

Chapter 2

**Analysis and Prospects of  
Song Dynasty Confucianism Studies**

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# 1. Introduction

This report forms a segment of the "2022 Korean Confucianism Report: Analysis and Outlook of Confucianism Research Achievements in the Korean Academic Field." It comprehensively reviews and analyzes research achievements related to Song Dynasty Confucianism among academic papers published in Korea from January to December 2022. The papers considered in this report are based on master's and doctoral theses submitted to domestic universities in 2022, and articles listed or candidates for listing in the National Research Foundation of Korea's journal (KCI). The study further references papers appearing in the Research Information Sharing Service (RISS) and the Korean Studies Information Service System (KISS). Upon examination of the aforementioned domestic master's and doctoral theses, listed journals, and candidate journals, a total of 50 papers related to Song Dynasty Confucianism were published in Korea in 2022. This total includes one paper related to Yuan Dynasty Confucianism. When compared to 21 papers in 2019, 10 papers in 2020, and 43 papers in 2021, it's evident that the number of papers is progressively increasing. Notably, new papers emerged on figures such as Chen Liang 陳亮 (1143–1194), Yang Wanli 楊萬里 (1124–1206), Liu Zihui 劉子翬 (1101–1147), and Wei Liaoweng 魏了翁 (1178–1237), who were previously not the subjects of research.

The structure of this report is categorized as follows:

By Individual: Papers were categorized based on scholars from the Confucianism of the Northern Song Dynasty such as Shao Yong 邵雍 (1011–1077), Zhou Dunyi 周敦頤 (1017–1073), Zhang Zai 張載 (1020–1077), Cheng Hao 程顥 (1032–1085), Cheng Yi 程頤 (1033–1107), Su Shi 蘇軾 (1036–1101), Su Zhe 蘇轍 (1039–1112), Xie Liangzuo 謝良佐 (1050–1103), and from the Southern Song Dynasty such as Liu Zihui 劉子

輩, Hu Hong 胡宏 (1105–1161), Yang Wanli 楊萬里, Zhu Xi 朱熹 (1130–1200), Lu Jiuyuan 陸九淵 (1139–1192), Chen Liang 陳亮, Wei Liaoweng 魏了翁, and Wu Cheng 吳澄 (1249–1333). Papers not specifically about any of these scholars were grouped under 'others'. In cases where the same paper was related to multiple individuals, it was included multiple times accordingly.

By Theme: Papers were classified into themes such as 1) Classical Studies (jingxue 經學), 2) Theory of Principle and Vital Energy (liqulun 理氣論), 3) Theory of Mind and Nature (xinxinglun 心性論), 4) Theory of Self-cultivation (xiuyanglun 修養論), 5) Epistemology, 6) Comparison, and 7) Others. Similar to the individual categorization, papers relevant to multiple themes were duplicated accordingly.

Highlighted Papers: A select number of noteworthy papers were introduced, analyzed, and critiqued.

Conclusion and Future Outlook: An evaluation of the research achievements thus far was conducted, followed by a discussion on future prospects.

## 2. Classification by Individual

The classification by individual encompasses 48 out of the 50 papers, excluding two papers that focus on classics and concepts. Among these, there are 39 general papers and 11 degree-related papers. Thus, the 48 papers were organized by grouping them according to 16 Confucian scholars of the Song Dynasty: Shao Yong 邵雍, Zhou Dunyi 周敦頤, Zhang Zai 張載, Cheng Hao 程顥, Cheng Yi 程頤, Su Shi 蘇軾, Su Zhe 蘇轍, Xie Liangzuo 謝良佐, Liu Zihui 劉子翬, Hu Hong 胡宏, Yang Wanli 楊萬里, Zhu Xi 朱熹, Lu Jiuyuan 陸九淵, Chen Liang 陳亮, Wei Liaoweng 魏了翁, and Wu Cheng 吳澄.

From the Northern Song Dynasty, there is one paper each on Shao Yong, Cheng Yi, Su Shi, Su Zhe, Xie Liangzuo, two papers on Zhang Zai and Cheng Hao, and five papers on Zhou Dunyi. From the Southern Song Dynasty, there is one paper each on Liu Zihui, Hu Hong, Lu Jiuyuan, Chen Liang, and Wei Liaoweng, two papers on Yang Wanli, and 28 papers on Zhu Xi. Additionally, there is one paper on Wu Cheng from the Yuan Dynasty. Of these, three papers on Zhou Dunyi, one paper each on Cheng Hao, Cheng Yi, and four papers on Zhu Xi are doctoral dissertations. Moreover, one paper each on Xie Liangzuo, Zhu Xi, and Chen Liang are master's theses.

## 1) Shao Yong 邵雍 (1011-1077)

1

Choi, mi-sok

A Study of the 'suri'(數理) System and 'yinyanglon'(陰陽論) interpretation of the cheyonglon's(體用論) of Soong's(邵雍) Hwanggeukgyeongseo (皇極經世)

DONGAINMUNHAK, 60

The Society for Humanities Studies in East Asia

The research concerning Shao Yong encompasses a comprehensive article that examines the interplay between 'substance' (ti 體) and 'function' (yong 用), drawing upon numerical principles (shuli 數理). This analysis is framed within the context of the 'unity of substance and function' (tiyong yiyuan 體用一元), exploring the inherent operational dynamics of these concepts. Prior studies on Shao Yong include a general article published in 2019, followed by a gap in 2020 with no publications. However, in 2021, the field saw the introduction of a master's thesis dedicated to exploring Shao Yong's philosophy.

## 2) Zhou Dunyi 周敦頤 (1017-1073)

1

Wang, Wan Xia

A Study on the Taoist Interpretation about Zhou Dunyi's (周敦頤) the Diagram of the Supreme Ultimate (太極圖)

JOURNAL OF YULGOK-STUDIES, 50

Yulgok Society

2

Choi Jeong-mook

Zhou Dunyi's Understanding of the World and Human Beings

Studies in Confucianism, 59

Confucianism Research Institute

3

Lee, Cheon Soo

A Study of Zhou Lian-xi's thoughts : Focusing on <Taegeuk-doseol>

Doctoral dissertation

the General Graduate School of Wonkwang University

4

Pi Jae-woo

周敦頤의 修養論에 관한 研究 A Study on Zhoudunyi's Theory of Cultivation

Doctoral dissertation

the General Graduate School of Daegu Oriental Medicine University

5

Song Mi

A Study on The Influence of Zhou Dunyi's aesthetic of physics Thought on Aesthetic Education of Children

Doctoral dissertation

the General Graduate School of DONGBANG Culture University

Research on Zhou Dunyi: There are a total of five papers on Zhou Dunyi, comprising two general articles and three doctoral dissertations. These papers discuss topics such as the Diagram of the Supreme Ultimate (Taijitu 太極圖), Zhou Dunyi's understanding of the world and humans, theories of self-cultivation, the relationship between the Learning of Principle (lixue 理學) and the aesthetic education of children, and more. Previously, one general article on Zhou Dunyi was published in 2019. No papers were

presented in 2020, but four were released in 2021.

