

Chapter 6

**Analysis and Outlook on Korean
Neo-Confucianism Research
Achievements**

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1. Introduction

This report comprehensively reviews and analyzes the research accomplishments related to Confucianism that were published in Korea in 2022. The scope of the review comprises 77 scholarly articles on Korean Neo-Confucianism that were published in journals registered with the National Research Foundation of Korea during the year 2022. In this report, we first examined the overall trends in research status, categorized by figures and topics, to gain a holistic understanding of the research landscape. Subsequently, several key articles were individually reviewed. In cases where a single article was relevant to multiple figures or topics, it was redundantly included in all the pertinent lists.

2. Classification by Figures

In the classification by figures, articles concerning Yi Hwang (李滉, 1501–1570) were the most numerous with 13, accounting for approximately 16.9% of the total. Following this, papers on Yi Yi (李珥, 1536–1584) numbered 8, comprising 10.4% of the overall total. Together, the proportion of articles related to these two scholars was about 27%, which, although significant, was slightly less than the 32% of the previous year. The dominant trend of research focusing on Yi Yi and Yi Hwang over other figures has remained consistent since the inception of this report in 2016. However, an examination of the data reveals intriguing patterns. Up until 2017, research on Yi Hwang held a unique predominance, nearly twice as much as that of Yi Yi. But the gap between the two began to narrow from 2018. By 2019, Yi Yi marginally surpassed Yi Hwang, and in 2020, the

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results showed a more pronounced lead for Yi Yi (17 to 6). Simultaneously, the combined proportion of articles on both figures decreased to 26%. In the subsequent 2021 survey, research on Yi Hwang once again gained prominence, matching that of Yi Yi, and the collective research proportion for both scholars rose slightly to around 32%. This year saw a resurgence in research on Yi Hwang, significantly outnumbering that on Yi Yi. A notable trend observed in this year's classification by figures is the difficulty in identifying scholars, other than Yi Hwang and Yi Yi, who had a considerable number of papers dedicated to them. In the reports of the past few years, despite yearly variations, there were always scholars who had been the subject of 5–7 papers. Among them, figures like Jeon Woo 田愚 and Han Wonjin 韓元震 were relatively frequent. However, this year, such a pattern is hard to discern. The most researched after Yi Hwang and Yi Yi were Han Wonjin and Jeon Woo with three articles each, followed by Kim Chang-hyeop 金昌協 and Im Seong-joo 任聖周 with two articles each. One potential explanation for this scenario is the expanding focus of Neo-Confucianism research into the later period of the Joseon dynasty. Unlike the mid-period research, which centered predominantly on specific scholars like Yi Hwang and Yi Yi, research in the later period seems to exhibit a deeper and broader exploration of themes and controversies from a more holistic perspective. Whether this supposition aligns with reality can be determined by continuously monitoring future research trends.

1) Yi Hwang 李滉

1

Lee Sangho

The Influence of Jujaseojeolyo Compilation on the Establishment of the Toegyeh Study

Korean Studies, 49

The Korean Studies Institute

2

KIM JONGBAEK

A Study on the theory of the moral spirit appeared in the Sansoucci(nature poem)

by Toegye Lee Hwang

THE EASTERN ART, 55

KOREA SOCIETY FOR SCIENCE OF EASTERN ART

3

Choi Daeun

A Study on the Calligraphic beauty of Toegye Human ultimate(人極)

THE EASTERN ART, 57

KOREA SOCIETY FOR SCIENCE OF EASTERN ART

4

Jang Yun-su

The summary of Master Zhu's Works and Toegye Studies

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

5

Park Kyoon-Seop

Critique of Park Jong-Hong's Research on Toegye Studies: Coloniality of the
Discourse on Nursing and Educators

GONG JA HAK, 46

Korean Society Of Confucian Studies

6

Ahn Dongryeol

The Function of Knowledge Education in Toegye's Theory of Education

Philosophy of Education, 96

The Philophy Of Education Society Of Korea

7

Jo Min-hwan

Toegye Yi Huang, meaning of life aiming for 'retiring in a nobody way'

YANG-MING STUDIES, 67

The Korean Society Of Yang-Ming Studies

8

Nam Kyoung-han

The study of critical thoughts of Toegye on the 「Jeonseumnok nonbyeon(傳習錄論
辯)

The T'oegye Hakbo, 152

The Toegye Studies Institute

9

Bak Soon-nam
The Study on 『Sohakseokui』 of the Toegye School
THE TOEGYE HAK NONCHONG, 41
Busan Toegye Studies Institute

10

Lee Chieok
From Self-Cultivation To Self-Preservation – Modern Implication and Status of
Preservation in Toegye's theory of Self-Cultivation
TOEGYE-HAK-LON-JIB, 32
Yeongnam Toegye Studies Institute

11

Jang Yun Su
Discourses on Seo-Myeong by Yi Hwang and Neo-Confucian scholars during the
Joseon Dynasty
The T'oegye Hakbo, 151
Toegye Studies Institute

12

Jung daejin
The Flow and Furcation of Research on the Xinjing in the Joseon Dynasty: Focusing
on the Distinction Between Occasion of Jewanghak and of Xinxue
TAE-DONG YEARLY REVIEW OF CLASSICS, 50
Tae Dong Institute of classic research

13

Jeong do hee
A Study on the Change of T'oegye Yi Hwang's Interpretations on 'That which has
no Pole and yet (itself) the Supreme Pole(無極而太極)'
Korean Studies Quarterly, 45(4)
The Academy of Korean Studies

In 2022, 13 papers related to Yi Hwang 李滉 were published, maintaining a level similar to the previous year's count of 15. As with the prior year, a noticeable trend is the difficulty in finding research papers focusing on traditional major issues in studies related to Yi Hwang, such as the Four Beginnings and Seven Emotions (sadanchijeong 四端七情) debate and the Theory of Mutual Manifestation of Principle and Material Force (yigihobalseol 理氣互發說). The only work that might indirectly pertain to these topics is Jeong do hee's "A Study on the Change of T'oegye Yi Chapter 6. Analysis and Outlook on Korean Neo-Confucianism Research Achievements 177

Hwang's Interpretations on 'That which has no Pole and yet (itself) the Supreme Pole (無極而太極)'. The remaining studies span a diverse range of topics including aesthetics, education, elementary learning, cultivation theory, Heart Sutra (Xinjing 心經), and Western Inscription (Ximing 西銘). Nam Kyoung-han provided an in-depth exposition of Yi Hwang's consciousness centering on Debates of the Records of Instructions for Practices of Learning (Jeonseubrok Nonbyeon 傳習錄論辯), a text of significant import in critiquing the dualistic theory in Joseon Neo-Confucianism. Lee Chieok illuminated the contemporary significance of Yi Hwang's cultivation theory by focusing on the keyword 'guard' (shou 守). Jung daejin undertook an examination of the Heart Sutra, differentiating between its influence as an 'imperial study' and as a 'study of the mind.' Likewise, Jang Yun Su revealed the thoughts and perspectives of Neo-Confucian scholars, including Yi Hwang, with the text Western Inscription as the focal point.

2) Yi Yi 李珥

1

Kim Hyuk

The Different Understanding of Yi Yi and Jeong Yak-yong on 'Politics of the True King

JOURNAL OF YULGOK-STUDIES, 51

Yulgok Society

2

Jung Yeon Soo

A Critical Review on the Study on Yulgok's Social and Political Ideology in North Korea

JOURNAL OF YULGOK-STUDIES, 51

Yulgok Society

3

AN SEUNG WOO

Yulgok Yi Yi's Philosophy of Death

THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 90
Institute of Confucian Philosophy and Culture

4

Son Heung-chul/Yong Suk Park
The Man of Virtue's Conduct(君子行) and The Life of Yulgok Yiyi(栗谷 李珣): On
the Basis of Internal Cultivation of Natural and Moral Truth(道問學), Honoring
Moral Nature(尊德性)
JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

5

LEE YOUNG KYUNG
The Characteristics and Educational Implications of the Changing Temperament
Methods on the Yulgok's Thoughts
THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 89
Institute of Confucian Philosophy and Culture

6

Namkyun Kim, KIM SEON KYOUNG
A Study on the Value of Professionalism Based on Yulgok's Theory of Study in
Medical Education
JOURNAL OF YULGOK-STUDIES, 52
Yulgok Society

7

An yookyung
A Study on the Relationship between Mencius' Gi Theory and Yulgok Neo-
confucianism
Korean Studies Quarterly, 45(4)
The Academy of Korean Studies

8

Jeong Kang-Gil
A New Interpretation of 'Li First and Qi Next(理先氣後)' and 'Li produces Qi(理生氣)':
Two Characteristics of Li and Exploring the Theory of Temporal Pre-existence
JOURNAL OF YULGOK-STUDIES, 52
Yulgok Society

