

Part II

Korean Confucianism

Chapter 6

Studies on the Korean Neo-Confucianism

1. Introduction

This report is a comprehensive review and analysis of Confucianism-related research outcomes published in South Korea in 2021. The scope of review was 90 papers published in academic journals registered with the National Research Foundation of Korea. This report is organized as follows: After presenting the papers by scholar and topic for an overall overview of the research trend, an in-depth review of several selected papers is performed. If a paper covers two or more scholar and topic categories, it is included multiple times in all of the categories concerned.

2. Classification by scholar

Yi I (李珥, 1536-1584; pen name: Yulgok 栗谷) and Yi Hwang (李滉, 1501-1570; pen name: Toegye 退溪) were the most frequently studied scholars with 15 papers each, with one paper covering both scholars. Papers on these two scholars accounted for 32% of all papers. This research trend of overwhelmingly higher numbers of studies dedicated to Yi I and Yi Hwang compared to all other scholars has been maintained since 2016, the first year in which this report was issued in the current scale. What is noteworthy, however, is the changing trend in the proportional relationship between the papers on these two great scholars. Until 2017, Yi Hwang had been studied close to twice as much as Yi I. However, the gap between them drastically declined in 2018, and with that trend continuing to a great extent, papers on Yulgok slightly outnumbered those on Toegye in 2019 and more than doubled them in 2020 (17 to 6). In 2020, the proportion occupied by Toegye and Yulgok fell sharply to 26%. In 2021, as mentioned above, the same number of papers were published on these two scholars, with research on Toegye Yi Hwang increasing back to the previous level, and the proportion occupied by Toegye and Yulgok slightly increased to 32%. With seven papers (five in 2020), Jeon Woo (田愚, 1841-1922; pen name: Ganjae 艮齋) was the second-most studied scholar, followed by Jang Hyeon-gwang (張顯光, 1554-1637; pen name: Yeoheon 旅軒) and Ki Wu-man (奇宇萬, 1846-1916; pen name: Songsa 松沙), with five and four papers, respectively. This sudden surge of interest is quite interesting

considering that these two scholars hardly attracted academic attention in 2020.

1) Yulgok Yi I

Whereas Yi I and Yi Hwang have been the two most intensively researched scholars in all reports since 2016, they show a coherent difference in research content: the predominance of statecraft-related content is in the papers on Yi I, which was verified in 2021 as well. In the list above, the first seven papers are about statecraft, accounting for close to half of all papers on Yi I (7/15) and far outnumbering the papers on Yi Hwang's statecraft (seven to two). The remaining eight papers cover his self-cultivation, mind-nature, and li-ki theories (修養論, 心性論, and 理氣論) in a balanced proportion. What is noteworthy in this context is that as many as four papers examine Suneon (醇言).

2) Toegye Yi Hwang

Fifteen papers were published on Toegye Yi Hwang in 2021, which is a 2.5-fold increase from 6 in 2020 to reach the same number as the papers on Yulgok. However, a closer look at the contents of individual papers reveals the changing tendency, as in the previous year, moving away from the traditional mainstay of research on Toegye, namely the four-seven debate and li-ki theory in extension. Instead, 2021 witnessed a multifaceted diversification of topics such as self-cultivation theories, including mibal (未發) theory, and a broad sense of pedagogics, intellectual history, and classics.

3) Ganjae Geon Woo

In recent years, five to six papers have been published on Geon Woo. Though slight, the seven papers in 2021 are indicative of an increasing trend. Topic diversification is also observed among these seven papers. Kim Hyun-soo examined Jeon Woo's thought of Yehak (Study of Rites), and Gil Tae-eun shed light on the intrinsic meaning of Taoist righteousness from the perspective of Confucian classics. Lee Seung-hwan brought up the topic of Jeon Woo's view of 未發論, and Jung Jong-mo presented a philosophical analysis of Jeon Woo's view of simtong-seongjeong-ron 心統性情論. Lee Sang-ik elucidated seongsasimje-seol 性師心弟說 (theory of nature-master and mind-disciple), one of Jeon Woo's most leading theories, from a broader perspective of humanism. Yoo Ji-woong focused on the meaning of Jeon Woo's criticism of Hwaseo School's Neo-Confucian ideas. Kim Hye-su delved into Ganjae School's Neo-Confucianism with a focus on Ganjae's disciple, Kim Jong-yeon.

4) Yeoheon Jang Hyeon-gwang

One of the salient points of the papers on Neo-Confucian studies in Korea published in 2021 is a sudden surge of research on Jang Hyeon-gwang. Eom Yeon-seok published two papers on Jang Hyeon-gwang: one defined the meaning of the moral practice of Jang Hyeon-gwang's theory of longitude and latitude (經緯說), one of his distinctive characteristics, and the other reexamined the cultural pluralistic implications of 經緯說. Kim Nak-jin analyzed 經緯說 with a focus on self-cultivation from the perspective of sinbeop 心法 (principles of heart-mind). 經緯說 was also the main focus of Hong Seong-min's paper, in which he put 經緯說 in a broader context to reveal its metaphysical features and moral anthropology based on li-ki theory. Han Jae-hoon explored the Yeocheon School as an approach to Yeocheon Jang Hyeon-gwang's Neo-Confucian thought.

5) Songsa Ki Woo-man

Another salient point in the 2021 research trend is the unexpectedly high amount of research attention to Songsa Ki Woo-man of the Nosa School. Considering that three out of four papers on Ki Woo-man were written by the same researcher (Park Hak-rae), this may be ascribed to the personal inclination of that researcher. Even so, research on Ki Woo-man is significant because it extends the research on the Nosa, which was founded by Nosa Ki Jeong-jin. The fourth paper on Ki Woo-man was authored by Kim Geun-ho, who examined the association between Ki Woo-man's 心學 (study of heart-mind) and wijeong-cheoksa (bujeong-cheoksa).

6) Uam Song Si-yeol

Three papers on Uam Song Si-yeol were included in the 2021 list. Kim Moon-joon's paper covers Song Si-yeol's social ideology, and Ahn Jae-ho published two papers that examine Song Si-yeol's self-cultivation theory (修養論) and mind-nature theory (心性論), respectively.

7) Seongho Yi Ik

Seongho Yi Ik's scholarship also touches on Silhak, but research outcomes closely associated with Neo-Confucianism have been included in the list of papers pertaining to Neo-Confucian studies. Jeon Su-yeon et al. covered

Seongho Yi Ik as part a research project of reviewing the critical perceptions of Yangmingism among Joseon Neo-Confucian scholars. Lee Jae-bok delved into the theory of seven public feelings (公七情說), which was the object of fierce debate (to the extent of dividing the Seongho School), focusing on Yi Ik and Yi Byeong-hyu. Choi Jeong-yeon attempted an analytical definition of the relationship between Seonghohak 星湖學 and Jujahak 朱子學, focusing on the segmentation phenomenon of li 理.

8) Namdang Han Won-jin

With the exception of Yi Hwang and Yi I, Namdang Han Won-jin was almost the only Neo-Confucian scholar who consistently attracted research attention in recent years, with five to six papers published every year. In 2021, however, only two papers were published on Han Won-jin. The research direction is also different from the usual research methodology. Instead of presenting and analyzing Han Won-jin's own thought and theories, the main focus of research was on his criticism or interpretation of other schools of thought or theories. Bae Je-seong focused on interpreting the meaning of Han Won-jin's criticism of Yangming studies. Choi Young-jin and Zhao Tiantian focused on Han Won-jin's interpretation of Taiji-Tushuo 太極圖說 of Zhou Dunyi 周敦頤 recorded in his Gyeongugimunrok 經義記聞錄 and expanded the discussion to the analysis of his theory of three-tiered nature (性三層說).

3. Classification by Topic

Papers on the li-ki theory (理氣論) and mind-nature theory (心性論), being two pillars of Neo-Confucian theories, make up the largest proportion of Neo-Confucianism-related papers. In 2021, a total of 51 papers were written about the li-ki and mind-nature theories, accounting for 57% of all papers written about Neo-Confucianism, thus confirming the increasing trend in recent years (37% in 2019 and 43% in 2020). In fact, the li-ki and mind-nature theories constitute the heart of the academic identity of Neo-Confucianism, of which other aspects of Neo-Confucian application or practice cannot be fully independent. In view of this, the basic research tendency of the consistently high proportion of the li-ki and mind-nature theories will most likely remain unchanged, albeit with some variations in standpoint or annual trend. The li-ki and mind-nature theories were followed by the self-cultivation and education theories with a total of 16 papers (18%), maintained at the 2020 level in terms of the number of papers and percentage. Statecraft (經世論) was the topic of

nine papers (10%), reduced from 13 papers (14%) in 2020. Finally, papers covering Neo-Confucian issues not pertaining to any of the above topic categories accounted for 16% (14 papers), which indicates a considerable decrease from the level of 2020 (23 papers, 25%). To sum up, while research on the self-cultivation and education theories has maintained its usual level, research on statecraft and other topics has significantly decreased with a significant increase in the number and percentage of papers on the li-ki and mind-nature theories.

