



The 5th Biennial Conference of the European Association for Chinese Philosophy (EACP),
26-28 June, 2025, University of Iceland, Veröld – House of Vigdís, Brynjólfsgata 1, 107
Reykjavík, Iceland

| Day 1 | Thursday, 26 June |
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| 8:00-9:00 | Registration and coffee/tea – Veröld, lower ground floor |
| 9:00-9:15 | <p>Official opening of the conference, Lecture Hall 023</p> <p>Jón Atli Benediktsson, Rector of the University of Iceland Ólöf Garðarsdóttir, Dean of the School of Humanities, University of Iceland Geir Sigurðsson, Vice-President of EACP</p> |
| 9:15-9:30 | <p>Young Scholars Award Ceremony 2025, Lecture Hall 023</p> <p>Shan-ni Sunny TSAI 蔡善妮, Academia Sinica (1ST PRIZE) Thaddée CHANTRY-GELLENS, The Chinese University of Hong Kong YU Ting-Hsuan 游定璇, Tunghai University</p> |

| Session 1 | Panel 1A: <u>Hall 023</u> Roles and Role Ethics Chair: Robert A. Carleo III | Panel 1B: <u>Room 008</u> Harmony and Intercultural Ventures Chair: Galia Dor | Panel 1C: <u>Room HT-101</u> Beyond Good and Evil Chair: Geir Sigurðsson | Panel 1D: <u>Heimasvæði</u> Selfhood and Authorial Identity in the Chunqiu Traditions Chair: Roger T. Ames |
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| 9:40-11:10 | <p>Personal Relationship Roles and Personal Identity</p> <p>Sin-Yee CHAN, University of Vermont</p> <p>Selfhood and Confucian Role Ethics: Reclaiming a Self.</p> <p>Steven BURIK, Singapore Management University</p> <p>Harmonious Interface: Playing the Roles in the Web of <i>Qing</i></p> <p>Václav VALTR, Charles University Prague</p> <p>两种儒家关系主义的道德动力：角色伦理学与关怀伦理学的比较</p> <p>LEE Mingshu 李明书, Zhejiang University</p> | <p>The Art and Dialectics of Recognizing Philosophy - A Case for Intercultural Philosophy</p> <p>Florian FLIETNER, Christian-Albrechts-University of Kiel</p> <p>Harmony Between Humans and Nature in Zhu Zaiyu's Music Theory</p> <p>PENG Bei, Beijing Normal University at Zhuhai</p> | <p>Problem of Evil in Wei-Jin Philosophy</p> <p>YU Ting-Hsuan 游定璇, Tunghai University</p> <p>Nature, reason, and ritual – becoming human in the <i>Xunzi</i></p> <p>Paweł ZYGADŁO, Xi'an Jiaotong-Liverpool University</p> <p>The Zhuangzian Benevolence</p> <p>David MACHEK, Université catholique de Louvain Charles University Prague</p> <p>Self in the Demonic Environment</p> <p>Jakub OTČENÁŠEK, Prague University of Economics and Business</p> | <p>Tradition as a Buzz of Individual Voices. The Self-Reflection of Zheng Xuan and He Xiu in Writings on the <i>Chunqiu</i> Traditions</p> <p>Marco POUGET, Friedrich-Alexander-Universität Erlangen-Nürnberg</p> <p>Becoming a Sage: Self-Sanctification Through Lineage-Inscription in Gongyang Confucianism, Past and Present</p> <p>Markus Samuel HASELBECK, Katholieke Universiteit Leuven</p> <p>The Ambiguous Self: Dyadic Identities in the Gongyang Scholarship of Dong Zhongshu and He Xiu</p> <p>Paul Andrew NAPIER, University of Oxford</p> |

| Session 2 | Session 2A: <u>Hall 023</u> Redefining Human through Nonhuman Becoming Chair: Ivana Buljan | Session 2B: <u>Room 008</u> Confucian and Daoist Aesthetics as Ways of Inhabiting and Dwelling Within Emotions and Sensitivity Chair: Jim Behuniak | Session 2C: <u>Room HT-101</u> Friendship and Loyalty Chair: Dimitra Amarantidou | Session 2D: <u>Heimasvæði</u> Book Panel (Author Meets Critics): Rein Raud: <i>The Linguistic Carnival of Thought: Comparative Philosophy and the Dynamics of Language.</i> Chair: Huang Yong |
