



ISCWP

# 国际中西哲学比较研究学会

International Society for Comparative Studies of Chinese and Western Philosophy

## Newsletter

Volume 6, Issue 1, January 2008

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### *From the Editor*

*Welcome you to come back to the ISCWP Newsletter!*

*For the ISCWP, 2007 is a special year. With your participation and multiple supports, the ISCWP has successfully organized Beijing Roundtable Meeting on Contemporary Philosophy, sponsored our panels at APA pacific and Eastern meetings, proposed a roundtable panel to be held at the 22<sup>nd</sup> World Congress of Philosophy (30<sup>th</sup> July 5<sup>th</sup> August 2008, Seoul, Korea), and is preparing the third ISCWP international conference and a roundtable meeting in 2008. A number of books, translations and articles written or edited by our members have been published or will be published soon. However, 2007 was also a time of great sorrow. We lost our two great advisors, Professor Antonio S. Cua and Professor Richard Rorty. They devoted themselves to the study of Chinese and Western philosophy, and made great contributions to ISCWP when they served our society and members. Although they left us, their bright ideas will continue stimulating our study in comparative philosophy.*

*In this issue, the following four sections are enclosed.*

- **Presidents' Reports**
- **In Memory of Antonio S. Cua and Richard Rorty**
- **News and Events from the ISCWP**
- **Book News and Published articles.**

*Our members' lectures, conference presentations are not included in this newsletter because of the limited space. I would like to thank all of you for your contributions. For reading the current issue and past issues, please visit our web site <http://sangle.web.wesleyan.edu/iscwp/news.html>. Feedback on this issue, please e-mail me at [drchen@whu.edu.cn](mailto:drchen@whu.edu.cn), Editor of current issue, Derong Chen, Secretary of the ISCWP.*

# Presidents' Report (2007)

**Xianglong Zhang, Steve Angle**

In 2007, we held the ISCWP's annual "Beijing Roundtable on Contemporary Philosophy" with the theme of "Translation, Interpretation, and Cross-tradition Understanding" at Peking University. The 2006 Roundtable was really a small conference, and the planning and execution was quite time-consuming. This year's meeting was smaller, more appropriate to the informal "roundtable" format. Prof. Xianglong Zhang presented a paper "On Translatability of Chinese and Western Philosophical Writings" ("中西哲理文字的可译性"). Prof. Linhe Han's paper bore the title "On Effability of Alleged Ineffability" ("论所谓不可言说性之可言说性"), Prof. Chuang Ye's "On Synonymity in Radical Interpretation" ("论彻底解释中的同义性") and Prof. Bo Mou's "A Thick-object-based Double-reference Account of How Cross-contextual Understanding and Interpretation is Possible: In View of Gongsun Long's and Quine's Cases" ("一个关于跨语境理解和解释如何可能的厚对象-双重指称理论：兼论公孙龙与蒯因的难题").

ISCWP also sponsored some panel sessions at the APA Pacific and Eastern Meetings. At the Pacific, we sponsored the following:

Topic: How Predication Is Possible: From a Comparative Point of View  
Chair: Carl Flygt (San Jose State University)

Speakers: Bo Mou (San Jose State University) "A Subject-Comment Account of How Predication is Possible"; Marshall Willman (University of Iowa) "Logical Form and Predication from a Comparative Point of View"

Commentator: A. P. Martinich (University of Texas–Austin)

Topic: Chinese Aesthetics and Metaphysics in Comparative Perspective

Chair: Yang Xiao (Kenyon College)

Speakers: Derong Chen (Wuhan University); "Metaphor and Abstractness: Metaphysical Terms in Chinese and Western Philosophy"; Chong Ming Lin (LCM Research) "The Influence of the Chinese Character on the Movie Montage"; Chan Lee (University of Hawaii–Manoa) "Zhu Xi on Ontological

Reflection of Self-Cultivation"

Commentator: Mark Brasher (TransPacific Hawaii College)

And at the Eastern APA in December, we sponsored the following:

Topic: New Perspectives on Chinese Philosophy of Mind

Chair: Steven Geisz (University of Tampa)

Speakers: Warren Frisina (Hofstra University) "One Body with All Things"; Chad Hansen (University of Hong Kong) "Putting the Heart-Mind in Nature"; Alexis McLeod (University of Connecticut) "The Psychologization of the Confucian Ren"; Chan Lee (University of Hawaii) "Neo-Confucian Discourse of Mind: Can we call 'xin' mind?"

