

**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 3, 24 August**

9:00~10:20 Panel 7: (Chair: Wu Shiu-Ching)

- **Hsian-Yun Cheng (Academia Sinica): “Women” and Philosophical Analyses: A Critique of Haslanger**

Social constructionist analyses of kind terms such as “women” are often criticized as counterintuitive. In response, Haslanger (2000, 2005, 2006) claims that such charges are moot once the distinctions between conceptual, descriptive, and ameliorative projects, and the corresponding difference between manifest, operative, and target concepts are drawn. I argue that even with the said distinctions, the Haslangerian definition of “women” is not immune to criticism. Drawing on recent discussions on contextualism (Saul 2012 and Diaz-Leon 2016), metalinguistic negotiation (Burgess & Plunkett 2013, Plunkett & Sundell 2013, and Thomasson 2017), and the crucial role solidarity plays in politically significant terms (Barnes 2016), I claim that Haslanger's replies would lead to consequences contrary to the stated goal of her analyses. Whether the proposed definition is counter-intuitive, however, is beside the point.

- **Xiao Wei (Tsinghua University, Beijing) & Shuying Li (Renmin University of China): Gender Equality: Navigating Confucianism to Contemporary China**

From Mao's declaration in the 1960s that “Women can hold up half the sky,” to today when Chinese women with PhDs are called “unmarriageable”, gender roles in China has progressed yet still pay homage to their patriarchal roots. Therefore, Chinese feminist philosophy has to investigate the mechanisms and traditions that both empower and disempower Chinese women, thinking and discussing Confucian tradition both for women's development and Confucianism. How to treat the Legacy of a Patriarchal of Confucianism? How to promote the Confucianism in a creative and innovative way? How to value the Confucianism? Is there any correlation between the Confucianism and the historic position of Chinese women in the feudal system of Chinese society? How is it linked? Is it possible for us to open up a new modern era for gender equality based on Confucianism? These issues have become the hot topics to be studied urgently. I would explore my views from five aspects: 1. Why should we link Confucianism with modern gender equality? 2. Whether the Confucianism includes the

ideology of gender equality? 3. What is the relation between the Confucianism and Chinese female virtues in the Chinese feudal system? 4. How to treat the difference between men and women? 5. Whether Confucianism can provide the value support for the emancipation of Chinese women?

- **Zhou Jiong (Shanghai University of Finance and Economics): *Body Difference and Identity Politics - An Approach to the Justification of Feminism and Its Challenge***

Key words: Feminism; body; identity politics; politics of difference

Feminism has always taken the elimination of all forms of gender oppression as its core political goal. The justification of early feminism lies in the fact that both sexes have the same rational ability, so women should have the same rights as men in terms of political rights and participation in social public affairs. This ignores physical differences between the sexes and does little to address gender inequality in the family sphere. Therefore, feminism turns to focus on the unique body experience of women. On the one hand, it reveals how the patriarchy establishes domination with the body as the object; on the other hand, it discusses the formation process of the gender subject in the body practice from the perspective of constructivism, so as to put forward the proposition of identity politics. However, the emphasis on the body may lead to the dilemma of essentialism. At the same time, there are different body experiences within the female group, which makes it difficult to form a unified feminist position, thus leading to the crisis of feminism's own justification. Therefore, feminism tries to think about the possibility of a political difference on the basis of affirming multiple experiences.

Dr. Jiong Zhou is lecturer in Philosophy Department of School of Humanities in Shanghai University of Finance and Economics. Her interests include: feminist theory; Foucauldian power analysis; subjectivity; body theory.

10:20~10:30 Break

10:30~11:50 Panel 8: (Chair: Fujinuki Yū)

- **Kim Seseoria (Ewha Womans University): *Knowledge Power and Gender Politics of Royal Women in Joseon Dynasty - Focusing on the context cited from Yeolnyeojeon (列女傳) in the Naehun (內訓) and Yeo-Bum (女範)***

This paper aims at one aspect of gender politics based on the Knowledge power of the women in the early and late Joseon Dynasty. Naehun(內訓) and Yeo-Beom(女範) are known as women's discipline books of the Joseon Dynasty and thus aspects of normative and ideological distribution have been emphasized in nurturing Confucian women. However, women's

discipline books need to be read in such a way that they reveal the surplus points of resistance and gap, which are not all submissive to the Confucian gender norm, even though it has a strong side of obedience.

