



国际中西哲学比较研究学会

INTERNATIONAL SOCIETY FOR COMPARATIVE STUDIES OF CHINESE AND WESTERN PHILOSOPHY

NEWSLETTER

Volume 5, Issue 1 (January 2007)

From the Editor

Dear all,

It is my pleasure to present another issue of our Newsletter. In this issue, we have Xianglong Zhang and Steven Angle's "Presidents' Report".

In the upcoming APA meeting Eastern Division 2006, the ISCWP will hold two panels titled, respectively, "How Predication is Possible: From a Comparative Point of View" and "Aesthetics and Metaphysics in Comparative Perspective".

Most importantly, we have the annual "Member News". I'm grateful for those members who sent me their contributions promptly, namely, Joanne D. Birdwhistell, Bryan W. Van Norden, Alan Fox, Sor-hoon Tan, Tao Jiang, Yang Xiao, Hao Changchi, Marina Carnogurska, Lin Chong Ming, Bo Mou, and Xianglong Zhang. Thank you very much!

I hope you enjoy this new issue of ISCWP newsletter. You are welcome to contact if you have any suggestions.

Happy New Year!

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Presidents' Report (2006)

Dear Members,

In 2006, we held the ISCWP's "Beijing Roundtable on Contemporary Philosophy" with the theme "Philosophy of Language: Constructive Engagement of Distinctive Perspectives" at Peking University, Beijing, China, on June 20 and 21. This was larger than any previous Beijing Roundtable, and really amounted to a full conference, about which a special report by Prof. Bo Mou was given in the second issue of our newsletter in 2006. This conference was co-sponsored by Department of Philosophy and Institute of Foreign Philosophy, Peking University (Conference Host) and the Committee on International Cooperation (CIC) of the American Philosophical Association (APA).

ISCWP also sponsored some panel sessions at the APA Pacific and Eastern Meetings. At the Pacific meeting, Marshall Willman from the University of Iowa presented "Mencius on Yi and Self-Reflection from a Kantian Point of View," with commentary by Hagop Sarkissian of Duke University. We had two panels at the Eastern meeting. The first, titled "Language, Argument, and Paradox in Warring States in China," was chaired by Jane Geaney (University of Richmond) and featured papers by Dan Robins (Stockton College), Chad Hansen (University of Hong Kong), and Boram Lee (University of Connecticut). The second, titled "Comparative Perspectives on Gender Equality and Autonomy: Confucian and Liberal Feminist Theories," was chaired by Manyul Im (California State University, Los Angeles) and

featured papers by Jinfen Yan (University of Toronto), Pauline Lee (Washington University-St. Louis), and Annette Dufner (University of Toronto), with commentary by Lynda Lange (University of Toronto). We plan to continue to sponsor panels at the Pacific and Eastern APA meetings in 2007.

Planning is proceeding for our next major conference (the 3rd one in the ISCWP's "Constructive Engagement" international conference series), on the subject of comparative philosophy methodology, tentatively scheduled for June, 2008 in Peking University. Differing from the previous ones, its working language will not be limited to English, but include Chinese as well, so as to encourage the participation of Chinese scholars.

The 2007 term of ISCWP's "Beijing Roundtable on Contemporary Philosophy" is an informal half-day workshop on theme "Language Understanding and Interpretation: From the Point of View of Comparative Engagement", which will be held on June 20, Wednesday, 2007, at the Old Chemistry Building Room 227, Peking University, China. This workshop is to provide a forum of critical discussion of a number of invited speakers' working papers on the theme.

Happy Chinese New Year (a year of pig)!

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(president of ISCWP)

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Member News



Joanne D. Birdwhistell

(1) book chapter: "Gender, Violence, and the Other," pp. 183-193, in *Comparative Philosophy and Religion in Times of Terror*, ed. by Douglas Allen (Lanham, MD: Lexington Books, 2006).

(2) a forthcoming book: *Mencius and Masculinities: Dynamics of Power, Morality, and Maternal Thinking* (Albany, NY: SUNY Press, forthcoming 2007).

Bryan W. Van Norden

Associate Professor in the Philosophy Department and in the Department of Chinese and Japanese at Vassar College (USA)

Forthcoming book, *Virtue Ethics and Consequentialism in Early Chinese Philosophy*, Cambridge University Press (will be published in 2007).

