EACP 2025 Confirmed Panels:

The following are full panels already accepted for the EACP 2025 conference. Panels composed of individual papers will be assembled when final participation is clear. Please refer to "Book of Abstracts" for descriptions of individual presentations.

Redefining Human through Nonhuman Becoming

How have we become humans? How can we become humans after recognizing that we have been constituted in our relations with other species, multiple forces, and heterogenous becomings? The establishment of ourselves as a human has been intertwined with not only our anxiety to distinguish ourselves from others but also our desire to become what is beyond human. We are humans only as much as we are entangled in the processes of becoming that are not just humans. In destabilizing, exhilarating, intriguing, and shocking ways, different kinds of nonhuman becoming constantly prompt humans to recreate themselves. The task for us as human thinkers is to review our presumptions and actions in order to reconceptualize what a human can be when we are all involved in the becomings that transcend, traverse, and constitute us.

In these four papers, we explore how nonhuman becoming redefines what humans are in multiple perspectives created out of the intersections of different schools of thought, paintings, and stories in and beyond Chinese Studies. The first two papers look at the transformative or deformed humans in nonhuman perspectives, and the last two papers reconsider the boundaries of what have been defined as humans in the light of becoming nonhuman. Shan-ni Sunny Tsai's paper discusses Zhuangzi's proposal of transformative human agential selves in the light of Deleuzian affective relations. I-Hsiu Wu considers the nonhuman significance of the abnormal humans in *Zhuangzi* in the multiple perspectives within a single spatial and temporal structure in landscape paintings. Yu-Zhong Li examines how technique shapes the human self in the practice of "becoming animal" in *Zhuangzi* and the practice of "becoming human" in *Xunzi*. Chi Hu examines the symbol of culture embodied in fur and clothing in the transformation stories in the *Taiping Guangji* to explore how the blurry boundaries between humans and animals challenge the human-animal distinction.

Shan-ni Sunny Tsai 蔡善妮, Academia Sinica: The (Non)Active Accompany of Forces: A Deleuzian Reading of the Affected Agential Self in "Boundless Wandering" in *Zhuangzi*

I-Hsiu Wu 吳億修, R.O.C. Naval Academy: Exhibiting Fragmented Forms: Rethinking the "Abnormal People" in the *Zhuangzi* through the Spatiotemporal Lens of Landscape Painting

Yu-Zhong Lɪ 李雨鍾, National Taiwan Normal University: "Becoming Animal" or "Becoming Human": Techniques Concerning the Self in *Zhuangzi* and *Xunzi*

Chi Hᴜ 胡頎, Academia Sinica: Deeper than the Skin?: A Humanistic Interpretation of Stories about Metamorphosis between Humans and Animals in Medieval China

Confucian and Daoist Aesthetics as Ways of Inhabiting and Dwelling Within Emotions and Sensitivity

According to *Mencius* 1A7 and 2A2, when human beings forget their connection to something broader—a form of continuity of *qi* (氣)—they lose the ability to link their actions with their consequences on others, including nature (自然). In other words, from a Confucian perspective, disconnecting ourselves from our desires, emotions, material conditions, and the body leads to an incapacity to achieve our inherent nature (性). Therefore, the *Mencius* invites its readers to reconnect with the sprouts of emotions (*Mencius* 2A6 and 4A27), which represent an aesthetics of life. Other texts, such as the *Daodejing* and the *Zhuangzi*, offer alternative approaches to emotions (*qing* 情). However, they similarly encourage the development of an aesthetics of living in the world aligned with spontaneity (自然). Interestingly, both the *Mencius* and Daoist texts suggest that reconnecting with the animal dimension of human life requires developing an aesthetics of rhythm: the rhythm of breath, nourishment, rest, relationships, and celebrations. Contemporary reflections, both in the West and in China (e.g., Li Zehou), echo these ideas by asserting that the ecological crisis arises from humanity's refusal to acknowledge its continuity with other animals and natural elements. This refusal stems from neglecting the "animality" that constitutes a fundamental part of human life. This panel will engage in a dialogue between ancient Chinese resources and contemporary philosophical approaches to aesthetics, exploring how they offer ways of inhabiting and dwelling within emotions and sensitivity, with the aim of addressing the ecological crisis.

