



**ISCWP**

国际中西哲学比较研究学会

International Society for Comparative Studies of Chinese and Western Philosophy

Volume 9, Issue 1, January 2011

### 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](mailto:jtiwald@sfsu.edu).*

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## “The Best is Yet to Come” – A Letter from the Outgoing President

by Stephen C. Angle, Wesleyan University

*My eight years of involvement with running the ISCWP—two years organizing APA panels, followed by three years as Vice-President, and then three years as President—are coming to an end. This newsletter is the last of my term. I want to begin by thanking Justin and Sor-hoon for all they have done over the last three years to make the ISCWP run smoothly. My thanks also go to Bo Mou, whose vision led to the society’s founding twelve years ago, and who has continued to support the ISCWP in many ways, not least through his continued organization of the Beijing Roundtable series.*

*The ISCWP is a loose organization that provides a framework within which members can pursue projects in comparative philosophy. “Membership” mainly means having your name on our email list. Dues are voluntary (and sadly rare), but our expenses are also low. When we put on a program, we must cooperate with host universities and, in some cases, seek to raise money through grants. There are other models on which to run an academic society, but ours has seemed to function well. It fills a need without being too demanding on the time of those of us temporarily in charge. More than anything, the ISCWP serves as an instigator: it encourages all of us to think of ways to pursue and then share our scholarship, and then it facilitates these processes.*

*Over the last three years, the ISCWP Board has striven to communicate and cooperate with our sibling organizations—the ACPA, ISCP, and SACP—all of whose missions overlap in different ways with our own. We have collectively worked to make the group sessions at APA meetings as well-organized, coherent, and high-quality as possible, while also providing as many opportunities as we can for members to present their ideas and get feedback from colleagues. I think that this cooperation among diverse groups is very healthy, and hope that it continues to grow.*

*So I think that the ISCWP framework that has evolved—a major “Constructive engagement” conference once every three years, annual Beijing Roundtables, and numerous APA panels—is working. It is flexible to allow us to do other things, like our co-sponsorship of a reception at the Pacific APA, but not too demanding to scare*

*potential future board members away. Why, then, have I titled this letter “The Best is Yet to Come”?*

*Partly, it is because I am excited to see what Sor-hoon’s term as President will bring, as well as to see who will emerge to help run the society with her. More generally, though, it is because I feel strongly that our mission—of doing philosophy in ways that are open both to multiple philosophical traditions and to participants from multiple countries (often speaking multiple languages)—this mission meshes well with the spirit of our emerging era. To be sure, we face a variety of challenges, but I am more confident than ever that philosophy as a discipline and as a profession, both in the US and in China, is changing, and the ISCWP has and will continue to play a role, however small, in these changes. So it is an exciting time: the best is yet to come.*

## Member News

**Kurtis Hagen, SUNY Plattsburgh**

*“The Propriety of Confucius: A Sense-of-Ritual,”*  
*Asian Philosophy* (March 2010).

**Philip J. Ivanhoe, City University of Hong Kong**

*I continue to work on classical and later Chinese philosophy and comparative philosophy. Recent or soon to be published work includes a review of Peter Bol’s *Neo-Confucianism in History* for *Dao: A Journal of Comparative Philosophy* 9.4 (2010) and a review article of Huang Chun-chieh’s *Humanism in East Asian Confucian Contexts* to appear in the *Taiwan Journal of East Asian Studies*, 臺灣東亞文明研究學刊 (2011). An essay, “Kongzi and Aristotle as Virtue Ethicists,” will appear in a volume being edited by Li Chenyang; I will present this paper as a Keynote Address at the Second International Fu Jen Academia Catholica Conference on “Interdisciplinary Dialogue on Man, Culture, and Transcendence” this May. Another essay, “Senses and Values of Oneness,” is to appear in an anthology called *The Philosophical Challenge from China*, edited by Brian Bruya. My article “Moral Perception in McDowell, Wang, and Mengzi” will appear in *Dao: A Journal of Comparative Philosophy* and not in *Journal of Chinese Philosophy* as originally planned. I recently presented another piece, which I have been revising and presenting for many years, “A Confucian Contribution to Justice, Gender, and the Family” at a conference called *Confucian and Liberal Perspectives on Family, State, and Civil Society*, which I helped Kim Sungmoon to organize here at City University. This and several other essays from the conference are under review for a Special Issue of *Dao*:*