### 3) Zhang Zai 張載 (1020-1077)

1

Hwang Jong-won

The Characteristics and Ambiguity of Zhang Zai's Theory of Knowledge – Focusing on the matters of empirical knowledge and moral knowledge

Journal of Eastern Philosophy, 110

The Society of Eastern Philosophy

2

Hwang Jong-won

Hwang Jong-won: Critical Accommodation on Taoism Ideology of Zhang Zai and Implication of Ecological Philosophy

Journal of Korean philosophical history, 72

The Society for Korean Philosophical History

Research on Zhang Zai: There are two general articles on Zhang Zai. The primary content of these articles respectively examines the characteristics of Zhang Zai's epistemology and the core aspects of his critical adoption of Taoist thought, looking specifically from the perspectives of his theories on the Heavenly Dao (tiandaolun 天道論), human nature (renxinglun 人性論), and self-cultivation (xiuyanglun 修養論). Previously, one article on Zhang Zai was published in 2019. While no papers were presented in 2020, two were released in 2021.

### 4) Cheng Hao 程顥 (1032-1085)

1

Kim, Kwang Min

Human Nature and Education: Maritain and Ch'eng Hao

The Journal of moral Education

The Korean Society for the Study of Moral Education

2

Kim Su-gil

A Study on the Theory of Reverent Attentiveness (敬) and the Neo-Confucian System of the Cheng brothers (二程)

Doctoral dissertation

the General Graduate School of Seoul National University

Research on Cheng Hao: There are two general articles regarding Cheng Hao. One paper elucidates the relationship between the concept of the nature and education, drawing upon the theories of both Maritain and Cheng Hao. The other article delves into the discourses on reverence (jing 敬) by both Cheng Hao and Cheng Yi. In terms of previous research on Cheng Hao, a general article was published in 2019, but no papers were presented in either 2020 or 2021.

## 5) Cheng Yi 程頤 (1033-1107)

1

Kim Su-gil

A Study on the Theory of Reverent Attentiveness (敬) and the Neo-Confucian System of the Cheng brothers (二程)

Doctoral dissertation

the General Graduate School of Seoul National University

Research on Cheng Yi: There is one doctoral dissertation concerning Cheng Yi, which focuses on the discourses on reverence (jing 敬) of both Cheng Hao and Cheng Yi. In terms of prior research on Cheng Yi, one general article was published in 2019. However, no articles were presented in 2020, and two were released in 2021.

## 6) Su Shi 蘇軾 (1036-1101)

1

Jin Jongwon

Similarities of Su Shi, Su Zhe and the Huxiang School's theory of Human Nature  
The Journal of Toegye Studies, 152  
Toegye Studies Institute

Research on Su Shi: There is one general article related to Su Shi that examines the similarities in the discourse on human nature (benxinglun 本性論) between the schools of thought represented by Su Shi and Su Zhe (known as Shu School 蜀學) and the one represented by Hu Hong (referred to as Huxiang School 湖相學). As for previous research on Su Shi, no articles were presented in 2019. However, in 2020, one article discussing Su Shi's theory on human nature was published, and another article was released in 2021.

## 7) Su Zhe 蘇轍 (1039-1112)

1

Jin Jongwon  
Similarities of Su Shi, Su Zhe and the Huxiang School's theory of Human Nature  
The Journal of Toegye Studies, 152  
Toegye Studies Institute

Research on Su Zhe: One general article concerning Su Zhe delves into the similarities in the discourse on human nature (benxinglun 本性論) between the Shu School (蜀學), represented by figures such as Su Shi and Su Zhe, and the Huxiang School (湖相學), epitomized by Hu Hong. No prior research articles on Su Zhe have been published before this.

## 8) Xie Liangzuo 謝良佐 (1050-1103)

1

Park, Ji-hyun  
A Study on Ontology and Cultivating Theory of Xie Liangzuo (謝良佐)  
Master's thesis



the General Graduate School of Andong University

Research on Xie Liangzuo: A master's thesis has been written on Xie Liangzuo, which attempts to understand the organic relationship of his philosophical structures, focusing on Shangcai Yulu 上蔡語錄 (Analects of Xie Liangzuo), particularly in the areas of his ontology (bentilun 本體論), theory of heart–mind nature (xinxinglun 心性論), and cultivation theory (xiuyanglun 修養論). No articles related to Xie Liangzuo were published between 2019 and 2021.

## 9) Liu Zihui 劉子翬 (1101-1147)

1

Wonseok Lee

The Influence of Dahui Zongao(大慧 宗杲) on Liu Zihui(劉子翬)

THE STUDY OF CONFUCIANISM, 88

THE KOREAN SOCIETY OF CONFUCIANISM

Research on Liu Zihui: There is one general article concerning Liu Zihui. This paper analyzes the philosophical significance of Dahui Zongao's (大慧 宗杲) critique of Liu Zihui and explores how it led to modifications in Zihui's philosophical thoughts. There had been no prior articles published on Liu Zihui.

## 10) Hu Hong 胡宏 (1105-1161)

1

Lim Heng-seok

A Request for Ethical History: Hu Hong's Philosophical Aim deduced from Integration of two Chinese Classics

Studies in Confucianism, 61

Confucianism Research Institute

Research on Hu Hong: One general article related to Hu Hong discusses his philosophical system. The paper proposes that Hu Hong's philosophy encompasses the achievements of the family tradition of Chunqiu studies (Chunqiu xue 春秋學) and integrates and concludes with the four propositions of Qian Gua (乾卦) and Tuan Zhuan (象傳). This portrayal differs from traditional studies, which primarily focus on his heart–mind nature theory. Regarding previous research on Hu Hong, one article was published in 2019, but no articles were presented in 2020 or 2021.

### 11) Yang Wanli 楊萬里 (1124-1206)

1

Kim Yon-jae

Yang Wanli's Yili Changeology and a Methodology of Ming-yi-da-shi – An Approach to Historical Contents

GONG JA HAK, 48

Korean Society of Confucian Studies

2

Jeong Soyoung

Yang Wan-li's Shi-shi Changeology and the world of Historical Consciousness from the Perspective of Sagehood History

Studies in Confucianism, 60

Confucianism Research Institute

Research on Yang Wanli: Two general articles have been published regarding Yang Wanli. One paper initiates from the perspective of how historical content can be utilized in the applied domain of the Study of Change (yixue 易學). It presents the characteristics of Yang Wanli's ethical interpretation of Yi (yili yixue 義理易學) and his historical interpretation of Yi (shishi yixue 史事易學). The other article describes Yang Wanli's historical consciousness within the framework of the Sage's historical view (shengren shiguan 聖人史觀). Following 2019, no articles related to Yang

Wanli were published until 2021.

