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Acknowledgement:

Thanks to the Research Committee, ARTD and MAEPA of the Department of Religion and Philosophy at Hong Kong Baptist University for supporting this conference!

◆ Programme ◆

Day 1 Conference : 9/1/2024 (Tuesday) Venue: SWT 501, Council Chamber, Shaw Tower, Shaw Campus, Hong Kong Baptist University	
Time	Opening Ceremony : Chairperson : Baldwin B. W. WONG
09:30-09:45	Welcoming Speeches <ul style="list-style-type: none"> - Prof. Stuart CHRISTIE, Executive Associate Dean, Faculty of Arts; Professor, Department of English Language and Literature, HKBU - Dr. KWOK Wai Luen, Head, Department of Religion and Philosophy; Research Fellow, Centre for Applied Ethics, HKBU - Dr. Benedict S. B. CHAN, Associate Dean, Faculty of Arts; Associate Professor, Department of Religion and Philosophy; Director, Centre for Applied Ethics, HKBU Group Photo

Time	Session 1 : Confucianism and Human Rights Chairperson : James ROONEY
09:45-10:05	1. Sungmoon KIM, The City University of Hong Kong “Confucian Dignity and Political Rights” ----- p. 7
10:05-10:25	2. Stephen ANGLE, Wesleyan University 【via zoom】 “Does Confucian Citizenship Require (a Right to) Political Participation?” ----- p. 7
10:25-10:45	3. LI Chenyang, Nanyang Technological University “Confucian Strong Harmony and Human Rights” ----- p. 8
10:45-11:15	Discussion
11:15-11:30	Break

Time	Session 2 : Individual and Group Rights in East Asia Chairperson : Ann Gillian CHU
11:30-11:50	4. Alexis MCLEOD, Indiana University 【via zoom】 “Illness and Respect for Persons in the Zhuangzi” ----- p. 8
11:50-12:10	5. Baldwin B. W. WONG, Hong Kong Baptist University “A Confucian Strong View of Free Speech: From Wang Yangming’s Perspective” -- p. 9
12:10-12:30	6. Siu Fu TANG, The University of Hong Kong “Group Rights and Individual Rights: A Confucian Perspective” ----- p. 9
12:30-13:00	Discussion
13:00-14:45	Lunch, at Bistro NTT, HKBU

Time	Session 3 : Human Development, Positive Rights and Human Rights Chairperson : Mark BOONE
14:45-15:05	7. Eric PALMER, Allegheny College “Positive Human Rights” ----- p. 10
15:05-15:25	8. Lori KELEHER, New Mexico State University “Human Dignity in Human Rights and Human Development” ----- p. 10
15:25-15:45	9. Jay DRYDYK, Carleton University “Human Rights without Ideals: A Capability Approach” ----- p. 11
15:45-16:15	Discussion
16:15-16:30	Break

Time	Session 4 : Human Rights in East Asian Traditions Chairperson : Kevin J. TURNER
16:30-16:50	10. JIN Yutang, The University of Hong Kong “Yin Haiguang, Freedom, and Chinese Culture: The Value of Liberal Democracy in the Sinophone Context” ----- p. 11
16:50-17:10	11. Ellen Y. ZHANG, The University of Macau 【via zoom】 “Human Dignity and Human Rights: A Reflection from Buddhism” ----- p. 12
17:10-17:30	12. Elton CHAN, Lingnan University “Universal Love as Insurance against Misfortune: A Mohist Justification for Universal Human Right to Distributive Justice” ----- p. 12
17:30-18:00	Discussion
18:00-20:00	Welcoming Dinner for speakers and staff

Day 2 Conference : 10/1/2024 (Wednesday) Venue: SWT 501, Council Chamber, Shaw Tower, Shaw Campus, Hong Kong Baptist University	
Time	Session 5 : Confucianism, Individualism and Legal Moralism Chairperson : Levi CHECKETTS
09:30-09:50	13. May SIM, College of Holy Cross 【via zoom】 “Early Confucian Resources for Human Rights” ----- p. 13
09:50-10:10	14. YU Kam Por, Cambodia University of Technology and Science “Confucian Reception and Conception of Human Rights” ----- p. 13
10:10-10:30	15. KWAN Kai Man, Hong Kong Baptist University “The Right Not to be Legally Prohibited & the Harm Principle——Revisiting the Hart-Devlin Debate” ----- p. 13
10:30-11:00	Discussion
11:00-11:30	Break