*A Journal of Comparative Philosophy*, which Kim and I are to co-edit. I published an entry entitled “*Lu Xiangshan’s Ethical Philosophy*” in *Dao Companion to Neo-Confucian Philosophy*, edited by John Makeham (Springer-Verlag, 2010) and have two forthcoming books: ***Mortality and Traditional China***, co-edited with Amy L. Olberding (scheduled by SUNY for May, 2011) and a translation with introduction of ***Master Sun’s Art of War***, (forthcoming from Hackett in March 2011).

**Leigh Jenco, National University of Singapore**

*My ongoing research attempts to work from within Chinese thought to produce theories of more general relevance to political life. My book, **Making the Political: Founding and Action in the Political Theory of Zhang Shizhao** (Cambridge, 2010), as well as a related article (“**Rule by Man and Rule by Law in Early Republican China**,” *Journal of Asian Studies*, 2010) both examine early 20th century Chinese articulations of polity-building to address gaps in many Western accounts, which assume a coherent public space always-already exists to enable social and political transformation. I use the Confucian, liberal, and democratic commitments of Zhang Shizhao and other thinkers to craft a theory of efficacious political agency that works on personal and social registers in the absence of prior public agreement on shared political purposes.*

**Bo Mou 牟博, San Jose State University**

*I am currently working on a monograph project on the relation of language to objects and thought (as a project primarily in philosophy of language and metaphysics), which unifies four related accounts respectively on the ontological structure of objects, the semantic-syntactic structure of names, reference, and predication, which I have tentatively developed in the past few years. So far I have worked out longer or shorter drafts of the four accounts. If any members feel interested in reading/criticizing one of the drafts, feel free to let me know and I’ll then send you the draft for criticism.*

*As copies of the small reference book **Chinese Philosophy A-Z** (Edinburgh University Press, 2009) were out of stock last year and the publisher then provided an opportunity for minor revisions when they planned to reprint it, I have made minor modifications/revisions of the book. The modified version (marked with “**Reprinted with revisions 2010**”) of the book has come out recently. Two notes are due for interested readers. First, it is really reflectively challenging to me to work out this when it is expected by the publisher to cover the whole period of the history of Chinese philosophy over the last three thousand years with limited space, with maximal word-number cap to each entry and in concise words to capture points of covered issues/topics/ideas; so entries have to be brief and*

*coverage-selective (especially those on issues/topics/doctrines in view of their complications) and thus some of them might appear “oversimplified”; to partially overcome this (when in need), an effective way to read them is to go with entries’ cross-reference links and through their further-reading lists that link to a thorough bibliography of primary and secondary materials which give elaborations and/or broad arrays of viewpoints. Second, some of those entries on controversial issues/topics present the author’s own views/accounts instead of surveys of various parties’ views in debates; they might thus be viewed as “one-sided”; this is somehow related to the book format; the book is not exactly in the format of a dictionary resulting in surveys but in its “A-Z” format that expects the author to give his/her interpretations and critical understandings of the particular controversial issues/topics/doctrines (when applicable) to keep a certain degree of the integrity and systematic character of the book within limited space. Though the book is designed primarily for beginners, it is hoped that the book would be also useful for scholars to some extent. Whether agreeing or disagreeing to those sayings on some controversial or complicated issues/topics/doctrines that more or less reflect the results of this author’s relevant researches, one can treat them as raising worthy questions and/or as targets of one’s criticism, some of which are linked to the author’s relevant elaborations in the published pieces; and one can use those parts that seem “neutrally” useful: those (parts of) entries that provide historical data; an extensive (though not pretending to be exhaustive) “subject bibliography” to trace broad arrays of viewpoints; extensive Chinese originals for the names (including the style names and honorific names) of the figures and important terms whose entries appear in the book; comparative chronology of philosophers, etc.*