## 12) Zhu Xi 朱熹 (1130-1200)

1

Kim, Nayun

'The wise desire virtue' and 'The virtuous rest in virtue' – Zhuzi's interpretation of morally ideal state and ethical attitudes in the Analects

DONG BANG HAK, 47

INSTITUTE FOR EASTERN CLASSIC STUDIES

2

Kim, Nayun

An implication of Yi(意) and Sincere intention(誠意) in the Ethics of Zhuzi  
YANG-MING STUDIES, 65

The Korean Society of Yang-Ming Studies

3

Kim, Nayun

(An) ethical study on the concept of Yi(意) in the Philosophy of Zhuzi : investigating on the force of moral practice

Doctoral dissertation

The General Graduate School of Chung-Ang University

4

Kim, Donghyun

A Study on the Acceptance Patterns of The Pre-generation's Yi Xue(易學) in Zhuzi's Yi Xue(易學)

Doctoral dissertation

the General Graduate School of Kyungpook National University

5

Kim, Jung-kak

A study on the relationship between cosmology of Taijituishuo and Zhu Xi's 'Li-buntulun'

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58

The Society for Asian Philosophy in Korea

6

Kim, Jong-yong

A Comparison of Ethical Thoughts between Jinul[知訥] and Zhu-xi[朱熹] and modern significance

Doctoral dissertation

the General Graduate School of Dongguk University

7

Kim Cheol Ho

A Comparison of the Theory of Good and Evil between Zhu Xi and Augustine

THE STUDY OF CONFUCIANISM, 90

THE KOREAN SOCIETY OF CONFUCIANISM

8

Park, Kil-su

The Body and Embodiment Theory of Zhu Xi

YANG-MING STUDIES, 66

The Korean Society of Yang-Ming Studies

9

Park Sung-kyu

Zhu Xi's Commentaries on the Consistency of Confucius' Way and Zeng Shen's

'Faithfulness and Consideration' and the Zen Buddhist's Episode "Buddha Picks

Up the Flower and Kāśyapa Smiles Subtly"

TAE-DONG YEARLY REVIEW OF CLASSICS, 49

Tae Dong Institute of Classic Research

10

Bang Hyun Joo

The Study on Anti-equilibrium at Four moral emotions in Zhu-Xi Philosophy

Chung Kuk Hak Po, 99

The Korea Society for Chinese Studies

11

Seo, Gang-Hwie

An Comparative Study on the Interpretation of Chapter 20 of Juongyongjanggu -

Focusing on Ju-hee and Wang-buji

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58

The Society for Asian Philosophy in Korea

12

Seo Geun-Sik

The comparison Study of the "Guisin-jang" chapter 16 of JungYong(『中庸』) -

focus on the Zhu-xi, Wang Fu-zhi, Ito-Jinsai

UGYEHAGBO, 43

Ugye Culture Foundation

13

Son Mi-ae

A Study on Zhu Xi's Theory of Weifa Yifa : Focusing on the Issue of Human mind,

Moral mind and Equilibrium, Harmony

Doctoral dissertation

the General Graduate School of Chonbuk National University

14

Song Bong Gu

A Comparative Study on the Psychological Discipline Zhu Xi's and Son Byung hee  
Youngsan Journal of East Asian Cultural Studies, 36  
Institute of Oriental Culture

15

Wang, Xiao Yu

A study on the application of calligraphy view of Zhu Xi's "The Ontology of Li"  
THE EASTERN ART, 56  
KOREA SOCIETY FOR SCIENCE OF EASTERN ART

16

Liu Ying

From 'Xin' to 'Li' : Explore the Reasons for the Trend of 'Returning Rites' Thought  
from the Perspective of 'Managing Xin by Li'  
The Journal of Toegye Studies, 151  
Toegye Studies Institute

17

Yoo Hyun Ju

A Study on the Value of Life in the 21st Century from the point of view of 「  
Taijijitushuo」  
Journal of Eastern Philosophy, 109  
The Society of Eastern Philosophy

18

Lee Seok-won

A study on the ecological aesthetics of Zhu Xi  
Master's thesis  
the General Graduate School of Korea University

19

Lee Yeon-jeong

A Study on Zhuxi's Self-Cultivation System - Focused on Zhizhonghe (致中和)  
THE STUDY OF CONFUCIANISM, 87  
THE KOREAN SOCIETY OF CONFUCIANISM

20

Lee Yeon-jeong

Xunzi(荀子)-like shading of Zhizixue (朱子學) - Focusing on how to study  
The Journal of Sinology, 73  
The Korean Society of Chinese Culture

21

Yi Jongwoo

Zhu Xi and Wang Suijen's Views on The Relationship the Not-Yet Aroused State

of Mind&Heart and the Quiet, and Self-Cultivation at the State and the Quiet  
THE TOEGYE HAK NONCHONG, 40  
Toekgyehak Busan Research Institute

22

Yi Jongwoo

Non-Equilibrium at the Not-Yet Aroused State and Aroused State of Mind in Zhu  
Xi's Neo-Confucianism  
JOURNAL OF YULGOK-STUDIES, 47  
Yulgok Institute

23

Yi Jongwoo

The Not-Yet Arouse State of Perfect Balance and Imperfect Balance in the Works  
of Zhu Xi, and a Debate between the Scholars in the Horak  
Yeol-sang Journal of Classical Studies, 76  
Society Of Yol-Sang Academy

24

Yi Jongwoo

The Relationship between the Not-Yet Aroused State and Quiet of Mind, and  
Self-Cultivation at the State in Zhu Xi's Neo-Confucianism  
THE ONJI STUDIES, 73  
The Society Of Onji Studies

25

Lim, Byeongsik

A Study on Humanity from Zhu Xi's View of Life and Death  
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 57  
The Society for Asian Philosophy in Korea

26

JEONG Sangbong

Lu Jiu-yuan's Xinxue and Zen Buddhism from the Zhu Xi's Point of View  
THE STUDY OF CONFUCIANISM, 88  
THE KOREAN SOCIETY OF CONFUCIANISM

27

Jin Jongwon

Zhu Xi's Understanding of Geyi Buddhism: Focusing on Sengzhao, Su Shi and  
Huxiang School's 'Dong Zhong Jing(動中靜)'  
TAE-DONG YEARLY REVIEW OF CLASSICS, 49  
Tae Dong Institute of Classic Research