Selusi Aᴍʙʀᴏɢɪᴏ, University of Macerata: Inhabiting the Earth as family reverence through *fengshui* 風水

Gloria Luque Mᴏʏᴀ, University of Málaga: Exploring Different Ways of Inhabiting the Earth. Confucianism and Aesthetic Engagement

Téa Sᴇʀɴᴇʟᴊ, University of Ljubljana: Aesthetic Feeling in Confucian Rituality: Li Zehou's View

Yves Vᴇɴᴅᴇ, Facultés Loyola Paris & Catholic University of Lille: Emotion, Sensitivity, and Self-Cultivation: Reframing Human-Nature Relations Through Confucian and Aristotelian Traditions

Literary Forms and Epistemic Goals in Early Chinese Philosophical Texts

Early Chinese philosophical texts employ a variety of formal, literary devices to ends that are not literary, but rather didactic, persuasive, or, more broadly: epistemic. By 'literary devices' are meant things like: rhyme, metre, paronomasia, narrative, *jīng-shuō* structures etc. These do not make up a unified kind – some are connected to sound, some to mode of discourse, some to the blending – and so are not frequently treated together. But they *are* unified in playing a role in how early Chinese thinkers brought their points across.

Following an increased interest in the relation between textual structures and philosophical arguments as exemplified by the work of Joachim Gentz, Dirk Meyer and others, the project intends to further investigate early Chinese philosophical texts in order to specify in what sense the interrelation between textual form and thematic progression described and analyzed in the literature can be conceptualized as argumentation.

In a first step, the project focuses on a handful of case studies that probe into different dimensions of the interaction of form and content in early Chinese text that potentially contribute to this overall aim. Project members address the larger topic of "argumentation" in early Chinese texts from two different perspectives: While some engage with the roles and functions of narratives in suasive texts others address the function of phonetic devices in textual progression.

Wolfgang BEHR, University of Zürich: Validation by versification in Early Chinese philosophical prose

LIU Chunxiao, University of Zürich: "A Saying Has Something To Say": Personal Names in the *Zhuang zi*

Rafael SUTER, University of Zürich: "Heaven", "Justice", and the "Self" – Sound Arguments in Han Dynasty Moral Discourse

Anders SYDSKJØR, University of Bern: Narrative strategies in Mozi "Ming Gui Xia"

TAI Ran, University of Zürich: Authority and Strategy: Power Dynamics in the Jing-Shuo Structure of Han Feizi

Human Value: Comparative Perspectives Through Li Zehou

This panel offers three critical and comparative perspectives on the basis and nature of human value. All three proceed through evaluating modern philosopher Li Zehou's conception of the relationship between cultural sedimentation and rational principles. From their common starting point in this influential thinker, each author-presenter takes up a different angle and inroad. The first (Amarantidou) works from Li's celebration of traditional Confucian conceptions of harmony over Heraclitus's more agonistic model, suggesting we ought to instead read the Greek conception as paradoxical, which produces more fruitful dialogue between the two theories of value. The second (Carleo) works within Confucian tradition itself, explicating and evaluating Li Zehou's rejection of Neo-Confucian theories of cosmic principle as a transcendent basis for value. The final presenter (Morrow) takes up related questions through a critique

of Li's critique of Kant's Critiques, providing a critical assessment of how Li seeks to reconcile the concrete and universal via the dynamical sublime. These three comparative analyses of Li Zehou on sedimentation and reason shed light on how the vagaries and particularity of culturally embedded human life relate to the timeless generality of abstract principles.