This paper seeks to approach women in a way that reveals duality and overlapping aspects, such as the process of subordination and subjectivity, areas of disobedience, beyond the discussion that these texts have only played a role in subordinating women to the Confucian gender norms. Only then we will be able to find the accumulation of knowledge, contents, capacities and women's dreams accumulated within the discipline books.

To this end, this paper focuses on the Naehun(內訓) of Queen So Hye and Yeo-Bum(女範) of Queen Young Bin. In particular, based on the analysis of women figures in Yeolnyeojeon(列女傳) cited from the Naehun(內訓) and Yeo-Beom(女範), we will discuss the use of power and its effect through Confucian knowledge of Joseon Dynasty royal women, and the conflict between political power and gender identity.

- **Cheung Ching-yuen (Chinese University of Hong Kong): *Bashō's Encounter with Yūjo in The Narrow Road to Oku***

In *The Narrow Road to Oku*, Matsuo Bashō had an encounter with two *yūjo* (遊女). One night, after checking into an inn near the Barrier of Ichiburi (市振の関), Bashō could hear two young women talking to a man in another room. They were on a pilgrimage to the Ise Shrine, but the man could only escort them to the Barrier. In the next morning, the women asked Bashō if they can travel together for safety reasons. However, Bashō mercilessly rejected their request. Later, Bashō felt sorry for them, and wrote the following haiku: Under one roof, / Prostitutes, too, were sleeping; / The hagi flowers and the moon. Here, *yūjo* is usually translated as prostitutes. As suggested by D. T. Suzuki, Bashō links prostitutes to bush clovers and the moon, which can be understood as an attempt to raise them transcendently to a poetic level. However, Akasaka Norio criticizes Bashō, who was only interested in poem writing and had no intention to care about the people in Tohoku area. I would like to translate *yūjo* as pilgrims, with reference to *yūjo* studies by Amino Yoshihiko and Sone Hiromi.

- **Han Hyejung (Ewha Womans University): *The ethical evaluation of art can be justified? - focus on the view point of feminism***

The purpose of this paper is to assert that feminist interventions in artworks could be the proper respond for evaluating artworks. When we appreciate an artwork, sometimes we apply ethical values such as feminism for evaluating it. Many artworks have portrayed women as means to realize male subject, e.g. women are spoken for, their tragedies are displayed for pleasure and women should be even overcame for a men's higher purpose. I think there is not

enough theoretical discourse that explains uneasiness women feel in these artworks. Could we consider them aesthetically good despite of moral flaws? Sometimes we find they are aesthetically bad because of moral defects with regard to feminist issues. Do we respond inappropriately to artworks? Romanticism developed Kant's "disinterestedness" and established the autonomy of aesthetic domain. Romanticism suggested that artworks are supposed to afford aesthetic experience that is independent of other 'interests.' The concept of aesthetic experience has still sustained artistic values. However I suggest that artistic values are intrinsically related to ethical ones such as feminism in particular artworks by defending "moderate moralism." As Karatani Kojin points out, we can not appreciate some artworks without "unbracketing." (opposed to "disinterestedness") Feminist approach in art criticisms could be the way of establishing aesthetic dimension anew.

11:50~13:00 Lunch break

13:00~14:00 Keynote speech:

Ochiai Emiko (Kyoto University): *Embracing Human Life in the Social Sciences: Feminists' Achievement and Asian Traps*

(Chair: Kuwayama Yukiko)

Human reproduction is an indispensable component of social reproduction, while it has not acquired an adequate position in social sciences. Going back to the classic work by Friedrich Engels, social reproduction was defined as the re-production of social structures, which is "further split into two. One of these is the production of lifestyle materials (---) and the other is the production of humans themselves" (Engels 1884). Much earlier, young Marx in his "Economic and Philosophical Manuscripts" wrote that "the entire so-called history of the world is nothing but the creation of man through human labour" (Marx 1844, Okuma 1974). The two productions were theoretically united under the ultimate goal of production of humans. However, in his later works, his focus moved to material production, leaving the production of humans out of the center of the theory. Similarly, modern economics tended to limit itself to the analysis of marketized and monetized activities.

