



ISCWP

国际中西哲学比较研究学会

International Society for Comparative Studies of Chinese and Western Philosophy

Volume 8, Issue 1, January 2010

From the editor

Greetings fellow members of ISCWP. Contained within this issue are announcements and summaries of a number of newsworthy events with which the Society is associated. As you will see, ISCWP has become a major sponsor of comparative philosophy worldwide. We welcome your continued support and participation (to this end, please see the end of this newsletter for information on dues and donations). This and past newsletters are available on our web site at the following address: <http://sangle.web.wesleyan.edu/iscwp/news.html>. Any inquiries or feedback regarding this issue are welcome. Please send them to Justin Tiwald at jtiwald@sfsu.edu.

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Summary of Robert Neville's "Eight Projects for Chinese Philosophy"

by Sor-hoon Tan, National University Singapore, vice president

Professor Robert Neville presented a paper at the recent APA meeting in New York City, which discusses what is Chinese Philosophy, argues for the need to be creative, and proposes eight projects for Chinese Philosophy to be creative. Several of them involved Chinese Philosophy's relationship and interaction with other traditions, and its relevance to current global issues. Since these issues are very much within the interests of members of this society, hopefully his thought-provoking suggestions will generate some lively discussions among us (perhaps in the new blog, *Warp, Weft, and Way*: <http://warpweftandway.wordpress.com/>).

The following is an excerpt of the eight projects which is discussed in much greater detail in the paper, a revised version of which will be published in the *Pluralist*, vol. 5, no. 2 (Summer 2010):

1. To be creative about the first-order philosophical issues of our own time explicitly, to demonstrate the resourcefulness of Chinese Philosophy in addressing these issues
2. To consciously re-sort its canon (e.g. the revival of interest in Xunzi), to read its history with a new eye recognising varied influences
3. To inquire into what is portable from the Chinese past into the present philosophical discussions in a global context
4. To enter into the discussion of cosmogony, the arising of the cosmos
5. To contribute to the discussion of philosophical cosmology
6. To bring into the study of human origins the rich Chinese understanding of ritual, especially that stemming from Xunzi but also as developed through millennia of engagements with the problems of human life
7. To develop rituals of inter-cultural philosophical engagement
8. To bring ritual theory to the analysis of global moral and political issues

(We thank the *Pluralist* for allowing us to give a sneak preview of Professor Neville paper and those interested in these suggestions are strongly encouraged to read the forthcoming article.)

Member News

Stephen C. Angle, Wesleyan University

My main accomplishment over the last year was the completion of a new book. **Sagehood: The Contemporary Significance of Neo-Confucian Philosophy** was published by Oxford in October. It both argues for a new interpretation of core Song-Ming philosophical ideas and seeks to put the perspectives of Zhu Xi and Wang Yangming into dialogue with contemporary philosophers' work on related themes.

A bit of forward-looking news: I'm excited to have been invited to be the Tang Junyi Visiting Lecturer at the University of Michigan this coming March. I will give four lectures, collectively titled "**Contemporary Confucian Virtue Politics**." The individual lectures are:

1. *The Confucian Revival and Genuine Confucian Philosophical Critique*
2. *Rule of Law and Virtue Politics in 20th Century China*
3. *Rethinking Confucian Sovereignty*
4. *Virtue's Dependence on Politics: Confucian Social Critique*

Marina Čarnogurska, Institute of Oriental and African Studies of Slovak Academy of Sciences 黑山女士

After publishing last year in Veda Publishers (ISBN 978-80-224-1066-3) the 1st Volume of my scholarly research monograph **Laozi and the Process of the Creation (and Origination) of Dao De jing** (in Slovak), which part was successfully accepted by Slovak and Czech intellectual and cultural publicity, I am just writing its 2nd volume. The content of it is my analysis of a reversion in the time of Han dynasty in the metaphysical understanding of the traditional Chinese theory of being and all later versions of Laozi's **De Dao (jing)** with their editorial, ideological and censorial changes as we can retrace in its Han and post-Han copies, known already as **Dao De jing**. In the meantime yet I finished also my new scholarly research essay (in English) titled "**A Fragment from till Unnoticed Metaphysic Conceptions in the Book Xunzi** 荀子."