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| 11:15-12:45 | <p>The (Non)Active Accompany of Forces: A Deleuzian Reading of the Affected Agential Self in “Boundless Wandering” in <i>Zhuangzi</i></p> <p>Shan-ni Sunny TSAI 蔡善妮, Academia Sinica</p> <p>Exhibiting Fragmented Forms: Rethinking the “Abnormal People” in the <i>Zhuangzi</i> through the Spatiotemporal Lens of Landscape Painting</p> <p>I-Hsiu WU 吳億修, R.O.C. Naval Academy</p> <p>“Becoming Animal” or “Becoming Human”: Techniques Concerning the Self in <i>Zhuangzi</i> and <i>Xunzi</i></p> <p>Yu-Zhong LI 李雨鍾, National Taiwan Normal University</p> <p>Deeper than the Skin?: A Humanistic Interpretation of Stories about Metamorphosis between Humans and Animals in Medieval China</p> <p>Chi HU 胡頌, Academia Sinica</p> | <p>Exploring Different Ways of Inhabiting the Earth. Confucianism and Aesthetic Engagement</p> <p>Gloria Luque MOYA, University of Málaga</p> <p>Aesthetic Feeling in Confucian Rituality: Li Zehou’s View</p> <p>Téa SERNELJ, University of Ljubljana</p> <p>Emotion, Sensitivity, and Self-Cultivation: Reframing Human-Nature Relations Through Confucian and Aristotelian Traditions</p> <p>Yves VENDÉ, Facultés Loyola Paris Catholic University of Lille</p> <p>Inhabiting the Earth as family reverence through <i>fengshui</i> 風水</p> <p>Selusi AMBROGIO, University of Macerata</p> | <p>A Confucian Conception of Loyalty</p> <p>MENG Tiantong, The University of Hong Kong</p> <p>“友伦”与明代儒者的修身工夫</p> <p>ZENG Haipeng 曾海鹏, Yuelu Academy, Hunan University</p> <p>“Self,” “other” and external world in Daoist and literati (<i>wenren</i>) philosophy of friendship and aesthetics</p> <p>Loreta POŠKAITE, Vilnius University</p> <p>Does Death Bring Friendship to an End? Loyalty and Duty in Confucian Friendship</p> <p>Eunice Jianping HU, Wake Forest University</p> | <p>Presenters:</p> <p>Rein RAUD, Tallinn University</p> <p>Steven BURIK, Singapore Management University</p> <p>Lisa INDRACCOLO, Tallinn University</p> <p>Mercedes VALMISA, Gettysburg College</p> |

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| 12:45-13:45 | Lunch break | | | |
| Session 3 | Session 3A: <u>Hall 023</u> Limits of Human Control Chair: David H. Kim | Session 3B: <u>Room 008</u> Encounters with German Philosophers Chair: L'ubomír Dunaj | Session 3C: <u>Room HT-101</u> Self, Sameness and Other Chair: Geir Sigurðsson | Session 3D: <u>Heimasvæði</u> Daoist Epiphanies Chair: Yves Vendé |
| 13:45-15:15 | Necessity of Contingency by Wang Chuan-shan's "Shen of the Great Void" <p>HSU Hui-Ling 許慧玲, National University of Tainan</p> Redefining the Agent in the Light of Early Chinese Excavated Texts <p>Katerina GAJDOŠOVÁ, Charles University Prague</p> Making use of what is beyond human control in early Chinese texts <p>Dušan VÁVRA, Masaryk University</p> Self and the Relevance of Life After Death in Early Chinese Thought <p>Franklin PERKINS, University of Hawai'i at Mānoa</p> | How Finite Subjects Can Be "Infinite": Assessing Mou Zongsan's Confucian Revision of Kantian Metaphysics <p>Robert A. CARLEO III, East China Normal University</p> Concerned Consciousness and the Culture of Joy: Dichotomy or Synthesis? <p>Maja M. KOSEC, University