Time	Session 6 : Human Rights in East Asia: Past and Future Chairperson : KWAN Kai Man
11:30-11:50	16. Eric S. NELSON, Hong Kong University of Science and Technology 【via zoom】 “Hu Shi, Zhang Junmai, and the Modern Archaics of Human Rights in Republican China” ----- p. 14
11:50-12:10	17. Benedict S. B. CHAN, Hong Kong Baptist University “Exploring Human Rights and Confucianism: A Non-Orthodox and Consequentialist Perspective” ----- p. 15
12:10-12:30	Discussion
12:30-14:30	Lunch, at Kowloon Tsai Home Owner Association

Time	Session 7 : International Human Rights in East Asia Chairperson : Ahti-Veikko PIETARINEN
14:30-14:50	18. Shaun O'DWYER, Kyushu University 【via zoom】 “Overcoming Confucianism’s Reputational Deficit in Human Rights Discourse: Peng-chun Chang and the Universal Declaration of Human Rights” ----- p. 15
14:50-15:10	19. Levi CHECKETTS, Hong Kong Baptist University “Can a Confucian Culture Vindicate the Violated Rights of the Comfort Women?”- p. 16
15:10-15:30	Discussion
15:30-15:50	Break

Time	Session 8 : Epistemic Rights Chairperson : Andrew LOKE
15:50-16:10	20. KWOK Chi, Lingnan University 【via zoom】 “Epistemic Rights: A Confucian Perspective” ----- p. 17
16:10-16:30	21. WONG Pak Hang, Hong Kong Baptist University “Epistemic Rights as Human Rights in the Age of Artificial Intelligence: A Confucian Perspective?” ----- p. 17
16:30-16:50	Discussion
16:50-17:00	Break

Time	Closing Ceremony : Chairperson : Benedict S. B. CHAN
17:00-17:15	Closing Remarks <ul style="list-style-type: none"> - Dr. KWOK Wai Luen, Head, Department of Religion and Philosophy; Research Fellow, Centre for Applied Ethics, HKBU - Dr. Benedict S. B. CHAN, Associate Dean, Faculty of Arts; Associate Professor, Department of Religion and Philosophy; Director, Centre for Applied Ethics, HKBU - Dr. Baldwin B. W. WONG, Assistant Professor, Department of Religion and Philosophy; Research Fellow, Centre for Applied Ethics, HKBU
17:15-19:30	Farewell dinner for speakers and staff

◆ Abstracts ◆

Session 1: Confucianism and Human Rights

Confucian Dignity and Political Rights

Sungmoon KIM, The City University of Hong Kong

In this presentation, I trace the recent bifurcation of Confucian political and constitutional theorists into two competing camps (i.e., Confucian political meritocracy and Confucian democracy) to their differing accounts of human dignity in Confucianism: human dignity as achievement, which is unequally distributed based on one's virtue, and human dignity as moral potential, which is equally possessed by all humans. Though Confucian meritocrats have strong classical support for the inegalitarian ideal of dignity from both Mencius and especially Xunzi, two ancient Confucian masters with contrasting accounts of human nature, I argue that the inegalitarian ideal of dignity is fundamentally incompatible with the principle of "equal protection of rights before law," which virtually all Confucian meritocrats take for granted. The finding that Confucian political meritocracy's underlying normative assumption cannot coherently undergird its institutional structure and practice renders the alternative "egalitarian" conception of human dignity a far more plausible normative foundation for contemporary Confucian political theory, making Confucian constitutional democracy, predicated on two foundational rights (i.e., the equal right to political participation and the equal right to protection of constitutional rights), the only legitimate institutional arrangement that can express the Confucian respect for egalitarian human dignity.

Does Confucian Citizenship Require (a Right to) Political Participation?

Stephen ANGLE, Wesleyan University

Confucian citizenship is a modern idea rooted in a premodern tradition of values and practices. The present essay explores the conception of and prerequisites for Confucian citizenship specifically in the context of an approach to modern Confucianism that has been labelled "Participatory Confucian Democracy." After an overview of the history of Confucian approaches to political participation, I examine the degree to which Confucian citizenship can be seen to require active political participation, which thus grounds the necessity of a right to political participation. The final part of the essay rebuts five objections to conceiving of Confucianism in this politically equal, participatory fashion.