Since 2016, research papers on both Yi Yi and Yi Hwang have consistently been numerous in every survey. However, a consistent distinction in their distribution is evident. Notably, papers concerning Yi Yi frequently relate to the discourse on statecraft (jingshilun 經世論). Yet, this trend was not apparent in the 2022 survey. Among the aforementioned eight articles, only Chapter 6. Analysis and Outlook on Korean Neo-Confucianism Research Achievements 179

the research by Kim Hyuk and Jung Yeon Soo could be construed as relevant to the discourse on statecraft. The remainder showcases a blend of topics, encompassing cultivation theory, pedagogy, and the discourse on the interrelation of principle and material force (liqilun 理氣論). Examining the specifics, Jung Yeon Soo's study scrutinizing North Korea's prior research on Yi Yi stands out. In discussions related to the interrelation of principle and material force, Jeong Kang-Gil's research is notable. Contrary to the academic consensus on the logical precedence of principle (li 理), his work explores the possibility of temporal precedence. AN SEUNG WOO presented research on an intriguing topic referred to as Yi Yi's philosophy of death. Both Kim Namkyun and KIM SEON KYOUNG's studies are distinguished by their novel approach of applying Yi Yi's concept of diligent study to medical education.

3) Han Wonjin 韓元震

1

BAE JE-SEONG

Metaphysics and Ethics of Thing from Han Wonjin's Theory of Nature

CHEOLHAK: Korean Journal of Philosophy, 152

Korean Philosophical Association

2

Na Jonghyun

The Development of Ho-ron's Theory of 'Betraying Own Master' in the 18th Century

The Society for Study of Korean History of Thoughts, 70

The Association for the Study of Korean History of Thoughts

3

Hong Seongmin

The Longitude and Latitude Frame and The Ways of Realization of Li

Studies in Confucianism, 62

Confucianism Research Institute

As previously mentioned, apart from Yi Hwang and Yi Yi, it is challenging

to find individuals who have been the subject of multiple studies. Nevertheless, three papers each were presented on Han Wonjin 韓元震 and Jeon Woo 田愚. Among these, Na Jonghyun's paper, which examined the development of Ho-ron's Theory of 'Betraying One's Own Master' from the early 18th century, does not strictly focus on the figure of Han Wonjin. However, considering he is a significant character in the paper, it has been included in the count. BAE JE-SEONG's research proposed a novel interpretation of Han Wonjin's Theory of Nature. Hong Seongmin's study revisited the views on the interrelation of principle and material force (理氣論) and the discourse on the Four Beginnings and the Seven Emotions (Sachillon 四七論) by Kim Changhyeop (金昌協) and Han Wonjin, framed within the context of what Neo-Confucian scholars term as the Longitude and Latitude (jingwei 經緯) Frame.

4) Jeon Woo 田愚

1

Shin Jae-sik

In late Joseon Dynasty 『The Records of Ming Scholars』's influence with its focus on Jeon woo

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

2

Joo Kwangho

The Problem of Category Misunderstanding in the Theory of Taiji of Ganjae Jeonwu
Journal of Korean philosophical society, 165

Korea Philosophical Society

3

Kim, Goun Ho

Succession of Kim Taek-Sul(金澤述) to Jeon U(田愚)'s Confucianism and Its
Meaning

GONG JA HAK, 47

Korean Society Of Confucian Studies

Jeon Woo 田愚 is among the most actively researched Neo-Confucian scholars of the late Joseon Dynasty, with three papers on him published in 2022. Each of these papers possesses distinctive characteristics. Shin Jae-sik's study critically examines the features revealed in Jeon Woo's interpretations, focusing on the text Records of Ming Scholars (Mingru Xue'an 明儒學案). Joo Kwangho analyzes Jeon Woo's perspectives on the Taiji 太極 through what is termed a 'category reductionist issue,' presenting views on how this has influenced contemporary debates and controversies in the realm of Neo-Confucianism. Although Kim Goun Ho's research primarily investigates Kim Taek-sul 金澤述, a disciple of Jeon Woo, it also significantly addresses the continuity of Jeon Woo's Neo-Confucian doctrine, which justifies its inclusion as a relevant study on Jeon Woo.

5) Others

1

LEE HAEIM

Study on the characteristics of Kim Chang-hyeop's interpret on Zhuzi's commentary of Analects : focusing on the commentary collection of Analects

GONG JA HAK, 47

Korean Society Of Confucian Studies

2

Hong Seongmin

The Longitude and Latitude Frame and The Ways of Realization of Li

Studies in Confucianism, 62

Confucianism Research Institute

3

Yoo, Jiwoong

The Academic Evaluation and Practical Interpretations of Nongsan Shin Deuk-Gu's Heaven Theory

Studies in Philosophy East-West, 106

Korean Society For Philosophy East-West

4

Lee Sang Ik

Some Critical Reflections on Nongsan's On Heaven and Human
JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

5

Park Je Gyun

A study on Yeongjo's Thought of Politics of Filial Piety –Focus on the Extended
Meaning of The Great Learning–
THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 87
Institute of Confucian Philosophy and Culture

6

LEE HAEIM

A Study on a Royal Lecture's Situation of Mencius in the Period of King Yeongjo
and Recognition of Mencius
THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58
The Society for Asian Philosophy in Korea

7

Kim Moon Joon

Understanding of Theory of Li/Qi & Mind/Human Nature of Im Sung-joo
JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

8

An yookyung

A study on Lim sung-joo's mind theory
TOEGYE-HAK-LON-JIB, 32
Yeongnam Toegye Studies Institute

9

Song Chi Wook

Political Significance of Donggye(桐溪) Jeong-on(鄭蘊) of Righteousness
Nammyung, 74
Institute of Gyeongnam Culture

10

Gu Jin-seong

A student of Jeong-on and the succession of Nammyeonghak
Nammyung, 74
Institute of Gyeongnam Culture

11

Lee Young Suk

Hoi-bong Ha Gyeom-jin's succession to Nammyeonghak
Nammyung, 76
Institute of Gyeongnam Culture

In addition to the aforementioned studies, individuals such as Kim Chang-hyup 金昌協, Shin Deuk-gu 申得求, Yeongjo 英祖, Im Seong-ju 任聖周, Jeong On 鄭蘊, and Ha Gyeom-jin 河謙鎮 were the subjects of two papers each. Research on Kim Chang-hyup was released, which includes a theoretical discussion on the Four-Seven Debate (Sachillon 四七論) as well as a study on the exegetical nature of the Collected Commentaries on the Analects (Lunyu Jizhu 論語集註). Two papers were published regarding Shin Deuk-gu, both focusing on his views on 'Heaven.' Furthermore, there were individual papers, each presented by Park Je Gyun and LEE HAEIM, that significantly addressed King Yeongjo of Joseon. Kim Moon Joon and An Yookyung each published a paper discussing Im Seong-ju's theory on the relationship between principle (li 理), vital energy (qi 氣), and the nature of the mind. Additionally, two papers were published each on Jeong On's political thought and academic lineage, as well as on Ha Gyeom-jin's discourse on the nature of the mind and his scholarly tradition.

3. Thematic Classification

Given that the discourse on principle and vital energy (liqilun 理氣論), as well as on the nature of the mind (xinxing 心性), constitutes the main axes of Neo-Confucian theoretical framework, the proportion of papers related to these topics is notably high. Studies concerning liqi 理氣 theory and xinxing 心性 theory total 34 papers, accounting for approximately 44.2% of all the papers. This proportion is lower compared to the previous year's 57%, but

it is comparable to the levels in 2019 (37%) and 2020 (43%). Indeed, liqi 理氣 theory and xinxing 心性 theory form the crux of Neo-Confucianism's scholarly identity, and to some extent, other applied or practical aspects of the field are invariably linked to these core discussions. Despite some differences in perspective or annual research trends, the prominence of liqi 理氣 theory and xinxing 心性 theory is unlikely to completely disappear from the categorization. The next most significant categories are the theories of cultivation and education, comprising 11 papers or 14.3% of the total. This shows a slight decrease in number (from 16 papers) and proportion (from 18%) compared to 2021. Papers related to statecraft (jingshi 經世) have increased to 10 in total, up by one paper from the previous year, with their proportion also slightly increased to 13.0%. Lastly, papers that do not fall under these categories have significantly increased to 22, from 14 in the previous year, with their proportion rising substantially to 28.6%. This trend forms a stark contrast with the steady high proportion of liqi 理氣 theory and xinxing 心性 theory, suggesting that while the high volume of traditional research categories and methods persists, the increase in the other categories indicates a diversification of research trends that do not strictly align with conventional approaches. Attention should be paid to how these two tendencies will evolve and shape the trajectory of future scholarly inquiries.

