





Part II
Korean Confucianism

Chapter 5

Studies on the Korean Neo-Confucianism

1. Introduction

This report is a comprehensive review and analysis on the results of Confucian studies published in South Korea in 2019. The scope of the review was a total of 161 papers including academic papers(149 papers) and doctoral theses(12 papers) related to Korean neo-Confucian studies published in the journal of the National Research Foundation of Korea during the year 2019. To understand the overall trend of the research status, the present report first examined the research trends by figure and topic and then individually reviewed several major papers. If the same paper was related to more than one(複數) figure or topic, it was included in all related lists.¹

2. Classification by figure

In the classification by figure, the number of papers relating to Yulgok Yi I(李珣, 栗谷 1536-1584) was the highest with 40, followed by those relating to Toegye Yi Whang(李滉, 退溪 1501-1570) with 36. The total number of papers on Toegye and Yulgok was 76, accounting for 47% of all searched papers. This is similar to the previous trend(45% in 2017), unlike last year(32%), when the proportion of Toegye and Yulgok decreased compared to that of other years. However, a noteworthy change is noticeable in this year's classification by figure: There were more papers on Yulgok than on Toegye for the first time since the research result analysis was started and statistics were compiled. In fact, Toegye and Yulgok continued to be ranked first and second in terms of the number

¹ This report was co-written with Bae Jeseong, Son Huiug, and Yu Hanseong.

of papers. However, between them, the number of Toegye-related studies was large, with a significant gap of at least 1.5 times up to more than twice that of Yulgok studies at a maximum. Considering this situation, it is unusual that there were more studies on Yulgok this year than there were on Toegye.

With the exception of Yulgok and Toegye, there were no figures with a distinctly large number of papers published. There were six papers on Hoejae Lee Eunjuk, followed by five papers on Han Wonjin, Ki Daeseung, Noh Susin, and Lee Hangro. Among the figures, Han Wonjin is noteworthy, as a similar number of research results has been maintained since 2015. In the case of Ki Daeseung, there were eight papers in 2017, which is a substantial number, but there were none last year. However, this year, five papers, which is a relatively large number, were once again written. In the case of Noh Susin or Lee Eun-Juk, many studies were conducted this year, especially compared to previous years. Regarding Lee Hangro as well, relatively many papers were published this year as an extension of the research flow on the morality dispute in the late Joseon Dynasty. With regard to Galam Lee Hyeonil and Pojeon Cho Ik, many papers were also published last year, with four and five, respectively. This year, the numbers of papers on these figures decreased to two and zero, respectively.

1) Yulgok Yi I

1. Kang Kyunghyun, 「Toegye and Yulgok's perception of Confucianism in Ming dynasty」, *Journal of Korean Studies* 38, Advanced Center for Korean Studies
2. Kwak Shinhwan, 「Yulgok's jujaejalon(主宰者論)-「Focusing on byeolhongpyosughoseo(別洪表叔浩序)」」, *Journal of Yulgok Studies* 38, Yulgok Society

3. Kwon Sangwoo, 「The Moral King of Yulgok 『聖學輯要』-Focusing on the comparison with 『大學衍義』, and 『聖學十圖』, *Journal of Yulgok Studies* 40, Yulgok Society
4. Kim Garam, 「A Comparative Study on the Yulgok's Human mind and Moral mind between early and latterly Thesis」, 儒學研究 46, Confucian Research Institute, Chungnam National University
5. Kim Kyungho, 「Defining the Identity of Yulgok's Philosophy Centering on His Thesis "Mind is Qi"」, *Journal of Korean philosophical history* 62, Society For Korean Philosophical History
6. Kim Moonjun, 「True Confucian's Leadership of Yulgok - DongHoMoonDab, ManeonBongsa, SonghakJibyoo, Kyeongyeon-Ilki」, *Journal of Yulgok Studies* 40, Yulgok Society
7. Kim Sun-kyung, 「Yulgok's Theroy of Yeokhaeng Studying」, *Korean Journal of Philosophy of Education* 72, Korean Philosophy of Education Society
8. Kim Youngsoo, 「The Political Ideal and Reality of Public Opinion in Joseon Dynasty(2): Yulkok Yi I's Political Ideal and its Frustration on Public Opinion」, *Journal of Korean Politics* 28(1), Institute of Korean Political Studies, Research Institute of Social Science, Seoul National University
9. Kim Woohyung, 「A Comparative Study of Zhu Xi and Yulgok: Philosophical Difference and Modernity」, *Journal of Yulgok Studies* 39, Yulgok Society
10. Kim Iksu, 「Thought of Filial Piety Culture of Yulgok from Confucius and Sagye's Thought Inherited from Yulgok's(1)」, *Journal of Korean Thought and Culture* 96, Society Korean Thought and Culture
11. Kim Ingyu, 「Yulgok Yi I's Viewpoint of Dotong(Confucian Justice Succession Stem) Shown on SeongHakJipYo」, *Journal of Yulgok Studies* 39, Yulgok Society
12. Kim Jihoon, 「『Yulgok's Zheng-Ming in the Donghomundab-

- Focusing on the comparison with Confucius Jeongmyeong(正名)-, 儒學研究 48, Confucian Research Institute, Chungnam National University
13. Kim Hee, 「A Taoistic-philosophical Interpretation of Yulgok's Yangmin Idea(養民思想)」, *Journal of Studies in Philosophy East-West* 92, Korean Society For Philosophy East-West
 14. Lee Giyong, 「Comparison of Machiavelli's and Yulgok Yi I's Leadership –The Prince and Complete Compendia on Sage Learning」, *Journal of Yulgok Studies* 40, Yulgok Society
 15. Lee Honggun, 「Study of 李栗谷's “矯氣質” 修養論 特征」, *Journal of Yulgok Studies* 40, Yulgok Society
 16. Park Eunjoo, 「Analysis of one road theory of the mind, nature, emotions and will(心性情意一路說) of Yulkok」, *Korean Journal of Philosophy of Education* 73, Korean Philosophy of Education Society
 17. Seo Wonhyuk, 「A Study on The Etonggikuk(理通氣局) of Yulgok In Kiho and Youngnam School」, 儒學研究 46, Confucian Research Institute, Chungnam National University
 18. Seo Wonhyuk, 「A Study on the Logical Structure of Yulgok Figureality」, *Journal of Studies in Philosophy East-West* 91, Korean Society For Philosophy East-West
 19. Son Heung-cheol, 「Yulgok(栗谷) Neo-Confucianism(性理學) and the 21st leadership」, *Journal of Yulgok Studies* 40, Yulgok Society
 20. Shin Changho, 「The Meanings of the Stages of Academic Discipline and Leadership of Yulgok–Focusing on the Reflection of the Individual and the Caring in the Community of Gyeokmongyogyeo and Seonghakjibyoo-」, *Journal of Yulgok Studies* 40, Yulgok Society
 21. Sim Haechul, 『Study of 栗谷 李珥's 人心道心 相爲終始說』, Doctoral thesis, Soongsil University Graduate School of Philosophy
 22. Lee Kyungdong, 『A Study on the Changes in the Perception of political Sasanggye towards 栗谷 李珥 in the Late Joseon Dynasty』,

- Doctoral thesis, Graduate School of Korea University: Department of Korean History
23. Lee Sangrin, 「An Ethical Understanding on Ugye & Yulgok's Four-Seven Debate-Compromise of motivic and consequent standpoint, and confrontation between consequent standpoints-, *Journal of Toegye Studies* 24, Yeongnam Toegye Studies Institute
 24. Lee Jongseong, 「Characteristic and Meaning of Essence of Saint Studies Reflected in Yulgok's Suneon-, *Journal of Yulgok Studies* 39, Yulgok Society
 25. Lee Jongseong, 「Characteristic and Significance of Confucian-Taoist Harmonization of Thoughts of Confucian Classic Studies Reflected in Yulgok's View of Lao-tzu-, *Journal of Yulgok Studies* 40, Yulgok Society
 26. Lee Haem, 「The Study on 'a vast-flowing material force' chapter of the Yulgok school-Focusing on Yi-yi, Song Si-yeol, Yi-gan, Han Won-jin-, *Study of Confucian philosophy and Culture* 76, Korean Society of Confucianism(Confucian Culture Research Center)
 27. Lee Hyunji, 「Socialization in the Gyeongmongyogyeeol and Utilization in Elementary Social Studies Education-, *Korean Studies Journal* 76, Korean Studies Institute, Keimyung University
 28. Chae Seokyeong, 「A Neuroethical Interpretation of Yulgok's Theory of Four Beginnings and Seven Emotions-, *Journal of Ethics* 124(1), Korean Society of Ethics
 29. Chae Seokyeong, 「Yulgok's Ui(意) and Damasio's Feeling-, *Journal of The Society of Philosophical Studies* 152, Korean Philosophical Society
 30. Hwang Jeonghee, 「Control of Emotion through Theory of Healing for Temperament(矯氣質) of Yulgok-, *Journal of Yulgok Studies* 40, Yulgok Society
 31. Hwang Jeonghee, 「Education for Philosophy of Leadership Using Yulgok's 『Seonghakjipyo』-, *儒學研究* 46, Confucian Research Institute,

Chungnam National University

32. Lee Youngja, 「The Acceptance and Succession of Yulgok Neo-Confucianism by Euidang Park Se-hwa's」, *Journal of Studies in Philosophy East-West* 91, Korean Society For Philosophy East-West
33. Lee Hyunseon, 「Yi Hwang's and Yi I's Interpretations of the Taijitu shuo: Focusing on Their Theories of Li-Q」, *Korea Journal* 59(3), Academy of Korean Studies
34. Cho Cheomcheom, 「A Comparative Study on the understanding of “Hobal” by Toegye, Gobong and Yulgok –Focusing on Chu His's interpretation of “四端是理之發七情是氣之發”」, *Journal of Korean Society of Yang-ming Studies* 55, Korean Society Of Yang-Ming Studies
35. Cho Cheomcheom, 「Comparison of Gobong(高峯), Toegye(退溪), and Yulgok(栗谷)'s Perception on sojinglae(所從來) of Four(四端)-Seven(七情)」, *Journal of Yulgok Studies* 38, Yulgok Society
36. Kim Kihyun, 「The Correlation of Between the Four Beginnings and the Seven Feelings in the Monistic Li-Philosophies of Song-Ming Dynasty」, *Journal of Korean philosophical history* 63, Society For Korean Philosophical History
37. Jang Seungkoo, 「A comparative study on the theory of self-cultivation of Toegye and Yulgok」, *Journal of Yulgok Studies* 40, Yulgok Society
38. Sung Hojun, 「儒醫李梴 and 栗谷李珥's 保養論」, *Journal of Yulgok Studies* 40, Yulgok Society
39. Lee Wonseok, 「A Comparative Study on the Interpretation of Lee Eun-jeok and Lee Yi on the Major Concepts of Daehak」, *Study of Confucian philosophy and Culture* 75, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
40. Ahn Oe-soon, 「Comparing of the Political Perceptions of Nammyeong Cho Sik and Yulgok Lee Yi–Focusing on 〈戊辰封事〉 and 「東湖問答」」, *Journal of Eastern Classic Studies* 41, Tongyang

The number of papers related to Yulgok Yi I was the highest, with 40. In terms of research trends, studies relating to four beginnings and seven emotions, the human mind and moral mind debate, the characteristics and modern reinterpretation of Yulgok's theory of self-cultivation, and Yulgok's theory of governance or view of the Confucian classical study were written in equal proportion. In addition, the doctoral thesis that addressed Yulgok Yi I's philosophy of human mind and moral mind and their mutual activity in the beginning and the end(Sim Haechul, "A Study of 栗谷 李珥's 人心道心 相爲終始說," Soongsil University Graduate School of Philosophy) and the doctoral thesis on the perception of political Sasanggye toward Yulgok Yi I in the late Joseon Dynasty(Lee Kyungdong, "A Study on the Changes in the Perception of Political Sasanggye Toward 栗谷 李珥 in the Late Joseon Dynasty," Graduate School of Korea University: Department of Korean History) are also included in this list.

2) Toegye Yi Hwang

1. EDWARD Y. J. CHUNG, 「Yi T'oegye on Transcending the Problem of Evil: A Neo-Confucian and Interreligious Perspective」, *Acta Koreana* 22(2), Korean Studies Institute of Keimyung University
2. Ko Jaeseok, 「A Study on Toegye's Moral Emotion and Moral Will-Focusing on the analysis of the meaning of 四端七情 and 人心道心」, *Journal of Asian philosophy in Korea* 52, Society for Asian philosophy in Korea
3. Kim Kihyun, 「The Correlation of Between the Four Beginnings and the Seven Feelings in the Monistic Li-Philosophies of Song-Ming Dynasty」, *Journal of Korean philosophical history* 63, Society For Korean Philosophical History

4. Kim Sanghyun, 「The critical review on the alteration of Teogye's four-seven theory」, *Journal of Daedong Philosophical Association* 89, Daedong Philosophical Association
5. Kim Sanghyun, 「A Reexamination on Edition of ‘Diagram of Heavenly Mandate’ and ‘Explanation of Diagram of Heavenly Mandate’」, *Journal of Daedong Philosophical Association* 86, Daedong Philosophical Association
6. Kim Seongsil, 「A Study on the Edition-Direction and Understanding of Emotion of the Toegyе’s ‘Diagram for the Saying, ‘The Mind Combines and Governs the Nature and the Feelings’」, *Kyujanggak* 54, Kyujanggak Korean Studies Institute of Seoul National University
7. Kim Jongsuk, 「A study on the Issues of Character Education Model based on Seonghaksipdo」, *Toegyе Hak Nonchong* 34, Busan Toegyе Studies Institute
8. Kim Joo-han, 「Toegyе Chu-li(主理) philosophy’s perception of Tian-li(天理)」, *Korean Thought and Culture* 98, Society Korean Thought and Culture
9. Ryu Seung-kwon, A Study on the Gyeong(敬, Reverence) Thought of Toegyе, Doctoral thesis, General Graduate School of Sungkyunkwan University: Department of Confucian philosophy
10. Park Sang-won, 「Comparison between ‘The Vitruvian Man’ by Leonardo da Vinci and ‘TienMing Drawing’ by Toegyе Yi Hwang」, *Journal of Korean Society of Oriental Art Studies* 43, Korean Society of Oriental Art Studies
11. 方旭東, 「Toegyе’s Criticism on Wang Yangming-In View of Philosophy of Psychology」, *退溪學報* 146, Toegyе Studies Institute
12. Seong Dongkwon, 「Analysis of the genre of 聖學十圖「心統性情圖」s「中圖」」, *Journal of Toegyе Studies*25, Yeongnam Toegyе Studies Institute
13. 孙杨, 「中国大陆和台湾学者的退溪视角-以张立文与李明辉、林月惠的四七考察为例」, *泰東古典研究* 42, Taedong Center For Eastern Classics,

