

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 1, 22 August

9:00~9:25 Opening Address and Opening Remarks: Uehara Mayuko (Kyoto University)

9:30~10:30 Panel 1 _____ (Chair: Roman Paşca)

- **Kou Zheng & Xu Wanpu (Hebei Normal University): *Historical reflection and construction of Chinese gender philosophy in the vision of modernity***

Historical reflection and construction of Chinese gender philosophy in the vision of modernity

I .Vision and background

1. The vision of modernity: the history of Chinese culture and western culture shows the tendency of thinking pluralism and changes the direction of the development of gender duality by revolting against the opposition and fight orientation of philosophical duality dialectical thinking:

2. From the study of women to the study of gender: the study of gender in the east and the west has applied the same approach, presenting the awakening of female subject and the historical and cultural self-reflection on the construction of gender:

3.Mirror and mutual learning from each other between eastern and western cultures: the rocks of other mountains and the local situation, the integration of social gender theory, the development of Chinese women's situation and the proposal of gender philosophy.

II .Criticism, reflection and contribution: the construction of Chinese traditional culture and gender philosophy

1.Chinese traditional Confucianism, Taoism and Buddhism have different ways of historical construction on gender;

2.Reflection on history: criticism of Confucian view of gender and inheritance and development of Taoist view of gender;

3. Contribution: the theoretical source of the establishment of the new gender concept: the gender concept of Taoism and Zen Buddhism: the way of Yin and Yang, the worship of the mother of Laozi and Zhuangzi's equality in the theory of qi wu

III. the dilemma of social gender ethics and the transcendence and construction of thinking mode

1. Ethical dilemma and reflection from the perspective of modernity:

Ethical dilemma: the erroneous zone of thinking of binary oppositional of ethical and social relations;

Reflectional ethics: (gender relations in reflection) :

Individual, marriage, family and social relations;

2. Change of way of thinking : Zhong Dao and Zhong He;

3. Transcendence and harmonious development (future development direction of gender philosophy) :

Back to the nature of life: the way of Yin and Yang;

The transcendence, opposition and harmonious coexistence of gender relations.

Author's brief introduction:

Kou zheng : female, professor, Hebei normal university, mainly engaged in the modernization research of Chinese traditional philosophy and gender philosophy

Xu wanpu: female, deputy editor, editorial department of journal of hebei normal university, mainly engaged in the study of western philosophy

现代性视域下中国性别哲学的历史反思和构建研究

一、 视域和背景

1 现代性视域：中西方文化的历史以对哲学二元性辩证思维对立争斗取向的反叛呈现出思维多元化的倾向，改变了性别二元性发展的方向;

2 从女性研究到社会性别：东西方性别研究殊道同归，呈现女性主体的觉醒和历史文化对性别构建的自觉反思;

3 东西方文化的互镜互鉴：他山之石与本土境遇，社会性别理论的契入和中国女性境况的发展与性别哲学的提出。

二、 批判、反思和贡献：中国传统文化与性别哲学的构建

1 中国传统儒道佛文化对性别具有不同的历史构建；

2 历史的反思：对儒家性别观的批判和对道家性别观的继承发展；

3 贡献：新的性别观建立的理论来源：道家与禅佛教的性别理念：阴阳之道，崇柔尚母和齐物平等等。

三、 社会性别伦理的困境、思维方式的超越与构建

1 现代性视角下的伦理困境与观照：

伦理的困境：伦理社会性别关系二元对立思维的误区；

观照伦理学：（观照中的性别关系）；

个体、婚恋家庭和社会关系；

2 思维方法的转变：中道与中和；

3 超越与和谐发展（性别哲学发展的未来方向）

回归自然生活之本：阴阳之道法自然；

性别关系的超越、对立与和谐共生。

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- **Li Fang (Capital Medical University, Beijing): *An Analysis of the Traits of Chinese Female Leaders: A Feminist Perspective***

Along with the further development of the feminist movement, Feminist theory has matured and developed gradually. It is of great significance to examine various problems in social life from the perspective of women's experience. Since the founding of New China, many Chinese women have played an increasingly important role in many fields, such as politics, economy, culture, diplomacy and so on. The ranks of female leaders have been growing. On the one hand, Chinese female leaders have the same characteristics as male leaders, but also have their own unique characteristics of female gender. This paper analyses the attitude, ability, personality and other dimensions, and from the perspective of feminism, explores the development of female Leaders' leadership from two aspects: the recognition and care of gender differences, the transcendence and sublimation of gender differences.