28

Han Ji Yoon

An Educational Review of the Basis of Zhu Xi's 「Great Learning」 「theory of

A total of 28 papers have been published on Zhu Xi, comprising 23 general articles, 4 doctoral dissertations, and 1 master's thesis. These works account for 56% of all papers related to Song Dynasty Confucianism presented in 2022. The range of topics covered in these papers is diverse, including classical studies (jingxue 經學), theory of principle and vital energy (liqulun 理氣論), theory of mind and nature (xinxinglun 心性論), theory of self-cultivation (xiuyanglun 修養論), epistemology, and Comparison. Particularly noteworthy is the innovative research that compares Zhu Xi's and the Western philosopher Augustine's perspectives on the nature of good and evil, as well as a 21st-century study on the value of life as viewed through the lens of Zhu Xi's Explanation of the Diagram of the Supreme Ultimate (Taijitusuo 太極圖說) Historically, papers concerning Zhu Xi have consistently held a significant proportion when compared to works on other figures. In 2019, 8 out of 21 papers were dedicated to him, while in 2020, he was the subject of 7 out of 10 papers, and in 2021, 22 out of 43 papers centered on his philosophy and contributions.

### 13) Lu Jiuyuan 陸九淵 (1139-1192)

1

Kim Jin Moo  
The Platform Sutra of the Six Patriarch and LiuWang Xinxue  
THE STUDY OF CONFUCIANISM, 88  
THE KOREAN SOCIETY OF CONFUCIANISM

A paper concerning Lu Jiuyuan consists of a single general article that

examines the correlation between the Platform Sutra of the Sixth Patriarch (Liuzu Tanjing 六祖壇經) and Lu Jiuyuan's heart–mind philosophy (xinxue 心學). Previously, there was one paper published on this topic in 2019, none in 2020, and one in 2021.

#### 14) Chen Liang 陳亮 (1143-1194)

1

Kim In-tai

The practical nature of Ch'en Liang(陳亮)'s political philosophy : focusing on the theory of monarchism

Master's thesis

the General Graduate School of Korea University

Regarding Chen Liang, there is one master's thesis that scrutinizes the pragmatic nature of his political philosophy using his views on monarchy (junzhulun 君主論). Historically, there were no papers on Chen Liang in both 2019 and 2020, but one was published in 2021.

#### 15) Wei Liaoweng 魏了翁 (1141-1226)

1

Zhang, Xiangliang

A Study on the Characteristics of Wiryong's Spring and Autumn Studies – Focusing on “The Essentials of Zuozhuan in the Spring and Autumn Period” – The Journal of the Humanities, 101

Humanities Research Institute

A paper on Wei Liaoweng consists of a single general article that investigates the unique characteristics of his Spring and Autumn Annals philosophy based on his book Essential Meanings of the Zuo Tradition of the Spring and Autumn Annals (Chunqiu Zuozhuan yaoyi 春秋左傳要義). Before 2022, no papers on Wei Liaoweng were published domestically, making the



2022 publication the first of its kind.

## 16) Wu Cheng 吳澄 (1249-1333)

1

Hong, Lyn

Research for Relationship between Wu Cheng's Confucian Orthodox Theory and Honoring Moral Nature Study

Journal of the Daedong Philosophical Association, 98

The DaeDong Philosophical Association

Regarding Wu Cheng, there is a general article that reveals how Wu Cheng's views on the Confucian orthodoxy (daotongguan 道統觀) and the emphasis on virtuous deeds compare with the characteristics of Cheng-Zhu (Cheng Zhu 程朱) school's focus on reverent practice and the views on the Confucian orthodoxy. No papers on Wu Cheng were published from 2019 to 2020, but two were released in 2021.

## 17) 기타

1

Park, Je Gyun

The Characteristics of The Extended Meaning of The Great Learning(大學衍義) System

The study of the Eastern Classic, 88

The Society of the Eastern Classic

2

Changho Shin, Jiaobao Lin, Cheolhae Ye

Educational Implications of Confucianism's 'Seonghyeongisang(聖賢氣象)': Focusing on the Character Review of the Jinsilu(近思錄)

Korean journal of religious education, 70

The Korean Association for the Study of Religious Education

Two additional papers primarily delve into works related to the Song Dynasty. One paper pertains to the structure of The Extended Meaning of

the Great Learning (Daxue Yanyi 大學衍義), while the other examines the educational implications manifest in the Confucian ideal of sagely virtue, as reflected in character evaluations found in Reflections on Things at Hand (Jinsilu 近思錄).

### 3. Thematic Classification

Out of a total of 50 papers, when excluding 11 miscellaneous articles, there are 39 papers, comprising 30 general articles and 9 academic theses. Consequently, these 39 papers have been categorized and summarized under six themes: classical studies (jingxue 經學), theory of principle and vital energy (liqulun 理氣論), theory of mind and nature (xinxinglun 心性論), theory of self-cultivation (xiuyanglun 修養論), epistemology, and comparative studies. The distribution of papers by theme is as follows: classical studies (10 papers), theory of principle and vital energy (4 papers), theory of mind and nature (5 papers), theory of self-cultivation (19 papers), epistemology (1 paper), and comparative studies (6 papers).

#### 1) Classical Studies (10 Papers)

1

Kim, Donghyun

A Study on the Acceptance Patterns of The Pre-generation's Yi Xue(易學) in Zhuzi's Yi Xue(易學)

Doctoral dissertation

the General Graduate School of Kyungpook National University

2

Kim Yon-jae

Yang Wanli's Yili Changeology and a Methodology of Ming-yi-da-shi - An Approach to Historical Contents

Journal of The Korean Society of Confucian Studies, 48

Korean Society of Confucian Studies

3

Park Sung-kyu

Zhu Xi's Commentaries on the Consistency of Confucius' Way and Zeng Shen's  
'Faithfulness and Consideration' and the Zen Buddhist's Episode "Buddha Picks  
Up the Flower and Kāśyapa Smiles Subtly"

TAE-DONG YEARLY REVIEW OF CLASSICS, 49

Tae Dong Institute of Classic Research

4

Park, Je Gyun

The Characteristics of The Extended Meaning of The Great Learning(大學衍義)  
System

The study of the Eastern Classic, 88

The Society of the Eastern Classic

5

Seo, Gang-Hwie

An Comparative Study on the Interpretation of Chapter 20 of Juongyongjanggu -  
Focusing on Ju-hee and Wang-buji

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58

The Society for Asian Philosophy in Korea

6

Seo Geun-Sik

The comparison Study of the "Guisin-jang" chapter 16 of JungYong(『中庸』) -  
focus on the Zhu-xi, Wang Fu-zhi, Ito-Jinsai