1) Li-ki theory (理氣論)

1. Yang Soon-ja, The Philosophical Beginning of the Oepil: Focusing on the Questions and Answers between Ki Jeong-jin and Jo Seong-ga, *Gong Ja Hak*, 43, Korean Society of Confucian Studies
2. Jeong Do-Won, Moonbong Jeong Yooil's Rational World Perception and Dào xué Orientation, *Korean Studies*, 46, The Korean Studies Institute
3. Kim Sang-hyun, A Study of Samsa's (三山) Kwon Ki-deok's (權基德) Neo-Confucianistic Theory, *Nammyung*, 72, Institute of Gyeongnam Culture
4. Kim Seung young, Characteristics of Understanding Cosmology in Ibam Nam Jeong-woo's Interpretation of Taijitushuo (太極圖說), *Nammyung*, 72, Institute of Gyeongnam Culture
5. Choi Jeong Yeon, Did Seonghohak (星湖學) Depart from the Undifferentiated Thinking of Zujahak (朱子學)? - Focusing on the Segmentation Phenomenon of the Li (理), *Studies in Philosophy East-West*, 99, Korean Society for Philosophy East-West
6. Jo Min Hwan, Recognition of Calligraphy in the Joseon Dynasty's Calligraphy Theory of "Principle [Li] and Material Force [Qi]," *The Journal of Asian Philosophy in Korea*, 56, The Society for Asian Philosophy in Korea: SAPK
7. Eom Yeon-seok, The Problem of Continuity between the Theory of Longitude and Latitude and the Theory of Division and Union in Yeoheon Jang Hyeon-gwang's Yixue, *The Journal of Asian Philosophy in Korea*, 56, The Society for Asian Philosophy in Korea: SAPK
8. Kim Dong Hee, The Gubong Songikpil's Thought of Li-Gi Myohap - Pursuing a Methodology for Korean-Confucian Philosophy -, *The Journal of Asian*

Philosophy in Korea, 56, The Society for Asian Philosophy in Korea: SAPK

9. Cho Woojin, Wolpa (月波) Jung Sirim's (鄭時林) theory of JuLi (主理) - Focus on the Social Relationship and Oepil (猥筆) Arguments, *The Journal of Eastern Philosophy*, 105, The Society of Eastern Philosophy
10. Hong Seongmin, The Longitude and Latitude Frame of Jang Hyeongwang's Metaphysics and Moral Anthropology, *The Journal of Eastern Philosophy*, 107, The Society of Eastern Philosophy
11. Wang Wan-Xia, Yi T'oegye's Inheritance and the Development of Chou Tun-i's Thought, *The T'oegye Hakbo*, 149, The Toegye Studies Institute
12. Lee Nan Sook, Yulgok's Interpretations of Tiandao Zaohua and Daoti: Focusing on Huitong of Confucianism and Taoism, *Journal of Yulgok-Studies*, 44, Yulgok Society
13. Lee Won Jun, Nakron Neo-Confucian Scholars' View on the Proposition of "Liruo-Qiqiang 理弱氣強": In Relation to the "Li-Qi Unification" Trend in Korean Neo-Confucianism after the 18th Century, *Journal of Yulgok-Studies*, 44, Yulgok Society
14. Jeong Kang Gil, The Clarification of myo [妙] in Li-ki-ji-myo, *Journal of Yulgok-Studies*, 45, Yulgok Society.
15. Chang Se Ho, The Philosophical Ideology of Sagae Kim Chang Sang, *Korean Thought and Culture*, 104, The Society of Korean Thought and Culture

Papers on the li-ki theory have tripled compared to those in 2020 (from 5 to 15). However, given the ambiguous boundary between li-ki and mind-nature theory theories, it is more accurate to consider the number and percentage of the papers on li-ki and mind-nature theories together. With 51 papers in total, the number of papers on li-ki and mind-nature theories together substantially increased from 39 in 2020. The Neo-Confucian scholars covered in the papers related to the li-ki theory include Yi I, Yi Hwang, Kim Jang-saeng, Jang Hyeon-gwang, Ki Jeong-jin, and Jeong Yu-il.

2) Mind-nature theory (心性論)

1. Hong Won-Sik, The "Political Thought of Dohak" and Philosophy of Hanjae Lee Mok, *Gong Ja Hak*, 44, Korean Society of Confucian Studies
2. Lee Sangho, A Study on the Transmission of "Toegye Studies" and Its Establishment as a Theoretical Basis for the School (2) - With a Focus on Sadan (四端) Chiljung (七情) Theory, *Korean Studies*, 45, The Korean Studies Institute
3. Lee Chi eok, Aspects of the Succesion of Munbong Jeong Yu-il in Toegye Studies, *Korean Studies*, 46, The Korean Studies Institute

4. Park Hakrae, A Study on the Academic Activities and Nosa (蘆沙) Ki Jeong-Jin's (奇正鎭) Neo-Confucianism Succession of Songsa (松沙) Ki Woo-Man (奇宇萬), *Nammyung*, 71, Institute of Gyeongnam Culture
5. Yun Ho-Jin, A Review of Nongsan Jeong Myun-gyu's Succession of Noesa Study and the Academic World, *Nammyung*, 72, Institute of Gyeongnam Culture
6. Jeon Sungkun, A Study On Kwon Jae-gyu's Academic Method and Perception of the Times, *Nammyung*, 72, Institute of Gyeongnam Culture
7. Lee Hyung-sung, A Study on Hwang Chul-won's Theory of Mind-Nature on Succession in the Philosophy of Losa: Focused on Myeongdeok and Insimdosingseo, *Nammyung*, 72, Institute of Gyeongnam Culture
8. Ahn JaeHo, A Shallow Analysis on Song SiYeol's Theory of "Conforming to the Rules", *Studies in Philosophy East-West*, 99, Korean Society for Philosophy East-West
9. Yoo Ji-Woong, Jeon Woo's Criticism and Problematic Consciousness of Neo-Confucianism by the Hwaseo School, *Studies in Philosophy East-West*, 102, Korean Society for Philosophy East-West
10. Jung Jong Mo, Ganjae Jeon Woo's Theory of Xin-tong-xing-qing, *Journal of Eastern Philosophy*, 105, The Society of Eastern Philosophy
11. Kye YoungKoung, The Issue of the Consistency of the Temperamental Nature Found in Buhueja-damnon by Sung, Hyu - In Light of Li, Ze-hou's (李澤厚)'s Concept of "jidian (積澱)" -, *The Journal of Korean Classics*, 59, Institute for the translation of Korean Classics
12. Lee Myong-shim, A Comparative Study on Nok-mun (鹿門) and Yang-myeong (陽明) Mind-Nature Theory (心性論), *Yang-Ming Studies*, 60, The Korean Society of Yang-Ming Studies
13. Bae Je-seong, A Study on Han Wonjin's Criticism of the Wang Yangming 王陽明 School of Neo-Confucianism, *Yang-Ming Studies*, 62, The Korean Society of Yang-Ming Studies
14. Yi Jongwoo, Kim Changheup and Yi Hyeonik's Debate on the Not-Yet Aroused State and Whether Self-Cultivation Is Needed and a Comparison of Kim Changhyeop, *Yang-Ming Studies*, 63, The Korean Society of Yang-Ming Studies
15. Chu Jehyeop, The Neo-Confucianism of Yipjae Jeong, Jong-ro, Integrated Thinking for Monolithic Theory and Parallel [Dualistic] Theory, *Youngnam Studies*, 78, Institute of Youngnam Culture
16. Yi Jongwoo, The Need or Lack of Need of Self-Cultivation in the Not-Yet Aroused State of Mind in the Works of Zhu Xi and the Horak Debate, *Onjinonchong*, 67, The Society of Onji Studies
17. Chong Chaehyun, Is the Theory of Four-Seven a Philosophical Theory?, *The Study of Confucian Philosophy and Culture*, 83, The Korean Society of Confucianism
18. Kim JongSeok, The Issues of Interpretations of "Diagram of Saying, 'The Mind Combines and Governs the Nature and Feelings'" by Yi Hwang and Their Context, *The*