of Ljubljana</p> Dao as liberating potential: Entering Christoph Menke and Daoism into a dialogue <p>Tilo EILEBRECHT, University of Tübingen</p> Philosophizing with Swords and Hammers: Nanquan and Nietzsche <p>Keegan CALLERAME, University of Hawai'i at Mānoa</p> | Empathy and the Self-Other Merging in Neo-Confucianism <p>HUANG Yong 黃勇, The Chinese University of Hong Kong</p> Aligning Individual Right and the Common Good – The Political Philosophy of Su Shi <p>QIAO Jiyan, Leiden University</p> Self-Other Distinction as a Possible Solution to the Fracture between Metaphysical and Moral Accounts in Xiong Shili's New Treatise <p>CHEN Siqi, Duquesne University</p> | Selfhood, Technology, and the "External" (wai 外) in Daoism <p>Jim BEHUNIAK, Colby College</p> Zhuangzi On the Right Life <p>CHEN Yen-Hsi 陳妍希, National Taiwan University</p> Daoist Wisdom: An Account of Epistemic Humility <p>Christine Abigail L. TAN, National University of Singapore</p> Why Does Xunzi Critique Zhuangzi? <p>TSENG Wei-Chieh 曾暉傑, National Taiwan Normal University</p> |

| Session 4 | Session 4A: <u>Hall 023</u> The Emancipated Self in Daoism: Four Case Studies Chair: Selusi Ambrogio | Session 4B: <u>Room 008</u> Pedagogy and Self-Cultivation Chair: José M. Tirado | Session 4C: <u>Room HT-101</u> Self and World: Insights from Confucianism and Buddhism Chair: Fabian Heubel | Session 4D: <u>Heimasvæði</u> Questioning Identity and Individuality in Pre-Qin- and Early Hàn Philosophy Chair: Yu Ting-Hsuan |
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| 15:20-16:50 | <p>Wang Ji's Poetics of Drunken Self-Liberation</p> <p>David CHAI, The Chinese University of Hong Kong</p> <p>“No mind” with a Body: The Self in Cheng Xuanying's Expository Commentary to the <i>Daodejing</i></p> <p>Friederike ASSANDRI, Leipzig University:</p> <p>Reconciling Contradictions: Desires as Both Integral to and Detrimental to Human Nature in the <i>Wenzi</i></p> <p>Paul VAN ELS, Leiden University</p> <p>The Application of Zhuangzian <i>Wúwéi</i> 無為 to Skill and Spontaneity</p> <p>Andreas KERSCHBAUM, Humboldt University of Berlin</p> | <p>Teaching Chinese Philosophy in a Public University in the American South</p> <p>Sarah MATTICE, University of North Florida (online)</p> <p>Can Zhuangzi Teach Us How to Be a Conservative Liberal Socialist?</p> <p>Ľubomír DUNAJ, Czech Academy of Sciences</p> <p>Confucian reading of Buddhist texts: Self-cultivation as seen in Lê Quý Đôn's <i>Miscellaneous Record of the Seen and Heard</i> (見聞小錄)</p> <p>NGUYỄN Khuông Hồng Ngọc, Ghent University</p> <p>“Diminishing every Day”: Minimalist Teachings in Daoism</p> <p>Geir SIGURÐSSON, University of Iceland</p> | <p>師道與自我：韓愈儒學重建中的主體意識與文化選擇</p> <p>ZHENG Wenting 鄭文婷, City University of Hong Kong</p> <p>萬世之下：宋代道學未來觀念淺析</p> <p>YANG Yunfei 楊雲飛, The Chinese University of Hong Kong</p> <p>空虛與經世：王龍溪與紫柏真可的自我觀比較</p> <p>ZHANG Yichi 張亦弛, Hong Kong Baptist University</p> <p>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</p> <p>PENG Jin 彭瑾, City University of Hong Kong</p> | <p>Giving an account of oneself: pragmatic-linguistic approaches to personal identity</p> <p>Dennis SCHILLING 謝林德, Renmin University of China</p> <p>仁者自愛與仁者愛人--荀子仁說再議</p> <p>LI Jifen 李記芬, Renmin University of China</p> <p>Identity and individuality in the question “what identity can there be for their activator?” (<i>Zhuāng zǐ</i>, ch. 2)</p> <p>ZHENG Heyang 鄭鶴楊, Renmin University of China</p> <p>Dehumanization: The <i>Huainanzi</i>'s Eradication of Identity and Selfhood as Necessary Means to Becoming a Sage</p> <p>Tobias B. ZÜRN, Hong Kong University of Science and Technology</p> |
