

# “Between Confucianism and the Future: Emotion, Freedom and Relationships”

The 4th Biennial Conference of  
the **W**orld **C**onsortium for **R**esearch in **C**onfucian **C**ultures

Dates: October 31<sup>st</sup> – November 2<sup>nd</sup> 2024

Venue: Ewha Womans University, Seoul, Korea

Sponsored by Institute of Philosophy at Ewha Womans University // K-Academic Expansion Project,  
Institute of Korean philosophy and culture // SKKU 3T R&E Project Group based on Confucian,  
Eastern, and Korean Philosophy BK21 4<sup>th</sup> // The Academy of Korean Studies

# Opening Ceremony & Keynote Speech

Time: October 31<sup>st</sup> , 2024 at 5 PM

Venue: Case Hall, Ewha Womans University

Moderator: Wonsuk Chang

- Moderator's Greeting
- Welcoming Remarks: **Heisook Kim**
- Congratulatory Remarks: **Roger Ames**
- Keynote Speech: **Heisook Kim**
- Introduction to KAEP: **So-Jeong Park**
- Dinner

# Closing Ceremony

Time: November 2<sup>nd</sup>, 2024 at 6 PM

Venue: Lee Sam Bong Hall in ECC, Ewha Womans University

Moderator: So-Jeong Park

- Moderator's Greeting
- Celebratory Performance: **Daegeumi Nuna (Ji-hyeon Kim)**
- WCRCC Report: **Peter Hershock**
- Introduction to BK21 4<sup>th</sup> Philosophy Education and Research Program at SKKU: **Doil Kim**
- Closing Remarks: **Heisook Kim**
- Dinner

# 2024.11.01. Friday

**9:00-10:40**

<p style="text-align: center;"><b>F1A</b> <u>Hak-gwan 412</u></p> <p style="text-align: center;">Moderator <b>Jihyun Park</b> Sogang University</p>	<p style="text-align: center;"><b>Sumaro Kim</b></p>	<p>University of Tokyo, Japan</p>	『성자명출(性自命出)』에서의 성정론: 기(氣)와 정(情), 명(命)의 관계성을 중심으로
	<p style="text-align: center;"><b>Lei Zhang</b></p>	<p>Sungkyunkwan University, Korea</p>	덕일까, 리일까?: 이의지변(利義之辯)의 시각에서 유가(儒家)의 '보(報)' 사상을 재조명
	<p style="text-align: center;"><b>Han Sol Ha</b></p>	<p>Sungkyunkwan University, Korea</p>	정약용의 예와 공동체 의식의 형성에 관한 연구
	<p style="text-align: center;"><b>Shin Hye Hong</b></p>	<p>University of Tokyo, Japan</p>	Political Participation for Liberty: Ueki Emori's Understanding of Political Agency and Liberty
<p style="text-align: center;"><b>F1B</b> <u>Hak-gwan 109</u></p> <p style="text-align: center;">Moderator <b>Bosuk Yoon</b> Ewha Womans University</p>	<p style="text-align: center;"><b>William Gilbert</b></p>	<p>Sogang University, Korea</p>	Confucian Care Ethics in Pandemic Response: Historical and Contemporary Perspectives
	<p style="text-align: center;"><b>Wenwen Li</b></p>	<p>Shandong University, China</p>	Beliefs and Hopes: Confucianism Can Inject Stability into Modern Civilization
	<p style="text-align: center;"><b>Fuwei Shung</b></p>	<p>National Chengchi University, Taiwan</p>	The Role of Civil Society in Public Justification: Reflections of Sungmoon Kim's Public Reason Confucianism
<p style="text-align: center;"><b>F1C</b> <u>Hak-gwan 553</u></p> <p style="text-align: center;">Moderator <b>Ji-Aeh Lee</b> Ewha Womans University</p>	<p style="text-align: center;"><b>Jeongin Lee</b></p>	<p>Sungkyunkwan University, Korea</p>	How could Confucian Strong Solidarity Be Stronger (than Other Solidarity)?
	<p style="text-align: center;"><b>Guk Choi</b></p>	<p>The Chinese University of Hong Kong, HongKong</p>	Confucianistic Formulation of Moral Ought (-Not)
	<p style="text-align: center;"><b>Mayuko Sasaki</b></p>	<p>Sungkyunkwan University, Korea</p>	A Study of the Aesthetics of Yi Gyubo's View of Nature – from the perspective of ‘you(遊)’
	<p style="text-align: center;"><b>Dae Yong Kim</b></p>	<p>Sungkyunkwan University, Korea</p>	Zhu Xi's way to relate to the world based on his cultivation theory and mechanism of the mind

