EASPP
The East Asian Society of Philosophical Practice

EASPP 2025

First International Conference of the East Asian Society of Philosophical Practice

Theme:
" Philosophical Practice in 21st Century East Asia "

Date   07.10 - 07.11   Venue: Dongguk University, Seoul, Korea

EASPP East Asian Society of Philosophical Practice

Dongguk University Department of Philosophy

Institute for East-West Thought

Nanjing UNiversity School of Philosophy

Nanjing University Institute of Science, Technology and Society

Korean Society of Philosophical Counseling

Xi'an Jiaotong University Department of Philosophy

TPCA Taiwan Philosophical Counseling Association

Asia Counseling and Coaching Society

Kyungpook National University, Institute of Humanities Studies

First International Conference of
the East Asian Society of Philosophical Practice

"Philosophical Practice in 21st Century East Asia"

July 10–11, 2025
Dongguk University, Seoul, Republic of Korea

Hosting Organizations
East Asian Society of Philosophical Practice
Department of Philosophy, Dongguk University
Institute for East-West Thought, Dongguk University
School of Philosophy, Nanjing University
Institute of Science, Technology and Society, Nanjing University
Department of Philosophy, Xi'an Jiaotong University
Asia Counseling and Coaching Society
Korean Society of Philosophical Counseling
Taiwan Philosophical Counseling Association
Kyungpook National University, Institute of Humanities Studies, Research Team (Korea Research Foundation Project: "Development and Efficacy Verification of Life Story Program for the Elderly and Development of Convergent Base Technology for AI-Life Story Program")

Program

July 10					
09:00 - 09:30	Opening Ceremony				
09:30 - 11:30	Main Hall: Keynotes 1 Hyehwa hall 320				
11:30 - 13:00	Lunch				
	Room 1 Hyehwa Hall 337	**Room 2** Hyehwa Hall 342	**Room 3** Hyehwa Hall 339	**Room 4** Hyehwa Hall 303	**Room 5** Hyehwa Hall 320
13:00 - 14:30	Session A1	Session B1	Session C1	Session D1	Session E1
14:30 - 14:50	Refreshment Break				
14:50 - 16:20	Session A2	Session B2	Session C2	Session D2	Session E2
16:20 - 16:40	Refreshment Break				

16:40 - 18:10	Session A3	Session B3	Session C3	Session D3	Session E3
18:10 - 20:00	Reception				

July 11

09:00 - 10:30	Main Hall: Keynotes 2 Hyehwa Hall 320		
10:30 - 10:50	Refreshment Break		
10:50 - 11:50	Session A4	Session B4	
12:00 - 12:30	Closing Ceremony		
12:30 - 20:00	Seoul Tour Program		

Email: easpp@dgu.ac.kr
Homepage: https://easpp2025.wixsite.com/philosophy

Speakers

Day One (July 10th)				
Keynotes 1: Bernard Li, Lou Marinoff, Tianqun Pan, Seunghwa Jeon				
A1	**B1**	**C1**	**D1**	**E1**
Yu-Chang Yang	Qiman Liu	Xiaojun Ding	Young E. Rhee	Zijie Lin Jialin Xu
Qi Tan	Jin Xin	Lizeng Zhang	Heeja Sung Seon Yeong Shim	Yang Chen
Yifei Hu Zhonghe Liang	XingYu Chen Jingyi Zhang	Ning Zhao	Seung-Ah Seo Hae-In Kang	Xuan Fang Yu Gao
A2	**B2**	**C2**	**D2**	**E2**
Ying-Fen Su	Rui Cao	Miaomiao Du Xiaojun Ding	Qun Wei	Yeonhee Lee Jiwon Shim
Zihan Tang	Shaojia Song	Yaokai Jin	Yuna Hur Sungeun Kim Dong-Suk Oh	Moon Hee Yoo
Zehai Sun	Mingyu Cao	Xianrui Meng	MinJu Kim Seung Hwa Jeon Jung Wan Kim	Hae Duk Kim
A3	**B3**	**C3**	**D3**	**E3**
Alex Gooch	Jiayi Xin	Chang Yang	Sang Wook Park Jung Wan Kim	Jea Mok Choi
Alex Fong	Huiyi Xu	Sirui Fu	Amy Lee	Gap Yim Jung
Shengyi Jia	Ge Lei	Jia Qin	Manyu Lee	Yongmi Jo

Day Two (July 11th)		
Keynotes 2: Chien-Chi Lu, Horie Tsuyoshi, Sunhye Kim		
A4	**B4**	
Minqiang Xu Xiaojun Ding Caifeng Xie	Fengyuan Wang	
Jie Wen	Liu Li	

Venue Information

Room	Main Hall	Room 1	Room 2	Room 3	Room 4	Room 5
Number	Hyehwa Hall 320	Hyehwa Hall 337	Hyehwa Hall 342	Hyehwa Hall 339	Hyehwa Hall 303	Hyehwa Hall 320

Agenda

July 10th	**Opening Ceremony** Chair: Song Yi Lee (Dongguk University)
09:00-09:30	Opening Address: Young E. Rhee·Tianqun Pan, Co-Presidents of EASPP Greetings: Jaewoong Yun, President of Dongguk University Greetings: Jiwon Shim, Director of Research Institute for East-West Thought
July 10th	**Keynotes 1 (Main Hall)** Chair: Song Yi Lee (Dongguk University)
09:30-10:00	Bernard Li (Fu Jen Catholic University). AI and Philosophical Consoling: The Intersection of Technology and Human Thinking
10:00-10:30	Lou Marinoff (City College of New York). Limitations of AI, and Re-Humanization via Philosophical Practice
10:30-11:00	Tianqun Pan (Nanjing University). Philosophy is Going to the Plaza - A Brief Report of Nanjing Tea Salon of Philosophy
11:00-11:30	Seunghwa Jeon (Kyungpook National University). Development and Efficacy Verification of Life Story Program for the Elderly and Development of Convergent Base Technology for AI-Life Story Program
July 11th	**Keynotes 2 (Main Hall)** Chair: Ki-Myoung Kim (Kangwon National University)
09:00-09:30	Chien-Chi Lu (Taiwan Philosophical Counseling Association). The Development and Challenges of Philosophical Counseling in Taiwan
09:30-10:00	Horie Tsuyoshi (Osaka University). The 'Philosophical' Elements of Dialogue: To unravel Roles/Positions
10:00-10:30	Sunhye Kim (Kangwon National University). Schopenhauer's Eudemonism as a Difference of Life-wisdom to commensurate with a Difference of Age

A1	Chair: Chien‑Chi Lu (Taiwan Philosophical Counseling Association)
13:00-13:30	Yu-Chang Yang (Sun Yet-Sen University). Epictetus' Philosophical Healing Thought and Contemporary Philosophical Consulting Practice - Taking Philosophical Counseling for Prisoners as an Example
13:30-14:00	Qi Tan (Nanjing Agricultural University). Research on the Philosophical therapy of the Stoic school
14:00-14:30	Yifei Hu·Zhonghe Liang (Sichuan University). The Harmony of Virtue, Reason and Soul - Plato's Practical Art of Healing the Body and Mind with Virtue and Justice
A2	Chair: Lizeng Zhang (Shandong Normal University)
14:50-15:20	Ying-Fen Su (Fu Jen Catholic University). A Multidimensional Exploration of Emotions in the Chapter "Fuao" in Qike
15:20-15:50	Zihan Tang (Yangzhou University). The Concept and Practical Efficacy of Philosophical Counseling from the Perspective of Rogers' Humanistic Psychology
15:50-16:20	Zehai Sun (Xi'an Jiaotong University). Analysis of the Dimension of Philosophical Healing of the Excellent Traditional Chinese Culture from the Perspective of Philosophical Practice
A3	Chair: Young E. Rhee (Dongguk University)
16:40-17:10	Alex Gooch (Durham University). When Philosophy is the Problem
17:10-17:40	Alex Fong (Hong Kong University). Oneness as a Philosophical Practice to address contemporary issues
17:40-18:10	Shengyi Jia (Xi'an Jiaotong University). Symbolic Consumption, Instant Gratification, and Mindful Liberation: Embodied Practice Pathways within Consumer Culture
A4	Chair: Jiayi Xin (Xi'an Jiaotong University)
10:50-11:20	Minqiang Xu·Xiaojun Ding·Caifeng Xie (Xi'an Jiaotong University). Beyond Value Neutrality: Reconstructing Ethical Engagement in Philosophical Counseling Through Aristotelian Virtue Ethics
11:20-11:50	Jie Wen. How Mindfulness Helps with Insomnia: The Application of Buddhist Teachings in Daily Life

B1	Chair: Tianqun Pan (Nanjing University)
13:00-13:30	Xingyu Chen·Jingyi Zhang (Xi'an Jiaotong University) Role-Playing Games as Self-Technologies for Identity Reconstruction
13:30-14:00	Qiman Liu (Peking University). Remedying Self Alienation in AI Linked Bodies: Philosophical Practice for Digital Intelligence Cyborgs
14:00-14:30	Jin Xin (Nanjing University). Teacher Authority vs. Children Autonomy: Conflict and Reconciliation of Critical Thinking in Confucian-Context Philosophy Education for Children
B2	Chair: Yu‑Chang Yang (Sun Yet-Sen University)
14:50-15:20	Rui Cao (Nanjing University). Digital Hoarding Through Philosophical Lens: Existential Challenges and Cognitive Transformation in Technological Society
15:20-15:50	Shaojia Song (Nanchang University). An Attempt to Explore the Problem of the Meaning of Life from a Multidisciplinary Perspective with Philosophy and Psychology as Theoretical and Practical Foundations, Taking Architecture as an Example
15:50-16:20	Mingyu Cao (Zhejiang University). Urgently Addressing the Inner Fire: A Study on Anxiety in the Era of Compressed Modernity and Performance Pressure
B3	Chair: Lou Marinoff (City College of New York)
16:40-17:10	Jiayi Xin (Xi'an Jiaotong University). Beyond Human Counselors: Evaluating the Role of Large Language Models in Philosophical Counseling
17:10-17:40	Huiyi Xu (University of Chinese Academy of Sciences). The Technological Turn in Emotional Practice: Virtual Comfort and the Possibility of Humanistic Healing in AI Companionship
17:40-18:10	Ge Lei (University College London). Philosophy for Children and the Digital Challenge: Rethinking Critical Thinking Practice (Online)
B4	Chair: Yifei Hu (Sichuan University)
10:50-11:20	Fengyuan Wang (Nanjing University). Caring-Counseling: Zhu Xi's Learning Theory and Philosophical Counseling on Learning Anxiety
11:20-11:50	Liu Li (Xi'an Jiaotong University). Harmony between Emotion and Ritual: A Philosophical Therapy Theoretical Model based on The Book of Rites

C1	Chair: Alex Fong (Hong Kong University)
13:00-13:30	Xiaojun Ding (Xi'an Jiaotong University). Aligning AI with Confucian Wisdom: LLM-empowered Philosophical Counseling Agent for Mental Health
13:30-14:00	Lizeng Zhang (Shandong Normal University). The Temporal Wisdom in Zhou Yi from the Perspective of Philosophical Counseling
14:00-14:30	Ning Zhao (Shanghai University). Time Anxiety in the Accelerated Society and the Philosophical Therapy of Wang Yangming
C2	Chair: Xiaojun Ding (Xi'an Jiaotong University)
14:50-15:20	Miaomiao Du·Xiaojun Ding (Xi'an Jiaotong University). Rational Resilience Argumentation(RRA): A Philosophical Framework for Self-Healing in Depressive States
15:20-15:50	Yaokai Jin (Zhejiang University). The Modernity Implication of the "Chun-qiu-san-shi"
15:50-16:20	Xianrui Meng (Anhui University). Care as the Foundation: The Integration of Daoist Philosophy into Contemporary Psychotherapy
C3	Chair: Horie Tsuyoshi (Osaka University)
16:40-17:10	Chang Yang (Chinese University of Hong Kong). The Reaction of "Wen" in the Perspective of Practical Learning - Centered on Li Gong
17:10-17:40	Sirui Fu (Xi'an Jiaotong University). No-Mind Revolution in Modern Counseling: Integrating D. T. Suzuki's Zen Wisdom and Japanese Philosophical Practice for Spiritual Healing
17:40-18:10	Jia Qin (Tianjin Foreign Studies University). Contemporary Philosophical Practice in the Horizon of the Syncretism of Confucian, Buddhist and Daoist

D1	Chair: Seunghwa Jeon (Kyungpook National University)
13:00-13:30	Young E. Rhee (Dongguk University). AI Life Story Model for Elderly People: An Embodied Cognitive Approach
13:30-14:00	Heeja Sung·Seon Yeong Shim (Kyungpook National University). Successful Aging through Life History
14:00-14:30	Seung-Ah·Seo·Hae-In Kang (Kyungpook National University). Emotional Expression and Sociocultural Context in Korean Elderly Life Narratives
D2	Chair: Heeja Sung (Kyungpook National University)
14:50-15:20	Qun Wei (Keimyung University). Multi-Physiological Signal Measurement Technology based Smart Stethoscope for Personal Cardiovascular Health Monitoring
15:20-15:50	Yuna Hur (Korea University)·Sungeun Kim(Busan University of Foreign Studies)·Dong-Suk Oh (Kyungpook National University). Synthetic Data Generation Based on Generative AI Technologies
15:50-16:20	MinJu Kim (Daegu University)·Seung Hwa Jeon (Kyungpook National University)·Jung Wan Kim (Daegu University). Development of an NLP-Based Lexical Retrieval Training Module for Older Adults with Mild Cognitive Impairment: A Preliminary Study
D3	Chair: Miran Lee (Daegu University)
16:40-17:10	Sang Wook Park·Jung Wan Kim (Daegu University). A Case Study on User Experience (UX) and Adaptability in the Use of an AI-Based Computerized Cognitive Rehabilitation Program
17:10-17:40	Amy Lee (Kyungpook National University). Ego Integration in Elderly Women through Narrative Therapy: A Life History Study Based on Narrative Humanities Counseling
17:40-18:10	Manyu Lee (Kyungpook National University). Guiding AI Storytelling with Narrative Reasoning: A Life History Approach