1) Theory of principle and Vital Energy (liqulun 理氣論)

1

BAE JE-SEONG

The Issues and Implications of Ki Jeong-jin's Theory of Statements that there is only One Principle but the Phenomena Vary

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 57

The Society for Asian Philosophy in Korea

2

Hong Seongmin

The Longitude and Latitude Frame and The Ways of Realization of Li
Studies in Confucianism, 62

Confucianism Research Institute

3

An yookyung

A Study on the Relationship between Mencius' Gi Theory and Yulgok Neo-
confucianism

Korean Studies Quarterly, 45(4)

The Academy of Korean Studies

4

Jeong Kang-Gil

A New Interpretation of 'Li First and Qi Next(理先氣後)' and 'Li produces Qi(理生氣)':
Two Characteristics of Li and Exploring the Theory of Temporal Pre-existence
JOURNAL OF YULGOK-STUDIES, 52

Yulgok Society

5

Jeong Kang-Gil

Understanding Li(理) in the context of efficient cause and final cause – A Study
of Li as Two Causal Aspects : Matter[質料] and Lead[主宰]

TOEGYE-HAK-LON-JIB, 32

Yeongnam Toegye Studies Institute

6

Yi Jongwoo

A Debate on the Individual Nature in Yulgok's Late Year Establishing Theory: Yi
Hyeonik Versus Gwon Sangha and Han Wonjin

TOEGYE-HAK-LON-JIB, 32

Yeongnam Toegye Studies Institute

7

Jeong do hee

A Study on the Change of T'oegye Yi Hwang's Interpretations on 'That which has
no Pole and yet (itself) the Supreme Pole(無極而太極)'

Korean Studies Quarterly, 45(4)

The Academy of Korean Studies

8

Joo Kwangho

The Problem of Category Misunderstanding in the Theory of Taiji of Ganjae Jeonwu
Journal of Korean philosophical society, 165

Korea Philosophical Society

Kim, Hyoungchan

A Study on the Theory of li Arriving of its own accord by Toegye Yi Hwang –
 focused on the role of the heart-mind, in the process of recognizing li –
 The T'oegye Hakbo, 152
 The Toegye Studies Institute

Papers on the theory of principle and vital energy (liqilun 理氣論) numbered nine for the year under review, a figure intermediate between the previous year's fourteen and the five from the year before that. However, it is challenging to make a clear distinction between the categories of liqi 理氣 theory and the theory of the nature of the mind (xinxing 心性), and thus the combined total number and proportion of papers on both subjects assume greater importance. When considered together, the 34 papers published in 2022 reflect a level similar to the 39 papers of 2020, as opposed to the 51 papers in 2021. A closer examination of the specifics reveals a diversification of themes and figures beyond the two papers concerning Yi Hwang 李滉. Scholars such as Ki Jeong-jin 奇正鎭, Kim Chang-hyup 金昌協, Han Won-jin 韓元震, Yi Yi 李珥, Lee Hyeon-ik 李玄翼, and Jeon Woo 田愚 were addressed, and Jeong Kang-gil presented two papers exploring the philosophical implications of liqi 理氣 theory itself. Such trends in the theoretical category of liqi 理氣 theory indicate that the previous concentration on Yi Hwang and Yi Yi Yis no longer as pronounced.

2) Theory of the nature of the mind (xinxinglun 心性論)

In the 2022 compilation, there were a total of 25 papers related to the discourse on the nature of the mind, which represents a decrease of 10 papers compared to the previous year. The complete list is as follows.

1

Kim Byoung Mok

A Study on Yeoho Park Phil-Joo's Theory of the Human-mind and Moral-mind
Studies in Confucianism, 63

Confucianism Research Institute

2

Yoo Ji-woong

Baeksu Yang Eungsu's Neo-Confucianism and its Reverberation in the Nak School
in the 18th Century

Studies in Confucianism, 63

Confucianism Research Institute

3

Yoo, Jiwoong

A Study of Doam Yi Jae's Theory of the Nature and Principle – Focusing on the
Main Issues of the Horak Debate –

YANG-MING STUDIES, 67

The Korean Society Of Yang-Ming Studies

4

Yi Jong-woo

King Jeongjo's Inquiry and Jeong Yakyong's Response on the Not-Yet Aroused
State in Mind and the Self – Cultivation-With Reference to Horak Debate

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

5

Yi Jong-woo

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

6

Yi Jong-woo

The Relationship between the Not-Yet Aroused State and Quiet of Mind, and
Self-Cultivation at the State in Zhu Xi's Neo-Confucianism

Onji Studies, 73

The Society Of Onji Studies

7

BAE JE-SEONG

Metaphysics and Ethics of Thing from Han Wonjin's Theory of Nature

CHEOLHAK: Korean Journal of Philosophy, 152

Korean Philosophical Association

8

Lee, Sang-ik

The nature and implication of the Mind Theory Debate in the late Joseon Dynasty

The Toegye Hakbo, 151

The Toegye Studies Institute

9

Lee, Sang-ik

Seolam Kwon Okhyun's Li-Ki Thoughts

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

10

Kim, Goun Ho

Succession of Kim Taek-Sul(金澤述) to Jeon U(田愚)'s Confucianism and Its
Meaning

GONG JA HAK, 47

Korean Society Of Confucian Studies

11

Jeon Sungkun

A Study on the Rationality and Timeliness of Kubong Song Ik-pil's
Neo-Confucianism

Studies in Confucianism, 62

Confucianism Research Institute

12

Park Hak Rae

A Study on the Mibal Theory of Bongseo Yu Shin-hwan

JOURNAL OF YULGOK-STUDIES, 51

Yulgok Society

13

Kim Moon Joon

Understanding of Theory of Li/Qi & Mind/Human Nature of Im Sung-joo

JOURNAL OF YULGOK-STUDIES, 51

Yulgok Society

14

An yookyung

A study on Lim sung-joo's mind theory

TOEGYE-HAK-LON-JIB, 32

Yeongnam Toegye Studies Institute

15

Kim, Nak-Jin

The Meaning of Ha Gyeom-jin's Mind Theory

Nammyung, 76
Institute of Gyeongnam Culture

16
Yoo, Jiwoong
The Academic Evaluation and Practical Interpretations of Nongsan Shin Deuk-Gu's
Heaven Theory
Studies in Philosophy East-West, 106
Korean Society For Philosophy East-West

17
Lee Sang Ik
Some Critical Reflections on Nongsan's On Heaven and Human
JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

18
LEE, YOUNGHO
Between Toegyehak(退溪學) and Haktogye(學退溪)
GONG JA HAK, 48
Korean Society Of Confucian Studies

19
BAE JE-SEONG
Perspective on Good and Evil and Historical Self-consciousness of Yi Hangno -A
Neo-Confucian Project to form Historical Subjects-
CHEOLHAK: Korean Journal of Philosophy, 150
Korean Philosophical Association

20
Jang Yun Su
Discourses on Seo-Myeong by Yi Hwang and Neo-Confucian scholars during the
Joseon Dynasty
The T'oegye Hakbo, 151
Toegye Studies Institute

21
Jung daejin
The Flow and Furcation of Research on the Xinjing in the Joseon Dynasty: Focusing
on the Distinction Between Occasion of Jewanghak and of Xinxue
TAE-DONG YEARLY REVIEW OF CLASSICS, 50
Tae Dong Institute of classic research

22
Kim Se Jin
The Self-Cultivation Theory Of The Integration The Unity of Heaven and Person
Through Temperament Change of Zhang Zai

JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

23
Sun Byeong Sam
A Study on Choe Byeongheon's Understanding of Confucianism in Terms of
Christianity
JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

24
Liu, Ying
From "Xin" to "Li"(II) : Explore the Reasons for the Trend of "Returning Rites"
Thought from the Perspective of "Debate about Xin"
The T'oegye Hakbo, 152
The Toegye Studies Institute

25
Lee Jaebok
A Cognitive Approach to Seongho School's Discourse of Seven Public Feelings
Sogang Journal of Philosophy, 70
Institute of Philosophical Studies SOGANG UNIVERSITY