Toegye Hakbo, 149, The Toegye Studies Institute

19. Kim Hyoung Chan, Learning of the Pattern-Principles and Learning of the Heart-Mind and the Issue of Overcoming the Dichotomy - Zhu Xi's Late Theory and Yi Hwang's Project, *The Toegye Hakbo*, 150, The Toegye Studies Institute

20. Luk Yeechun, Reexamining Jeong Sihon's Four-Seven Theory by "LiKi Honlun (理氣渾淪)," *The Toegye Hakbo*, 150, The Toegye Studies Institute

21. Lee Jaebok, Theory of Seven Public Feelings of Yi Ik and Yi Byeonghyu and Its Meaning, *The Journal of Humanities*, 66, The Institute of Humanities, Myong Ji University

22. Choi Jeong-yeon, The Coexistence of Seongnihak (性理學) and Seohak (西學): Dasan Jeong Yak-yong's "Four-Seven" Theory, *Studies in Confucianism*, 54, Confucianism Research Institute

23. Yoo Ji-woong, A Study on the Theory of Mind of the Kiho Nak School in the Mid-18th Century, *Studies in Confucianism*, 55, Confucianism Research Institute

24. Choi Ki Hoon, From Lee Yulgok's "Chun-yan" to Show the Connection Between Confucianism and Taoism in the Theory of Mind and Nature, *Journal of Yulgok-Studies*, 44, Yulgok Society

25. Kim Seung Young, Formation Background of Lee Hwang's Theory of Weifa and Method of Recognizing Heavenly Principle in Depth, *Journal of Yulgok-Studies*, 44, Yulgok Society

26. Bae Je Seong, A Study on Hyeon Sangbyeok's Theory of Human and Animal Nature: Focused on the Interpretation of Mencius and Doctrine of the Mean, *Journal of Yulgok-Studies*, 46, Yulgok Society

27. Lee Sang-ik, Confucian Humanism and Ganjae's Thoughts, *The Toegye Hak Nonchong*, 37, Busan Toegye Studies Institute

28. Lee Hyung-sung, A Study on Eom Meong-sup's Confucianism-Inheritance of Monastic Life and Sim's Doctrine of Self Cultivation, *The Toegye Hak Nonchong*, 37, Busan Toegye Studies Institute

29. Jeong do hee, Toegye's Theory of Human Mind, Moral Mind-Focused on the Modification of "Diagram of the Human Mind the Moral Mind, and Holding on to the Mean with Only One Aim," *Toegye-Hak-Lon-Jib*, 29, Yeongnam Toegye Studies Institute

30. Kim Sung Sil, Toegye's Understanding of Human-Mind and Moral-Mind, *Toegye-Hak-Lon-Jib*, 29, Yeongnam Toegye Studies Institute

31. Kim Goun Ho, Abstract Ki Woo-Man's Theory on Neo-Confucianism and Social Practice, *Journal of Korean Philosophical History*, 68, The Society for Korean Philosophical History

32. Kim Se Jong, A Study on the Subjectivity of Ethics in Yulgok's Thought - Based on In-Sim (人心) To-Sim (道心) Theory, *Journal of Korean Philosophical History*, 69, The Society for Korean Philosophical History

33. Jun Byung-chol, A Process of Accommodating Hanjou Seonri-seol and Discourse on the Mind Theory of Jadong Lee Jeong-mo, *Journal of Korean Philosophical History*, 70, The Society for Korean Philosophical History
34. Kim Goun Ho, What Are the Characteristics of Lee Seung-hee's (李承熙) Neo-Confucianism? *Journal of Korean Philosophical History*, 70, The Society for Korean Philosophical History
35. Kim, Nak-Ji Heo yu's Debate on the Mind and Conflict Aspects, *Journal of Korean Philosophical History*, 70, The Society for Korean Philosophical History

A total of 35 papers on mind-nature theory (心性論) were included in the 2021 list of papers related to Neo-Confucianism in Korea. Given the sheer number of papers pertaining to 心性論, they were further divided into four subcategories: (1) Four-seven debate (四端七情) and insim-dosim(人心道心), (2) Ho-Rak Dispute (湖洛論爭), (3) Morality Dispute (心說論爭), and (4) Others.

(1) Four-seven debate (四端七情) and insim-dosim (人心道心),

In 2021, eight papers covered the four-seven debate and insim-dosim, showing a significant increase from only five in 2020, but still far below the level from 2019 (15 papers). Over the past few years, papers related to four-seven debate and insim-dosim have consistently accounted for the largest proportion in the category of 心性論 with the exception of 2020, in which they were far outnumbered by papers on the Ho-Rak Dispute (5 to 11). Although the number increased in 2021, outnumbering the Ho-Rak Dispute again (8 to 4), it has not yet reached the usual high level (15 in 2019, for example). It is yet to be seen how this widely varying proportional relationship between four-seven/insim-dosim theories and Ho-Rak Dispute will evolve in the years to come.

A closer look at the contents of the papers included in the list reveals various approaches. Kim Se-jong properly and precisely addressed the familiar topic of Yulgok's insim-dosim theory with special reference to the issue of subjectivity of a moral agent. The papers by Jeong Do-hee and Kim sung-sil focused on Yi Hwang's insim-dosim, which had attracted less attention than his four-seven theory. Choi Jeong-yeon determined the characteristics of Jeong Yak-yong's four-seven theory from the angle of the coexistence of Seonglihak (性理學 Neo-Confucianism) and Seohak (西學 Western Learning). On a related note, Chong Chaehyun attracted considerable attention by directly raising the question of whether the four-seven theory can be understood as a philosophical theory after all, given that Neo-Confucian researchers have considered it to be the most philosophical issue among all

Neo-Confucianism theories. The author argues that the existing four-seven theory based on the li-ki theory, which is devoid of significance in today's society, cannot be accepted as a proper philosophical theory unless it evolves and gains a foothold as a theory with a practical meaning supported by empirical facts or science.

(2) Ho-Rak Dispute

With four papers on the Ho-Rak Dispute published in 2021, the number of papers on the Ho-Rak Dispute was reduced back to the 2018 level after two consecutive years of brisk growth (7 in 2019 and 11 in 2020). Another salient point is that neither Han Won-jin nor Yi Gan was studied as the main scholar of interest. In the li-ki theory subcategory, Choi Young-jin's and Zhao Tiantian's paper, "Namdang's 南塘 liqi- 理氣ological Interpretation System for Taijituoshou太極圖說" may be considered to have covered the issue of the Ho-Rak Dispute led by Han Won-jin, but the main focus of the paper is not the Ho-Rak Dispute. A close look at the contents of these four papers on the Ho-Rak Dispute reveals their different patterns. Yoo Ji-woong traces the process by which the heart-mind was determined in relation to the li-ki theory by the Rak School. Yi Jong-woo and Bae Je-seong covered the Ho-Rak Dispute between Han Won-jin (Ho School) and Yi Gan (Rak School) but with different contents and scholars. Yi Jong-woo published two papers: one about Kim Chang-heup and Yi Hyeon-ik and the other about the theories advanced by different dispute participants of both camps, comparing them to Zhu Xi's 未發工夫 (practice toward the realization of the pre-arousal state of the mind). Bae Je-seong published a paper on the theory of human and animal nature (人物性論) established by Hyeon Sang-byeok of the Ho School, who advocated the sameness of human and animal nature (人物性同論) as did Yi Gan. These patterns seem to reflect the current trend in which research on the Ho-Rak Dispute is expanding to multifaceted development in both camps after the initial dispute between Han Won-jin and Yi Gan representing the Ho and Rak schools, respectively, as analyzed in the 2020 report. Irrespective of the number of papers, which was rather meager in 2021, this divergent trend is a desirable development toward greater research attention in the future.

(3) Morality Dispute (心說論爭)

After the Ho-Rak Dispute, the Morality Dispute emerged and swept

across the Confucian arena in the late Joseon period. The numbers of papers on the Morality Dispute increased from three in 2020 to four in 2021, maintaining the trend over the last three years. The four 2021 papers cover all main schools of thought involved in the Morality Dispute. Yoo Ji-woong examined the arguments advanced by the Hwaseo School from the standpoint of the Ganjae School, and Jun Byung-cheol and Kim Nak-jin surveyed the Morality Dispute with a focus on the Hanju School. Lee Hyung-sung's paper examined myungduckseol (明德說), a core issue of the Morality Dispute, from the viewpoint of the Nosa School.