Philip J. Ivanhoe, City University of Hong Kong

I continue to work primarily on Chinese philosophy and its implications for contemporary ethics. Several essays that fall within this area are forthcoming in various places. Within this group are: "**Moral Perception East and West**" and "**Hanfeizi and Moral Self Cultivation in Chinese Legalist Philosophy**" which will appear in two different special issues of *The*

Journal of Chinese Philosophy, "*Happiness in Early Chinese Thought*," which will appear in Ilona Boniwell and Susan David, eds., **Oxford Handbook of Happiness** (Oxford University Press), and "*Virtue Ethics and the Confucian Tradition*," to appear in Daniel Russell, ed., **Cambridge Companion to Virtue Ethics** (Cambridge University Press). I have one essay focused on applied ethics: "*The Theory and Practice of Abortion from a Confucian Perspective*," which will appear in *Applied Ethics from a Confucian Point of View a Special Issue of Dao: A Journal of Comparative Philosophy* 9.1 (Spring, 2010) and two essays that are not directly connected with my interests in Chinese philosophy: one in the field of environmental ethics: "*Of Geese and Eggs: In What Sense Should We Value Nature as a System?*" **Environmental Ethics** and one in the area of meta-ethics: "*Moral Tradition Respect*," to appear in Chris Fraser, Dan Robins, and Timothy O'Leary, eds., **Ethics in Early China** (University of Hong Kong Press).

Kai Marchal, Soochow University 東吳大學

In 2009, my research has focused largely on the philosophy of Zhu Xi 朱熹. Primarily, I am working on a longer study in German on his ethical/political thought and its relation to modernity. But I also have multiple articles forthcoming or in progress, analyzing Zhu's understanding of moral action, virtue, language, and the political sphere (both in German and Chinese). Another publication related to my Ph.D. dissertation is the chapter "*Lü Zuqian's Political Philosophy*" to be published in **The Dao Companion to Neo-Confucian Philosophy** (April 2010).

Bo Mou 牟博, San Jose State University

(1) Publications in 2009. There are three books formally labeled '2009' as publication year: two authored books, **Substantive Perspectivism** ("Synthese Library" monograph series, vol. 344), and **Chinese Philosophy A-Z** (Edinburgh University Press), and one edited volume, **History of Chinese Philosophy** (Routledge), although the last one already came out in late 2008. It just happens that the three were published roughly in the same year; actually each of them results from multiple-year efforts, especially the first one (over a decade of work). Let me say a bit more about this monograph. Although the book engages one significant and influential debate (between deflationism and substantivism) in contemporary analytic philosophy which appears remote from studies of classical Chinese philosophy, one characteristic feature of the book is to look at the issue from a broader outlook and, largely in chapter 5, takes a cross-tradition approach exploring the relationship between Daoist thinking of truth and thinking about truth in analytic philosophy. Although an interested reader who focuses on Chinese and comparative Chinese-Western philosophy can skip chapters on Tarski and Quine or even

the last chapter where my own theoretic account is elaborated, there is need to first look at chapter 4 on Davidson and chapter 1 on the engaging background and framework, as the explorations there provide needed resources to enhance our understanding and treatment of the Daoist case. On the other hand, although a philosopher in the analytic mainstream can go ahead without reading the cross-tradition engagement discussion as the contents of the other chapters are self contained via relevant resources in contemporary analytic philosophy, it is hoped that the mainstream philosophers who are interested in the topic can take a look at such discussion to see if something can be learnt from, and constructively engage with, the Daoist approach regarding this perennial concern in philosophy.