Topic: Emotion and the Moral Life in Chinese Philosophy

Chair: Chad Hansen (University of Hong Kong)

Speakers: Jinfen Yan (University of Toronto) "Against Ethical Objectivity: Consciousness in Chan Buddhist Moral Life"; Hagop Sarkissian (Duke University) "Rituals, Intuitions and Social Magic: Emotions and Automaticity in the Analects"; Suk Choi (Towson University) "Chu

Hsi, Yi Hwang, and Cognitive Theory on Emotion"

Commentator: Justin Tiwald (San Francisco State University)

The ISCWP has had its proposal accepted for a roundtable panel to be held at the 22<sup>nd</sup> World Congress of Philosophy (30<sup>th</sup> July – 5<sup>th</sup> August 2008; Seoul, Korea) on the theme “Philosophical Foundations of Cross-tradition Understanding and Interpretation.” The roundtable is coordinated by Prof. Bo Mou. It consists of three speakers, Jenco Leigh, Weimin Sun, and Haiming Wen, and three discussants, Chung-ying Cheng, Paul Goldin, and Bo Mou.

As planned, a major conference of our society will be held on June 7-8, 2008 in Peking University, China. It is the 3<sup>rd</sup> one in the ISCWP’s “Constructive Engagement” international conference series, with the topic of “The Methodology of Comparative Philosophy”. ISCWP, the Department of Philosophy & Institute of Foreign Philosophy at Peking University, and the Center for Comparative Philosophy at San Jose State University (USA) co-sponsor the conference. We are now calling for papers and expect to begin collecting them in the middle of Jan., 2008.

Immediately following the conference (on June 9 or June 10, 2008), we will hold a roundtable meeting in 2008 on the topic of “On constructive engagement between Searle, Neo-Confucian, Daoist, and Buddhist approaches to mind”. Prof. Bo Mou will

be the coordinator and organizer of this roundtable. As we know, because of the flexibility of arranging the roundtables, we may organize another or even more such kinds of meeting if needed.

In 2007, two members of ISCWP Advisory Board, Prof. Antonio S. Cua and Prof. Richard Rorty, passed away. Both have contributed to the development of the ISCWP in their own ways. Their names and deeds will be kept in our common remembrance.

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## In Memory of Antonio S. Cua and Richard Rorty

**Bo Mou**

(January 2008)

Professor Antonio S. Cua (1932-2007) and Professor Richard Rorty (1931-2007), two members of the Advisory Board of the International Society for Comparative Studies of Chinese and Western Philosophy (ISCWP), passed away respectively on March 24, 2007 and June 8, 2007. The following are two memorial articles written by Bo Mou.

### In Memory of Antonio S. Cua

I hadn't known Tony until around late 2001 and early 2002 when the preparation for establishing the ISCWP was under way. Around that moment I took time having an extensive reading of some recent literature in studies of Chinese philosophy and comparative Chinese-Western philosophy in contemplation of various orientations

and trends in these fields—including their associated methodological approaches and their relations. I came across an essay by Tony on the identity of Chinese philosophy. This essay immediately caught my eye, as it is one of Tony's signature works that well demonstrated his reflective-engagement orientation and his rigorous scholarship. I then wrote to Tony about the idea and strategy of the prospective ISCWP project and received his enthusiastic support.

Scholars in Chinese philosophy

and comparative Chinese-Western philosophy will agree that aside from

Tony's individual contributions to research in Chinese philosophy (especially in Confucian ethics), one of his major contributions to these fields was his contributing editorship of the