| 16:50-17:15 | Coffee/tea break – Veröld – Lower ground floor | | | |

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| <p>17:15- 18:15</p> | <p>1st Keynote, Lecture Hall HT-102</p> <p>Roger T. Ames 安樂哲, Peking University</p> <p>Reconceiving Agency: A Zoetological Reading of the <i>Daodejing</i>.</p> <p>Chair: Jana S. Rošker</p> |
| <p>18:15- 19:45</p> | <p>Conference reception at Veröld – House of Vigdís (lower ground floor).</p> <p>Featuring <i>Les Métèques</i>, a duet playing French 20th century popular music, consisting of Ásta Ingibjartsdóttir (vocals) and Eyjólfur Már Sigurðsson (guitar and vocals).</p> <p>All participants are cordially invited!</p> |

| Day 2 | Friday, 27 June | | | |
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| Session 5 | Session 5A: <u>Hall 023</u> Zhang Zai, Wang Fuzhi and the Confucian “Learning of Breath (<i>qixue</i> 氣學)” Chair: Halvor Eifring | Session 5B: <u>Room 007</u> Action and Motivation Chair: Mercedes Valmisa | Session 5C: <u>Room 008</u> Relational Selves Chair: Timothy Connolly | Session 5D: <u>Heimasvæði</u> Ideal Conceptions and Real Conditions of Moral Self-Empowerment in Daoxue Confucianism Chair: Christian Soffel |
| 9:00-10:30 | <p>Air as qi. A reflection on co-breathing</p> <p>Selusi AMBROGIO, University of Macerata</p> <p>Listening to the Breath of History: On Wang Fuzhi’s Historical <i>Qixue</i></p> <p>Dawid ROGACZ, Adam Mickiewicz University, Poznań</p> <p>Qi, Emotion and Transformation: Zhuangzi and Wang Fuzhi</p> <p>LIU Tsang-long 劉滄龍, National Taiwan Normal University</p> <p>Self-Cultivation, Breath, and Aesthetics: Reflections on the “Learning of Breath” developed by ZHANG Zai and WANG Fuzhi</p> <p>Fabian HEUBEL, Academia Sinica Free University Berlin</p> | <p>On the Philosophy of Action in Zhuangzi’s Concept of “Riding Things to Roam the Mind”</p> <p>LIN Ming-Chao 林明照, National Taiwan University</p> <p>《周易》中的自我与物</p> <p>HE Jun 何俊, Fudan University</p> <p>A mismatch between heaven, earth, and human beings: practical cultivation and the purpose of divinatory practices in the <i>Xici Zhuàn</i> 繫辭傳</p> <p>Julius GEISLER, University of Oxford</p> <p>Yu and Ke in Xunzi’s Correcting Naming: How Do We Approve Things?</p> <p>WEI Minghan, University of Bern</p> | <p>The Relational Self in Mengzi’s Sentiment-Based Moral Theory</p> <p>Dobin CHOI, Leiden University</p> <p>Thinking Through Relational Selfhood in Contemporary Ruism</p> <p>Jordan B. MARTIN 馬兆仁, Yuelu Academy, Hunan University</p> <p>What Heaven Begins, Man Completes: Selfhood, Work, and Cosmology in Western Han Thought</p> <p>Ivana BULJAN, University of Zagreb</p> <p>Harmony and Solitude: A Comparative Study of Confucian and Metzian Relational Ethics</p> <p>SUN Qingjuan, Hunan University</p> | <p>On Zhu Xi’s Concept of “Sufficient Belief Reached”</p> <p>WANG Tianyu 王天煜, Tsinghua University</p> <p>Self-Cultivation in the Concept of “Sincerity” (<i>cheng</i> 誠)</p> <p>WU Jie 吴婕, Huaqiao University</p> <p>Women’s Empowerment in Song Confucian Context: A Comparative Study of Different Types of Textual Materials in the Song Dynasty</p> <p>LI Dian 李典, Trier University</p> <p>Discussion of the Issue of “Moral Motivation” in Zhuism by the Korean Confucian Scholar Jeon Woo 田愚</p> <p>CHEN Hui-yu 陳繪宇, National Chi-Nan University, Puli</p> |