UGYEHAGBO, 43

Ugye Culture Foundation

7

Lim Heng-seok

A Request for Ethical History: Hu Hong's Philosophical Aim deduced from  
Integration of two Chinese Classics

Studies in Confucianism, 61

Confucianism Research Institute

8

Zhang, Xiangliang

A Study on the Characteristics of Wiryong's Spring and Autumn Studies -  
Focusing on "The Essentials of Zuozhuan in the Spring and Autumn Period" -

The Journal of the Humanities, 101

Institute of Humanities

9

Jeong Soyounng

Yang Wan-li's Shi-shi Changeology and the world of Historical Consciousness

from the Perspective of Sagehood History  
Studies in Confucianism, 60  
Confucianism Research Institute

10

Han Ji Yoon

An Educational Review of the Basis of Zhu Xi's 「Great Learning」 「theory of Perfecting Knowledge by Studying the Principles of Real Things」 the Academic System

Journal of research in education (Vol.35 No.4)

Research Institute of Education

Research papers concerning classical studies primarily focused on texts such as the I Ching (Zhou Yi 周易), Spring and Autumn Annals (Chun Qiu 春秋), Great Learning (Da Xue 大學), Doctrine of the Mean (Zhong Yong 中庸), and the Analects (Lun Yu 論語). Specifically, there have been 4 papers on the I Ching, 2 on the Spring and Autumn Annals, 2 on the Great Learning, 2 on the Doctrine of the Mean, and 1 on the Analects. Of these, the I Ching has the highest count with 4 papers, followed by 2 papers each on the Spring and Autumn Annals, Great Learning, and Doctrine of the Mean. Previous papers on classical studies include 3 from 2019, 3 from 2020, and 11 from 2021.

## 2) Theory of Principle and Vital Energy (4 Papers)

1

Kim, Jung-kak

A study on the relationship between cosmology of Taijitsushuo and Zhu Xi's 'Li-buntilun'

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58

The Society for Asian Philosophy in Korea

2

Park, Ji-hyun

A Study on Ontology and Cultivating Theory of Xie Liangzuo (謝良佐)

Master's thesis

the General Graduate School of Andong University

3

Lee, Cheon Soo

A Study of Zhou Lian-xi's thoughts : Focusing on <Taegeuk-doseol>

Doctoral dissertation

the General Graduate School of Wonkwang University

4

Choi, mi-sok

A Study of the 'suri'(數理) System and 'yinyanglon'(陰陽論) interpretation of the cheyonglon's(體用論) of Soong's(邵雍) 『Hwanggeukgyeongseo』(『皇極經世』)

DONGAINMUNHAK, 60

The Society for Humanities Studies in East Asia

Papers concerning the theory of principle and vital energy (liqilun 理氣論) primarily focused on concepts such as Yin-Yang 陰陽, Taiji 太極, and Li-Qi 理氣, with one paper each dedicated to these concepts. Previously published papers related to the liqilun 理氣論 include 4 from 2019, 1 from 2020, and 4 from 2021.

### 3) Theory of Mind and Nature (5 Papers)

1

Kim, Nayun

(An) ethical study on the concept of Yi(意) in the Philosophy of Zhuzi : investigating on the force of moral practice

Doctoral dissertation

the General Graduate School of Chung-Ang University

2

Son Mi-ae

A Study on Zhu Xi's Theory of Weifa Yifa : Focusing on the Issue of Human mind, Moral mind and Equilibrium, Harmony

Doctoral dissertation

the General Graduate School of Chonbuk National University

3

Song Bong Gu

A Comparative Study on the Psychological Discipline Zhu Xi's and Son Byung hee Youngsan Journal of East Asian Cultural Studies, 36

Institute of Oriental Culture

4

Liu Ying

From 'Xin' to 'Li' : Explore the Reasons for the Trend of 'Returning Rites' Thought  
from the Perspective of 'Managing Xin by Li'

The Journal of Toegye Studies, 151

Toegye Studies Institute

5

Jin Jongwon

Similarities of Su Shi, Su Zhe and the Huxiang School's theory of Human Nature

The Journal of Toegye Studies, 152

Toegye Studies Institute

Research on the theory of mind and nature focused on themes like xinxing 心性 (heart–mind nature), renxin daoxin 人心道心 (human heart vs. moral mind), yi 意 (intention), and xing 性 (nature). Specifically, there were 2 papers on xinxing, and 1 each on xin, yi, and xing. Previously published papers on this topic include 3 from 2019, 3 from 2020, and 7 from 2021.

#### 4) Theory of Self-Cultivation (19 Papers)

1

Kim, Nayun

'The wise desire virtue' and 'The virtuous rest in virtue' – Zhuzi's interpretation  
of morally ideal state and ethical attitudes in the Analects

DONG BANG HAK, 47

INSTITUTE FOR EASTERN CLASSIC STUDIES

2

Kim, Nayun

An implication of Yi(意) and Sincere intention(誠意) in the Ethics of Zhuzi

YANG-MING STUDIES, 65

The Korean Society of Yang–Ming Studies

3

Kim, Nayun

(An) ethical study on the concept of Yi(意) in the Philosophy of Zhuzi : investigating  
on the force of moral practice

Doctoral dissertation

the General Graduate School of Chung–Ang University

4

Kim Su-gil

A Study on the Theory of Reverent Attentiveness (敬) and the Neo-Confucian System of the Cheng brothers (二程)

Doctoral dissertation

the General Graduate School of Seoul National University

5

Kim Jin Moo

The Platform Sutra of the Six Patriarch and LiuWang Xinxue

THE STUDY OF CONFUCIANISM, 88

THE KOREAN SOCIETY OF CONFUCIANISM

6

Park, Kil-su

The Body and Embodiment Theory of ZhuXi

YANG-MING STUDIES, 66

The Korean Society of Yang-Ming Studies

7

Park, Ji-hyun

A Study on Ontology and Cultivating Theory of Xie Liangzuo (謝良佐)

Master's thesis

the General Graduate School of Andong University

8

Bang Hyun Joo

The Study on Anti-equilibrium at Four moral emotions in Zhu-Xi Philosophy

Chung Kuk Hak Po, 99

The Korea Society for Chinese Studies

9

Song Mi

A Study on The Influence of Zhou Dunyi's aesthetic of physics Thought on Aesthetic Education of Children

Doctoral dissertation

the General Graduate School of DONGBANG Culture University

10

Song Bong Gu

A Comparative Study on the Psychological Discipline Zhu Xi's and Son Byung hee

Youngsan Journal of East Asian Cultural Studies, 36

Institute of Oriental Culture

11

Lee Yeon-jeong

Xunzi(荀子)-like shading of Zhizixue (朱子學) - Focusing on how to study. -

he Journal of Sinology, 73  
The Korean Society of Chinese Culture

12

Lee Yeon-jeong  
A Study on Zhuxi's Self-Cultivation System – Focused on Zhizhonghe (致中和) –  
THE STUDY OF CONFUCIANISM, 88  
THE KOREAN SOCIETY OF CONFUCIANISM