Alan Fox

I received my second University of Delaware Excellence in Teaching award last year, in my first year of re-eligibility, and this year I was named Professor of the Year for the State of Delaware by the Carnegie Foundation and the Council for the Advancement and Support of Education (CASE). I was also recently elected President of the University of Delaware Faculty Senate. I also have two articles coming out next year, one called "Teaching Chinese Philosophy as Philosophy" in *Teaching Philosophy* and "Guarding What is Essential" in *Philosophy East and West*

Lin Ma 马琳

Institute of Philosophy
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1. Articles:

(1) "Deciphering Heidegger's Connection with the *Daodejing*". *Asian Philosophy* 16(3): 149-171, 2006.

(2) "Heidegger's Comportment toward East-West Dialogue", *Philosophy East and West* 56 (4): 519-566, 2006 (with J. van Brakel).

(3) "An Inquiry of Heidegger's Thoughts on East-West Dialogue" (海德格尔东西方对话观探微), *Journal of Seeking Truth* 《求是学刊》 (Harbin) 5: 15-24, September 2006.

2. Forthcoming Book:

Heidegger on East-West Dialogue: Anticipating the Event 《海德格尔关于东西方对话之思：期待事件的发生》 New York: Routledge

Summary: This book traces a most obscure and yet most intriguing theme concealed in Heidegger's thinking and work, which has hitherto not yet been made the focus of a thorough and sustained investigation: that is, the emergence and course of Heidegger's interest in East Asian thought and of his reflection on East-West dialogue. I cover such issues as, Heidegger's thoughts on language, Being, technology, the other beginning, and the journey abroad, with a view to their implications for East-West dialogue. I reveal the significance of his remarks on the early Greek's confrontation with the Asiatic. In addition, I present contextualized interpretations of Heidegger's fleeting references to the topic of East-West dialogue and

of his encounter with the *Daodejing*. Finally, I delve into "A dialogue on language" and expose the strains and tensions that accompany Heidegger's extension of dialogue and the Same, the two notions central to his thought, to the question of East-West dialogue. My general conclusion is that Heidegger's fundamental concerns and philosophical orientations as articulated in terms of the history of Being and the other beginning have restricted him from engaging more seriously with the irresolvable and yet enduring issue of East-West dialogue.

3. Conference Papers:

(1) "Questioning the Greek Origin of Philosophy" (置疑哲学起源于希腊之说), International Conference on the Development and Future of Chinese Philosophy (December 12-14, 2006, Shenzhen, China)

(2) "From Sense to the Other to "All the Rest": Levinas' Theory of Meaning and Non-Western Cultures" (从蕴义到他者到 "其余一切": 勒维纳斯的意义理论与非西方文化), Hangzhou International Conference on Emmanuel Levinas (September 11-13, 2006, Hangzhou, China).

(3) "*Dao and Weg: Heidegger and the Daodejing*", Third International Conference on Daoism (May 24-27, 2006, Frauenwörth Chiemsee, Germany).

Tan Sor-hoon

Associate Professor, National University of Singapore; on Sabbatical from June 06 to April 07, Institute of Chinese Literature and Philosophy at the Academia Sinica, Taipei (11 Sep - 11 Nov).

"Pragmatic Lessons in Times of Terror," in *Comparative Philosophy and Religion in Times of Terror*, ed. Doug Allen, Lexington Books, 2006.

"Women's Virtues and the Analects," in *Conceptions of Virtues East and West*, ed. Kim-Chong Chong, Singapore: Marshall Cavendish, 2006.

"Cultural Crossings against Ethnocentric Currents: Toward a Confucian Ethics of Communicative Virtues," *International Philosophical Quarterly*, vol. 45, no. 4 (Dec 2005), 433-45.

"Imagining Confucius: Paradigmatic Character and Virtue Ethics," *Journal of Chinese Philosophy*, vol. 32, no. 3 (Sep 2006)

Tao Jiang

Rutgers University

Book:

Contexts and Dialogue: Yogâcâra Buddhism and Modern Psychology on the Subliminal Mind, University of Hawaii Press, 2006.

Book Chapter:

"Intimate Authority: The Rule of Ritual in Classical Confucian Political Discourse," Chapter Two in *Confucian Cultures of Authority in Practice: China*, edited by Roger Ames and Peter Herschok. State University of New York Press, 2006.

Academic Activities:

In 2006, Chakravarthi Ram-Prasad from Lancaster University, UK, and I started a new program unit under the annual meeting of the American Academy of Religion (AAR), "Religions in Chinese and Indian Cultures: A Comparative Perspective" Seminar. Ram and I hope to generate some interest in engaging the Chinese and Indian philosophical traditions from a comparative perspective. I chaired the first panel in the AAR annual meeting in Washington, D.C., and the panel title was "The Buddhist Transformation of Chinese Conceptions of Freedom and Salvation." Next year our panel thesis will be on rituals in Chinese and Indian cultures. Hopefully some of our members can participate in the discussion.

