



ISCWP

国际中西哲学比较研究学会

International Society for Comparative Studies of
Chinese and Western Philosophy

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 Hagop Sarkissian: h.sarkissian@baruch.cuny.edu

TABLE OF CONTENTS

Volume 10, Issue 1, January 2012

- I. Member News
- II. Call for Papers: Special issue of *Comparative Philosophy*
- III. Call for Papers: Metaphysical Society of America 64th Annual Meeting, The College of the Holy Cross, April 12-13, 2013
- IV. ISCWP Sponsored Panels: APA Pacific Division 2012
- V. Announcement: Panel on Confucianism and its relevance to contemporary political philosophy, APA Eastern Division 2012 (Atlanta)
- VI. Dues and Donations



MEMBER NEWS

Stephen C. Angle, Wesleyan University

Much of my work over the last year has been focused on a book called *Contemporary Confucian Political Philosophy: Toward Progressive Confucianism* that will be published by Polity this spring. Two related essays are out or forthcoming: “牟宗三论自我坎陷：诠释与辩护 [Mou Zongsan on Self-Restriction (Ziwo Kanxian): An Interpretation and Defense],” 《中国儒学》 [Chinese Confucianism]; and “Neither Morality Nor Law: Ritual Propriety as Confucian Civility,” in Deborah Mower and Wade Robison, eds., *Civility in Politics and Education* (Routledge). In addition, two essays dealing with other, on-going interests have been or soon will be published: “A Productive Dialogue: Contempora Contemporary Moral Education and Neo-Confucian Virtue Ethics,” *Journal of Chinese Philosophy*; and “Piecemeal Progress: Moral Tradition Respect and Rooted Global Philosophy,” in Chris Fraser, Dan Robins, and Timothy O’Leary, eds., *Ethics in Early China* (Hong Kong University Press). Finally, I am happy to say that Chinese translations of both my previous books, *Human Rights and Chinese Thought* and *Sagehood*, should be coming out in 2012.

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

The main stream of my research of the last year has focused on comparative issues in ancient Chinese metaphysical thoughts and present World Natural scientific discoveries. It includes two articles: “Importance of Laoz’s Intuitions about the Fundamental Being for our Present Life and Its Moral Values,” in the *Proceedings of the 2nd International Taoist Forum* (October 2011) in Hengyang, China), in which I also participated and “The Metaphysical visions in Dao De jing and Wenzhi, and the modern knowledge about the Fundamental Being” in *Journal of Sino-Western*

Communications (December 2011). In connection with this main stream of my research last year I participated also in an international Symposium at the State University in San Jose with the paper “The Metaphysical Vision in Dao De jing and the Modern Knowledge about the Fundamental Being”. I am also the translator of *Honglou meng* into Slovak, I published in China, in *Monograph for the Studies of Hongloumeng, Translation and Communication* (2010) in Chengtu, my article: “Honglou meng yu qi seluofake yuyibende chansheng lishi” (a Dream about the Red Pavillion and the Genesis of Its Slovak Translation) as well as in *Chinese Journal of European languages and Cultures* of Beijing Foreign Studies University in Beijing an article: “Hongloumeng – yibu qi miaode wenzue mi dianma” (A Dream about the Red Pavillion – An Ingenious literary Cryptogram). Just now I prepare into the print the 2nd Volume of my book *Laozi and the Process of Creation of Dao De jing*.

Howard Curzer, Texas Tech University

My research in Chinese philosophy currently centers on Mencius. Two articles by me about Mencius are coming out: In “Benevolent Government Now” (*Comparative Philosophy*, 2012) I argue that not only was Mencius a radical reformer in his own day, but his description of benevolent government shows that he is an extreme liberal by contemporary standards, too. In “An Aristotelian Doctrine of the Mean in the *Mencius*?” (*Dao*, 2012) I argue that, contrary to appearances, Mencius does not deploy anything like the Aristotelian doctrine of the mean to describe Boyi, Yi Yin, and LIU Xiahui. While Confucius’ actions are intermediate between the actions of these three sages, the sages’ character traits do not bracket Confucius’ character traits. It might also be of interest to some in the Chinese philosophy community to learn that my commentary on Aristotle’s *Nicomachean Ethics* – approximately 20 years in the making – is slated to appear in April. The title is *Aristotle and the*



Virtues (Oxford University Press, 2012).

