with the history of human growth from its infancy to adulthood and also the depth of human soul. This vertical/individual condition of growth will shift toward the horizontal/communal condition, when the right time comes. The two contrasting approaches are due to the differences concerning human studies in two cultures in the east and west. In the east it was Confucius (551?-479 BCE) among others that planted the principle idea that human nature is flawless, from which culture evolved to the degree the principle became naturalized. In the west it was the belief in God, from which human studies had little chance to grow and moreover human nature was believed to be sinful. Although Rousseau might not have known eastern thinkers, his awakening on human nature was decisively more eastern than any western philosophy, thus driving his anti-modernity sentiment during the burgeoning French Enlightenment movement.

In the backdrop of western culture it was evidently difficult to bear, nonetheless, Rousseau singularly stood to pursue his belief in the innocence of human nature, which was yet infantile in his mind but decisively grew to become the real substance, that is, a good ordinary man on the basis of flawless human nature. This human nature in progress is named 'Emile' or 'On Education' or a 'Phenomenology of the Mind' as expressed by some psychologist (Bloom 1979: 3). His book *Emile* is thought to represent Rousseau's mental stages of growing human nature basically for his own need of the conviction that human nature is flawless. Rousseau most firmly held this belief, which runs through all his writings (Hall 1973: 22). In the opening sentence of *Emile* Rousseau says: "Everything is good as it leaves the hands of the Author of things; everything degenerates in the hands of man" (Bloom 1979: 37). On the basis of this belief in human nature, Rousseau will tackle fundamental questions concerning the relationship between the individual and society, such that how the individual might retain the good nature while being interrupted by the corrupt society.

Emile consists of five books which are divided into two segments. The first part (Books 1-3) is devoted to the growth of independent and self-sufficient child Emile. The second part (Books 4-5) is designed to bring Emile into society with a sense of responsibility based on "his inclinations and his generosity" (Bloom 1979: 7). Emile's temporal growth as an individual gradually shifts to the spatial condition by his desires and sense of duty to socialize.

<Chart 2> *Emile*: Structure and Contents

Book	Age & Period	Education
1	Birth~ 5 Young Childhood	Rousseau's fundamental philosophy Physical, emotional development. Leave him alone. Let the nature to take care of him for his senses and experiences
2	5~12 Childhood	Developing five senses. Securing the heart and mind "purely negative" minimum education
3	12~15 Childhood	Developing handcraft Accurate and concrete concepts
4	15~20 Adolescence	Awakening the emotional, moral, and aesthetic functions. Perfecting the sense of reason. Compassion as the basis of all morality, Preparing for the society, study history, poetry, and languages
5	20 onward Spouse	Concerning ideal partner, female education, gender equality & inequality domestic and civic life, and social contract

2) Social Adaptation

One of the reasons for Emile's existence lies on his social adaptation, for which his innocent being will safety come into the 'corrupt' society. It is the major and giddy process Rousseau had to make from his temporal/vertical approach to spatial/horizontal approach. Through this shift, Rousseau will eventually complete Emile's growth from the individual self to become a good ordinary [community] man. Rousseau acknowledges in Book 1 that every society "must choose between making a man or a citizen" (Bloom 1979: 39) and that the best "social institutions are those that best know how to denature man, to take his absolute existence from him in order to give him a relative one and transport the *I* into the common unity" (Bloom 1979: 40). Here we need to clarify what Rousseau meant to say by 'denature man.' Does it mean to suppress some natural instincts of the natural man for his entering the corrupted society? Does it allow the innocent self to be corrupted? Is this Rousseau's way of healing the malady upon human nature? Or, is it something else for us to grasp?

It seems that Rousseau's spatial approach into society, unlike Hong's relaxed fashion, creates much tension and does not clearly show knowledge how to do it. It is doubtful now to believe whether Rousseau was totally convinced with his belief in human nature in relation to society, as solid as Hong was. Rousseau came to realize that it is not merely a social issue but largely in fact a mind/heart issue. In Book 2 he mentioned that the young age up to twelve is "the most dangerous period of human life." Rousseau was concerned with the initial interactions of Emile with the world. He believed that the child should not be interrupted by books and concepts but be interacting with the world to develop the senses and the ability to draw inferences from them. "It consists not at all in teaching virtue or truth but in securing the heart from vice and the mind from error" (Bloom 1979: 93). In this way Rousseau claimed the 'minimum education' to secure the innate human nature in heart and mind. Here appears his fear of 'dividedness' between the self and others rather than his encouragement for their integrity. It is compared with Hong's world of integrity on the basis of flawless nature, from which the child experiences/learns none other than virtues, namely, the undivided integrity.

Emile's last part of education is 'sentiment' as written in Book 4. Rousseau believes now Emile is capable of understanding complex human emotions, particularly compassion, thus he is able to put himself in others' place and finally be brought into the world and socialized (Bloom 1979: 222). The first social space for Emile is a domestic setting, where he meets Sophie, his spouse-to-be. Here he needs compassion as the balancing emotion between the self and the other. Book 5 regards the education of Sophie, in which Rousseau talks about the inherent differences between men and women. "In what they have in common, they are equal. Where they differ, they are not comparable" (Rousseau 1979: 358), Rousseau focuses on the fundamental dividedness in the primary society such as domestic society.