Hallym University

14. Song Jeongsuk, 「The Life and Positive Strengths of Toegye Lee Hwang」, *Toegye Hak Nonchong* 33, Busan Toegye Studies Institute
15. Yang Chohan, 「To See Yi Toegye's Understanding of Zhu Xi's Philosophy Based on the Anthology of Zhu Xi's Philosophical Correspondence」, *退溪學報* 145, Toegye Studies Institute
16. Eom Yeonseok, 「The Problem of Reversible Change between Natural Science and Moral Philosophy in the Toegye's Yi-Xue」, *退溪學報* 146, Toegye Studies Institute
17. Lee Sangik, 「On the Fundamental Problems of Toegye-Gobong's Four-Seven Debate」, 『*退溪學報*』 146, Toegye Studies Institute
18. Lee Yeon, 「The Characteristic of Toegye Study in China from the End of the 20th Century」, *Toegye Hak Nonchong* 34, Busan Toegye Studies Institute
19. Lee Wonseok, 「Lee Hwang and Park Se-chae's Interpretation of Chapter 7 of the Daxuezhangju」, *泰東古典研究* 42, Taedong Center For Eastern Classics, Hallym University
20. Lee Wonjin, Lee Hyunjin, 「Mind-Illness in Toegye and Gyung(Mindfulness) as a Remedy」, *Journal of Korea Association for Religious Studies* 79, Korea Association for Religious Studies
21. Lee Hyunseon, 「Yi Hwang's and Yi I's Interpretations of the Taijitu Shuo: Focusing on Their Theories of Li-Q」, *Korea Journal* 59(3), Academy of Korean Studies
22. Jang Seungkoo, 「A comparative study on the theory of self-cultivation of Toegye and Yulgok」, *Journal of Yulgok Studies* 40, Yulgok Society
23. Jeon Seyoung, 「Toegye on Politics : An Agony between Entering into and Withdrawing from Public Service」, *Korean Political Science Association* 53(4), Korean Political Science Association
24. Cho Minhwan, 「On the Theory of Moral Spirit of Toegye Lee Hwang's Calligraphy Aesthetics」, *退溪學報* 146, Toegye Studies

Institute

25. Cho Cheomcheom, 『Contrastive study on the issues of the Toegye, Gobong and Yulgok's Four-Seven Theory』, Doctoral thesis, Graduate School of Sungkyunkwan University: Department of Eastern Philosophy
26. Cho Cheomcheom, 「A Comparative Study on the understanding of “Hobal” by Toegye, Gobong and Yulgok—Focusing on Zhu Xi's interpretation of “四端是理之發七情是氣之發”」, *Journal of Korean Society of Yang-ming Studies* 55, Korean Society Of Yang-Ming Studies
27. Cho Cheomcheom, 「Comparison of Gobong, Toegye, and Yulgok's Perception on sojinglae of Four-Seven」, *Journal of Yulgok Studies* 38, Yulgok Society
28. Choi Youngsung, 「Status in 退高往復書's 意義 and 朝鮮儒學史」, *Journal of Toegye Studies* 25, Yeongnam Toegye Studies Institute
29. Chu Jaehyup, 「Song of Sage Learning, 「The Dosan Twelve Songs」—From the view of Theory of Moral Self-Cultivation—」, *Study of Confucian philosophy and Culture* 76, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
30. Han Seungil, 「退溪's 主賓觀 and 民主主義」, *Journal of Toegye Studies* 25, Yeongnam Toegye Studies Institute
31. Hwang Sanghee, 「A Study about Reunification Plan through Comparison between the Toegye's Ido-seil and the Self-reliance Ideology of North Korea」, *Journal of East Asian Social Thoughts* 22(2), Association Of East Asian Social Thoughts
32. Kang Kyunghyun, 「Toegye and Yulgo's understanding of Ming Dynasty Confucianism」, *Journal of Korean Studies* 38, Advanced Center for Korean Studies
33. Kwon Sangwoo, 「The Moral King of Yulgok's SonghakJibyoa—By comparing Daxueyanyi and Songhaksido」, *Journal of Yulgok Studies*

40, Yulgok Society

34. Jeon Seonggeon, 「Sa-gye Kim Jang-saeng's critique and critical succession on Toegye's study of principle」, 儒學研究 46, Confucian Research Institute, Chungnam National University
35. Ahn Byunggeol, 「李滉 and 盧守愼, and 同曲異調」, *Journal of Yeungnam Culture Institute* 71, Yeungnam Culture Institute, Kyungpook National University
36. Kim Taeyoon, 「花潭·退溪·栗谷's 自然認識研究」, Doctoral thesis, Graduate School of Sungkyunkwan University: Department of Eastern Philosophy

There were 36 papers related to Toegye, and, as in previous years, a very large number of papers was observed. There were many studies on Toegye's philosophy, centering on the four beginnings and seven emotions debate, and studies on Toegye's theory of self-cultivation. Several studies addressed edition issue or attempted extensive reinterpretations, focusing on the doctrine of Cheonmyeongdo and Seonghakdo. Furthermore, it was noticeable that there were many papers by foreign scholars(Edward Y. J. Chung, 方旭東, 孙杨, and Yang Chohan). Ryu Seungkwon(『退溪의 敬思想研究』, Department of Confucian Studies, Sungkyunkwan University), Cho Cheomcheom(『對比的研究 for 退溪·高峯·栗谷四端七情論's 爭點: Focusing on '所從來's 問題 中心』, Department of Eastern Philosophy, Sungkyunkwan University), and Kim Taeyoon(『花潭·退溪·栗谷's 自然認識研究』, Department of Eastern Philosophy, Sungkyunkwan University) published doctoral theses related to Toegye.

3) Hoejae Lee Eonjeok

1. Kim Kyungho, 「Hoejae Yi Eun-jeok's Dohak and Philosophy of Neo-Confucianism-Centered on Doglak and Li Philosophical Tendency」,

- Journal of Yulgok Studies* 40, Yulgok Society
2. Lee Wonseok, 「A Comparative Study on the Interpretation of Lee Eun-jeok and Lee Yi on the Major Concepts of Daehak」, *Study of Confucian philosophy and Culture* 75, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
 3. Shin Taesoo, 「The Moral Orientation and Epistemological Characteristics of Hoijae's Reading Methods」, *Journal of Yeungnam Culture Institute* 69, Yeungnam Culture Institute, Kyungpook National University
 4. Kang Boseung, 「A Study on the Revision of Daehak Janggu by Hoejae Lee Eon-Jeok and Arguments on that Revision by Joseon Scholars of 16 and 17th Century」, *Study of Confucian philosophy and Culture* 75, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
 5. Cha Junho, 「A Study on the Political Thought of Hoijae Lee, Eon-jeok seen through 「JungyongguGyeongyeoneui」」, Doctoral thesis, Graduate School of Daegu Haany University: Oriental Philosophy Major
 6. Jeong Hohoon, 「The academic encounter between Roh Su-sin(盧守愼) and Lee Eon-jeok(李彦迪)-focusing the Shimhak(心學)-」, *Journal of Yeungnam Culture Institute* 71, Yeungnam Culture Institute, Kyungpook National University

In last year's investigation, it was difficult to find papers on Lee Eon-jeok. On the other hand, with six publications, this topic had the largest number of papers in the list after Toegye and Yulgok this year. In terms of specific contents, topics were diverse, except that there were two papers(Lee Wonseok and Kang Boseung) related to "Daehak." Kim Kyungho used the keyword "dokrak" to explore the thoughts of Lee Eonjeok, and Shin Taesoo used a reading method approach.

Cha Junho addressed Lee Eonjeok's political thoughts, focusing on "JungYongGuKyongYonUi." Jeong Hohoon addressed the academic world of Noh Sushin and Lee Eon-jeok in connection with the School of Mind. Among these, Cha Junho's paper is a doctoral thesis("A Study on the Political Thought of Hoijae Lee, Eon-jeok Seen Through 'JungyongguGyeongyeoneui,'" Department of Eastern Philosophy, Daegu Haany University).

4) Namdang Han Wonjin

1. Son Heungcheol, 「The analysis about the core points and grounds of the debate on the similarities and differences between human and non-human nature」, *Journal of Yulgok Studies* 38, Yulgok Society
2. Eom Yeonseok, 「A Characteristic of study of Chinese classics involved in Han wonjin's interpretation of the Golden Mean seen in viewpoint of the culture pluralism」, *Keimyung Korean Studies Journal* 75, Korean Studies Institute, Keimyung University
3. Na Jonghyun, 「Review on Han Won-jin's Idea of Governance- Focusing on Han's philosophical theory and perspective on social status system-」, *Jin Dan Hak Bo* 133, Jin Dan Hak Whae
4. Song Jaehyuk, 「The Concept of Daotong of Namdang Han WonJin: Combination of Zhengtong and Xuetong, and Political Orientation」, *韓國思想史學* 62, Society for Study of Korean History of Thoughts
5. Lee Jongwoo, 「A Debate between Human and Animal's Nature in Kim Changheub and Han Wonjin, and Compare of Yi Gan」, *Keimyung Korean Studies Journal* 75, Korean Studies Institute, Keimyung University

Excluding Toegye and Yulgok, Han Wonjin is the only Confucian scholar on which five to six related papers have been published in recent

years. Moreover, this research trend appeared gradually. In last year's studies on Han Wonjin, the number of papers on the Horak debate was reduced to one, and the studies tended to be relatively diverse, covering the theory about Yinximdoxim, implications for humanity education, and the theory of study. This trend continues this year with one paper published(Eom Yeonseok) that focuses on political and governance perspective(Na Jonghyun and Song Jaehyuk) and Confucian classics in addition to the two papers(Son Heungcheol and Lee Jongwoo) related to the Horak debate.

5) Kobong Ki Daeseung

1. Na Jonghyun, 「Ki Daeseung's position in the intellectual history of Choson-Focused on reviewing Ki's philosophical and political stance-」, *Journal of Korean History* 187, Association For Korean Historical Studies
2. Lee Hyeongseong, 「A study on Ki Daeseung's View of InSimDoSim and Theory of Self-Discipline」, *Journal of the Korean Society of Confucian Studies* 37, Korean Society of Confucian Studies
3. Kwon Mihwa, 「The Study on the Landscape and Pastoral Consciousness of Kobong Ki Daeseung's Chinese Poetry」, *Yeol-sang Journal of Classical Studies* 69, Society of Yol-Sang Academy
4. Lee Sangik, 「On the Fundamental Problems of Toegye-Gobong's Four-Seven Debate」, *退溪學報* 146, Toegye Studies Institute
5. Cho Cheomcheom, 「Contrastive study on the issues of the Toegye, Gobong and Yulgok's Four-Seven Theory」, Doctoral thesis, Graduate School of Sungkyunkwan University: Department of Oriental Philosophy

There were five studies on Kobong Ki Daeseung, more than last year(0).

Two of these(Lee Sangik and Cho Cheomcheom) addressed Ki Daeseung together with Toegye on the theme of the deate of the four beginnings and seven emotions debate. Lee Hyeongseong published a paper exploring the characteristics of Ki Daeseung's theory about Yinximdoxim and the theory of self-cultivation, and Na Jonghyun published a paper that highlights Ki Daeseung's philosophical and political position. Cho Cheomcheom published a doctoral thesis that examined four-seven and Indo, focusing on the issue of Sojinglae("Contrastive Study on the Issues of the Toegye and Gobong and Yulgok's Four-Seven Theory," Department of Eastern Philosophy, Sungkyunkwan University).

6) Sojae Noh Susin

1. Jeong Hohoon, 「The academic encounter between Roh Susin and Lee Eon-jeok-Focusing the Shimhak」, *Journal of Yeungnam Culture Institute 71*, Yeungnam Culture Institute, Kyungpook National University
2. Ahn Byunggeol, 「李滉 and 盧守愼, and the 同曲異調」, *Journal of Yeungnam Culture Institute 71*, Yeungnam Culture Institute, Kyungpook National University
3. Kim Haksoo, 「Jeong Gyeong-se and Yi Jun's Viewpoint on Sojae-Based on Critical Absorption Theory of Jeong Gyeong-se and Successional Defense Theory of Yi Jun-」, *Journal of Yeungnam Culture Institute 71*, Yeungnam Culture Institute, Kyungpook National University
4. Jung Woorak, 「The Theory of Governance by Sojae Noh Su-Sin and Seoae Ryu Seong-Ryong and Its Practice and Significance」, *Journal of Yeungnam Culture Institute 71*, Yeungnam Culture Institute, Kyungpook National University
5. Shim Jaechul, 「Debate on the interpretation of Rensin-Daosin

Between Yi-Hang and Roh Su-Shin, *Korean Thought and Culture 99*,
Society Korean Thought and Culture

There were five papers on Noh Susin this year, which is more than usual. Most were published in the Journal of Yeungnam Cultural Institute. Jeong Hohoon and Ahn Byungeol published a paper focusing on Lee Eonjeok and the relationship between Yi Hwang and Noh Susin. Kim Haksoo examined the way Jung Gyeongse and Lee Jun viewed Sojae. Jung Woorak reviewed Noh Susin's thoughts based on governance theory, and Shim Jaechul explored Noh Susin's thoughts based on the theories of human mind and moral mind.

7) Hwaseo Lee Hangro

1. Bae Byeongdae, 「A Study on the Academic Relationship between U-am and Hwaseo: Focusing on theory of mind」, *Studies in Philosophy East-West 93*, Korean Society For Philosophy East-West
2. Lee Sangik, 「Registered in KCI. Hwaseo's Theory of Mind and Sungjae's Supplementary Explanation on It」, *Journal of Yulgok Studies 38*, Yulgok Society
3. Kim Byungae, 「Hwaseo Yi Hang-Ro's Theoretical Basis and Practice of 'Cheoksa-wijeong(斥邪衛正) Thoughts'- 『Ju-yeok-jeon-eui-dong-i-seog-eui(周易傳義同異釋義)』 & Cheok-sa-so(斥邪疏, A commentary on the king arguing for expelling wickedness」, *Journal of Korean Classics*, Institute for the Translation of Korean Classics
4. Yoo Jiwoong, 「What made Yoo Joong-gyo adjust and supplement the theory of the mind which was developed by Lee Hang-ro?」, *Study of Confucian philosophy and Culture 77*, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
5. Kim Yugon, 「Byeong-Am Kim-Junyeong's Understanding of Neo-

Confucianism—Laying Stress on Criticizing Hwaseo School’s Theory of Mind—, *Journal of Eastern Philosophy* 99, Society Of Eastern Philosophy

The number of papers on Lee Hangro was also greater than that of last year(two papers). This seems to be due to the influence of the research project on the debate on the mind in the late Joseon Dynasty. In fact, Lee Sangik, Kim Byungae, and Yoo Jiwoong are currently conducting a research for the project. There were two studies focusing on Sungjae Lyu Joongkyo that critically complemented Lee Hangro’s theory of mind. There was one paper addressing Byeongam Kim Junyeong’s criticism of the Hwaseo theory of mind. In addition, there was one paper focusing on Wijongchuksa and one paper comparing Wooam Song Siyeol and Lee Hangro.