Chair: Jana S. ROŠKER, University of Ljubljana

Dimitra AMARANTIDOU, University of Macao: Li Zehou and Heraclitus: Hidden (Dis)Harmonies

Robert A. CARLEO III, East China Normal University: Li Zehou's Rejection of Neo-Confucianism,

Sydney MORROW, University of Central Oklahoma: Li Zehou and Kant

Ideal Conceptions and Real Conditions of Moral Self-Empowerment in Daoxue Confucianism

In the Confucian school of the Learning of the Way (*daoxue* 道學), largely shaped by eminent figures like the Cheng 程 brothers or Zhu Xi 朱熹, many theories involve topics related to moral self-empowerment, which includes self-cultivation, social responsibilities of the individual, sincerity of one's behavior, and moral agency. The debates on these issues often follow a dualistic (or even dialectic) pattern, generally revealing a tension between theoretical frameworks of the moral standards and their practical implementation in the everyday life of the educated people.

This panel brings together four young scholars from different institutions. The papers are representing a time frame ranging from Northern Song thinkers to Korean scholars from the early 20th century. In sum, this panel will demonstrate that debates even within the limited scope of a single Confucian school often were compelled to crossing boundaries and that the literati always were very skillful to find convincing solutions when faced with the necessity to bridge the conflict between theory and practical reality.

Chair: Christian SOFFEL, Trier University

WANG Tianyu 王天煜, Tsinghua University: On Zhu Xi's Concept of "Sufficient Belief Reached"

WU Jie 吴婕, Huaqiao University: Self-Cultivation in the Concept of "Sincerity" (*cheng* 誠)

LI Dian 李典, Trier University: Women's Empowerment in Song Confucian Context: A Comparative Study of Different Types of Textual Materials in the Song Dynasty

CHEN Hui-yu 陳繪宇, National Chi-Nan University, Puli: Discussion of the Issue of "Moral Motivation" in Zhuism by the Korean Confucian Scholar Jeon Woo 愚田

Selfhood and Authorial Identity in the *Chunqiu* Traditions

Our panel is concerned with notions of selfhood and authorial identity, broadly considered, as they develop and are expressed in *Chunqiu* philological traditions. We discuss concepts of identity ranging from the self-inscription of individual authors into tradition to the crafting of authorial voice through commentarial reflections on the past. *Chunqiu* exegetes do not only interrogate moral, political, ontological and social questions relating to the "philosophy of self", their very conceptions of themselves as scholarly individuals are also mediated via their commentarial practices. The three contributions to this panel trace how individual *Chunqiu* scholars from early imperial China to the present day engage with philosophical questions of selfhood and what their self-inscription into these traditions reveals about their authorial identities. Dong Zhongshu 董仲舒, He Xiu 何休, Zheng Xuan 鄭玄, Liu Fenglu 劉逢祿, Kang Youwei 康有爲 and Jiang Qing 蔣慶, each in their own way, deal with ambiguous key concepts within the *Chunqiu* traditions whilst simultaneously constructing a space for their unique authorial identities by building on and negotiating with their predecessors' readings. Seemingly contradictory ideas are repeatedly evaluated to update and justify the relevance of these ancient writings for later ages. By considering the personal impact of different thinkers on tradition, we hope to highlight the foundational role authorial identities and the self-conception of scholarly agents play therein.

Chair: Roger T. AMES, Peking University

Marco POUGET, Friedrich-Alexander-Universität Erlangen-Nürnberg: Tradition as a Buzz of Individual Voices. The Self-Reflection of Zheng Xuan and He Xiu in Writings on the *Chunqiu* Traditions

Markus Samuel HASELBECK, Katholieke Universiteit Leuven: Becoming a Sage: Self-Sanctification Through Lineage-Inscription in Gongyang Confucianism, Past and Present

Paul Andrew NAPIER, University of Oxford: The Ambiguous Self: Dyadic Identities in the Gongyang Scholarship of Dong Zhongshu and He Xiu

Ethics, Emotion, and Environment: Zhuangzian Teachings for Current Predicaments

How do the wild and wonderful explorations of the Zhuangzi inform our attempts to be more equanimous, egalitarian, and informed agents today? The panel will look at applying Zhuangzi's insights in three key areas of contemporary concern: the neuroscientific study of emotion, ethics of equality in the relationship of self and other, and the need to make sense of the ever more mythic proportions of the ramifications of climate change. Looking at the difficulties in articulating standards for uncontrived interaction between self and other, cutting edge discoveries of the importance of emotion and the danger of their abuse, and the ways perhaps only myth can help us make sense (and help others

make sense) of our place in a wonderful-yet-damaged ecology, we hope to continue the endlessly enriching discussion of what Zhuangzi means for the various facets of the self and its ethical action today.