One notable feature from the 2022 research list on the discourse of the mind is the difficulty in finding studies related to the concepts of the Four Beginnings and Seven Emotions (siduanqiqing 四端七情), and the distinction between Human Mind and Way Mind (renxindaoxin 人心道心). One might find Kim Byoung Mok's study on Park Pil-ju's 朴弼周 theory of Human Mind and Way Mind as an exception. This pattern does not significantly change even when expanding the scope to include the discourse on principle and vital energy. With the exception of Hong Sung-min's study on the principle and vital energy theory of the Four Beginnings and Seven Emotions discussed by Kim Chang-hyup 金昌協 and Han Won-jin 韓元震, research on these concepts is similarly scarce. Past surveys indicate that despite variances in intensity, the Four Beginnings and Seven Emotions, along with the Human Mind and Way Mind, have consistently been among the most researched single topics. In 2020 and 2021, their prevalence declined

compared to previous years, yet with five and eight papers respectively, they remained significant (based on the discourse of the mind category). This could suggest that the accumulated volume of prior research has shifted scholarly focus to alternative topics. However, whether this trend will continue warrants further observation. In contrast, research pertaining to the Horak 湖洛 Debate saw a slight increase with six papers compared to four in the prior year. Yoo Jiwoong focused on Yi Jae and Yang Eung-su 楊應秀, whereas Yi Jong-woo published three studies addressing the context and aspects of specific issues rather than individual figures. BAE JE-SEONG presented research on Han Won-jin's 韓元震 discourse on the differentiation of the nature of man and thing. Observing the research trends reveals significant changes. BAE JE-SEONG's work aligns with the traditional perspectives represented by Han Won-jin and Yi Gan, while Yoo Jiwoong offers an in-depth discussion contextualized within the history of thought and related figures. Yi Jong-woo also continues to broadly review contemporary academic debates, even extending his analysis to figures like Jeongjo 正祖 and Jeong Yak-yong 丁若鏞 in one study. This shows that although research momentum on established figures like Han Won-jin and Yi Gan may have slowed, interest in the Horak Debate persists as focus shifts towards subsequent developments. On the other hand, only one study was found concerning the Mind Theory (Shimsseol 心說) Debate: Lee Sang Ik's "The nature and implication of the Mind Theory Debate in the late Joseon Dynasty." Research on the Mind Theory Debate had consistently produced four to six papers annually from 2019 to 2021. Therefore, the noticeable reduction in 2022 suggests a diminishment, which may be due in part to the substantial clarification of the issues and progression of the debate achieved through intense discussion in recent years. Nonetheless, future research trends should be monitored. Additionally, a significant

portion of research in the study of the nature of the mind includes comprehensive or thematic examinations of specific figures' theories of human nature, as evidenced by the works of Kim Taek-sool 金澤述, Shin Deok-gu 申得求, and Lim Sung-ju 任聖周.

3) Theories of Cultivation and Education

The papers on the theories of self-cultivation and education published in 2022 are as follows.

1

Park Kyoon-Seop
Critique of Park Jong-Hong's Research on Toegye Studies: Coloniality of the Discourse on Nursing and Educators
GONG JA HAK, 46
Korean Society Of Confucian Studies

2

Ahn Dongryeol
The Function of Knowledge Education in Toegye's Theory of Education
Philosophy of Education, 96
The Philophy Of Education Society Of Korea

3

Kim, Nak-Jin
Cho Sik's Method of Mind Cultivation in his Picture and Explanation of Mind
Journal of Eastern Classic, 89
The Society Of The Eastern Classic

4

Jo Min-hwan
Togeye Yi Huang, meaning of life aiming for 'retiring in a nobody way'
YANG-MING STUDIES, 67
The Korean Society Of Yang-Ming Studies

5

LEE YOUNG KYUNG
The Characteristics and Educational Implications of the Changing Temperament
Methods on the Yulgok's Thoughts
THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 89
Institute of Confucian Philosophy and Culture

6

Nam Kyoung-han

The study of critical thoughts of Toegye on the 『Jeonseumnok nonbyeon(傳習錄論辯)』

The Toegye Hakbo, 152

The Toegye Studies Institute

7

Cheun Eun Bok

Self-cultivation practice theory of Seoung Li Philosophy : Focus on Yim Yun-ji-dang and Kang Jeong-il-dang

Won-Buddhist Thought & Religious Culture, 93

The Research Institute of Won-buddhist Thought

8

Yi Suhng-gyohng

A Study on Hwang Hee as a High-ranking Public Official from the Perspective of Personality Education

Studies in Confucianism, 62

Confucianism Research Institute

9

Namkyun Kim, KIM SEON KYOUNG

A Study on the Value of Professionalism Based on Yulgok's Theory of Study in Medical Education

JOURNAL OF YULGOK-STUDIES, 52

Yulgok Society

10

Bak Soon-nam

The Study on 『Sohakseokui』 of the Toegye School

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

11

Lee Chieok

From Self-Cultivation To Self-Preservation – Modern Implication and Status of Preservation in Toegye's theory of Self-Cultivation

TOEGYE-HAK-LON-JIB, 32

Yeongnam Toegye Studies Institute

In the domains of self-cultivation and educational theory, a total of 12 papers were identified. Looking at the distribution by figure, studies related to Yi Hwang 李滉 accounted for over half with six papers, followed by two

papers concerning Yi Yi 李珥. Individuals less commonly featured in Neo-Confucianism discourse, such as Hwang Hui 黃喜, were also noted. As time progresses, it is apparent that the emphasis in the papers on self-cultivation and education is shifting towards exploring the practical implications and educational efficacy in real life, rather than a conceptual understanding alone. From this perspective, Cheun Eun Bok's "Self-cultivation practice theory of Seoung Li Philosophy : Focus on Yim Yun-ji-dang and Kang Jeong-il-dang" is noteworthy for addressing traditional educational methodologies.

4) Theory on Statecraft (jingshilun 經世論)

1

KANG KYUNG HYUN

The Classics Mat of Joseon and Reading the "Tribute of Yu" in the Book of Documents

GONG JA HAK, 48

Korean Society Of Confucian Studies

2

Song Chi Wook

Political Significance of Donggye(桐溪) Jeong-on(鄭蘊) of Righteousness

Nammyung, 74

Institute of Gyeongnam Culture

3

Kang Boseung

「Land Reform in the Realization of a Confucian Ideal: The Debate among Neo-Confucian Scholars in the Mid-Chosŏn Period」

『Acta Koreana』 22(2)

Academia Koreana

4

Park Je Gyun

A study on Yeongjo's Thought of Politics of Filial Piety –Focus on the Extended
Meaning of The Great Learning–
THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 87
Institute of Confucian Philosophy and Culture

5

Kim Hyon Woo
The Secularization Policy of Confucian “Civilization” in the Middle of Joseon –
Focused on The Explanation of Devoted Son and Fierce Wife in The Advanced
Donggukyeojiseungram –
THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 88
Institute of Confucian Philosophy and Culture

6

Park Je Gyun
A Study of King Jeongjo's Theory of Gansa(君師論)
THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 88
Institute of Confucian Philosophy and Culture

7

KANG KYUNG HYUN
The Classics Mat of the Joseon and Reading the Book of Documents
The T'oegye Hakbo, 151
The Toegye Studies Institute

8

Na Jonghyun
The Development of Ho-ron's Theory of 'Betraying Own Master' in the 18th Century
The Society for Study of Korean History of Thoughts, 70
The Association for the Study of Korean History of Thoughts

9

Jeong Sangbong
Cheng-Zhu's Theory of Zhongshu and Contemporary Confucians' Interpretation
TAE-DONG YEARLY REVIEW OF CLASSICS, 50
Tae Dong Institute of classic research

10

Kim Hyuk
The Different Understanding of Yi Yi and Jeong Yak-yong on 'Politics of the True
King
JOURNAL OF YULGOK-STUDIES, 51
Yulgok Society

11

Jung Yeon Soo
A Critical Review on the Study on Yulgok's Social and Political Ideology in North

Research related to the theory of statecraft encompasses a total of 11 papers, addressing a variety of subjects and figures to such an extent that categorization by individual is challenging. Moreover, it is evident that the scope of inquiry is gradually expanding as the concept of statecraft is increasingly perceived in an expansive manner. This includes not only simple political thought but also studies reflecting the ethos of the time, such as those on 'virtuous women (yeolnyeo 烈女) and filial sons (hyoja 孝子)'. Particularly noteworthy is Park Je Gyun's paper on King Jeongjo 正祖, centered on the reform policies actively pursued by Seo Myeong-eung 徐命膺. This study is significant for it sheds light on the perspectives from which King Jeongjo enacted reforms and sought to realize a return to old ways, and thus its importance should not be underestimated.