Confucian Strong Harmony and Human Rights

LI Chenyang, Nanyang Technological University

To many people, social harmony and human rights appear to go in opposite directions. Whereas social harmony strives for unity, the idea of human rights asserts individual sovereignty. Since Confucianism prioritizes social harmony, one may think it leaves little room for human rights. In this essay, I argue for the contrary. If we understand the Confucian ideal of social harmony as a rich and dynamic concept, in terms of strong harmony, we will see that its realization in today's world not only leaves ample room for but also requires human rights as a key component. I will build my argument on Stephen Angle's pioneering work on the topic and will address related issues raised by such philosophers as Erin Cline. I will argue that the Confucian conception of harmony as a higher order concept is more comprehensive and more foundational than human rights. Confucian harmony encompasses social rules; appropriate social rules in modern times include human rights. In contemporary society as it has evolved, Confucian harmony cannot be achieved without human rights.

Session 2: Individual and Group Rights in East Asia

Illness and Respect for Persons in the Zhuangzi

Alexus MCLEOD, Indiana University

In the Zhuangzi, we find a pointed disagreement with earlier ideas concerning the unsocialized person—one who is unable to operate harmoniously within society due to unalterable features of their person. Illness in particular, and the kinds of illness that render one conventionally useless in society, such as madness (*kuang* 狂), are taken to be features that do not render a person valueless (as earlier thinkers maintained), but demonstrate the person's possession of a different kind of value that often goes unappreciated. Various parts of the text argue for an attitude of respect, and even reverence, toward such ill persons. I consider in this presentation the development of a conception of universal respect for persons from this conception of value demonstrated primarily through discussions of illness in the Zhuangzi, which seems to ground what could be considered an attendant right to respect connected with personhood.

A Confucian Strong View of Free Speech: From Wang Yangming's Perspective

Baldwin B. W. WONG, Hong Kong Baptist University

Numerous contemporary Confucians, such as Joseph Chan and David Elstein, propose a *weak view of free speech*: while citizens should enjoy freedom of speech, sometimes morally objectionable forms of expression (e.g., pornography and hate speech) should be restricted to create an environment conducive to cultivating Confucian virtues. In contrast, I argue that Confucianism should defend a *strong view of free speech*, which argues that even morally objectionable forms of expression should not be restricted on the grounds of personal immorality and disrupting harmony. Speech should only be restricted on publicly justifiable grounds (e.g., preventing violence). Drawing from the moral psychology of Wang Yangming, I explain the ineffectiveness of restricting free speech and propose an alternative approach to moral education. Wang argues that Confucians should refrain from attempting to change the beliefs of others through words or force. Instead, Confucians should focus solely on their own moral self-cultivation. Gradually, others will be influenced, discover their conscience and turn to appreciate the Confucian way of life. In short, restricting morally bad speech would hinder the moral growth of both Confucians and non-Confucians.

Group Rights and Individual Rights: A Confucian Perspective

Siu Fu TANG, The University of Hong Kong

This paper investigates the concept and conception of groups rights in relation to individual rights from a Confucian perspective. Drawing on Confucian textual resources, particularly those of Kongzi, Mengzi and Xunzi, this paper attempts a reconstruction of Confucian views on the integrity and distinctive interests of groups, in particular cultural communities. This paper will answer questions such as whether Confucianism will agree with a corporate or collective understanding of groups, and correspondingly, whether it will agree with a corporate or collective understanding of group interests and group rights. Given the Confucian emphasis of community, if a case can be made of Confucian affirmation of groups rights that are compatible with or even mutually constitutive of individual rights, then a Confucian affirmation of human rights can thus be established.

Positive Human Rights

Eric PALMER, Allegheny College

What are the prospects for a universal conception of human rights? Can the rationale for their formulation engage both democratic and other forms of governance, both ethical and political conceptions of right, and both individual and collective characterizations of value? This talk proposes the rationale for a normative ideal of human rights that may meet the challenges listed above, drawing particularly from Charles Taylor's "multi-level understanding of the good," and the ideal of "overlapping consensus" that Taylor shares with John Rawls. It aspires to a different grounding than Rawls envisioned: it does not refer to comprehensive doctrines, it is not cast as liberal theory, and it invokes neither political liberalism nor the conception of "reasonable peoples" that are central to Rawls' theory. The approach shares more with discourse ethics, but it is appropriately considered a positivistic approach: one in which assent itself bears all the burden for explication and justification of the ideal of human rights. The proposal presents a normative basis that will appear very thin to most theorists. I will argue that it will do for the purpose: that is, it stands a chance of eliciting very broad assent, providing justification that may underwrite the broadest achievable consensus on human rights.