7) Other

1. Na Jonghyun, 「Song Siyeol’s Discussion on li and its Political Meaning : Focused on the Dispute with Toegye School」, 泰東古典研究 43, Taedong Center For Eastern Classics, Hallym University
2. Hong Gun(洪軍), 「論尤庵的性理哲學思想 - 與朱子, 栗谷的比較爲中心」, 儒學研究 46, Confucian Research Institute, Chungnam National University
3. Bae Byeongdae, 「A Study on the Academic Relationship between Uam and Hwaseo: Focusing on theory of mind」, *Studies in Philosophy East-West* 93, Korean Society For Philosophy East-West
4. Lee Haeim, 「The Study on a vast-flowing material force chapter of the Yulgok school—Focusing on Yi I, Song Siyeol, Lee Gan, and Han Wonjin—」, *Study of Confucian philosophy and Culture* 76, Korean Society of Confucianism(Institute of Confucian Philosophy and

Culture)

5. Lee Sangik, 「On the Hwaseo School's Argument about the Mind Theory」, *Journal of Yeungnam Culture Institute* 69, Yeungnam Culture Institute, Kyungpook National University
6. Yoo Jiwoong, 「What made Yoo Joonggyo adjust and supplement the theory of the mind which was developed by Lee Hangro?」, *Study of Confucian philosophy and Culture* 77, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
7. Kim Geunho, 「The Signification of self-cultivation in debate on the morality of Xim」, *Study of Confucian philosophy and Culture* 77, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
8. 谢晓东, 「论丁愚潭对李栗谷的批判-以人心道心相为始终说为中心-」, *泰東古典研究* 42, Taedong Center For Eastern Classics, Hallym University
9. Yu Hanseong, 「A Comparative Study on the Perception of the Sojongrae of Udam and Galam in Four-Seven theory」, *Journal of Korean philosophical history* 61, Society For Korean Philosophical History
10. Na Jonghyun, 「Yi Kan's Political Stance and the Ho-Rak Debate」, *Onji Collection of Works* 60, Society Of Onji Studies
11. Son Heungcheol, 「The analysis about the core points and grounds of the debate on the similarities and differences between human and non-human nature」, *Journal of Yulgok Studies* 38, Yulgok Society
12. Ham Yeongdae, 「Internal Maturity of Changgye Im Young and Hermeneutics Of Confucian-Focusing on "Ilrok" and "Dokseocharok-Mencius"-」, *Journal of Korean Silhak Society* 37, Korean Silhak Society
13. Cho Jeongeun, 「Changgye Im Yeong's Reading the Lunyu as a Book for Self-Cultivation-Focusing on the Dokseo charok-Noneo-」, *Journal of Korean Silhak Society* 37, Korean Silhak Society

14. Seo Geunsik, 「A Study in the Siqitongyibian of the Ha-bin Shin Hu-Dam」, *Study of Confucian philosophy and Culture* 76, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
15. Seo Geunsik, 「A Study in the Daxuehoushuo of the Ha-bin Shin Hu-Dam」, *Journal of Yulgok Studies*39, Yulgok Society
16. Hwang Inok, 「A Study on the Monistic Interpretation of Wonda and Jigeun Presented in Dokseogijungyong」, 儒學研究 48, Confucian Research Institute, Chungnam National University
17. Lim Jaekyu, 「WeiTian and Kongju's Religious Implications in Yoon Hyu's Dushuji Zhongyong-Focusing on Rudolf Otto's Ideas of Majestas and Tremendum-」, *Journal of Korean Silhak Society* 37, Korean Silhak Society

There were additional studies on various figures, but the table above mainly includes cases in which two or more papers were published due to space limitations. There were four papers on Uam Song Siyeol(three in the previous year) and three papers related to Yoo Junggyo. In addition, two papers each on Jeong Sihan, Lee Gan, Lim Young, and Shin Hudam were observed.

3. Classification by topic

As the theory of Li and Ki and the theory of human nature and mind form a main axis of the theory of Neo-Confucianism, the ratio of papers on these topics was very high. There were 59 papers on Li and Ki and the theory of human nature and mind, accounting for about 37% of all papers. This is similar to last year(39%). The theories of self-cultivation and study had the second highest proportion with a total of 29 papers(approximately 18%). In addition, the number of

paper related to the theory of governance was 20, taking up about 12%. However, the number of other papers not included in these categories was 53(approximately 33%); this is the largest number of papers in a single category. This seems to reflect the diversity of the scope and approaches of neo-Confucian studies.

1) Theory of Li and Ki

1. Kang Kyunghyun, 「Toegye and Yulgok's Understanding of Ming Dynasty Confucianism」, *Korean Studies* 38, Advanced Center for Korean Studies
2. Jeon Byungcheol, 「An Interpretation and Revision on 「Sinmyeongsadomyeong」 of Bokam Cho Won-soon」, *Journal of Nammyung Studies* 61, Institute of Gyeongnam Culture, Gyeongsang National University
3. Lee Youngja, 「The Acceptance and Succession of Yulgok Neo-Confucianism by Euidang Park Se-hwa's」, *Studies in Philosophy East-West* 91, Korean Society For Philosophy East-West
4. Hwang Gapyeon, 「The Development Patterns of the Zhu Xi's School of Thought in Joseon and Neo-Confucian Scholars' Misunderstanding of the Yang Ming's School of Thought in Joseon」, *Journal of Eastern Philosophy* 100, Society Of Eastern Philosophy
5. Kim Woohyung, 「A Comparative Study of Zhu Xi and Yulgok: Philosophical Difference and Modernity」, *Journal of Yulgok Studies* 39, Yulgok Society
6. Jeong Dowon, 「A Study on the Neo-Confucianism of Joseon dynasty-focused on the practical theory of Li and the awareness of reality」, *Journal of Yulgok Studies* 39, Yulgok Society
7. Kim Joochan, 「Toegye Chu-li philosophy's perception of Tian-li」, *Korean Thought and Culture* 98, Society Korean Thought and Culture

8. Jeon Seonggeon, 「Sa-gye Kim Jang-saeng's Critique and Critical Succession on Toe-gye's Study of Principle」, 儒學研究 46, Confucian Research Institute, Chungnam National University
9. Seo Wonhyuk, 「A Study on The Etonggikuk of Yulgok In Kiho and Youngnam School」, 儒學研究 46, Confucian Research Institute, Chungnam National University
10. Jang Sookpil, 「The Characteristic of Yeheon's Theory of the Universe and Its Humanistic Significance」, 退溪學報 145, Toegye Studies Institute
11. Lee Sangik, 「On the Fundamental Problems of Toegye-Gobong's Four-Seven Debate」, 退溪學報 146, Toegye Studies Institute
12. Na Jonghyun, 「Ki Daeseung's position in the intellectual history of Choson-Focused on reviewing Ki's philosophical and political stance」, *Journal of Korean History* 187, Association For Korean Historical Studies
13. Lee Haeim, 「The Study on 'a vast-flowing material force' chapter of the Yulgok school-Focusing on Yi-yi, Song Si-yeol, Yi-gan, Han Won-jin」, *Study of Confucian philosophy and Culture* 76, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
14. Seo Geunsik, 「A Study in the Siqitongyibian of the Ha-bin Shin Hu-Dam」, *Study of Confucian philosophy and Culture* 76, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
15. Yoo Jiwoong, 「What made Yoo Joong-gyo adjust and supplement the theory of the mind which was developed by Lee Hangro?」, *Study of Confucian philosophy and Culture* 77, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
16. Lee Sunkyoung, 「Theory of mind and social participation of Yu In-seok」, *Study of Confucian philosophy and Culture* 77, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)

17. 孙杨, 「中国大陆和台湾学者的退溪视角-以张立文与李明辉、林月惠的四七考察为例」, 泰東古典研究 42, Taedong Center For Eastern Classics, Hallym University
18. Na Jonghyun, 「Song Siyeol's Discussion on li and its Political Meaning: Focused on the Dispute with Toegye School」, 泰東古典研究 43, Taedong Center For Eastern Classics, Hallym University
19. Chu Jaehyup, 「The Value and Utilization in history of philosophy about Jeong Gu's 『Answer of Tai-Ji(Great Ultimate)』」, *Keimyung Korean Studies Journal* 75, Korean Studies Institute, Keimyung University
20. Lee Hyunseon, 「Yi Hwang's and Yi I's Interpretations of the Taijitusuo: Focusing on Their Theories of Li-Q」, *Korea Journal* 59(3), Academy of Korean Studies

There were 20 papers on the theory of Li and Ki, which is a significant increase from the previous year(seven). However, there is some difficulty in clearly distinguishing the category of the theory of Li and Ki and the theory of human nature and mind, and thus, the total number of papers and proportions that combined these two theories is more important. The number of papers on nature-emotion theory, which combines the theory of Li and Ki and the theory of human nature and mind, was 59, which is almost the same as the previous year(56 papers). The percentage of the total number of neo-Confucian papers in 2019 was 37%, which is the same as in the previous year.

The figures mainly addressed in the papers that can be classified into the theory of Li and Ki, were, of course, Yi Hwang and Yi I. There were five papers about Yi Hwang and four papers about Yi I. Two papers compared Yi Hwang to Yi I, accounting for more than half of the total number of papers on the theory of Li and Ki. However, various figures, including Song Siyeol, Jang Hyunkwang, Kim Jangsaeng, and Park

Sehwa, were addressed in 2019, while only Han Wonjin was addressed individually (other than Yi Hwang and Yi I) among the papers in this classification in the previous year. The following is a brief description of seven theory of Li and Ki papers for each figure.

In terms of specific research topics, there were three papers on the four–seven debate in which Yi Hwang participated. Among these, in the paper titled “On the Fundamental Problems of Toegye–Gobong’s Four–Seven Debate” by Lee Sangik, the key issue of the four–seven debate is whether four beginnings and seven emotions can be regarded as 理發 and, regarding this issue, the positions of Yi Hwang and Ki Daeseung differ. The different positions are due to (1) the contents of Chiljung, (2) the meaning of 發, (3) the concept of Li and Ki, and (4) the structure of the mind.

In “A Study in the Siqitongyibian of the Ha–bin Shin Hu–Dam,” Seo Geunsik basically agrees with Shin Hudam’s attempt to unify the view of Yi Hwang and Yi I in Lee Ik’s 『四七新編』 but discusses the difference by asking Lee Ik four questions. The intention of writing “Sachildongibyeyon” was to discuss how to solve these questions. Here, Shin Hudam attempted to move away from the neo–Confucian metaphysical philosophy by subdividing the Li concept, but stated that there is a limitation, as concepts such as li–yil–bun–su and yin–yang five elements were used as they are. Moreover, Shin Hudam claimed that 公七情 is 理發, and Lee Ik accepted this view and produced “重跋” by revising his existing view.

In “Sa–gye Kim Jang–saeng’s Critique and Critical Succession on Toegye’s Study of Principle,” Jeon Seonggeon discussed Kim Jangsaeng’s critical succession of Yi Hwang’s lihak. Jeon Seonggeon states that Kim Jangsaeng strongly criticizes Yi Hwang’s remarks in 『疑禮問解』 and “『喪祭禮答問』 Byeon–ui,” written by Kim Jangsaeng, but given the analysis of the two papers, Kim Jangsaeng owes his construction of his own Ryehak to Yi Hwang. Moreover, the scholar who was most frequently cited in 『經

書辨疑』, by which Kim Jangsaeng's Gyeonghak can be examined, was Yi Hwang. For this reason, Jeon Seonggeon describes Kim Jangsaeng as a critical successor of Yi Hwang in ryehak and gyeonghak.

In "A Comparative Study of Zhu Xi and Yulgok: Philosophical Difference and Modernity," Kim Woohyung compared the concept of spirits and the concept of yinxim and doxim as the content in Chu Hsi and Yi I's theory of human nature and mind, and regarding the theory of self-cultivation, he compared the implications of change in disposition. Zhu Xi said that yinxim should be controlled by selecting doxim when a conflict of yinxim and doxim occurs, and for this reason, the 敬 self-cultivation method, which cultivates self-consciousness and will, was emphasized. Moreover, for Chu Hsi, a change in disposition meant easing the biased side of disposition, which can hinder moral choice. He states that an individual has already reached the stage of adulthood if he/she can choose doxim regardless of his/her disposition. Compared to this, Yi I states that yinxim and doxim do not originate from the two opposing sources of Hyunggi and Sungmyung but are determined by whether 意 is for 道義 or Hyunggi. In addition, Yi I places the most importance on practical study to correct disposition and cultivate good disposition.

In "Song Siyeol's Discussion on Li and its Political Meaning: Focused on the Dispute with the Toegye School," Na Jonghyun states that Song Siyeol attempted to clarify the role of Li while maintaining the theoretical structure of Yi I in response to the Toegye school's scholarly criticism that Yi I's theory does not clearly explain Li's controlled role in reality. He said that Song Siyeol's work does not deviate from the basic position of the school, which confines control of Li to the metaphysical dimension and emphasizes the role of Ki in reality. Song Siyeol's work resonated with his perception of the times to reform Joseon by taking the absolute chunli of the Joseon society in crisis in the 17th century as an example.

In "The Acceptance and Succession of Yulgok Neo-Confucianism

by Euidang Park Sehwa,” Lee Youngja explored the similarities and differences between Park Sehwa’s theory of yigisimseong and Yulgok’s neo-Confucianism and examined its pattern of succession. Lee Youngja states that Park Sehwa’s theory of Li and Ki inherits the basic concepts of Li and Ki and the relationship of “bullibujab,” “limuhyeongmuwi giyuhyeong-yuwi,” and “iilbunsu.” Moreover, although it does not use the terms such as “Igijimyo” and “Leetongkiguk,” which is the main characteristic of Yulgo’s theory of Li and Ki, it inherits that logic. Succession, which takes place as “gibaliseungildoseol,” is explicitly mentioned. However, Lee Youngja states that there is a difference since Park Sehwa was very interested in myungduck theory and presented his own version of it, while Yulgok had a particular interest in yinxim doxim and the four beginnings and seven emotions and called for “simtongseongjeongui” with an emphasis on will.

In “The Characteristic of Yeheon’s Theory of the Universe and Its Humanistic Significance,” Jang Sookpil states that Jang Hyunkwang wrote “Theory of the Universe” for the purpose of clarifying the legitimacy and basis of the moral work that humans must necessarily conduct as universal human beings rather than revealing the factual law of the universe itself. For Jang Hyunkwang, the universe is infinitely repetitive in time and includes heaven and earth, humans, and all things in space. The “Theory of the Universe,” which explores the reasoning of the universe, presupposes trust in 易理 and the absoluteness of Confucian moral value. Jang Sookpil states that Jang Hyunkwang saw Li as 無極太極 as the ultimate cause of the universe, and that only humans are valuable among all things as only they have acquired the whole Li of Taegeuk. Through this premise, Jang Hyunkwang secured the legitimacy of earthly and human-centered Confucian moral values and wrote the “Theory of the Universe” in a philosophical problem-consciousness, seeking to fundamentally solve the confusion at that time.

2) Theory of human nature and mind

The total number of papers on the theory of human nature and mind published in the 2018 Eastern Philosophy-Related Society was 39. Similar to the previous year, these papers were classified into the four beginnings and seven emotions and the theory of human mind and moral mind, the Horak debate, the Ximseol debate, and other papers.