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| 10:30-11:00 | Coffee/tea break – Veröld – Lower ground floor | | | |
| Session 6 | Session 6A: <u>Hall 023</u> Confucian Political Imaginaries Chair: Dawid Rogacz | Session 6B: <u>Room 007</u> Historical Manifestations of Identity/Selfhood Chair: Florian Flietner | Session 6C: <u>Room 008</u> Body and Embodiment Chair: Mieke Matthyssen | Session 6D: <u>Heimasvæði</u> Self-Transformations Chair: Christine Abigail L. Tan |
| 11:00-12:30 | <p>Does Confucian <i>Nei-Wai</i> Citizenship Demand Too Much?</p> <p>Stephen C. ANGLE, Wesleyan University</p> <p>Non-Political Human Rights? On Confucianism and Political Rights</p> <p>Sungmoon KIM, City University of Hong Kong</p> <p>“When Young Men Are Violent:” Mengzi on the Political Economy of Moral Vulnerability</p> <p>David H. KIM, University of San Francisco</p> <p>Explanatory Confucian Perfectionism: Constructing a Framework for Coexistence Between Confucianism and Individualism in a Pluralistic Era</p> <p>LI He 李赫, Xiamen University</p> | <p>Inner Confucian, Outer Colonial Subject: LIM Boon Keng’s Prescriptions for the Straits Chinese in the British Empire</p> <p>Lilith W. LEE, Vrije Universiteit Amsterdam Ady VAN DEN STOCK, Ghent University</p> <p>“Individual” and “Group”: The Efforts and Dilemmas of Chinese Intellectuals in Constructing Modernity during the Late Qing and Early Republican Periods</p> <p>Félix Jun MA, Paul-Valéry Montpellier 3 University</p> <p>Action Is Easy, Knowledge Is Hard: The Legacy of Sun Yat-sen’s Criticism of Wang Yangming’s Unity of Knowledge and Action (知行合一)</p> <p>Jasper ROCTUS, Ghent University</p> <p>“The Self” as a Modern Invention in the Chinese Context: A Growing Divergence Between Exteriority and Interiority</p> <p>ZHOU Xiyin 周兮吟, University of Strasbourg</p> | <p>Protect the Self! A New Perspective on early Chinese Conceptualization of Interiority and Self-cultivation.</p> <p>Galia DOR, Tel Aviv University (online)</p> <p>A Sense of Self: Bodily Experience and Selfhood in Early China</p> <p>Avital ROM, University of Cambridge</p> <p>Zhu Xi’s <i>Gewu</i> 格物 as Body-Engaging Practice</p> <p>NG Kai-chiu 吳啟超, National Chengchi University</p> <p>Fractals and Chinese tradition</p> <p>Margus OTT, Tallinn University</p> | <p>Transformative Experience: A Confucian Perspective</p> <p>Timothy CONNOLLY, East Stroudsburg University</p> <p>Laozi’s Ego-Transformative Aesthetics: “Softness Reverses the Strong”</p> <p>LAI Shi-san 賴錫三, National Sun Yat-sen University</p> <p>Wandering Far and Unfettered: On Immigrants, Fluid Borders, Transforming Identity, and the Unity of All Things in Zhuangzi’s Philosophy</p> <p>HSU Chiayu, Sun Yat-sen University</p> <p>《公羊传》賁輶争国事件对“贤让国”义理的破坏与构建</p> <p>ZHANG Xiatong 张夏彤, Yuelu Academy, Hunan University</p> |

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| 12:30-13:30 | Lunch break | | | |