Against this context, feminist scholars have put tremendous efforts into theorizing human production as part of the economy. Various concepts, such as "housework", "reproductive labour," "unpaid work," "care," "emotional labour" and "intimate work (labour)," were coined to theoretically capture the activities for human reproduction. Maria Mies has impressively summarized this as the points that the concept of "housewife" was invented in order to exclude work related to the reproduction of life—birth, childrearing, housework—from the concept of "labour" and make it invisible. The key concept in feminist

literature shifted from “labour” to “care” from the 1990s as Susan Himmelweit suggested (Himmelweit 2000: xvii). Carol Gilligan’s “ethics of care” added a special value on care from a different angle (Gilligan 1982).

I would argue, however, that three things are missing or not enough incorporated even in the feminist literature. They are historical view, demographic foundation and Asian perspective. I would propose a concept “the 20th-century model of social reproduction” to historicize the social structure taken for granted for a century as the basis of all social sciences. On the other hand, the orientalist and self-orientalist views of Asia are criticized not only because they distort the concept of Asia but also they are used for the establishment of social institutions that might distort the future of the Asian societies.

14:00~14:15 Break

14:15~15:15 Panel 9: (Chair: Roman Paşca)

- **Pin-Fei Lu (National Tsing Hua University): *Equal Citizenship for the ‘Private’ Domains: Goal-oriented Analyses for Policy-making in Promoting Gender Equality***

Democracy commits equality for all. However, equal citizenship, particularly in its substantive sense, often falls short in the background culture of the society for the disadvantaged gender groups as specified in the traditionally conceived private domains, the families, the non-coercive associations, and the professions. This paper aims to identify crucial ways of obstacle-formation that make the fair value of equal citizenship for the disadvantaged gender groups improbable in these domains, and offer goal-oriented analyses for policy-making in promoting gender equality. That is, three sources of gender inequalities—biology or affection, social-expectation, and self-regulation—are identified each standing as triumphed source of obstacle-formation (and so in most need of resistance) in each domain respectively, according to their different natures of grouping. In order to effectively mitigate or nullify obstacles for gender equality in promoting equal citizenship, democratic governments need specific goals for policy-making in responding to different domains. The goals are suggested a reasonable capability of a person to understand an oppressive system of gender about biological differences in the families, a reasonable capability of a person to recognize a potentiality to gender inequality from social expectations in the associations, and a reasonable capability of a person to realize genuine voluntary personal choices in the professions.

- **Qin Hong-ling (Beijing University of Civil Engineering and Architecture): *Towards Space Inclusion: Gender-sensitive Perspective into Urban Design***

In view of the phenomenon of gender blindness in urban design, this paper proposes that

urban design should change from gender blindness to gender sensitivity, which is an important way to realize the inclusive and equity value of urban design. This paper analyses the trend from “gender-sensitive design of female concern” to “inclusive gender-sensitive design” under the gender-sensitive perspective of current society, and emphasizes that space design should actively respond to the different needs of different groups of people. This paper explains the core issues and main strategies of gender-sensitive urban design, which are: 1) protecting women’s safety with women’s safety audit as the mainly strategy in public space; and 2) promoting women’s gender equality with social gender analysis and sex-disaggregation of data as the main strategy. This paper proposes the need to incorporate gender-sensitive perspective into urban design governance system in the implementation of gender-sensitive urban design system.

Key Words : urban design ; gender sensitivity ; space inclusion ; urban design governance

15:15~15:30 Break

15:30~16:30 Panel 10: (Chair: Uehara Mayuko)

- **Kuwayama Yukiko (University of Hildesheim, Germany): *Inter-affectivity and situative constellations - Yin and Yang in the context of feminist philosophy***

The topic I would like to discuss is a linguistic and bodily phenomenological approach to so called “immersion ,” one of the most important terms in the field of social inter-affectivity. To take part in the construction and constellation of a situation means, both from an ethical standpoint as well as from the Buddhist perspective of interdependent co-origination (縁起), to take part in the responsibility for the constitution of this situative constellation. Here, affective dispositions which differ depending on one’s biography, biological conditions, orientation in the spectrum of gender roles, the generation and class to which one belongs, as well as one’s attitude as a whole, play a decisive role. An important aspect we shouldn’t forget in this context is the transformative dimension of affective dispositions: they are continuously being (re)built, (re)formed and transformed in the present moment by both negating and affirming one’s already provisionally constituted (but always transformable) disposition itself. Taking a look at Daoist natural philosophy as well as its conceptual pair of Yin (陰) and Yang (陽), a practical philosophical dimension can be found in one’s decision to take part in the construction of the situative constellation one is involved in. I take this perspective from the cultural historical background of East Asia and its interpretation of Yin and Yang as symbols for both femininity and masculinity.