*Encyclopedia of Chinese Philosophy* (Routledge, 2003), a work that clearly reflected his methodological approach as well as many of his views. I know more about Tony's thoughts through this book when I was asked to write a review article on it by a journal, *The Review of Metaphysics*, and thus 'forced' to have a quite comprehensive and careful reading of representative entries, especially Tony's various writings in the volume. (The review article appears in *The Review of Metaphysics* Dec 2003 issue.) Several years ago, a publisher, Routledge in the U.K., contacted me asking about my interest of editing a comprehensive and updated reference book *History of Chinese Philosophy* with emphasis on its philosophical relevance and interest. As the publisher's intended interest and emphasis matched my own, I liked this idea. I thus worked out the book strategy and relevant expectations for the chapter authors. Tony is one of the publisher's reviewers on my suggested strategy and structure of the book. He gave me helpful comments on my proposed strategy and plans. As I do not pretend to be an expert on each of the subjects covered in the book, I consulted Tony and some other experts about relevant issues. Through these encounters, Tony gave me helpful advice especially on Confucian movements. Several years later, when the manuscript was finally finished and delivered to the publisher recently (see a brief description of the project in my entry to the current issue of the Newsletter), I could not help but think back to Tony's remarkable contributions.

I have been impressed by Tony's scrupulous scholarship, his highly

professional treatment of academic things, and his integrity. One example I have experienced is this. Several years ago when my school was considering me for tenure and a promotion, I was asked to provide a list of outside scholars and experts of authority in my research areas. As I have some articles in ethics (concerning Confucian and Daoist ethical thoughts), I wrote to Tony asking him if I could list him as one of my reviewers. He frankly told me that he couldn't guarantee that his evaluation of my work would be a favorable one and that his evaluation of others' works was based exclusively on his first-hand readings of their relevant sample works and independent academic criteria. Though being not sure what kind of evaluation would be given, I trusted Tony's scholarship and integrity to be a fair reviewer and proceeded with sending him my article "A Re-Examination of the Structure and Content of Confucius' Version of the Gold Rule" (published in *PE&W*) and some other relevant articles. In this way, when Tony wrote in his evaluation letter "[Mou's] paper on the golden rule is the best of what I have read on this topic", I believe his remark was based on his own careful reading and critical examination.

It seems odd that even to this day, I still don't know what Tony looks like despite that we've known each other "personally" for years. We essentially got to know each other through reading one another's writings; all our many communications were made through emails on academic issues. Our last correspondence (in March 2007) was about his contributing essay to the aforementioned volume *History of Chinese Philosophy*, at which time he

was already in hospital in March 2007. Unfortunately, that was the last time I was to learn from him.

Tony is one of the few people who not only actively and effectively advocated Confucianism at the theoretical level, but also genuinely practiced Confucian teachings at the personal level. This is not an easy undertaking in the contemporary society. Tony is both a Confucian *jun-zi* and a contemporary scholar. I was fortunate to have had the opportunity to experience first-hand his moral integrity and academic scholarship. Tony will be remembered as an exemplary figure in both connections. I will always be grateful for his substantial contribution to the healthy development of the ISCWP via his support and advice and for his helpful suggestions and advice on my personal research projects.

## In Memory of Richard Rorty

It has been almost 23 years since the first time I met Dick. I met Dick in 1985 when I was assigned by my *dan-wei* □□ (Institute of Philosophy, Chinese Academy of Social Sciences) to accompany him and his wife, Mary, to sightsee Beihai Park in Beijing, China. Around that time, his thought had been just introduced to the Chinese philosophical circle and was causing a big stir. I was then working on analytic philosophy; naturally I was interested in his strongly or even extremely critical attitude towards the analytic tradition. In this way, I took chance consulting him on a few issues on our way to the Baihai Park. The last of these issues, if I remember correctly, was about the

relationship between philosophy and religion about which Dick had a lot to say. His mood was so high that he kept explaining his view even after we already entered the park. We stood beside a bridge near the foot of the park hill and continued talking for some time. Mary captured this moment with her camera and later mailed the picture to me saying that she liked it very much. Indeed, a beautiful and ancient Chinese landscape on which is dotted a senior figure from the West passionately explaining and gesturing his postmodern ideas to a Chinese youth at a bridge over a river gap; it was a beautiful moment.

To be honest, I have had a sort of mixed feelings about Dick's views. Through reading some of his representative writings, I have understood and agreed to some of his thoughts and perspectives, but I have also had hard time accepting some of his other fundamental ideas. There are already quite a few articles evaluating various aspects of Dick's thoughts; it is not my intention to do such an evaluation in this short memorial piece. I would like to say that Dick was not one to treat a person differently for not sharing his views, as far as I can tell. When I moved to the Bay area in 1999, he cordially invited me to have a get-together lunch at Stanford and kindly offered his assistance, even though he knew I didn't follow his lines on some issues.