## 10:40-10:55 (Break)

### 10:55-12:35

<p style="text-align: center;"><b>F2A</b> <u>Hak-gwan 412</u></p> <p style="text-align: center;">Moderator <b>Na Ha</b> Sungkyunkwan University</p>	<p><b>Bookyung Bae</b></p>	<p>Ewha Womans University, Korea</p>	<p>Reinterpreting Filial Piety in Confucians: Zhu Xi's View on Individual agency within Family Harmony</p>
	<p><b>Yeongchae Yun</b></p>	<p>Sungkyunkwan University, Korea</p>	<p>Investigating the Publicity(公共性) of Filial Piety(孝): Focusing on Seongho YI Ik's Theory of Public-Private Distinctions (公私論)</p>
	<p><b>Hajin Oh</b></p>	<p>Ewha Womans University, Korea</p>	<p>New Approach to Moral and General Emotion in Sungho Yi Ik's New Compilation of the Four-Seven Debate</p>
	<p><b>Jae Young Lee</b></p>	<p>London School of Economics and Political Science, UK</p>	<p>Concept of Family in Early Jesuit Documents in China: Matteo Ricci's <i>Tianzhu Shiyi</i> as a Core Example</p>
<p style="text-align: center;"><b>F2B</b> <u>Hak-gwan 109</u></p> <p style="text-align: center;">Moderator <b>Borum Kim</b> Anyang University</p>	<p><b>Je Seong Bae</b></p>	<p>Sungkyunkwan University, Korea</p>	<p>사단과 칠정의 관계를 통해 본 유가적 도덕 감정론의 특색: 성호학파의 공칠정 논쟁을 중심으로</p>
	<p><b>Jun Young Lee</b></p>	<p>Sungkyunkwan University, Korea</p>	<p>결정론과 도덕적 책임에 대한 주희의 이해</p>
	<p><b>Borum Kim</b></p>	<p>Anyang University, Korea</p>	<p>A New Vision of Freedom and Relationships: On Jeong Yak-yong's Reading of Zhendaozizheng (眞道自證)</p>
	<p><b>Paul J. D'Ambrosio</b></p>	<p>East China Normal University, China</p>	<p>The Confucian Contingency Model: Person, Agency, and Morality</p>
<p style="text-align: center;"><b>F2C</b> <u>Hak-gwan 553</u></p> <p style="text-align: center;">Moderator <b>So-Yi Chung</b> Sogang University</p>	<p><b>Aman Tripathi</b></p>	<p>Jawaharlal Nehru University, India</p>	<p>Embracing Confucian Wisdom: Enhancing Modern Organizational Leadership and Resilience through Emotional Intelligence and Ethical Relationships</p>
	<p><b>Alica Kizekova</b></p>	<p>Curtin University, Australia</p>	<p>The Intersection between traditional Confucian values and modern societal norms: women in leadership and empowerment</p>
	<p><b>Tung-Yi Kho</b></p>	<p>Sports Management Group, Thailand</p>	<p>Reviving Confucian Relational Practice through Physical-tennis Training</p>
	<p><b>Verena Xiwen Zhang</b></p>	<p>Tunghai University, Taiwan</p>	<p>Seeing Vincent van Gogh through Ji Kang's Aesthetics of Music</p>