| Session 7 | Session 7A: <u>Hall 023</u> Gender and interpersonal perspectives. Chair: Dobin Choi | Session 7B: <u>Room 007</u> Fate and Freedom: Zhuangzi and the Xuanxue Philosophers on How to Overcome Dependence and Partiality Chair: Thaddée Chantry-Gellens | Session 7C: <u>Room 008</u> Confucian Virtues, Roles, and Persons Chair: Steven Burik | Session 7D: <u>Heimasvæði</u> Book panel: Jana S. Rošker: <i>Chinese Philosophy in Transcultural Contexts: Comparative Approaches and the Method of Sublation.</i> Chair: Jim Behuniak |
| 13:30-15:00 | Chinese Feminist Philosophy: A Philosophical Reflection of the Relationship between Chinese Feminism and the State DAI Yuanfang, Michigan State University A Female Confucian's Trouble with Confucianism: The Case of Kang Jeongildang LEE Ahyoung, City University of Hong Kong "Flexible at the outside, firm at the inside 外圓內方": A philosophical guideline for harmoniously performing different selves. Mieke MATTHYSSEN, Ghent University The Social Dimension in Ji Kang's 嵇康 "On the Dispelling of Concealment" 釋私論 HSIEH Ching Ying 謝靜瑩, National Taiwan University | Self and Other: Divergent Paths to Freedom in Zhuangzi and Lacan Kyung-ah NAM, The Hong Kong University of Science and Technology "Far Indeed is this from Dao!" Neo-Daoism as the Self-critical Critique of Preferences Ben BIRKENSTOCK, The Chinese University of Hong Kong Diverging Paths: Fate and Individual Agency in the Liezi and Guo Xiang's Zhuangzi Richard J. SAGE, Hong Kong Baptist University | Roles, Anger, and Resentment Jing Iris HU, Concordia University How Can Shun Live Happily Thereafter?: A New Reading of Mencius 7A35 Qiu LIN, Simon Fraser University Roles, Archetypes, and Exemplars: Character in Classical Confucian Thought Seth ROBERTSON, Harvard University The Source of Normativity in Confucian Role Ethics Jennifer WANG, Simon Fraser University | Presenters: Jana S. ROŠKER, University of Ljubljana Selusi AMBROGIO, University of Macerata Dawid ROGACZ, Adam Mickiewicz University, Poznań |

| Session 8 | Session 8A: <u>Hall 023</u> Chinese-Greek Civilizational Dialogues: Challenges and Possibilities Chair: Friederike Assandri | Session 8B: <u>Room 007</u> Chinese Philosophy and Contemporary Challenges Chair: Maja M. Kosec | Session 8C: <u>Room 008</u> Non-Self and Forgetting Chair: Téa Sernelj | Session 8D: <u>Heimasvæði</u> Ethics, Emotion, and Environment: Zhuangzian Teachings for Current Predicaments Chair: David Chai |
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| 15:05-16:35 | <p>Being and Way: Between Daoist and Pre-Socratic Approaches</p> <p>Fabian HEUBEL, Academia Sinica Free University Berlin</p> <p>Greek and Chinese Perspectives on Communal Synchronization as a Basis for Normative Engagement</p> <p>Anna Irene BAKA, Ca' Foscari University of Venice Harvard University (online)</p> <p>Intercultural Translation: Giorgos Seferis's Poetic Transformation of the Philosophy of the <i>Daodejing</i></p> <p>Dimitra AMARANTIDOU, University of Macau</p> | <p>Zhuangzian Perspective on AI Alignment</p> <p>LEE Ting-mien, University of Macau</p> <p>A Confucian Response to Context Collapse: Being "Attentive to One's Continuity" (<i>Shen du</i> 慎獨) as a Means of Living with Social Technology</p> <p>Rory O'NEILL, Fudan University</p> <p>Through the Looking Glass – Mirror as a Tool of Moral Reflection in the Party Discourse</p> <p>Mugur ZLOTEA, University of Bucharest</p> <p>Thinking with Chinese Characteristics? An Analysis of Xi Jinping's Thought