Later, when the ISCWP was established in 2002, Dick was invited to be a member of its Advisory Board as the ISCWP emphasizes the constructive engagement of distinct approaches in the common philosophical enterprise. Dick graciously accepted the post and gave

his support to the project in his own ways.

In late 2006, when the preparation for establishing a research center (the Center for Comparative Philosophy) at my school was under way, I thought about asking Dick to give a colloquium talk when the Center was formally established in fall 2007. I wrote to him about this possibility. Perhaps he had already anticipated his failing condition; Dick suggested that he gave the talk in February 2007 instead of the fall. Below is an excerpt from his response email of 1<sup>st</sup> December of 2006, which also shows his kindness and generosity even in a time of grave physical ailment:

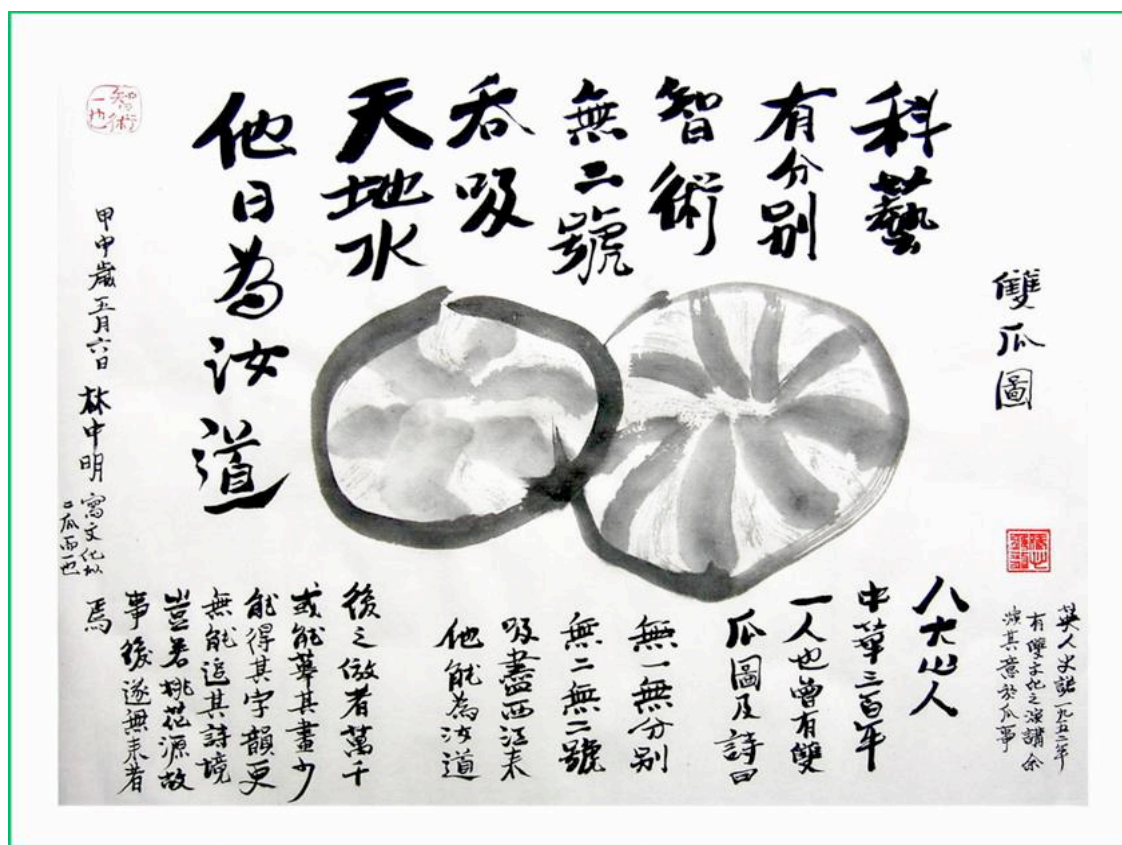
“...I should be glad to give a talk at the CCP, but it would have to be in the next couple of months. I am under treatment for cancer, and my health is very uncertain. I shall be treated at the hospital most days in January, but February is likely to be freer. So, if a date in February would suit you and your colleagues, that would probably work, unless my health has declined a great deal more by then. I am attaching

the paper I would read. ...Do not bother about an honorarium. I should be glad to speak without payment....”