Human Dignity in Human Rights and Human Development

Lori KELEHER, New Mexico State University

Human dignity is the conceptual foundation of human rights. Article 1 of the Universal Declaration of Human Rights states: "All human beings are born free and equal in dignity and rights." It follows from this understanding that dignity is not something we earn or facilitate for others. Instead, dignity is an inherent value that *all* human beings already have and have equally. The work we do in international development is not providing, granting, or enhancing human dignity. We do not have this power. We cannot provide what is already there. Yet, development work is critically important to human dignity. We must work to ensure the *recognition* of human dignity. Too often individuals as well as our formal and informal institutions fall short of recognizing human dignity. This is especially true in the case of the marginalized in each society. When people are not allowed access to nutrition, education, medical attention, housing, security, employment, political participation, or other valuable institutions, because of their sex, gender, race, caste, age, or faith, they still have inherent value, but that value is going unrecognized.

This work explores the philosophical concept of human dignity and its role in three international approaches to protecting and promoting human well-being. In the first case, I argue that concept of human dignity must be left underdefined but unyielding if it is to play the necessary role of grounding and justifying the Universal Declaration of Human Rights within nations across the planet. In the second case, I briefly present Martha Nussbaum's Capabilities Approach to human development, before arguing that Nussbaum risks a possible equivocation in her use of human rights. Finally, I present my own emerging Integral Human Development Ethics. In this approach, recognition of and reflection upon the inherent and equal dignity present in each person leads to a radical humanizing solidarity that is necessary for human flourishing and authentic human development.

Human Rights without Ideals: A Capability Approach

Jay DRYDYK, Carleton University

Amartya Sen has argued provocatively and yet effectively that, for purposes of advancing social and global justice, knowing ideal justice – a perfectly just society or world – is neither necessary, nor sufficient, nor actually very helpful. I begin by making a similar argument concerning human rights, building on the work of Charles Taylor. How, then, can we judge progress in achieving human rights if not by comparing the status quo with ideal implementation of human rights? Capability concepts facilitate these judgments by conceptualizing human rights as social protections for specific human freedoms or capabilities: thus human rights progress is marked by expansion of these protected freedoms. Still, a second capability question remains: do humans share a capability to recognize which freedoms/capabilities ought to be socially protected? The final objective of this presentation will be to sketch an account of how shared, coherent, and culturally inclusive recognition of human rights might rest upon (a) shared features of human moral psychology and (b) exigencies and imperatives of public reasoning.

Session 4: Human Rights in East Asian Traditions

Yin Haiguang, Freedom, and Chinese Culture: The Value of Liberal Democracy in the Sinophone Context

JIN Yutang, The University of Hong Kong

Yin Haiguang was a leading figure in the liberal intellectual movement in Taiwan in the 1950s and 60s. He was a controversial intellectual, most famously known for his staunch belief in Hayekian liberalism. One of the key intellectual controversies was his polemical debate with

Hong Kong-Taiwan new Confucians. This paper sheds new light on this debate by examining the complex relationship between liberal democratic order and Chinese culture in Yin's political thought. I argue that Yin's stance verges on appreciating Chinese culture as undergirding the real functionality and flourishing of liberal democracy in China, though his account is prone to internal inconsistencies and inadvertently sidesteps the crucial challenge of value judgment for modernizing political community in China.

Human Dignity and Human Rights: A Reflection from Buddhism

Ellen Y. ZHANG, The University of Macau

The notion of human rights is a highly contested one in Buddhism since it is deeply rooted in the concepts of human dignity and individualism in the West. This paper explicates both resonances in terms of justification of human rights and concerns in terms the discrepancy between Buddhist teachings and a rights-based discourse. Relevant concepts such as positive and negative rights, entitlement, dependent-origination, karma, and duty-laden dharma will be discussed.

Universal Love as Insurance against Misfortune: A Mohist Justification for Universal Human Right to Distributive Justice

Elton CHAN, Lingnan University

Is the right to distributive justice a natural moral right endowed to us merely by virtue of being human? 75 years after the Universal Declaration of Human Rights guarantee dignity, life and liberty as fundamental human rights, it remains inconclusive whether social welfare through wealth redistribution should be considered as a human right universal to all, or merely a civic right particular to each society. This article aims to weigh in on the side arguing that it is indeed a human right through reconstructing the Mohist case based on the notions of universal love, Heaven's will and anti-fatalism. It will be shown that the Mohist notion of Heaven's will holds that all human beings are owed the treatment of universal love which should be construed not only as an ethical sentiment but also as a mechanism that insure all human beings against misfortune. If the Mohists are correct, the implication would not only be justifying welfare as domestic civic rights particular to each society, but a universal human right endowed to all. In other words, all states will have a moral obligation to ensure not only the welfare of their own citizens, but also all human beings are that with their reach.