**Stephen Palmquist 龐思奮, Hong Kong Baptist University**

*My main research project during the past year was to edit the proceedings of an international conference that was held in Hong Kong in May of 2009, entitled *Kant in Asia: The Unity of Human Personhood*. With over 120 scholars from 30+ countries discussing East-West comparative themes on the whole range of issues in Kant-studies, one participant called the conference an “important moment in the movement of philosophical globalization.” About 80 scholars submitted revised versions of their conference papers to be considered for the proceedings. The published book, entitled **Cultivating Personhood: Kant and Asian Philosophy** (Berlin: Walter de Gruyter), appeared in November of 2010. It features keynote addresses by Patricia Kitcher, Günter Wolfhart and Cheng Chung-ying, followed by 64 chapters arranged into three “Books”, each with four Parts: Critical Groundwork includes essays on *Epistemological Foundations of Personhood*, *Personhood as a Problem for Rational Metaphysics*, *The Role**

of *Autonomy in Unifying Personhood, and Judgment as the Orientation of Personal Unity*; *Politics, Ethics, and Religion* includes essays on *The Status of Persons in Applied Ethics and Law*, *Persons in Politico-Cultural Community*, *Persons in Ethico-Religious Community*, and *Cultivating Personhood in Religion and Theology*; and *East-West Perspectives* includes essays on *Mou Zongsan and Kant on Intellectual Intuition*, *Chinese Perspectives on Self-Cultivation*, *Kant in Dialogue with Other Asian Traditions*, and *Kant on Asia and Asia on Kant*. For further details, see

<http://www.degruyter.com/cont/fb/ph/detailEn.cfm?id=IS-9783110226232-1>. Anyone interested in writing a review for an international journal is invited to contact me at [stevepq@hkbu.edu.hk](mailto:stevepq@hkbu.edu.hk).

**Peng Guoxiang** 彭國翔, *Tsinghua University*  
清華大學

I came to Germany for an official ceremony in which I accepted the **Friedrich Wilhelm Bessel Research Award** ([http://www.humboldt-foundation.de/pls/web/docs/F14009/programme\\_information.pdf](http://www.humboldt-foundation.de/pls/web/docs/F14009/programme_information.pdf)) that I won last year, which was bestowed by the Humboldt Foundation and the Federal Ministry of Education and Research.

**Dan Robins**, *Richard Stockton College*

I had an article published that members might not come across in their normal course of business, "**The Later Mohists and Logic**" (*History and Philosophy of Logic*, 2010). It's a study of the "Lesser Selection (*Xiaoqu*)," focusing on the question of whether and in what sense the Later Mohists might have been thinking about logic.

**Sor-hoon Tan**, *National University of Singapore*

I'm in my second three-year term as Head of Philosophy Department at the National University of Singapore, and have just started a concurrent appointment (Jan 2011-Dec 2013) as Deputy Director of the Asia Research Institute, Singapore. Over the past year, *Dao* (June, 2010) published my article, "Authoritative Master Kong in an Authoritarian Age," and another article, "Our Country Right or Wrong: A Pragmatic Response to Anti-democratic Cultural Nationalism in China," is appearing in *Contemporary Pragmatism* (Dec, 2010). I also contributed chapters to *Confucianism in Context* ("Confucianism and Democracy") and *State and Secularism: Perspectives from Asia* ("Secular religiosity in Chinese Politics: A Confucian Perspective"), which were published in 2010. I will be delivering a keynote paper at the *Uehiro Graduate Conference in Comparative Philosophy* in Hawaii this coming March.