E1	Chair: Alex Gooch (Durham University)
13:00-13:30	Zijie Lin (Beijing Normal University)·Jialin Xu (Renmin University). Philosophical Practice for Older Persons in East Asia: Unfolding Life Philosophy via Narrative Interview
13:30-14:00	Yang Chen (Xi'an Jiaotong University). Caring Healing: care robots and the Dignity of Older People
14:00-14:30	Xuan Fang·Yu Gao (Nanjing University). Reconstructing Meaning in Philosophical Practice: A Phenomenological Exploration of the Lebenswelt of Individuals with Schizophrenia
E2	Chair: Yucheon, Kim (Dongguk University)
14:50-15:20	Yeonhee Lee (Gyeongsang National University)·Jiwon Shim (Dongguk University). Rethinking Patient Autonomy through Positive Liberty: Voluntary Hysterectomy in the Era of Posthuman
15:20-15:50	Moon Hee Yoo (Dongguk University). Mapping the Adoption of Neuroscience in Counseling and Psychotherapy: A Scoping Review
15:50-16:20	Hae Duk Kim (Dongguk University). A Subjectivity Study for the Systematic Approach of University Coaching
E3	Chair: Eun-Young Lee (Kyung Hee University)
16:40-17:10	Jea Mok Choi (Yeungnam University). Inherent Counselling Techniques Based on Wang Yangming's 'Liangzhi'
17:10-17:40	Gap Yim Jung (Semyung University). Symbiosis and Healing
17:40-18:10	Yongmi Jo (Yeungnam University). The Self-healing Method found in Toegye's Hualinshimbang

July 11th	**Closing ceremony** Chair: Xiaojun Ding (Xi'an Jiaotong University)
12:00-12:30	Message from EASPP Tianqun Pan (Nanjing University) Young E. Rhee (Dongguk University) Student Excellent Paper Awards Ceremony Closing address Jiwon Shim (Dongguk University)

Keynotes 1

Bernard Li (Fu Jen Catholic University)
"AI and Philosophical Consoling: The Intersection of Technology and Human Thinking"

Philosophical counseling is the object of value discussion, so in the topic of spirituality, it is always necessary to face the spiritual development of the inner self. In the process of pursuing the integration of body, mind and spirit, we believe that the body, mind and spirit are one, therefore, physical health, mental maturity and soul beauty are the most important parts of the integration of body and mind, physical health needs to be achieved by moderate nutrition and exercise, and psychological maturity needs to be maintained by the ability to adapt to various environments in life. The beauty of the soul needs to be guided by noble sentiments and a yearning for infinity; The purpose of physical health is only to maintain one's own survival and the reproduction of the race, and there is no positive desire for the development of meaning and the need for eternity, so there needs to be an external subject to enhance its internal energy, and psychological health is often based on the environment and personal adaptability, but for the universal meaning and value are often excluded from psychological needs, but psychological needs are affirmed because of value, emotions are only temporary, and value is often around emotions, we are not emotional. Therefore, the affirmation and recognition of universal meaning and value is the way to relieve psychological distress, and therefore, a person who is physically unhealthy and mentally immature cannot make his soul move towards a more perfect and beautiful state.

Lou Marinoff (City College of New York)
"Limitations of AI, and Re-Humanization via Philosophical Practice"

Introduction
As mentioned in the previous address at the 2025 ICHTT, the recent introduction of Large Language Models (LLMs), and their public availability via ChatGPT and Open AI, have induced the masses to a new form of idolatry, namely worship of a "cybernetic God."
While LLMs appear to embody the long sought after "Holy Grail" of computing, namely General AI, they admit of demonstrable limitations and liabilities, examples of which will be presented in this address.

Inabilities

Limitations of LLMs include their inability to resolve tragedies of the commons, and their inability to resolve axiological problems.

Tragedies of the Commons
Tragedies of the commons (Garrett 1968) arise because it is individually rational to exploit a free resource held in common. However, when a sufficient number of individuals exploit said resource, it becomes over-exploited, and prone to degradation or collapse. Thus, a decision or behavior that is individually rational can become collectively irrational.

In game theory, this is modelled by an N-person Prisoner's Dilemma in which a majority defects, thus trapping themselves in a Nash equilibrium. This scenario was earlier anticipated by Thomas Hobbes, who called it a "state of nature."

Tragedies of the commons are N-person, non-zero-sum games of imperfect information. In consequence, and unlike chess or go, there is no computably "best" move or "best" strategy that a player can adopt, independent of the other players' moves. At any given juncture, one's "best" move is dependent on what the other players decide to do, or on the given population of strategies. Hence AI cannot compute stand-alone solutions to such problems.

Axiological Problems
LLMs cannot provide definitive or universal solutions to questions about what is good, right or just. Neither can LLMs provide guidance concerning questions of meaning, purpose or value. LLMs lack life experience, lack emotions, lack moral sensibilities, lack personhood, and therefore lack human agency.

LLMs do not possess consciousness or self-awareness, nor do they understand semantics in the way that humans do. They are selfless and soulless. They are dead things which should not be mistaken for living, breathing, sentient beings.

If LLMs were capable of addressing axiological matters effectively, they would replace hundreds of thousands if not millions of psychotherapists and life coaches, not to mention hundreds of philosophical practitioners.

Most people prefer to confide in and relate to other people, not to machines. Why? Because humans have a passive will to be understood, and LLMs do not possess human understanding.

Liabilities
All educators are feeling the impact of LLMs on teaching, learning, and assessment of students' understanding. AI has disrupted the centuries-old written tradition in traditional subjects such as history, literature, and philosophy, where students were once compelled to write essays in order to demonstrate proficiency in research and comprehension of subject matter.

But AI now allows them to fake their proficiency and forge their comprehension, challenging educators to detect and deter this new form of cheating, "plagiarism 2.0."

While this forces us to re-evaluate and restructure our pedagogy, it is not the direst consequence of AI abuse by students.

The most alarming liabilities of engagement with LLMs are the measurable "cognitive debts" incurred by users. Emergent neuroscientific research reveals that students who utilize AI to produce their written assignments, in whole or in part, incur serious neural and cognitive deficits. They do not engage their brains holistically (as do traditional learners), do not develop linguistically, do not absorb concepts, and do not retain content. In other words, not only do they learn nothing, but they also impair their ability to learn going forward.

This abuse of AI undermines the entire vision and mission of education. In fact, it makes people less informed, less intelligent, and less able to learn. Thus, people become more susceptible to idolatry, vis-à-vis Bacon's Idols of the Mind. In effect, they become dehumanized.

Conclusion

These developments pose new challenges and present novel opportunities to philosophical practitioners. Our enhanced mission now entails the re-humanization of humanity.

Tianqun Pan (Nanjing University)
"Philosophy is Going to the Plaza - A Brief Report of Nanjing Tea Salon of Philosophy"

The Philosophical Café represents a blend of philosophy and public engagement rooted in Western coffee culture. In response, a parallel form of philosophical practice embedded in Chinese culture is worthy of construction. Supported by Nanjing entrepreneurs, the Nanjing Tea Salon of Philosophy was founded in August 2023, aiming to "philosophize in the public" by connecting philosophical wisdom with the daily lives of Chinese people. The Salon upholds an open, inclusive, and speculative approach to communication and dialogue, emphasizing the democratization and decentralization of speaking, as well as openness of conclusions. It prioritizes participants' sharing of personal experiences related to practiced topics over the transmission of "aloof knowledge" from books.

The selected themes are philosophical in nature yet deeply intertwined with everyday life, such as the "I-Thou" relationship, the meaning of life, the definition of bravery, peer pressure, and more. Through in-depth dialogues on these topics, participants not only enhance their critical thinking but also experience therapeutic effects through group interaction, with some describing the process as "healing." Each activity unfolds as a remarkable "philosophical encounter," gradually establishing the Salon and its practice of philosophizing as a vital cultural component of Nanjing citizens' lives.

Seunghwa Jeon (Kyungpook National University)
"Development and Efficacy Verification of Life Story Program for the Elderly and Development of Convergent Base Technology for AI-Life Story Program"

This study aims to introduce the development of a life story program for the elderly and the verification of its effectiveness, as well as the development of convergent foundational technologies for an AI-integrated life story program. Through a humanistic qualitative approach, the study seeks to investigate the effects of life story programs on older adults by verifying changes through biometric signals. Based on the findings, the research intends to design an AI-life story program that integrates life story methods with artificial intelligence, ultimately providing a blueprint to help older adults construct a successful and meaningful later life.

Keynotes 2

Chien-Chi Lu (Taiwan Philosophical Counseling Association)
"The Development and Challenges of Philosophical Counseling in Taiwan"

As we enter the era of artificial intelligence, a critical question emerges: how should philosophy, long regarded as the discipline most deeply rooted in human rationality, respond to this technological paradigm shift? Does this development constitute a crisis for the field, or might it offer a transformative opportunity? In Taiwan, philosophy departments have been increasingly marginalized. Some universities have closed their departments entirely and ceased admitting new students, while others have responded to declining enrollment by reducing the number of classes or limiting admissions.

The promotion and research of philosophical counseling have been ongoing for over forty years since the German philosopher Gerd B. Achenbach established the Philosophical Practice Workshop in 1982. In Taiwan, the introduction of philosophical counseling has also spanned more than two decades.

This paper examines the current landscape of philosophical counseling as a means to assess whether the practical application of philosophy can serve to revitalize the discipline and address its diminished status in Taiwan. By exploring various dimensions of this issue, the study seeks to identify alternative pathways for the development of philosophy in Taiwan. In particular, it considers how philosophical counseling might enable the discipline to move beyond the confines of academia and engage more directly with society.

This paper will first discuss the current state of philosophical counseling in Taiwan from three perspectives:

1. The development of philosophical counseling in Taiwanese universities
2. The current state of academic research on philosophical counseling in Taiwan
3. The development and challenges of the Taiwan Philosophical Counseling Association

Finally, by examining these three perspectives, I identify the challenges faced and propose solutions to overcome these obstacles, thereby identifying opportunities for further development.

Horie Tsuyoshi (Osaka University)
"The 'philosophical' Elements of Dialogue: To unravel Roles/Positions"

When conducting dialogues with healthcare professionals (doctors, nurses, patients and their families), we often face special difficulties. These arise from differences in

roles and positions, which prevent equal dialogue. In the field of healthcare, there are power relationships between professions, with doctors at the top, and a gap between medical professionals with specialist knowledge or skills and patients suffering from illnesses, including the patient's insistence on their position in relation to medical treatment. It cannot be easily resolved by saying "let's talk as equals, beyond our roles and positions".

However, conversely, these difficulties can also be an opportunity to open a dialogue philosophically. During the dialogue, the participants make opinions as they please; within these opinions, their roles and positions are latent. In other words, these are thought patterns that people acquire without realizing it, in their work and in their lives. This includes 'points of view' as a way of understanding their problems. When participants become aware of the differences or diversity of these 'points of view' through the dialogue, their roles and positions are unraveled. Different participants have hidden abilities to view their problems in a different way. I think it is the potential to develop dialogue in a philosophical way.

In my presentation, I will introduce two cases of dialogue, which I and other philosophical practitioner have conducted, and consider what the philosophical elements in them are. It consists of three aspects.

The first aspect is related to setting the theme and making the environment for dialogue. Philosophy seems to be an abstract discussion on a theme that is far removed from the problem at hand. However, it is also a viewpoint that is equidistant from different roles and positions. Furthermore, a dialogue must be a place where the participants can talk about their own ideas without worrying too much about what other people think, or a place where they can temporarily step away from their own roles/positions.

The second aspect is the behavior of the dialogue facilitator. The philosophical facilitator does not lead the dialogue unnecessarily, and refrains from summarizing the participants' comments on their own as much as possible. by listening carefully to the participants' words and connecting them to other participants, the facilitator tries to make different 'points of view' clear. This is a kind of catalyst that helps participants discover new views for themselves through dialogue.

As a final aspect, I will mention the creation of 'reflection' in dialogue. The word 'reflection' originally meant "to bend backwards, or to move away"; it has come to mean reflection of light in a mirror and/or psychological introspection. That is, it refers to a transformation that occurs when something is illuminated and then bends away from it. It is also a process of seeing or becoming aware of something that was not directly visible or noticed before.

In conclusion, the following is asserted: What makes dialogue 'philosophical' has nothing to do with certain level of knowledge about philosophy; rather, it lies in fulfilling the aspects shown above. There, the participants become aware of their own roles/positions. Philosophical dialogue is not about solving problems, but about 'unraveling' roles/positions of the people involved in the problem.

Sunhye Kim (Kangwon National University)
"Schopenhauer's Eudemonism as a Difference of Life-Wisdom commensurate with a Difference of Age"

"What walks on four feet in the morning, two in the afternoon, and three at night?" was the riddle, that sphinx asked Oedipus. Oedipus answered: "Humans: as an infant, he crawls on all fours; as an adult, he walks on two legs and; in old age, he uses a 'walking' stick".

Korea has already entered a super-aged society from an aged society. This means that the population aged 65 or older has exceeded 20% of the total population. Super-aged societies are mainly focused on economic aspects such as labor shortages, decreased productivity, increased support costs for the elderly, and increased medical and welfare costs. However, in addition to that, the increase in the elderly population means an increase in the number of people who have to have a very different relationship with themselves than before. It is difficult for an elderly person who has to live at an age that he has never lived yet to live another age with the wisdom of life he has been used to so far. Differences in age require differences in life wisdom.

Wisdom for walking on four legs is not very helpful when walking on two legs. Likewise, the wisdom of life provided to walk on two legs can be rather harmful when walking on three legs. Schopenhauer is a philosopher who paid attention to the various differences in humans (as Dasein) and considered the wisdom of life corresponding thereto. The author intends to pay attention to the difference in age among the various differences in human being, focusing on "About the Differences in Age" in Schopenhauer's Parerga and Paralipomena. In addition to this, the author would like to examine the difference in life wisdom that fits the age difference suggested by Schopenhauer. With this, we will seek a clue for the wisdom that is still lacking compared to the increasing population in an aged society or super-aged society, that is, the wisdom of living a happier life as an elderly person.

