

The 2nd Conference of the Asian Association for Women Philosophers  
“Gender, Power and Dignity in Theory and Practice”  
August 22-24, 2019  
Venue: International Science Innovation Building at Kyoto University  
Symposium Hall (5F)

**ABSTRACTS**  
**Day 2, 23 August**

9:00~9:10 Opening Address: **Kim Heisook** (President of the AAWP, President of Ewha Womans University)

9:10~10:10 Keynote speech:

**Jin Y. Park (American University): *Intersectionality and Women’s Philosophy***  
(Chair: Cheung Ching-yuen)

10:10~10:20 Break

10:20~11:40 Panel 6: \_\_\_\_ (Chair: Xiao Wei)

- **Wu Shiu-Ching (National Chung-Cheng University, Taiwan): *Philosophical Inclusion or Epistemic Misrecognition? A Case Study Concerning Caring through Li***

This paper aims at exploring a dialogue between epistemic injustice and recognition theory in light of a case study of Confucian Care Ethics, which argues for the inclusion of feminist care ethics into the moral landscape of Confucian Ren (仁). The research questions focused on: can analyses of epistemic and recognition injustice shed on one another? What limitations do we discover in either or both types of analysis when we put them into conversation? What new questions and problems open up as a result of bringing these two fields of debate into conversation? In light of studying the case of including caring through Confucian Li (禮) (Epley 2015; Olberding 2016) , this paper would demonstrate not only how relations of misrecognition underpin processes of epistemic exclusion and silencing, but more importantly, the case study would reveal how the former could have been sustaining the processes of epistemic justice. To put it succinctly, epistemic and recognition injustice are not merely mutual supportive,

instead, epistemic justice, in both forms of testimonial justice and hermeneutical justice, could be understood as types of recognition injustice.

As the paper would argue, caring through Li (Epley 2015; Olberding 2016) appears to invite women to the domain of Ren (仁), Yi (義), Li (禮) and Zhi (智) in order to sustain epistemic justice for care ethics in general, caretakers in particular, however, epistemic justice of caring through Li, to my critique, has been maintained by misrecognizing caring in terms of the concepts of Ren in general, and Li in particular, both of which are not only inspired by taking man to be the norm but also are ignorant to the virtues of caring closely tied to the activities of pregnancy, inductive disciplines at home, and face-to-face communication between intimate relationship. In short, taking the case of caring through Li that is proposed by Confucian care ethicists, relations of misrecognition underpin process of epistemic inclusion of taking caretakers into the domain of Confucian moral community.

Key words: Epistemic injustice, Recognition theory, Confucian care ethics, Ren, Li

- **Fan Weiwei (Southwestern University of Finance and Economics, Chengdu City, China): *How Does Care Grow Stronger: Shaking hands with Justice theory***

As thinking about care developed, care and justice were often seen alternative values. “Care” and “Justice” were taken to name different approaches to moral issues and characteristically different recommendations concerning them. Care valued relationships between persons and empathetic understanding; justice valued rational action in accord with abstract principles. If we see a moral problem as an issue to be deal with in term of care, one cannot at the same time see it as an issue to be deal with in term of justice because the two perspective organize the problem differently. Justice is taken to be the primary values in political and social arrangements while care is settled in the domestic sphere in the traditional dominant theories.

Although, many feminists argue that the ethics of care, in instead, appreciates the contribution of the emotions in helping us understand what morality recommends. The ethics of care differs with these theories in its assumptions, goals, and methods in feminism frame. According to the feminist, those charges that the ethics of care is particularistic, limited to the contexts of family and friends, or merely descriptive of

the restricted lives of caring for others to women have traditionally been confined, is based on a misunderstanding of ethic. In order to defend against those charges forcefully, we should show how care could be extended beyond the context of family and friendship to call for restructuring of society. Care could be seen as a public not only a private value, by means of re-elaborating and re-constructing those essential but unsatisfactory concepts in the ethics of care.

It is usually put the idea of dualistic antagonism in the study of care and justice. In this paper, I no longer pit care against justice, instead I reinforce one with the other. From the perspective of the ethics of care, care will grow and eventually embrace those concepts such as autonomy, reasonable responsibility, equality and trust transcending kinship, etc. These concepts used to be what the Feminist ethics of care criticize, but their becoming the subjects of the ethics of care is crucial to the development of the latter, in that it enables the ethics of care to overcome its inherent shortcomings as well as to strengthen its conceptual system.

The flourishing of care is conducive to stand up to those charges that it is tied to women's traditional roles. When the ethics of care is taken seriously, it seems very implausible that care ethics is a conservative ethic tied to women's traditional roles tightly. Therefore, the new perspective of care relies centrally on conceptions of human good—not only the recipient but also the caregiver and entails a deep commitment to a transformative society. It fit the goal of Feminism but going beyond. All of these will prompt the practice of care to be recommended were not those conducted under patriarchal oppression but those to be sought in post-patriarchal society.