(4) Others

Some of the papers classified as "others" touch on the categories specified above. They were set apart, however, when their research focus was placed on other topics. Admittedly, these judgment criteria may be ambiguous and prone to personal opinions. Jeon Sung-kun's "A Study on Kwon Jae-gyu's Academic Method and Perception of the Times," Park Hak-rae's "A Study on the Academic Activities and Nosa (蘆沙) Ki Jeong-Jin's (奇正鎭) Neo-Confucianism Succession of Songsa (松沙) Ki Woo-Man (奇字萬)," and Kim Geun-ho's "Ki Woo-Man's Theory on Neo-Confucianism and Social Practice," for example, may be considered studies related to the Morality Dispute. The remaining papers falling into the category "others" touch on a broad spectrum of topics. Hong Won-sik examined Hanjae Lee Mok's political thought of dohak (道學), Lee Chi-eok Munbong Jeong Yu-il's aspects of succession to Toegye studies, Chu Je-hyeop the characteristics of Yipjae Jeong Jong-ro's Neo-Confucianism, and Kim Seung-young Toegye's 未發論, attributing its formation to the experience of the heavenly principle. Lee Myoung-shim presented Nokmun Im Seong-ju, widely known for his unique view put forth in the process of the Ho-Rak Dispute in the late Joseon period, in a new light by comparing his mind-nature theory with that of Wang Yangming. Also worth noting are Lee Sang-ik's paper, which interprets Jeon Woo's 性師心弟說 (theory of nature-master and mind-disciple) from the viewpoint of Confucian humanism, and Kim Hyoung-chan's paper, which interprets Yi Hwang's viewpoint from the angle of overcoming the gap between 理學 and 心學.

3) Self-Cultivation and Education Theories

The papers on self-cultivation and education theories published in 2021 are listed below.

1. Lee Hyun Sun, A Study on Yi I's Temperament Change Theory: Focusing on the Contrast with Zhang Zai's Theory of Self-Cultivation, *Journal of Yulgok-Studies*, 45, Yulgok Society
2. Jeong Jae-kwon, A Study on How to Use Toegye's "Hoalinsimbang," *The Toegye Hak Nonchong*, 37, Busan Toegye Studies Institute
3. JaeHo Ahn, Peeping on Song SiYeol's Theory of Self-Discipline, *Journal of Korean Philosophical History*, 69, The Society for Korean Philosophical History
4. Park Kyo-on-Seop, The Educational Interpretation of Toegye's Thought and Its Implications for Future Prospects, *Gong Ja Hak*, 43, Korean Society of Confucian Studies
5. Gil Tae Eun, A Study on the Meaning of Taoist Righteousness through "The Reading of the Analects of Confucius" of Ganjae Jeon Woo, *Gongjahak*, 43, Korean Society of Confucian Studies
6. Kim Hye Su, A Study on the Life and Neo-Confucianism of Ganjae School's Ipwa Kim Jongyeon, *Gong Ja Hak*, 43, Korean Society of Confucian Studies
7. Kim Nak-Jin, The Methods of Mind Cultivation and the Theory of Immutability-Change, *Gong Ja Hak*, 44, Korean Society Of Confucian Studies
8. Ahn Dongryeol, The Meaning and Characteristics of School in Toegye's Theory of Education, *Philosophy of Education*, 91, The Philosophy of the Education Society of Korea
9. Kang Dong Ho, Xiujizhiren (修己治人) Theory of Self-Cultivation and the Educational Practice of Jeju Ohyun Kyuam Song Insu, *Philosophy of Education*, 94, The Philosophy of the Education Society of Korea
10. Sa Jae-Myung, Young-Shin Hwang, The Development and Effectiveness of the Personality Education Program for University Students based on Theory of Mind and Human Nature in Korean Confucianism: Focused on the Shinmyeongsado and Cheongunjeon, *Nammyung*, 71, Institute of Gyeongnam Culture
11. Seungyoung Kim, A Study on the Control of Human Desire and the Solutions of Social Conflict through Yi Hwang's "Weifa (未發) Cultivate Method," *Journal of the Daedong Philosophical Association*, 96, Daedong Philosophical Association
12. Sung Kwangdong, A Study on the Neo-Confucian Kongfulun and the Form of the Ideal Life, *Journal of Eastern Classics*, 83, The Society of the Eastern Classics
13. Lee Seung-Hwan, Inquiry on the Meaning of Wei-fa and Quiet-Sitting in Gan Jae's Theory of Self-Cultivation, *The Journal of Asian Philosophy in Korea*, 55, The Society for Asian Philosophy in Korea: SAPK
14. Lee Young Kyung, The Moral Practical Characteristics of Sincere Intention [誠意] in the Yulgok's Self Cultivation Theory, *The Study of Confucian Philosophy and Culture*, 85, The Korean Society of Confucianism
15. Koh Yoon Suk, A Study on the Correlation between "Wihak ji bang do" 爲學之方

圖 (Diagrams on the Way of Learning) and Gyeong 敬 of the Seonghak Jipyo 聖學輯要 (Essentials of the Learning of the Sage) -Based on the Meaning of Jeongjwa 靜坐 (Quite-sitting Meditation)-, *The Study of Confucian Philosophy and Culture*, 86, The Korean Society of Confucianism

16. You Min-Jung, Zhu Xi's and Yi Hwang's Rhetorical Commentaries on the Analects, *The Toegye Hakbo*, 149, The Toegye Studies Institute

Five out of the 16 papers on self-cultivation and education theories were written about Yi Hwang, accounting for the largest proportion (as usual), followed by Yi I (3 papers) and Jeon Woo (2 papers). It is significant that in addition to Yi Hwang and Yi I, Geon Woo was also covered in the topic of self-cultivation and education theories in 2021. When broken down by individual topic, many papers intensively examined the topic of "sitting in meditation," which suggests an attempt to consider self-cultivation from the perspective of practical action. From the papers dealing with topical issues such as pedagogy, psychological counseling, and desire control, it could be confirmed that Confucian self-cultivation and education theories could be perceived by researchers as viable issues worth discussing in modern-day settings. One of these papers examined Yi Hwang's mibal-suhaeng (striving to reach the unaroused state of the mind) through the lens of the moderation of desire. By analyzing this paper in an in-depth review, it will be examined to what extent the Confucian self-cultivation theory was put into context with contemporary issues.

4) Statecraft

The papers on statecraft published in 2021 are listed below.

1. Lee Jong-Sung, Yulgok's Public Leadership Spirit and the Issues of Politics and Media Communication in the Realization of the Heavenly Principle, *Journal of the Daedong Philosophical Association*, 95, Daedong Philosophical Association
2. Kim Hee, A Study on the Politicality of the Virtue and Governance Theory and Monarch's Enlightenment in Yulgok's (栗谷) Suneon (醇言), *Journal of the Daedong Philosophical Association*, 97, Daedong Philosophical Association
3. Kim Hee, A Study of the Relative Aspects of the Theory of Virtue and Yangmin (養民) of Yulgok's (栗谷) "Suneon (醇言)," *Studies in Philosophy East-West*, 101, Korean Society For Philosophy East-West
4. Bokyoung Choi, The Calling [召命意識] of Shi [士] on Yulgok's Gyeongyeon Ilgi [經筵日記] (A Diary of Lectures before the Throne), *The Journal of Asian Philosophy in Korea*, 55, The Society for Asian Philosophy in Korea: SAPK
5. Kim Se Jong, A Study on Yulgok (栗谷) Yi Yi's (李珥) Political Theory, *Journal of*

Eastern Philosophy, 106, The Society Of Eastern Philosophy

6. Kang Boseung, A Study on the Historical Consciousness and Political Ideas of Toegye Yi Hwang, *Journal of Eastern Philosophy*, 107, The Society of Eastern Philosophy
7. Lee Kyung Dong, Acceptance and Development of Yulgok Statecraft in the 17th Century Intellectuals, *Journal of Yulgok-Studies*, 44, Yulgok Society
8. Kim Moon Joon, Song Si-yeol's Neo-Confucianism and Social Ideology, *Journal of Yulgok-Studies*, 44, Yulgok Society
9. Jeong Do Won, A Study on the Historical Consciousness and Practical Discourse of the Neo-Confucianists in the Early Joseon Dynasty: Focused on the Cognition of Li (理) and Historical Consciousness, *Journal of Yulgok-Studies*, 44, Yulgok Society

The fact that the overwhelming majority of papers (7 out of 9) were published on topics related to Yulgok confirms the interest in Yulgok among researchers. Interestingly, the only topic covered in more than one paper was Yulgok's Suneon (醇言, Yulgok's re-edition of 道德經). Even considering that the same researcher authored both papers, Suneon deserves particular attention, all the more so as it was also mentioned in the category "others." It is therefore worthwhile to examine how Suneon, which is an edited Korean version of 道德經, is interpreted in the contemporary political and administrative settings. Thus, one of the Suneon-related papers will be analyzed in greater detail in Section 4.