A1

Yu-Chang Yang (Sun Yet-Sen University)
"Epictetus' Philosophical Healing Thought and Contemporary Philosophical Consulting Practice - Taking Philosophical Counseling for Prisoners as an Example"

The ancient Greek Stoic philosopher Epictetus proposed a comprehensive philosophy of therapy that centers on distinguishing between what is internal and external, the active employment of rational thought, and engagement in egalitarian dialogue. This therapeutic approach has exerted a profound influence on contemporary philosophical counseling. The counseling provided to prisoners is one clear example. In these sessions, counselors—whether consciously or unconsciously—invoke Epictetus' therapeutic ideas by engaging in rational, egalitarian dialogue with inmates. In doing so, they assist them in discerning what truly belongs to them from what does not, thereby facilitating self-transformation and the commencement of a new life. Given the increasing prevalence of psychological distress in modern society, it is imperative to conduct an in-depth exploration of Epictetus' therapeutic philosophy and to investigate its practical value.

Qi Tan (Nanjing Agricultural University)
"Research on the Philosophical therapy of the Stoic school"

Philosophical Therapy, as an intellectual remedy, employs philosophical reasoning and theoretical frameworks to address individual psychological distress, cognitive conflicts, and existential crises. It attributes emotional or mental struggles not to physiological or environmental factors in the psychological sense, but to one's interpretation of fundamental philosophical questions concerning the world, life, values, and morality. By fostering reflection and conceptual clarification, it seeks to reconstruct beliefs and restore inner equilibrium. While contemporary philosophical therapies vary widely, their intellectual roots can all be traced back to Stoicism. For the Stoics, philosophy functions as therapy not merely as an intellectual pursuit but as a way of life. Its ultimate aim lies in achieving inner tranquility (ataraxia) and self-sufficiency (autarkeia), enabling individuals to confront life's uncertainties and suffering. Notably, divergent perspectives among Stoic thinkers reveal contrasting theoretical orientations, yet modern philosophical therapies drawing from Stoicism seldom acknowledge the historical traditions, intellectual lineage, and conceptual evolution underlying its doctrines. This paper, through the lens of intellectual history, interprets and excavates recurring themes in philosophical therapy—such as "cosmological awareness,"

"logical therapeutics," and "spiritual exercises"—infusing the theory with a deeper historical dimension and a classical perspective of self-examination.

Yifei Hu · Zhonghe Liang (Sichuan University)
"The Harmony of Virtue, Reason and Soul - Plato's Practical Art of Healing the Body and Mind with Virtue and Justice"

Plato was dedicated to demonstrating that justice can bring happiness. There have been numerous discussions on the practice of reason and justice within the body, and discussions have been conducted on the division of soul desires and the interaction of forces generated by each part. This article will start, interpret and develop the topic by beginning with the gymnical training of Plato's trine of the soul corresponding to each part of the body. Through the analysis of the relevant texts of *The Republic* and *Timaeus*, it reveals the cooperation between reason and necessity in the psycho-physiological structure of the human body, indicating that it is precisely through the mutual interaction of reason and justice, and through appropriate physical training and adjustment of the ratio of the soul to the body, The movement to maintain and restore physical health corresponds to the movement of the universe, assisting the soul to return to divine reason and ultimately achieving soul harmony. In this way, we practice what Plato emphasized: we need the purification of the body to eliminate its diseases, and we also need the purification of the soul to eliminate its diseases, thereby achieving the management role of the soul. This article aims to explore the philosophy of healing human mental illnesses, achieving physical and mental balance, and realizing a better life through Plato's philosophy of the body and practical skills.

A2

Ying-Fen Su (Fu Jen Catholic University)
"A Multidimensional Exploration of Emotions in the Chapter "Fuao" in Qike"

This paper aims to take the chapter "Fuao" (伏傲, to subdue pride) in Qike (《七克》, Septem Victoriis) written by Diego de Pantoja, a Chinese Neo-scholastic philosopher, as example to analyze and explore the emotions, and try to clarify the interaction between rationality and emotions, such as smugness will be envied by others easily. However, indeed, people are scared and suffering from overthinking, so that it will influence their choice and behavioral decision. In addition, this paper will explore how to build a balancing bridge of faith between rationality and emotions. This paper facilitates the analysis of the complex interaction among faith, rationality and emotions, and provides a modern cross-disciplinary discussion to Chinese Neo-Scholasticism and philosophical counseling as well. This paper will discuss five parts as following: 1) introduction: Diego de Pantoja and Qike, 2) the methodology of Qike: metaphor, storytelling, quotation, and dialogue, 3) the meaning of "pride": an emotion provoked by external factors, especially happened on people in a positive way, 4) the types of "pride": smugness, fear, and envy, and 5) conclusion: only humility can subdue pride.

Zihan Tang (Yangzhou University)
"The Concept and Practical Efficacy of Philosophical Counseling from the Perspective of Rogers' Humanistic Psychology"

The practical efficacy of philosophical counseling is rooted in its capacity to address and heal the afflictions of the soul. However, this efficacy is often overshadowed by the dominant role of psychological therapy. By tracing the developmental trajectory of Rogers' humanistic psychology, we observe that psychological therapy ultimately confronts the "meta-medical problem," which refers to its metaphysical or philosophical presuppositions. When Rogers addresses this problem through a mystical belief, it not only creates a divide between psychological therapy and philosophical issues but also deviates from psychology's original aim of pursuing therapeutic certainty. By revitalizing the Socratic method, philosophical counseling adopts it as a central framework for addressing the soul's afflictions. This approach not only bridges the gap between psychological therapy and philosophical issues but also avoids the mystical dilemma, thereby achieving the goal of therapeutic certainty. Therefore, an examination of Rogers' humanistic psychology helps us gain a deeper understanding of the philosophy underlying philosophical counseling and its profound practical implications.

Zehai Sun (Xi'an Jiaotong University)
"Analysis of the Dimension of Philosophical Healing of the Excellent Traditional Chinese Culture from the Perspective of Philosophical Practice"

Philosophy is a way of life. This is not only because it makes efforts to acquire wisdom through training, but also because its goal is wisdom itself. More importantly, it enables us to "exist" in a different way. Philosophical practice, also known as "philosophical therapy", is the application of philosophical principles, concepts and methods to daily life, enabling people to develop critical thinking and further enhance their insights so as to cope with and solve the complex problems encountered in personal development and practice, achieving a therapeutic effect. The origin of philosophical practice can be traced back to ancient Greek times. The ancient philosophical traditions were rooted in the historical contexts of the past. Especially in the Hellenistic era, due to the social unrest and integration caused by the collapse and dispersion of the city-state system, people generally yearned for a harmonious and stable life and devoted themselves to seeking personal happiness and liberation.

Although Western philosophy indeed demonstrates its therapeutic dimension, the ancient wisdom of Chinese philosophy is also full of therapeutic effects in terms of physical and mental cultivation, as well as relieving worries and dispelling depression. Moreover, it has profound insights into properly handling the relationships among personal self-cultivation, public life and the natural universe. Referencing Western scholars, Chinese scholars have also started to break through the original research paradigm, gradually paying attention to the long-standing ideological factors of "self-cultivation" in the excellent traditional Chinese culture, adding traditional cultural wisdom to the theoretical establishment of "philosophical practice". For example, Chinese scholars have realized that Confucius laid great emphasis on expounding the Tao in the practice of life and governing the country, and applied his thoughts in the fulfillment of ethical norms, integrating the Confucian theory of benevolence with specific life practices. This characteristic of thought oriented towards daily life is also deeply reflected in the subsequent Confucian philosophy. For instance, Mencius repeatedly discussed ways of cultivating one's mind and nature, such as the four beginnings, fully exerting one's heart-mind, and nourishing the vital qi. Professor Ni Peimin explained Mencius' "distinction between nature and destiny", believing that Mencius referred to the four beginnings as "nature" and other desires as "destiny", which was a deliberate act by the gentleman to guide people's self-identification and direct their life orientations.The proposal of traditional cultural therapeutics, as another approach to psychotherapy, can enable people to better examine themselves and care about the meaning of life.

The cultivation method of traditional cultural therapeutics, which emphasizes the connection between the body and the mind, focuses on the harmonious unity between the internal and external aspects, as well as between human beings and nature. Its healing effects can be summarized from three aspects: peace of mind, inner freedom and cosmic consciousness.

A3

Alex Gooch (Durham University)
"When Philosophy is the Problem"

A few years ago I was certified as a philosophical counsellor. I remember telling a friend about this and explaining to him what philosophical counselling is; he responded in a typically British way, by asking, "how much would you charge to tell me the meaning of life?". Of course, he was making a sarcastic joke, but I think this joke illustrates something important about people's expectations of philosophical practice. I'm an academic teacher of philosophy as well as a philosophical counsellor, and in both these roles I have been sought out by people who are very seriously and urgently engaged in the search for the meaning of life. They see the meaning of life as the proper concern of philosophers, just as my joking friend did, and so they hope that I as a 'philosophical professional' might be able to help them find it.

In this paper I would like to present one approach which I have sometimes found helpful when trying to assist people who come to philosophy seeking the meaning of life. This is an approach called Constructive Living, propounded by an American writer and educator called David K. Reynolds, which has its roots in East Asian Buddhism. Constructive Living has almost completely vanished from view in the English-speaking world, and by speaking about it today I hope to raise awareness of it among my philosophical colleagues. First, though, I should say a little more about the kinds of situations in which I have found Constructive Living to be a useful approach, and I should justify my title, 'When Philosophy is the Problem'. Like any good philosopher, I'd like to start by making some distinctions.

I mentioned that I am referring to situations in which clients and interlocutors are struggling with issues relating to 'the meaning of life'. Of course, lack of meaning as a pervasive affliction has been noted by numerous commentators in the field (e.g. Jung 1966, Yalom 1980, Frankl 2004). With this in mind, the first distinction I would like to make is between on one hand the rather depressive, despondent state in which a person has no sense of meaning and feels little hope of achieving meaning, and on the other hand the more active, sometimes frenetic state in which a person feels themselves to lack meaning and is actively seeking it. I am talking here about the latter state, that of the person who we might say is on a quest for the meaning of life.

My second distinction is between the meaning of my life in particular (or yours, or any one individual's), and the meaning of life in general. Rather than the sense of meaning which an individual might receive from his or her particular relationships, projects, and so on, I'm talking here about the search for the meaning of life on the grand scale. My friend's joke seemed to imply that I as a philosophical counsellor would be saying to my clients something like, "The Aristotelians are right, the meaning of life is the pursuit

of eudaimonia, that'll be a hundred pounds please." Again, the joke points towards the reality of the situation, as those who come to me often do seem to take the view that there are various world-views out there (such as Aristotelianism, or Marxism, or Buddhism), that they themselves stand outside all of these world-views, and that if they could only stand inside one of them and confidently say 'I am an Aristotelian' (or a Marxist, or a Buddhist), then the meaningful life would be achieved, or at least it would become possible. Experience tells me that this kind of 'meaning' is often understood to be a specific concern of philosophy, and that at least some people come to philosophy hoping that it will be able to help them to find their way 'inside' one or other of these 'grand narratives'. Indeed, as the political philosopher Leo Strauss put it, "The philosopher's dominating passion is the desire for truth, i.e. for knowledge of the eternal order" (Strauss, 1988: 117.) The object of the Straussian philosopher's quest, 'knowledge of the eternal order', sounds very much like the knowledge that the 'grand narratives' claim to possess.

Alex Fong (Hong Kong University)
"Oneness as a Philosophical Practice to Address Contemporary Issues"

In an increasingly complex and interconnected world, the exploration of fundamental questions regarding existence, ethics, and the interdependence of all beings has become paramount. Philosophical practitioners engage in these inquiries, applying philosophical principles in practical contexts that guide individuals and organizations toward a profound understanding of their purpose and impact.
During the 18th International Conference in Philosophical Practice held in Zagreb from June 12 to 14, 2025, a distinguished panel comprising Lydia Amir, Lou Marinoff, Jose Barrientos-Rastrojo, and Rick Repetti emphasized the necessity for philosophy to transition toward Transformative Philosophy. This shift aims to better support the work of philosophical practitioners. The overarching theme for discussion highlighted concerns that philosophy, as currently taught in universities, may overemphasize abstractions and hyper-individualism to the detriment of experiential understanding and practical application. A renewed focus under the umbrella of Transformative Philosophy to experientialism, consciousness, and the integration of Eastern philosophical wisdom could enhance the practical application of philosophical practice. The concept of oneness, while universally significant, manifests distinctly across Eastern and Western philosophical traditions. This paper aims to explore these differing perspectives, illuminating their implications for individual identity, ethical behaviour, and our understanding of existence, possibly serving as a bridge to support the evolution of Transformative Philosophy.

Shengyi Jia (X'ian Jiaotong university)
"Symbolic Consumption, Instant Gratification, and Mindful Liberation: Embodied Practice Pathways within Consumer Culture"

Contemporary consumer culture constructs the narrative "consumption equals happiness" by symbolizing commodities, prioritizing instant gratification, and intensifying social comparison, trapping individuals in cycles of anxiety and emptiness. Mindfulness practice offers a "awareness–acceptance–transcendence" pathway: first, non-judgmental awareness of present desires and emotions interrupts automatic consumption impulses; next, open acceptance cultivates engagement with one's inner experience; finally, meta-cognitive reflection enables autonomous redefinition of values and well-being. Empirical evidence demonstrates that mindfulness effectively curbs impulsive buying, reduces materialistic tendencies, and fosters sustainable consumption and minimalist lifestyles. However, the rise of meditation apps and commercialized courses has led to the instrumentalization and re-commodification of mindfulness, undermining its foundational ethos of compassion and liberation. To fully realize mindfulness's emancipatory potential, future efforts should focus on cross-cultural longitudinal studies, integrative mindfulness-plus-community-support models, and in-depth analysis of the mindfulness industry's value chains, ensuring that mindfulness practice transcends consumerist narratives and restores authentic agency and inner fulfillment.