5) Others

In the miscellaneous category, which includes a diverse array of topics, the following papers have emerged:

1
KANG JI EUN
Characteristics of Korean Confucian History in Dongyu Saseo hae jipyeong
GONG JA HAK, 47
Korean Society Of Confucian Studies

2
LEE HAEIM
Study on the characteristics of Kim Chang-hyeop's interpret on Zhuzi's
commentary of Analects : focusing on the commentary collection of Analects
GONG JA HAK, 47
Korean Society Of Confucian Studies

3

Jeon Sungkun

Understanding the Doctrine of the Mean and Neo-Confucianism Theory of Daesan

Lee Sang-jeong

GONG JA HAK, 47

Korean Society Of Confucian Studies

4

Lee Sangho

The Influence of Jujaseojeolyo Compilation on the Establishment of the Toegye Study

Korean Studies, 49

The Korean Studies Institute

5

Kim sungheui

Types of reading method and their orientation in Jeong Jae-gyu(鄭載圭)

Nammyung, 73

Institute of Gyeongnam Culture

6

Gu Jin-seong

A student of Jeong-on and the succession of Nammyeonghak

Nammyung, 74

Institute of Gyeongnam Culture

7

Lee Young Suk

Hoi-bong Ha Gyeom-jin's succession to Nammyeonghak

Nammyung, 76

Institute of Gyeongnam Culture

8

Suh Won-Hyuk

The development and character of the Lixue of the Geumgang Culture Area in the Mid-Joseon Dynasty

Studies in Philosophy East-West, 106

Korean Society For Philosophy East-West

9

KIM JONGBAEK

A Study on the theory of the moral spirit appeared in the Sansoucci(nature poem)

by Toegye Lee Hwang

THE EASTERN ART, 55

KOREA SOCIETY FOR SCIENCE OF EASTERN ART

10

Choi Daeun

A Study on the Calligraphic beauty of Toegye Human ultimate(人極)

THE EASTERN ART, 57

KOREA SOCIETY FOR SCIENCE OF EASTERN ART

11

Park Hakrae

A Study on the Review and Prospect of Honam Confucian Studies

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 57

The Society for Asian Philosophy in Korea

12

Shin Hae-yonn

An Analysis of Yu Hyeong-won's Shilli Theory - Is the Emphasis on Shilli a
Conversion to 'Juri' Thinking? -

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 57

The Society for Asian Philosophy in Korea

13

LEE HAEIM

A Study on a Royal Lecture's Situation of Mencius in the Period of King Yeongjo
and Recognition of Mencius

THE JOURNAL OF ASIAN PHILOSOPHY IN KOREA, 58

The Society for Asian Philosophy in Korea

14

Lee Won Jean

A Study on the Korean Kyeongcheon-Thought of Nongam Lee Hyun-bo

Journal of Eastern Philosophy, 108

The Society Of Eastern Philosophy

15

KIM SEONHEE

A Theoretical Divergence of Songho's Four-Seven Theory: Focusing on Jeongsan
Yi Byeong-hyu's approach

Journal of Eastern Philosophy, 109

The Society Of Eastern Philosophy

16

AN SEUNG WOO

Yulgok Yi Yi's Philosophy of Death

THE STUDY OF CONFUCIAN PHILOSOPHY AND CULTURE, 90

Institute of Confucian Philosophy and Culture

17

KIM KYUNGHO

Reflection on the meeting and continuation of Gobong and Toegye – Focusing
on the emotional basis of respect and trust

The Toegye Hakbo, 152

The Toegye Studies Institute

18

Seseoria Kim

Understanding Anger in Women–Authored Book of Discipline in the Joseon Dynasty
: Focusing on self–considerate practice of Ja–Kyeong–Pyeon

Korean Feminist Philosophy, 38

Korean Association Of Feminist Philosophers

19

Son Heung–chul/Yong Suk Park

The Man of Virtue’s Conduct(君子行) and The Life of Yulgok Yiyi(栗谷 李珥): On
the Basis of Internal Cultivation of Natural and Moral Truth(道問學), Honoring
Moral Nature(尊德性)

JOURNAL OF YULGOK–STUDIES, 51

Yulgok Society

20

Yu Jeong Eun

A Study on Shin Saimdang’s Ideas Hidden in Yulgok’s “The Great Godfather of
Gyeongpo

JOURNAL OF YULGOK–STUDIES, 52

Yulgok Society

21

Jang Yun–su

The summary of Master Zhu's Works and Toegye Studies

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

22

Shin Jae–sik

In late Joseon Dynasty 『The Records of Ming Scholars』 's influence with its focus
on Jeon woo

THE TOEGYE HAK NONCHONG, 41

Busan Toegye Studies Institute

A total of 22 papers have been identified that address a variety of subjects, matching the volume of output previously seen in studies related to the theory of mind, such as the Four Beginnings and Seven Emotions. The

diversity of these topics and research methodologies raises the question of the significance of classification. Nonetheless, approaches that go beyond Neo-Confucian debates or concepts, such as KIM KYUNGHO's "Reflection on the meeting and continuation of Gobong and Toegye – Focusing on the emotional basis of respect and trust," and AN SEUNG WOO's "Yulgok Yi Yi's Philosophy of Death," warrant attention. These approaches explore life issues shared from the individual scholars' perspectives. While many papers on Neo-Confucianism focus on conceptual definitions, those that accept these concepts as issues in one's own life and address what these concepts mean to the scholars themselves are notably rare.

4. Analysis and Critique of Key Papers

① Jeong Kang-Gil, “ A New Interpretation of ‘Li First and Qi Next(理先氣後)’ and ‘Li produces Qi(理生氣)’: Two Characteristics of Li and Exploring the Theory of Temporal Pre-existence”

The objective of this paper is clear: it proposes an alternative interpretation to the commonly accepted notions concerning the issue of the precedence of principle (li 理) and vital energy (qi 氣) in the li-qi theory of Neo-Confucianism established by Zhu Xi 朱熹. Discussions on Zhu Xi's theory of li and qi have been as varied as they have been significant within the realm of Neo-Confucian metaphysical thought, with a key tenet being the idea that while li 理 and qi 氣 are inseparably connected, they never conflate (liqi buli buza 理氣不離不雜). Ontologically, debates have long

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existed over whether this theory represents a form of dualism, where li and qi are two separate entities, or a form of monism that ultimately reduces to li. Furthermore, as the author also acknowledges, although li and qi are always together, making temporal precedence a non-issue, one can interpret a logical precedence where li holds a more fundamental ontological status than qi. This is generally understood as Zhu Xi's assertion that li precedes qi. The author clarifies that this is a prevailing view within academia. (p. 165)

The author does not deny the validity of this interpretation per se. However, he seeks to demonstrate that a 'temporal precedence' can also be coherent within Zhu Xi's li–qi theoretical framework, albeit this explanation is admittedly complex.

The most critical distinction to consider in the author's proposed explanation is between "li 理 that has manifested at least once in the world through qi 氣" and "li that has never yet manifested, the un-manifested li." p. 162.

Another essential premise is that in Zhu Xi's thought, unlike the eternal nature of qi as advocated by Zhang Zai 張載, qi undergoes a cyclical process of generation and dissolution. According to the author, when qi dissolves, the li within it, unlike the dissipated qi, remains in the world as a 'knot.' This 'knot' of li becomes a past entity, no longer an agent in the world but merely an object. Nonetheless, this past knot of li still functions as a cause for the generation of new qi. Understanding the exact meaning of how the past li acts as a cause for new qi can be quite challenging. For instance, consider a cow that lived and died in the past, and now its progeny gives birth to a new calf. The cow giving birth now is the living one, not the deceased one. If the deceased cow has influenced this event, it would be through a previous cause (like giving birth to the mother of the calf that's now giving

birth), not because it currently acts as a cause in its 'past form of li.' What, then, is the substantive mechanism by which the 'past form of li' acts? Inferring the author's intent, one plausible explanation could be that the occurrence of an event is predicated upon the 'entirety of the past world up to the immediate past,' and this totality could be what is referred to as the 'past form of li.' Indeed, the totality of the past undoubtedly influences current events in direct and indirect ways. However, is it valid to equate this influence with the 'precedence of li'? If the influence is from a past event involving both li and qi, that event was a product of their union. In the current context (following the author's position), while qi has ceased to exist, li does not exist in the present either; it remains merely as a past 'knot.' Thus, understanding how this 'knot' exerts an influence is not straightforward. If this past 'knot' signifies a 'memory' of past events, without additional explanations, it would seem difficult to assert that such cognitive and mental events could directly cause the generation of actual physical entities.