- **Lori Kuan-ling Liu (National Tsing Hua University): *Formulating the Question of “Chaos” in Zhuangzi: From the Perspective of “the Great Mother”***

(Ph.D in Chinese Language and Literature from National Tsing Hua University, Taiwan)

“The Great Mother” is the archetype articulated by Erich Neumann (1905-1960), who is a psychologist devoting himself to the field of analytical psychology. Neumann has an attempt to divulge a deeper connection between consciousness and unconsciousness, which is hardly valued or considered as a problem from the viewpoint of patriarchal structure. By means of distinguishing two characters of the Feminine, the elementary character and the transformative character, the variation of relationship between consciousness and unconsciousness could be interpreted as the growth and decline between these two Feminist characters at different stages of the psychic development. Neumann also argues that no matter which character is predominant, these two antagonistic Feminist characters are still interpenetrative and coexistence in the sense of archetypical structure. Through clarifying the interdependency of two characters, the full meaning of “the Great Mother”, which refers to the unity of the night sky goddess, the earth goddess and the underworld goddess, is also revealed to such extent. In this paper, I intend to propose that there is a possibility to delve into the meaning of “chaos” (渾沌) in the context of Zhuangzi philosophy. Though scholars have mentioned that “chaos” is not “anti-cosmos” in the context of eastern philosophy, which indicates a profound connection between chaos and cosmos/order, it is still questionable that there exists an obvious conflict between chaos and order implied in the last sentence of the Inner Chapters: chaos died (because of the orifice-boring by Swift 儻 and Sudden 忽). How is it possible for Zhuangzi to face challenges accompanied by order in the context of “chaos”? Or how to go further into the core of “chaos” in order to demonstrate another possible connection between chaos and order from Zhuangzi’s viewpoint? The inspiration given by the archetype of “the Great Mother” provides us an essential thread to reformulate the question of “chaos”.

16:30~16:45 Break

16:45~17:45 Panel 11: (Chair: Lori Kuan-ling Liu)

- **Laÿna Droz (Kyoto University): *Menstruation and the power of embracing vulnerability and change***

Menstruation is still a taboo, especially in philosophy. The dismissal of female cycles from the debates about how we get knowledge of the world rests on the assumption of a stable and unchanging self. This assumed stability (supposedly) conflicts with the inherent dynamicity of changing female cycles. Instead of seeing the dynamicity of the menstrual cycles as an

epistemological obstacle and a handicap, I propose to see it as a tool to better grasp the continuous state of change we are in.

This dynamicity affects the perception of the world and the development of ethical relations with others. Passing through stages in which one feels particularly vulnerable is a reminder of human vulnerability to environmental and social changes. The acute awareness of this vulnerability can ground empowering reasoning and decision-makings that lead to argue for and take precautionary actions. Plus, readiness to change and flexibility are crucial elements of ethics in a rapidly changing world in which we constantly need to adapt ourselves to new ideas and lifestyles. In short, the experience of menstruation suggests a conception of the self as an ever-changing, vulnerable and adaptive agent.

- **Egawa Atsuko** (Independent Researcher): ***Call for an Integration of Femininity and Masculinity: Towards a Creation of an Ecological Future***

It is not difficult to identify the dominant values underlying the mainstream economy; e.g., power, competition, expansion, efficiency, linear production, etc. These values are considered masculine, or Yang in the Eastern philosophy. On the other hand, values like compassion, harmony, mutual prosperity, cooperation, circular reproduction, which fall in the category of femininity, or Yin, are nowhere to be found. This extreme imbalance towards masculinity in economy and industrial society is causing today's global problems such as environmental destruction, economic disparity, and gender inequality.

Most of the efforts to solve these problems have remained within the masculine framework. For example, improvement of energy efficiency and economic growth have not been successful. Furthermore, women's participation in business is unfortunately strengthening the masculine economy.

What we need now is to resurrect femininity and integrate it with masculinity. It is the teaching of Yin and Yang that the integration of the two opposite values/energies is the source of prosperity for life, for nature, and for the entire universe.

There have been "alternative economies" emerging and spreading rapidly, which inhere feminine values. Examples are fair trade, circular economy, and localization in which women often play a major role. Enhancing such economies with masculine values will be the key to creation of an ecological future.

17:45~18:00 Closing remarks