on Ecological Civilization</p> <p>Lisa ZHANG, Swedish Institute of International Affairs</p> | <p>Beyond Non-Self: Rethinking Narcissism through Chinese Poetic Tradition and Phenomenology</p> <p>LIU Yixuan, University of Fribourg Leiden University</p> <p>Non-self in the <i>Guan Yin Zi</i></p> <p>Huayanni YANG, University of Hawai'i at Mānoa</p> <p>The Forgetting and Non-forgetting (忘不忘) Sequence and the Yinyang Reasoning</p> <p>Gad C. ISAY, Tel Hai College (online)</p> <p>Challenging Reading <i>wuji</i> (无己) as Forgetfulness in the Opening Chapter of the <i>Zhuangzi</i></p> <p>Kelvin CHAN, University of Aberdeen</p> | <p>Are Emotions Superfluous? The <i>Zhuangzi</i> Meets Contemporary Neuroscience on the Study of Emotion</p> <p>FAN Xueqi, The Chinese University of Hong Kong</p> <p>Educating about and Coping with Climate Change: A Role for Myth in the <i>Zhuangzi</i> 《莊子》</p> <p>Thaddée CHANTRY-GELLENS, The Chinese University of Hong Kong</p> <p>Zhuangzian Virtues: Nonaction and So-itselfness</p> <p>ZHANG Qian, The Chinese University of Hong Kong</p> <p>Zhuangzian Doubleness</p> <p>L.K. Gustin LAW, University of Chicago</p> |

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| 16.35- 17.00 | Coffee break – Veröld – Lower ground floor |
| 17:00- 17:15 | <p>Lecture Hall HT-102</p> <p>Launch of the new EN-EACP Website</p> <p>Fabian Heubel and Mieke Matthyssen</p> |
| 17.15- 18.15 | <p>2nd Keynote, Lecture Hall HT-102</p> <p>Mercedes Valmisa, Gettysburg College</p> <p>Irreductionism as a Framework for Ontology, Epistemology, and Agency</p> <p>Chair: Geir Sigurðsson</p> |
| 19:30- | Conference Banquet in Gróska Building on Campus (for pre-registered guests) |

| Day 3 Saturday, 28 June | | | | |
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| Session 9 | Session 9A: <u>Hall 023</u> Book Panel: Roundtable on Selusi Ambrogio & Dawid Rogacz (eds.): <i>Chinese Philosophy and Its Thinkers</i> . Chair: Stephen C. Angle | Session 9B: <u>Room 007</u> Literary Forms and Epistemic Goals in Early Chinese Philosophical Texts Chair: Katerina Gajdošová | Session 9C: <u>Room 008</u> Emotions – Theories and Practices in Pre-Modern China Chair: David Bartosch | Session 9D: <u>Heimasvæði</u> Individual and Society: Various Perspectives Chair: Timothy Connolly |
| 9:00-10:45 | <p>Selusi AMBROGIO, University of Macerata</p> <p>Dawid ROGACZ, Adam Mickiewicz University, Poznań</p> <p>Friederike ASSANDRI, Leipzig University</p> <p>David CHAI, The Chinese University of Hong Kong</p> <p>Sin-Yee CHAN, University of Vermont</p> <p>Franklin PERKINS, University of Hawai'i at Mānoa</p> <p>Téa SERNELJ, University of Ljubljana</p> <p>Christian SOFFEL, Trier University</p> | <p>Validation by versification in Early Chinese philosophical prose</p> <p>Wolfgang BEHR, University of Zürich</p> <p>“A Saying Has Something To Say”: Personal Names in the <i>Zhuang zi</i></p> <p>LIU Chunxiao, University of Zürich</p> <p>“Heaven”, “Justice”, and the “Self” – Sound Arguments in Han Dynasty Moral Discourse</p> <p>Rafael SUTER, University of Zürich</p> <p>Narrative strategies in Mozi “Ming Gui Xia”</p> <p>Anders SYDSKJØR, University of Zürich</p> <p>Authority and Strategy: Power Dynamics in the Jing-Shuo Structure of Han Feizi</p> <p>TAI Ran, University of Zürich</p> | <p>The New Concepts of ‘Emotions’ in Warring States