(2) Service to the profession. One major project carried out in 2009 is formally establishing a peer-reviewed, open-access international journal: **Comparative Philosophy: An International Journal of Constructive Engagement of Distinct Approaches toward World Philosophy**, whose information is given in a separate piece of news in the current issue of the Newsletter. I've been invited to be a member of the Editorial Board of the journal **History and Philosophy of Logic** (Taylor & Francis)

Fan, Ruiping 范瑞平, City University of Hong Kong

The major achievement I made in the last year was my book "*Reconstructionist Confucianism: Rethinking Morality after the West*," which had just appeared via Springer. In contrast with conventional Neo-Confucian attempts to recast the Confucian heritage in light of modern Western values, this book offers a Reconstructionist Confucian project to reclaim Confucian resources to meet contemporary moral and public policy challenges. I argue that popular accounts of human goods and social justice within the dominant individualist culture of the West are too insubstantial to direct a life of virtue and a proper structure of society. Instead, the book demonstrates that the moral insights of Confucian thought are precisely those needed to fill the moral vacuum developing in post-communist China and to address similar problems in the West.

Haiming Wen 溫海明, Renmin University

I published my book titled **Confucian Pragmatism as the Art of Contextualizing Personal Experience and World** (Lexington) in 2009. This engaging work of comparative philosophy brings together American pragmatism and Chinese philosophy in a way that generates new interpretations of Chinese philosophy and a fresh perspective on issues in process philosophy. I have finished a short book titled **Wisdom of Chinese Philosophy** in both English and Chinese, and will be published in the coming year. In this new book I argue that "Chinese philosophical sensibility" can serve as a theoretical starting point for researchers; a new direction of study for Chinese philosophical problems. I will publish two English articles in

the coming year: one is “**One and Many: Creativity Whitehead and Chinese Cosmology**” (JCP), the other is “**Confucian Religious Creativity between Guodian Texts and Received Tradition.**” (English Journal of RUC) I have published one Chinese article on comparative titled “**Roger Ames’ methodology of Comparative Philosophy**” (Journal of Yunnan University, Jan. 2009), and will publish one Chinese article on the epistemology of Song-ming Neo-Confucianism (Journal of Sun Yat-sen University, 2010). I presented more than ten conference papers in both English and Chinese in the year of 2009; the one I presented in APA Eastern Meeting was “**Confucian Pragmatism on Contextualizing Mind and Experience.**”

As the director assistant of the International Center for Chinese and Comparative Philosophy, I organized a seminar on the methodology of Comparative Philosophy on July 25, 2009. The key note speakers were Professor Chung-ying Cheng, Professor Feng Jun and Professor Zhao Dunhua. I also organized the “2009 Beijing Roundtable on Contemporary Philosophy” with the Theme: “**Contemporary Metaphysics and Metaphysical Thoughts in Classical Chinese Philosophy**” on June 26, 2009. As the director of Foreign Affairs for my school, I organized a conference “**Chinese and American Philosophical Forum-Globalization and the Development of Philosophy**” with the Department of History and Philosophy, State University of New York at Old Westbury on July 16, 2009.

Yih-hsien Yu 俞懿嫻, *Tunghai University, Taiwan*

In 2009, my interest in Classical Confucianism and comparative philosophy was embodied in a paper entitled “**The Yingjing, Whitehead, and Time Philosophy**” which was read at the 16th Conference of International Society for Chinese Philosophy under the theme of “2009 Towards the World: Philosophical Dialogue and Cultural Conversation” organized by Fu-Jen Catholic University, Taiwan, July 8, 2009. The paper was one of my attempts on doing metaphysics with the Yijing and Whitehead with regard to their commonness in organic thought, creativity, and process cosmology.

Xianglong Zhang 张祥龙, *Beijing University*

1. “The Coming Time ‘Between’ Being and Daoist Emptiness---An Analysis of Heidegger’s Article Inquiring the Uniqueness of Poet via Lao 子”, *Philosophy East & West* 2009.1.
2. *Nine Lectures on Confucius from Phenomenological Perspective* (《孔子的现象学阐释九讲》), **Huadong Normal University Press, 2009.**
3. “Disappearance Thinking Freedom in Depth: A Reflection on the Consequences of Neo-Cultural Movement”, *Science & Culture Review* (《科学文化评论》) 6.2, April 2009: 26-41.
4. “What is the Teaching Structure of Generating Academic Capability?---Reflections on Teaching Required Courses as

Introduction to Philosophy”, *University Teaching in China* (《中国大学教学》), 2009.4: 1-7.