Philip Ivanhoe, City University of Hong Kong

I continue to produce work in the fields of East Asian and Comparative Philosophy. Since my last report, I have published two co-edited books: *Taking Confucian Ethics Seriously: Contemporary Theories and Applications* (Albany, NY: SUNY Press, 2010) and *Mortality and Traditional China* (Albany, NY: SUNY Press, 2011) and a translation and study of *Master Sun's Art of War* (Indianapolis, IN: Hackett Publishing Company, March 2011). Among my published essays are contributions to each of the first two volumes mentioned above: "The Values of Spontaneity" and "Death and Dying in the *Analects*." In addition I have published articles such as, "Hanfeizi and Moral Self Cultivation" in *The Journal of Chinese Philosophy*, 38.1 (March 2011), a review article on *Humanism in East Asian Confucian Contexts*, by Huang Chun-chieh in *Taiwan Journal of East Asian Studies*, 臺灣東亞文明研究學刊 8.1 (June, 2011), "The Contemporary Significance of Confucian Views about the Ethical Values of Music," in *2009 Civilization and Peace*, (Seoul, Edison, N.J.: Jimoondang, 2010) and "Lu Xiangshan's Ethical Philosophy" in *Dao Companion to Neo-Confucian Philosophy*, (New York: Springer-Verlag, 2010).

This past year, I received a major grant from the Association of Korean Studies to serve as director for a five-year "Laboratory" on Korean philosophy in a comparative perspective. You can see a description of the grant at:

<http://wikisites.cityu.edu.hk/sites/newscentre/en/Pages/201109061100.aspx>

We will soon post a more detailed but still evolving description of our plan on our department web page:

<http://www6.cityu.edu.hk/sa/index.asp>

Pauline Lee 李博玲, Washington University in Saint Louis

I am an assistant professor at Washington University in Saint Louis, in the department of East Asian Languages and Cultures, and the program in Religious Studies. My work is in Chinese thought, both pre-Qin and Ming-Qing. I have recently completed a project on the late-Ming thinker Li Zhi 李贄 and his views on the role of desire in a good life; forthcoming are my book *Li Zhi, Confucianism, and the Virtue of Desire* (SUNY, 2012), and articles "Spewing Jade and Spitting Pearls': Li Zhi's Ethics of Genuineness," in *Journal of Chinese Philosophy*, and "There is nothing more than...dressing and eating': Li Zhi and the child-like heart-mind," in *Dao: A Journal of Comparative Philosophy*. Presently I am enjoying the beginning stages of working on a new book project. Tentatively entitled *Talk of Play in China: The Trifling, the Wicked, and the Sacred*, I am mining the Chinese commentarial tradition—from the Han through the Qing on passages such as in the *Analects* or the *Mengzi* on games and children—to uncover concepts of play as they evolve and change through time.

Puqun Li, Kwantlen Polytechnic University

My book *A Guide to Asian Philosophy Classics* is to be published by Broadview Press in April 2012. This book guides readers through ten classic works of Asian philosophy. Several major schools of Eastern thought are discussed, including Hinduism, Buddhism, Confucianism, Daoism/Taoism, and Chan/Zen. The author connects the ideas of these schools to those of Western philosophy, thereby making the material accessible to those who are unfamiliar with the cultures and intellectual traditions of Asia. A wide range of important topics are addressed: reality, time, self, knowledge, ethics, human nature, enlightenment, and death.

CONTENTS

p H i l o S o p H Y

Acknowledgements



Preface
Chapter 1: The Upanishads
Chapter 2: The Dhammapada
Chapter 3: The Mulamadhyamakakarika
Chapter 4: The Analects
Chapter 5: The Mengzi
Chapter 6: The Daodejing
Chapter 7: The Zhuangzi
Chapter 8: The Xunzi
Chapter 9: The Platform Sutra
Chapter 10: The Shobogenzo
Conclusion
Glossary of Terms
Appendices
Index

Bo Mou, San Jose State University

In 2011, I spent more time in reading and thinking about relevant issues through two major activities, parts of which are related to my comparative studies of Chinese and Western philosophy. One is my participation in the NEH summer seminar for university teachers on Quine and Davidson (at Princeton University from late June to the end of July 2011). The other is my preparing and teaching a seminar in logical theory at SJSU in the fall semester.

Stephen R. Palmquist 龐思奮, Hong Kong Baptist University

In the wake of the “Kant in Asia” conference held here at HKBU in May of 2009, whose proceedings (including 67 of the 97 conference papers) were published as *Cultivating Personhood: Kant and Asian Philosophy* (De Gruyter, 2010), I served as guest compiler for a special issue of *Journal of Chinese Philosophy* (December 2011), focusing on Kant. Although my main research project in 2012 will be the writing of a comprehensive commentary on Kant’s *Religion within the Bounds of Bare Reason*, I continue to engage in comparative work as opportunities arise. For example, in October of 2011 I had the pleasure of attending a conference on the *Yijing*, held in its

birthplace (Anyang, China), where I presented an invited paper entitled “Cultivating Wisdom through Architectonic Reasoning: A Synthesis of Kant’s Categories and the *Yijing*’s Hexagrams” (通过建筑术推理培养智慧：康德的范畴论和易经的卦之融合). The latter is part of my attempt to map out the correspondence between four “levels of perspectives” that can be found operating in both Kant and the *Yijing*—a project I hope to complete while on sabbatical leave in the Fall of 2012.