Key words: women, leaders, differences

10:30~10:40 Break

10:40~12:00 Panel 2 _____ (Chair: Cheung Ching-yuen)

- **Beifen Dai (Beihang University): *News, Culture and Power - The Research on the News Framework in #MeToo movement in the US and In China***

This research attempts to illustrate the frame of the news of #MeToo movement in the United States and China. To be specific, in a comparative perspective, this research aims to disclose that how the culture implicitly influence the formation of the news frame in these two country respectively, and how the different frames present different scenes of #MeToo movement through the news frame analysis. The results show that, there is a mythical "monster" frame in the United States' #MeToo movement, which make the #MeToo movement in United States a social movement that concentrating all the efforts to overthrow the authorities who symbolized the "monster" and the power mechanism behind them. In Chinese #MeToo

movement there is an ethical frame which is “praising the good and punishing the evil”, which creates the main thread of ethical narrative of Chinese #MeToo movement that the victim exposing the evil, and the authoritative organizations punishing the evildoer.

Consequently, these two kinds of narrative underlying in these two scenes of #MeToo movement has brought about two kinds of way of reflecting upon the patriarchy power existing in these two countries. In the US, there is a lot of female personal experience being harassment displaying in social media, so #MeToo movement has become an examination towards the patriarchy system based on the social consciousness level, which leads to the more profound critic against the patriarchy power system in the US. In China, #MeToo movement has ended in the department in local institution, such as the university make determinate decision to punish the harasser to satisfy the victim and public’s demand that rooted in the traditional culture—— “praising the good and punishing the evil”(惩恶扬善). Apparently, this ends means that #MeToo movement in China has not been reach to the conscious that the patriarchy power system not only existing in these extreme #MeToo cases, but profoundly rooted in regular social life.

- **Demin Xu (University Paris VIII): *The Gender of Memory: Girl students and women Who came to Japan and France During the beginning of the XXth century - From Qiu Jin to Cai Chang***

At the end of Qing Dynasty and the early Republic, there were two booms of studying abroad: one was to go to the neighboring power, Japan, and the other, the Work-Study Movement in France. Among those students there were not only young ladies like Qiu Jin (秋瑾, 1903 Japan), Zheng Yuxiu (郑毓秀, 1914 France) and Cai Chang (蔡畅, 1919 France), but also women of lotus feet (三寸金莲) such as Ge Jianhao (葛健豪, 1919 France), a great mother. The emergence of women studying abroad is extraordinary. It means that Chinese women who had been oppressed and abused during many centuries began to cut loose the rule of feudal families, no longer bound by patriarch, father, brother, husband or other family members; that is to say, great changes with women’s family status. Just in 1909, the amount of female students studying in Japan reached 149, which initially formed an appreciable female group. At the beginning of the 20th century, with the rise of modern women’s education in China, the social role of women evolved, “being virtuous wife and good mother” (贤妻良母) was no

longer the unique and upmost objective of women. Therefore, the female students strived for the same treatment and conditions as males; for example, their majors gradually expanded to politics, economy, law, technology and other domains.

XU Demin, doctor of philosophy, at University Paris VIII, Area of Research: Modern Democracy (Rousseau, Tocqueville, Benjamin Constant, Montesquieu), Chinese Politics and Society since the May 4th, Chinese Workers in Europe during the First World War, the Work-Study Movement in France, the individual liberty and the political liberty, the perspective of Gao Yihan on Rousseau, Chomin Nakae and the reception of Rousseau, the reception of Tocqueville in China, etc. Since 2016, Postdoctoral research at LLCP (University Paris VIII), research interests including the intellectuals' way to the Good, the influence of occidental modern university system on China.