A4

Minqiang Xu · Xiaojun Ding · Caifeng Xie (Xi'an Jiaotong University)
"Beyond Value Neutrality: Reconstructing Ethical Engagement in Philosophical Counseling Through Aristotelian Virtue Ethics"

Contemporary philosophical counseling grapples with reconciling the ethical imperative to engage with values against the risk of imposing or nullifying them. Traditional value neutrality, with its rigid avoidance of normative discussion, frequently leads to ethical dysregulation—especially in extreme cases where clients reduce life's meaning to mere physical monitoring. Building on Aristotelian virtue ethics, this study develops an integrated framework that reorients counseling from pure cognitive correction toward the cultivation of virtue. The framework employs teleology to set eudaimonia as the ultimate goal, the doctrine of the mean to diagnose value imbalances, and phronesis to transform abstract dilemmas into concrete virtue exploration. Using Logic-Based Therapy & Counseling (LBT&C) as the intervention method, semi-structured interviews and dynamic diary tracking were employed to validate the framework with individuals experiencing health anxiety. The results show that the Aristotelian-enriched LBT&C method effectively guides clients to deconstruct irrational beliefs, reconstruct adaptive cognitive–behavioral patterns, and establish sustained self-regulation. Clients transitioned from catastrophic thinking to balanced, evidence-based appraisals of their well-being. The study concludes that philosophical counselors should act as "co-facilitators of virtue," using dialectical dialogue to awaken clients to the activity of the soul in accordance with virtue. This approach not only avoids the pitfalls of imposing values or succumbing to ethical nihilism but also reinforces the ethical foundation of philosophical inquiry. The findings contribute to both academic theory and practical intervention strategies, offering actionable insights for addressing modern existential and psychological challenges. Future research should broaden the sample diversity and extend longitudinal assessments to further refine this integrated model.

Jie Wen

"How Mindfulness Helps with Insomnia: The Application of Buddhist Teachings in Daily Life"

In recent decades, mindfulness—a practice rooted in Buddhism has been adapted into a psychological therapeutic approach and is now widely applied to various aspects of mental well-being. This paper focuses on the use of mindfulness-based therapy in addressing insomnia, while also exploring its foundations in the Pāli Canon, the oldest

known collection of Buddhist scriptures. By drawing on Buddhist philosophy, this study seeks to understand the underlying causes of insomnia and how mindfulness can help improve sleep quality and enhance overall well-being. Insomnia is not only linked to physical conditions but is also closely related to a person's mental state. Buddhist teachings primarily address the mind—especially emotions—which, to a significant extent, can be regulated through changes in one's way of thinking, which can be adjusted through Buddhist meditation. The first chapter of the paper introduces the current applications of mindfulness in the treatment of insomnia, along with recent research developments in this area. The second chapter presents and analyses selected Buddhist scriptures related to insomnia. In the third chapter, the paper offers an integrated analysis based on the previous two chapters and provides suggestions for alleviating insomnia from a Buddhist perspective.

B1

Xingyu Chen·Jingyi Zhang (Xi'an Jiaotong University)
Role-Playing Games as Self-Technologies for Identity Reconstruction

Modern society is beset by pervasive identity crises characterized by conflicting roles and value disarray—a phenomenon that Foucault (1988) attributes to the suppression of subjectivity. This study adopts Foucault's concept of "technologies of the self" to examine the processes of identity formation and self-awareness within the framework of role-playing games (RPGs). By leveraging RPGs' inherent capacities for narrative immersion, role projection, and moral decision-making, the research posits that these digital environments can serve as secure experimental laboratories where players explore diverse and fluid identities, gradually fostering a more stable and integrated sense of self. This interactive modality, which supplements traditional self-practice methods such as journaling and meditation (Huizinga, 2009; McGonigal, 2011), not only extends Foucault's theories into digital and therapeutic landscapes but also operationalizes the concept of mediated philosophical therapy. Empirical evidence gathered through in-depth interviews and experimental mediation of philosophically informed, game-based practices further supports the theoretical proposition and highlights the dual significance of this approach: theoretically, it enriches academic discourse by bridging classical self-technology theory with modern digital media; practically, it paves the way for innovative digital therapeutic interventions that address contemporary identity challenges and inform the design of platforms aimed at personal development and mental health.

Qiman Liu (Peking University)
"Remedying Self-alienation in AI-linked Bodies: Philosophical Practice for Digital Intelligence Cyborgs"

In the Internet of Bodies era, ingestible, wearable, and implantable devices fuse AI, sensors, and networks with human bodies, creating Digital Intelligence Cyborgs (DICs). Continuous datafication and real time surveillance medicalize every fluctuation, while social acceleration demands instant responses, eroding reflective time. Private spiritual space becomes public performance, prompting a "virtual emptiness paradox" of superficial connection and deepening loneliness. Technological mediation fractures embodied cognition, producing a data-self that estranges individuals from their pre data selves. To counter this self alienation, we propose a Humanities Therapy– enhanced Philosophical Practice merging Lou Marinoff's therapeutic dialogue and narrative methods with Chinese Thought Analysis. Our model—Deconstructive Socratic Dialogue, Confucianism golden mean and Heideggerian Gelassenheit–

restores cognitive autonomy, narrative coherence, creative inner space, and temporal spaciousness. This approach can improve agency, embodiment, and well being, suggesting a holistic remedy for DICs' existential plight.

Jin Xin (Nanjing University)
"Teacher Authority vs. Student Autonomy: Conflict and Reconciliation of Critical Thinking in Confucian-Context P4C Education"

This paper examines the tension between teacher authority and student autonomy in Confucian-context education, focusing on the challenges of implementing Philosophy for Children (P4C) to cultivate critical thinking (CT) in East Asian societies. While CT is a vital 21st-century skill, its Western roots conflict with Confucian traditions that prioritize respect for authority, moral education, and knowledge transmission. The study identifies key paradoxes in moral education, classroom dynamics, and cultural adaptation, proposing strategies such as redefining teacher roles as procedural facilitators, localizing CT concepts (e.g., "reflective thinking"), and avoiding direct cultural confrontation. Through case studies from China, Japan, and South Korea, the paper highlights the need for balanced approaches that integrate CT without undermining cultural values. The findings suggest that P4C can thrive in East Asia through adaptive methodologies, teacher training, and institutional support, ultimately fostering critical yet culturally grounded learners. This research contributes to global discussions on educational reform by advocating for context-sensitive pedagogical innovations.

B2

Rui Cao (Nanjing University)
"Digital Hoarding Through Philosophical Lens: Existential Challenges and Cognitive Transformation in Technological Society"

Digital hoarding, the excessive accumulation of digital content paired with inability to delete, represents a unique philosophical challenge in technological society. This paper examines digital hoarding through philosophy of science, revealing how digital objects possess 'hybrid existence' grounded in technological systems rather than physical properties.

Drawing from Heidegger's technology philosophy and Sartre's existentialism, we identify three existential dimensions: temporal anxiety, identity fragmentation, and meaning dissolution. Users engage in self-deception, simultaneously recognizing futility while persisting in hoarding behaviors to avoid confronting digital overwhelm.

Unlike purposeful archiving extending cognition (per Clark & Chalmers), digital hoarding disrupts cognitive integration. Building on Cassirer's symbol philosophy, we show how this marks a shift from material accumulation to symbolic index5ing, requiring new philosophical practice methodologies.

The proposed framework emphasizes 'digital authenticity' - conscious technological engagement acknowledging both possibilities and limitations. This research contributes to philosophical practice in technosociety by addressing fundamental ontological shifts in human-technology relationships.

Shaojia Song (Nahchang University)
"An Attempt to Explore the Problem of the Meaning of Life from a Multidisciplinary Perspective with Philosophy and Psychology as Theoretical and Practical Foundations, Taking Architecture as an Example"

1. Introduction: The issue of the Meaning of Life

1.1 The Importance and Universality of the Meaning of Life
The issue of "the meaning of life", which possesses universal significance and importance, is closely linked to the individual's life journey. People explore this issue actively or passively at different life stages. In the context of the current era and reality, the problem of the meaning of life faces dual dilemmas in both theory and practice.

1.2 The Dominance and Limitations of Science and Technology

In contemporary society, science and technology dominate public trust, profoundly transforming lifestyles—from high-speed railways and 5G communication to AI-assisted medical diagnosis. However, when addressing ontological questions about life's meaning, their role is inherently limited. They cannot answer existential queries like "Why do we live?" or "What is the meaning of life?"

1.3 Theoretical and Practical Dilemmas

On the theoretical level, the issue of "the meaning of life" involves complex value judgments and diverse cultural backgrounds, leading to systematic divergences in theoretical frameworks among different philosophical schools. This diversity thus renders it difficult to construct a unified theoretical paradigm.

On the practical level, the mainstream view popularized holds that life has no inherent meaning, and individuals must actively endow it with meaning. However, existing solutions still have limitations in professionalism and systematicity. When individuals face confusion about the meaning of life, even when they understand the direction of "self-meaning-making," they often find themselves perplexed due to the lack of specific guidance—thus unsure of how to translate abstract concepts into concrete life practices.

1.4 Exploration of Solutions

To address the above-mentioned dual dilemmas in theory and practice, this study attempts to explore a way out from the perspective of multidisciplinary integration.

(1) Theoretical Foundations: Dual Support from Philosophy and Psychology

The "meaning of life" is not a confusion faced by individuals alone, but an eternal proposition explored by all mankind. Philosophy and psychology have amassed rich research findings in the history of thought: philosophy explores the essence of life through rational speculation, while psychology understands self-needs at the emotional and behavioral levels. Individuals can leverage these theories to sort out confusion, transform abstract thinking into practical life, and find their own answers to life's meaning.

(2) Constructing a Practical System by Integrating Professional Methods

It is expected to integrate professional approaches such as philosophical counseling, psychological counseling, and coaching techniques to build a practical system: the three complement each other, providing individuals with guidance programs that integrate theoretical depth and practical applicability.

2. Analyzing the Interactive Relationship among Philosophical Thoughts, Daily Life, and Specific Disciplines (Taking Architecture as an Example)

Philosophical Reflection on Architecture: For instance, exploring its essence, the relationship between understanding the world and self-cognition, instrumental rationality versus value rationality, and the dialectic between theory and practice,

thereby triggering in-depth reflections on the meaning of life. This understanding can then be integrated into daily practices and career development.

Mingyu Cao (Zhejiang University)
"Urgently Addressing the Inner Fire: A Study on Anxiety in Compressed Modernity and Performance Society"

The Problematic Origin and the Crisis of the Family

A defining trait of modernity is the individual's emancipation from premodern collectivities and their orientation toward individuality. In The Protestant Ethic and the Spirit of Capitalism, Max Weber illustrates how, after liberation from the Catholic Church, Protestant societies fell into a void of meaning and anxiety. This anxiety pushed individuals to immerse themselves in capitalist practices, thereby "justifying" the spirit of capitalism. Weber's entire project—culminating in his hope for charismatic figures—reflects a desire to redeem modern life through decisive action driven by existential unease.

Anxiety (Angst) also plays a central role in Heidegger's philosophy. Translated into Chinese as wei (awe), the term captures fear and dread. Liu Senlin suggests Heidegger's view was influenced by Freud and perhaps also by Schelling. Modernity, having swept the globe in recent decades, has dissolved pastoral communities, displaced individuals from small social units, and thrust them into massive urban-industrial systems—triggering a pervasive sense of insignificance.

This experience of existential displacement forms a shared concern for Heidegger and Western Marxism, both of which intersect with psychoanalysis. Anxiety becomes the common denominator—a symptom of modernity's malaise. As Sun Xiangchen argues, modernity is tightly bound to a condition of being "homeless."

In modern society, individuals are left to face the relentless expansion of capitalism alone. This creates an overwhelming sense of smallness and endless anxiety. East Asian societies, latecomers to modernity, experience even greater unease—not only from the common pressures of modernity but also from the anxiety of being "behind" the West, a theme well-noted in postcolonial theory. However, this does not make East Asia unique. What distinguishes it is the deeply rooted Confucian view of family, and the unique crisis of loneliness arising from the dissolution of familial values under modern conditions.

The rise of the Four Asian Tigers is better understood through Cold War geopolitics and global industrial relocation than as a result of Confucian values. The real question is: what was gained and lost in East Asia's modernization? While many scholar s have critiqued the region's incomplete modernization, the fact remains that East Asia achieved in a few decades what took the West over a century—yet the rapid economic growth outpaced cultural transformation. Should development slow to allow ideological adaptation, or should reform be accelerated? To describe this uneven and

compressed modernization, we borrow Korean sociologist Chang Kyung-Sup's term: "compressed modernity" .

In Korea under Compressed Modernity, Chang reviews how Korea—and, by implication, China—did not colonize others to amass capital but instead relied on families to supply both labor and investment for national development. The state could not fully fund education, so families stepped in, producing elites and enabling class mobility. But as economic growth stagnates, younger generations increasingly question the value of family sacrifice, leading many to reject parenthood. The family thus becomes a tenuous bond between individuals—virtually dissolved.

Moreover, East Asia's meritocratic exam systems and Confucian reverence for "study" nurtured optimism among youth that individual effort could overcome structural constraints. But when societal progress slows, impatience grows, and some radical youths reject the family altogether. Capitalism further undermines familial bonds: individuals face massive industrial structures alone, relationships are mediated through money, and money itself becomes divine. These mediating structures—money, the state, religion—begin to dominate life. What appears to be free choice becomes subjugation to inflated intermediaries.Under compressed modernity, both the subject and the family suffer. To parody Byung-Chul Han, not only do "others" vanish—so does the self. And with the collapse of self and other, the family becomes utterly forsaken.

B3

Jiayi Xin (Xi'an Jiaotong University)
"Beyond Human Counselors: Evaluating the Role of Large Language Models in Philosophical Counseling"

With the intensification of societal competition and the accelerating pace of modern life, anxiety and stress have emerged as primary obstacles to individual well-being. Philosophical counseling—a practical approach that integrates philosophical theories and methodologies into individual or group life contexts—offers structured dialogue to address existential concerns, value conflicts, and life uncertainties. However, this practice faces significant challenges, including a shortage of qualified philosophical counselors, subjective assessment of outcomes, and blurred distinctions between psychological and philosophical issues.

The emergence of large language models (LLMs) presents a transformative opportunity for philosophical counseling. While LLMs have shown considerable promise in natural language processing, emotional inference, and reasoning within mental health contexts, their application to philosophical counseling remains underexplored. This study addresses this gap by systematically evaluating the effectiveness and user acceptance of LLM-facilitated philosophical counseling compared to human counseling.