Yang Xiao

Assistant Professor of Philosophy at Kenyon College

(1) "Reading the Analects with Davidson: Mood, Force, and Communicative Practice in Early China," in the *Davidson's Philosophy and Chinese Philosophy: Constructive Engagement* (Brill Publishing, 2006)

(2) "When Political Philosophy Meets Moral Psychology: Expressivism in the Mencius," in *Dao: A Journal of Comparative Philosophy* (Summer 2006)

(3) "The Pragmatic Turn: Articulating Communicative Practice in the Analects," in the German journal *Oriens Extremus* (Summer 2006).

Hao Changchi 郝长辉

Visiting Scholar (2006-2007), Harvard-Yenching Institute

Articles

(1) "Wu-wei and the Decentering of the Subject in Lao-Zhuang—An Alternative Approach in the Philosophy of Religion", *International Philosophical Quarterly*, Vol. 46, Issue 4, pp. 405-417

(2) "Is Mo-zi a Utilitarian?" *Frontiers of Philosophy in China*, Vol. 1, Issue 3, pp. 382-400. (A revised version based on the Chinese article published in 2005)

(3) "宗教现象学的基本问题" ("The Fundamental Issues in the Phenomenology of Religion") in 《现代哲学》 (*Modern Philosophy*) 2006年第一期

Invited Lectures

10/23/2006, Western Kentucky University, "Lao-Zhuang and St. Augustine on the Issue of Receptivity"

10/24/2006, Western Kentucky University, "Science and Democracy in 20th Century China"

Academic Visit:

I visited the Center for the Study of World Religions at Harvard University in November and December 2006, and talked with Professor Donald Swearer, Director of the Center, and Professor John Reeder Jr. on issues related to religious ethics.

Marina Carnogurska 黑山女士

Senior fellow and scholarly researcher at the Institute of Oriental and African Studies of Slovak Academy of Sciences

Editor and head author of collective monography: *Chinese answers also to our un-answered philosophical questions* /in Slovak/, Bratislava: Kalligram Publishers 2006 ; in mirror Chinese-Slovak version published in the second edition her translation of Confucius *Lunyu*, Bratislava: Slovak Tatran 2006; in June 2006 she took part at the 2006 Term of Beijing Roundtable on Contemporary Philosophy with the paper: *Some Axioms of Classical Chinese Ontology and Their Terminological Expressions as an Example of Application of Philosophy of Language for a Development of the Future Common World Meta-philosophy*; in October 2006 she presented her paper *Ancient Chinese Philosophical Patterns and Their Possible Inspiring Contribution for Our Modern Meta-philosophical Orientations* as a lecture for members of the Institute of Philosophy of the Academy of Science of Czech Republic in Prague; in this year she published in some Slovak and Czech philosophical journals and sinological yearbooks five papers on various sinologically-philosophic subjects. In the present time she is working on a scholarly research of her scientific project: *Laozi and the genesis of Dao De jing*.

Lin, Chong Ming

1. "On Great Nation", "Selected Papers of Beijing Forum 2005", Peking University Press, 2006.10, pp.151-189. (on political philosophy and strategy)

2. "The Influence of Taoism Culture and Spirit on Technology, Innovation, Governance and Art," "Literature & Philosophy," No.9, Taiwan, Chong San University, 2006.12.

Bo Mou

1. Articles

(1) "How Constructive Engagement of Davidson's Philosophy and Chinese Philosophy is Possible: A Theme Introduction," in *Davidson's Philosophy and Chinese Philosophy: Constructive Engagement* (The Netherlands: Brill Academic Publishers, 2006), pp. 1-33.

(2) "Truth Pursuit and *Dao* Pursuit: From Davidson's Approach to Classical Daoist Approach in View of the Thesis of Truth as Strategic Normative Goal," in *Davidson's Philosophy and Chinese Philosophy: Constructive Engagement* (2006), pp. 309-349.

(3) "Analytic Movement in Modern Chinese Philosophy and Its Constructive Engagement with Traditional Chinese Philosophy," in the special column "Philosophical Studies in China in View of Constructive Engagement" *APA Newsletter* (on international cooperation) Vol. 5, No. 2 (Spring 2006), pp. 22-26.

(4) "Chinese Philosophy: Language and Logic," commissioned essay (about 10,000 words) for *Encyclopedia of Philosophy* (second edition) (Macmillan Reference USA, 2006), pp. 202-215.

(5) "Gongsun Long," article for *Encyclopedia of Philosophy* (second edition / 2006), pp.148-149.