5) Others

Papers covering various topics other than those classified into specified categories are listed below:

1. Kim Cheolwoong, Byeon Gye-ryang's Thoughts and Recognition of Taoism, *Korean Studies*, 46, The Korean Studies Institute
2. Eom Yeon-seok, The Cultural Pluralistic Reexamination of Jang, Hyeonkwang's Theory of the Great Ultimate and Kyeongwee Theory -Focusing on Theoretical Explanations of Yeoheon Mister's Theory of Xing-li -, *Nammyung*, 70, Institute of Gyeongnam Culture
3. Ham Young Dae, A Scholastic Spirit of Yulgye (栗溪) Jeong Gi (鄭琦) -Focusing on Awareness of Time and Academic Publications, *Nammyung*, 72, Institute of Gyeongnam Culture
4. Hakrae Park, A Study on the Lecture Activities of Songsa (松沙) Ki Woo-man (奇宇萬) and the Expansion of the Nosa School (蘆沙學派), *Journal of Eastern Classics*, 84, The Society of the Eastern Classic

5. Choi Daeun, Discourse on the Natural Beauty of Toegye's Maehwa Poem, *The Eastern Art*, 50, Korea Society for Science of Eastern Art
6. Geunsik Seo, A Study on the Meaning of Qimengchuanyi (啓蒙傳疑) to Zhouyicantonggi (周易參同契) for Tuixi (退溪) Yi Huang (李滉), *Journal of Eastern Philosophy*, 105, The Society of Eastern Philosophy
7. Jaehoon Han, The School Coordinates of the Yeoheon School in Joseon Neo-Confucianism, *Journal of Korean Culture*, 79, Institute of Korean Cultural Studies Yeungnam University
8. Jeon Su-Yeon, Kim Min-Jae, Kim Yong-Jae, A Review of Critical Perceptions of Yang-Ming Studies by Neo-Confucian Scholars of the Joseon Dynasty (6), *Yang-Ming Studies*, 60, The Korean Society of Yang-Ming Studies
9. Jeong Seong-Hee, A Study on the Academic Crisis Response Method and Ideological Background of the Modern Hoseosanrim - Focused on Song Byung-Seon and Song Byung-Soon, *The Study of Confucian Philosophy and Culture*, 85, The Korean Society of Confucianism
10. Hyun Soo Kim, A Study of Woo Jeon's Thought of Lixue - Centering around Funeral Rituals -, *The Study of Confucian Philosophy and Culture*, 86, The Korean Society of Confucianism
11. Huh Taeyong, The Origin and Development of the Structure of Thought History Called "Neo-Confucianism versus Silhak," *The Society for the Study of Korean History of Thoughts*, 67, The Association for the Study of Korean History of Thoughts
12. Kim Ki, A Study on Taoism in Poems by Jeompiljae Kim Jong-Jik, *Studies in Confucianism*, 54, Confucianism Research Institute
13. Hakrae Park, A Study on the Lecture Activities of the Disciples of Ki Woo-man (奇宇萬) and the Continuation of the Nosa Academic Vein (蘆沙學脈), *Studies in Confucianism*, 57, Confucianism Research Institute
14. Youn Cheun Guen, Reflections on "Soon Eon" of Yulgok: In Connection with the Development of Culture during the Joseon Dynasty in the 16th Century, *Journal of Yulgok-Studies*, 46, Yulgok Society

Fourteen papers were included in the category "Others." Among the scholars covered, Songpa Ki Wu-man (松沙 奇宇萬, 1846–1916), who acted as a leader of voluntary civilian troops, was the topic of two papers, showing constant research attention to Confucianism of the late Joseon period. In addition, as shown in the many studies on Yeoheon Jang Hyeon-gwang (旅軒 張顯光, 1554–1637) and studies analyzing Toegye's poems, some Neo-Confucian topics are yet to be covered by researchers. The commentator learned through the analysis of research results that the research of Confucian scholars in the late Han Dynasty was particularly active. Analysis of research outcomes revealed intensive

research activities regarding Confucianists of the late Joseon period. Among them, Ganjae Geon Woo's Yehak (禮學) will be discussed in detail in Section 4.

4. Analysis and Reviews of Major Papers

(1) Kim Hee, A Study on the Politicality of the Virtue and Governance Theory and Monarch's Enlightenment in Yulgok's (栗谷) Suneon (醇言)

It may be one of the most salient feature of the Korean Neo-Confucian studies in 2021 that three studies were conducted on Suneon (醇言), Yulgok's re-edition of 道德經, although two of them were conducted by the same researcher. That author has published several papers aiming at bringing out the implications of Yulgok's political ideas expressed in Suneon. This review is aims to discuss whether the research on Suneon is being conducted from a proper angle to do justice to its value.

In Section 2 "Yulgok's empirical experience and the politicality behind the publication of Suneon," the author attempts to expose the reason why Yulgok had to re-edit 道德經 and analyze Yulgok's political implications depicted in Suneon, drawing on Kim Hak-rae's statement "Therefore, it is evident that Yulgok's undertaking to compile Suneon is not attributable to a Confucianist's intellectual curiosity or a one-time pastime." The author argues that Yulgok, who attached great value to the benevolent governance (仁政) based on a Daoist worldview, perceived Suneon as a novel approach to addressing practical politics and social problems. Feeling that factional conflict cannot be resolved by the existing Neo-Confucian approach, Yulgok may have seen in the inaction (無爲) instructed by 道德經 a viable alternative to solving fraction-based political conflicts, apart from the discussion about the validity of Yulgok's interpretation of 道德經. In this context, the author presents the notion of 嗇 emphasized in 道德經 as a measure to solve the corrupted practice of the monarch and his vassals pursuing their respective interests.

In Section 3, "Political conversion (轉化性) of the agent of self-cultivation," the author argues that the ideological controversies distorted by personal interests were responsible for the chaotic sociopolitical situation in the mid-Joseon period. In this context, in order to control such personal interests and emphasize the responsibility incumbent upon the monarch and bureaucrats, 嗇 in 道德經 is evaluated to be appropriate for the self-cultivation of the monarch. In conclusion, the author argues that the perception of the heavenly providence pursued by traditional Neo-Confucianism is also reflected in inaction (無爲) in 道德經, through which the monarch can achieve self-realization.

This paper is significant in that it explains the sociopolitical circumstances constituting the background of Yulgok's compilation of Suneon as a political leader, going beyond his academic interest in Daoist thought. From the earlier works and the

presentation given by the author at another academic society in the same year, it can be verified that the author has a consistent problem awareness regarding Suneon. In this context, this paper shows that the author is in the process of gradually achieving the research goal with regard to Suneon from the monarchist perspective.

Nevertheless, there are some issues yet to be addressed. To begin with, the author's problem awareness leaves doubt about its rational demonstration. Basically, this paper has no text analysis of Suneon itself. In any attempt at research on Suneon, a text re-editing 道德經 should meet at least two necessary conditions: First, the author should have presented this research project by citing direct mention of Suneon by Yulgok and his contemporary scholars. Second, a detailed analysis of the editing process of Suneon should have been performed to derive Yulgok's intention reflected in the act of re-editing Laozi's 道德經. These two processes are the minimum prerequisites for convincing readers of Yulgok's problem awareness mentioned by the authors. However, no attempt was made in this regard. Therefore, additional review of the previous studies cited by the author and the author's own previous studies would be necessary to understand the author's own problem awareness of Suneon.