(1) The four beginnings and seven emotions and the theory of human mind and moral mind

1. Ko Jaeseok, 「A Study on Toegye's Moral Emotion and Moral Will-Focusing on the analysis of the meaning of 四端七情 and 人心道心」, *Journal of Asian philosophy in Korea* 52, Society for Asian philosophy in Korea
2. Kim Kihyun, 「The Correlation of Between the Four Beginnings and the Seven Feelings in the Monistic Li-Philosophies of Song-Ming Dynasty」, *Journal of Korean philosophical history* 63, Society For Korean Philosophical History
3. Kim Sanghyun, 「The Critical Review on the Alteration of Teogye's Four-Seven Theory」, *Journal of Daedong Philosophical Association* 89, Daedong Philosophical Association
4. Bae Byeongdae, 「A study on the "seven feelings running across four beginnings" of [Zhuzi Yulei] as an argument for the four-seven debates Boon-Gae theory : focused on the debate on the Yeongnam Toegye school」, *Journal of Toegye Studies* 25, Yeongnam Toegye Studies Institute
5. Cho Cheomcheom, 「Contrastive study on the issues of the Toegye, Gobong and Yulgok's Four-Seven Theory」, Doctoral thesis, Graduate School of Sungkyunkwan University: Department of Oriental Philosophy

6. Cho Cheomcheom, 「A Comparative Study on the understanding of “Hobal” by Toegye, Gobong and Yulgok」, *Journal of Korean Society of Yang-ming Studies* 55, Korean Society Of Yang-Ming Studies
7. Cho Cheomcheom, 「Comparison of Gobong, Toegye, and Yulgok's Perception on sojinglae of Four-Seven」, *Journal of Yulgok Studies* 38, Yulgok Society
8. Yu Hanseong, 「A Comparative Study on the Perception of the Sojongrae of Udam and Galam in Four-Seven theory」, *Journal of Korean philosophical history* 61, Society For Korean Philosophical History
9. Lee Sangrin, 「An Ethical Understanding on Ugye & Yulgok's Four-Seven Debate-Compromise of motivic and consequentic standpoint, and confrontation between consequentic standpoints-」, *Journal of Toegye Studies* 24, Yeongnam Toegye Studies Institute
10. Choi Youngsung, 「Registered in KCI. Significance of Toegowangbokseo and Status in Confucian History of Joseon Period」, *Journal of Toegye Studies* 25, Yeongnam Toegye Studies Institute
11. Kim Garam, 「A Comparative Study on the Yulgok's Human mind and Moral mind between early and latterly Thesis」, *儒學研究* 46, Confucian Research Institute, Chungnam National University
12. Shim Jaechul, 「Debate on the interpretation of Rensin-Daosin Between Yi-Hang and Roh Su-Shin」, *Korean Thought and Culture* 99, Society Korean Thought and Culture
13. Shim Haechul, A Study on 栗谷 李珥's 人心道心 相爲終始說, Doctoral thesis, Soongsil University Graduate School of Philosophy
14. Chae Jimpung, 「Li and Chi in Zhu Xi's Theory of Human Mind and the Mind of the Way and its Interpretation of Joseon Confucians」, *退溪學報* 145, Toegye Studies Institute
15. 谢晓东, 「论丁愚潭对李栗谷的批判-以人心道心相为始终说为中心-」, *泰東古典研究* 42, Taedong Center For Eastern Classics, Hallym University

There were 15 papers on the four beginnings and seven emotions and the theory of human mind and moral mind, with a high proportion (about 38%) of papers relating to the theory of human nature and mind. Papers on the four beginnings and seven emotions included those focused on the main issues of the debates such as Sojongrae and Hobal(Cho Cheomcheom's doctoral thesis and two academic papers), studies in which these issues were discussed later(Yu Hanseong), studies that explored the issues of the four beginnings and seven emotions, focusing on the context of Chinese philosophical history and the structure of the theory of human nature and mind(Kim Kihyun), and those that clarified Toegye's position on emotion and will, focusing on Sachil and Indo(Ko Jaeseok). Meanwhile, Bae Byeongdae attempted to reveal the validity of Bongaesul by focusing on "Chiljeonghoeng-gwansadan," which is Zhu Xi's statement on the relationship between the four beginnings and seven emotions. In addition, there were papers that explored ethical and theoretical implications of the four-seven debate(Lee Sangrin) and a paper that examined the significance of Toegowangbogseo in terms of Confucian history(Choi Youngsung). Regarding the studies on yinxim doximsul, one paper compared early and later theses of Yulgok's yinxim doximsul(Kim Garam), and a doctoral thesis intensively explored Yulgok's yinxim doxim sangwijongsiseol(Shim Haechul).

(2) Studies related to the Horak debate

1. Lee Jongwoo, 「A debate on human and animal nature in the neo-Confucianism of Suam Kwon Sangha and Giwon Eo Yubong」, *Journal of Asian philosophy in Korea* 51, Society for Asian philosophy in Korea
2. Lee Jongwoo, 「A Debate between Human and Animal's Nature in Kim Changheub and Han Wonjin, and Compare of Yi Gan」, *Keimyung Korean Studies Journal* 75, Korean Studies Institute,

Keimyung University

3. Son Heungcheol, 「The analysis about the core points and grounds of the debate on the similarities and differences between human and non-human nature: Focusing on 李柬·韓元震·任聖周」, *Journal of Yulgok Studies* 38, Yulgok Society
4. Park Hakrae, 「A Study of 臺山 金邁淳's 未發論」, *退溪學報* 146, Toegye Studies Institute
5. Yoo Jiwoong, 「A study of Gosan Lim Heonheo's theory of the nature and principle」, *Journal of Korean Society of Yang-ming Studies* 52, Korean Society Of Yang-Ming Studies
6. Park Hakrae, 「Ki Jeongjin's Discussion of Human Nature and the Nature of Things—A Critical Sublation of the Horak Debate based on Lifenyuanrong」, *Journal Of the Eastern Classic* 74, Society Of the Eastern Classic
7. Bae Jaeseong, 「Kim Chang Hyup's Theory of Four Beginnings and Seven Feelings—Focused on Significance in Thought of Yulgok School」, *Journal of Korean philosophical history* 60, Society For Korean Philosophical History

There were seven papers on the Horak debate, and thus, more studies were published on this topic than in the previous year(4). Further, the tendency to focus on other aspects or patterns rather than focusing on the debate of Han Wonjin and Lee Gan was observed, just as it was last year. Of the seven papers published this year, only one intensively focused on the debate of Han Wonjin and Lee Gan, Son Heungcheol's paper. In addition, there were studies that examined different aspects of the discussion of the time of Han Wonjin and Lee Gan(two papers by Lee Jongwoo) and those that explored the discussion that later unfolded(Park Hakrae and Yoo Jiwoong). On the other hand, Bae Jaeseong's study addressed the "four-seven theory," but the focus of the content was related

to the Horak debate. Accordingly, it is included here.

(3) Studies related to the Ximseol debate

1. Lee Sangik, 「On the Hwaseo School's Argument about the Mind Theory」, *Journal of Yeungnam Culture Institute* 69, Yeungnam Research Institute, Kyungpook National University
2. Lee Sangik, 「Registered in KCI. Hwaseo's Theory of Mind and Sungjae's Supplementary Explanation on It」, *Journal of Yulgok Studies* 38, Yulgok Society
3. Kim Yugon, 「Byeong-Am Kim-Junyeong's Understanding of Neo-Confucianism-Laying Stress on Criticizing Hwaseo School's Theory of Mind」, *Journal of Eastern Philosophy* 99, Society Of Eastern Philosophy
4. Bae Byeongdae, 「A Study on the Academic Relationship between U-am and Hwaseo: Focused on theory of mind」, *Studies in Philosophy East-West* 93, Korean Society For Philosophy East-West

With the progress of the Ximseol research project, studies on the Ximseol debate were on the rise last year(eight). This year, four studies were included in the category of the theory of human nature and mind, and thus, the number slightly decreased. However, this topic has maintained a similar scale, since two papers were included in the category of theory of Li and Ki(Yoo Jiwoong and Lee Sunkyung). The difference from last year is that when the rate of papers related to the Hanju school was high among those published last year, there were many discussions about the Hwaseo school and Sungjae Yujunggyo this year. This is very encouraging given that the results of high quality research on the academic situation and characteristics of the late Joseon Dynasty, which had not been sufficiently illuminated, are being accumulated through this process.

(4) Other studies

1. Kwak Shinhwan, 「Yulgok YI-I's Idea of Chief Ruler of Myriad Things」
Journal of Yulgok Studies 38, Yulgok Society
2. Kim Kyungho, 「Defining the Identity of Yulgok's Philosophy Centering on His Thesis "Mind is Qi"」, *Journal of Korean philosophical history* 62, Society For Korean Philosophical History
3. Seo Wonhyuk, 「A Study on the Logical Structure of Yulgok Personality」, *Studies in Philosophy East-West* 91, Korean Society For Philosophy East-West
4. Ryu Seungkwon, 退溪's 敬思想 研究, Doctoral thesis, Graduate School of Sungkyunkwan University: Confucian Philosophy Major
5. EDWARD Y. J. CHUNG, 「Yi T'oegyē on Transcending the Problem of Evil: A Neo-Confucian and Interreligious Perspective」, *Acta Koreana* 22(2), Institute of Korean Studies, Keimyung University
6. Seong Dongkwon, 「A Genre Analysis on the Diagram B of the 6th Diagram in the Ten Diagrams on Sage Learning」, *Journal of Toegyē Studies* 25, Yeongnam Toegyē Studies Institute
7. 方旭東, 「Toegyē's Criticism on Wang Yangming-In View of Philosophy of Psychology」, 退溪學報 146, Toegyē Studies Institute

As the studies on the theory of human nature and mind tend to be mainly centered on major arguments, they were categorized as "other" for the convenience of classification. However, among the papers included here, "control"(Kwak Shinhwan) and "Simsik" in Yulgok's philosophy(Kim Kyungho) can be regarded as a central topic in the philosophical understanding of Joseon Confucianism. However, Kwak Shinhwan expanded the breadth of understanding by focusing on Yulgok's understanding of the ultimate governor of Hwabok. Kim Kyungho presented a convincing position on the way of understanding "Simsiki"

for subject matter with timeliness, which brought controversy to the issue, defining Yulgok studies in modern academia. At the same time, he provocatively concluded that there is a plan to establish Toegye studies as authentic. Edward Y. J. Chung interpreted Toegye's philosophy as a matter of religion referred to as the transcendence of evil, and Seong Dongkwon attempted to reveal the significance of Toegye's philosophy by comparing Toegye's "Simtongseongjeongdo" and "Jungdo" and Kant's epistemological concepts.

3) The theory of self-cultivation and the theory of study

There were 30 total studies on the theory of self-cultivation and the theory of study. Of these, 22 studies can be called a study on the theory of self-cultivation by scholars in the previous era, and the remaining eight studies can be considered a study on how the theory of self-cultivation can be combined with other academic fields. First, studies on theory of self-cultivation itself are as follows.

1. Lee Hyeongseong, 「A study on Ki Dae Seung's View of InSimDoSim and Theory of Self-Discipline」, *Journal of the Korean Society of Confucian Studies* 37, Korean Society of Confucian Studies
2. Kim Sunkyung, 「A Study on Yulgok's Theory of Yeokhaeng Studying」, *Korean Journal of Philosophy of Education* 72, Korean Philosophy of Education Society
3. Lee Sangpil, 「南冥 學問의 變轉時期 and 「書圭菴所贈大學冊衣下」小考」, *Journal of Nammyung Institute* 63, Institute of Gyeongnam Culture, Gyeongsang National University
4. Shin Sanghu, 「Kang Jungildang's study theory and its philosophical foundation」, *Journal of Asian philosophy in Korea* 51, Society for Asian philosophy in Korea

5. Bae Byeongdae, 「The Study of Nokmoon Lim Seungju's self-cultivation theory: Focused on 'explanation of the Mèngzībúdòngxīn」, *Journal of Eastern Philosophy* 97, Society Of Eastern Philosophy
6. Jeong Hohoon, 「The academic encounter between Roh Su-sin and Lee Eon-jeok-Focusing the Shimhak」, *Journal of Yeungnam Culture Institute* 71, Yeungnam Research Institute, Kyungpook National University
7. Kwak Shinhan, 「Yulgok Yi-I's Idea of Chief Ruler of Myriad Things-Focusing on 「別洪表叔浩序」」, *Journal of Yulgok Studies* 38, Yulgok Society
8. Kim Ingyu, 「Yulgok Lee Yi's Viewpoint of Dotong(Confucian Justice Succession Stem) Shown on SeongHakJipYo」, *Journal of Yulgok Studies* 39, Yulgok Society
9. Lee Jongseong, 「Characteristic and Meaning of Essence of Saint Studies Reflected in Yulgok's Suneon」, *Journal of Yulgok Studies* 39, Yulgok Society
10. Jang Seunggu, 「A comparative study on the theory of self-cultivation of Toegye and Yulgok」, *Journal of Yulgok Studies* 40, Yulgok Society
11. Sung Hojun, 「儒醫 李梴 and 栗谷 李珥's 保養論」, *Journal of Yulgok Studies* 40, Yulgok Society
12. Lee Honggun, 「A Study on Characteristics of Gyogijil of Yulgok's Suyang theory」, *Journal of Yulgok Studies* 40, Yulgok Society
13. Kim Kyungho, 「Hoejae Yi Eun-jeok' Dohak and Philosophy of Neo-Confucianism-Centered on Doglak and Li Philosophical Tendency」, *Journal of Yulgok Studies* 40, Yulgok Society
14. Kim Dongmin, 「The Structural Characteristics and Academic Significance of Kwon Geun's Graphical Illustration about the Great Learning」, *Journal of Korean philosophical history* 62, Society For Korean Philosophical History
15. Park Jeongwon, 「The Universal-Mind-Theory and Mutual Cognition

- Between Buddhists and Neo-Confucianists In Early-Middle Joseon Era」韓國思想史學 62, Society for Study of Korean History of Thoughts
16. Jeong Yeonsoo, 「A Study on Yulgok School Scholars' Theory to Study "Daehak"—Focusing on Horon and Nakron Scholars' Opinions of Bunyeom and Pyeonnyeom」, 儒學研究 46, Confucian Research Institute, Chungnam National University
 17. Ham Yeongdae, 「Internal Maturity of Changgye(滄溪) Im Young(林泳) and Hermeneutics Of Confucian-Focusing on "Ilrok(日錄)" and "Dokseocharok(讀書筭錄)-Mencius"-」, *Journal of Korean Silhak Society* 37, Korean Silhak Society
 18. Cho Jeongeun, 「Changgye Im Yeong's Reading the Lunyu as a Book for Self-Cultivation-Focusing on the Dokseo charok-Noneo-」, *Journal of Korean Silhak Society* 37, Korean Silhak Society
 19. Lee Wonseok, 「A Comparative Study on the Interpretation of Lee Eun-jeok and Lee Yi on the Major Concepts of Daehak」, *Study of Confucian philosophy and Culture* 75, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
 20. Chu Jaehyup, 「Song of Sage Learning, 「The Dosan Twelve Songs」-From the view of Theory of Moral Self-Cultivation」, *Study of Confucian philosophy and Culture* 76, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
 21. Kim Geunho, 「The Signification of self-cultivation in debate on the morality of Xim」, *Study of Confucian philosophy and Culture* 77, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
 22. Lee Wonseok, 「Lee Hwang and Park Se-chae's Interpretation of Chapter7 of the Daxuezhangju」, 泰東古典研究 42, Taedong Center For Eastern Classics, Hallym University

Of these, the number of papers with the topic of Yulgok's theory of self-cultivation was the highest, with nine. There were three papers on Hoejae and two papers on Toegye. The rest were evenly distributed. Among these, notable studies are the papers by Jeong Yeonsoo and Kim Dongmin. Jeong Yeonsoo analyzed how Yulgok's concept of bunyeom described in 聖學輯要 is understood in the Horak debate process and revealed a difference in perception between Hopa and Nakpa. Furthermore, Kim Dongmin reveals in detail Kwon Geun's understanding of neo-Confucianism and the influence it had on neo-Confucianism in the late Joseon Dynasty by analyzing Kwon Geun's 『大學』 theory. These studies enabled researchers to identify what function and role neo-Confucian discussion can play in the context of ideological history.