Sor-hoon Tan, National University of Singapore

I delivered a keynote lecture on “Wisdom-Knowledge in Good Government,” at the 2011 Uehiro Graduate Conference, held at University of Hawaii; presented an invited paper on “Confucian Limits to Meritocracy,” at the 2011 Global Forum on Civilization and Peace, organized by the Academy of Korean Studies in Seoul. Publications in 2011:

1. “Why Study the Chinese Classics and how to go about it?” invited contribution to Symposium, *Journal of Curriculum Studies*, vol. 43, issue 5 (2011): 623-30.
2. “The Dao of Politics: Rites and Laws as Pragmatic Tools Government,” *Philosophy East and West*, vol. 61, no. 3 (Jul 2011): 468-91.
3. “How Can Chinese Democracy be Pragmatic?” *Transactions of Charles S. Peirce Society*, vol. 47, no. 2 (Spring 2011): 196-225.
4. “Why Confucian Democracy,” trans. Sun Wei, *Studies in Chinese and Western Humanistic Spirit*, 4, Du Liyan et al. (eds), (Beijing: Chinese Encyclopedia Press, 2011) pp. 273-288 [in Mandarin].

Yang Xiao, Kenyon College

I spent my sabbatical year at the Institute for Advanced Study in Princeton in 2010-11. I



published one article and two short essays: “Holding an Aristotelian Mirror for Confucian Ethics?” (*Dao: A Journal of Comparative Philosophy*, 2011), and “Beyond Reductive Naturalism” and “The Return of Grand Narrative” These are two short essays on Robert Bellah’s book *Religion in Human Evolution* [Harvard University Press, 2011], published at the Social Science Research Council’s website “The Immanent Frame”: [http://blogs.ssrc.org/tif/author/xiaoy/.](http://blogs.ssrc.org/tif/author/xiaoy/))

Call for Papers
SPECIAL ISSUE OF
COMPARATIVE PHILOSOPHY
TO MARK THE ISCWP’S
10TH ANNIVERSARY

In the coming 2012, the International Society for Comparative Studies of Chinese and Western Philosophy (ISCWP) will mark its 10th anniversary. To celebrate its 10th Anniversary in a philosophically interesting and noteworthy way, the ISCWP Board and the editor of the journal *Comparative Philosophy* have planned to launch one special issue of *Comparative Philosophy*, which is to contain a set of high-quality articles contributed by the ISCWP members that well reflect the ISCWP’s principal concerns and emphases (i.e., emphasizing the constructive engagement between Chinese philosophy and Western philosophy—analytic tradition as well as continental tradition in the West in their broad senses, stressing sensitivity of such comparative studies to contemporary development and resources of philosophy and their mutual advancement, and striving to contribute to philosophy as common human wealth as well as to respective studies of Chinese

philosophy and Western philosophy). Any papers on the following subjects are welcome: (1) the constructive engagement of distinct approaches from Chinese and Western (or other) philosophical traditions that advance our understanding and treatment of perennial philosophical issues or contemporary problems; (2) methodology of comparative philosophy. A general expectation for the submissions is “original articles of high quality”, as indicated at the journal website.

The submissions (MS Word file in clear and accessible English) will be made electronically through the *Comparative Philosophy* website: <http://www.comparativephilosophy.org>

clicking on “For Authors” and following the instructions there, OR directly click on: <http://www.comparativephilosophy.org/index.php/ComparativePhilosophy/about/submissions#onlineSubmissions>

Please indicate on your manuscript that it is intended for the ISCWP special issue. Submissions (together with a 150-250 word abstract, in the format and style of the “Author Guidelines” as given at the journal website) should be submitted by 29th February 2012. Submissions will be peer reviewed. [The publication of the special issue is conditional: it will depend on the result of the peer review of prospective submissions.]