FAN Xueqi, The Chinese University of Hong Kong: Are Emotions Superfluous? The Zhuangzi Meets Contemporary Neuroscience on the Study of Emotion

Thaddée CHANTRY-GELLENS, The Chinese University of Hong Kong: Educating about and Coping with Climate Change: A Role for Myth in the Zhuangzi《莊子》

ZHANG Qian, The Chinese University of Hong Kong: Zhuangzian Virtues: Nonaction and So–itselfness

Fate and Freedom: Zhuangzi and the *Xuanxue* Philosophers on How to Overcome Dependence and Partiality

This panel will explore various challenges to being unconstrained (無待) and impartial (無偏) in the philosophy of the *Zhuangzi* and its *Wei-Jin* interpreters, the "Neo-Daoists."

To this end, our panelists will discuss what it means to be unlimited by one-sided conceptions and attachments in the realms of fate and life, self and other, and society and politics. By exploring the under-appreciated concept of the fulfilment of fate (致命), by drawing out a Zhuangzian critique of Lacan's notion of freedom, and by examining the self-critical critique of preferences in the metaphysical politics of the *Wei-Jin* philosophers, we propose that freedom and independence themselves cannot be one-sided, but must incorporate the various contingencies we all face in our different life contexts.

Kyung-ah NAM, The Hong Kong University of Science and Technology: Self and Other: Divergent Paths to Freedom in Zhuangzi and Lacan

Ben BIRKENSTOCK, The Chinese University of Hong Kong: "Far Indeed is this from Dao!" Neo-Daoism as the Self-critical Critique of Preferences

LI Luyao, Peking University: Title: Freedom in Potentials of Life: Fulfillment of *Ming* (命) in the *Zhuangzi*

Zhang Zai, Wang Fuzhi and the Confucian "Learning of Breath (*qixue* 氣學)"

In recent decades, scholarly debates on Confucianism and Daoism in China have been strongly influenced by the question of whether the re-evaluation of "breath" (qì 氣) as a key concept can provide new and critical perspectives for contemporary Chinese philosophy. In this context, much attention has been paid to ZHANG Zai (1020-1078) and

WANG Fuzhi (1619-1692), the two main representatives of the Confucian "learning of breath" (氣學). This panel will explore their writings from different philosophical approaches.

Selusi AMBROGIO, University of Macerata: Air as qi. A reflection on co-breathing

Dawid ROGACZ, Adam Mickiewicz University, Poznań: Listening to the Breath of History: On Wang Fuzhi's Historical *Qixue*

LIU Tsang-long 劉滄龍, National Taiwan Normal University: Qi, Emotion and Transformation: Zhuangzi and Wang Fuzhi

Fabian HEUBEL, Academia Sinica | Free University Berlin: Self-Cultivation, Breath, and Aesthetics: Reflections on the "Learning of Breath" developed by ZHANG Zai and WANG Fuzhi

Questioning Identity and Individuality in Pre-Qín- and Early Hàn Philosophy

In the present panel, identity and individuality are not treated as basic concepts of thought, but as problems that derive from other problems or that arise in a specific practical context. With their ability to sharpen questions and raise differences, they point to possible solutions. The self-reference of the dictum in the Xún zǐ, that the person of rén loves herself, is dealt with in relation to the question of suitability and responsibility for political action. The fact that the identity of an activator is questioned in the Zhuāng zǐ paves the way for an epistemological consideration of identity and individuality. The Daoist doctrine of the rejection of the identity of the wise ruler opens up the possibility of installing a form of rule that designs the determinations of time and space from within itself and is not subject to them. The study of reports of self-presentations in early literature attempts to theoretically substantiate this pragmatic approach by linking it to the linguistic act of giving an account of oneself.