1. Park Eunjoo, 「analysis of ‘one road theory of the mind, nature, emotions and will[心性情意一路說]’ of Yulkok」, *Korean Journal of Philosophy of Education* 73, Korean Philosophy of Education Society
2. Shin Changho, 「The Meanings of the Stages of Academic Discipline and Leadership of Yulgok—Focusing on the Reflection of the Individual and the Caring in the Community of Gyeokmongyogyoel and Seonghakjibyoo—」, *Journal of Yulgok Studies* 40, Yulgok Society
3. Hwang Jeonghee, 「Control of Emotion through Theory of Healing for Temperament of Yulgok」, *Journal of Yulgok Studies* 40, Yulgok Society
4. Hwang Jeonghee, 「Education for Philosophy of Leadership Using Yulgok's 『Seonghakjipyoo』」, 儒學研究 46, Confucian Research Institute, Chungnam National University
5. Kim Jongsuk, 「A study on the Issues of Character Education Model based on Seonghaksipdo」, *Toegye Hak Nonchong* 34, Busan Toegye Studies Institute
6. Lee Wonjin, Lee Hyunjin, 「Mind-Illness in Toegye and Gyung(Mindfulness) as a Remedy」, *Journal of the Korean Association*

- for the History of Religions* 79, Korea Association for Religious Studies
7. Lee Hyunji, 「Socialization in the Gyeongmongyogyool and Utilization in Elementary Social Studies Education」, *Keimyung Korean Studies Journal* 76, Korean Studies Institute, Keimyung University
 8. Kim Minjae, 「Study on Myeongjae Yun, Jeung's Educational Thoughts」, *儒學研究* 46, Confucian Research Institute, Chungnam National University

There were eight papers that linked the theory of self-cultivation to other domains. There were two papers related to leadership, three papers related to education, and three papers related to psychology. The paper to be briefly introduced here is Lee Hyeon-ji's paper. Lee Hyunji believes that the content of Gyeongmongyogyool, which Yulgok developed for his disciples, is deeply related to the goal of elementary social studies education, that is, to live in harmony with the social community. Through this, the utilization of Gyeongmongyogyool in elementary social studies was analyzed, and, accordingly, the modernization of Yulgok's educational philosophy was attempted.

Since the aforementioned studies on the theory of self-cultivation itself in fact overlap with the theory of Li and Ki and the theory of human nature and mind in terms of domain, there is difficulty in analyzing them as papers related to self-cultivation and study theory. Thus, I think that the eight papers presented above need to be reviewed intensively; I have analyzed the papers by Hwang Jeonghee and Kim Jongseok among the aforementioned eight papers.

4) Theory of governance

1. Kwon Sangwoo, 「The Moral King of Yulgok's SonghakJibyoa—By comparing Daxueyani and Songhaksido」, *Journal of Yulgok Studies* 40, Yulgok Society
2. Ahn Oesoon, 「Comparing of the Political Perceptions of Nammyeong Cho Sik and Yulgok Lee Yi」, *Journal of Eastern Classic Studies* 41, Tongyang Kojon yonguso of Hanseo University
3. Kim Jihoon, 「『Yulgok's Zheng-Ming in the Donghomundab』, 儒學研究 48, Confucian Research Institute, Chungnam National University
4. Kim Hee, 「A Taoistic-philosophical Interpretation of Yulgok's Yangmin Idea」, *Studies in Philosophy East-West* 92, Korean Society For Philosophy East-West
5. Kim Youngsoo, 「The Political Ideal and Reality of Public Opinion in Joseon Dynasty(2): Yulkok Yi's Political Ideal and its Frustration on Public Opinion」, *Journal of Korean Politics* 28(1), Institute of Korean Political Studies, Research Institute of Social Science, Seoul National University
6. Lee Kyungdong, 「A Study on the Changes in the Perception of political Sasanggye towards 栗谷 李珥 in the Late Joseon Dynasty」, *Doctoral thesis*, Graduate School of Korea University: Department of Korean History
7. Kim Moonjun, 「Jo Hoen(趙憲)'s political thought for the people—Focusing on the Maneonso」, *Journal of Korean philosophical history* 62, Society For Korean Philosophical History
8. Na Jonghyun, 「栗谷學派 性理說's 展開 and 湖論思想's 形成」, *Doctoral thesis*, Department of Korean History, Graduate School, Seoul National University
9. Na Jonghyun, 「Review on Han Won-jin's Idea of Governance—

- Focusing on Han's philosophical theory and perspective on social status system-], *Jin Dan Hak Bo* 133, Jin Dan Hak Whae
10. Song Jaehyuk, 「The Concept of Daotong of Namdang Han WonJin: Combination of Zhengtong and Xuetong, and Political Orientation」, *韓國思想史學* 62, Society for Study of Korean History of Thoughts
 11. Jeon Seyoung, 「Toegye on Politics : An Agony between Entering into and Withdrawing from Public Service」, *Korean Political Science Association* 53(4), Korean Political Science Association
 12. Jung Woorak, 「The Theory of Governance by Sojae Noh Susin and Seoae Ryu Seongryong and Its Practice and Significance」, *Journal of Yeungnam Culture Institute* 71, Yeungnam Culture Institute, Kyungpook National University
 13. Jeong Myungsoo, 「葛庵 李玄逸's 義理思想研究」, Doctoral thesis, Graduate School of Sungkyunkwan University: Department of Confucian Studies
 14. Lee Kyungdong, 「Kim Woo-ong's Awareness of Social-reality and Statecraft Ideas」, *Journal of Yeungnam Culture Institute* 70, Yeungnam Culture Institute, Kyungpook National University
 15. Cha Junho, 「A Study on the Political Thought of Hoijae Lee, Eon-jeok seen through 「JungyongguGyeongyeoneui」」, Doctoral thesis, Graduate School of Daegu Haany University: Oriental Philosophy
 16. Kim Hee, 「Understanding of Taoism and Rearing people's Administration Theory by Confucianists in the Joseon Dynasty」, *Journal of Daedong Philosophical Association* 86, Daedong Philosophical Association
 17. Kim Hee, 「A study on the Confucian's perception of society reform and Daedong society in Joseon era」, *Studies in Philosophy East-West* 91, Korean Society For Philosophy East-West
 18. Ahn Soyeon, The study on change of statecraft in the Joseon Dynasty: Focusing on an analysis of the civil service examinations(策問) and

- answer of examination, Doctoral thesis, Department of Korean History, Graduate School, Kookmin University
19. Yoon Daesik, 「Competition over Drawing Boundary of the “Public” Section in the Early Joseon Dynasty」, *Journal of Korean Politics* 28(3), Institute of Korean Political Studies, Research Institute of Social Science, Seoul National University
 20. Kim Yugon, 「The Organic Relation between King Jeongjo’s Understanding of Neo-Confucianism and his Political Philosophy」, *儒學研究* 48, Confucian Research Institute, Chungnam National University

Among the papers investigated this year, 20 were categorized as theory of governance, which is greater than last year(16 papers). Moreover, there was a large number of doctoral dissertations this year compared to the previous year(one). They include Lee Kyungdong(“A Study on the Changes in the Perception of Political Sasanggye Toward 栗谷 李珥 in the Late Joseon Dynasty,” Department of Korean History, Korea University), Na Jonghyun(「栗谷學派 性理說’s 展開 and 湖論思想’s 形成」, Department of Korean History, Seoul National University), Jeong Myungsoo(「葛庵 李玄逸’s 義理思想研究」, Department of Confucianism, Sungkyunkwan University), Cha Junho(“A Study on the Political Thought of Hoijae Lee, Eon-jeok Seen Through ‘JungyongguGyeongyeoneui,’” Daegu Haany University, Eastern philosophy major), and Ahn Soyeon(“A Study on the Change of Statecraft in the Joseon Dynasty: Focusing on an Analysis of the Civil Service Examinations and Examination Answers,” Department of Korean History, Kookmin University). Regarding the research topic, the number of studies on Yulgok and the Yulgok school was high with 10, making up a significant proportion of 50%. There were six studies on Yulgok Yi I, which is twice more than the previous year(three). There were studies that reviewed Yulgok’s political perceptions, focusing on literature

such as Seonghakjibyoo, Mujinbongsa, and donghomundab(Kwon Sangwoo, Ahn Oesoon, Kim Jihoon); a study that interpreted Yulgok's Yangmin ideology from a Taoist philosophy(Kim Hee); and a study on Yulgok's concept of Gonglun(Lee Kyungdong). Two papers on Han Wonjin's political thoughts were also published simultaneously, attracting attention. If Na Jonghyun's paper raised doubts about some aspects of the existing research trend that has focused on Han Wonjin's conservatism, it was compared to Song Jaehyuk, as it nearly maintained the existing perspective. On the other hand, there was one paper on Toegye, as in the previous year. Ahn Soyeon explored changes in the thought of governance that appeared in the Joseon Dynasty, focusing on the analysis of questions and answers. Yoon Daesik published a study that revealed the tension between a king and subjects in the early Joseon Dynasty, focusing on the distinction of Gong(公). There was also a study that highlighted Jeongjo's political philosophy from the perspective of understanding neo-Confucianism(Kim Yugon).

5) Others

1. Seo Geunsik, 「A Study in the Daxuehoushuo of the Ha-bin Shin Hu-Dam」, *Journal of Yulgok Studies* 39, Yulgok Society
2. Kang Boseung, 「A Study on the Revision of Daehak Janggu by Hoejae Lee Eon-Jeok and Arguments on that Revision by Joseon Scholars of 16 and 17th Century」, *Study of Confucian philosophy and Culture* 75, Korean Society of Confucianism(Institute of Confucian Philosophy and Culture)
3. Eom Yeonseok, 「A Characteristic of study of Chinese classics involved in Han wonjin's interpretation of the Golden Mean seen in viewpoint of the culture pluralism」, *Keimyung Korean Studies Journal* 75, Korean Studies Institute, Keimyung University

4. Lee Jongseong, 「Characteristic and Significance of Confucian-Taoist Harmonization of Thoughts of Confucian Classic Studies Reflected in Yulgok's View of Lao-tzu」, *Journal of Yulgok Studies* 40, Yulgok Society
5. Gil Taeun, 「A Study Characteristics of Jungyonggieui of Gan-Jae-Based on Chapter 1 analysis」, *Journal of Eastern Philosophy* 97, Society Of Eastern Philosophy
6. Kim Moonjun, 「True Confucian's Leadership of Yulgok Yi I」, *Journal of Yulgok Studies* 40, Yulgok Society
7. Lee Giyong, 「Comparison of N. Machiavelli's and Yulgok Yi I's Leadership-The Prince and Complete Compendia on Sage Learning」, *Journal of Yulgok Studies* 40, Yulgok Society
8. Son Heungcheol, 「Yulgok Neo-Confucianism and the 21st leadership」, *Journal of Yulgok Studies* 40, Yulgok Society
9. Kim Sanghyun, 「A Reexamination on Edition of "Diagram of Heavenly Mandate" and "Explanation of Diagram of Heavenly Mandate"」, *Journal of Daedong Philosophical Association* 86, Daedong Philosophical Association
10. Kim Seongsil, 「A Study on the Edition·Direction and Understanding of Emotion of the Toegye's 「Diagram for the Saying, 'The Mind Combines and Governs the Nature and the Feelings」」, *Kyujanggak* 54, Kyujanggak Korean Studies Institute, Seoul National University
11. Kim Kakjin, 「Yi Sang Jung's methods and aims of the compilation of Yi Hwang's letters」, *Journal of Toegye Studies* 25, Yeongnam Toegye Studies Institute
12. Lee Hyunjoong, 「The pre-heaven and post-heaven theory of Yoon Seon-Geo」, *儒學研究* 49, Confucian Research Institute, Chungnam National University
13. Hwang Inok, 「A Study on the Monistic Interpretation of Wondu and Jigeun Presented in Dokseogijungyong」, *儒學研究* 48, Confucian

Research Institute, Chungnam National University

14. Lim Jaekyu, 「WeiTian and Kongju's Religious Implications in Yoon Hyu's Dushuji Zhongyong—Focusing on Rudolf Otto's Ideas of Majestas and Tremendum—」, *Journal of Korean Silhak Society* 37, Korean Silhak Society
15. Yang Chohan, 「『To See Yi Toegye's Understanding of Zhu Xi's Philosophy Based on the Anthology of Zhu Xi's Philosophical Correspondence』, 退溪學報 145, Toegye Studies Institute
16. Kim Iksu, 「Thought of Filial Piety Culture of Yulgok from Confucius and Sagye's Thought Inherited from Yulgok's(1)」, *Korean Thought and Culture* 96, Society Korean Thought and Culture
17. Eom Yeonseok, 「The Problem of Reversible Change between Natural Science and Moral Philosophy in the Toegye's Yi-Xue』, 退溪學報 146, Toegye Studies Institute
18. Kim Heeyoung, Kim Minjae, Kim Yongjae, 「The principle of human nature scholar of the doctrines of Wang Yangming critical awareness about the review』, *Journal of Eastern Philosophy* 98, Society Of Eastern Philosophy
19. Jeon Seonggeon, 「study on Naneun Lee Dong-pyo's principle philosophy and ritual study』, *Journal of Korean cultural studies* 71, Institute of Korean Cultural Studies, Yeungnam University
20. Kim Minjae, Kim Heeyoung, Jeon Sooyeon, Kim Yongjae, 「A Study on the Critical Perception of Yang-Ming Studies by Neo-Confucian Scholars in the Early Joseon Dynasty』, *Journal of Korean Society of Yang-ming Studies* 52, Korean Society Of Yang-Ming Studies
21. Jeon Sooyeon, Kim Minjae, Kim Yongjae, 「A Review of Critical Perceptions of Yang-Ming Studies by Neo-Confucian Scholars of the Joseon Dynasty(2)」, *Journal of Korean Society of Yang-ming Studies* 53, Korean Society Of Yang-Ming Studies
22. Jeong Dowon, 「A Study on the Neo-Confucianism and the Thought