**Justin Tiwald**, *San Francisco State University*

This past year I have been at work on a variety of projects, including an edited volume entitled **Ritual and Religion in the Xunzi** (SUNY, 2011, co-edited with T.C. Kline III) and the chapter on **Confucianism and rights** for the forthcoming *Routledge Handbook of Human Rights* (2011). My biggest research agenda has focused on the ethics of sympathy in the later Confucian tradition. I published two works on this topic as it concerns the eminent Qing dynasty philosopher Dai Zhen 戴震, which are "Dai Zhen on Sympathetic Concern" (*Journal of Chinese Philosophy*, March 2010) and "Is Sympathy Naïve? Dai Zhen on the Use of Shu to Track Well-Being" (in *Taking Confucian Ethics Seriously*, SUNY 2010). I also have a forthcoming publication in *Philosophy Compass* entitled "Sympathy and Perspective-Taking in the Confucian Tradition," which focuses largely on Zhu Xi.

**Bryan Van Norden**, *Vassar College*

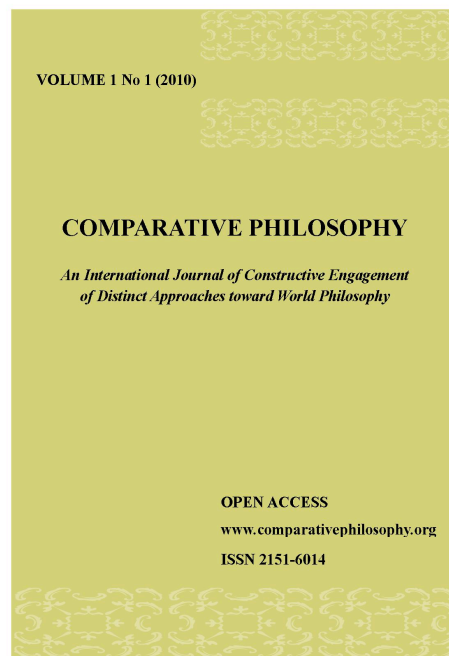
Over the last few years I have been serving as Chair, first of Vassar's Department of Chinese & Japanese and currently of our Philosophy Department. My administrative duties have left me with little time for research. However, I am happy to say that in 2010 I completed a textbook I have been working on, **Introduction to Classical Chinese Philosophy** (Hackett Publishing, 2011). This book, which will come out in March, introduces students to Kongzi, Mozi, Yang Zhu, Mengzi, the School of Names, the Later Mohists, the Daodejing, the Zhuangzi, Xunzi, Han Feizi and the historical context in which they lived and wrote. Appendices discuss hermeneutics, the Chinese written language, and alternative interpretations of Kongzi to the one I emphasize in the book.

## An Introduction to the Journal *Comparative Philosophy* in View of ISCWP's Mission

by Bo Mou 牟博, San Jose State University

The peer-reviewed, open-access international journal *Comparative Philosophy* (ISSN 2151-6014 / <http://www.comparativephilosophy.org>) has celebrated its first anniversary since the journal made its debut at the beginning of 2010 and now at the moment of starting its second volume after successfully completing the open-access publication of the first volume, with the joint efforts by all the editorial team members and peer reviewers. The journal was established around the end of the first decade of the 21st century during which comparative philosophy, as understood and practiced in a philosophically interesting way, underwent significant development in its identity, coverage and mission. Comparative philosophy is no longer limited exclusively to the East-West comparative dialogue; it is neither restricted to the comparative examination of culture/region-associated traditions nor stops at the purely historical description of apparent similarities and differences, but penetrates deeper and wider philosophically. Comparative philosophy, instead of being a local subfield of philosophy, has become one exciting general front of philosophical exploration that is primarily concerned with how distinct approaches from different philosophical traditions (generally covering both culture/region-associated and style/orientation-associated philosophical traditions) can learn from, and constructively engage, each other to jointly contribute to the contemporary development of philosophy on a series of issues or topics of philosophical significance, which can be jointly concerned through appropriate philosophical interpretation and/or from a broader philosophical vantage point. According to the Constitution of the ISCWP, its mission essentially points to this especially in view of comparative studies of Chinese and Western philosophy. This journal is to provide a forum for such thoroughly open-minded while constructively-engaging philosophical exploration.