- **Wang Hwa Yeong** (Sungkyunkwan University): *Philosophizing the Confucian Gender Ritual*
This paper examines women's hair-pinning rite, a Confucian coming-of-age ritual, in comparison to man's capping. Women's hair-pinning gained scholarly attention from Confucians of Song China, especially Zhu Xi's Family Rituals, as a counterpart of men's capping. Family Rituals omitted or added specific rites to the hair-pinning. The seemingly trivial rites provide a meaning philosophical investigation of gender ritual in Confucianism. This paper will attempt to draw the subtle and complicated philosophical meanings of the rite by examining the writings and theorization of Chinese and Korean Confucian philosophers, especially focusing on Zhu Xi and Song Siyöl. Song Siyöl and his fellow faction philosophers left a small, but insightful opinions of the women's hair-pinning. The paper scrutinizes the gendered aspects of the omitted and added rites, and the philosophical meaning of the rite. The newly discovered philosophical significance of the ritual will shed a new light to the gendering process by male philosophers under their unconscious patriarchy.

12:00~13:00 Lunch break

13:00~14:00 Keynote speech:

Shimaoka Mana (Osaka University): *The Gender Bias of Court Judges as Observable in Sex Crime Acquittals*

(Chair: Keiko Matsui Gibson)

14:00~14:10 Break

14:10~15:30 Panel 3 _____ (Chair: Jin Y. Park)

● **Liu Xiaohui (Women's Studies Institute of China): *Marxism and Women's Liberation: Exploration of Stand, Viewpoint and Method***

The relationship between Marxism and women's liberation has always been important issue in the theoretical circles. People have posed questions as follows: women's liberation whether or not needs Marxism ; what can Marxism provide to women's liberation, and so on. The reason of constantly raising questions lies in the urgent practical demand of current women's liberation for the guide of scientific theory. And the reply to above problems is far-reaching significance for the Chinese women's liberation. Marxism has not only profoundly changed China but also the destiny of Chinese women. This paper tries to interpret the profound connection between Marxism and women's liberation in three respects : firstly, a vivid class stance on women's liberation and the free and all round development of human beings ; secondly, a systematic abundant discussion on thought of women's liberation; thirdly, scientific methods of historical and dialectic materialism such as "social being determines social consciousness", "class analysis" and "non dualism". Purpose of all interpretation above is to prove that why and how the Marxism can be the theoretical and practical guidance of women s liberation. And it is also an active response to the debate on gender blind spots in Marxism and all kinds of theoretical criticism coming from Western feminism. Meanwhile, it clarify that Marxism still has strong vitality at present ; current Chinese women s liberation must uphold and develop Marxism and its women thought.

Key words

Marxism women s liberation , stand viewpoint , method

马克思主义与女性解放：立场、观点和方法的探析

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内容摘要：

女性解放需要马克思主义吗？马克思主义为女性解放提供了什么？马克思主义与女性解放之间到底是一种什么样的关系？理论界对此问题的探究与言说一直没有停止过，这源于当代妇女解放运动的纵深实践亟需科学理论指导的现实。而这些问题的澄明对于当代中国妇女解放运动的意义更加重大而深远。马克思主义不仅深刻改变了中国，也深刻改变了中国妇女的命运。本文尝试从鲜明的女性解放和人的自由而全面发展的阶级立场，丰富的女性解放思想的系统论述，科学的社会存在决定社会意识、阶级分析、非二元论等历史唯物主义与实践唯物主义的方法三个方面对马克思主义与女性解放的深刻关联做出阐释，以此阐明马克思主义缘何能成

为妇女解放运动的指导思想与行动指南。同时，这种阐述是对马克思主义是性别盲的诘问、西方女性主义各种理论批评的积极回应，亦是马克思主义在当代仍具有强大的生命力，当前中国女性解放实践必须坚持和发展马克思主义及女性解放思想的一个明证。

女关键词：马克思主义马克思主义 女性解放女性解放 立场立场 观点观点 方法方法

- **Yen Chun-Ping (Academia Sinica): *Barnes on Gender and Gender Terms***

In a recent article, Elizabeth Barnes urges to separate the business of giving a metaphysics of gender from that of determining the extension of gender terms. The former is to theorize what it is about the social world that ultimately explains gender and accompanied oppression. The latter is to define or to give application conditions for our gender terms like “woman.” She argues that while skepticism about the former often arises from concerns about the latter, a metaphysics of gender does not give us application conditions or definitions for gender terms. Following Sally Haslanger, Barnes defends a social position account of gender, but unlike Haslanger, she takes the social structure of masculinization and feminization, rather than that of men and women, as the ultimate metaphysical explanation of our social experiences of gender. On this Haslangerian account, social structures are constituted by complex, repeated patterns of interpersonal social interactions based on perceived biological sex and biological reproductive capacity. On the one hand, they are the products of our social practice, and on the other, once they exist, they impose norms and expectations on us which in turn makes way for them to explain gender oppression. In this paper, I critically assess the implications of Barnes’s proposal by applying its explanation to more nonbinary examples and by examining its response to skepticism about the metaphysics of gender.