- of Yi 易 in Yi Duk-hong, 退溪學報 146, Toegye Studies Institute
23. Han Seungil, 「退溪's 主賓觀 and 民主主義」, *Journal of Toegye Studies* 25, Yeongnam Toegye Studies Institute
 24. Hwang Sanghee, 「A Study about Reunification Plan through Comparison between the Toegye's Ido-seil and the Self-reliance Ideology of North Korea」, *Journal of East Asian Social Thoughts* 22(2), Association Of East Asian Social Thoughts
 25. Kwon Mihwa, 「The Study on the Landscape and Pastoral Consciousness of Kobong Ki Daeseung's Chinese Poetry」, *Yeol-sang Journal of Classical Studies* 69, Society of Yol-Sang Academy
 26. Park Sangwon, 「Comparison between 'The Vitruvian Man' by Leonardo da Vinci and 'TienMing Drawing' by Toegye Yi Hwang」, *Journal of Oriental Art Studies* 43, Korean Society of Oriental Art Studies
 27. Ko Hyerim, 「Jeongjwa 靜坐 viewed from landscape paintings」, *Journal of Oriental Art Studies* 42, Korean Society of Oriental Art Studies
 28. Cho Minhwan, 「On the theory of moral spirit of Toegye Lee Hwang's calligraphy aesthetics」, 退溪學報 146, Toegye Studies Institute
 29. Song Jeongsuk, 「The Life and Positive Strengths of Toegye Lee Hwang」, *Toegye Hak Nonchong* 33, Busan Toegye Studies Institute
 30. Kang Boseung, 「The Outcome and Vision of the Research of Ugyae Seong-Hon」, *Journal of Korean philosophical history* 63, Society For Korean Philosophical History
 31. Lee Yeon, 「The Characteristic of Toegye Study in China from the End of the 20th Century」, *Toegye Hak Nonchong* 34, Busan Toegye Studies Institute
 32. Park Hakrae, 「A Study on the Academic Tradition and its Succession in the Namsan faction of Indong Jang Family-focusing on the formation and succession of Yecheon's Learning」, *Journal of Korean Studies* 40, Advanced Center for Korean Studies

33. Kim Kijoo, 「A Deployment of Confucius Studies in Joseon Dynasty Seen Through 『Dongyuhakan』」, *Journal of Nammyung Studies* 61, Institute of Gyeongnam Culture, Gyeongsang National University
34. Jang Jaechon, 「In the Joseon Dynasty, the latter half of King Jungjong, Sungkyunkwan's Academic Climate」, *Korean Thought and Culture* 97, Society Korean Thought and Culture
35. Choi Youngsung, 「The Status of Dohwon Lew Seung-Kook in the History of Modern Korean Neo-Confucian Studies」, *Journal of Korean philosophical history* 61, Society For Korean Philosophical History

The theory of Li and Ki, the theory of human nature and mind, the theory of self-cultivation (and study theory), and the theory of governance, which were reviewed earlier in neo-Confucian studies, are the most representative category in the literature. However, it is difficult to cover the entire scope of neo-Confucian studies with such categories alone and there were many other papers. Among them, some that can be classified into the “other” category are included in the above list, focusing on those that were not mentioned previously. The details of the papers show that they are a study of Confucian classics. However, there were cases in which the papers had a strong ideological nature. A series of papers addressing the perception of Yangming studies by Joseon Confucian scholars, papers that combined the philosophy of neo-Confucianism and an aesthetic point of view, and those that explored a possibility for various modern applications were noticeable. Among them, there were three papers on Yulgok's thoughts, focusing on the topic of leadership.

4. Analysis and criticism of major papers

1) Critical review of papers

(1) Seong Dongkwon, “A Genre Analysis on Diagram B of the 6th Diagram in the Ten Diagrams on Sage Learning”

This paper takes a comparative philosophy approach. It aims to reveal the significance of Toegye’s philosophy by comparing “Simtongseongjeongdo’s” “Jungdo” by Toegye Yi Hwang and the four 分面 of cognition, referring to Kant’s “a priori–a posteriori–analytic–synthetic.” On the other hand, this paper has an interesting title because the meaning of the word “genre analysis” arouses curiosity. However, this title seems to refer to an investigation that lacks practical meaning. In fact, the author never presents a specific meaning of the “genre,” and uses it as a synonym for “type.” In addition, there are other problematic aspects of this paper.

First, this paper should answer why Toegye’s philosophy is compared to Kant. In addition, why use Critique of Pure Reason rather than Critique of Practical Reason, which would have relatively more contact points? Regarding this, the author states:

「中圖」 is the fruit of the theory of academic discipline[聖學] and epistemology[心法] for Toegye. If a work that best covered this subject in the history of Western philosophy were to be sought, it would be Critique of Pure Reason by Kant(1724–1804), which laid the cornerstone for the modernity of Western philosophy.

Accordingly, I will summarize four genres of cognition based on Critique of Pure Reason and prove that this and 「中圖」’s 4分面 are perfectly consistent with each other. Further, I will carry out a genre analysis to identify which genre 「中圖」 belongs to within Kant’s

epistemological system on the basis of the proof.²

Kant's Critique of Pure Reason is the first edition from 1781... 聖學十圖 is a work from 1568. 退溪's philosophy was 220 years ahead of Western modern philosophy. Henceforth, philosophy, especially 退溪's Sŏnghak(聖學) regarding epistemology, is already modern, and is absolutely not "medieval thinking."³

This claim seems to contain a significant jump. Aside from why Toegye's Sŏnghak(聖學) and Simbeob(心法) can be regarded as theories of academic discipline and epistemology, in what sense did Kant's Critique of Pure Reason become the foundation of the modernity of Western philosophy, and can the commonality between this and Seonghaksipdo reveal modern thinking? Even if there is some kind of commonality between Toegye's philosophy and Critique of Pure Reason, it cannot be immediately understood as expressing modernity. Which parts of Kant's Critique of Pure Reason represent modern characteristics and how Toegye's philosophy shares them should be explained.

As such, the author develops a discussion based on a fairly suspicious premise from the starting point of the paper. Although it is difficult to mention all the details of the contents that the author provided in a fairly long page in the main text, the main gist and conclusion of the analysis is that the quadrant of Kant's perception is divided into 1) a priori analysis 2) a posteriori analysis 3) a priori synthetic, and 4) a posteriori synthetic, and Toegye's 1) 性 · 理 2) 情 · 理 3) 性 · 氣 and 4) 情 · 氣

2 Seong Dongkwon, "A Genre Analysis on Diagram B of the 6th Diagram in the Ten Diagrams on Sage Learning," *Journal of Toegye Studies* 25, 2019, pages 186-187.

3 Ibid., page 187.

correspond to these.⁴ The author seems to think that in fact *mibal*(未發) and *leebal*(已發) correspond to a priori and a posteriori, respectively, and analysis and synthesis correspond to *Li*(理) and *Ki*(氣), respectively. However, this seems to be a misunderstanding. In the context of this misunderstanding, the author explains that Kant viewed a priori analytic judgment as unknowable(不可知) and that a posteriori analytic judgment is impossible(不可能). Furthermore, unlike Kant, who viewed a priori analytic judgment(that is, 性·理) a domain of unknowableness(不可知), Toegye saw it as an area that one can reach through self-awareness, and, accordingly, the author claims that it is a more balanced system.⁵ However, this is based on a misunderstanding of Kant's concept of epistemology. The interpretation that Kant considered a posteriori analytic judgment as impossible may be established. This is because the analytic judgment itself implies "a priori," which can be recognized without relying on experience.⁶ However, the interpretation that Kant viewed a priori analytic judgment(or proposition) as an area of unknowableness(不可知) runs counter to the facts. For Kant,(a priori) analytical judgment, in which the content of a predicate is naturally deduced from just the concept of the subject without relying on experience is not an unknown domain, but a judgment that cannot present the meaning of new knowledge by itself since it is already known(in other words, trivial). Basically, Kant's "a priori"⁷

4 Ibid., page 202.

5 Ibid., discussion on page 203-209.

6 This position can be examined in the content of Immanuel Kant, translated by Baek Jonghyun, Critique of Pure Reason 1, page 222, "If I say: 'All bodies are extended,' then this is an analytic judgment... For I do not need to go outside the concept that I combine with the word 'body' in order to find that extension is connected with it, but rather I need only to analyze that concept." Ibid., page 223, "For it would be absurd to ground an analytic judgment on experience, since I do not need to go beyond my concept at all in order to formulate the judgment, and therefore need no testimony from experience for that."

7 For Kant, this is expressed as "a priori," and mainly means that the basis for the occurrence

is a concept that refers to a situation in which an epistemological basis that enables us to know the right or wrong of a judgment. For example, the proposition “the shortest distance between two points is a straight line” is leebal(已發) in that it has already been spoken, but is still an “a priori” synthetic proposition given that it is a universal truth that cannot be justified depending on individual experience. However, the author consistently interprets this as an ontological concept, and thus identifies a priori analysis(in the sense of “未發’s” “理”) with the “object itself.” Thus, the author claims that it is unknown(不可知) to Kant, and that Toegye reached an area that Kant could not reach through self-awareness. In fact, this type of conclusion is a somewhat familiar argument. However, the author makes an argument through a false analogy, severely distorting Kant’s epistemological concept. Through this logic, the author states that “Kant’s position is unexpectedly illogical…Kant banishes Toegye from the field of study as he drives Toegye’s a priori analysis into 不可知.” It is quite doubtful whether the desired result can be achieved even if the status of Toegye’s philosophy is raised through the comparison.

(2) Hwang Jeonghee, “Control of Emotion Through the Theory of Healing for the Temperament of Yulgok”

The author(Hwang Jeonghee) attempts to investigate the controllability of emotion through the relationship between Yulgok’s theory of human nature and mind and the control of emotion. For this, first, emotion is set as the state of mind that is revealed, and the disposition that humans

and justification of the recognition is not dependent on experience(a posteriori).(Immanuel Kant, translated by Baek Jonghyun, Critique of Pure Reason 1, referring to the passage on page 215, “The question of whether there is such a recognition that is independent from experience and from all sensory impressions… People refer to such recognition as a priori recognition, and their source is a posteriori, which is distinguished from the experiential recognition of experience.”)

have individually is set as a very important instrument for emotional activation. Therefore, the author is convinced that the study of the control of emotion that controls disposition is a very important topic. Further, the author attempts to explore how the study of the control of emotion can affect emotion control, along with 九容, and 九思. The description of this follows the process below.

The author first introduces the general theory of human nature and mind of neo-Confucianism in the Table of Contents, “2 Relationship Between Yulgok Philosophy’s Disposition and Emotion.” After introducing the neo-Confucian perception of 理氣 and 性情, the author presented Yulgok’s 心是氣 and 心性情意一路 as the characteristic of Yulgok’s theory of human nature and mind. First of all, through Simsi, the author recognizes Ki, which can be changed as 有爲, being that it can be distinguished from Li. In this regard, the mind can be said to be a changeable or, in other words, a controllable being. Next, the author argues that if it is viewed in connection to one road of the theory of the mind, nature, emotions and will, which is the second characteristic of Yulgok, controllable 心 is directly connected to the control of emotion. Therefore, the author claims that emotion that is most superficially revealed in a relationship with others can be morally controlled through mind control.

Next, in “3 Searching for the Connection Between Control of Emotions and Emotion Adjustment,” of the Table of Contents, the author mainly addresses the relationship between the control of emotion and the mind and Yulgok’s description in Sunghakchipyo. He claims that since the human mind is an efficient 氣 that can change, human change can be made through a change in disposition. As a basis for this, he attempts to make a presentation through a reference on Yulgok’s control of emotion. Subsequently, the author states that Yulgok presented 克己復禮 as a way to correct dispositions, and Geuggiboglye aims for self-control of emotion

based on Yulgok's quotes about Geuggiboglye.

The next entry in the Table of Contents, "4 Method of Controlling Emotion for Emotional Regulation," describes how effective Gooyong and Goosa are for emotional regulation in our lives; according to the author, this is based on a personal or modern understanding of Gooyong and Goosa.

Taken together, the author thinks that the fact that disposition can be changed through Geuggiboglye and the method of controlling emotion can be summarized as Gooyong and Goosa. Accordingly, in order for the author's argument to be reasonable, evidence that can strengthen the connection of "Geuggiboglye – change of disposition – nine methods of courteous attitudes and nine types of right thinking" should be presented. If sufficient evidence were presented, this paper would have the following two advantages.

First, it could specify the content of the change in disposition. To date, there have been many cases in which dispositional change was presented as the key to Yulgok's theory of self-cultivation, but the kind of study method it is has not been clearly revealed. In such a respect, this paper, which presents the nine ways of courteous attitudes and nine types of right thinking as a core method of dispositional change, could have an advantage.

Second, this paper can seek a modern understanding of dispositional change. If the argument that dispositional change can affect a human's control of emotion is rationalized, like the author's claim, it will be able to establish itself as a valid mental discipline even in the present era.

However, these are basically those arguments that can be established only when the relationship among "dispositional change – Geuggiboglye – nine methods of courteous attitudes and nine types of right thinking," which the author stated, is clearly demonstrated. If there is insufficient argument to warrant the clarity of these relationships, the author's

arguments lose power. Therefore, I believe that the relationship among the concepts, which the author asserted, is still not clearly demonstrated.

First, the linking of these three concepts, which the author conducted, has an error of syllogism. The author's logic is as follows: 『聖學輯要』「修己」 Chapter 6 is “control of emotion,” and Geuggiboglye was presented among several arguments about the control of emotions. Accordingly, the study of the control of emotion is Geuggiboglye. Furthermore, since Geuggiboglye is about overcoming one's usual 私慾, studying to control one's self-interest and desire can be seen as Gooyong and Goosa. Therefore, the control of emotion can be explained specifically through nine methods of courteous attitudes and nine types of right thinking. The key to establishing this logic is whether Yulgok himself ever associated nine methods of courteous attitudes and nine types of right thinking with control of emotion. However, the author never presents this argument while developing the logic. In fact, this is because the author's logical structure already involves a personal interpretation of Geuggiboglye.

This can be observed in the last sentence of Table of Contents entry 3. He noted: “Change in disposition can be achieved through ceaseless effort of carefully examining and studying all actions in daily life. Therefore, it may be possible to control one's own emotion by learning specific things that a modern individual can practice and habituate in daily life and practice control of emotion.” Geuggiboglye is a fundamental concept in the Confucian theory of self-cultivation. This can be regarded as a study in everyday life from a Confucian perspective that emphasizes cultivation in everyday life. Moreover, there is no reason why control of emotion cannot be considered a normal study. However, there is also a lack of argument to state that control of emotion is an act of carefully examining all actions or constantly making attempts. Above all, it is difficult to say that control of emotion is the same as controlling the emotion revealed; in other words, it is the same as the study of stopping emotion after 已發察

識. This is because for Yulgok, control of emotion is used in a great variety of ways. That is, the concept of the control of emotion has functioned as a concept that can be interpreted in a great variety of ways in the premise of study, which aims to change disposition.

Moreover, the author understood the control of emotion with daily observation, but at first glance, he seems to have understood control of emotion as in 無事時's 敬 study, which Zhu Xi mentioned. In that case, he seems to have understood control of emotion as 已發時's 省察 study once again. If the author's understanding were to be rationalized, Yulgok's comments, which explain the control of emotion as various concepts beyond Geuggiboglye, should have been presented. However, if this were to be performed, the relationship of "control of emotion-Geuggiboglye" would, of course, lose its convincing power.