5. “Why Can Chinese Calligraphy Become a Major Art?---A Phenomenological Analysis of the Calligraphic Beauty”, *Cooperation of Politics and Philosophy* (《政治与哲学的共契》), *Shanghai Ren Min Press, 2009.7: 228-239.*
6. “Heidegger and Chinese Philosophy: Facts, Evaluation and Possibilities”, *Philosophical Research* (《哲学研究》), 2009.8: 65-76.
7. “Heinrich Rombach’s Doctrines of Hermetics (Hermetik) and Meaning---Editors Words”, *Foreign Philosophy* (《外国哲学》), issue 20, *Shang Wu Press, 2009: 1-3.*
8. “Where is Family-Home in Residence? --- Looking for the Non-Advanced Science & Technology That Fits Human’s Residence Most”, *Dialogue between Phenomenology and Architecture* (《现象学与建筑的对话》), ed. Nu Peng, *Tong Ji University Press, July 2009: 227-239.*
9. “The philosophical feature of Confucianism and its position in inter-cultural dialogue: Universalism or non-universalism? ”, *Frontiers of Philosophy in China*, Volume 4, Number 4 / 2009年12月, *Higher Education Press, co-published with Springer-Verlag GmbH: 483-492.*

Announcement of New Journal on Comparative Philosophy

by Bo Mou 牟博, *San Jose State University*

COMPARATIVE PHILOSOPHY

An International Journal of Constructive Engagement of Distinct Approaches toward World Philosophy

Open Access / ISSN: 2151-6014
<http://www.comparativephilosophy.org>

Comparative Philosophy is a peer-reviewed, open-access/non-profit international journal of philosophy, with emphasis on the constructive engagement of distinct approaches to philosophical issues, problems, themes from various philosophical traditions/styles/orientations of doing philosophy for the sake of their joint contribution to the common philosophical enterprise, and/or on general theory and methodology of comparative philosophy.

Comparative Philosophy is an independent international academic journal. The International Editorial Board of the Journal consists of its Advisory Board and its Editorial Committee. Taking the open-access approach, the Journal is not published by a commercial press but by non-profit university institutions through universal accessibility of the Internet without subscription cost. It is published in English on the World Wide Web by the Center for Comparative Philosophy

and the University Library at San Jose State University, California, USA.

The coverage of **Comparative Philosophy** is not restricted to, but can include, any particular comparative-engagement pairs of distinct approaches from different traditions or styles/orientations of doing philosophy (e.g., the East-West, South-North, or analytic-'Continental', though such labels might be misleading/inaccurate out of context), in view of the common philosophical enterprise and a series of issues and topics of philosophical interest and significance. The emphasis of the Journal, regarding conceptual/explanatory resources and modes of thinking in philosophy, is not exclusive to any ad hoc way of thinking alone (e.g., neither the Greek-style nous alone nor the Chinese-style dao alone) but inclusive and open-minded, generally speaking; however this emphasis is also sensitive to the nature and features of specific philosophical issues/topics and the demand of situations, specifically speaking. On the other hand, the Journal is inclusive but not merely for the sake of being aware of views from other traditions or styles of doing philosophy without critical engagement. The Journal emphasizes critical engagement but does not go without serious consideration of positive constructive contribution. Rather, the Journal explicitly emphasizes the constructive engagement of distinct approaches in light of critical examination. It is to inquire into how, via reflective criticism (including self-criticism) and argumentation, distinct modes of thinking, methodological approaches, visions, insights, substantial points of view, or conceptual and explanatory resources from different philosophical traditions and/or different styles/orientations of doing philosophy (within one tradition or from different traditions) can learn from each other and jointly contribute to our understanding and treatment of a series of issues, theme or topics of philosophical significance, which can be jointly concerned through appropriate philosophical interpretation and/or from a broader philosophical vantage point.

Comparative Philosophy is to primarily publish original articles of high-quality ('articles' for short below). Submissions of articles to **Comparative Philosophy** are judged through a blind refereeing process and selected for publication on the basis of their academic quality (rigorous argumentation/explanation, clear presentation, etc.), relevance to constructive engagement, and significance to comparative philosophy. Depending on need, the Journal

might include a special column of essays on a specific theme, the "Constructive-Engagement Dialogue" section or the "Recent Work" section.