The contents of the past volume and the current issue (vol 2 no 1, Jan 2011) of the journal have illustrated well the foregoing features of comparative philosophy and can serve as a good showcase of its breadth and depth. The reader can see such cross-tradition philosophical exploration effectively and



*engagingly resorts to various philosophically interesting and relevant resources and approaches from different traditions (involving not merely Chinese, Indian and Western traditions but also Africana, Islamic and Latin American traditions, and also addressing different styles/orientations of doing philosophy such as what is shown in the analytic-‘Continental’ divide); the addressed issues extensively include those in metaphysics, epistemology, philosophy of language and mind, logic as well as ethics and social-political philosophy; they all are constructive-engagement oriented in view of the contribution to the contemporary development of philosophy. Some of the articles published so-far include the following peer-reviewed research articles that directly and explicitly address Chinese*

*philosophy and Chinese-Western comparative philosophy:*

Alexus McLeod, “Pluralism About Truth in Early Chinese Philosophy: A Reflection on Wang Chong’s Approach”, *Comparative Philosophy* 2:1 (2011): 38-60.

Marshall D. Willman, “Logical Analysis and Later Mohist Logic: Some Comparative Reflections”, *Comparative Philosophy* 1:1 (2010): 53-77.

Zhihua Yao, “Typology of Nothing: Heidegger, Daoism and Buddhism”, *Comparative Philosophy* 1:1 (2010): 78-89.

Xianglong Zhang, “Comparison Paradox, Comparative Situation and Inter Paradigmaticity: A Methodological Reflection on Cross-Cultural Philosophical Comparison”, *Comparative Philosophy* 1:1 (2010): 90-105.

Besides its primary “Articles” section, an issue of the journal may include the “Recent Work” section, whose writings might be a reflective report of the significant result of a conference, or a “state of the art” survey, or a book review. The two excellent essays in this section of the first volume of the journal are authored by our ISCWP members, Prof. Steve Angle and Prof. Justin Tiwald, which are not merely “reportive” pieces but turn out to be the authors’ very thoughtful evaluative writings:

Stephen C. Angle, “*The Minimal Definition and Methodology of Comparative Philosophy: A Report from a Conference*”, *Comparative Philosophy* 1:1 (2010): 106-110.

Justin Tiwald, “*Confucianism and Virtue Ethics: Still a Fledgling in Chinese and Comparative Philosophy*”, *Comparative Philosophy* 1:2 (2010): 55-63.

Indeed, the journal’s emphasis on philosophical relevance has rendered its published articles intrinsically relevant to the philosophical interest and inquiry of philosophy scholars and students, no matter which specific traditions they study and no matter which style of philosophy they instantiate, given that they work on issues and topics under examination in the journal articles. In this connection, the journal’s emphasis on constructive engagement and philosophical relevance serves as, or constitutes, one pivot at which these explorations of distinct resources from different traditions can be intrinsically and effectively unified through comparative philosophy, which otherwise could be easily dismissed as irrelevant to each other (as sometimes happened when scholars are restricted by the alleged disciplinary coverage of “Asian studies” or “Chinese studies”). In this way, with such emphasis and orientation, the published articles in the journal include those peer-reviewed research articles that are considered to be philosophically interesting and relevant to the issues and concerns of our scholars on Chinese and Chinese-Western comparative philosophy, although they are not directly on Chinese philosophy:

- Nader El-Bizri, “*The Labyrinth of Philosophy in Islam*”, *Comparative Philosophy* 1:2 (2010): 3-23.
- Christopher Framarin, “*Ātman, Identity, and Emanation Arguments for a Hindu Environmental Ethic*”, *Comparative Philosophy* 2:1 (2011): 3-24.
- Tommy Lott, “*Comparative Aspects of Africana Philosophy and the Continental-Analytic Divide*”, *Comparative Philosophy* 2:1 (2011): 25-37.
- Graham Priest, “*The Logic of the Catuskoti*”, *Comparative Philosophy* 1:2 (2010): 24-54.
- Manuel Vargas, “*Culture and the Value of Philosophy: The Latin American Case*”, *Comparative Philosophy* 1:1 (2010): 33-52.