Another point that seems to warrant consideration is the context and scope in which the phrase 'principle precedes, vital energy follows (lixianqihou 理先氣後)' is discussed. The reason 'principle precedes, vital energy follows' is discussed alongside terms such as 'monism' and 'dualism' likely stems from an ontological motivation to question what the most ultimate element is. In this light, if one focuses solely on the fact that there can never be li 理 that exists without qi 氣, the existing explanation functions well. However, the context of the explanation presented by the author might be understood somewhat differently. Roughly speaking, even if a particular object or phenomenon in the phenomenal world has not yet come into existence, one might consider that it can still be predicted based on the inherent li within it. Such an explanation, from this perspective, seems to

encompass content that is adequately covered by existing understandings. Alternatively, if one focuses on the 'generation of qi,' even traditional Neo-Confucian scholars admit that, in some respects, "li generates qi" could be said, although the specific meaning of this is certainly open to question. Nonetheless, if the focus remains solely on the fact that li has never existed without qi, then there appears to be little difference from existing explanations. In other words, if one assumes that the discussion of 'li precedes, qi follows' can be applied within the range and context interpreted by the author, then it is possible that the author's discussion is not as different from that of previous scholars as one might think, and there may, in fact, be more common ground.

Moreover, what appears questionable is whether the distinction between "principle that has been manifested at least once in the world by vital energy" and "principle that has never yet been manifested" can be naturally accepted within the framework of Neo-Confucianism. The author speaks of a cyclical worldview at one point in the paper, but the typical cosmological expression of principle in Neo-Confucianism is the cycle of the four seasons. Within this certain order of space and time, all things are born and live according to their own principle. Humans, too, have their given fixed nature and duties and must pursue the five constant virtues (wuchang 五常) of benevolence (ren 仁), righteousness (yi 義), propriety (li 禮), wisdom (zhi 智), and faith (xin 信) as their calling. In this framework, can the distinction that the author presents between "unmanifested li 理" and "li that has been manifested at least once" be considered meaningful? Perhaps this interpretation might be more appropriate for a more dynamic worldview where li itself is seen as evolving creatively. Cautiously speculating, it seems that explicating the meaning of li in this manner may be closer to drawing out new, creatively derived meanings than the previous

Neo-Confucian scholars did. And it is at this point that the most significant question arises regarding the paper.

Initially, one cannot help but feel a sense of awe at how the author meticulously explores new interpretive horizons for metaphysics or cosmology, known as the theory of li and qi, applying a contemporary perspective. This might be one of the approaches to seriously engage with Neo-Confucianism in today's philosophical discourse. Paradoxically, however, this is also the most regrettable and curious aspect of the paper. What is the ultimate goal of this endeavor? Is it to establish a metaphysics of li and qi that functions in the contemporary world? If so, should it still maintain its Neo-Confucian foundation? If that is the case, what are the essential elements that a modern metaphysics of li and qi, while retaining its Neo-Confucian base, must have? For example, should it be compatible with modern physics or cosmology, while still closely related to traditional theories of self-cultivation and human nature? In essence, what do we aim to achieve through such metaphysics? If such a fundamental starting point is presupposed, might it not provide readers with a firmer motive to endeavor to follow and understand the sophisticated explanations and reinterpretations that the author painstakingly presents? I look forward to clearer and more concrete answers to these aspects in the author's subsequent research.

② Yoo Ji-woong, “Baeksu Yang Eungsu’s Neo-Confucianism and its Reverberation in the Nak School in the 18th Century”

This paper examines the Neo-Confucian theory of Yang Eung-su 楊應秀, a leading literary figure of his time, with a focus on the key issues of the

Horak 湖洛 debate. Toam Yi Jae 李穡, known as a master who led Neo-Confucianism following Kim Chang-hyeop 金昌協 and Kim Chang-heup 金昌翁, has not been sufficiently researched concerning his specific stances on Neo-Confucian theory and the Horak debate. Moreover, in the case of Yang Eung-su, despite being a highly esteemed figure in Yi Jae's scholarly circle and the academic community of the time, contemporary scholarship on Yang Eung-su is significantly lacking even when compared to Yi Jae. Indeed, among scholars of Neo-Confucianism, Yang Eung-su's recognition is arguably low. Given this context of scant prior research, the explanations provided by this paper regarding Yang Eung-su's theories and his role within the academic circles of his day are notably deep and rich in content. As these theoretical issues that he argued and debated are explained in conjunction with the academic circumstances of the time, the paper offers valuable insights into the scholarly landscape of the Horak debate era. This aspect is a significant strength of the paper. The genealogy of the Neo-Confucian masters from Kim Chang-hyeop and Kim Chang-heup to Yi Jae, Kim Won-hang 金元行, Park Yoon-won 朴胤源, Hong Jik-pil 洪直弼, and Yim Heon-hoe 任憲晦 is relatively well-known. However, the specific developments of the Horak debate and its key issues remain largely unexplored. In this light, the paper adeptly demonstrates the internal disagreements and the dynamic process of debate within the scholarly community around Yi Jae. The fact that Yang Eung-su and Pak Seong-won 朴聖源, who represented Yi Jae's followers at the time, were principal figures in these vigorous debates is in itself intriguing, suggesting a highly dynamic process in the establishment of the Neo-Confucian theoretical position. A representative theoretical issue presented in this paper, the concept that 'the heart has two energies (simyuyigi 心有二氣),' which became a focal point of Yang Eung-su's argument, aptly encapsulates the

issues of the Horak debate. In conclusion, this paper transcends the scope of previous research on the Horak debate, which was represented by scholars such as Han Won-jin 韓元震 and Yi Gan 李柬, initiating a more comprehensive and higher-level exploration of the Horak debate from a broader perspective. This represents a meaningful achievement, indicating a significant advancement in the field.

③ An yookyung, “A Study on the Relationship between Mencius’ Gi Theory and Yulgok Neo-confucianism”

This paper aims to analyze the significance and role of qi 氣 in the Neo-Confucianism of Yi Yi 李珥, and to explore its connection to Mencius's discourse on qi. There appears to be a complex relationship between Mencius and Neo-Confucianism; while Neo-Confucian scholars themselves claim a close connection between the two, it is also natural to assume some discrepancies due to the significant historical gap between them. Furthermore, considering that Joseon Neo-Confucianism developed its own distinctive trajectory within the historical context of the Joseon Dynasty, it may seem even further removed. However, if one attempts to explore the philosophical implications embedded in the claims of some Joseon Neo-Confucian scholars within as broad and profound a scope as possible, it becomes difficult to deny that we must move toward a broader horizon of Confucian scholarship.

In this regard, the attempt of this paper to directly compare Mencius and Yi Yi is noteworthy. The specific point of contact that this paper focuses on is the keyword qi 氣. It is a well-known fact that qi plays an important role in Yi Yi's theory, represented by statements such as "Li 理 pervades

qi 氣 (litonggiguk 理通氣局), but qi gives rise to it (kiballiseungildo 氣發理乘一途)" and "The principle is non-action, while qi is action (limuyui, kiyuyui 理無爲, 氣有爲)." In this process, he focuses on concepts that refer to the ideal state of qi, which align with the good, including terms like 'the original nature of qi (bonyeonjigi 本然之氣),' 'the qi of profound purity and emptiness, which seems vacant yet is the essence of being (damilheojeongjigi 湛一清虛之氣), and 'the qi of sheer purity and emptiness (damyehoejeongjigi 湛然清虛之氣).' On the other hand, Mencius emphasized the importance of the 'superabundant vital force (haoranzhiqi 浩然之氣)' cultivated through consistent and steady moral practice, which also refers to a desirable state of qi, thus establishing a connection point with Yi Yi's emphasis. Using the author's terminology, 'the qi of profound purity and emptiness' is "like the superabundant vital force, referring to a pure and clean state of qi." Within these points of connection, the author's approach to comparing Yi Yi and Mencius is based on a comprehensive understanding of their theories on li and qi, theories of mind and nature, and cultivation. Additionally, the paper presents the various descriptions of qi as proposed in Mencius.

The author presents several concepts from Mencius: ① qi in contrast to 'intent' (zhi 志), ② the 'qi of the dawn (pingdanzhiqi 平旦之氣),' which is preserved during the night and revealed in the early morning, and ③ the 'superabundant vital force (haoranzhiqi 浩然之氣).' The author briefly addresses ① due to the lack of a specific explanation regarding qi and explains that ② underscores the importance of cultivating pure and clean qi to restore one's conscience, while ③ discusses the cultivation of haoranzhiqi 浩然之氣 to recover one's inherent mind. In conclusion, the author argues that these concepts all refer to a pure and clean state of qi, which aligns with Yi Yi's concepts of the 'original nature of qi,' 'the qi of profound purity

and emptiness,' and 'the qi of sheer purity and emptiness.'

Regarding Yi Yi, the author first explains the general characteristics of Yi Yi's theories on li–qi and the nature of the mind, and then elucidates why concepts such as the 'original nature of qi' were highlighted in the explanation of the realization of li. In extension, the author describes the cultivation theory as emphasizing the importance of clear qi, thereby emphasizing the significance of 'superabundant vital force' and 'the qi of profound purity and emptiness.' Ultimately, the author concludes that "just as Mencius aimed to preserve the 'superabundant vital force' to recover the inherent goodness of the heart, Yi Yi also sought to restore the 'original nature of qi,' 'the qi of profound purity and emptiness,' to fully realize the inherent good nature."