## 12:35-14:00 (Luncheon)

## 14:00-15:40

<p><b>F3A</b> <u>Hak-gwan 412</u> <b>Panel</b></p> <p>Moderator <b>Isun Kwon</b> The Academy of Korean Studies</p>	<p><b>Jae Ok Lee</b></p>	<p>The Academy of Korean Studies, Korea</p>	<p>부여 은산 함양박씨 종가의 방목과 과거 출신 인물</p>
	<p><b>DongSurk Kim</b></p>	<p>The Academy of Korean Studies, Korea</p>	<p>함양박씨 <b>朴東燮</b>의 백일장 시권에 대한 평어의 의의 탐색</p>
	<p><b>Isun Kwon</b></p>	<p>The Academy of Korean Studies, Korea</p>	<p>19세기 말 면천지역의 민소(民訴) 양상 -&lt;면불일기&gt;와 &lt;사송록&gt;을 중심으로</p>

<p><b>Special Discussion Panel</b></p> <p><b>F3B</b> <u>Hak-gwan 109</u></p> <p>Moderator <b>So-Jeong Park</b> Sungkyunkwan University</p>	<p><b>“Discussing relevance of Confucianism Today”</b></p>		
	<p><b>Roger T. Ames</b></p>	<p>Peking University, China</p>	<p>Confucian Harmony (he和) as Relational Equity and an Achieved Diversity</p>
	<p><b>Stephen C. Angle</b></p>	<p>Wesleyan University, USA</p>	<p>Not Just Reciting the Classics: Confucian Philosophy as a Way of Life in Today’s Higher Education</p>
	<p><b>Heisook Kim (Discussant)</b></p>	<p>Ewha Womans University, Korea</p>	

<p><b>F3C</b> <u>Hak-gwan 553</u></p> <p>Moderator <b>Wonjun Lee</b> Sungkyunkwan University</p>	<p><b>Hoyong Choi</b></p>	<p>Sogang University, Korea</p>	<p>Henry David Thoreau, a Confucian Human: Comparing of Lives of Yan-Hui in the Analects and Thoreau in Walden</p>
	<p><b>Misun Jeong</b></p>	<p>Sogang University, Korea</p>	<p>Three Confucian Theories of Spirit/Ghost [鬼神]: Spirit of Li and the New Possibility of Transforming Confucian Rituals</p>
	<p><b>Kin-shing Chang</b></p>	<p>University of Tokyo, Japan</p>	<p>Narratives of Neo-Confucianism in Ming and Qing Vernacular Fiction</p>

## 15:55-17:35

<b>F4A</b> <u>Hak-gwan 412</u>  Moderator <b>Halla Kim</b> Sogang University	<b>So-Yi Chung</b>	Sogang University, Korea	Confucian Notion of Self-Love and Self-Respect
	<b>Halla Kim</b>	Sogang University, Korea	Ti (體 essence) and Yong (用 function) in Buddhism and Confucianism
	<b>Jihyun Park</b>	Sogang University, Korea	Seongho's Adaptation of Toegye's Mind-Heart Theory: From Emotions to Sensations
	<b>Haiming Wen</b>	Renmin University, China	Emotion, Freedom and Relationship: based on the Perspective of Confucian Interpretations of the Book of Changes

<b>F4B</b> <u>Hak-gwan 109</u>  Moderator <b>Eun Young Kim</b> Sungkyunkwan University	<b>Tomasz Sleziak</b>	University of London, UK	Sacred or Profane Progress? Posthumanism and Pragmatic Trends of Korea's Confucianism"
	<b>Min Cheol Park &amp; Tai Yang Yun</b>	Konkuk University, Korea	Two Criticisms of Confucianism in Joseon in the 1920s: Focus on <i>Gaebyeok</i>
	<b>Hyun Hee Lee</b>	Vilnius University, Lithuania	Navigating Confucian Values in Modern Korean Love and Marriages: Between Filial Duty and Personal Happiness
	<b>Daniel Sarafinas</b>	East China Normal University, China	Early Models of Confucian Foreign Relations and Contemporary Visions of International Order