Returning to the questions abovementioned we now compare the two thinkers' feelings on spatial approach, that is, Rousseau's tension and Hong's relaxation. Rousseau's tension is thought to be caused by the need to 'denature' the self, whereas Hong's relaxation is that he is oblivious that such tension even existed. While *Emile* urgently deals with the contrasting entities, the innocent and the corrupt, Hong's *Salim gyeongje* displays the reposed milieu in undivided integrity, in which the self and society are amalgamated by the flawless nature. Therefore, there is no reason to 'denature' human in society or to oblige him to be compassionate to socialize with the other.

It appears that Emile is yet to find his balance to support himself in society including domestic spaces. He has yet to come to terms with gender equality and integrity issue. Rousseau himself was not a family man and perhaps therefore he might directly enter the larger society. The self is not only a sense of homelessness and alienation, but also give rise to a powerful sentiment of oneness with the world (Froese 2001: 1). Although Rousseau's ultimate dream might be in returning to domestic utopia, it remains yet a complex dream, as he concerns to 'denature' the self. Rousseau's divided world is comparable with Hong's amalgamated world of integrity in which the dream becomes reality.

Rousseau might have imagined a dream society nowhere in the world to be found, but with one exception, the domestic utopia. This is where Rousseau and Hong in pursuit of the same dream are destined to meet, when they find equilibrium between the self and society and in that matter between the two cultures.

IV Finding Equilibrium and Domestic Utopia

Modernity is the time of contradictions, in which the potential for human development was limitless and yet the area for true expression of the self was reduced to zero (Park 2009: 443). In such severe absence of balance Rousseau insisted that we must return to nature in order to find the equilibrium that is to be re-created at the social level (Froese 2001: 10-12). This is considered as the act of creating new culture by the recovery of human nature.

In Hong's domestic society in the valley, equilibrium is innate in ordinary daily life, in which people voluntarily consent to virtuous nature or virtuous leader. Confucius said: A virtuous gentleman is like wind and commoners are like grass. When wind blows, the grass droops.¹⁵ This is a notion of natural balance created under the principle of nature or a noble man. Similarly Rousseau expressed "One controlled by instincts becomes a slave, but if he obeys to the law of his, he is a free man" (*Second Discourse*, 1754). The way Rousseau assimilates law [chains] and freedom is comparable with the easterners' consent [freedom] to the noble man's flawlessness. It is not based on a passive resignation, but freedom depends upon the active creation of a balance that would enable individuals to feel at home in the world (Froese 2001: 4), while an equilibrium constantly eludes us (Froese 2001: 5).

In Hong's domestic economy, attaining lofty happiness depended on the practice of the health methods including good food preservations and consumptions, comfortable dwelling, clothing, and keeping the innocent mind/heart centered on the self. On the basis of daily necessity the lofty and humble human nature is poised for wanting not more or less than appropriateness, that is, equilibrium given the law of nature. It is attained by being centered on mind/heart nature rather than having compassion. At one point Rousseau also expressed his dream of domestic happiness based on flawless human nature and symbolized by "innocent dishes," "good fruits, good vegetables, good cream, and good people" (Rousseau 1979: 346). These are ideas of innocent childhood, in which nature succeeds in achieving a balance of faculties and desires. This is a condition "not troubled by memory, anticipation, imagination; it is the pure age of conversation of oneself and of one's wellbeing" (Einaudi 1967: 11). Emile's lesson in self-sufficiency allows him to mediate the external world and to participate in the cultural process. Natural instincts and intellectual appetite do not conflict but are blended together (Froese 2001: 71) in making a new culture, a civilized savage.

Relating to Hong's domestic conditions, we now come to understand that Rousseau's expressions of 'innocent' childhood are revealing his dream of ideal society, centered on the flawless human nature. For this pursuit Rousseau will find equilibrium in which the self and society become amalgamated, as described in Hong's *Salim gyeongje*. It is the open valley of sublimity where regardless gender, age, or the cultures of east and west, the two thinkers are finally met in the place they call the domestic utopia.

¹⁵ *The Analects of Confucius*, Chapter 12 "An Yan" (顏淵): 君子之德風，小人之德草。草尚之風必偃。

V Conclusion

This paper compared Hong's *Salim gyeongje* (1718) and Rousseau's *Emile* (1760). It was focused on two cultures in relation to their human studies and the belief in the innocent human nature, therefore it explored their differences, interactions, and oneness. It consisted of three sections.

First "Enlightenment in Two Cultures" presented the lives of the two authors and the conditions of their time. Hong's time was dominated by orthodox Confucianism, from which he returned to nature to manage the domestic economy largely utilizing Taoist methodology, and compiled *Salim gyeongje*. Rousseau's time during French Enlightenment was also contradictory. Having his enlightenment on human nature, he realized that modernity was baseless due to the lack of human studies. He claimed to return to nature to create a new culture through demonstrating his vision, raising the child *Emile*.

Second "Two Approaches to Nature" presented the spatial and the temporal approaches to nature by the two authors. Hong's approach is based on his domestic spaces and items, and daily life as the manifestation of the flawless nature and society coexistent. Rousseau's approach is based on his mental stages of nurturing human nature which will safely come into corrupted society to overcome the dividedness between the self and society.

Third "Finding Equilibrium and Domestic Utopia" presented that as the result of the pursuit of the same goal, the two thinkers came to find each other. The differences of the two cultures and two approaches become interactive and ultimately join in the newly found equilibrium ruled by the nature's law, that is, the domestic utopia where the self and society are not amalgamated

The legacy of Rousseau and Hong continues to this day with their strong influence of naturalism while we continue to deal with the consequences of modernity. *Salim gyeongje* and *Emile* are both significant product of the world of enlightenment. This small step is hoped to continue to more on with forthcoming studies.

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