The author effectively summarizes the core of Yi Yi's doctrine and presents the importance and role of the 'original nature of qi' convincingly. The method used to draw parallels with Mencius seems reasonable. However, there is a slight disappointment that more intriguing issues that could have been explored in this comparative process have not been fully addressed. For example, while the 'qi of the dawn' in Mencius's discussions refers to a naturally recovering state of qi, the 'superabundant vital force' is generated through active moral practice. There seems to be a significant difference in meaning between the two. A more detailed discussion of the intent and relationship of these aspects could have enriched the implications of the cultivation theory that can be discerned through Mencius's discourse on qi. While focusing on common criteria for comparison with Yi Yi is understandable within the context of this paper, it is somewhat regrettable that the implications that could have been discussed more diversely are explained merely by the characteristic of being 'pure.' From a different angle, even if defined equally as 'pure qi,' the specific points of emphasis

meant by 'superabundant vital force' and 'the qi of profound purity and emptiness' seem to differ. How then could the similarities and differences between these meanings be interpreted? A detailed discussion on these aspects might have enriched the comparison between Mencius and Yi Yi, leaving a sense of what might have been added to the analysis.

④ Jung Yeon Soo, "A Critical Review on the Study on Yulgok's Social and Political Ideology in North Korea"

This paper is written with the aim of exploring how South and North Korea could complement each other in joint research on Yi Yi 李珥 over the long term. Consequently, the author has set the primary goal of the writing to objectively and thoroughly clarify how the North Korean academic community perceives Yi Yi. Therefore, the article had to be written in the format of a historiographical summary.

The author initially strives to overcome general prejudices against North Korean researchers. When it comes to research on Yi Yi in North Korea, most would immediately think of an excessively ideological approach to the theory of principle (li 理) and vital energy (qi 氣). The author acknowledges the presence of such tendencies. However, the author asserts that North Korea's approach to Yi Yi's socio-political thought has its own significance, contrary to such prejudices. This argument is substantiated through the following discussions.

The author notes that North Korean academia divides Yi Yi's socio-political thought into two categories: 'political' and 'social'. From a political standpoint, Yi Yi's thought is discussed through the lenses of 'people as the foundation' (minben 民本), 'benevolent governance' (renzheng 仁政), and 'the politics of the kingly way' (wangdao zhengzhi 王道政治).

Socially, his ideas are examined through the concepts of 'reform' (bianfa 變法), 'managing the world' (jingshi 經世), and 'education' (教育). The author describes how North Korean scholars praise Yi Yi for advocating for the people and criticizing the king, yet they critique him for ultimately reinforcing the position of the ruling class, a reflection of the historical limitations of his time. Specifically, the paper reveals that Yi Yi's emphasis on benevolent governance and prioritizing the people is seen as limited due to its premise of ensuring the people's comfort while not challenging the class structure itself.

In contrast, the author offers a favorable evaluation of Yi Yi's social and economic ideas, particularly highlighting his unification of the route for employing talent through the civil service examination system, known as 'gwageo 科擧.' Moreover, the author commends Yi Yi for the implementation of the 'sumibeop 收米法' tax method, which prevented the potential for exploitation in the tax collection process. Interestingly, North Korean scholars perceive Yi Yi's methodology through his texts, such as the *Collected Essence of Sage's Learning* (Seonghakjipyo 聖學輯要), as dialectical. This perception seems persuasive, considering how Yi Yi would first reference the classics when discussing institutional improvements, then cite instances where these ideals were not actualized, followed by proposing solutions—akin to the dialectic method of 'thesis, antithesis, synthesis' (zhengfanhe 正反合).

The paper also notes the unique characteristic of North Korean academia in addressing Yi Yi's thoughts comprehensively through the lens of pre-liberation educational themes. Noteworthy is the recontextualization of the concept of 'sage (shengren 聖人)', typically employed in political thought to rationalize the ruling class, which in pedagogical discussions is regarded differently—as an ideal of humanity attainable by all through

self-cultivation. In this respect, the paper argues that North Korean scholarship cannot be unilaterally and monolithically seen as ideologically driven.

The author contends that a multilayered understanding of Yi Yi exists across various scholarly disciplines, and that it is necessary to consider the strengths and weaknesses of research outcomes in each field. The North Korean academic propensity to interpret Yi Yi's concept of 'sage lineage of way (shengren daotong 聖人道統)' overly ideologically neglects the self-cultivation aspects inherent in Yi Yi's texts, according to the author. Additionally, the author argues that interpreting 'benevolent governance' and 'people as the foundation' merely as tools to maintain the established power structure overly criticizes the period awareness of Joseon scholars through a contemporary lens, which is not justifiable.

Despite these criticisms, the author requests attention to the fact that as early as the 1960s, the North Korean scholarly community had some understanding of Yi Yi's economic thought. The methodology of North Korean economists, who interpret economic policies within the context of the history of thought from Yi Yi 李珥 to Seong Hon 成渾, Yi Ik 李穡, Yu Hyungwon 柳馨遠, and Jeong Yak-yong 丁若鏞, is indeed noteworthy. North Korea has specifically highlighted Yi Yi's advocacy for the 'jongmobop 從母法', which addresses the surging numbers of slaves by proposing that if a mother was a slave, her children should inherit her status—this reformative measure provided a means to adjust the ratio between slaves and free citizens, offering insight into Yi Yi's practical reformist ideas. Moreover, the North Korean perspective, which criticizes Yi Yi's educational theories for being overly prescriptive in behavior and lacking in concrete teaching methods for children, is worth comparing with South Korean approaches, which are sometimes overly philosophical without providing concrete

pedagogical strategies. In this regard, the author wishes to evaluate that, through this paper, one can find to a certain extent the elements that could achieve the mutual complementarity between South and North Korea, which the author aimed for.

However, because the paper is akin to a historiographical summary, it requires the reading of referenced documents to understand the author's assertions intuitively, making it difficult to assess the accessibility of the paper as wholly favorable. Especially since the paper addresses several topics at once, individual papers on each subject are necessary to substantiate the claims made in this paper. Therefore, I believe the completeness of this paper will be determined by additional research.

⑤ **LEE YOUNG KYUNG, “The Characteristics and Educational Implications of the Changing Temperament Methods on the Yulgok’s Thoughts”**

This paper seeks to examine the educational philosophy of Yi Yi 李珥. Previous research, notably the paper by Jung Yeon Soo, has revealed that the North Korean academic community is aware of the shortcomings in Yi Yi's educational philosophy, particularly the absence of practical teaching methods. This article can be understood as an attempt to address these shortcomings. Through this article, the author intends to assess the extent to which Yi Yi's educational theory embodies concreteness.

The author sets out with the objective of clarifying the pedagogical significance of Confucian ethics through Yi Yi's concept of ‘temperamental transformation.’ To achieve this, the study unfolds as follows:

The paper begins by discussing the significance of temperament in ethics

and the necessity of temperamental transformation for ethical reflection. It explains how the turbid and biased 'vital energy' (qi 氣) obscures the inherent 'principle' (li 理) within the mind, arguing the need for temperamental transformation. The potential for nurturing 'qi' and altering temperament is also described in the context of possessing perfectly penetrating and correct 'qi.' Subsequently, the paper illuminates that the goals of temperamental change are 'goodness (shan 善)' and 'centrality (zhong 中),' and it describes how the ethical values pursued by Confucianism are apt for various situations. Furthermore, the author proposes 'self-conquest (keji 克己)' and 'nurturing vital energy (yangqi 養氣)' as practical methods for temperamental change, seeking to explicate their educational significance.

'Self-conquest' and 'nurturing qi' are discussed as complementary approaches to cultivation, each dealing with overcoming and preserving 'qi' respectively. The author rationalizes these based on the diversity of 'qi.' That is, while there exists murky and eccentric 'qi,' the concept also encompasses aspects such as conscience and 'night qi.' During this exposition, the author particularly considers the temperamental aspects like strength (gang 剛), flexibility (rou 柔), sternness (yan 嚴), and urgency (ji 急), and how self-conquest involves managing these qualities. Moreover, nurturing 'qi' is described as a cultivation that maximizes everyone's inherent conscience, with the expansive 'qi' contributing to the realization of innate human morality.