It is also worth mentioning that the open-access character of this journal has effectively enhanced the availability and impact of the published articles in the journal. It is also noted that, besides those from countries in North America and Europe, the readers also include those from many countries in Asia, Africa, and Latin America where public and university libraries have little resources to subscribe to paid academic journals (especially philosophy journals). The open-access strategy of this journal has thus contributed to maximizing the impact of those published results in comparative philosophy; this is especially relevant and significant in view of the nature and mission of comparative philosophy.

In view of all these, I would like to say that, if you have articles that would meet the criterion “original articles of high-quality” with the constructive-engagement emphasis as specified at the home page of the journal website, and if you would like to have your philosophy writings be read timely and extensively, the journal *Comparative Philosophy* would be a good place to submit your article for peer-review, particularly for those who want their work to be both approved for its high quality and available through open-access. Indeed, since the formal establishment of the journal via its debut issue, we have received a substantial amount of submissions. As the journal quality is top concern, and as a strict peer-review procedure has thus been implemented whether a submission is unsolicited or not, only few have been accepted for publication. As a non-profit academic journal not published by a commercial press with paid subscription, the journal does not have a commitment to quantity; the editorial team is free to publish as few articles as are judged to meet a high standard of quality. To be sure, this does not mean the reviews consist exclusively of negative criticism; rather, the journal has endeavored to have the review procedure constructive and positive: we have tried our best to provide constructive feedback and useful concrete comments to the authors of all those submissions that passed the pre-review inspection and went into the peer-review procedure, whether or not they were eventually accepted. With consideration that all the relevant work is based on editorial team members’ and peer referees’ voluntary work without financial compensation due to the non-profit nature of the journal, this is not easy but we strive to contribute to the healthy development of the profession through this kind of constructive service to our colleagues.

Bo Mou

(This writing is prepared for the January 2011 issue of ISCWP’s Newsletter. Note: partial contents of this writing are adapted from the “Editor’s Words” writings in vol 1 no 2 and vol 2 no 1 of the journal.)

## The 2011 Term of the Beijing Roundtable on Contemporary Philosophy

2011年北京“當代哲學”國際圓桌學術  
研討會

by Bo Mou 牟博, San Jose State University

Theme / 討論主題

*“Classical Texts and Philosophical Interpretation:  
In View of Studies of Chinese Philosophy and  
Development of Contemporary Philosophy”*  
“經典文本與哲學解釋：  
中國哲學研究與當代哲學發展”

**Academic Organizer:** International Society for Comparative  
Studies of Chinese and Western Philosophy (ISCWP)  
學術組織方: 國際中西哲學比較研究學會  
[\[http://sangle.web.wesleyan.edu/iscwp/\]](http://sangle.web.wesleyan.edu/iscwp/)

**Host & Co-sponsor:** Department of Philosophy, Capital  
Normal University, Beijing, China  
東道主/共同贊助方: 首都師範大學哲學系  
[\[http://www.cnuphd.net/\]](http://www.cnuphd.net/)

**Co-sponsor:** Center for Comparative Philosophy, San Jose State  
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研究中心  
[\[http://www.sjsu.edu/centercomphil/\]](http://www.sjsu.edu/centercomphil/)

**Time:** 3<sup>rd</sup> June 2011, Friday  
時間: 2011年6月3日  
**Location:** Capital Normal University, Beijing, China  
地點: 首都師範大學  
**Discussion language:** English and/or Chinese  
學術討論語言: 英文/中文

The 2011 Term of the ISCWP's "Beijing Roundtable on  
Contemporary Philosophy" workshop series is a one-day  
(or half-day) workshop on the theme "Classical Texts and  
Philosophical Interpretation: In view of studies of Chinese  
philosophy and development of contemporary philosophy".