Dennis SCHILLING 謝林德, Renmin University of China: Giving an account of oneself: pragmatic-linguistic approaches to personal identity

LI Jifen 李记芬, Renmin University of China: 仁者自爱与仁者爱人--荀子仁说再议

ZHENG Heyang 郑鹤杨, Renmin University of China: Identity and individuality in the question "what identity can there be for their activator?" (*Zhuāng zǐ*, ch. 2)

Tobias B. ZÜRN, Hong Kong University of Science and Technology: Dehumanization: The *Huainanzi*'s Eradication of Identity and Selfhood as Necessary Means to Becoming a Sage

Chinese-Greek Civilizational Dialogues: Challenges and Possibilities

In recent years, the Chinese-Greek Civilizational Dialogue, often referred to as the "mutual mirroring of civilizations" (中希文明互鑒), has gained significant momentum, bolstered by substantial political and financial support, particularly from the Chinese side. This initiative calls for philosophical and critical engagement that allows for dialogues between ancient Chinese and Greek sources that are relevant to contemporary philosophical discourses. Such engagement must move beyond cultural clichés and ideological agendas, and approach classical studies with a sensitivity to modern reconstructions of ancient texts within both the Chinese and Greek traditions.

   The presentations in this panel will delve into methodological and conceptual issues, highlighting the challenges and opportunities inherent in this dialogue. Additionally, the panel will mark the launch of **The Chinese-Greek Philosophy Forum** (中希哲學論壇), an online platform dedicated to fostering meaningful exchange between scholars of Chinese and/or Greek philosophy. Through seminars, lectures, book discussions, and debates, the Forum aims to address the complexities of this dialogue while promoting a humble approach to and learning with the respective Other.

Michael PUETT, Harvard University: How to Read a Text – in Early China and Early Greece, For Example

Fabian HEUBEL, Academia Sinica | Free University Berlin: Being and Way: Between Daoist and Pre-Socratic Approaches

Anna Irene BAKA, Ca' Foscari University of Venice | Harvard University: Greek and Chinese Perspectives on Communal Synchronization as a Basis for Normative Engagement

Dimitra AMARANTIDOU, University of Macao: Intercultural Translation: Giorgos Seferis's Poetic Transformation of the Philosophy of the *Daodejing*

Self and World: Insights from Confucianism and Buddhism

In the Chinese intellectual tradition, the concept of "self" and its relationship with the world have been in the process of dynamic evolution. Particularly, following the introduction of Buddhism into China, intellectuals' understanding and interpretation of the "self" became increasingly rich. This panel examines how different intellectual communities from the Tang, Song, Ming, and modern periods have addressed the relationship between the self and society, responding to the changes and challenges of the external world through cultural interaction. Our focus lies on how Confucianism and Buddhism, two of the most influential intellectual traditions since the medieval age, have engaged in dialogue with each other and with their broader historical and cultural contexts in their interpretations of the "self."

Chair: Kevin J. TURNER, Hong Kong Baptist University

ZHENG Wenting 鄭文婷, City University of Hong Kong: *Shi-dao* and Self-identity: Subjective Consciousness and Cultural Agency in Han Yu's Confucian Renaissance 師道與自我：韓愈儒學重建中的主體意識與文化選擇

YANG Yunfei 楊雲飛, The Chinese University of Hong Kong: After Myriad Generations: Future Concepts in Song Dynasty *Daoxue* 萬世之下：宋代道學未來觀念淺析

ZHANG Yichi 張亦弛, Hong Kong Baptist University: Emptiness and Involvement in the World: Wang Longxi and Zibo Zhenke on the Self 空虛與經世：王龍溪與紫柏真可的自我觀比較

PENG Jin 彭瑾, City University of Hong Kong: "Self and Society" in Humanistic Buddhism: Insights and Modern Applications from Taixu, Yinshun, and Xingyun 自我與社會: 人間佛教的理念與現代實踐——以太虛、印順和星雲為中心

Emotions – Theories and Practices in Pre-Modern China

How were emotions conceptualised in pre-modern China? What were their places in various religious and philosophical frameworks? Which roles did they play in practices related to self-cultivation, medical treatment, and state- and warcraft?