Chinese Philosophy</p> <p>Halvor EIFRING, University of Oslo</p> <p>Emotions, Motivations, and Thoughts of Desire (Yu 欲) in Classical Chinese Philosophy</p> <p>Bongrae SEOK, Alvernia University</p> <p>Revisiting Zhu Xi 朱熹 (1130–1200): Rethinking His Theory of Emotions</p> <p>Ya ZUO, University of California, Santa Barbara</p> <p>先秦儒家哲學與中華新士林哲學的對話與會通：以「怒」為例</p> <p>SU Ying-Fen 蘇嫻雯, Fu Jen Catholic University</p> | <p>Analyzing the concept of the subject in Confucianism, Daoism, and Mohism from the perspective of the school of names and dialecticians</p> <p>LEE Hsien Chung 李賢中, National Taiwan University</p> <p>Unity Before Unification: Covenant Culture and the Contractual Dimensions of Mohist Philosophy</p> <p>Thomas CRONE, Friedrich-Alexander-University Erlangen-Nürnberg</p> <p>《淮南子》智性與治道的實踐性思考—以〈原道〉、〈俶真〉對「天下」的討論為例</p> <p>SU Ying-Pang 蘇嫻雯, National Taiwan University</p> <p>Constructing a World-Model without Self-Reference: Wang Fuzhi's Critique of Ego-Centric Perception</p> <p>Polina LUKICHEVA, University of Zürich</p> |

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| 10:45-11:15 | Coffee break – Veröld – Lower ground floor | | | |
| Session 10 | Session 10A: <u>Hall 023</u> Human Value: Comparative Perspectives Through Li Zehou Chair: Jana S. Rošker | Session 10B: <u>Room 007</u> Self-Understandings Chair: Lisa Zhang | Session 10C: <u>Room 008</u> Family Affairs and Generational Hazards Chair: Lisa Indraccolo | Session 10D: <u>Heimasvæði</u> Care and Creativity in the <i>Zhuangzi</i> Chair: Shan-ni Sunny Tsai |
| 11:15-12:45 | Li Zehou and Heraclitus: Hidden (Dis)Harmonies Dimitra AMARANTIDOU, University of Macau Li Zehou's Rejection of Neo-Confucianism Robert A. CARLEO III, East China Normal University Li Zehou and Kant Sydney MORROW, University of Central Oklahoma (online) Subjectivity and Subjectality: Li Zehou and Kant on Anthropology and Transcendentality Alice CAMBI, Ghent University | Knowing Heaven and the Completion of the Self: On the Question of Immanent Transcendence in the <i>Analects</i> Thomas MICHAEL, Beijing Normal University 心与灵魂——兼论道德与艺术的形而外学根基 GUO Yi 郭沂, Seoul National University The “True Self” (<i>zhen ji</i> 真己) According to Wang Yangming David BARTOSCH, Beijing Normal University at Zhuhai | Intergenerational Responsibility: A Confucian Perspective GAO Wenyang, Brown University Rethinking Self-Care: A Confucian Perspective Martyna ŚWIĄT CZAK-BOROWY, University of Warsaw An Analysis of the Causes of Sima Guang's Thought of “Governing the Family with Rites” WANG Gefei 王戈非, Yuelu Academy, Hunan University On <i>Cheng</i> (誠) and Creativity in the Family: A Comparative Study of Contemporary Confucian and British Psychoanalytical Traditions Jae Young LEE 李宰榮, London School of Economics | A Comparative Study of Zhuangzi's Ethics and Care Ethics: From the Perspective of “Prioritizing the Other” Allen Jun-Huang JAN, National Taiwan University On the Caring Dimension of the Concepts of “Xu 虛” and “Qi 氣” in the <i>Zhuangzi</i> LEE San 李姍, National Taiwan University A Daoist Theory of Creative Cognition Davide Andrea ZAPPULLI, University of British Columbia Self-Cultivation and Objectivity in Mathematics: On Liu Hui's Neo-Daoist Reception of the <i>Zhuangzi</i> Eva HENKE, Humboldt University of Berlin |
| 13:15-14:45 | Hall 023 EACP General Assembly | | | |