13

Yi Jongwoo  
Zhu Xi and Wang Suijen's Views on The Relationship the Not-Yet Aroused State  
of Mind&Heart and the Quiet, and Self-Cultivation at the State and the Quiet  
THE TOEGYE HAK NONCHON, 40  
Toekgyehak Busan Research Institute

14

Yi Jongwoo  
Non-Equilibrium at the Not-Yet Aroused State and Aroused State of Mind in Zhu  
Xi's Neo-Confucianism  
JOURNAL OF YULGOK-STUDIES, 47  
Yulgok Institute

15

Yi Jongwoo  
The Not-Yet Arouse State of Perfect Balanceand Imperfect Balance in the Works  
of Zhu Xi,and a Debate between the Scholars in the Horak  
Yeol-sang Journal of Classical Studies, 76  
Society Of Yol-Sang Academy

16

Yi Jongwoo  
The Relationship between the Not-Yet Aroused State and Quiet of Mind, and  
Self-Cultivation at the State in Zhu Xi's Neo-Confucianism  
THE ONJI COLLECTION OF WORKS, 73  
The Society Of Onji Studies

17

JEONG Sangbong  
Lu Jiu-yuan's Xinxue and Zen Buddhism from the Zhu Xi's Point of View  
THE STUDY OF CONFUCIANISM, 88  
THE KOREAN SOCIETY OF CONFUCIANISM

18

Pi Jae-woo  
A Study on Zhoudunyi's Theory of Cultivation  
Doctoral dissertation



the General Graduate School of Daegu Oriental Medicine University

19

Hong, Lyn

Research for Relationship between Wu Cheng's Confucian Orthodox Theory and Honoring Moral Nature Study

Journal of the Daedong Philosophical Association, 98

The DaeDong Philosophical Association

Papers on self-cultivation theory covered topics like self-cultivation, heart-mind studies (xinxue 心學), honoring the moral nature (zundexing 尊德性), the unactualized (weifa 未發), reverence (jing 敬), harmony, moral practice, and education. Specifically, there were 6 papers on self-cultivation, 4 on the unactualized, and 2 on heart-mind studies. Previously published papers on self-cultivation theory include 3 from 2019, 2 from 2020, and 10 from 2021.

## 5) Epistemology (1 Paper)

1

Hwang Jong-won

The Characteristics and Ambiguity of Zhang Zai's Theory of Knowledge – Focusing on the matters of empirical knowledge and moral knowledge

Journal of Eastern Philosophy, 110

The Society of Eastern Philosophy

Papers on epistemology consisted of a general paper that centered around the concepts of experiential knowledge (jianwenzhi 見聞知) and moral knowledge (dexingzhi 德性知). This research aimed to elucidate its unique features and its impact on Cheng-Zhu 程朱 Neo-Confucianism. Previously published epistemology papers include 3 from 2019 and 1 from 2021.

## 6) Comparative Studies (6 Papers)

1

Kim, Kwang Min  
Human Nature and Education: Maritain and Ch'eng Hao  
The Journal of moral Education Vol.34 No.2  
The Korean Society for the Study of Moral Education

2

Kim, Jong-yong  
A Comparison of Ethical Thoughts between Jinul[知訥] and Zhu-xi[朱熹] and  
modern significance  
Doctoral dissertation  
the General Graduate School of Dongguk University

3

Kim Cheol Ho  
A Comparison of the Theory of Good and Evil between Zhu Xi and Augustine  
THE STUDY OF CONFUCIANISM, 90  
THE KOREAN SOCIETY OF CONFUCIANISM

4

Seo, Gang-Hwie  
An Comparative Study on the Interpretation of Chapter 20 of Juongyongjanggu -  
Focusing on Ju-hee and Wang-buji  
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58  
The Society for Asian Philosphy in Korea

5

Seo Geun-Sik  
The comparison Study of the "Guisin-jang" chapter 16 of JungYong(『中庸』) -  
focus on the Zhu-xi, Wang Fu-zhi, Ito-Jinsai  
UGYEHAGBO, 53  
Ugye Culture Foundation

6

Song Bong Gu  
A Comparative Study on the Psychological Discipline Zhu Xi's and Son Byung hee  
Youngsan Journal of East Asian Cultural Studies, 36  
Institute of Oriental Culture

Comparative papers, totaling 6, examined comparisons between thinkers and their philosophies. There were 2 papers comparing Eastern and Western philosophers, 1 comparing a monk, 1 comparing Chinese, Korean, and Japanese philosophers, 1 on comparative commentary of classical texts, and

1 comparing medieval and modern thinkers. Of these, the comparison between Eastern and Western philosophers was the most frequent with 2 papers. Previously published comparative papers show none from 2019 and 2020, but 8 from 2021.

## 6) Others (11 Papers)

1

Kim In-tai

The practical nature of Ch'en Liang(陳亮)'s political philosophy : focusing on the theory of monarchism

Master's thesis

the General Graduate School of Korea University

2

Changho Shin, Jiabao Lin, Cheolhae Ye

Educational Implications of Confucianism's 'Seonghyeongisang(聖賢氣象)': Focusing on the Character Review of the Jinsilu(近思錄)

Korean journal of religious education, 70

The Korean Association for the Study of Religious Education

3

Wang, XiaoYu

A study on the application of calligraphy view of Zhu Xi's "The Ontology of Li"  
THE EASTERN ART, 56

KOREA SOCIETY FOR SCIENCE OF EASTERN ART

4

Wang, Wan Xia

A Study on the Taoist Interpretation about Zhou Dunyi's(周敦頤) the Diagram of the Supreme Ultimate(太極圖)

JOURNAL OF YULGOK-STUDIES, 50

Yulgok Society

5

Yoo Hyun Ju

A Study on the Value of Life in the 21st Century from the point of view of 「Taijitusuo」

Journal of Eastern Philosophy, 109

The Society of Eastern Philosophy

6

Lee Seok-won  
A study on the ecological aesthetics of Zhu Xi  
Master's thesis  
the General Graduate School of Korea University

7

Wonseok Lee  
The Influence of Dahui Zongao(大慧 宗杲) on Liu Zihui(劉子翬)  
THE STUDY OF CONFUCIANISM, 88  
THE KOREAN SOCIETY OF CONFUCIANISM

8

Lim, Byeongsik  
A Study on Humanity from Zhu Xi's View of Life and Death  
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 57  
The Society for Asian Philosophy in Korea