Session 5: Confucianism, Individualism and Legal Moralism

Early Confucian Resources for Human Rights

May SIM, College of Holy Cross

My aim in this essay is to make a case for the resources for supporting human rights in the early Confucians, despite the fact that they did not have this concept to engage in such discourse or practice. By showing that Confucianism's virtue-oriented tradition is compatible with, and supportive of human rights, I hope to show that the very values that provoke skepticism about its compatibility with human rights, e.g., humaneness (*ren*) and ritual propriety (*li*), are actually assets for a fresh approach to human rights.

Confucian Reception and Conception of Human Rights

YU Kam Por, Cambodia University of Technology and Science

This paper first examines how well the claims of human rights fare with the core values of Confucian ethics, and then goes on to consider what a Confucian conception of human rights may be like. It is argued that while there is no concept of human rights in Confucian ethics, there is much overlapping consensus between the core values of the human rights perspective and Confucian ethics. However, the theory of human rights as originally developed in the West has been shaped to a considerable extent by the presupposition of possessive individualism. The Confucian perspective is more at odds with such a conception of human rights, but more congenial with alternative conceptions of human rights subsequently developed that are based on human dignity, human flourishing, or human capabilities. The Confucian emphasis on the development of human nature provides an interesting comparison with such comparable approaches. This paper will look at what difference can such a Confucian perspective make, and what possible contributions it may have, in the understanding of the foundation and scope of human rights.

The Right Not to be Legally Prohibited & the Harm Principle—— Revisiting the Hart-Devlin Debate

KWAN Kai Man, Hong Kong Baptist University

A major question about human rights is concerned about what kinds of right & freedom we have, & the scope of these kinds of right & freedom. The idea of freedom is in fact complicated & can be interpreted in various ways. But a central part of freedom is to be free from legal

prohibition, & for basic liberty this entails a kind of right not to be legally prohibited. John Stuart Mill tries to argue that we can provide an illuminating explanation of this right not to be legally prohibited by his harm principle: this right can ONLY be overridden for the sake of preventing harm to others. However, this answer is disputed by scholars who think that the offense principle or legal paternalism can trump this right as well. A more vigorous opponent of the harm principle is the legal moralist who believes that legislating morality can also be justified apart from demonstration of harm, as shown in the classic debate between the Judge Patrick Devlin & the legal scholar H. L. A. Hart.

Many commentators have dismissed Devlin's position, & declared Hart the winner, but recently many scholars have reassessed this debate & come to be more sympathetic towards Devlin's legal moralism. They also provide many criticisms of Mill's harm principle. This paper will review these more recent developments, as well as uncover many neglected arguments of Devlin, including his reply to critics like Hart.

Session 6: Human Rights in East Asia: Past and Future

Hu Shi, Zhang Junmai, and the Modern Archaics of Human Rights in Republican China

Eric S. NELSON, Hong Kong University of Science and Technology

Contrary to standard historiographies of the May Fourth Movement and early Republican China, modern Chinese discourses concerning human rights in China inevitably involve a modernizing archaic no matter how conservative-traditionalist or Westernizing-progressive they purport to be. Traditionalists, reformers, and radicals engage in reinterpretations of the Chinese past (whether to contest or venerate it) in view of their present locally and interculturally informed hermeneutical situations and interests. Standard historiographies typically oppose Hu Shi 胡適 (1891-1962), as a Westernizing progressive influenced by his teacher John Dewey, and Zhang Junmai 張君勱 (1886-1969), as a New Confucian "traditionalist" who borrowed from life-philosophy and Kantianism. This paper complicates this picture by tracing their respective justifications of instituting constitutional and human rights in China in relation to their critical reconstructions of the Chinese past. Hu Shi did not merely contest the Chinese past in the wake of the May Fourth Movement but reinterpreted it with respect to its popular language and critical philosophical forms that coincided with the introduction of Western ideas of democracy and human rights. Zhang Junmai did not directly defend Chinese tradition but rather the critical reflective core of Confucian philosophy from Mencius to Wang Yangming and Huang Zongxi that advanced a premodern form of egalitarian and participatory political philosophy that could serve as the

basis for a constitutionally ordered and social democratic society in Chinese modernity. Accordingly, they each expressed the immanent conditions of constitutional and human rights in China through a reconstruction of the Chinese past in relation to modern Western discourses (pragmatist or Kantian social democratic) and the present Chinese situation dominated by authoritarian nationalist and communist parties. In conclusion, I consider several implications for current debates concerning the compatibility of human rights and Sinophone and Confucian forms of life.