<b>F4C</b> <u>Hak-gwan 553</u> Panel  Moderator <b>Eun Jin Lee</b> The Academy of Korean Studies	<b>Eun Jin Lee</b>	The Academy of Korean Studies, Korea	임실 군수 박시순의 함양 선산 수호활동
	<b>Chang Il Lee</b>	The Academy of Korean Studies, Korea	부여 은산 함양 박씨(扶餘 恩山 咸陽朴氏) 소장 『통경(通經)』의 발견과 학술적 가치
	<b>Wonsuk Chang</b>	The Academy of Korean Studies, Korea	연속인가 단절인가? - 『통경通經』 중 주역계사전(周易繫辭傳) 분석

# 2024.11.02. Saturday

## 9:00-10:40

<p><b>S1A</b> <u>Hak-gwan 654</u></p> <p>Moderator <b>Borum Kim</b> Anyang University</p>	<b>Hyunwoo Park</b>	Seoul National University, Korea	Navigating Virtue and Misfortune through the Lunyu 論語
	<b>Jinwoo Park</b>	Sungkyunkwan University, Korea	Anxiety as the Performative Emotion in Ancient Chinese Thought: Rethinking <i>Jing</i> 敬 from Xu Fuguan's <i>Youhuanyishi</i> 憂患意識
	<b>Juyoung Kim</b>	Ewha Womans University, Korea	A Discovery of 'Emotion' in Xunzi's Ethics: a Comparison with David Hume's Theory of Emotion
	<b>Mark Kassab</b>	Bond University, Australia	Confucian Principles and Emotional Freedom: Structuring Ethical Conduct in Contemporary Western Culture
<p><b>S1B</b> <u>Hak-gwan 655</u></p> <p>Moderator <b>Choong-Su Han</b> Ewha Womans University</p>	<b>Oh-Ryun Lee</b>	Sungkyunkwan University, Korea	Defining Friendship: An Exploration within the Context of Zhou Yi
	<b>Hyeon Sop Baek</b>	University of Hawai'i at Mānoa, USA	Righteousness (yi/義), Critique, and Resistance
	<b>Kai Wang</b>	Beijing Normal University, China	Life, Value, and Self-The Value Foundation of Confucian Parent-Child Ethics and Its Modern Situation
	<b>Rachit Goel</b>	Jawaharlal Nehru University, New Delhi, India	Integrating Confucian Values in Modern Korean Governance: A Path to Sustainable Development
<p><b>S1C</b> <u>Hak-gwan 755</u></p> <p>Moderator <b>Jaehwan Lee</b> Ewha Womans University</p>	<b>Guo Yi</b>	Seoul National University, Korea	The Value World, the Material World, and Their Interrelationships
	<b>Téa Sernelj</b>	University of Ljubljana, Slovenia	Emotions in Confucian Rituality: Li Zehou's Reconception
	<b>Jung-Yeup Kim</b>	Kent State University, USA	The Confucian Conception of Family and Contemporary Social Aesthetics
	<b>Subin Lee</b>	Sungkyunkwan University, Korea	Beyond Confucian Harmony: The Hidden Emotional Cost of Family Peace