When I contacted him again in January 2007, Dick’s health was already at such a stage that he was unable to give the colloquium. And now, I have his colloquium paper in my hands, but Dick was already gone.

Dick passed away on June 8, 2007 at his home in Palo Alto, California. He dies of complications arising from pancreatic cancer, an illness which also took the life of Derrida about three years ago. Whether one agrees or disagrees to (some of) Dick’s views (and regardless to what extent), one thing is certain: Richard Rorty’s ideas will continue to significantly inspire us in reflective dialogue and constructive engagement.

Lao Zi memorably said in the *Dao-De-Jing* (Ch. 33): “□□□□□□□□□□□□□□□□” (my tentative translation: “One who does not fail in holding one’s due ground will endure; One who dies and yet does not perish enjoys longevity.”). There is no doubt that Dick was such a person.



(Contributed by Frank Lin 林中明)

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## News and events from ISCWP

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### ROUNDTABLE PANEL

The ISCWP has made its proposal for a roundtable panel to be held at the 22<sup>nd</sup> World Congress of Philosophy (30<sup>th</sup> July – 5<sup>th</sup> August 2008; Seoul, Korea) on the theme “Philosophical Foundations of Cross-tradition Understanding and Interpretation”. This ISCWP roundtable proposal has been approved by the WCP

Organization Committee. The roundtable is coordinated by Bo Mou. It consists of three speakers, Jenco Leigh, Weimin Sun and Haiming Wen, and three discussants, Chung-ying Cheng, Paul Goldin and Bo Mou. For its detailed information, see “The ISCWP Roundtable Panel at the 22<sup>nd</sup> WCP Announcement. (Bo Mou)

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### SUMMER SEMINAR

Stephen Angle writes to say he is very excited about an NEH Summer Seminar



that he will co-direct with Michael Slote this coming summer, "Confucianism and Contemporary Virtue Ethics." The goal will be to introduce U.S. scholars of Western virtue ethics to Confucianism, with the hope that they will subsequently be able to pursue more comparative research and teaching. For more information, please see:  
<http://neh08.wesleyan.edu>

### **BLUEGRASS ANCIENT STUDIES SEMINAR (BASS)**

Professor Jeff Richey remains active in the Bluegrass Ancient Studies Seminar (BASS), an annual gathering of scholars from Central Kentucky who work on ancient material (from East and/or West) that meets at area colleges and universities on a rotating basis, which I co-founded in 2005. The 3<sup>rd</sup> Annual BASS was held at Transylvania

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### **CONFERENCE**

James D. Sellmann has organized Enhancing Academic Quality, Success

University in Lexington, Kentucky, on April 21, 2007, and focused on the comparative discussion of the *Zhuangzi* and Lucretius' *De Rerum Natura*. More information about BASS may be found online at  
<http://faculty.berea.edu/richeyj/bass.html>

### **NEW CENTER FOR COMPARATIVE PHILOSOPHY**

One more update: at my school, San Jose State University, a research center concerning comparative philosophy (understood in a broad way) was formally established in 2007: the SJSU Center for Comparative Philosophy; I have been appointed as its director. More information about the Center and its mission/agenda is available

at  
<http://www.sjsu.edu/humanities/centers/>

and Growth conference, which will be held at the University of Guam, March 11, 2008. (James D. Sellmann)

### **INTERNATIONAL CONFERENCE ON THE STUDY OF THE SINO-INDIAN CULTURAL EXCHANGE VIA THE SILK ROAD**

International Conference on the Study of the Sino-Indian Cultural Exchange via the Silk Road will be held at the Tarin University, Alar City, Xinjiang, China from September 1 to 10, 2008. The conference theme includes the major topic "Setting Up of the Spatiotemporal

Framework for the Sino-Indian Cultural Exchange via the Silk Road" and several subtopics. For more information about this conference, please contact the organizer by phone at +886-2-24987171 ext. 2388, or by e-mail at [chibs@chibs.edu.tw](mailto:chibs@chibs.edu.tw).