- **Subin Lee (City University of Hong Kong): *Destructive Harmony of "Confucian" Ethics: In the Case of Domestic Violence***

This essay deals with potential risk in modern advocacy of Confucian ethics (MACE): tacit acceptance of violence, especially within a family. Regardless of their differences of opinions and interest, MACE supporters argue that their versions of Confucian ethics can respond effectively to thorny issues of modern societies and contribute to human flourishing for all. However, I will claim that the features they describe as promising and Confucian are likely to expose the lower-ranked members in their

communities to danger, due to hidden assumptions about the central “Confucian” notions in MACE projects, which boil down to “family.” While they seem to use descriptive terms based on common sense and to promote desirable moral outcomes for everyone, the seemingly reasonable, sensible, or advisable concepts are designed for a few groups of people and therefore the “Confucian” schemes can lead only the privileged ones to flourish, not the others. In order to bring the unstated but questionable assumptions to the surface and to show practical challenges that the marginalized could face, I will look at some real-world examples of domestic violence in the Choson Dynasty and contemporary South Korea, supposedly originated from the key “Confucian” notions similar to those in MACE schemes.

11:40~13:00 Lunch break

**13:00~17:30 Second Meeting of Kyoto University Symposium - Asian Humanities:  
*Women Creating Asian Humanities***

**Speaker 1: Kim Heisook (Ewha Womans University, AAWP/ Philosophy):**

**“Digital Revolution, Humanities, and Asian Women Subject”**

We are facing radical changes in the age of digital technology, especially in the arenas of human relationships and self-perception of human beings. Our sense of time and space is also changing with the ever more expanding virtual space and cyber space. Humanities, once taken for granted –even more so in Asian traditions, are to be redefined in accordance with the development of AIs and posthumans. How does the technological revolution we are witnessing affect our lives in Asia? I examine this question from the perspective of Asian women.

Asia is of vague identity. Nevertheless Asian culture still has its own colors and flavors that may characterize Asian humanities. In contrast to the Western humanities mainly defined by the Christian worldview, Asian humanities, especially in East Asian context, lacks transcendentalism (epitomized in God) manifesting a strong affinity with nature. Asia has often been referred by the metaphor of woman. Dichotomy between nature and culture, or sense and reason or women and men is considered to work in the same way between the West and the East (Asia). Asia is closer to nature than the West, and Asian women are even closer to nature. I would like to deconstruct this kind of dichotomy by using Yinyang dialectics which is similar to Derrida’s deconstructive method. I will argue that we can ramify and enrich Asian humanities by embracing diverse, sometimes conflicting, forces and elements. Asian humanities women will

create is something that is not homogeneous, not of one color and voice, but heterogeneous, devoid of common essence. It is made possible only by the actual movements and efforts traversing differences and conflicts. Act of embracing and encompassing is the act Asian women who have been considered as others and supplementary beings are very much accustomed to. In the era when humans compete with machines, humanities molded through heterogeneous forces will be more important to make the world more creative and livable reality.

**Speaker 2: Mitsunari Miho (Vice President of Nara Women's University, Vice President, Science Council of Japan/ Gender Law, Gender history):**

「アジアから問うジェンダー史 — 新しい世界史を目指して」

ジェンダー史研究は欧米で発展した。公私二元・近代家族・家父長制・LGBTなどの概念は欧米モデルに即している。しかし、これらの概念や分析枠組みはアジアではそのままでは使えない。アジアの視点に立つジェンダー史をいかに構築するべきか。それにより、世界史はどのように読み替えることができるのか。その可能性をさぐってみたい。

**Speaker 3: Ochiai Emiko (Kyoto University, Director, Asian Research Center for the Intimate and Public Spheres (ARCIP), Director, Kyoto University Asian Studies Unit (KUASU)/ Sociology):**

「女を生きる／社会理論をつくる — アジアの家族主義に抗して」

\*Dr. Ochiai will also give a talk at the AAWP conference

**Speaker 4: Saigō Namiko (PhD candidate, Graduate School of Education):**

「子育てという現場から考える、アジアの民主主義と教育」

出産・育児が女性のキャリアに与える影響は少なくない。提題者もまさにその一人であり、在学中の出産を契機に専門を教育学へと変更し、博士課程に在籍しながら学位取得を目指している。現在東アジア三国(日本・韓国・台湾)では女性の博士号取得者が少しずつ増加しているという。この提題では、三児の子育てを通じて出会った(巻き込まれることになった)「地域コミュニティ」から、また子育てをする研究者の立場から、日本とアジアの民主主義社会のあり方を具体的に考察する。

**18:00 Reception (Symposium Hall, 5F)**