## 10:40-10:55 (Break)

## 10:55-12:35

<p style="text-align: center;"><b>S2A</b> <u>Hak-gwan 654</u></p> <p style="text-align: center;">Moderator <b>Dan B. Jung</b> Seoul National University</p>	<p><b>Lili Zhang</b></p>	<p>Chinese Academy of Social Science, China</p>	<p>Zhouyi and Feminism: Margaret Pearson's Interpretation of the Book of Changes</p>
	<p><b>Torunika Roy</b></p>	<p>Jawaharlal Nehru University, India</p>	<p>Global Feminist Movements and Confucianism: The Impact of International Gender Norms on South Korean Society</p>
	<p><b>Sydney Morrow</b></p>	<p>University of Central Oklahoma, USA</p>	<p>Differentiation Without Disparity: Continuing the Conversation about Gender in Progressive Confucianism</p>
	<p><b>Dan B. Jung</b></p>	<p>Seoul National University, Korea</p>	<p>Can Queer Living be Compatible with Confucian virtues?: Reading <i>Banghallimjeon</i> as Transgender Literature</p>
<p style="text-align: center;"><b>S2B</b> <u>Hak-gwan 655</u></p> <p style="text-align: center;">Moderator <b>Halla Kim</b> Sogang University</p>	<p><b>Katherine Ngo</b></p>	<p>University of Wales Trinity Saint David, UK</p>	<p>Humility in the Context of Roles: Theory and Practice in the <i>Analects</i></p>
	<p><b>David Haekwon Kim</b></p>	<p>University of San Francisco, USA</p>	<p>When Young Men are Violent: Mengzi on Structural Adversity and the Sunken Heartmind</p>
	<p><b>Seonhee Kim</b></p>	<p>Ewha Womans University, Korea</p>	<p>Embodied Morality in <i>Mengzi</i> 2A2</p>
	<p><b>Lisa Indraccolo</b></p>	<p>Tallinn University, Estonia</p>	<p>Freedom, Free Will, and Agency in Early Confucianism</p>
<p style="text-align: center;"><b>S2C</b> <u>Hak-gwan 755</u></p> <p style="text-align: center;">Moderator <b>Doil Kim</b> Sungkyunkwan University</p>	<p><b>Jana S. Rošker</b></p>	<p>University of Ljubljana, Slovenia</p>	<p>Anxiety in China and Europe: sublating Heidegger's Angst and Xu Fuguan's youhuan yishi 憂患意識</p>
	<p><b>Yungwhan Lee</b></p>	<p>Ewha Womans University, Korea</p>	<p>Virtue of Humility? Aristotle and Confucius</p>
	<p><b>Jenina Redrino-Perez</b></p>	<p>De La Salle University, Philippines</p>	<p>Confucian Virtue Epistemology: Reconciling the Virtue Reliabilist - Responsibilist Dichotomy</p>
	<p><b>Martin Lu</b></p>	<p>Bond University, Australia</p>	<p>Confucianism in the Making in "Cultural China": Between Philosophy and Religion</p>

## 12:35-14:00 (Luncheon)

## 14:00-15:40

<p style="text-align: center;"><b>S3A</b> <u>Hak-gwan 654</u> <b>Panel</b></p> <p style="text-align: center;">Moderator <b>Ellie Hua Wang</b> National Chengchi University</p>	<b>So-Jeong Park</b>	Sungkyunkwan University, Korea	Yi Ik's Democratization of Morality through "the Seven Feelings of Sages"
	<b>Youngsun Back</b>	Sungkyunkwan University, Korea	Seongho Yi Ik's Typology of Emotions
	<b>Wing Keung Lam</b>	Dokkyo University, Japan	Emotional well-being: Nishida Kitarō, Confucianism and Shaftesbury
	<b>Ellie Hua Wang</b>	National Chengchi University, China	Reverential Respect Leading towards Solidarity: Some Insights from the Xunzi
<p style="text-align: center;"><b>S3B</b> <u>Hak-gwan 655</u></p> <p style="text-align: center;">Moderator <b>Wonsuk Chang</b> The Academy of Korean Studies</p>	<b>Huizi Li</b>	Sichuan Normal University, China	The Difference Between People's Heart (民心) and Public Sentiment (民意) in Mencius Thought
	<b>Guat Peng Ngoi</b>	Sultan Idris Education University, Malaysia	Reconsidering the Political and Cultural Order of Confucianism's Publicness
	<b>Sor-hoon Tan</b>	Singapore Management University, Singapore	"Serve them with rituals": Power and Emotions in the Confucian Parent-Child Relationship
	<b>Peter D. Hershock</b>	East-West Center, USA	Equity as Relationally Embodied Practice: Improvising Social Justice in a Global Confucian Key
<p style="text-align: center;"><b>S3C</b> <u>Hak-gwan 755</u> <b>Panel</b></p> <p style="text-align: center;">Moderator <b>Eun Young Kim</b> Sungkyunkwan University</p>	<b>Chaeyeon Hong</b>	Sungkyunkwan University, Korea	The Symbolism of Gilje[吉祭] of Sa-gye Kim Jangsaeng(沙溪金長生) : The Evolution of Auspicious Ancestral Rites in 17th-Century Korea
	<b>Na Ha</b>	Sungkyunkwan University, Korea	Unveiling the Differences of Negative and Positive Moral Emotions in the Seongho Yi Ik's Four-Seven Theory
	<b>Eun Young Kim</b>	Sungkyunkwan University, Korea	Yeonam Park Ji-won's New Perspectives on Desire and Shame: Transcending and Overcoming Traditional Confucian Ethics
	<b>Garam Kim</b>	Sungkyunkwan University, Korea	Yulgok Yi Yi's Two Models of Morality : Internal Moral Inherence and External Sociality