9

Jin Jongwon  
Zhu Xi's Understanding of Geyi Buddhism: Focusing on Sengzhao, Su Shi and  
Huxiang School's 'Dong Zhong Jing(動中靜)'  
TAE-DONG YEARLY REVIEW OF CLASSICS, 49  
Tae Dong Institute of Classic Research

10

Choi Jeong-mook  
Zhou Dunyi's Understanding of the World and Human Beings  
Studies in Confucianism, 59  
Confucianism Research Institute

11

Hwang Jong-won  
Critical Accommodation on Taoism Ideology of Zhang Zai and Implication of  
Ecological Philosophy  
Journal of Korean philosophical history, 72  
The Society for Korean Philosophical History

Any papers not fitting into the aforementioned categories of classical studies (jingxue 經學), theory of principle and vital energy (liqilun 理氣論), theory of mind and nature (xinxinglun 心性論), theory of self-cultivation (xiuyanglun 修養論), epistemology, and comparative studies were classified as miscellaneous. Previously published miscellaneous papers include 5 from 2019, 1 from 2020, and 8 from 2021.

## 4. Analysis and Critique of Key Papers

In 2022, a total of 50 papers related to Confucian studies during the Song Dynasty were published. Among them, the works of particular note include Kim Nayun's "An implication of Yi (意) and Sincere intention (誠意) in the Ethics of Zhuzi" and Yi Jongwoo's "Non-Equilibrium at the Not-Yet Aroused State and Aroused State of Mind in Zhu Xi's Neo-Confucianism."

### 1) Kim Nayun, "An implication of Yi (意) and Sincere intention (誠意) in the Ethics of Zhuzi"

This paper investigates the modern study of Zhu Xi's philosophy, specifically addressing the critique raised by several scholars. They argue that Zhu Xi's theoretical framework, which emphasizes knowledge (zhi 知), fails to provide a clear explanation for the driving force behind moral practice and cannot account for the intrinsic moral will within the subject. This paper sheds light on the various operations and functions of the heart-mind (xin 心), especially focusing on the concept of intention (yi 意) as an emanation of the heart-mind (xinzhisuofa 心之所發). By reexamining the relationship between intention and knowledge, and the efforts of making the intentions sincere (chengyi 誠意), this study clarifies the proactive significance of the concept of intention in Zhu Xi's theory of ethical practice. The contents of the paper are outlined as follows: Chapter 1 identifies issues with Zhu Xi's theoretical framework that fails to offer a clear explanation regarding the driving force of moral practice. Chapter 2 posits that apart from the cognitive function of the heart-mind (xin 心) that corresponds to knowledge (zhi 知), there's another operation related to practice: intention (yi 意). This intention is not mere thought but a driving

force or "will" propelling purposive and long-term actions based on rational and emotional operations. Chapter 3 argues that in Zhu Xi's philosophy, intention (yi 意), while being an operation of the heart-mind, possesses dynamism and, when complemented by the cognitive ability of knowledge, grants humans a steadfast moral will. Its specific role is seen as propelling human actions, especially moral practices. The content of intention is twofold: comparative deliberation and orientation towards preferences and aversions. Chapter 4 examines whether moral perfection can be ensured through the efforts of making the intentions sincere (chengyi 誠意). It is mentioned, "By cultivating sincerity, one can naturally appreciate goodness and despise evil, much like how one admires beauty and detests foulness." This inclination isn't just recognizing beauty and foulness but actively pursuing and desiring them, encapsulating the essence of the study of sincere intention. This aligns the natural capability of intention with one's innate nature. Sincerity is described as the union of intention and principle, representing the unity of the heart-mind and the principle (xinyuliyi 心與理一). In conclusion, it is asserted that Zhu Xi's ethical system cannot be denied as a form of moral practice founded on the absolute moral principle and the capabilities of the subject.

Through this paper, it's evident that Zhu Xi's ethical system is structured around the complementary roles of knowledge (zhi 知) and intention (yi 意) in actualizing the principle (li 理). The arguments are clear, with accurate quotations and interpretations of the original texts. The paper presents a fresh perspective on Zhu Xi's concepts of intention and sincere intention, providing a valid counter-argument to Mou Zongsan's 牟宗三 critique that Zhu Xi's theory struggles to elucidate the practical driving force essential for genuine moral actions.

## 2) Yi Jongwoo, “Non-Equilibrium at the Not-Yet Aroused State and Aroused State of Mind in Zhu Xi’s Neo-Confucianism”

This paper discusses Zhu Xi's interpretation of the concepts in the Doctrine of the Mean (Zhongyong 中庸). It elaborates on how Zhu Xi believed that not only is there a state of equilibrium (zhong 中) during an unmanifested phase (weifa 未發) but also a state of disequilibrium (buzhong 不中); similarly, in a manifested phase (yifa 已發), there is just the limitation of nature (zhongjie 中節) but also not the limitation of nature (buzhongjie 不中節). This paper discusses Zhu Xi's “buzhong 不中 of weifa 未發” and “buzhongjie 不中節 of yifa 已發.” The core of this paper is highlighted in Chapters 2 and 3. In Chapter 2, titled "Disequilibrium during the Unmanifested Phase (weifashi buzhong 未發時 不中)," the following points are discussed: 1. Quoting Zhu Xi's writings, the state of equilibrium (zhong 中) represents impartiality and adequacy, while the unmanifested (weifa 未發) signifies calmness, undiminished perception, and unarisen thoughts. 2. Citing Zhu Xi, it's suggested that due to one's inherent temperament being murky or muddled, there can be a state of disequilibrium even during the unmanifested phase. This is an extension of the concept of equilibrium in the Doctrine of the Mean. Zhu Xi's remarks on disequilibrium during the unmanifested phase act as a supplement to the first chapter of the Doctrine of the Mean. 3. In the state of disequilibrium during the unmanifested phase, the focus of learning is on nurturing (cunyang 存養) and vigilance (jieshenkongju 戒慎恐懼). Through such learning, even ordinary individuals can transform their murky temperament to a clear one, ensuring they do not deviate from the righteous path. 4. The term disequilibrium, as appearing in the Mencius, isn't exclusive to the unmanifested state but can also apply to the act of missing the mark when shooting an arrow. If applied