- **Zhu Xiaojia (China Women’s University): *Sexual difference - the first ontology in Luce Irigaray’s philosophy***

(Zhu Xiaojia , Lecturer ,China Women’s University, China)

Luce Irigaray is a famous post-modern philosopher. Both in her theory and in her practice, everything resists the discovery and affirmation of such an advent or event. Sexual difference would constitute the horizon of the worlds more fecund than any known to date and without reducing the fecundity to the reproduction of bodies and flesh. In her opinion, sexual difference worked as the “first philosophy” and might assure new foundation and new works.

It causes a revolution in thought and in ethics. We need to reinterpret everything concerning the relations between the subject and discourse, the subject and the world, the subject and the cosmic. She reconsiders the whole problematic of space and time, matter, form and interval, or power, act, intermediary-interval. Then she talks about the two key words--desire and love. It ends the time of men as the subject of the philosophy discourse.

Key words: sexual difference; first philosophy; desire and love;

15:30~15:45 Break

15:45~16:45 Panel 4: Dignity (Chair: Roman Paşca)

- **Muanmard Mookpradit (Thammasat University): *The idea of human dignity reconsidered: a voice from non-western perspectives***

Human dignity is a nuanced concept. It has been expounded by human rights advocate everywhere. It is safe to say that the concept of a dignity especially assigned to humans indiscriminately and irrevocably, is based on the ideas of human rationality and autonomy.

This paper considers basic assumptions behind this concepts and examines whether this assumptions are universal and ahistorical. This issue is especially pressing for non-western cultures. Firstly because if the concept is culturally specific, one needs to adopt this concept skillfully and carefully in order for the concept to work in a different context. Secondly, if it is not a universal concept but is in fact culturally specific, that is, if it is based on assumptions specific to western philosophical cultures, it is fitting for a non-western feminist philosopher to do her due diligent and examine how a normalization of western concept is a political act, that is, it implies and supports inequality between the hegemonic and non-hegemonic cultures.

The paper focuses specifically on the understanding of human rights and human dignity in Thai culture. It asks whether Thailand has always have these concepts or comparable ones. It seeks to reconcile the two pressing concerns, one is the concerns of non-western culture of have its own values, the other is the concerns for well beings of the dispossessed and the oppressed, be it women, minorities, the powerless.

This paper argues that to adopt the western concept of human dignity as though it is an ahistorical and non-culturally specific concept comes at a price. It is a duty of non-western feminists, who are at the border between being an advocate for equality, and being outside of hegemonic western philosophical heritage, to examine this carefully.

This paper hopes to negotiate between these two concerns. And it does so by beginning to examine how human dignity works, and should work in Thai culture.

- **Keiko Matsui Gibson (Kanda University of International Studies): *Dignity and Vulnerability: Intersectional Space Between Empirical and Conceptual Approaches***

Are dignity and vulnerability compatible? If so, what would their intertwining entail? This paper seeks to make a significant attempt at exploring some meaningful linkages between dignity and vulnerability with reference to gender perspectives. Since the Enlightenment, the modern subject has often been thought of as a rational, autonomous, self-determining agent. Although such a modern subject may seem at the foundation of the concept of human dignity for many, I argue that this conception faces severe issues when confronted by lived experiences of “indignities”. What may appear rationally self-consistent often fails to account for an analysis of dignity in specific experiences. Human vulnerability can often play an important role.

I put forward the idea that we must recognize vulnerability or vulnerabilities as a fundamental condition for human existence, and as something that can ground human dignity. I illustrate, through an analysis of literature (primarily novels), examples of indignities in particular scenes in the experiences of characters that evoke indignant emotions, which could prove promising in providing an intersectional space between empirical and conceptual approaches- both as an “is” and “ought”- leading to an awareness of dignity through an interaction between actual illustrations of indignities and our conceptions of dignity, which can enrich and challenge our preconceived concepts.