Comparative Philosophy is currently a biannual journal (January/February and July/August of each year), starting its first issue (Volume 1, Number 1) in February 2010. With the journal quality as top priority concern, we plan to start steadily without rush.

For ISCWP members' information and possible interest, the table of contents of the Journal's first issue is listed here:

Volume 1, No. 1 (January 2010)

JOURNAL THEME INTRODUCTION

MOU, Bo / On Constructive-Engagement Strategy in Comparative Philosophy:

A Journal Theme

Introduction

ARTICLES

VARGAS, Manuel / Culture and the Value of Philosophy: the Latin American Case

WILLMAN, Marshall D. / Logical Analysis and Later Mohist Logic: Some Comparative Reflections

YAO, Zhihua / Typology of Nothing: Heidegger, Daoism and Buddhism

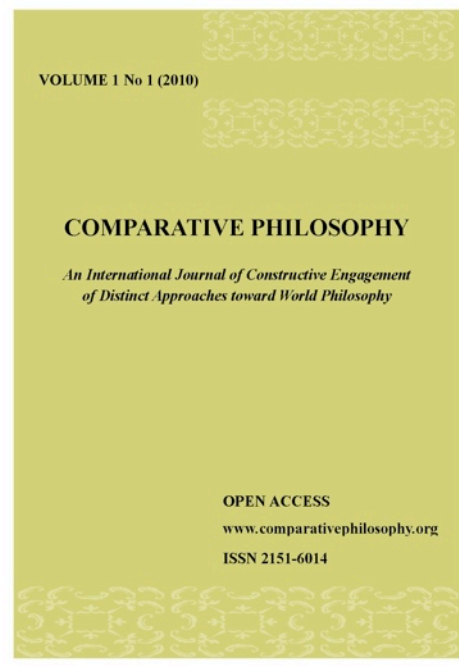
ZHANG, Xianglong / Comparison Paradox and Comparative Situation and Inter-Paradigmatic: A Methodological Reflection on Philosophical Comparison

RECENT WORK

ANGLE, Stephen C. / The Minimal Definition and Methodology of Comparative Philosophy: A Report from a Conference

The journal cover design, which is to be used both for the online version and for a hard copy of the issue of the journal when it is printed down for the

traditional way of restoring the journal, is also enclosed here for your examination.



For further details, interested readers can visit relevant parts of the Journal's website as indicated above.

The 2010 Term of "Beijing Roundtable on Contemporary Philosophy"

by Bo Mou 牟博, San Jose State University

Theme:

"Constructive Engagement of Analytic and 'Continental' Approaches in Philosophy: From the Point of View of Chinese Philosophy"

Academic Organizer: International Society for Comparative Studies of Chinese and Western Philosophy (ISCWP)
Co-sponsor & Host: Institute of Foreign Philosophy, Peking University, Beijing, China
Co-sponsor: Center for Comparative Philosophy, San Jose State University, USA

Time: 6th August 2010, Friday, afternoon (tentatively)
Location: Institute of Foreign Philosophy, Peking University, Beijing, China

Discussion language: Chinese and/or English

The theme of the 2010 Term of the ISCWP's "Beijing Roundtable on Contemporary Philosophy" workshop series is the constructive engagement of analytic and Continental approaches in philosophy in the setting of comparative philosophy and from the point of view of Chinese philosophy.

The exploration of the relation between the two is not new. What is especially philosophically interesting is to explore the issue from the vantage point of comparative philosophy in the two related connections: (1) both 'analytic' and 'Continental' approaches are understood broadly as two general styles/orientations of doing philosophy in treating many issues and topics, instead of being viewed merely as two local movements within the Western tradition, whose strands and elements may manifest themselves in other philosophical traditions via distinctive resources and in philosophically interesting ways; (2) in the setting of (1), the exploration of their relation are made for the sake of the constructive-engagement goal: how they can learn from each other and jointly contribute to the common philosophical enterprise and a series of issues and topics of philosophical significance. The SJSU symposium conference (10th April 2010) will focus on this [see Appendix; interested members are welcome to attend this event if you can make it.].