Call for Papers
METAPHYSICAL SOCIETY OF AMERICA
64TH ANNUAL MEETING
THE COLLEGE OF THE HOLY CROSS
APRIL 12-13, 2013
METAPHYSICS AND ETHICS
EAST AND WEST



What is the relationship between metaphysics and ethics? Metaphysics is concerned with being *qua* being or the first principles and causes of being, or the primary sense or senses of reality, or its fundamental categories. Ethics is concerned with the goodness of persons, or the rightness of actions, or the best value in consequences. Hence metaphysics and ethics may seem to be unrelated. Is it possible, however, to ask about being without asking about the goodness of being? Is it possible to define human goodness and rightness without first defining human being or human value? Might being, itself, provide a measure of the goodness of actions and persons? Is there a state of being the attainment of which makes persons to be good or actions to be right? Moreover, is this state of being prescribed by the nature of human beings? Is this prescription provided by some being that is both prior to and the cause of human beings?

Whether metaphysics and ethics are related is a topic that invites reflection on the normativity or neutrality of being. How one answers the prior metaphysical questions will inevitably affect one's views of ethics. Both Asian and Western philosophical traditions exhibit both the normativist and the neutralist alternatives. Cross-cultural comparisons between Eastern and Western responses afford a wider set of variations and some strong examples of mutual corroboration.

Essays about the relation between metaphysics and ethics, and essays about broader metaphysical questions which have implications for this theme will be accorded first consideration, though papers and proposals for papers in other areas of metaphysics will also be considered. Submissions do not need to consider Asian traditions or offer comparative work, though those that do are especially welcome.

500-word abstracts should be submitted (electronically) by July 1, 2012 to:

May Sim, Department of Philosophy, The College of the Holy Cross, msim@holycross.edu

Those whose abstracts are chosen by the Program Committee must submit completed papers by December 31, 2011 to allow time for review by commentators and publication of the program. Further information on the conference will be available at: www.metaphysicalsociety.org

ARISTOTLE PRIZE: Papers submitted by persons who have not yet earned a Ph.D. or whose Ph.D. is less than five years old at the time of submission will be considered for the Aristotle Prize if the Program Committee is alerted to eligibility. The prize carries a cash award of \$500 and inclusion in the program. Please encourage graduate students and junior colleagues to consider entering the competition. Papers submitted for the Aristotle Prize must be complete by the deadline for submission: July 1, 2012.

ISCWP PANELS AT 2012 APA PACIFIC DIVISION MEETING

G2A International Society for Comparative Studies of Chinese and Western Philosophy, Session 1
Wednesday, April 4, 7:00-10:00 p.m.

Topic: ISCWP Tenth Anniversary Chinese-Western Constructive Engagements: Metaphysics, Naturalism, and Science

Chair: Yang Xiao (Kenyon College)

Speakers:



Stephen C. Angle (Wesleyan University):
“Reading the Analects as Moral Theory:
Constructive Engagement?”

Bo Mou (San Jose State University): “Quine’s
Naturalized Epistemology, Liberal Naturalism,
and Daoist Naturalism: How It is Possible for
Them to Constructively Engage Each Other?”

Sor-Hoon Tan (National University of Singapore):
“Science and Metaphysics in China’s Encounter
with Pragmatism”

Commentators:

Xiaofei Tu (Appalachian State University)

Ralph Weber (Universität Zürich)

Guo Yi (Chinese Academy of Social Sciences)

**G5C International Society for Comparative
Studies of Chinese and Western Philosophy,
Session 2**

Thursday, April 5, 7:00-10:00 p.m.

Topic: Moral Psychology in Early Chinese
Philosophy

Chair: Sor-hoon Tan (National University of
Singapore)

Speakers:

Carl Dull (University of North Carolina–
Greensboro): “Language, Speech Acts, and Moral
Psychology in the *Zhuangzi*”

Tim Connolly (East Stroudsburg University)
“Sagehood and Supererogation in Confucius’
Analects”

Ryan Nichols (California State University–
Fullerton) “The Origins and Effects of Shame in
Early Confucianism”

Deborah Mower (Youngstown State University)
“Understanding Rituals as Scripts: Confucianism
Meets Western Psychology”

Commentators:

Stephen C. Angle (Wesleyan University)

Henrique Schneider (Universität Wien)

Sor-Hoon Tan (National University of Singapore)

Lijun Yuan (Texas State University–San Marcos)

Announcement

PANEL ON

CONFUCIANISM AND ITS RELEVANCE TO
CONTEMPORARY POLITICAL PHILOSOPHY

APA EASTERN DIVISION

2012 (ATLANTA)

ISCWP members, Stephen C. Angle, Erin Cline, and Sor-hoon Tan, have been invited by the program committee of the Eastern Division APA to speak at a symposium on the topic of Confucianism and its relevance to contemporary political philosophy, planned for the 2012 meeting in Atlanta. Details forthcoming in the August 2012 newsletter.

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 and other newsletters, 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:

By check

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

Prof. Hagop Sarkissian
Department of Philosophy
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New York, NY 10010
United States

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,
Hagop Sarkissian
Secretary-Treasurer