16:45~17:00 Break

17:00~18:00 Panel 5: Dignity (Chair: Matthew Fujimoto)

- **Song Jianli (Xiamen University): *Autonomy and Dignity: The Perspective of Feminist Care Ethics***

In health care contexts, patient autonomy is highly valued, wherein respect for autonomy is usually associated with allowing or enabling patients to make their own decisions about which health care interventions they will or will not receive. By analyzing specific conflict situations between the patient’s autonomy and the physician’s intervention from within different cultural backgrounds, this paper suggests that a strong focus on the patients’ independence can be problematic. At the same time, both excessive and insufficient intervention can be considered unjust. That is to say, for the patient, the autonomy is not arbitrary autonomy, but a kind of

responsible autonomy, namely responsible for each other in their relationships with others and with the society. When patients deeply feel sufficient care and love, it is possible to realize the ideal autonomy. For doctors, only by paying more attention to care for patients, will they reach that point of mutual respect, trust and cooperation with their patient. Also only like this, with a general shortage of medical resources, can autonomy and intervention, individual rights and public interest, all of these contradictions which seem full of conflict be managed to some degree of proper balance.

From the perspective of feminist care ethics, is it a wrong assumption that each patient will want to choose by themselves? Perhaps patients are more willing to discuss medical treatment and medical decisions with their family and physician together in an atmosphere full of caring and love. However, dominated by contractual relationships, in the current medical practice, patients become "customers" and the doctor becomes a "service provider". In this kind of customer-service provider relationship, physician's rights of intervention are mainly based on consideration of market demand and pure medical technology. Although patients can also receive "care" in a purely technical health care system, if the "care" is due to "rights" and "consumer's choice", genuine warmth and emotional concern will be limited. Even if the patient chooses to terminate treatment in order to maintain the dignity of life, if their death is accompanied by disgust over impersonal medical apparatus and instruments, a sense of fear about death accompanied by mental and emotional stress, how can we say the patient has truly realized death with dignity? Death with dignity does not just mean a reduction of the pain of the body through medical treatment, or keeping the body intact, but it also means the elimination of the fear of death in an atmosphere of warmth and caring to allow the patient to face death without regret and walk to death with the warm memories and the glory of humanity. Only this manner of autonomy and intervention is real autonomy and real humanized intervention, just the kind of autonomy and intervention that can be called mutual respect for a complete life.

For each person, although it is impossible to choose a "good" birth, it is possible to choose a "good" death. So called "good" here is a kind of good based on justice and care. As Tagore had said, let life be gorgeous like summer flowers and let death be tranquility and beauty like autumn leaves, this is the true worship and praise for life.

- **Won Haeyoung (Dongguk University): *Gender, Power, and Dignity According to Buddhist***

Scriptures Regarding Life Mystery - "As a Foundation for Providing Materials for Theory and Practice"-

It is not only through the social transformation of the time that the early Buddhist texts acknowledge a reformist tendency that is different from Indian traditions regarding women. The reference to the mystery of life, which is the foundation of the theory and practice, differs from the focus on women's social inequalities in former Indian society.

In the early Buddhist Abhidharma texts, the female body is evaluated as a mystery itself. The body of a woman is not a body with a simple child, but a place where she conceives existence through the order of reincarnation and the universe. By focusing on the developmental process of the fetus and the reasons for its development, attention is focused on the female body. In India, women are subjected to social discrimination, but the early Buddhist scriptures teach that the process from birth to life of a woman includes scientific and medical elements.

The early Buddhist Abhidharma texts address the five stages of the embryo. This growth is gradual, as the scriptures teach. "There is first the kalala; the arbuda arises from the kalala; the pesin arises from the arbuda; the ghana arises from the pesin; and from the ghana there arises the prasakha, hair, body-hair, the nails, etc., and the material organs with their supports." When the embryo ripens, there arises within the womb winds arisen from the maturity of action, which causes the embryo to turn and positions it towards the portal of its birth. It is said that in the absence of any Atman, of any permanent principal, the series of conditioned skandhas, the "makeup" of defilements and action, enters into the mother's womb, and this series, from birth to death, is prolonged and displaced by a series that constitutes an intermediated existence.

18:30 Conference dinner