Using a between-subjects design, we investigate participants' attitudes toward two distinct counseling modalities—human counseling and LLM-facilitated sessions—by employing structured interactions and post-session evaluations. Leveraging the DeepSeek framework, we will develop LLM-facilitated philosophical counselors and generate counseling materials aligned in thematic content with those recorded by human counselors. Participants will be randomly assigned to either an LLM-facilitated or a human counselor, during which they will review the counseling materials, provide evaluative feedback, and engage in brief, standardized counseling dialogues guided by fixed prompts. They then assess both the perceived competence of the counselor and their overall attitudes toward the session.

Five core hypotheses would be tested: H1 – Participants will rate LLMs as comparably professional, or even superior, to human counselors during the counseling sessions; H2 – Users' attitudes toward LLMs and human counselors would diverge, potentially mediated by factors such as self-disclosure intention and feelings of shame; H3-H5 – Individual differences in AI literacy (H3), perceived social support (H4), and perceived empathy (H5) are expected to significantly moderate participants' attitudinal differences toward LLMs versus human counselors during the sessions..

This study highlights the potential of LLMs as auxiliary tools in philosophical counseling, offering scalability, reducing barriers to psychological help-seeking, and

paving the way for innovative human-AI collaborative models in philosophical practice. The findings provide both theoretical insights and empirical evidence to support the integration of AI technologies in counseling contexts.

Huiyi Xu (University of Chinese Academy of Sciences)
"The Technological Turn in Emotional Practice: Virtual Comfort and the Possibility of Humanistic Healing in AI Companionship"

This paper investigates the role of AI companionship systems in reshaping emotional practices by offering "virtual comfort" in response to modern issues such as loneliness, anxiety, and social isolation. Instead of focusing on whether AI can truly experience emotions, the paper explores how AI systems simulate emotional responsiveness and elicit physiological reactions, such as oxytocin release, in users. Although these systems lack true emotional depth and self-awareness, they engage users by providing temporary emotional relief and creating a sense of emotional connection. Based on empirical data from user interactions, the paper examines the emerging phenomenon of emotional outsourcing, where individuals increasingly turn to AI for emotional expression, support, and companionship. The paper concludes by proposing a philosophical framework that integrates emotional theory with humanistic counseling principles, offering ethical guidelines for the design of AI systems that can assist in, but not replace, human emotional healing.

Ge Lei (University College London)
"Philosophy for Children and the Digital Challenge: Rethinking Critical Thinking Practice"

The digital age is not just adding new tools to education; it is reshaping the very structure of knowledge, childhood, and critical inquiry. In fact, the challenges of social media algorithms, online misinformation, and constant notifications make reflective thought even more necessary. Thus, even in the digital era of endless information and ever-shortening attention spans, critical thinking remains crucial to children's development.

In this light, Philosophy for Children(P4C)'s traditional strengths require recalibration. It is not enough to cultivate carefulness, reflexivity, and argumentative skill; without attention to the technological mediation of knowledge, such training risks producing adolescents who excel in verbal disputation yet lack the judgment and responsibility needed for wise participation in public life. By integrating the concrete realities of algorithmic bias, information overload, and epistemic polarization into philosophical practice, P4C can sharpen its inquiry, making it not only reflective but urgently responsive. This paper argues that reimagining critical thinking education through the

lens of digital epistemic challenges can deepen P4C's mission, empowering young people not merely to think well, but to live wisely in complex informational ecologies.

The argument for this perspective will be developed in five parts. The first part reviews the conception of critical thinking in P4C and analyzes its limitations. The second part explores how emerging technologies, media, and modes of knowledge production have created diverse and pressing educational challenges for children. The third part examines the specific shortcomings of P4C's critical thinking education in the digital age. The fourth part proposes four key strategies for improving P4C. The fifth part reconsiders the underlying assumptions behind these strategies and offers supplementary reflections on important considerations in their practical implementation.

B4

Fengyuan Wang (Nanjing University)
"Caring-Counseling: Zhu Xi's Learning Theory and Philosophical Counseling on Learning Anxiety

Learning anxiety refers to the tension, fear, and unease students experience when facing academic tasks, with learned helplessness being a key psychological mechanism underlying this phenomenon. Factors contributing to learned helplessness in learning include prolonged poor academic performance, persistent lack of recognition from external evaluation systems, inappropriate attributional styles, excessive peer pressure, and insufficient support from schools and families. The attributional reconstruction model, which seeks to address learned helplessness by adjusting attributional styles, has certain limitations: cognitive-behavioral therapy often struggles with sustained cognitive transformation, while supportive therapy faces challenges in establishing reliable support systems. Zhu Xi, a preeminent figure in Confucian learning theory, offers a philosophical framework that addresses learning anxiety induced by learned helplessness. Zhu Xi's learning theory aims to alleviate learning anxiety by resolving learned helplessness. At the level of learning goals, Zhu Xi advocates "learning for yourself," emphasizing the restoration of subjectivity to build confidence in coping with external pressures. In terms of learning practice, Zhu Xi proposes "equal dialogue" to help individuals clarify learning difficulties, achieve rational attribution, and establish supportive networks among teachers and peers. Regarding learning methods, Zhu Xi offers a systematic and practical approach to reading and self-cultivation. The moral implications of Zhu Xi's learning theory reflect both care for others and self-care, embodying a "caring-counseling" approach that provides insights from traditional Chinese culture for contemporary psychological interventions aimed at alleviating learning anxiety.

Liu Li (Xi'an Jiaotong University)
"Harmony between Emotion and Ritual: A Philosophical Therapy Theoretical Model Based on The Book of Rites"

In the current era, the contradiction between external norms and individual desires has become increasingly prominent, triggering moral, spiritual, and psychological issues. This paper explores how to absorb the therapeutic value of Confucian philosophy to address the conflict between Ritual (li 禮) symbolizing external norms and Emotion (qing 情) symbolizing individual desires in the new era. Using classical interpretation,

logical analysis, and comparative research methods, the study first reveals the relationship between Ritual and Emotion in The Book of Rites and strategies for resolving their contradictions, then constructs a theoretical model of philosophical therapy based on this Confucian classic. This model is divided into three levels: internalized cognition, emotional experience, and behavioral practice, implemented through six specific stages to achieve a gradual transformation from external norms to internal identification, from emotional engagement to emotional resonance, and from active practice to harmony between emotion and ritual. Finally, the model is compared with and evaluated against other philosophical therapy models. This study provides theoretical resources and practical guidelines for individuals seeking balance between external norms and individual desires.

C1

Xiaojun Ding (Xi'an Jiaotong University)
"Aligning AI with Confucian Wisdom: LLM-empowered Philosophical Counseling Agent for Mental Health"

The fast-paced modern society has triggered a global mental health crisis, such as rising anxiety, existential distress, and social adjustment difficulties—even as material prosperity grows. While Confucian philosophy offers timeless insights for these contemporary challenges, its practical application is hindered by profound linguistic and cultural barriers embedded in ancient texts like the Analects. To bridge this divide, we introduce CyberConfucius—an innovative web-based system leveraging Large Language Models (LLMs) to transform 2,500-year-old Confucian wisdom into interactive philosophical counseling. This study pioneers a technical approach to align artificial intelligence with Eastern cultural heritage for modern mental health support. Specifically, we developed an idiom-based Retrieval-Augmented Generation (RAG) framework that bridges ancient Confucian wisdom and modern mental health contexts through dual-alignment mechanisms. First, conceptual alignment is achieved by semantically mapping contemporary counseling topics—such as emotional regulation or sustainability concerns—to Confucian philosophical themes spanning self-cultivation, family harmony, societal governance, and universal ethics. This mapping is mediated through culturally resonant four-character idioms like "修身養性" (self-cultivation) for personal growth dilemmas and "天人合一" (unity of heaven and humanity) for ecological ethics, which serve as cross-era semantic bridges. Second, textual alignment then ensures authentic grounding in classical sources: during real-time dialogues, an inference LLM (DeepSeek-R1) retrieves idioms correlated with pre-scored Analects passages, while an interaction LLM (DeepSeek-V3) seamlessly integrates these classical quotes into generated responses. To emulate professional philosophical counseling, carefully engineered prompts craft responses that express cultural empathy through contextually appropriate language, explicitly cite and interpret original texts—such as embedding direct references like "As Confucius advised in Analects XII.1..."—and consistently conclude with open-ended questions designed to provoke deeper reflection, exemplified by prompts like "How might this principle reshape your understanding of responsibility?"

To validate the system feasibility and user experience of CyberConfucius, we conducted a user study involving 455 participants (286 female, 169 male). Participants interacted with the system and subsequently completed a comprehensive questionnaire assessing five key dimensions: Perceived Ease of Use, Information Quality, Perceived Usefulness, Self-Efficacy, and Intention to Use. Each dimension

was measured using multiple items on a standard 5-point Likert scale (1 = Strongly Disagree, 5 = Strongly Agree). The questionnaire demonstrated excellent psychometric reliability, with Cronbach's alpha coefficients exceeding 0.7 for all dimensions, confirming the internal consistency of the scales.

The results were positive and statistically significant across all measured aspects of the user experience. Mean scores significantly exceeded the neutral midpoint of 3.0 (p < .001 for all dimensions). Participants found the system highly easy to use (M = 4.26, SD = 0.67) and rated the quality of information provided—combining ancient wisdom with modern relevance—very highly (M = 4.27, SD = 0.58). Most importantly, users strongly perceived the system as useful for addressing their mental well-being concerns (M = 4.32, SD = 0.61), reported high self-efficacy—feeling capable of managing the counseling process (M = 4.19, SD = 0.62)—and expressed a clear intention to use CyberConfucius again in the future (M = 4.26, SD = 0.61).

Hopefully, this work establishes foundational innovations in culturally-grounded AI design. It represents the first successful integration of idiom semantics as interpretative bridges between classical Chinese philosophy and modern language, solving the textual disalignment that has historically limited digital humanities applications. The technical architecture guarantees cultural authenticity through verifiable citation mechanisms that attach every response to original Confucian sources. Furthermore, the counseling protocol sagely synthesizes Eastern philosophical practice—emphasizing introspective questioning and contextual interpretation—with conversational AI principles. Current limitations include the system's focus on core Analects passages, which covers approximately more than half of the canonical text, and the absence of longitudinal data on mental health outcomes. Future work will expand the Confucian knowledge base to incorporate later commentaries like Mencius, conduct randomized controlled trials measuring well-being improvements over 3-6 month periods, and adapt the alignment framework to other wisdom traditions such as Daoist and Buddhist philosophies.

In conclusion, CyberConfucius demonstrates how technically sophisticated alignment strategies can transform ancient philosophical systems into living resources for contemporary mental health. By combining idiom-mediated knowledge retrieval with culturally attuned dialogue design, this system establishes Confucian wisdom as an actionable framework for existential reflection in the digital age, paving the way for AI to serve not merely as a tool, but as a culturally intelligent agent of humanistic support.

Lizeng Zhang (Shandong Normal University)
"The Temporal Wisdom in Zhou Yi from the Perspective of Philosophical Counseling "

Philosophical Counseling, originating from the philosophical practice movement in the 1980s, and it is a successful case of philosophy's practical turn. It aims to help individuals address life's perplexities and challenges by enhancing their practical

wisdom. Zhou Yi (I Ching and its philosophical interpretations - Ten Wings Combined) is the culmination of traditional Chinese wisdom. "The Dao of Yi" embodies the wisdom of change, and "time" is an important and inseparable dimension of change. Zhou Yi emphasizes the significance of "temporal awareness" (time) and reminds decision-makers to grasp "opportune timing". Furthermore, in the view of Zhou Yi, the successful action requires the simultaneous consideration of both contextual circumstances and temporal conditions. In light of this, incorporating Zhou Yi 's temporal wisdom constitutes an essential task in developing Zhou Yi - based philosophical counseling methodologies.

Ning Zhao (Shanghai University)
"Time Anxiety in the Accelerated Society and the Philosophical Therapy of Wang Yangming's Xinxue(心学)"

In the context of rapid technological advancement and the dominance of performance logic, individuals in today's "accelerated society" are experiencing a profound alienation of temporal experience, typically manifesting as Performance Anxiety, consumer anxiety, and existential (meaning) anxiety. While contemporary Western psychotherapeutic and philosophical counseling approaches are committed to cognitive regulation and emotional management, they tend to remain confined to rational and self-analytical levels, making it difficult to fundamentally dissolve the structural alienation of time that characterizes modern society. As an original contribution to Chinese philosophy, Wang Yangming's xinxue (心学)establishes an ontological framework of authentic time centered on presentness (当下性), embodiment (具身性), and moral orientation (道德性). It creatively establishes three interrelated gongfu (工夫): zhixing heyi (知行合一), cunli quyu (存理去欲), and wanwu yiti (万物一体), thereby offering a penetrating philosophical therapy for the reconstruction of subjective temporal sovereignty. From the perspective of critical dialogue between Chinese and Western philosophy, this article systematically reveals how the gongfu of xinxue transcends the ontological limitations of modern temporal alienation and psychological anxiety, elucidates its unique advantages for existential security, value autonomy, and meaningful fulfillment, and demonstrates the profound insights and practical effectiveness of Eastern philosophy for contemporary spiritual healing and meaning reconstruction.

C2

Miaomiao Du · Xiaojun Ding (Xi'an Jiaotong University)
"Rational Resilience Argumentation(RRA): A Philosophical Framework for Self-Healing in Depressive States"

Depressive states, characterized by persistent emotional distress and cognitive dysfunction, have drawn sustained attention from researchers across disciplines. While traditional therapeutic approaches such as Cognitive Behavioral Therapy (CBT) have demonstrated empirical efficacy in treating depression, they continue to face challenges related to accessibility, acceptability, and cultural adaptability. In response, this paper introduces and systematically elaborates on the framework of Rational Resilience Argumentation (RRA). Grounded in Rational Emotive Behavior Therapy (REBT) and Logic-Based Therapy (LBT), and further informed by Toulmin's model of argumentation and Van Eemeren's pragma-dialectical theory, RRA offers a structured and self-guided path to emotional intervention. By identifying and challenging irrational beliefs—such as catastrophizing, overgeneralization, and absolutist demands—RRA helps individuals construct more coherent and flexible belief systems, thereby fostering emotional restructuring and the cultivation of psychological resilience. In addition, the paper presents a simulated dialogical case study to illustrate RRA's practical potential in detecting and transforming maladaptive beliefs. Using a scenario of a university student coping with exam anxiety, the study demonstrates how RRA can reframe emotional distress as an opportunity for self-reflection and personal growth. Overall, RRA provides a philosophically grounded intervention model that bridges formal reasoning with everyday emotional experience, offering a logically operative and culturally adaptable supplement to conventional mental health practices.