In this respect, it is also worth considering whether it makes sense to directly connect the control of emotion with Geuggiboglye. Although Geuggiboglye was presented in the chapter on the control of emotion, the basis for the control of emotion to be seen as Geuggiboglye is insufficient. Quoting from the scriptures, Yulgok included the original text and comments of the previous scholar. Beneath it, he presented his opinion as "右言" or "臣按." However, there is no mention of Yulgok related to the control of emotion, especially in the Geuggiboglye section. Even in "臣按," where the author includes his own opinion as he concludes the chapter on the control of emotion, there is no content related to Geuggiboglye. Rather, 『中庸』s "博學之, 審問之, 慎思之, 明辨之, 篤行之-果能此道矣, 雖愚必明, 雖柔必強" is presented, and there is a section where he puts forth his opinion that disposition can be changed through the study below. This implies that Yulgok himself focuses on changing one's disposition through study such as 學問思辨 rather than Geuggiboglye as the core of the control of emotion.

Moreover, the author does not provides grounds for rationalizing

his understanding of the nine methods of courteous attitudes and the nine types of right thinking. On page 341, the author states, “In order for Gooyong to be naturally embodied in the body and conform to the example, it is necessary to constantly regulate and control the restlessness of the mind, which moves according to external desires. Further, there is a need for a study of continuously self-examining the body and process of self-control that is to be faithfully practiced.” Although it is hard to say that this description is incorrect, there is a need to provide grounds for the relationship between the nine methods of courteous attitudes and nine types of right thinking and restlessness of mind, the relationship between the study of the body and self-control, and the nine methods of courteous attitudes and nine types of right thinking, at least in the academic paper. In the content, the nine methods of courteous attitudes and nine types of right thinking can contribute to emotional regulation only when the concept description of the nine methods of courteous attitudes and nine types of right thinking is persuasive. Because there is no such part, the author’s logic is bound to be empty.

Such a declaration by the author is observed throughout the paper. First, the author bases the background of his understanding for emotion from Tim Lebon. On page 329, he states, “The writer agrees with the opinion that the emotions that human beings have toward an object or event are both non-cognitive and cognitive.” It is unclear whether those that were cited as cognitive and non-cognitive refer to *leebal* and *mibal* concepts from neo-Confucianism, and there is no explanation as to why he agrees with the claim. Further, there is no comment on the basis for the conceptual interpretation of *Likiseongjeong*. Given this, this paper has an unfriendly aspect for readers.

Basically, the author often quotes the words of previous researchers and describes them as they are. A representative example is as follows. On page 331, he states, “Since Yulgok said that *Li* is ineffectual and deception

is predominant, the only thing that can move and change is Ki, and all those revealed and moving things in the world are Ki's actions. [Author's description so far] 'The Eastern mind has been regarded as a function accompanying Ki's activity' [Quoted description]." As such, the quotation is marked "-" and proceeds directly to the next sentence. Accordingly, it is difficult to determine whether a sentence is cut off in the middle.

In addition, regarding "不教由自家," the author interpreted it as "Even if it is not taught, it comes from oneself"; it is more appropriate to interpret this sentence as "one cannot do it by oneself." That is, one cannot control oneself at the time Jung moves. If this is understood in the reverse, emotional control is possible even in Jung that moves. This part seems to be modified.

As a result, the author's attempt at the specialization of the study of the control of emotion and the modernization through it are definitely worthwhile because only then can the characteristics and modern significance of Yulgok's theory of self-cultivation be revealed. Above all, the attempt to understand the theory of self-cultivation and concepts of neo-Confucianism in accordance with modern terminology should continue. However, what is most important when modernizing the concepts of the past is the presentation of the basis for an argument, which demonstrates that there is no problem with such understanding. A modern understanding of neo-Confucianism can be accelerated if the argument is sufficient. However, if the argument is insufficient, it may become a series of personal appreciations that is far removed from the meaning of the original text. Given this, the author has not provided a sufficient argument to ensure such an understanding of the concept. Accordingly, the rationalization of the author's "control of emotion – Geuggiboglye – nine methods of courteous attitudes and nine types of right thinking" became very poor, and overall, it gave the readers an opportunity to distrust the author's description.

(3) Kim Jongsuk, “A Study on the Issues of the Character Education Model Based on Seonghaksipdo”

Because the present definition of character is not clear, different character education models have been prolifically developed. To solve this, the present paper calls for an application of Seonghaksipdo to the character education model. The development of the paper is as follows.

In the introduction, the author(Kim Jongsuk) points out that, although character education was selected as a nationally supported project, not only were the achievements poor, the character education programs conducted in various institutions were not unified. The author argues that these different character education programs are caused by different understandings of character. Subsequently, the author presents the understanding of character in two main ways. One is that character is an individual's unique moral character, and the other is that character is a desirable virtue to be achieved through education. However, for the author, another definition of character is inevitably complementary and linked. This is because an individual's unique moral character can eventually be completed through education, and desirable virtues are premised on the individual's moral character. In this respect, “education” is ultimately the most important factor for understanding the character in two ways. The author argues that this understanding of character and character education is already taking place in the East.

The author looks for the link between an individual's moral character and social value in the character discussion of Confucianism throughout the Table of Contents 2 and 3. As seen in Chapter 1 of 中庸, he claims that 性, as an individual's unique moral character, and 教, as an education of social values, are connected. Moreover, he points out that, unlike Western virtue ethics, in Confucianism, a universal value is inherent in individual characters. The author argues that through this, Confucianism can reduce the discrepancy between individual character, which is a key

theme in character education, and ethical norms. Further, he asserts that the gap between moral education and knowledge education, which has been a difficult problem in existing character education, can be solved through the relationship between 尊德性 and 道問學. In summary, the author believes that the Confucian character education model can partially make up for the problems emerging in modern school education. Therefore, he explores the topic by applying 「聖學十圖」, as an example of Confucian supplementary measure, to the character education model.

First, the author lists how “Seonghaksipdo” was structured in previous studies. He introduces dichotomy, which is a perspective of dividing a total of 10 diagrams into two, and trichotomy, which is a perspective of dividing into three. The author states that the former can be recognized as a neo-Confucian structure and the latter as a meaning of pedagogical structure. In terms of the contents alone, he argues that dichotomy is more appropriate and is divided into a structure of realization of heaven and the cultivation of mind. Therefore, based on the dichotomy, he divides the diagram into 1, 2/3, 4, 5/6, 7, 8/9, and 10 within diagrams 1-5 and 6-10.

If this is substituted into character education, one can realize that all objects and humans have the same universal principle through Taegeugdo and Seomyeongdo, which are diagram 1 and 2. This cultivates the character and competence necessary to live with others, communities, and nature, which are currently sharp ethical issues. The author claims that morality can be promoted by the practice of everyday norms through Sohakdo, which is diagram 3, and that Daehakdo, which is diagram 4, indicates that intellectual study of Gyukmulhiji is necessary for character cultivation. Furthermore, the author believes that the complementary relationship of diagrams 3 and 4 can confirm the connection between moral education and knowledge education. He claims that diagram 5, Baeknokdonggyudo, identifies the purpose of school education. The

author's opinion is that current school education should focus on the practice of human relationships such as the five interpersonal relations as observed from the explanatory diagram showing the purpose of the study. However, he concludes with a statement that the theory of human nature and mind cannot be applied to school education since its level of theoretical depth is high in diagram 6.

As reflected in the summary of the paper and as the author stated in the first sentence of the abstract, the paper's purpose is not an analysis of "Seonghaksipdo" itself. However, the author argues that the consideration of others, for which the content of "Seonghaksipdo" is emphasized in modern character education, knowledge education and moral education can be unified through the premise that "Seonghaksipdo" is suitable as a model for character education. The author's attempt is of great importance in that it modernizes the neo-Confucian educational model.

Currently, many of the various character education organizations are focusing on the experience of etiquette. Organizations seem to think that students can develop their character through experiences of tea ceremonies or ceremonial occasion. However, this idea is too far removed from the members who are actually involved in the educational field. While children may participate in such programs as a special experience, teachers often question whether it will lead to overall cultivation of value. This is the reason why character education is being neglected in the educational field, and the author has sufficiently shown an awareness of this problem. For this reason, "Seonghaksipdo," which has a consistent structure from the ontological discussion to the school education known as the realization of the human relationship, can be recognized as an effective way to solve the current problem situation for the author.

However, I am still doubtful for several reasons. First, it is unclear whether the purpose of this article is an issue study on character education or a character education issue study on "Seonghaksipdo." Most of the

contents are a discussion of character education and the connection between Confucianism and character education. The possibility of character education that can be grasped through “Seonghaksipdo” is described only in Table of Contents 4. In this respect, there are more discussions on character education and less of an analysis on “Seonghaksipdo” than required. From a very simple perspective, the main point of this paper can be identified by the fact that there are no original quotations from “Seonghaksipdo.” Accordingly, it is safe to think that this paper is more focused on describing Confucian shortcomings in character education than “Seonghaksipdo.” If this was the author’s intention, there is a need to further strengthen the link of Confucianism–character education, but the argument for this part is insufficient.

For example, the author argues that neo-Confucianism provides an alternative to character education by stating that “there is a case in which neo-Confucianism receives attention as it shows a view of the universal self that Western psychology cannot show” on page 16. However, the universal self as presented by the author is a concept that has already been well advocated in Western ethics, even if seongseonseol is not considered. In other words, even without neo-Confucianism, there are many alternatives that can supplement the problem of character education mentioned by the author. Therefore, the author has not clearly presented a reason or argued why neo-Confucianism is necessary.

Furthermore, the author tends to have a loose understanding of Confucian concepts. On page 17, the author mentions “honoring the moral nature” and “following the path of study and inquiry,” describing that, “apart from the validity of the interpretation, the researcher seems to have emphasized that the true meaning of character education is already in the neo-Confucian curriculum education model.” The question here is what exactly the neo-Confucian curriculum model means and whether this can be embodied only with the concept of honoring the moral

nature and following the path of study and inquiry. Since honoring the moral nature and following the path of study and inquiry have been concepts that show the cultivation of individual virtue in two ways from the beginning, they only represent “character training” in the author’s language. However, it is questionable how this becomes a concept that effectively shows the neo-Confucian curriculum. If the generic word “neo-Confucian learning or education” had been used, it would not have been unreasonable to apply the concept of honoring the moral nature and following the path of study and inquiry. If the idea of neo-Confucian curriculum education had been clearly stated, a specific subject should have been introduced, but the author does not comment on this idea. Therefore, there is no way to know exactly how this neo-Confucian concept applies to modern education.

In addition, the author claims that *Taegeugdo* and *Seomyeongdo* indicate that the universal principle is inherent in oneself and all things, and this can be understood as mingling with others in modern education. However, it is questionable how effective character education based on this metaphysical understanding will be for students and teachers currently attending school, because students right now need examples and experiences that can appeal to them. These examples and experiences can be found through modern sensitivity and the bonds of sympathy. Indeed, it is questionable how the contents of the author’s words can fit in with modern sensibility and the bonds of sympathy. If the author wrote the paper to prove that “*Seonghaksipdo*” is applicable to modern character education, rather than describing the main content of “*Seonghaksipdo*,” as the author has done, the author should have devoted significant space to the contemporary understanding or modern reconstruction of *Seonghaksipdo*. However, this part is absent in the paper, and accordingly, the persuasive power is reduced. In summary, the attempt to incorporate the contents of “*Seonghaksipdo*” into character education was

certainly meaningful, but there are doubts about the lack of an accurate understanding or argument about it and whether it will still be effective when an attempt like this one takes place in the present time.

2) Excellent paper

(1) Na Jonghyun, "Review on Han Wonjin's Idea of Governance: Focusing on Han's Philosophical Theory and Perspective on the Social Status System"

As the title suggests, this paper has a strong historical tendency. Nevertheless, this paper was examined because there are many cases where the political and social contexts are directly or indirectly involved in the process of interpreting and evaluating philosophical thought in the case of Han Wonjin. The generally shared view is that Han Wonjin maintained a conservative position as a successor of Song Siyeol School, which is the core of Noron, and such a position is strongly reflected in his philosophy. This understanding may help broaden the understanding of his philosophy. However, it should not be too rigid to limit the way one understands the philosophy, nor should it lead to a consequence that leads to a superficial interpretation without further analysis.

The author of this paper questions the general link of interpretation that often appears in the understanding of Han Wonjin. Accordingly, the author's argument is that Han Wonjin's philosophical claims cannot necessarily be interpreted in connection with his conservative political position, and there is no solid basis to conclude that his political position itself is entirely conservative. The author presents the following overall research trends of previous studies: a tendency to understand neo-Confucianism as a conservative thought that resisted the trend of the times in contrast to Silhak, an emphasis on the conservatism of Noron in the process, an understanding that Horon has a more conservative tendency than Nakhak within Noron, and the idea that Han Wonjin's theory of

governance, which represents Horon, is conservative in the extension of such an understanding. The author presents a counter-argument to this existing view.

First, the author argues that the Horon and Nakron issues in the Horak debate are not directly linked to political difference. As the grounds for this argument, he points out that the political position of Lee Gan, which was the main argument of Han Wonjin, was not very different from that of Han Wonjin, and that Lee Jae of the Nakron family also did not differ in political position from Han Wonjin. Thus, it is difficult to conclude from Han Wonjin's philosophical argument that he had a particularly conservative political position.

Next, the author reviews Han Wonjin's position on specific political issues. The first explanation is that, although Han Wonjin defended the social status order of the day, it cannot be regarded particularly as a conservative argument. This is because Bangye Yoo Hyungwon and Seongho Lee Ik, who are classified as Silhak, also emphasized the existing social status order. In addition, the author's emphasis is on Han Wonjin's position on the household cloth tax system, which is an equalized tax law. According to the author, the household cloth tax system is highly likely to be understood as a reform discussion as it calls for the collection of taxes from yangban. The scholar-gentry class often accepted the law as a threat to their status and opposed it, and Lee Ik was in line with this claim. However, Han Wonjin emphasized that livelihood is more important than justification and strongly supported the household cloth tax system. Therefore, the author believes that this can be interpreted as the aspect of Han Wonjin's reforming attitude based on the standard of the time.

This paper does not present a political analysis of Han Wonjin's philosophy as it is a paper of historical studies. However, it asks if the generally shared perception of Han Wonjin actually has a valid basis, and verifies it, and thus helps to gain a more objective gaze by adding

a flexibility to the method of understanding Han Wonjin. This can contribute to some extent to an expansion of the perspective of Han Wonjin's philosophy.

(2) Yang Chohan, "To See Yi Toegye's Understanding of Zhu Xi's Philosophy Based on the Anthology of Zhu Xi's Philosophical Correspondence"

朱子書節要, as a book that records Zhu Xi's letters selected by Toegye, has had a great influence on Confucianism in Korea and Japan. The introduction of this paper summarizes the author's understanding of Toegye's thoughts, and in the main body the author describes the reason why he became interested in Zhu Xi's letters that appears in the book of "朱子書節要," written by Toegye. Subsequently, the paper is organized in the order of examining Toegye's understanding of the study of Zhu Xi, which appears in the standard against which Toegye recorded Zhu Xi's letters in 朱子書節要.