Even after obtaining necessary information from previous studies, readers will encounter a barrier to understanding through the author's unfriendly wording:

Therefore, Yulgok's statecraft reform theory (變通論) based on Gyeonggang (更張) conceptualized by Yulgok serves as a means to fortify the monarch's political activity and capacity toward overcoming the declining political situation within the worldview of necessity in which the teleology of "ought" is functioning.

With this statement explaining the necessity of Yulgok's compilation of Suneon, the author asserts that a novel attempt steering away from conventional methods was necessary to overcome the political situation of the time. Regardless of its content and methodology, philosophy is certainly a difficult discipline, and philosophical writing is not easily accessible to the general public. That much is clear. Nevertheless, given that a research paper is a text written to share the author's problem awareness and the results of addressing that problem with readers, the author should refrain from burdening readers with low-readability sentences. The paper abounds in similarly inaccessible low-readability sentences, so readers find themselves in a harsh situation where they have to grasp the author's intention only by reading one difficult sentence after another without the aid of previous studies or original text analysis.

Since Suneon is the only text studied in more than one paper in the topic category of statecraft, it had to be reviewed, but how to tackle their contents was unclear because both papers were written in this low-readability style. Apart from this problem, this paper was selected for review because it provided an opportunity for the researchers

on what to avoid to properly structure and proceed with their papers, be they of Neo-Confucian content or not. It may be worth considering whether researchers themselves are responsible for the gradually diminishing proportion of Neo-Confucianism in Confucian studies in Korea, as was confirmed again in the analysis of 2021 papers.

(2) Kim Seung-young, A Study on the Control of Human Desire and the Solutions of Social Conflict through Yi Hwang's "Weifa (未發) Cultivate Method"

The author pointed out the issue of desire control as the cause of conflict, the most serious problem of today's society. After thus internalizing a social problem as a personal problem, the author analyzed Toegye's statements about mibal (weifa 未發, unaroused state of mind) as its solution in the constellation of gimiyongsa 氣未用事 – gyesingonggu 戒愼恐懼 – geogyeong 居敬.

First, drawing on Toegye's statements in his discussion with Nam Eon-gyeong, the author demonstrated that individuals can recognize li 理 when ki 氣 is not exerted in an unaroused state of mind. What is important here is how Toegye could defend his point from the criticism that li and ki can excessively diverge from each other in the moment of saying that ki is not exerted (氣未用事). The author points out that the unexerted ki referred to by Toegye is the heart-ki (心氣), arguing that there is only li in an unaroused state because the heart-ki is calm. This functions as an underplot for the recognition of li to be discussed later.

Second, the author presented the notion of gyesingonggu 戒愼恐懼 as a means to treat mental illness by citing Toegye's diagnosis of mental illness as a state of insufficient recognition of li and asserted that the core of this approach is keeping the mind clear in everyday life by performing juilmujeok 主一無適 and gyesingonggu 戒愼恐懼 and that desires can also be controlled properly by keeping the mind clear because moral judgment of right and wrong can be made only with a clear mind.

Third, the author argued that li can be recognized when the mind is alert in its unaroused state by interpreting the state of unaroused feelings or sensory experiences as a state of consciousness, which is the requisite for intuitive recognition of li in concrete daily settings, and depicted this experience using the expressions yungseok 融釋 and shoerak 灑落 as conceptualized by Yi Tong 李侗.

Finally, regarding desire control through residing in reverence 居敬, the author's desires can be controlled when responding to objects in a state of aroused mind based on a clear awareness in an unaroused state of mind because reverence (敬) penetrates action and inaction (動靜).

This paper cites Toegye's statements on mibal 未發 as the major source of its arguments. Based on sufficient quotes of the original work, this paper's success depends on the degree of accuracy and depth of its arguments about the practice of self-cultivation in an unaroused state of mind and the analysis of its actual effect on

the control of desire.

In this context, the expression “clear mind” seems to result from a rational analysis of mibal-related statements by Toegye that may sound ambiguous as a state of being aloof from material things. Additionally, by systematically arranging mibal with the keywords gimiyongsa 氣未用事, gyesingonggu 戒愼恐懼, and geogyaeong 居敬, the author faithfully unfolded the notion of mibal in relation to self-cultivation and desire control. Finally, the passage interpreting 氣未用事 as heart-ki helps understand the practice of mibal as a means to control desire in a manner accessible to the readers.

However, this paper cannot claim to have convincingly explained the practice of mibal, leaving no doubt about the methodology and effect. The notion of mibal is still difficult to understand for the general audience, and the paper did not clarify every difficult aspect, presumably because of the conflict between modern-day interpretations and a faithful analysis of the source text. First off, the author depicted mibal with expressions such as “a state of unaroused feelings” or “a state prior to capturing the flow of consciousness.” The former seems to refer to a calm and immobile state (寂然不動), and the latter seems to be a modern-day interpretation of the passage: “Thinking of seeking the unaroused state of joy, anger, sorrow, and in this moment of thinking, one is already in an aroused state” [蘇季明問喜怒哀樂未發之前, 求中可否? 曰不可. 既思於喜怒哀樂未發之前求之, 又却是思也, 既思即是已發]. The problem is establishing a reasonable link between these explanations and the clear mind. Obviously, the author may have already understood mibal, but the process of understanding was not sufficiently demonstrated, leaving room for misunderstandings about mibal. This problem also applies to the recognition of li. The paper does not provide concrete empirical explanations about the recognition of li. The author will have to develop a method to provide readers with a plausible contemporary explanation of the recognition of li.

Another problem is demonstrating the effect of the practice of mibal on desire control, as proposed in the title. Given that control of desire is a problem facing people in the present as in the past, the author attempted to demonstrate the validity of the practice of mibal for today’s people. However, most of the related content is a general reference to the practice of mibal, and there is no confirmation as to how directly it is related to the arousal of desire that is difficult to control against people’s will. If desire is controlled simply by recognizing li, this cannot be but an approach to desire overly biased toward rationalism and intellectualism. Put differently, the author has a simplistic view of desire in a situation where intellectualism is not very convincing.

(3) Kim Hyun-soo, A Study of Woo Jeon’s Thought of Lixue - Centering around Funeral Rituals

The author presupposes that Ganjae Jeon Woo set forth his thought of Lixue 禮學 during the early phase of his scholarship and argues that it is necessary to review Ganjae’s approaches to addressing the controversial

parts of Lixue and identifying his consistent views in order to set a reference point for Ganjae's interpretation of Lixue. In this context, the author attempted to determine the characteristics of Ganjae's thought by analyzing his views and arguments regarding the controversies surrounding the vestment in obsequies (服制) for the eldest son's mourning (長子服制), filial funeral rites in the event of the mother's death when the father is alive (父在爲母喪), and ritual for transferring the remains from the initial burial site to a new one (復土).

First, regarding the eldest son's mourning clothing, the author presents the dispute about the different interpretations of funerary rituals in which Jia Gongyan's 賈公彥 petition to the king (疏) regarding Zheng Xuan's 鄭玄 statement on sons born to a legal wife (嫡妻所生). Yun Hyu and Heo Mok insisted on the eldest son's duty of wearing mourning garments for three years for King Hyojong, interpreting "the son(s) born of the legal wife" [translator's note: Chinese nouns are the same in both singular and plural forms] in the petition as meaning that all legitimate sons are jeokja (嫡子, legitimate used in the sense of either the son(s) or the eldest legitimate). In response, referring to Jia Gongyan's petition, Uam Song Si-yeol pointed out that even after being taken into the clan's succession line (宗統), there are cases prohibiting the eldest son from wearing three-year mourning garments and that, in the case of an illegitimate son entering the succession line, wearing one-year mourning garments (齊衰期年服) is correct because he is not the rightful successor (體而不正). In support of Uam's argument, Ganjae asserted that the legitimate eldest son's brother, who is an illegitimate son, cannot wear three-year mourning garments (斬衰服). By demonstrating that Ganjae's opinion was formed based on Uam's opinion that the clan succession rule prescribing the clan succession of the eldest son born of the legal wife of a man (嫡嫡相承) applies to three descending generations, Ganjae's opinion is shown to be based on the position of the Yulgok School.