(6) "Hui Shi," article for *Encyclopedia of Philosophy* (second edition / 2006), pp. 472-473.

(7) "Concept of Truth and Multiple Facets of the Speech-act Equivalence Thesis Concerning 'True'," invited essay forthcoming in *Truth and Speech Acts: Studies in the Philosophy of Language*, edited by Dirk Greimann and Geo Siegwart (Routledge).

(8) "A Methodological Framework for Cross-cultural Understanding and Constructive Engagement," invited essay forthcoming in *Worldviews and Cultures*, edited by Nicole Note (Springer).

(9) "A Double-Referent Account of Gongsun Long's 'White-Horse-Not-Horse' Argument," forthcoming in *Journal of Chinese Philosophy*.

(10) "Searle, Zhuang Zi, and Transcendental Perspectivism," forthcoming in *Searle's Philosophy and Chinese Philosophy: Constructive Engagement* (Brill).

2. Edited works

(1) Edited works: edited and wrote the theme introduction and contributed one essay to the anthology volume *Davidson's Philosophy and Chinese Philosophy: Constructive Engagement* (The Netherlands: Brill Academic Publishers, 2006).

(2) Edited, wrote introduction and contributed one article to the special column "Philosophical Studies in China in View of Constructive Engagement," in *APA Newsletter* (on international cooperation) Vol. 5, No. 2 (Spring 2006), pp. 14-31.

(3) Edited, wrote a theme introduction ("Some Methodological Notes") and contributed one article to the special column "Gongsun Long's 'White-Horse-Not-Horse' Argument and Contemporary Philosophy" forthcoming in *Journal of Chinese Philosophy*. (In this column, four authors, Chung-ying Cheng, Yiu-ming Fung, Chad Hansen, and Bo Mou, engage each other with their distinct views on the involved issues.)

Xianglong Zhang

1. "The Translatability of Chinese-Western Philosophical Texts", *Qiu Shi Journal*, vol.33, no.2, March 2006, pp.32-37.

2. "An Analysis of the Consciousness of Filial Piety through Time Horizon", *Peking University Journal*, 2006.1 (April), pp.14-24.

3. "Flowing Within the Text: A Discussion on He Lin's Explanation of Zhu Xi's Method of Intuition" *Frontiers of Philosophy in China: Selected Publications from Chinese Universities*, Higher Education Press and Springer-Verlag, 2006, pp.60-65.

4. "From the Ineffable to the Poetic---Heidegger and Confucius on Poetry", *Hebei Journal* (issue 146), 2006.3, pp.14-22.

5. "The Selected Exposure of the Studies of Contemporary German Philosophy in China", *Yunnan University Journal*, 2006.2, pp.10-24.

6. "Studies of Continental Philosophy in China and Its Comparative Engagement of Tradi-

tional Chinese Philosophy", *APA (American Philosophical Association) Newsletter*, vol.05, No.2, Spring 2006, pp.19-22.

7. "Pluralizing the Methodology of Chinese Philosophical Studies", *Contemporary Chinese Thought*, Winter 2006-6/Vol.37, No.2, Armonk, New York: M. E. Sharpe, Inc., pp.22-37.

Tentative panels for the Eastern APA 2006



PANEL ONE

Panel title: "How Predication is Possible: From a Comparative Point of View"

Chair: Lin Ma (K. U. Leuven, Belgium)

Speaker 1: Marshall Willman (University of Iowa, USA) "Logical Form and Predication from a Comparative Point of View"

Speaker 2: Bo Mou (San Jose State University, USA) "A Subject-Comment Account of How Predication is Possible"

Commentator: A. P. Martinich (University of Texas at Austin, USA)

Abstract: This panel is on the issue of how predication is possible, as a significant common concern in the philosophy of language, metaphysics and semantics. The panel, as one to be sponsored by the ISCWP, is to explore the issue from a comparative point of view concerning Western phonetic and Chinese ideographic languages and with emphasis on the constructive engagement between relevant competing approaches.

The paper to be presented by Marshall Willman, "logical Form and Predication from a Comparative Point of View," explores how to furnish an explanation for how speakers of different natural languages can entertain in thought the same class of propositions, in spite

of the use of sentences of radically different grammatical structure. Central to this account is a theory that does justice to the basic forms of predication possible of any assertion, as well as the nominalizations of predicate expressions that are the linguistic underpinnings of the psychology of conceptual abstraction. The purpose of this essay is to sketch out an intensional logic as a framework for a theory of the basic forms of predication and nominalization common to all natural language, and to suggest reasons for its adequacy with respect to the representation of the cognitive structure of a certain class of sentences in English and Chinese, two languages whose grammars are markedly different in syntactical organization and structure. The intensional logic proposed here is essentially a non-standard second-order predicate logic with restricted quantifiers, complex predicates, and nominalized predicates occurring as abstract singular terms. That this system appears to facilitate a common representation of the basic forms of predication and nominalization in English and Chinese is to some degree testimony to its adequacy as a general theory of logical form for natural language.