In the introduction, the author states that Toegye's realization of Li fits well with the principle of "to be a moral act, it must be voluntary and self-aware" in the four-seven debate. Mencius 孺子入井 states that when compassion is aroused, it is voluntary and unconditional, and the author determines that this corresponds to Toegye's realization of Li. However, in another paragraph, the author also states that moral behavior is possible only after understanding a situation and making a rational judgment. However, this may be seen as a somewhat inaccurate explanation given the fact that compassion is about emotion in the example of yujaibjeong, and the example in which one acts immediately when seeing a child about to fall into a well rather than acting through rational judgment and decision.

In the text, as the reason why Toegye edited and published the book with an interest in Zhu Xi's letters, the author presents Toegye's preface, which states that in the case of the letters, each letter was individually

written by Zhu Xi according to his skills and depth of study such that it is no different from receiving specific direct instruction while being animated to the viewers. Moreover, the author takes Seo Bokgwan's work, which states that 卽事言理 should be carried out through a letter, as an example. He describes that in the specific situation of a particular 事, there is a need to understand the wholeness and purity of the principle within it. In addition, in the preface, Toegye says that achievement is made only when there is a place to open up the clue and rise in terms of study, and one must experience it from the midpoint through the clue. He states that clues can be gained through Zhu Xi's letters, which make an impression on an individual rather than discussing the topic carelessly. As a lively and representative text in which the teacher and disciples discuss the reason in a question-and-answer format, Toegye suggested the Analects. The author says that Toegye intentionally compiled 朱子書節要 as a work similar to Analects.

Moreover, the author organizes Toegye's understanding of the study of Zhu Xi as seen in the recorded standard of 朱子書節要 by the type of correspondence. First, Toegye recorded content showing that Zhu Xi resigned from office, declined the recommendation, endured long-standing poverty, and devoted himself to writing for future generations from the correspondence of 時事 in the first and second volumes of 朱子書節要. The author states that Toegye sympathized and was influenced by the view of Zhu Xi reflected in these letters, and thus spent his life in Kanghak and writing. The time spent in the office was not very long. Next, the author highly praised Toegye's collection ability, given his collection of Zhu Xi's letters regarding Nonhak in 朱子書節要. For example, he states that Toegye successfully captured the contents on Zhu Xi's change of thinking about 中和 in volumes 7 and 8 and thoroughly presented 持敬 study and literature for understanding the ideological differences between Zhu Xi and 胡五峰. Further, among the letters selected by Toegye, many

included contents on Zhu Xi's distinction of 義 and 利. This reflects Toegye's understanding that one should self-reflect from 存心 of act and examine if one's own 存心 is for 義 or 利. In addition, the characteristic of the letter from Zhu Xi to a close friend and disciple, which was selected by Toegye, implies that Zhu Xi talked openly in front of an old friend.

Last, in the concluding statement, the author says that the compilation method of 朱子書節要 has some limitations in two regards. First, Toegye did not attach a note, as he sought loyalty in relation to the ideological understanding of the letter. Second, Toegye selected and recorded content based on Zhu Xi's 言論 and thus, did not emphasize the sentences and related opinions of disciples and writers who asked to study. Therefore, it is regrettable that important parts in which other figures questioned Zhu Xi and said Zhu Xi is completely correct were omitted regarding the question related to the statement of 李孝述, “心 has 理.”

The reason for selecting this paper for analysis and critique is that 朱子書節要 was widely read in Korea and Japan, and the paper provides an overview of the book that identifies which part Toegye emphasized in Zhu Xi's letters. Furthermore, in the text, the author describes that there is some content in which Zhu Xi cannot take cloudlessness of body as 道心 or a basis for 精一 study among the contents of 朱子書節要, and such content serves as a basis for criticizing Yulgok's 氣發理乘. This description is remarkably accurate. In addition, in the text, the author's description that “Gaining knowledge by the study of things is not only extracting and mastering important things, but learning the principles that move through all activities in life” and citation of Zhu Xi's reference in 易經, “Words and actions become the basis for a noble man to move heaven and earth,” are high quality contents in this paper that have a substantial influence.

However, it is disappointing that the author introduces the contents of 朱子書節要 in the main text and describes his own thoughts after reading the book without including the original and translated texts. Although

the author's thoughts summarized after reading the book are definitely important and meaningful, in many cases, there are only claims and judgments on 朱子書節要 without allowing readers to determine the author's argument. This is disappointing in terms of the form despite the great merit of the contents of the paper because a paper generally supports its arguments and reaches a conclusion based on the evidence presented in the form. Moreover, 朱子書節要, as the author discusses, lacks Toegye's personal opinion on the contents of Zhu Xi's letters. Accordingly, there are limitations in that the review of Toegye's understanding of the study of Zhu Xi through this book is indirect and the subjective interpretation of the author is involved to some extent. Thus, the insufficient inclusion of original texts and translations that serve as the basis for his judgment on 朱子書節要 is definitely disappointing.

(3) Lee Sangik, On the Fundamental Problems of Toegye-Gobong's Four-Seven Debate

In this paper, the author sees whether "four beginnings and seven emotions can be regarded as a realization of Li and Ki" as the key issue of Toegye and Gobong's four-seven debate. Toegye regards the four beginnings as a realization of Li since they are the pure nature of 仁義禮智 and the seven emotions as a realization of Ki since the body responds to the approach of an external object. Therefore, Toegye claims that they can be considered the realization of Li and Ki. This contrasts with Gobong's position, that four beginnings and seven emotions cannot be regarded as the realization of Li and Ki since seven emotions are the whole of all human emotions, and the four beginnings are the good part of the seven emotions, although four beginnings and seven emotions are all realization of Li, which emerges from the nature of benevolence. This is summarized in the first part of the body.

Moreover, in the second part of the body, which is the main content of

this paper, the author summarizes four reasons why Toegye and Gobong's positions were divided into two in the core issue of the four–seven debate, and these were called fundamental problems of the four–seven debate. Looking at the fundamental problems, the first reason is that the original source, which forms the background for understanding of seven emotions, was different for Toegye and Gobong. Toegye understood seven emotions from the perspective of “physical needs” in the context of 天理人慾論 contained in 「禮運」 and 「樂記」 of 『禮記』. Accordingly, Toegye saw the seven emotions as a subject of reflection and temperance and assigned them to the realization of Ki. In contrast, Gobong understood the seven emotions based on 『中庸』 from the perspective of 天下's 大本 and 達道 and saw that seven emotions come from the nature of benevolence. Accordingly, the author reports that Gobong was in the position that the four beginnings and seven emotions could not be divided into the realization of Li and that of Ki, unlike Toegye's position.

While discussing the second fundamental problem, the author states that realization in the realization of Li and that of Ki can be interpreted to have two meanings including 能發 (subject as being emanating) and 所發 (expressed content). Further, the fundamental problem is that Toegye and Gobong differently applied 能發 and 所發 to Ki. First, the author states that in the letter, “答金而精,” written by Toegye while the four–seven debate was in progress (1564), Toegye regarded 心 as 能發者, and 性 as 所發者. Regarding 理發氣隨 and 氣發理乘, Toegye presupposed 能發者 as 心, and then distinguished between the realization of Li and that of Ki in the context of 所發. Thus, the author argues that Toegye regarded the realization of Li as “Li is expressed by the perception of the mind,” and that of Ki as “Ki is expressed by the perception of the mind.” In contrast, the author describes that in Gobong book 3, Gobong regarded 理 as 所發 and 氣 as 能發 based on Zhu Xi's comment, “Ki is capable of congelation and manipulation, but Li has no 情意 and 計度 and no manipulation.”

Regarding the third fundamental problem, “Li and Ki” are used in two contexts in Zhu Xi’s theory of human nature and mind. The author claims that(1) if an object used as “道 and 器” or “本 and 具” is applied to the theory of human nature and mind, it becomes “nature and mind,” and(2) if an object used as “性命之正 and 形氣之私” or “天理 and 人慾” is applied to the theory of human nature and mind, it becomes “moral instinct and physical instinct.” In addition, the author argues that “Li and Ki” in the realization of Li and that of Ki mentioned by Toegye must be understood as “moral nature and physical instinct.” As a basis for the argument, the author states that 形氣, which appears in the statement, “There is nothing like 形氣 that moves first because it can easily sense when an outside object approaches, and thus, seven emotions are the clue,” in Toegye book 1, is a term that generally refers to “body” or “body’s desire.” In contrast, Gobong consistently maintained the position that “能發 is Ki and 所發 is Li” in the four–seven debate because he regarded “Li and Ki” as “nature and mind(心)” from the position of(2). As a basis for this, the author mentions Gobong’s statement that “four beginnings and seven emotions come from 性(理) and 氣” in Gobong book 1. The author explains that Gobong refers 性 to “moral nature” as 所發者 and 氣 to “心” as 能發者.

Last, the author saw that there were different understandings of the structure of the mind since Toegye saw it as 二性二情論 and Gobong regarded it as 一性一情論. Toegye believed that “the moral nature(理) and the physical instinct(氣) exist together in the mind,” and thus, the four beginnings are the realization of Li, which emerges from sunseonmuak human nature of originality, and the seven emotions are the realization of Ki, which emerges from Gijiljiseong(食色之性). Unlike the four beginnings, the seven emotions can easily flow into evil due to Ki. On the other hand, for Gobong, mind is 氣, and there is only the nature of benevolence in the mind. Regarding the four beginnings and seven emotions, Gobong believed that “the nature of benevolence exudes

through the perception of the mind.” Thus, Gobong considered that evil occurs at the level of the fraction related to Li and Ki, which is the nature of benevolence, in 理一分殊.

The content of the four beginnings and seven emotions summarized in this paper are easy to understand for readers and have the benefit of enabling a systematically organized examination. Furthermore, it leads to a deeper understanding of the nature of the philosophical problem inherent in the theory of four beginnings and seven emotions. However, despite these important advantages, there seems to be room for understanding in other ways regarding the detailed arguments presented in this paper.

First, on page 47, regarding Gobong’s explanation that “there is one’s own reason for 名義 of four beginnings and seven emotions,” the author interpreted that to mean that Gobong defined “four beginnings and seven emotions as those that do not actually separate but separate only in name.” However, looking at the relevant part of Gobong book 4, he stated that the manifestation of the four beginnings should be expanded and that the emanation of the seven emotions must be governed by reflection, because Gobong believed that regarding four beginnings and seven emotions, not only are the names and meanings different, but they are also realistically different.

Among Gobong’s reference for the realization of Li and Ki on page 65, there is no part in which Gobong explains that Li is the moral nature of benevolence, Ki is mind(心), and the nature is exuded from Ki by using xim. This is the author’s interpretation, but the basis seems to be unclear. The author provides evidence for this in the footnote on page 69, and the relevant content of the complete works was referenced. However, there was no content in which Gobong referred 氣 of realization of Ki to 心, which is 能發者 in the four–seven debate. Of course, the author’s analytical approach is quite persuasive, but there seems to be room for different opinions on the view of Gobong.

5. Conclusion

So far, the overall trends and major papers related to Korean neo-Confucianism in 2019 have been examined. In the review by figure, the trend of research focusing on Yi Hwang and Yi I was still prominent, as in previous years. This trend seemed to decrease temporarily last year(31%) but increased again this year, reaching about 47%(76 out of 161 papers). However, some results have never been found in previous result analyses. The number of papers on Yulgok(40) was greater than the number of papers on Toegye(36). Since this difference itself is small, the number of papers addressing the two scholars was similar. However, this change is impressive given that there were generally twice as many Toegye-related papers as Yulgok-related papers in previous years. In fact, a significant reduction in the gap was found last year when there were more studies on Toegye(26 vs. 19). However, since this trend has not only not continued through this year, but has been reversed, there is a need to pay attention to whether this trend will be maintained in the future, and if so, what the cause is. In addition, six more papers than usual were published on Hoehae Lee Eonjeok, followed by five papers on Han Wonjin, Noh Susin, Ki Daeseung, and Lee Hangro. In the case of Han Wonjin, the number of papers has been continuously maintained in the past few years, reflecting a pattern of a stable position as the center of research in the late Joseon Dynasty. In terms of content, the proportion of content related to the Horak debate, which had previously been discussed, was not high and continued to diversify. In the case of Lee Hangro, it seems that relatively many papers have been published as part of the accumulated research achievements involved in the research project on the Ximseol debate.

With regard to thematic reviews, the proportion of papers on Li and Ki and the theory of human nature and mind(57 papers, about 37%) was very high, which is almost the same as last year. The proportion on theory

of self-cultivation and study theory was the second highest(29 articles, about 18%) and slightly higher than last year(12 papers, about 14%). As for the theory of governance, the same number of papers were observed as last year(20 papers, about 12%). The number of papers not falling under these categories and belonging to the “other” category was 53, which was the second largest after Li and Ki and the theory of human nature and mind. In terms of the content characteristics, in the case of Li and Ki and the theory of human nature and mind, the proportion of papers related to major debates including the four beginnings and seven emotions and the theory of human mind and moral mind(15 papers), the Horak debate(seven papers), and the Ximseol debate(six papers) was high, similar to last year. Among these, in the case of four-seven and indo, various studies were accumulated. In addition to an in-depth exploration of philosophical issues, attempts have already been made to explore various reinterpretations and applicability. In contrast, in the case of the Horak debate, there was a strong tendency in which discussions were confined to Han Wonjin and Lee Gan’s debate just a few years ago, but the topic of discussion is gradually diversifying. In this year’s case, there was only one paper that directly addressed the debate of Han Wonjin and Lee Gan out of the seven related papers, and other papers focused on discussions of other scholars and later generations. Meanwhile, papers on the Ximseol debate mainly focused on Hwaseo Lee Hangro and Sungjae Yu Junggyo.

The research trend centered on Toegye and Yulgok is an unchanging trend that has been continuously noticed since the start of study result analysis. It seemed to weaken somewhat last year, but this year it is once again stronger. Considering the importance of Toegye and Yulgok, this may seem like a natural pattern. Nevertheless, one might ask why this trend persists so strongly. The basic characteristics of Toegye and Yulgok are that they are the people directly involved in the debates(such as four-seven and indo) and the scholars who presented important theoretical

frameworks that laid the foundation for the development direction for the Joseon neo-Confucianism. However, looking at the modern research trend, their influence is not exerted only in this direction. Based on this stable status, they are most preferred as a material for various expansive discussions and modern applicability and play a role as a stable hub that attracts varying interests of new researchers.

However, the research of the late Joseon continues to develop despite the unchanging status of Toegye and Yulgok. Although research on the Horak debate is active, the target is not limited to Han Wonjin and Lee Gan, and high-quality studies on the important scholars related to the Ximseol debate and academic situation of the time are continuously accumulating. Given this, the current trends are encouraging. On the other hand, the case of Han Wonjin, the prominent figure of semiotics in the late Joseon period, which continues to be the subject of studies while the research is no longer limited to the narrow scope of the Horak debate, is considered a good sign. These various characteristics are combined into one to create synergy, leading to progress and maturity of the research on late Joseon.