Regarding the filial funeral rites in the event of the mother's death when the father is alive (父在爲母喪), the author demonstrated that Ganjae fully accepted Maesan Hong Pil-jik's opinions. Both advocated the ritual of wearing one-year mourning garments after the mother's death, followed by damje (禫祭, announcing that the chief mourner returns to daily life after completing the funeral rites) in the 15th month, and finishing three-year spiritual funeral rites (心喪). The opinion divides regarding the ritual at the end of the 27th month. While Uam and Doam Yi Jae (陶庵 李穡) claimed a brief wailing ritual and changing to formal garments (吉服), Ganjae insisted on returning to plain clothes after taking off dambok 禫服 (pale jade-colored mourning garments worn for a hundred days after the three- or one-year mourning period). The author demonstrated that Ganjae's argument was based on Maesan's opinion and that Doam misunderstood Uam's opinion.

Finally, the author touches on gaejangbok (改葬服), which shows the greatest

difference between FamilyRituals(Jiali-Yijie家禮儀節) and Old Rituals (Guli 古禮) and Zhu Xi's Lishuo 禮說. The passage in question concerns a damaged grave site with an exposed casket. In such cases, Uam insisted on taking off funeral garments after transferring the remains to a different site (復土) but Ganjae supported Maesan's opinion in favor of wearing simabok for three months after transferring the remains. In this context, Ganje pointed out that Uam was sometimes in favor of taking of simabok and at other times in favor of wearing it for three months, asserting the latter to be Uam's dominant opinion.

The author revealed Ganjae's views in these parts to be basically supportive of Uam's opinions while embracing Maesan opinions. It is worth noting that the only part Ganjae criticized among Maesan's opinions is the question of which garments should be worn by an illegitimate son who entered the succession line when his paternal grandmother has died. Maesan was in favor of one-year mourning garments while Ganjae insisted on spiritual funeral rites (心喪) because she was not a legal grandmother. This suggests that while Ganjae fully accepted Maesan's opinions with the exception of this case because of his uncompromising distinction between legitimate and illegitimate lines. From this, the author inferred the reference point of Ganjae's views of Lixue to be the distinction between legitimate and illegitimate lines.

The most distinctive advantage of this study is its readability and clarity. It demonstrated in a concrete and easy-to-understand manner what positions Ganjae, one of the greatest Confucian scholars in the late Joseon period, took in issues related to Lixue, practical aspects of Confucianism. Since the author provides concrete in-depth explanations about Ganjae's positions in accepting or rejecting existing views of various cases and the background sources for his positions, this paper is easily accessible by the general audience without prior knowledge of Lixue, including the commentator.

Needless to say, to examine how a Confucian scholar's thought is implemented in real-life settings, it is necessary to confirm it in concrete cases, and Lixue is an area that researchers need to consider. This paper stands out in this respect. In particular, by demonstrating that Ganjae's thought of Lixue consistently succeeds the views of the Yulgok School and centers around an uncompromising distinction between legitimate and illegitimate line with multiple examples, the author clearly determined the characteristic of Ganjae's views on Lixue.

(4) Kim Sung-sil, Toegye's Understanding of Human-Mind and Moral-Mind

This paper begins with a statement that Yi Hwang's four-seven theory (四端七情論) has a large body of previous research while his human mind-moral mind theory (人心道心論) is rarely studied, professing its intention to clarify the significance of this theory. However, a closer look at its content reveals that it substantially differs from previous research and even advances extremely radical views. In a nutshell, it

argues that, contrary to what is believed, Yi Hwang advocated neither the hobal theory nor the distinction between human mind and moral mind. The author argues that by differentiating human mind and moral mind and comparing them leads to a teleological pursuit of moral mind, which can result in undesirable practical implications. This shows that the author thinks that the distinction of human mind and moral mind has the effect of dichotomizing and dividing them. By extending this view, the author argues that Toegye did not aim to differentiate human mind and moral mind and that he rather disapproved such differentiation. Along these lines, he also did not claim the opposing concepts of libal-iki-su-ji 理發而氣隨之 (li following the aroused qi) or libal-iki-seung-ji 氣發而理乘之 (li riding on the aroused qi). He only claimed the former and recognized the existence of the moral mind pertaining to it. In fact, these unprecedented views are opposed to the basic standpoints and frames shared by myriad previous studies. It is therefore reasonable to quote the author's claims.

Here, Toegye and Gobong agree to the proposition that “four sprouts (四端) are pure and clear and arise from xing 性.” As regards the seven emotions (七情), however, Gobong regarded them as good and evil intermingled, and Toegye as not deviating from good because they are the working of the original human nature (性發爲情), noting that they are evil only when misunderstood that they arise from ki 氣, not li 理 [氣發而理乘之]. However, even in such instances, emotions themselves are good and are only felt evil due to this misunderstanding.¹⁾

Yi Hwang and Ki Tae-seung's four-seven debate is the most widely known issue related to Neo-Confucianism in Korea, and anybody familiar with the related literature and general understanding would be taken aback by this argument. Some may even feel uneasy about whether we have had the flawed perception that Yi Hwang put more emphasis on the distinction between four sprouts and seven emotions than did Ki Dae-seung and intended to express and establish that distinction more clearly through definitions linked to the li-ki theory (理氣論) and that there is no shortage of source documents supporting that claim.

While admiring the courage that the author mustered to raise this new and radical claim, I cannot but regard his approach to advancing that claim somewhat critically. First and foremost, the author does not offer concrete in-depth arguments to support this

1) Op. cit. p. 82.

unprecedented claim. What is more, the content touching on this claim is indicated with a short footnote. In fact, the validity of considering Yi Hwang's views under this totally different light is the key to the success or failure of the entire argumentation of this paper. If this claim can be presented convincingly, this paper will have considerable implications for the study of Yi Hwang's four-seven theory. Given this potential impact, it is regrettable that the author offered an excessively abridged argumentation. Even so, it is possible to test the validity of the claim by examining the source document presented in the paper and the related claims. The passage concerned reads:

“如四端之拔 理發而氣隨之 自純善無惡 必理發未遂 而掩於氣 然後流爲不善 七者之情 氣發而理乘之 亦無有不善 若氣發不中 而滅其理 則放而爲惡也。”

This widely-cited passage is from the sixth diagram (心統性情圖) of Toegye's Ten Diagrams of Sage Learning (聖學十圖), from which the author derived his claim that Toegye claimed only libal 理發 and that kibal 氣發 is not a real event, but an “illusion” remaining in the realm of thought, making his claim mainly on the basis of the phrase “If the aroused ki is in a non-equilibrium state, it extinguishes that li and breaks loose and becomes evil [若氣發不中 而滅其理 則放而爲惡也].” The author interprets the conditional conjunction “if” here as an illusion. However, assuming a certain possibility and having an illusion of the reality are two distinctly different situations. Moreover, arbitrarily extending “extinguishing that li” (而滅其理) to “having an illusion of extinguishing that li” is a far-fetched interpretation. Next, the phrase of the above quote, “seven emotions are li riding on the aroused qi (七者之情 氣發而理乘之),” does not give room for an interpretation that it happens because “若氣發不中” gives rise to the illusion of “而滅其理” because it precedes “若氣發不中.” Furthermore, accepting the author's interpretation would mean that “氣發而理乘之” is the result of illusion, which makes it difficult to depict it with the predicate “have nothing in them which is not good (亦無有不善).” Conclusively, the source passage and its interpretation presented in this paper alone are not sufficiently convincing to verify the author's claim. It is of course possible to provide a more refined argument in a follow-up study, but this aspect must be pointed out in this review because it is the key issue in this paper as well, given that the whole argumentation of this paper are interpretations arising from this claim through inference and extension. Further research is expected to complement the arguments advanced in this study.

(5) Choi Young-jin and Zhao Tiantian, Namdang's 南塘 liqi- 理氣 ological Interpretation System for Taijituoshou 太極圖說

This paper examines how Namdang Han Won-jin's interprets the Taiji-Tushuo 太極圖說 in his book, Gyeongugimunrok 經義記聞錄. Right at the outset, the author makes it clear that the main focus of this paper is on the interpretation of Taiji-Tushuo 太極圖說 rather than on Han Won-jin's Neo-Confucian thought itself. However, the study ends up revealing the process by which the characteristics of Han Won-jin's li-qi and mind-nature theories (理氣論 and 心性論), also related to the Ho-Rak Dispute, are reflected in their interpretations, thus showing the intertwined aspects of Han Won-jin's theories, Ho-Rak Dispute, and the hermeneutics of Taiji-Tushuo 太極圖說.