Now the 2010 "Beijing Roundtable" is planned to go further on two fronts: (1) further critically examine some of the best papers that will be selected from the foregoing SJSU conference and brought to the roundtable workshop—this is also to serve one of the purposes of the Beijing roundtable, i.e., bringing some relevant excellent scholarship to our colleagues in China; (2) further look at the issue specifically from the point of view of Chinese philosophy (how some resources in classical Chinese philosophy and its contemporary studies can constructively contribute).

The participants (either speakers or discussants) include: Han, Linhe (Peking University, China)
Martinich, A. P. (University of Texas at Austin, USA)
Mou, Bo (San Jose State University, USA)
Zhang, Xianglong (Peking University, China)

If you are interested in participating and/or plan to make submissions for critical discussion at the workshop, contact Bo Mou, coordinator for 2010 Beijing Roundtable, at bo.mou@sjsu.edu for details.

Appendix

Symposium

Theme:

Constructive Engagement of Analytic and Continental Approaches in Philosophy

Time: 10th April 2010 (Saturday)
Place: Conference Room 255, King Library, San Jose State University, San Jose, California, USA

The Center for Comparative Philosophy (CCP) at San Jose State University, California, USA, has established its Workshop/Conference Series to promote and enhance the research and scholarship of comparative philosophy understood in a broad and philosophically interesting way. The Series emphasizes critical discussion and exploration of how distinct approaches from different philosophical traditions and/or from different styles/orientations of doing philosophy can constructively engage each other to jointly contribute to the common philosophical enterprise. The Series is characterized by its flexibility and sensitivity to needs and situations: it might be a half-day workshop or a multiple-day conference; it might present a multiple-topic comprehensive forum (such as its 2009 term "California Bay-Area 'Comparative Philosophy' Conference") or a conference/symposium focusing on one subject (such as its current 2010 term); it might be a local meeting or an international conference.

The theme of the 2010 Term of the CCP's Workshop/Conference Series is the constructive engagement of analytic and Continental approaches in philosophy in the setting of comparative philosophy understood in a broad, philosophically interesting way. This symposium is to provide a forum for critical-discussion and an effective channel on the theme.

The speakers include (by the alphabetic order of the last names):

Hubert Dreyfus (Professor of Philosophy, University of California at Berkeley)

Dagfinn Føllesdal (Lewis Professor of Philosophy, Stanford University)

John Searle (Slusser Professor of Philosophy, University of California at Berkeley)

Richard Tieszen (Professor of Philosophy, San Jose State University)

For more information, contact Bo Mou at bo.mou@sjsu.edu or (408) 924-4513.

Dues and Donations



*ISCWP's dues are voluntary but **much** needed. The suggested contribution is \$20 for regular members and \$5 for student members. Larger contributions are welcome. Regular contributions of dues are crucial if we are to maintain the impressive momentum the Society has built heretofore. As you can see from the events reported in this newsletter, the Society has managed to use its modest budget to great effect, having sponsored some of the most high-profile events in comparative philosophy.*

The Society stands out in having cross-regional philosophical exchange as its basic mission, and in pursuing this with great success. If you wish to support this distinctive mission we hope you will contribute. Donations from academic centers and foundations are also welcome.

We offer two ways of contributing dues.

1. **By check.**

Please make your check payable to ISCWP and send it to the following address:

*Prof. Justin Tiwald
Department of Philosophy
San Francisco State University
1600 Holloway Ave.
San Francisco, CA 94132*

United States

2. **On-line.**

For the convenience of our members, we have established a Paypal account, which enables members to contribute dues by credit card. To use this method, please go to the [Home page](#) of ISCWP's website and click the "[donate](#)" button.

ISCWP's Home page can be found at <http://sangle.web.wesleyan.edu/iscwp/index.html>, or simply by Googling "ISCWP Homepage."

*Many thanks, Justin Tiwald
Secretary-Treasurer*