Yaokai Jin (Zhejiang University)
"The Modernity Implication of The "Chun-qiu-san-shi"(The Three Emphases of Spring and Autumn)"

As the root civilization concept of the Chinese nation, The "Chun-qiu-san-shi"(The Three Emphases of Spring and Autumn) is a consistent practice plan for governing the country in ancient China.Specifically, it is to do everything in one's power to achieve the "Chun-qiu-san-shi" of "Zheng-de," "Li-yong," "Hou-sheng," and to achieve mutual consideration and harmony. This concept consolidates the historical and cultural foundation for Chinese-style modernization, highlights the modern value with Chinese characteristics, and basically covers the spiritual, material and institutional levels of modern society.Different from the modernity dominated by enlightenment

rationality and capital logic in the West, the "Chun-qiu-san-shi" contains a paradigm of "humanistic modernity" with moral guidance, technological adjustment and people first, which can promote the "Wei-he" realm of modernization. The future exploration of the modernization of human society should also fully absorb the ideological wisdom of "Zheng-de," "Li-yong" and "Hou-sheng." In the state of "harmony" among the three, we should transcend the separation of instrumental rationality and value rationality, the contradiction between individual interests and collective interests, and lead to a more inclusive and sustainable new prospect of humanistic modernization.

Xianrui Meng (Anhui University)
"Care as the Foundation: Integrating Daoist Philosophy into Contemporary Psychotherapy"

This scholarly article delves into the innovative integration of care-centered psychological counseling with Daoist traditions, aiming to explore the theoretical compatibility and practical implications of this approach. Daoist traditions,originating from ancient China, possess profound philosophical wisdom, and their core tenets, such as"wu-wei", "harmony with nature", and "the unity of man and Tao", offer unique perspectives that can be effectively integrated into modern psychological counseling practices."wu-wei" advocates acting in accordance with the natural rhythm of the universe, without excessive force or resistance. In psychological counseling, non-action can help clients recognize the ineffectiveness of these behaviors and encourage them to embrace a more natural and harmonious lifestyle, thereby reducing stress and aligning their actions with their inner rhythm. Daoism emphasizes that human beings are an inseparable part of nature, and true happiness is achieved through harmony with the natural world. In the practice of psychological counseling, ecological therapy is utilized to involve clients in activities such as forest bathing or gardening, synchronizing their lives with the natural cycle and helping them regain balance and tranquility. Another fundamental concept of Daoism is the unity of man and the Tao. Individuals achieve inner peace and wisdom by understanding and following the universal principles of the Tao. Recognizing their role in the universe as a whole can provide customers with a greater sense of purpose, acceptance and belonging, and alleviate feelings of loneliness. In the practice of psychological counseling, the integration of Daoist traditions has enriched all aspects. It has cultivated a more empathetic and respectful therapeutic relationship, which has been proven to effectively promote mental health, reduce symptoms of anxiety, depression and stress, and help clients manage specific mental health issues.

C3

Chang Yang (Chinese University of Hong Kong)
"The Reaction of "Wen" in the Perspective of Practical Learning - Centered on Li Gong"

The Yan-Li school labeled the idea of "practical learning 實學"and advocated "practical wen, practical conduct, practical entity and practical utility 實文、實行、實體、實用". This article focuses on "practical wen", a dimension often neglected in previous studies, with the intention of revealing the unique value and far-reaching influence of Li Gong's idea of " wen 文". In the context of practical learning, Li Gong inherits Yan Yuan's idea that the original meaning of "wen" lies in its practicality, and he is critical of the later "wen" of exegetical texts 訓詁, Neo-confucianism texts 義理, literary essays 辭章. At the same time, Li Gong developed the idea of practical learning through composition. On the one hand, Li Gong established a classical basis for practical learning through texual evidence, and on the other hand, he enriched and expanded the idea of practical learning of Yan Yuan through a series of personal writings. In the field of poetics, Li Gong believed that the benefits of poetics should be absorbed, but at the same time, he is wary of being trapped in it. Taking Li Gong's "Commentary on the Book of Songs《詩經傳注》" as an example, the book focuses on historical evidence, restoring the ancient notes and opposing Zhu Xi's interpretation, reflecting Li Gong's method of promoting the practical learning through writing. Li Gong also composed a large number of poems, the contents of which reflect his conversion to Zhou Gong and Confucius, his criticism of Neo-confucianism, and his emphasis on practice, which is a vivid manifestation of Li's practical learning in his creative work.

Sirui Fu (Xi'an Jiaotong University)
"No-Mind Revolution in Modern Counseling: Integrating D. T. Suzuki's Zen Wisdom and Japanese Philosophical Practice for Spiritual Healing"

The "Mushin" Revolution in Modern Psychological Counseling: A Study on the Integration of D.T. Suzuki's Zen Wisdom and Japanese Philosophical Practice for Spiritual HealingThis paper investigates the theoretical convergence between Zen Buddhism's mushin (無心, "no-mind") philosophy—as articulated by D.T. Suzuki—and contemporary philosophical counseling, along with its therapeutic applications. Mushin emphasizes transcending subject-object duality by dissolving conceptual thinking (vikalpa) and ego-clinging (ātma-grāha), thereby returning to one's original state of being (tathatā). Methodologically, it resonates with Socratic dialogue and Philosophy for Children (P4C), as both employ paradoxical inquiry or epoché (suspension of

presuppositions) to deconstruct rigid cognitive frameworks and facilitate subjective reconstruction.Therapeutically, mushin complements the technocratic paradigm of modern psychotherapy by offering spiritual depth. Its embodied practices—such as chanoyu (和敬清寂,tea ceremony; harmony, respect, purity, tranquility) and ikebana (flower arrangement; 間 ma)—cultivate nonjudgmental awareness of the present moment, alleviating modernity-induced anxiety. Meanwhile, philosophical counseling guides individuals to reflect on existential meaning through rational discourse. Together, they address the wholeness of human experience. The integration of Zen and philosophical practice within Japan's cultural context provides an innovative pathway for cross-cultural psychotherapeutic paradigms.

Jia Qin (Tianjin Foreign Studies University)
"Contemporary Philosophical Practice in the Horizon of the Syncretism of Confucian, Buddhist and Daoist"

Philosophical Practice is a practical movement that brings philosophy from the ivory tower back to daily life. Its essence lies in applying philosophical perspectives, methodologies, and systems to help humanity examine and resolve various intellectual perplexities in life and spiritual dimensions, thereby improving individuals' existential conditions and well-being.

The foundational concept of "the Syncretism of Confucian, Buddhist and Daoist" can be articulated as "governing society with political Confucianism, cultivating the mind with spiritual Buddhism, and nurturing the body with Daoist health practices." This is not a simplistic syncretism, but rather an ongoing dialogue among Confucianism, Buddhism, and Daoist regarding the fundamental question of "how human can find existential grounding" while preserving their respective identities. This orientation aligns perfectly with the objectives of philosophical practice.

In contemporary East Asia, where technological alienation converges with a super-aged society, "how to activate the traditional wisdom of Confucian-Buddhist-Daoist to address the crisis of modernity" has become a pivotal issue in philosophical practice. This thesis constructs a transformative framework of "traditional philosophical resources—modern social issues—practical intervention solutions" based on the historical experience of the Syncretism of Confucian-Buddhist-Daoist. It systematically investigates the transformation mechanism of Confucian, Buddhist, and Daoist philosophies from classical interpretation to practical engagement, revealing their unique value in confronting modern dilemmas. The arguments demonstrate that philosophical practice under the syncretism perspective can both resolve individual existential anxiety and facilitate societal organizational upgrading.

The ultimate goal of this thesis is to establish a localized philosophical practice system rooted in Eastern wisdom. Through the tripartite mechanism of "problem orientation—methodological complementarity—value symbiosis" within the Confucian-Buddhist-

Daoist framework, it provides integrated solutions for modern humanity's cognitive crises, axiological predicaments, and ethical challenges.

D1

Young E. Rhee (Dongguk University)
"AI Life Story Model for Elderly People: An Embodied Cognitive Approach"

The global population is rapidly aging, creating both significant challenges and unique opportunities for enhancing the well-being of older adults. A vital component of well-being in later life is the ability to reflect on, organize, and share one's life story. This process of reminiscence and narrative construction plays a crucial role in identity formation, meaning-making, fostering social connection, and even maintaining cognitive health.

Current AI applications, particularly those utilizing deep learning, excel at processing data and recognizing patterns. However, they often treat human experience as disembodied information, stripped of its rich sensory, motor, and emotional context. This traditional computational approach is fundamentally inadequate for capturing the true essence of a life story, which is inherently embodied, situated, and dynamic. A life story is far more than a chronological list of events; it's a complex tapestry woven from perceptions, feelings, interactions, and interpretations that are deeply intertwined with an individual's physical and social environment.

This paper proposes an AI Life Story model for elderly people that is firmly grounded in the embodied cognitive approach. As individuals age, their wealth of lived experiences, memories, and narratives becomes a cornerstone of their identity and well-being. Traditional AI models often fall short in capturing the nuanced, intersubjective, and context-dependent nature of human experience. The embodied cognitive approach, which includes enactivism, the extended mind theory, and experientialism, provides a robust philosophical framework for developing an AI model that can genuinely reflect and support older adults in constructing and re-engaging with their life stories.

I will argue for the necessity of this approach, outline four meanings of aging from an embodied perspective, and explain the core tenets of enactivism, extended mind theory, and experientialism. Subsequently, I will propose and compare AI Life Story models based on each of these theories. Finally, I will recommend the optimal strategy for constructing such a model, emphasizing the integration of these embodied principles.

Heeja Sung · Seon Yeong Shim (Kyungpook National University)
"Successful Aging through Life History"

The paradigm of "successful aging" has received positive recognition for contributing to overall quality of life by eliminating negative perceptions of aging and enhancing the potential of old age, contrasting with past paradigms that focused on "loss" and "decline" in later life. Rowe and Kahn, collaborating with scholars in medicine, sociology, and other fields since 1984, argued that successful aging differs from usual aging. They emphasized three dimensions for successful aging: disease prevention, enhancement of physical and cognitive functioning, and the importance of productive activities and social relationships.

However, prior research on successful aging among older adults has primarily focused on conceptual definitions or correlational analyses of influencing factors, resulting in fragmented understandings. There is a critical need for life history research that holistically reviews aging processes. This study aims to examine the factors of successful aging

However, prior research on successful aging among older adults has primarily focused on conceptual definitions or correlational analyses of influencing factors, resulting in fragmented understandings. There is a critical need for life history research that holistically reviews aging processes. This study aims to examine the factors of successful aging processually through life histories, capturing the dynamic interplay of individual experiences and contextual influences over time.

Seung-Ah Seo · Seon Yeong Shim (Kyungpook National University)
"Emotional Expression and Sociocultural Context in Korean Elderly Life Narratives "

[1] Title
Presentation Title: Emotional Expression and Sociocultural Context in Korean Elderly Life Narratives
Presenter and Affiliation: Seung-Ah Seo, Doctoral Candidate in Social Work Practice, School of Social Welfare, Kyungpook National University

[2] Outline
This presentation will proceed in the following order: Introduction, Theoretical Background, Research Methodology, Research Findings, and Conclusion.

D2

Qun Wei (Keimyung University)
"Multi-Physiological Signal Measurement Technology-based Smart Stethoscope for Personal Cardiovascular Health Monitoring"

Heart sounds and heart rate (pulse) are the most common physiological signals used in the diagnosis of cardiovascular diseases. Measuring these signals using a device and analyzing their interrelationships simultaneously can improve the accuracy of existing methods and propose new approaches for the diagnosis of cardiovascular diseases. In this study, we have presented a novel smart stethoscope based on multimodal physiological signal measurement technology for personal cardiovascular health monitoring. The proposed device is designed in the shape of a compact personal computer mouse for easy grasping and attachment to the surface of the chest using only one hand. A digital microphone and photoplehysmogram sensor are installed on the bottom and top surfaces of the device, respectively, to measure heart sound and pulse from the user's chest and finger simultaneously. In addition, a high-performance Bluetooth Low Energy System-on-Chip ARM microprocessor is used for pre-processing of measured data and communication with the smartphone. The prototype is assembled on a manufactured printed circuit board and 3D-printed shell to conduct an in vivo experiment to test the performance of physiological signal measurement and usability by observing users' muscle fatigue variation.

Yuna Hur (Korea University) · Sungeun Kim (Busan University of Foreign Studies) · Dong-Suk Oh (Kyungpook National University)
"Synthetic Data Generation Based on Generative AI Technologies"

In the context of a super-aged society, life history-based counseling emerges as a significant therapeutic approach that transcends simple recollection, enabling the reconstruction of life meaning and contributing to the alleviation of depression among the elderly. Life history is conceptualized as an introspective process through which individuals explore, discover, and integrate their identity and existential meaning.

This study proposes a methodology for expanding life history data to support gerontological counseling practices. By extracting essential counseling elements from existing life narratives and applying prompt-based interventions, this research facilitates the generation of diverse life history data with social, psychological, and creative dimensions.

The findings suggest the potential applicability of life history expansion in education, psychotherapy, and the arts, offering a framework for deepened human understanding and empathetic engagement with individual life stories.