The paper to be presented by Bo Mou, "A Subject-Comment Account of How Predication is Possible," suggests an account of how predication is possible, based on some central ideas in the author's three relevant accounts, i.e., a thick-object metaphysical account of the structure of the semantic referent of the subject, a double-semantic-content account of how cross-

contextual understanding is possible, and a collective-noun hypothesis concerning the semantic-syntactic structure of referring expressions for natural language. Partially disagreeing to the traditional subject-categorization' account in the Western tradition and the topic-comment account advocated by some scholars concerning the Chinese language, the suggested account views predication as a unifying two-level predication: roughly, the primary level of predication through recognizing and commenting on a certain particular part/aspect of the subject's semantic referent as a thick object (resulting a weaker version of Russellian proposition) and the secondary level of predication through categorizing the subject's semantic referent into a certain group via the Fregean conceptual content of the predicate. To test its explanatory force, the author also applies the suggested account to examine some ancient puzzles (e.g., some issues involved in Mohist and Gongsun Long's texts) and some contemporary concerns (e.g., some issues involved in the current debate between contextualism and semantic minimalism).

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PANEL TWO

Panel Title: "Aesthetics and Metaphysics in Comparative Perspective"

Chair: Yang Xiao (Kenyon College, USA)

Speaker 1: Derong Chen (Wuhan University)
"Metaphor and Abstractness: Metaphysical Terms in Chinese and Western Philosophy"

Abstract: Through comparative analyses from the perspective of language, this paper indicates first that metaphysical categories in Chinese philosophy are usually metaphorically expressed by empirical terms, while metaphysical categories in Western philosophy are usually expressed by pure logical concepts; and then characterizes Chinese metaphysics as a kind of metaphorical metaphysics and Western metaphysics as logic metaphysics; and finally argues that the reasonable way to understand Chinese metaphysics is to reach metaphysical abstractness by going beyond the empirical

meanings of metaphorical terms, expressions, and metaphorical discourses or stories. Accordingly, the paper claims that the way to understand Western metaphysics cannot be simply applied to comprehend Chinese metaphysics.

Speaker 2: Chong Ming LIN (Consultant, LCM Research) "On The Influence of Chinese Character to Movie Montage"

Abstract: This paper will discuss the influence of Chinese art, philosophy, characters structure and calligraphy on Eisenstein's invention of movie montage theory. Direct quotes from Eisenstein's own writings and records of his interviews or letters, will be used to support this author's view points.

Also discussed in the paper are some of the basic Chinese art and calligraphy thinking that can help readers to understand where and how the influence of Chinese art might have inspired Einstein, the man who had revolutionized the art of cinema with the invention of montage.

The author will use color paintings and figures to help demonstrating his view points. Which follows what Matisse said at one time, that to understand an artist, the best way is to see his artwork than what he talks or critics write.

Speaker 3: Chan Lee (University of Hawaii, USA)

Abstract: In this essay I shall elucidate that we should start to understand self-cultivation from more fundamental considerations, not just delimiting it on ethical discourse of achieving virtues. In order to explore Zhu Xi's ontological reflection of self-cultivation, first, I will launch the nature of self into the ontological space by reading it in terms of the notions of reflexivity, inwardness, and correlative experience. Thus, we shall see the nature of the self as the reflective and the correlative. Second, I shall examine the underlying implication of cultivation in the light of two angles: Whiteheadian idea of reason: an urge to live better and Socrates' question: "how one should live". Then, I will reconstruct Ivanhoe's models of self-cultivation by highlighting broader perspectives of a whole life, e.g., basic considerations, which will influence constitutional framework.

In this vein, I will clarify that Zhu Xi's understanding of the Great Learning does not only aim at ethical achievements of completing virtues, but also contextual considerations of human experiences in the socio-political world. In addition, I will explain that investigation of things can be considered as process of embodiment and that attentiveness as the way of cultivation is the authority of capturing moral motivation. My attempt will highlight the full significance of self-cultivation in a context of ontological as well as ethical understanding. Thus, we shall see that ontological reflection of self-cultivation in Confucianism can be conceived as a radical departure of capturing a good way of living.

Commentator: Mark Brasher (TransPacific Hawaii College, USA)