Halvor EIFRING, University of Oslo: The new concepts of 'emotions' in Warring States Chinese philosophy

Bongrae SEOK, Alvernia University: Emotions, Motivations, and Thoughts of Desire (*Yu* 欲) in Classical Chinese Philosophy

Miao Kun TSAI 蔡妙坤, Fu Jen Catholic University: Pain, Suffering and the Heart-mind of *Ce Yin* 惻隱 in Mencius's Thought

Ya ZUO, University of California, Santa Barbara: Revisiting Zhu Xi 朱熹 (1130–1200): Rethinking His Theory of Emotions

Confucian Virtues, Roles, and Persons

Jing Iris HU, Concordia University: Roles, Anger, and Resentment

Qiu LIN, Simon Fraser University: How Can Shun Live Happily Thereafter?: A New Reading of *Mencius* 7A35

Seth ROBERTSON, Harvard University: Roles, Archetypes, and Exemplars: Character in Classical Confucian Thought

Jennifer WANG, Simon Fraser University: The Source of Normativity in Confucian Role Ethics

The Emancipated Self in Daoism: Three Case Studies

David CHAI, The Chinese University of Hong Kong: Wang Ji's Poetics of Drunken Self-Liberation

Friederike ASSANDRI, Leipzig University: "No mind" with a Body: The Self in Cheng Xuanying's Expository Commentary to the *Daodejing*

Paul van ELS, Leiden University: Reconciling Contradictions: Desires as Both Integral to and Detrimental to Human Nature in the *Wenzi*

Chinese Philosophical Pedagogy for Present Predicaments

Sarah MATTICE, University of North Florida: Teaching Chinese Philosophy in a Public University in the American South

WU Guanjun, East China Normal University: Teaching as "Deeper Learning": On the Relevance of Pre-Qin Chinese Philosophy in the Age of Generative AI

Ľubomír DUNAJ, Czech Academy of Sciences: Can Zhuangzi Teach Us How to Be a Conservative Liberal Socialist?

Geir SIGURÐSSON, University of Iceland: "Diminishing every Day": Minimalist Teachings in Daoism

Book panel (Author Meets Critics): Jana S. Rošker: *Chinese Philosophy in Transcultural Contexts: Comparative Approaches and the Method of Sublation* (Bloomsbury 2024).

Jana S. ROŠKER, University of Ljubljana

Selusi AMBROGIO, University of Macerata

Dawid ROGACZ, Adam Mickiewicz University, Poznań

Book Panel (Author Meets Critics): Rein Raud: *The Linguistic Carnival of Thought:*
Comparative Philosophy and the Dynamics of Language
(Bloomsbury 2025).

Rein RAUD, Tallinn University

Steven BURIK, Singapore Management University

Lisa INDRACCOLO, Tallinn University

Mercedes VALMISA, Gettysburg College

Book Panel: Roundtable on Selusi Ambrogio & Dawid Rogacz (eds.): *Chinese Philosophy*
and Its Thinkers **(Bloomsbury 2024).**

Selusi AMBROGIO, University of Macerata

Dawid ROGACZ, Adam Mickiewicz University, Poznań

Friederike ASSANDRI, Leipzig University

Federico BRUSADELLI, University of Napels "L'Orientale"

David CHAI, The Chinese University of Hong Kong

Sin-Yee CHAN, University of Vermont

Franklin PERKINS, University of Hawaiʻi at Mānoa

Téa SERNELJ, University of Ljubljana

Christian SOFFEL, Trier University