Min Ju Kim(Daegoo University) · Seung Hwa Jeon(Kyungpook National University) · Jung Wan Kim (Daegoo University)
"Development of an NLP-Based Lexical Retrieval Training Module for Older Adults with Mild Cognitive Impairment: A Preliminary Study"

Due to the recent rapid aging trend, the elderly population is increasing, and age-related diseases have become a significant social issue. In particular, the decline in cognitive function among older adults is emerging as a major concern, exacerbating both social and economic burden(Ministry of Health and Welfare,2020). Recently, there has been growing interest in Mild Cognitive Impairment(MCI)as a target for early detection and prevention efforts aimed at delaying the progression to dementia(Petersen etal.,2001). "Although individuals with MCI exhibit decreased performance in areas such as memory, working memory, and attention, they still perform relatively better than individuals with Alzheimer's disease and generally maintain normal daily functioning (Petersen et al., 1999). MCI is considered an intermediate stage between normal aging and dementia (Morris et al., 2001), and since many individuals with MCI are at high risk of progressing to dementia, early detection and prevention are essential (Steiner et al., 2017)."essential(Steineretal.,2017). Therefore, I t is important to manage older adults with MCI from an early stage to delay the onset of dementia through preventive approaches. Cognitive decline in individuals with MCI may also lead to emotional problems such as depression and anxiety. This highlights the importance of incorporating emotional considerations into cognitive rehabilitation programs. Traditional cognitive intervention approaches include cognitive stimulation programs, memory training, and emotional and social activity programs. Among these, cognitive stimulation therapy has been reported to have a positive effect on memory and cognitive function (Belleville et al., 2018). However, such interventions require direct involvement of specialists, and due to their cost and difficulty in sustaining long-term training, they face limitations in long-term application and personalization.

Recently, AI-based cognitive intervention technologies incorporating Natural Language Processing (NLP) have drawn attention as alternatives to overcome these traditional limitations. Cognitive training utilizing NLP technology enables real-time, personalized feedback and interaction, allowing for optimization of cognitive training tailored to individual cognitive levels (Peled-Cohen & Reichart, 2024). In recent studies, older adults have reported experiencing cognitive and emotional benefits through AI-based programs (Han Kyung-hwa, 2021). AI-based cognitive training programs offer the advantage of being accessible regardless of location and significantly enhance the continuity and accessibility of training. Furthermore, repeated training has shown

positive effects in various cognitive domains such as memory, attention, and language abilities. Interaction with AI also contributes to psychological stability and reduced depression, indicating meaningful emotional benefits. Therefore, this study aims to develop an NLP-based lexical retrieval training module using the GPT-4 model for older adults with MCI, and to examine the usefulness and limitations of such NLP-based training. This research seeks to contribute to the development of accessible AI-driven lexical retrieval training and provide foundational data for future interventions targeting lexical retrieval in older adults with MCI.

D3

SangWook Park · JungWan Kim (Daegu University)
"A Case Study on User Experience (UX) and Adaptability in the Use of an AI-Based Computerized Cognitive Rehabilitation Program"

Due to the rapid aging of the population, cognitive decline in older adults has emerged as a major public health issue, not only diminishing individuals' quality of life but also increasing social and economic burdens. Mild Cognitive Impairment (MCI), in particular, is recognized as an intermediate stage that may progress to dementia, highlighting the importance of early diagnosis and intervention. As a result, various intervention strategies aimed at maintaining or improving cognitive function are being actively studied. Among these, computerized cognitive rehabilitation programs are highly valued for their flexibility and autonomy, allowing users to train regardless of location.

Compared to traditional paper-based tasks or therapist-centered interventions, computerized cognitive rehabilitation programs offer enhanced accessibility and repeatability, along with advantages such as digital feedback, adjustable difficulty levels, and personalized task design. Recently, a variety of cognitive training programs have been developed using mobile devices, kiosks, and tablets, and artificial intelligence (AI)-based personalized cognitive rehabilitation systems have also emerged. However, the effectiveness and acceptance of these technology-based interventions can vary significantly depending on the user's digital literacy and physical or sensory characteristics.

Older adults aged 70 and above often have limited familiarity with digital devices and may face physiological constraints such as visual impairments, hand tremors, joint stiffness, and hearing loss, which can hinder the use of computerized cognitive rehabilitation programs. They may also experience emotional responses such as psychological resistance to new technologies, lack of confidence, and frustration from repeated failures, which can negatively affect their engagement and willingness to continue using the programs.

Given these factors, designing elderly-friendly interfaces and conducting usability evaluations—specifically, user experience (UX) analysis and adaptability assessments—are essential prerequisites for ensuring program effectiveness. Data centered on users' actual experiences can guide developers and clinicians in making improvements. Particularly, promoting repeated use and encouraging voluntary participation are crucial for achieving long-term cognitive intervention outcomes.

Amy Lee (Kyungpook National University)
"Ego Integration in Elderly Women through Narrative Therapy: A Life History Study Based on Narrative Humanities Counseling"

South Korea is entering a super-aged society at the fastest pace in the world. According to Statistics Korea, individuals aged 65 and older are projected to comprise 20% of the total population by 2025, and more than 40% by 2050. Advances in science and medicine continue to increase life expectancy, contributing to dramatic shifts in the nation's demographic structure. These changes bring forth a range of social and psychological challenges, particularly for elderly women, who have a life expectancy approximately 6.8 years longer than that of men. Many of these women face emotional distress and identity confusion resulting from the loss of a spouse, retirement, and the departure of adult children. Prolonged periods of solitary living further exacerbate their social isolation and psychological vulnerability.

The mental health of elderly women is closely tied to Erik H. Erikson's theory of ego integrity, the final stage of human psychosocial development. Erikson conceptualized this stage as the individual's ability to achieve coherence in their life narrative. This framework aligns with contemporary practices in narrative therapy, life story research, and autobiographical writing. Narrative therapy in particular offers elderly individuals the opportunity to reconstruct their life experiences into coherent stories, explore alternative identities, and become the authors of their own narratives, thereby promoting ego integration. In this context, ego integration in old age is not merely a matter of emotional stability, but represents the ultimate realization of human wholeness.

Taking these realities into account, the present study aims to develop a narrative therapy program rooted in literary counseling—also referred to as "narrative counseling" or "story therapy"—to support ego integration among elderly women in Korea. Narrative therapy was originally conceptualized by Michael White and David Epston in the 1980s, as a departure from traditional problem-centered models. It emphasizes re-authoring one's life through storytelling, thus redefining the meaning of personal experiences and supporting the formation of a more integrated sense of self. White preferred terms such as "connecting people therapy" over "therapy" or "counseling," reflecting a paradigm shift away from pathologizing individuals and toward understanding problems as socially and culturally embedded phenomena. Accordingly, narrative therapy also avoids the term "client" and instead promotes a collaborative approach, emphasizing shared meaning-making and mutual recognition. There are five key reasons why narrative therapy research focusing on elderly Korean women is both timely and necessary. First, as Korea transitions rapidly into a super-aged society, the emotional and psychological support of older adults becomes increasingly important. Second, elderly individuals need opportunities to heal past wounds, reinterpret their present selves, and envision a hopeful future. Third, there is a growing social imperative to recognize the value of older adults' life experiences, enhancing their self-esteem and sense of belonging, while fostering intergenerational

understanding. Fourth, the current implementation of narrative therapy for older adults in Korea remains limited, underscoring the urgent need for systematic research and program development. Fifth, narrative and emotional approaches must be considered essential components of a new paradigm in elder care and mental health policy within the context of Korea's demographic transformation.

In light of these considerations, this study seeks to explore the essential value of narrative therapy as a transformative practice that enables elderly women to become authors of their own stories and to reconstruct their identities within a socially meaningful context. By engaging elderly female participants in co-constructing, narrating, and publishing their life experiences, the study aims to examine the therapeutic impact of narrative practices and assess their potential to promote ego integration in later life.

Man-yu Lee (Kyungpook National University)
"Guiding AI Storytelling with Narrative Reasoning: A Life History Approach"

The work of weaving human life into narratives has played an important role in various fields such as literature, history, and psychology for a long time. In particular, there has been a surge of interest in life history as a research method for studying the quality of life and aging in recent years. The life history method is gaining attention as a useful approach to understanding how specific choices and actions from the past reflect in the current lives, quality of life, and interpretations of their lives among the elderly.

If AI can be utilized to generate narratives that organically connect an individual's entire life, similar to life history novels, and induce emotional immersion, it could effectively implement the purpose of the life history approach. However, AI-based story generation tends to superficially summarize an individual's life or list events, leading to a lack of narrative integration and emotional depth.

To overcome these limitations, this study has designed a prompt structure based on a logical flow of thought and a reasoning-guided development method centered around core elements of life history, such as agency, communion, and social context. This approach encourages the model to follow a process of narratively inferring the significance and interconnections of important events within the context of the character's life, rather than simply listing information. This method aims to enhance both logical coherence and emotional persuasiveness during story generation, ultimately validating through experiments that it is more effective in producing richer and more immersive narratives compared to existing methods.

E1

Zijie Lin(Beijing Normal University) · Jialin Xu(Renmin University)
"Philosophical Practice for Older Persons in East Asia: Unfolding Life Philosophy via Narrative Interview"

Amid East Asia's super-aging process and rapid technological advancements, older adults increasingly face existential distress, manifested as fragmented life narratives, disrupted ethical roles, and pervasive feelings of loneliness and meaninglessness. To address these challenges, this paper proposes a hermeneutic-based philosophical practice—narrative interviewing. This method integrates Socratic dialogue and adapts oral history techniques with an existentialist approach, guiding older adults to recall life stories, construct multimodal autobiographies, and uncover their personal life philosophies. Tailored strategies, based on the presence of family support and health conditions, are designed to achieve diverse therapeutic outcomes.

Yang Chen (X'ian Jiaotong university)
"Caring Healing: care robots and the Dignity of Older People"

The advent of artificial intelligence has offered a solution to the global aging crisis through robotic care, yet it has simultaneously sparked a dignity crisis, characterized by the deception of older individuals and an increase in their vulnerability. The tension between robotic care and the dignity of the elderly has become a growing concern. This paper aims to examine the current state of elderly care in the age of artificial intelligence, assessing the challenges and dilemmas faced by older adults within the context of robotic care from the viewpoint of care ethics. The goal is to address the challenge that robotic care poses to the dignity of the elderly. Adhering to the principles of care ethics, we assert that caring is fundamentally a human activity, not merely a set of tasks. The evolution of care robots should be centered on human needs, not as a substitute for human caregivers. In the actual care of the elderly, human care remains indispensable. To safeguard the welfare of older individuals, we must consider the impact of care robots on their dignity.

Xuan Fang · Yu Gao (NanJing University)
"Reconstructing Meaning in Philosophical Practice: A Phenomenological Exploration of the Lebenswelt of Individuals with Schizophrenia"

Schizophrenia, as a complex psychiatric disorder, not only involves symptomatic manifestations at the pathological level but also deeply affects the existential dilemmas of an individual's mode of being. This paper, from the perspective of philosophical practice and based on phenomenological ontology, explores the heterogeneous ways of existence and the philosophical healing potential experienced by individuals with schizophrenia within their lebenswelt. The schizophrenic state is not merely a distortion of perception or delusional structure; rather, it signifies a fundamental rupture of the lebenswelt.   By analyzing the patients' subjective experience of being-in-the-world, this paper reveals how the collapse of the "natural attitude" leads to disordered existential coordinates—disorientation in time, estrangement in space, fragmentation of the self, and the withdrawal of the other. In such condition, where reality has seemingly abandoned them, the patients' world ceases to be a stable, predictable, and shared space, instead becoming a shattered, threatening, and alienating private cosmos.   Individuals with schizophrenia persist in an abnormal mode of being-in-the-world, struggling amid the collapse of meaning and the remnants of the self.

This paper argues that the experiences of individuals with schizophrenia should not be seen simply as pathological deviations, but rather as a distinctive existential strategy—efforts to reconstruct reality in order to maintain a minimal coherence of meaning. In these efforts, the boundaries between reality, possibility, and illusion are renegotiated. Accordingly, this study proposes a philosophical-practice-based pathway: through phenomenological reduction to bracket pathological labels, assisting patients in restoring narrative identity within the hermeneutic circle; employing existential analysis to clarify the possible factors for their existential choices; and ultimately achieving a re-in habitation of the lebenswelt through the reconstruction of intersubjectivity.

E2

Yeonhee Lee(Gyeongsang National University) · Jiwon Shim (Dongguk University)
"Rethinking Patient Autonomy through Positive Liberty: Voluntary Hysterectomy in the Era of Posthuman"

The debate over the permissible limits of medical intervention has primarily centered on questions of the boundary between treatment and enhancement regarding the purpose of medical intervention, whether the means of medical intervention align with naturalness, and whether the degree of medical intervention contradicts human nature. However, discussions about medical intervention need to be addressed from a more practical perspective in anticipation of the approaching posthuman era. This is because such technologies will fundamentally reconstruct individual self-determination and bodily autonomy rights, making it difficult to adequately respond with existing ethical standards.

The "posthuman era" as defined in this paper refers to the near future society where medical technologies capable of compensating for current human vulnerabilities have been successfully developed and commercialized. Posthuman is generally understood and discussed as "beings so completely transformed that they cannot represent the human species." However, human transformation through technology occurs in a practical and continuous manner, and furthermore, entirely unexpected beings may emerge as technology develops. In other words, while it may be theoretically possible to perfectly distinguish between posthuman and human, it is practically difficult to do so. Therefore, the posthuman era discussed in this paper does not refer only to the very distant future depicted in science fiction, but to the foreseeable near future based on current trends in developing medical technologies. Specifically, this paper focuses on the moral dilemma concerning "voluntary hysterectomy" among the medical cases that have become available through the expansion of medical intervention. As one solution to this dilemma, I propose a concept of patient autonomy based on Charles Taylor's concept of freedom.