**Exploring Human Rights and Confucianism:
A Non-Orthodox and Consequentialist Perspective**

Benedict S. B. CHAN, Hong Kong Baptist University

The Universal Declaration of Human Rights (Yutang) has had a profound impact on global discourse, shaping legislation, policies, and international human rights instruments such as the International Covenant on Civil and Political Rights (ICCPR) worldwide. Recent philosophical research highlights the importance of adopting an international human rights law perspective when approaching human rights, leading to debates on the relationship between human rights and Confucianism. Joseph Chan, for example, proposes a two-tier approach, prioritizing virtues over human rights in an ideal Confucian society while recognizing some significance of human rights in non-ideal societies. While objections have been raised by various scholars regarding this proposal, I offer a distinct perspective by advocating for a non-orthodox and consequentialist approach to international legal human rights, exploring their relevance in East Asia. Despite the challenges involved in establishing human rights on non-orthodox and consequentialist grounds, recognizing their political and moral importance and considering them as tools within international law may provide potential solutions for addressing the relevance of human rights in East Asia and reconciling potential conflicts with Confucianism.

Session 7: International Human Rights in East Asia

**Overcoming Confucianism's Reputational Deficit in Human Rights Discourse:
Peng-chun Chang and the Universal Declaration of Human Rights**

Shaun O'DWYER, Kyushu University

This paper reviews recent scholarship on Peng-chun Chang's pivotal role as both a Confucian and diplomat in the drafting of the 1948 Universal Declaration on Human Rights to criticize arguments from some Confucian scholars that human rights discourse reflects a west-centric view of human beings "as freely-choosing autonomous individuals", incompatible with

Confucianism. However, invoking the powerful, if often forgotten advocacy for universal human rights by mid-20th century Confucians and reformers like Chang and Junmai Zhang does not suffice on its own to advance the compatibilist case for Confucianism and human rights. Confucianism also suffers from a reputational deficit among East Asian human rights advocates due to its negative associations with the post-war developmentalist dictatorships of East Asia, even as East Asian Christianity acquired moral authority in the same era through the robust human rights and democracy advocacy of church activists. Confucians looking to overcome this reputational deficit in our own era of troubled geopolitics should take inspiration from both Chang and Zhang for a more robust, activist stance on human rights, drawing on the humanist strands of the Confucian tradition.

Can a Confucian Culture Vindicate the Violated Rights of the Comfort Women?

Levi CHECKETTS, Hong Kong Baptist University

An estimated 100,000 to 200,000 Korean girls and women were forced into sexual slavery for the Japanese Imperial Army as what are called euphemistically “comfort women.” Japanese military officers were punished after World War II in the Dutch East Indies for crimes against Dutch women, but no such similar trials or accountability have occurred to redress the violations of Korean women. While undoubtedly a reflection of the Western bias that ignored Japanese atrocities over Nazi ones, the “long silence broken” by comfort women finally in the early 1990s was maintained in large part by the oppressive atmosphere of Korean Confucian culture. And even though the stories of the comfort women have been available for now thirty years, the Korean government (to say nothing of the Japanese government) has done nothing to demand rectification of these human rights violations.

Against this backdrop, this paper poses the challenge of whether human rights are concordant with Confucianism. While P. C. Chang was instrumental in drafting the UDHR, and contemporary scholars like Benedict Chan defend a Confucian approach to human rights, others like Kang Nam-Soon and Jack Donnelly seem skeptical that human rights can exist in a thoroughly Confucian (or Neo-Confucian) society. If human rights demand equal regard for women and men alike, can they be realized in a cultural context that views women as naturally subordinate to men? Can Confucianism correct its own hierarchical tendencies to fully realize human rights? And does this critique offer insight about the challenge of applying human rights to other philosophical systems?

Epistemic Rights: A Confucian Perspective

KWOK Chi, Lingnan University

Recent developments in literature on epistemic injustice have emphasized the critical role of protecting epistemic rights to the fundamental interests of individuals in political societies. The article demonstrates this point by examining the relational dimensions of contemporary corporate practices. The article advances two central claims. First, it argues that the expansion of the human rights list should reflect the growing pertinence of epistemic relationships and rights to the fundamental interests of humans in contemporary contexts. Second, the article argues that the Confucian conception of human beings as relational moral agents offers insightful perspectives on the nexus between epistemic rights and the fundamental interests of humans in our present context.