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(Photo contributed by Frank Lin林中明)

## Two major multiple-year projects

**Bo Mou** (18<sup>th</sup> January 2007)

During 2007 calendar year, two major multiple-year projects to which I assume contributing editor were finally completed. One is the volume the *History of Chinese Philosophy* (Routledge; forthcoming in June 2008). This volume is a reference book that gives a systematic, comprehensive, in-depth but accessible, and updated examination of the major movements of thought that have shaped Chinese philosophy over the last three thousand years. The book emphasizes the philosophical interest of the topics instead of mere historical

description. All the chapter are written by experts on the subjects who have their capacity to present authoritative and reliable surveys of the topics under 利examination in a balanced and systematic way but also with their reflective interpretations of the subject matter. The authors give reliable English translations of significant passages from the relevant Chinese source texts and present relatively complete but selective bibliographies (including worthy Chinese literature). The target audiences

are the undergraduates, graduates, scholars and educated non-specialists who are interested in Chinese philosophy and comparative Chinese-Western philosophy, the history of philosophy, religion, Chinese or East Asian studies in general. Specialist in ethics, metaphysics,

epistemology, the philosophy of language, logic, social and political philosophy will also be interested in the book. This book is also suitable for use as a textbook or supplementary text for relevant courses. The table of contents of the book is given below (an online description is available at

<http://www.routledge-philosophy.com/books/History-of-Chinese-Philosophy-isbn9780415356886>):

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## **PROJECT II**

### **SEARLE'S PHILOSOPHY AND CHINESE PHILOSOPHY: CONSTRUCTIVE ENGAGEMENT**

Another multiple-year project finished in 2007 is the anthology *Searle's Philosophy and Chinese Philosophy: Constructive Engagement* (Brill; forthcoming in August 2008).

In the similar methodological strategy to its sister volume *Davidson's Philosophy and Chinese Philosophy: Constructive Engagement* (Brill, 2006), this volume investigates how, through critical engagement, the philosophy of John Searle in the Western analytic tradition and some thoughts and strands in Chinese philosophy can jointly

contribute to the common philosophical enterprise and shows how such comparative methodology of constructive engagement is important or even indispensable in philosophical inquiry. The anthology includes Searle's keynote essay and 15 engaging pairs of essay-reply dialogues, each of which consists of one previously unpublished essay by some expert(s) and Searle's engaging reply, and which are organized into four subjects respectively on mind, language, morality, and meta-philosophical and methodological issues.

## Book News and Published Articles

### Book News

**Bryan W. Van Norden, *Virtue Ethics and Consequentialism in Early Chinese Philosophy***, Cambridge University Press, 2007 (Bryam W. Van Norden, Professor, The Philosophy Department and the Department of Chinese and Japanese, Vassar College.)

**Richey, Jeff, *Internet Encyclopedia of Philosophy's***, Area Editor for Chinese Philosophy (see <http://faculty.berea.edu/richeyj/iep.html> for a list of entries that have been published, are in production, or still are needed).

**Yu, Jiyuan, *Ethics of Aristotle and Confucius: Mirrors of Virtue***, London/New York: Routledge, 2007.

**Zhang, Xianglong, *Thinking to Take Refuge: The Chinese Ancient Philosophies in the Globalization*** (《思想避难——全球化中的中国古代哲理》), Beijing: Peking University Press, 2007

**Zhang, Xianglong, *The Biography of Heidegger*** (《海德格尔传》, a revised new edition, first edition published in 1998), Beijing: Shangwu Press, 2007.4.

**Zhang, Xianglong, *Heidegger's Thoughts and Chinese Dao of Heaven*** (《海德格尔思想与中国天道》, revised hard-cover edition, first edition published in 1996), Beijing: Sanlian Book Store, 2007

### Books Forthcoming

**Hao, Changchi, *Science and Religion in Dialogue*** (in Chinese), edited with Melville Stewart, Peking University Press, 2007. English edition forthcoming by Blackwell

**Richey, Jeff, *Teaching Confucianism***, ed. by Jeff Richey. This book will be published by Oxford University Press in early 2008. For details visit--  
<http://www.oup.com/us/catalog/general/subject/ReligionTheology/ComparativeReligion/Other/?view=usa&ci=9780195311600>

**Norden, Bryan W. Van, *Mengzi with Selections from Commentaries*** trans. by Bryan W. Van Norden and is scheduled to be published by Hackett in 2008 (Bryam W. Van Norden, Professor, The Philosophy Department and the Department of Chinese and Japanese, Vassar College.)