Moon Hee Yoo (Dongguk University)
"Mapping the Adoption of Neuroscience in Counseling and Psychotherapy: A Scoping Review"

This scoping review explores how neuroscience has been adopted in the field of counseling and psychotherapy in Korea. Despite increasing global interest in integrating neuroscience into therapeutic contexts, its incorporation into Korean

counseling practice remains underexamined. Theoretical tensions between humanistic approaches and biological reductionism, as well as the absence of institutional frameworks, have hindered systematic adoption. To address this gap, the study conducted a scoping review of Korean literature published between 1998 and 2024, following Arksey and O'Malley's five-stage framework. A total of 182 studies were selected through comprehensive database searches using keywords such as "neuroscience," "brain," "counseling," and "psychotherapy.". The findings were categorized into general, methodological, and adoption-specific characteristics. Publication volume increased notably after 2010, with most studies appearing in interdisciplinary journals or graduate theses and dissertations. Methodologically, the majority of studies (74%) were exploratory, with qualitative approaches dominating. Although some studies employed neuroscientific tools like EEG or fMRI, these were mostly used for correlational rather than causal analysis. Moreover, the use of proxy variables, such as self-reports, limited the potential to link neural mechanisms with therapeutic outcomes. In terms of adoption, 72% of the studies demonstrated only shallow conceptual integration, often using neuroscience heuristically to support existing psychological theories. Only 8% reflected multi-level integration consistent with Marr's theoretical model, and just two studies achieved comprehensive alignment across theory, method, and practice. Key barriers identified include conceptual fragmentation, institutional underdevelopment, and professional conservatism. The study concludes that neuroscience adoption in Korean counseling is in its early stages and largely symbolic. For meaningful integration, structural reforms in counselor education, deeper theoretical grounding, and interdisciplinary literacy are necessary. These findings support the development of neuroscience-informed counseling frameworks that are both culturally sensitive and structurally aligned with Korea's evolving clinical landscape.

Hae-Duk Kim (Dongguk University)
"Subjectivity Study for a Systematic Approach to College Coaching"

In order for coaching to settle down effectively and continue to develop within the university, it is essential to explore the experiences of students and coaches who are actual participants in depth, analyze their subjective perceptions, and reflect them in the design and operation of the system.
The purpose of this study is to classify the types of subjective perceptions of coaching participation experiences for college students and coaches who participated in the GROW-Coaching, which was conducted for a total of three years from 2022 to 2024 at D University in the metropolitan area, analyze the characteristics of the type, and present the components of the coaching system suitable for university coaching.
In order to achieve the purpose of this study, the type of subjective perception of coaching participation experience was explored for students and coaches who participated in coaching conducted at universities selected as subjects using the Q

methodology. A total of 40 Q samples were confirmed through a review of prior research, FGI, and in-depth interviews, and 30 students and 30 coaches participated in a P sample using the Q-sorting method to classify Statement 1 and Statement 2, consisting of 40 items, respectively. Data analysis was performed using the Ken-Q Analysis statistical tool, and the results of the study are as follows(…).

E3

Jae Mok Choi (Yeongnam University)

"Inherent counselling techniques based on Wang Yangming's 'Liangzhi' (良知)"

1. Wang Yangming as a 'Philosophical Counselor': As a counselor, Wang Yangmyong(1472-1529)'s wisdom in listening to and resolving the troubles of his clients is evident. Wang Yangming helps his disciples resolve various personal, family, and social mental issues on their own. In other words, he first grasped the essence of the question, and then, tailored to the client's perspective, provided relevant examples from daily experiences or classics to help alleviate their concerns, facilitating a dialogue that encourages individuals to resolve their issues in light of their own innate understanding. This method, guided by the counselor's knowledge, attitudes, and values, can be termed an 'internalist' approach.

2. Trust in your own 'yangji (良知)' and follow that judgement: Wang Yangming's counselling technique relies on awakening the 'yangji (良知)' that each individual possesses, thereby allowing them to reach solutions autonomously and actively. Yangji is a newly created concept that combines 'yangji(良知)', which Mencius referred to as the 'ability to know without thinking', and 'yangnung(良能)', the 'ability to act without being taught'. It describes the 'cognitive-practical ability' that everyone is born with. Since yangji is the ability to discern and practice the rights and wrongs of the world, clients should trust their own yangji and act in accordance with the judgements it provides.

3. 'Inherent Approach in Counselling' Based on Specific Situations :Wang Yangming heals by capturing the 'core' of the issue within specific situations and accurately identifying it. In other words, it is an attitude of intuitively understanding the 'situation' presented to the student and seeking 'appropriate solutions' for it. This is guided by the counsellor's own diverse clinical experiences. This technique was the wisdom of philosophical counselling gained through Wang Yangming's tumultuous life journey. He states that his theory of 'yangzhi' was 'derived from numerous life-threatening situations and obstacles.' This implies that he underwent many clinical experiments in life to reach the position of a philosophical counsellor. It is like the saying in Chinese classics, "One becomes a good doctor only after breaking their arms three times"; it means that he gained the wisdom and qualifications to diagnose and heal the emotional pains of others after enduring many painful experiences himself. Wang Yangming chooses to 'devise treatment methods appropriate to the symptoms of the illness.' For example, when a 'problem' arises in human relationships, it entails taking necessary actions based on its core. Rather than following a pre-existing manual, it

involves activating the client's yangzhi to self-diagnose and resolve the core of the already occurred issue. There is no pre-given theory or guideline involved.

4. Solving problems on your own and reaching a cheerful mind: Wang Yangming believed that a counsellor should guide clients to turn their attention to their own innate knowledge and resolve their issues independently. Thus, he stated, "The more knowledge one has, the more obscured the innate knowledge becomes. In such cases, it is more difficult than speaking with someone who has not read at all." This indicates that the counsellor does not possess alternatives but helps the client to become aware of the core of their own issues, allowing them to diagnose and resolve it themselves. It is not about seeking external or transcendent answers outside the situation. It is a so-called 'intrinsic approach' that enters into the client's awareness of their problem. The client is guided to clearly recognise the essence of their issues and resolve them according to their own judgement of their innate knowledge. Therefore, once the client is led to a 'comfortable' state of mind, the role of the counsellor is complete.

Gap Yim Jung (Semyung University)
"Symbiosis and Healing"

This paper explores the Ming Dynasty Chinese scholar Wang Yang-Ming's(1472 - 1528) theory of Self-cultivation based on the unity of all things, focusing on the theme of symbiosis and healing. In doing so, I will bring it into contact with the Polyvagal Theory proposed by Stephan W. Porges. A philosophy of healing based on the "symbiosis" shared by both ideas will be explored. The reason I want to explore the relationship between symbiosis and healing based on Wang Yang-Ming's All Things Are One is that I want to take a more practical approach to the somewhat vague concept of healing. In the Polyvagal Theory, the neurophysiological underpinnings of the autonomic nervous system are supported by a large body of research and clinical experience, including feedback from the field, on how "regulation," especially mutual and co- regulation with others, community, and nature, affects the health and quality of life of individuals and communities.

Through the encounter with the Polyvagal Theory, I propose that the philosophy of symbiosis that Wang Yangming tried to reveal with the phrase "all things are one" is not a vague or mysterious story, but a philosophical healing methodology with universal relevance that can be applied today. The Polyvagal Theory focuses on the role of the "connection" and "mutual regulation" of the social engagement systems, and specifically assumes that the autonomic nervous system functions optimally when the Ventral Nervous System, which is connected to the social engagement system, functions optimally. When the Ventral Nervous System is in this state, there is an optimal "autonomic balance" between the sympathetic nervous system and the dorsal vagus nerve, which goes to the organs below the diaphragm.

Wang Yang-Ming clearly presents an organismic theory in which all things may appear to be independent entities in terms of form, but in terms of qi they are "synchronized,"

consisting of a single qi flowing between heaven and earth, and all things communicate with each other through sensation and reaction. The interdependence of all things is embodied in the activity of relating or interacting in life.

Wang Yang-Ming sees the four limbs that make up our bodies not as a closed boundary of form that separates us from others, but as sensing and responding functions and communication activities, such as hearing, seeing, smelling, and relating to things inside and outside our bodies. Unlike the narrow-minded person, who is confined to one's body and separates you and me, the broad-minded person establishes oneself on the basis of one's nature and regards all things between heaven and earth as one with oneself. Wang Yang-Ming believes that the way to embody the unity of all things can be realized through relationships with people who coexist in the scene of life, without separating ourselves from the common life we live together.

In The Polyvagal Theory, the platform of the autonomic nervous system has a decisive influence on emotions, thoughts, beliefs, cognition, sensations, and so on. Therefore, it is necessary to pay attention not only to "where am I now?" but also to "where am I usually?" in order to recognize one's current situation and patterns. Wang Yang-Ming's Study of Mind & Heart emphasizes the importance of intention and attention. It emphasizes bringing what is outside the realm of will into the realm of will, bringing the unknown into the world of knowing, and bringing what has never been done into action through active attention.

Yongmi Jo(Yeungnam University)

"Self-healing methods found in T'oegye's 'Hwalinsimbang(活人心方)'"

The 'Hwalinsimbang'(活人心方) is a work compiled by Toegye Leehwang(退溪李滉, 1501-1570) based on the original text 'Guseon Hwalinsimbeob'(臞僊活人心 法) written by ZhuQuan(朱 權 , 1378-1448) during the Ming Dynasty. Throughout his life, Toegye suffered from health issues and could not afford to be negligent in caring for his body, making health a significant aspect when discussing him. In the writings he presented upon resigning from his central bureaucratic position, as well as in those declining promotions, the reason cited was always that he could not carry out his duties due to health reasons. Toegye's work 'Hwalinsimbang' is a health(nurturing) book that copies and annotates the 'Hwalinsim' written by Ju Gwon. Its content mainly revolves around the subject of 'Hwalinsim', but 'Hwalinsimbang' is a health(nurturing) manual created from Ju Gwon's Daoist perspective, which Toegye, a Confucian scholar, studied and annotated throughout his life, adding illustrations and reassembling it. Just as Toegye is described as a 'Confucian scholar who surpasses Zhu Xi', it can be said that he reinterpreted Ju Gwon's 'Hwalinsim' in a more accessible way and incorporated his own research to give birth to 'Hwalinsimbang'.

The content of 'Hwalinsimbang' teaches how to prevent and treat diseases by controlling the mind, including the Zhonghuatang for harmonising emotions, the Hwagihwan for practising patience when energy rises to control illness, daily applicable health-preserving methods, mind treatment, guiding methods, the sound-based healing method called Gyeobyungyeonsuyukjagyeol, the Four Seasons Health Preservation Song(Sagyeyangsaengga), spirit preservation, and health-preserving foods. Among these, methods for promoting mental health include Zhonghuatang, Hwagihwan, mind treatment, and spirit preservation, while physical health methods incorporate health preservation techniques, guiding methods, Gyeobyung Yeonsuyuk Jagyeol, organ exercises for the five organs' health, and food preservation to treat the mind and body. The distinction in the methods of mind and body health preservation is based on the belief that by training both body and mind together, one can maintain complete health.

Methods for promoting dual mental and physical health include Zhonghuatang, Huagihwan, Chisim, and Boyangjeongsin etc.. Physical health methods encompass Yangsheng techniques, Daoist practices, Gyeobyungyeonsuyukjagyel, and internal organ exercises, along with dietary therapies to treat the body and mind. The distinction made in these mental and physical health methods reflects the belief that maintaining complete health is achievable through the combined training of both body and mind.

'Hwalinsimbang' concretely presents practical methods for governing the mind, offering a training method that can prevent falling ill. Toegye's methods for preserving life are not merely about maintaining health but aim at improving the quality of life through harmony of mind and body as well as moral cultivation. This can serve as a useful guideline for pursuing mental stability and a healthy life in modern society, where moderation, a regular lifestyle, harmony with nature, and moral cultivation are valued aspects.

Participants

1. Alex Fong, Hong Kong University, A3
2. Alex Gooch, Durham University, A3
3. Amy Lee, Kyungpook National University, D3
4. Bernard Li, Fu Jen Catholic University, Keynotes 1
5. Chang Yang, Chinese University of Hong Kong, C3
6. Chien-Chi Lu, Taiwan Philosophical Counseling Association, Keynotes 2
7. Dong-Suk Oh, Korea University, D2
8. Fengyuan Wang, Nanjing University, B4
9. Gap im Jung, Semyung University, E3
10. Ge Lei (Online), University College London, B3
11. Hae Duk Kim, Dongguk University, E2
12. Heeja Sung, Kyungpook National University, D1
13. Horie Tsuyoshi, Osaka University, Keynotes 2
14. Huiyi Xu, Univ of Chinese Academy of Sciences, B3
15. Jea Mok Choi, Yeungnam University, E3
16. Jia Qin, Tianjin Foreign Studies University, C3
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20. Jin Xin, Nanjing University, B1
21. Jingyi Zhang, Jiaotong University, B1
22. Jiwon Shim, Dongguk University, E2
23. Jung Wan Kim, Daegu University, D2, D3
24. Liu Li, Xi'an Jiaotong University, B4
25. Lizeng Zhang, Shandong Normal University, C1
26. Lou Marinoff, City Univ of New York, Keynotes 1
27. Manyu Lee, Kyungpook National University, D3
28. Miaomiao Du, Xian Jiaotong University, C2
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30. MinJu Kim, Daegu University, D2
31. Minqiang Xu, Xi'an Jiaotong University, A4
32. Moon Hee Yoo, Dongguk University, E2
33. Ning Zhao, Shanghai University, C1
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35. Qiman Liu, Peking University, B1
36. Qun Wei, Keimyung University, D2
37. Rui Cao, Nanjing University, B2
38. SangWook Park, Daegu University, D3
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40. Seung Hwa Jeon, Kyungpook National University, Keynotes 1, D2

41. Seung-Ah Seo, Kyungpook National University, D1
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44. Sirui Fu, Xi'an Jiaotong University, C3
45. Sunhye Kim, Kangwon National University, Keynotes 2
46. Tianlinzi Sun, Nanjing University, B1
47. Tianqun Pan, Nanjing University, Keynotes 1
48. Xianrui Meng, Anhui University, C2
49. Xiaojun Ding, Xian Jiaotong University, C1, C2, A4
50. Xingyu Chen, Xian Jiaotong University, B1
51. Xuan Fang, Nanjing University, E1
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54. Yeonhee Lee, Gyeongsang National University, E2
55. Yifei Hu, Sichuan University, A1
56. Ying-Fen SU, Fu Jen Catholic University, A2
57. Yongmi Jo, Yeungnam University, E3
58. Young E. Rhee, Dongguk University, D1
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60. Yu-chang Yang, Sun Yet-sen University, A1
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