For heuristic sake, the two key terms 'classical texts' and  
'philosophical interpretation' are understood as follows. The  
phrase 'classical texts' here means any important texts of  
philosophical value and significance in a variety of philosophical  
traditions (including important texts in contemporary

philosophy), though especially in view of classical texts of  
Chinese philosophy in this context. The phrase 'philosophical  
interpretation' is to cover any reflective elaboration of the  
philosophical points and implications of classical texts, which is  
open to mutual understanding and reflective criticism and is  
carried out for the sake of contribution to philosophical  
exploration, instead of purely historical description. The issue of  
the relation between the two is intrinsically related to any  
reflective efforts in contemporary philosophical studies that  
address resources of classical texts for the sake of contribution to  
development of philosophy. The issue involves a series of  
philosophically interesting and significant questions which  
include, but are not limited to, the following: What are criteria  
or conditions for adequate philosophical interpretation of  
classical texts? How can contemporary theories of interpretation  
and of meaning (from either analytic or "Continental" or some  
other traditions) contribute to the issue? How is it that ancient  
thinkers/texts and contemporary philosophy can have jointly  
concerned issues/topics through philosophical interpretation?  
How to adequately look at the relation between philosophical  
interpretation, philosophical-issue concerns, and historical  
examination in studies of classical texts of Chinese philosophy?  
and so on. The exploration of the issue at this workshop can be  
taken through general theoretic explorations and/or case analyses  
regarding classical texts of Chinese philosophy.

As the Beijing Roundtable workshop series has emphasized in-  
depth critical discussion on well-prepared research fruits on the  
target issue, submissions are expected to address the issue with  
well-explained and clearly-presented approaches. Papers (up to  
5,000 English word equivalents in English or Chinese) together  
with 150-250 word abstracts (in English) may be submitted  
electronically (MS Word file, single-spaced) by 1<sup>st</sup> May 2011  
to the review team c/o Bo Mou, ISCWP coordinator for the  
2011 term of Beijing Roundtable, at [bo.mou@sjsu.edu](mailto:bo.mou@sjsu.edu). [Note:  
for the sake of encouraging a submission that really needs  
sufficient words to present well-developed, carefully elaborated  
approach to the issue, it is allowed to be up to 5,000 words for  
the review/in-depth discussion purpose; but the author of the  
accepted submission needs to effectively present the essence of the  
material in no more than 20 minutes so that sufficient time (at  
least 20 minutes) can be reserved for critical discussion—for  
this purpose, some efficient means that have been effectively  
adopted by this workshop series will be suggested to the author-  
presenter.]

Any interested ISCWP members and other interested colleagues  
are welcome to participate in this workshop. For further  
information concerning its academic coordination, contact Bo  
Mou; for further information concerning its host organization,  
contact Jianhua Mei, the Host representative, at  
[jianhuamei@gmail.com](mailto:jianhuamei@gmail.com).

## APA Pacific Division Session on Constructive Engagement

*APA Committee Session (arranged by the APA Committee on Asian and Asian-American Philosophers and Philosophies)*

*“Constructive Engagement of Analytic and Continental Approaches in Philosophy: From the Point of View of Asian Philosophy”*

*Thursday, 21 April 1-4 p.m.*

*Chair: Bo Mou (San Jose State University) “Quine/Lewis, Heidegger, and Lao Zi/Zhuang Zi on Being”*

*Mario Wenning (University of Macau): “Daoism and the Future of Critical Theory”*

*Marshall Willman (New York Institute of Technology-Nanjing Campus): “A Daoist Perspective on Analytical and Phenomenological Methodologies in the Analysis of Mind”*

*Sandra Wawrytko (San Diego State University): “Psychosis and Buddhist Awakening”*

*The disciplinary discussion of the analytic/“continental” divide has been limited to viewing these traditions as two local movements within the Western tradition. However, it is philosophically interesting and significant to explore these traditions from the vantage point of cross-tradition philosophical exploration.*