## 15:40-15:55 (Break)

### 15:55-17:35

<p style="text-align: center;"><b>S4A</b> <u>Hak-gwan 654</u></p> <p style="text-align: center;">Moderator <b>Yungwhan Lee</b> Ewha Womans University</p>	<p><b>James D. Sellmann</b></p>	<p>University of Guam, USA</p>	<p>Between me and you: Human nature, the environment, community and morality</p>
	<p><b>Kirill O. Thompson</b></p>	<p>National Taiwan University, Taiwan</p>	<p>Confucianism's Inner Root for Social and Ecological Resonance and Ethics</p>
	<p><b>Diana Arghirescu</b></p>	<p>Université du Québec à Montréal, Canada</p>	<p>Multicultural Approaches to Happiness: Integrating Neo-Confucian and Aristotelian Perspectives on Good Governance</p>
<p style="text-align: center;"><b>S4B</b> <u>Hak-gwan 655</u></p> <p style="text-align: center;">Moderator <b>Chan Lee</b> Korea University</p>	<p><b>Chan Lee</b></p>	<p>Korea University, Korea</p>	<p>심학화의 의미와 윤리적 자연주의: 사칠논변의 메타윤리학적 함의</p>
	<p><b>Nam Ho Cho</b></p>	<p>University of Brain Education, Korea</p>	<p>동아시아의 용서</p>
	<p><b>Yon Jae Kim</b></p>	<p>Kongju National University, Korea</p>	<p>문화생태주의에서 본 유교공동체의 생명정신과 문화권력의 경계</p>
	<p><b>Sunsook Kim</b></p>	<p>The Institute for Science of Mind, Korea</p>	<p>중용에서의 중(中)의 초학제적 함의: 명상과의 연계성</p>
<p style="text-align: center;"><b>S4C</b> <u>Hak-gwan 755</u></p> <p style="text-align: center;">Moderator <b>Seonhee Kim</b> Ewha Womans University</p>	<p><b>Bongrae Seok</b></p>	<p>Alvernia University, USA</p>	<p>Confucian AI and the Future of AI Ethics</p>
	<p><b>Rosita Dellios &amp; R. James Ferguson</b></p>	<p>Bond University, Australia</p>	<p>The Confucian Counsellor: From AI with Legalist Characteristics to AI with Confucian Values</p>
	<p><b>Wonjean Lee</b></p>	<p>Yonsei University, Korea</p>	<p>The Moon Allegory: Exploring Emotions and Rationality in Korean Confucianism by Comparing Recent Discoveries in Neuroscience</p>
	<p><b>Wen Xing &amp; Feiqiong Tang</b></p>	<p>The Chinese University of Hong Kong, HongKong</p>	<p>Harmony and Integration Mathematics: Chinese Mathematical Philosophy in Early Confucian Culture</p>