## Published Articles

**Angle, Stephen C 安靖如.** “中國哲學家與全球哲學 [Chinese Philosophers and Global Philosophy],” in *中國哲學與文化 [Chinese Philosophy and Culture]* 1:1 (Spring, 2007)

**Angle, Stephen C 安靖如.** “敬、礼与完美在现代的政治哲学 [Reverence, Ritual, and Perfection in Contemporary Political Philosophy], *求是学刊 [Seeking Truth]* (2007, no. 2)

**Hao, Changchi,** “An Analysis of the Metaphysical Origin of Value” (in Chinese), *Ren Wen Lun Cong* (Journal of the Center for Traditional Chinese Culture), vol. 8. p. 36-48.

**Lin, Chong Ming,** “On Tao Yuanming’s Methodology in Study --- Plus Discussion on Several Cases in “Zhao Ming Anthology”, The 7<sup>th</sup> Zhao Ming Anthology International Academic Study Conference at Guilin, China. October 28-29, 2007. pp. 182 – 186. [林中明《陶淵明治學思維闡觀——兼談《文選》數例》，第七屆昭明文選國際研討會論文集，廣西桂林，2007年10月28-29日。第182至186頁。]

**Lin, Chong Ming,** “On the Versatility of Lu You Poetry and Writings and His Sense of Humor,” Lu You Study Academic Study Conference, Wu Yi Mountain, China. December 8-9, 2007. [林中明《陸游詩文的多樣性及其幽默感》，陸游學術研討會論文，福建·武夷山，2007年12月8、9日。]

**Lin, Chong Ming,** “What Contemporary Calligraphy Can Do and Cannot Do -- Regarding Impact from Technology, Literary Heart and Intellectual’s Style,” 2007 Traditional and Contemporary Calligraphy International Academic Study Conference, Taipei Modern Art Museum, Taiwan, May 19-20, 2007. [林中明《現代書法的能與不能：科技、文心與士人》，2007“傳統與現代書法國際學術研討會”論文集，華梵大學美術學院，臺北美術館，2007.5.19、20。]

**Lin, Chong Ming,** “Literature and Arts Shine On Each Other --- Liu Xie “Literary Heart Carving the Dragon” and Shih Tao “Words on Painting”, “Taiwan “Literary Heart Carving the Dragon” International Academic Study Conference, Kao-Hsiung, Taiwan, June 2-5, 2007. pp. 167-188. [林中明《文藝互明：劉勰《文心》與石濤《畫語》》，臺灣《文心雕龍》2007國際學術研討會論文集，高雄·中山大學、花蓮慈濟大學主辦，2007.6.2 & 6.5。第167至188頁。]

**Lin, Chong Ming,** “Summary of Taiwan 2007 Wen Xin Diao Long International Academic Conference.” “China Wen Xin Diao Long Information Exchange Journal”, Zhengjiang, China. August 2007. [林中明〈臺灣2007《文心雕龍》國際學術研討會綜合報告〉，《中國文心雕龍信息交流》，2007年8月。]

**Lin, Chong Ming,** “The Meet and Merge of Literature and Art: Liu Xie and Shih Tao,” China “Wen Xin Diao Long” 2007 International Academic Study Conference Digest, Nanking, China. June 2-5, 2007. pp. 349 – 376. [林中明《文藝會通：劉勰與石濤》，中國《文心雕龍》2007國際學術研討會論文集，中國《文心雕龍》學會、南京·中山陵園管理局主辦，2007.6.2 & 6.5。第349至376頁。]

**Lin, Chong Ming,** “The Influence of Taoism Culture to Technology, Innovation, Management and Art,” Vol. 9 of “Journal of Literature and Philosophy,” Chong Shan University, Taiwan, December 2006 pp. 491 – 518. [林中明《道教文化對科技、創



新與管理、藝術的影響》，《文與哲》第九期，高雄．中山大學．中文系印行。  
2006年12月。第 491至 518頁。]

**Lin, Chong Ming & R. Iembo, “Clash of Civilizations ? or Cash in Cultures ! ”**  
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