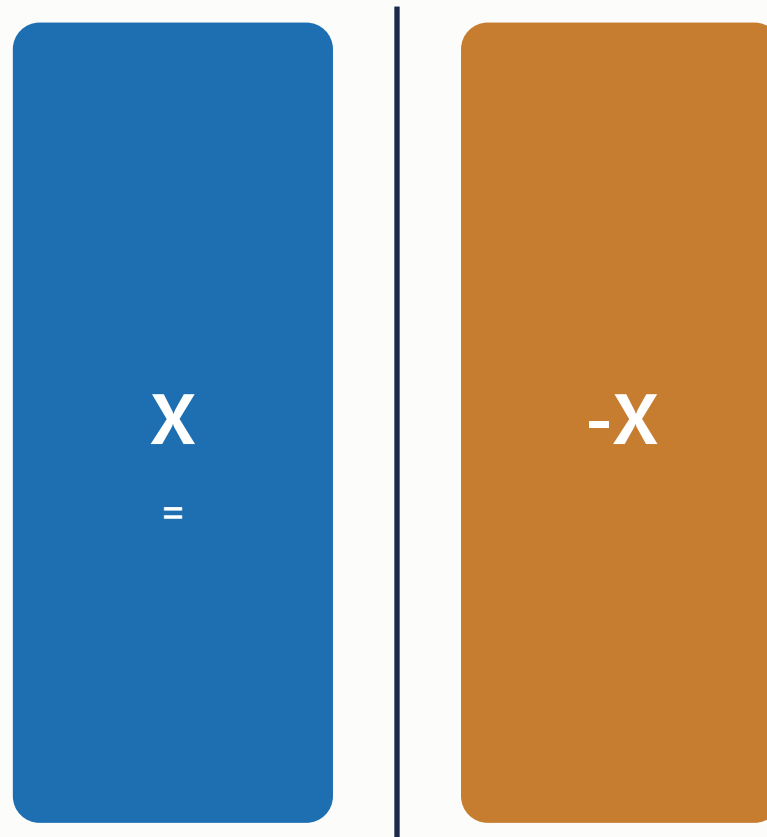


가설과상상총서 ①

4. The Third Method of Correlative Thinking – Gonggam (Empathy, 共感)

Confucian Logos: X is X, and -X is -X

Empathy: Setting Relations & Roles Right



4.1 The Meaning of Empathic Thinking

- Empathy drove the West's human-rights revolution
- Enlightenment borrowed Confucian ren and seo
- Gonggam: deep resonance and communal bonds
- Empathy economy: relational, present-moment value

4.2 Confucian Logos: X is X, -X is -X

- Logos draws clear boundaries of good and evil
- Rectification of names: each in its proper role
- Ren: the heart that regards the other as oneself
- Acknowledge difference, but difference is not discrimination

4.3 Beomjeol: The Art of Relationship

- Beomjeol: etiquette that keeps relations smooth
- New AI-era norms for humans and AI agents
- Core of AI etiquette: transparency
- Empathy capital rebuilds social trust

4.4 Yokdae and the Discernment of Good and Evil

- Yokdae: bathing and girding an ethical identity
- AI outputs sorrow but cannot embody good and evil
- Discerning good and evil via empathy: humans' last defense
- Identity: a core value steady in any situation

4. The Third Method of Correlative Thinking – Gonggam (Empathy, 共感)

Category	Kant (West)	Buddhism (East)
Moral principle	- Emphasis on a sense of duty and rational ought - Does not regard help through compassion as moral - "Postulates" for realizing the highest good (immortality of the soul, freedom, God)	- The thought of Dependent Origination (緣起) and Emptiness (空) - Compassion (慈悲) and non-self (無我) - The interconnectedness of all beings
Concept of empathy	- Emphasis on moral action based on "duty" and "respect" rather than direct "empathy" - "Postulate" as a concept arising from the necessity of practical reason	- A practical attitude of empathizing with others' suffering through "compassion" and seeking to relieve it - Enhanced empathic capacity through understanding that all people are changing beings - Ease of conflict resolution
Implications for the AI era	- Considering the non-emotional nature of AI, the need to explore the limits of human "rational ethics" and transcendent values - The importance of setting a "regulative principle" for the problem of AI's judgmental bias	- Foregrounding the importance of "relational intelligence" and "interdependence" in the AI era - A survival strategy that acknowledges AI's imperfection and works through human "spiritual transcendence" and "inner reflection"

4. The Third Method of Correlative Thinking – Gonggam (Empathy, 共感)

Category	Hegel (West)	Confucius (East)
Moral principle	- Dialectical self-realization (thesis-antithesis-synthesis) - Views contradiction as the driving force of development - Stages of ethical life (family, civil society, state)	- Emphasis on moral virtues such as ren (仁) and li/propriety (禮) - Self-completion through self-cultivation (修身) - Emphasis on self-reflection and practice
Concept of empathy	- Overcoming isolated existence through "love," forming a unified self-consciousness of self and other - Reflection on relationship through the dialectical process	- Empathic capacity such as the "heart of compassion" as the core of "ren (仁)" - Possessing a system of projecting the meaning of others through "empathy"
Implications for the AI era	- Understanding the "contradictory relationship" between AI and humans as a "driving force of development" - Emphasis on "holistic" problem-solving capacity through collaboration with AI - The importance of "relational" understanding and "communication" needed for leadership in the AI era	- Re-emphasis on "empathy" and "character education" as the core of "humaneness" in the AI era - Leadership of a "warm heart" and "empathic power" that AI cannot replace