**Epistemic Rights as Human Rights in the Age of Artificial Intelligence:
A Confucian Perspective**

WONG Pak Hang, Hong Kong Baptist University

Data-driven technologies and AI systems have become increasingly integral to our perceiving and interacting with the world, and John Symons and Ramón Alvarado have cautioned that these technologies can cause epistemic harms to individuals that diminish individuals' standing as knowers or their testimonial credibility. Noting how digital technologies have changed our epistemic practices, both Mathias Risse and Lani Watson have recently defended the significance of epistemic rights in a world of digital technologies. Indeed, Mathias Risse has gone further to propose epistemic rights as the fourth generation of human rights to protect humans in the new technological form of life that engages individuals primarily as epistemic actors, i.e., the knowers and the known, and suggest welfare, autonomy, dignity, and self-government as the basis of the new generation of human rights. Risse's discussion of epistemic as human rights, however, does not engage with the more culturally nuanced discussion of human rights, such as the compatibility between human rights and Confucianism, even though there is an ample amount of research in the field. This talk aims to explore the possibility and plausibility of epistemic rights as human rights from the Confucian perspective. Drawing on recent research in Confucian epistemology and other relevant discussion, I elaborate on a Confucian account of epistemic agency and discuss what, if any, epistemic rights as human rights can be grounded by Confucianism.

◆ List of Conference Participants ◆

(last name in alphabetical order)

Stephen ANGLE	Wesleyan University
Mark BOONE	Hong Kong Baptist University
Benedict S. B. CHAN	Hong Kong Baptist University
Elton CHAN	Lingnan University
Levi CHECKETTS	Hong Kong Baptist University
Stuart CHRISTIE	Hong Kong Baptist University
Ann Gillian CHU	Hong Kong Baptist University
Jay DRYDYK	Carleton University
JIN Yutang	The University of Hong Kong
Lori KELEHER	New Mexico State University
Sungmoon KIM	City University of Hong Kong
KWAN Kai Man	Hong Kong Baptist University
KWOK Chi	Lingnan University
KWOK Wai Luen	Hong Kong Baptist University
LI Chenyang	Nanyang Technological University
Andrew LOKE	Hong Kong Baptist University
Alexus MCLEOD	Indiana University
Eric S. NELSON	Hong Kong University of Science and Technology
Shaun O'DWYER	Kyushu University
Eric PALMER	Allegheny College
Ahti-Veikko PIETARINEN	Hong Kong Baptist University
James ROONEY	Hong Kong Baptist University
May SIM	College of the Holy Cross
Siu Fu TANG	The University of Hong Kong
Kevin J. TURNER	Hong Kong Baptist University
Baldwin B. W. WONG	Hong Kong Baptist University
WONG Pak Hang	Hong Kong Baptist University
YU Kam Por	Cambodia University of Technology and Science
Ellen Y. ZHANG	The University of Macau