This paper's effort to conceptually delineate the ethical significance of dividing temperamental change into self-conquest and nurturing 'qi,' and its impact on the realization of human morality, can be said to hold ethical value. However, it remains questionable how much this research differs from previous studies which have been criticized for merely expanding and

interpreting knowledge without offering practical solutions. The author seems to seek a pragmatic approach by understanding self-conquest as the reflection on character traits formed by temperamental aspects. The issue lies in the fact that contemporary discussions on temperamental tendencies and personality are dealt with at a much more sophisticated level. Like the North Korean academic critique previously mentioned, this research also struggles to offer concrete solutions for practical application in educational settings, remaining largely an exercise in reevaluating Yi Yi's theories of self-cultivation. It is uncertain how long Confucian cultivation theory, which currently serves more as a form of wisdom in daily life, can continue to be discussed and developed as an educational theory. I question whether it would be more meaningful to move beyond conceptual descriptions derived from a few texts and instead analyze Yi Yi's teachings more concretely in the context of daily life. It is posited that examining how Yi Yi, as a teacher and individual, acted in his own ethical and educational context may offer more concrete solutions for research in educational theory.

⑥ AN SEUNG WOO, “Yulgok Yi Yi’s Philosophy of Death”

The concern of this paper, which seeks to link the existential problem of death with Yi Yi's 李珥 perspective on life and death, is considered fresh. At least in contrast to existing Neo-Confucianism papers that concentrate on conceptual definitions and analysis, this paper endeavors to embrace Confucianism as a problem of life itself. From such a viewpoint, a key issue for this paper may indeed be the demonstration of just how closely Confucianism relates to these existential questions. Furthermore, the title suggesting a 'philosophy of death', moving beyond the moralistic discourse epitomized by the concept of 'dying for righteousness (shashenchengren 殺身

成仁),’ significantly arouses expectations for a different exploration.

The author’s concern evidently originates from a different place. It deals with how Yi Yi, having suddenly experienced his mother’s death, implements this within his theoretical framework. While employing conceptual terms such as principle (li 理), vital energy (qi 氣), essence–energy (jingqi 精氣), and soul, the author seems to focus more on the significance of these terms in the context of human life confronting death. This is particularly evident in the first main section of the discussion, which delves into ‘the meaning of death as the extinction of being and reflection on the essence of life’.

The author assumes that death is something everyone fears and surmises that Yi Yi was able to overcome this fear through the recognition of the fundamental nature of the way (daoti 道體) and righteous reasoning (yili 義理). Although a clear conceptual definition of daoti 道體 and yili 義理 is not disclosed, the paper effectively portrays the nobility of moral acts that acquire imperative by overcoming selfishness, along with the consequent fearlessness of death.

The paper then distinguishes between li as perpetual and qi as variable, depicting the gathering and scattering of qi as the non–essential death of a person, and li as the person’s eternity. The author contends that Yi Yi perceives human death as the extinction of consciousness and the dispersion of qi, while communication with ancestors through rituals is possible not because of qi but because descendants and ancestors share the same li. From this perspective, the true importance lies not in the extinction of consciousness, which everyone experiences, but in transcending one’s petty self to live with an authentic heart.

Conversely, the following chapter elucidates that while qi may be non–essential, it holds significant meaning as an object of cultivation prior to death. The author asserts that, although qi undoubtedly disperses after

death, the kind of qi one has nurtured and accumulated throughout life remains a vital consideration until death approaches. Herein, concepts such as 'superabundant vital force (haoranzhiqi 浩然之氣)' and 'the true vital energies existing within the body' (zhenyuanzhiqi 真元之氣) are introduced, emphasizing that maintaining and regulating the proper qi is crucial during life, enhancing one's sensitivity to the preciousness of others and all living beings in the process.

This paper's strength is quite distinct. It avoids an overly conceptual fixation on li and qi, instead relating these concepts to concrete life within the context of death as integral parts of one's existence. In other words, li and qi are not merely understood as a simplistic equation of 'A+B=C' but are comprehensively examined in terms of their significance to the individual in the face of death. This progression from everyday terms to philosophical concepts not only enriches understanding but also reminds us of the nuances that can be missed if one's perception is overly confined to a single aspect. Hence, it prompts reflection on the existential and emotional dimensions that scholars of the time, who used these terms in both daily life and academia, might have contemplated.

However, it is somewhat regrettable that the scope of references the author utilizes to encompass and richly understand li and qi as parts of life seems somewhat limited. The author derives Yi Yi's perspectives on the existential problem of death primarily from texts like *Collected Essence of Sage's Learning* (Seonghakjipyo 聖學輯要) and *Thoughts on Life-Death and Ghosts* (Saengsaeguisinchaek 死生鬼神策), along with a very limited collection of sayings. Could more vivid voices of life from Yi Yi have been harnessed for a more urgent interpretation? Of course, this is fundamentally due to the scarcity of Yi Yi's own comments on these matters. We are constrained to ponder these issues through the remaining documents of Yi

Yi, so attributing this limitation to the author may not be entirely fair. Indeed, the references cited in this paper are far from insignificant in the corpus of Yi Yi's work, especially when the focus is narrowed to serious theoretical and philosophical discourse. A comprehensive review of Yi Yi's collected works reveals that he did not leave many theoretical statements. Nonetheless, this fact simultaneously provokes the question and the regret: if Yi Yi indeed considered these issues as pressing matters of life, why didn't he express these concerns more clearly and abundantly?

The aspects mentioned above leave us with a poignant question alongside an affirmation of the author's significant consciousness and attempts in the study of Neo-Confucianism. While there is a growing realization of the necessity for such an approach today, the challenge lies in the limited and difficult access to original sources that can directly clarify it. Hence, despite the scarcity of clues, there is sometimes a need for bolder interpretations to truly grasp their earnest problem-consciousness and intentions. Yet, this is also an unavoidable endeavor if we are to restore the vitality of Neo-Confucian discourse, which seems increasingly alienated from our modern lives. The paper offers numerous insights for advancing and contemplating in this direction.

5. Conclusion

In conclusion, this report has completed a comprehensive review of the overall trends and key papers related to Korean Neo-Confucianism studies in 2022. The pattern of Yi Yi 李珥 and Yi Hwang 李滉 being overwhelmingly more researched compared to other figures has consistently persisted since the analysis of this report was first conducted at a comparable scale in 2016. However, a closer examination of the content reveals some interesting

trends. Until 2017, research on Yi Hwang held a uniquely dominant position, being about twice as prevalent as that on Yi Yi. Yet, from 2018, the gap between the studies on Yi Hwang and Yi Yi began to narrow, with Yi Yi slightly overtaking in 2019 and more significantly in 2020, with a result of 17 to 6. Concurrently, the proportion of the total literature that Yi Hwang and Yi Yi accounted for decreased to 26%. In the 2021 survey, Yi Hwang's research prominence rebounded, reaching parity with Yi Yi, and the proportion of studies on Yi Hwang and Yi Yi increased to about 32%. This year, research on Yi Hwang has been significantly more prolific than on Yi Yi. Additionally, a characteristic trend noted in this year's categorization by individual scholars is the difficulty in finding scholars with several published works aside from Yi Hwang and Yi Yi. One possible explanation for this situation is that as the research on Neo-Confucianism expands into the later Joseon period, unlike the mid-period research that concentrated on certain scholars like Yi Hwang and Yi Yi, the later period research tends to analyze the context and issues of debate from a more comprehensive perspective, showing a relatively stronger tendency towards deepened and expanded discussions. Whether this possibility aligns with reality will be judged by continuing to observe future research trends.

In terms of subject-specific trends, papers on li-qi theory and the theory of human nature represent about 44.2% of the total, with 34 papers. This is a lower percentage compared to the previous year's 57%, but similar to the levels in 2019 (37%) and 2020 (43%). Indeed, the li-qi theory and the theory of human nature are central to the academic identity of Neo-Confucianism, and to some extent, other applied or practical aspects are also inherently related to it. Hence, despite some variability in categorization perspectives and annual research trends, the high proportion of li-qi theory and the theory of human nature is unlikely to completely

disappear. The next most significant categories were cultivation and educational theories (14.3%), followed by theories of governance (13.0%), with a considerable proportion (28.6%) of the papers not fitting into these categories, totaling 22 papers. This trend forms a stark contrast with the fixed high percentage of li–qi theory and the theory of human nature, indicating that while the traditional research categories and methods are being maintained, there is also a diversification of research trends not well–aligned with these traditions. It is necessary to pay attention to how these two tendencies will evolve in the future.

While it is premature to draw conclusions, observing the recent trends in Neo–Confucianism studies suggests that the focus of research is shifting toward the later Joseon period, with topics and personalities becoming more diversified in the process. Although it was difficult to mention every detail in this survey due to space constraints, several studies demonstrated new methodologies and high–level discussions. The diversification and improvement in research quality are occurring concurrently. If this positive trend continues to increase, the advancement and depth of Neo–Confucianism studies will naturally progress.