The paper unfolds its argument contents by demonstrating how Han Won-in interprets the parts of Taiji-Tushuo 太極圖說 requiring analysis or eliciting issues and clarifying the implications of his interpretations. The first issue is the question of li's action and inaction (動靜), widely known as one of the brain-teasers typical of Zhu Xi. Han Won-jin addresses this issue by categorizing the viewpoints of 理 and 氣 and 源頭 and 流行. The next issue is the approach to understanding the expression that Taij creates (生) Yin-Yang. Unlike Song Si-yeol, who thought that the expression 生 causes unnecessary confusion, Han Won-jin found it necessary because it makes it possible to discern Taiji and Yin-Yang as well as 理 and 氣. The author analyzes Han Won-jin's position as reflecting an attitude that prioritizes the aspects of 理先氣後 (li prior to qi) and 理氣二物 (li and qi exists independent of each other). The subsequent content concerns comprehensively understanding the relationship between the universality and specificity of Taiji and original nature (本然之性) and derives the three formulas of li-qi theory (理氣論) also associated with his theory of a three-tiered nature (性三層說), which are not separating 不離 (氣質之性), not mixing 不雜 (超形氣 本然之性), and 兵布不離不雜 (因氣質 本然之性).

This paper deserves attention for its model for approaching the history of the later Joseon Confucian disputes. Generally, Neo-Confucianism encompasses the hermeneutical process for important books centering on Confucian classics and the interactions between theoretical systems such as li-qi theory (理氣論). In addition, various disputes arising from Neo-Confucian theories had a great impact on the adjustment and refinement of li-qi theory (理氣論) in the history of Joseon Neo-Confucianism. From a different angle, issues surrounding these disputes may have emerged in the interactions between li-qi theory (理氣論) and classics hermeneutics. Therefore, with a comprehensive overview of the relationships among these three aspects, we can reap more meanings and original features of Joseon Neo-Confucian disputes and the arguments presented in the course of these disputes. Along these lines, this paper offers abundant and profound interpretations of such correlations centered around the hermeneutical history of Taiji-Tushuo 太極圖說.

It performs a review addressed logically from various angles to examine the issues that may be raised when interpreting Taiji-Tushuo 太極圖說 and the fundamental characteristics of Neo-Confucian li-qi theory (理氣論) and Han Won-jin's theory of a three-tiered nature (性三層說). This helps us better understand and evaluate Han Won-jin's theories from the broader historical vantage point of the hermeneutical history of Taiji-Tushuo 太極圖說. This paper is evaluated as a significant reference point in carrying out the history of Neo-Confucian disputes in the late Joseon period.

(6) Choi Jeong-yeon, Did Seonghohak (星湖學) Depart from the Undifferentiated Thinking of Zujahak (朱子學)? -Focusing on the Segmentation Phenomenon of the Li (理)

This paper elucidated the implications of the differentiation of li 理 exposed in Seongho Yi Ik's scholarship and the goals he pursued. To begin with, the author presents two patterns observed in previous research on the analysis of the differentiation of li in Seonghohak (星湖學). Some scholars interpret the differentiation of li as a dichotomy of the li of things (物理) and the li of dao (道理), with the former representing the outcome of efforts to secure the field of the investigation of things, that is, science. Put differently, science is an attempt to capture modern Western knowledge, breaking away from the Neo-Confucian morally oriented worldview. Differentiation of li understood as a dichotomy of the li of things (物理) and the li of dao (道理) is tantamount to a denial of the worldview of "one principle and its many manifestations (理一分殊)," which understands the relationship between Taiji and individual phenomena as a unifying whole. Other scholars are opposed to this evaluation of Yi Ik, arguing that he had neither compelling reasons to pursue Europe's scientific knowledge nor strong motives to pursue that knowledge to criticize Neo-Confucianism. This viewpoint leads to the need to reconsider the evaluation that the Seongho School denied the worldview of one principle and its many manifestations (理一分殊). Between these conflicting opinions, the author presents his views.

First, the author examines details of the phenomenon of the differentiation of li. While the author agrees that the differentiation of li occurs in Seonghohak (星湖學), he does not equate it to the dichotomy of the li of things (物理) and the li of dao (道理), arguing that a dichotomy of "the li implemented in nature" and "the li implemented in the mind" would better suit Yi Ik's position. If so, would such a differentiation be a denial of the Neo-Confucian worldview? To demonstrate that it does not, the author points out that Yi Ik retains his unitary worldview with Taiji in its center. Li differentiated within this worldview maintains intercorrelations, which makes it difficult

to explain the motives behind Yi Ik's differentiation of li by the need to embrace modern science. To address this problem, the author presents a hypothesis that Yi Ik's main objective was establishing a theoretical system to advocate Toegye's four-seven theory. In this context, the author explains that the dichotomy of "the li implemented in nature" and "the li implemented in the mind" can be applied to ki and li issuance (氣發 and 理發), respectively, that is, seven emotions and four sprouts.

In this paper, the author argues in a clear and convincing manner to address some chaotic aspects of the ideological history of the late Joseon period. Patterns of ideological variations that emerged in the late Joseon period mostly took the forms of entangled eclectic features. This eclectic complexity can take all the more complicated form for a scholar like Yi Ik, who was engaged in vehement debates as a self-professed successor of Toegye's scholarship on the one hand and was a widely-respected Silhak scholar on the other and also took an interest in Western science (西學). In this respect, the author provides condense explanations about the differences of opinion presented in previous studies, sets strategies to address such a problem, and clearly presents source literature and his own interpretation. Not only does the paper help better explain the place Yi Ik occupies in the ideological history of the late Joseon period, but it also has significant implications for the methodology of research in this area.

5. Concluding remarks

In the foregoing sections of this report, I have presented the papers on Neo-Confucian studies in Korea published in 2021, analyzed the research trends, and reviewed six selected papers. To summarize the overall research landscape, a substantial change was observed in the scholars studied in 2021 as was in 2020. Since the inception of research outcome analysis, papers on Yi Hwang have overwhelmingly outnumbered all other scholars except in 2019. In 2020, however, only six papers were published on Yi Hwang, 1/3 the level of the papers on Yi I. Accordingly, the combined proportion of Yi I and Yi Hwang relative to the total number of papers also decreased from 47% in 2019 to 26% in 2020. In 2021, however, Toegye-related papers increased back to the usual level, reaching the same number as that of the Yulgok-related papers, and the proportion occupied by Toegye and Yulgok together slightly increased to 32% from 26% in 2020. In the 2020 report, it was evaluated that a changing research trend was perceived in the research landscape traditionally dominated by Yi Hwang and Yi I, but the dominance of these great scholars was on the rebound in 2021, and how the trend will evolve in the years to come remains to be seen.

Remarkably, in the 2021 survey, only two papers were written about Han Won-jin,

who had consistently attracted research attention in recent years, with five to six papers published every year. This was accompanied by a sharp reduction of the number of papers on the Ho-Rak Dispute, from 11 in 2020 to only four in 2022. In contrast, the number of papers on Ganjae Jeon Woo increased to seven, ranking third after Yi Hwang and Yi I, with four papers on the Morality Dispute published as in 2020, showing a relatively maintained or increasing trend. It will be interesting to follow the changing trend in the years to come.

Classification of the papers by topic revealed that a majority of papers were written about the li-ki and mind-nature theories, with 51 papers (57%), confirming the increasing trend in recent years (37% in 2019 and 43% in 2020), followed by papers on self-cultivation and education theories (16 papers, 18%), maintained at a similar level to that of 2020. Nine papers (10%) were written about statecraft, reduced from 13 papers (14%) in 2020. Finally, papers covering Neo-Confucian issues not pertaining to any of the above topic categories accounted for 16% (14 papers), which indicates a considerable decrease from the level of 2020 (23 papers, 25%). To sum up, while research on the self-cultivation and education theories has maintained its usual level, research on statecraft and other topics has significantly decreased along with a significant increase in the number and percentage of papers on the li-ki and mind-nature theories.

An overall 2021 research landscape shows two conspicuous characteristics: a skewed scholar distribution concentrated on Yi Hwang and Yi I and a slight rebound of the skewed topic distribution concentrated on four-seven and insim-dosim theories, which have been decreasing in recent years. However, within a broader framework, the skewness has been noticeably reduced, and future survey will allow for a longer-term trend analysis. What is encouraging in the trend observed in 2021 in terms of research quality is the accurate and elaborate analysis of Neo-Confucianism in the late Joseon period, resulting in outstanding papers. Ongoing accumulation of such achievements will soon provide databases for setting up a vantage point that provides a comprehensive overview of the history of Joseon Neo-Confucianism.