metaphorically to the human heart, it is representative of the manifested state, pointing to the disharmonized segment. In summary, the author posits that there exists a state of disequilibrium during the unmanifested phase due to inherent murkiness in one's temperament. Chapter 3, titled "Non-Limitation of Nature during the Manifested Phase (已發時 不中節)," elucidates: 1. Citing Zhu Xi's work, when emotions like joy, anger, sorrow, and pleasure manifest, if they align with limitation of nature (zhongjie 中節), they are deemed virtuous; if they deviate (buzhongjie 不中節), they are considered malevolent. The limitation of nature represents the righteousness of emotions, signifying harmony, while non-limitation of nature denotes unrighteousness, implying discord. 2. Zhu Xi's mention of non-limitation of nature in the manifested phase is an expansion of the limitation of nature concept from the Doctrine of the Mean. 3. The limitation of nature during the manifested phase is timely and balanced (shizhong 時中), not leaning overly towards any emotion, ensuring all feelings like joy, anger, sorrow, and pleasure appear in equilibrium. 4. This timely harmony is analogous to the "the validity of deviating from existing principles in particular circumstances" (quandao 權道) described in the Mencius. 5. Both the limitation and non-limitation of nature can be found in the four beginnings (siduan 四端). 6. The study of reverence (jing 敬) can achieve the nurturing during the unmanifested phase and introspection during the manifested phase. Lastly, while a sage remains in a state of equilibrium even during the unmanifested phase and therefore retains the limitation of nature even when manifested, ordinary individuals, due to their potential state of disequilibrium during the unmanifested phase, might either attain harmony or deviate into the non-limitation of nature upon manifestation.

This paper provides a detailed analysis of Zhu Xi's concepts of the state of disequilibrium during the unmanifested phase and the non-limitation of



nature during the manifested state. Furthermore, the study is significant as it connects the concepts of equilibrium and disequilibrium during the unmanifested phase to sage and common people. However, there are several issues apparent in the content presented. Firstly, the author inappropriately interchanges phrases such as "weifashi de buzhong 未發時的 不中" and "buzhong de weifa 不中的 未發", considering them synonymous. The accurate expressions should be "weifashi de buzhong 未發時的 不中" or "weifashi buzhong 未發時 不中". The term "buzhong de weifa 不中的 未發" is a misrepresentation. "Weifa 未發" refers to the state when the mind has not yet been activated. It's premature to conclude "buzhong 不中" for a state that is "weifa 未發", as one can only determine between "zhong 中" or "buzhong 不中" once it has manifested (yifa 已發). Secondly, the author interprets Zhu Xi's statement – "When one feels compassion (ceyin 惻隱) or shame (xiuwu 羞惡), it could be either limitation of nature (zhongjie 中節) or non-limitation of nature (buzhongjie 不中節). Acting on inappropriate compassion or shame indicates buzhongjie 不中節" – as implying that not every instance of the four beginnings (siduan 四端) inherently equates to zhongjie 中節. This interpretation misses Zhu Xi's fundamental teaching that the four beginnings, which signify benevolence (ren 仁), righteousness (yi 義), propriety (li 禮), and wisdom (zhi 智), are purely good in nature. In Zhu Xi's philosophy, while the four beginnings are inherently good, emotions (qiqing 七情) can be either good or bad. Misunderstanding the four beginnings to encompass both good and evil demonstrates a miscomprehension of Zhu Xi's doctrine. Thirdly, the author frequently cites Zhu Xi's words to support their arguments. Yet, many of these quotations are extracted out of context, distorting Zhu Xi's original intent. For example, the paper cites Zhu Xi's phrase, "In the unmanifested state, one cannot attain self-cultivation [ruoweifashi, zizhubudegongfu 若未發時, 自著不得工夫]" to

claim that this is because a sage (shengren 聖人) is already cultivated during the unmanifested state. However, the complete passage from Zhu Xi actually reads: "During the unmanifested state, there's no differentiation in self-cultivation. From the sage rulers Yao and Shun to a common man on the street, all are the same [ruoweifashi, zizhubudegongfu. weifazhishi, ziyaoshunzhiyuturen, yiye. 若未發時，自著不得工夫。未發之時，自堯舜至於塗人，一也]." In conclusion, while this paper attempts to delve into Zhu Xi's intricate philosophy, it displays several inaccuracies and misinterpretations that detract from a genuine understanding of his teachings.

## 5. Evaluation and Prospect

In conclusion, this paper has classified and summarized research papers related to Confucian studies during the Song Dynasty in China that were published in Korea during 2022. A total of 50 papers were released in 2022, including 11 theses. Reviewing the papers on Song Dynasty Confucianism published over the previous three years, there were 21 in 2019, 10 in 2020, and 43 in 2021, indicating a significant decline in 2020 followed by a surge in 2021.

First, in the classification by individual, out of the 50 papers, 48 were categorized under 16 Song Dynasty Confucian scholars, excluding two that did not pertain to any specific individual. These scholars include Shao Yong 邵雍, Zhou Dunyi 周敦頤, Zhang Zai 張載, Cheng Hao 程顥, Cheng Yi 程頤, Su Shi 蘇軾, Su Zhe 蘇轍, Xie Liangzuo 謝良佐, Liu Zihui 劉子翬, Hu Hong 胡宏, Yang Wanli 楊萬里, Zhu Xi 朱熹, Lu Jiuyuan 陸九淵, Chen Liang 陳亮, Wei Liaoweng 魏了翁, and Wu Cheng 吳澄. Among these, papers on Zhou Dunyi (5), Cheng Hao and Cheng Yi (combined 3), and Zhu Xi (28) were the most prominent. Particularly, Zhu Xi had a relatively higher number of

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papers compared to others. What's encouraging about 2022 is the release of studies on scholars like Xie Liangzuo, Liu Zihui, Yang Wanli, Chen Liang, and Wei Liaoweng, who previously received limited research attention.

Secondly, in terms of thematic classification, the 50 papers were organized into seven themes: classical studies (jingxue 經學), theory of principle and vital energy (liqilun 理氣論), theory of mind and nature (xinxinglun 心性論), theory of self-cultivation (xiuyanglun 修養論), epistemology, comparative studies, and others. It was challenging to find a common denominator since many papers were uniquely published under diverse themes. The distribution of the papers by theme was: classics study (10), theory of principle and vital energy (4), theory of mind and nature (5), theory of self-cultivation (19), epistemology (1), comparative studies (6), and others (11). As evident from the figures, self-cultivation had the most papers, while the theory of principle and vital energy and epistemology had fewer. Comparing with papers from 2019, 2020, and 2021, it is evident that the number of papers related to self-cultivation nearly doubled in 2022.

Thirdly, in the analysis and critique of major papers, works by Kim Nayun and Yi Jongwoo were examined.

In summary, 50 papers on Song Dynasty Confucianism were published in 2022. Comparing this with the 21 from 2019, 10 from 2020, and 43 from 2021, there was a significant number of publications in 2022. Particularly heartening was the introduction of papers on Song Dynasty scholars who had not been previously researched. We look forward to continued research outputs on these emerging figures in the future.