◆ HKBU Catering Service ◆

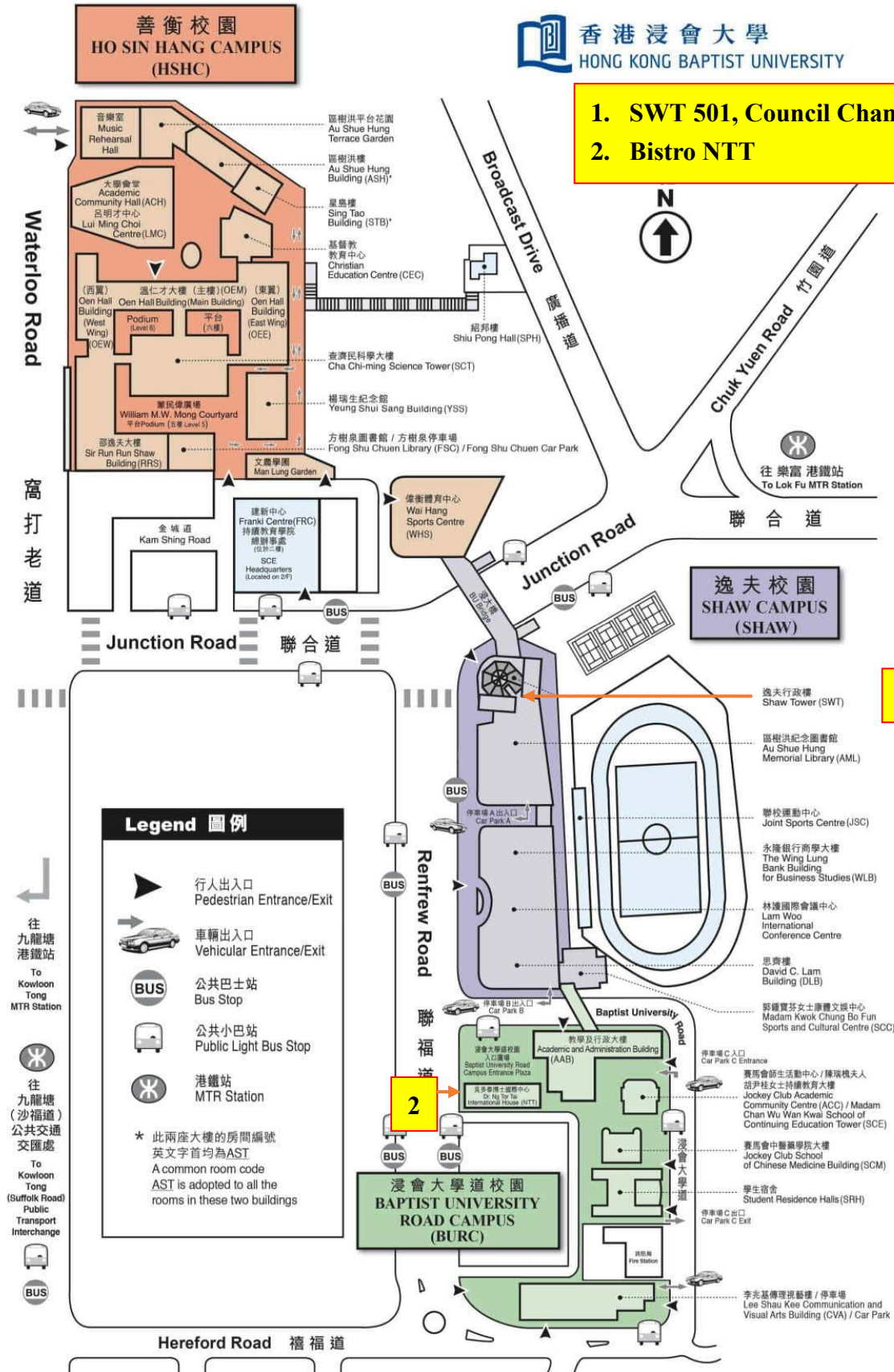
1. BU Fiesta: Student Residence Hall, Ground Floor, Baptist University Road Campus/
Opening Hours: Mon - Sun (incl. Public Holidays): 8:00 a.m. - 9:30 p.m.
2. Main Canteen: Level 5, Academic and Administration Building, Hong Kong Baptist
University Road Campus/ Opening Hours: Mon - Fri: 7:30 a.m. - 8:00 p.m.; Sat: 8:30 am -
5:00 p.m.
3. Bistro NTT: Ground Floor, Dr. Ng Tor Tai International House, Hong Kong Baptist
University Road Campus/ Opening Hours: Mon - Sat: 8:00 a.m. - 10:00 p.m.; Sun & Public
Holidays: 12:00 p.m. - 10:00 p.m.
4. Staff & Alumni Lounge: Level 1, Jockey Club Academic Community Centre, Hong Kong
Baptist University Road Campus / Opening Hours: Mon - Fri : 8:00 a.m. - 8:00 p.m.; Sat :
8:00 a.m. - 5:00 p.m.
5. iCafé (Pacific Coffee): Level 3, The Wing Lung Bank Building for Business Studies, Shaw
Campus / Opening Hours: Mon - Fri : 8:00 a.m. - 8:00 p.m.; Sat : 8:00 a.m. - 6:00 p.m.;
Sun : 8:00 a.m. - 5:00 p.m.
6. Renfrew Cafeteria: Level 2, David C Lam Building, Shaw Campus / Opening Hour: Mon -
Fri : 11:00 a.m. - 7:00 p.m.
7. Harmony Cafeteria: Level 4, Sir Run Run Shaw Building, Ho Sin Hang Campus/ Opening
Hours: Mon - Fri : 7:30 a.m. - 7:30 p.m.; Sat : 8:00a.m. - 5:00 p.m.
8. Harmony Lounge: Level 4, Sir Run Run Shaw Building, Ho Sin Hang Campus/ Opening
Hours: Mon - Fri: 9:00 a.m. - 7:00 p.m.



HKBU Catering Service Website

◆ Campus Map ◆

香港浸會大學
HONG KONG BAPTIST UNIVERSITY



July 2022