*In this context, the analytic and “continental” approaches can be understood broadly as two distinct generic types of methodological styles/orientations of doing philosophy that also manifest themselves in some other philosophical traditions in philosophically interesting ways. These traditions, moreover, have resources for facilitating a constructive engagement between the two approaches.*

*The goal of this panel is to explore this issue from the vantage point of Asian philosophy. The panel will address, among others, the following questions: (1) How can Asian philosophy contribute to this constructive engagement? (2) How can the scholarship on the analytic/continental divide enhance the study of Asian philosophy? (3) How can analytic methodology be constructively applied and engaged in studies of some prominent manifestations of the “continental” approach in Asian philosophy?*

## ISCWP-Sponsored Panels APA Central Division Meeting

**Thursday, March 31**

*7:40-10:40 p.m.*

**Topic:** *Comparative Perspectives on Empirical Psychology and Virtue Ethics*

**Chair:** *Joel Kupperman (University of Connecticut)*

**Speakers:**

*Nancy E. Snow (Marquette University)*

*“The Geography of Thought Revisited: Reflections on Situationism and the Psychology of Asians”*

*Hagop Sarkissian (Baruch College-CUNY)*

*“Virtue and Imposition”*

*Christian Miller (Wake Forest University)*

*“The Real Challenge to Virtue Ethics from Empirical Psychology”*

*Stephen C. Angle (Wesleyan University)*

*“Seeing Confucian ‘Active Moral Perception’ in Light of Contemporary Psychology”*

**Commentator:** *Joel Kupperman (University of Connecticut)*

**Saturday, April 2**

*12:15-2:15 p.m.*

**Topic:** *Aristotelian Justice and the Mencian Virtues*

**Chair:** *Sean P. Walsh (University of Minnesota-Duluth)*

**Speakers:**

*Howard Curzer (Texas Tech University)*

*“There Ain’t No Justice: The Shocking Absence of Aristotelian Virtues in the Mencius”*

*Heidi M. Giebel (University of Saint Thomas [St. Paul])*

*“In Search of the Missing Virtue(s): Justice, Liberality, and Benevolence in Aquinas and Mencius”*

*Sean McAleer (University of Wisconsin-Eau Claire)*

*“Mencius and Aristotle on Friendship and Justice”*

*Sean P. Walsh (University of Minnesota Duluth)*

*“Justice, Liberality, and Abject Poverty for Mencius’ Junzi and Aristotle’s Megalopsychos”*



## ISCWP-Sponsored Panels APA Pacific Division Meeting

**Thursday, April 21**

6:00-8:00 p.m.

**Topic:** *Increasing Unity and Community*

**Chair:** *Eirik Harris (Yonsei University)*

**Speakers:**

*Alan Tomhave (Youngstown State University)*  
"Confucian Civility and Egalitarianism"

*Benjamin Huff (Randolph-Macon College)*  
"Friendship and Political Solidarity in Aristotle and  
Classical Confucianism"

*Deborah Mower (Youngstown State University)*  
"Pride, Prejudice, and Partiality: How Mencius  
Minimizes In-group Bias"

*Sara Rushing (Montana State University)*  
"Tradition and Hermeneutical Humility in Confucius and  
Gadamer"

**Saturday, April 23**

6:00-9:00 p.m.

**Topic:** *Prospects for Confucian Political Philosophy*

**Chair:** *Alexus McLeod (University of Dayton)*

**Speakers:**

*Justin Mok (University of Toronto)*  
"Exploring the Political Vision with Chinese  
Characteristics: The Establishment of the Justification of  
Rule"

*Chengyi (Andrew) Peng (City University of Hong Kong)*  
"Traditional Confucian Constitutionalism: Current  
Explorations and the Prospects of Success"

*Eirik Harris (Yonsei University)*  
"Xunzi and Han Fei on Constraining the Ruler"

**Commentators:**

*Alexus McLeod (University of Dayton)*  
*Henrique Schneider (Fernfachhochschule Schweiz)*

## 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