



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. This issue contains announcements and summaries of a number of newsworthy events with which the Society is associated, as well as updates from its members on their activities. 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://www.iscwp.org>

*Any inquiries or feedback regarding this issue are welcome. Please send them to Hagop Sarkissian:  
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## MEMBER NEWS

**Stephen C. Angle, Wesleyan University**

This last year saw the publication of *Contemporary Confucian Political Philosophy: Toward Progressive Confucianism* (Polity), and a related journal article has just appeared: "Contemporary Confucian and Islamic Approaches to Democracy and Human Rights" (*Comparative Philosophy* 4:1). In the spring of 2013, a book I have co-edited with Michael Slote will be published: *Virtue Ethics and Confucianism* (Routledge). Going forward, one of my major projects is a book I am co-writing with Justin Tiwald, tentatively titled "Neo-Confucianism: A Philosophical Introduction."

**Erin Cline, Georgetown University**

I am happy to share the news that my first book, *Confucius, Rawls, and the Sense of Justice* (Fordham University Press) was published in December 2012. I also published two new articles this fall, "Three Challenges in the Study of Comparative Ethics and Chinese Thought," in *Religious Ethics in a Time of Globalism*, ed. Bucar and Stalnaker (Palgrave, 2012), and "Confucian Ethics, Public Policy, and the Nurse-Family Partnership" (*Dao*, 2012). Additionally, I completed a book manuscript on the role of the family in moral cultivation during the earliest years of children's lives. This work examines the reasoning of a range of philosophers and scientists on this topic—from the views of ancient Chinese philosophers, to Aristotle and Locke, to contemporary care ethicists and attachment theorists. Drawing especially on resources in the Confucian tradition, I argue for the importance of understanding the unique and irreplaceable role of parent-child relationships in early childhood moral development, not only in contemporary ethics and political philosophy, but in our attempts to address contemporary moral problems through the crafting of public policy.

**Howard Curzer, Texas Tech University**

My recent work has been a bit iconoclastic. Last year I gave a talk entitled, "There Ain't No Justice: The Shocking Absence of Aristotelian Virtues in the Mencius," at an ISCP session alongside the APA Central Division meeting. This year I published a paper entitled, "Contemporary Rituals and the Confucian Tradition: A Critical Discussion" (*Journal of Chinese Philosophy*, 2012). In the paper, I develop utilitarian, existentialist, liberal, radical, and even Confucian critiques of rituals. I argue that the drawbacks of rituals are ineliminable. Luckily, they can be ameliorated by creating new rituals as alternatives to the old, corrupted ones.

**Michael Ing, Indiana University**

This past year I completed a project on ritual and ethics in the Liji. In October I published *The Dysfunction of Ritual in Early Confucianism* with Oxford University Press.

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

My work continues to be focused on East Asian and comparative philosophy. I published one co-edited book (with Tao Jiang): *The Reception and Rendition of Freud in China: China's Freudian Slip* (Routledge, 2012) and have one forthcoming single-authored monograph: *Confucian Reflections*, (Routledge, 2013). I contributed a chapter to the first work: "Freud and the Dao." I published "Understanding Traditional Chinese Philosophical Texts," (*International Philosophical Quarterly*, 2012) and have the following three forthcoming essays in press: "Virtue Ethics and the Confucian Tradition," (*Cambridge Companion to Virtue Ethics*, Cambridge University Press, 2013) "Happiness in Early Chinese Thought," *Oxford Handbook of Happiness*, (Oxford University Press, 2013), and "The Four-Seven Debate." *Philosophy East and West*, (October 2015). Several other essays currently are under review or in preparation. I served as guest Editor with Sungmoon KIM of a Special Edition of *Dao: A Journal of Comparative Philosophy* (September, 2012) *Confucian and Liberal Perspectives on Family*,



*State, and Civil Society*. I am also working together with Professor Kim and other colleagues on our ongoing *Laboratory for Korean Philosophy in Comparative Perspectives*.

**Matthew A. Foust, Lander University**

I organized a special issue of the *Journal of Chinese Philosophy*, "American and Chinese Philosophies: New Perspectives," Vol. 39, No.2, June 2012, pp. 167-271. Included in this issue is my "Loyalty in the Teachings of Confucius and Josiah Royce," *Journal of Chinese Philosophy*, Vol. 39, No. 2, June 2012, pp. 192-206. Also, I presented "Confucius and Emerson on the Virtue of Self-Reliance" as part of the ISCWP Session on "Virtue, Social Role, and the Self: Comparative Perspectives," American Philosophical Association (APA)-Eastern Meeting, Atlanta, GA, December 27-30, 2012.

**Bo Mou, San Jose State University**

One major research project that was completed in 2012 is an anthology volume (co-edited with Richard Tieszen) *Constructive Engagement of Analytic and Continental Approaches in Philosophy: From the Vantage Point of Comparative Philosophy*. Exploration of the relation between analytic and "Continental" approaches in philosophy is not new. What distinguishes this book from the previous work is its vantage point of comparative philosophy and its goal of cross-tradition constructive engagement, as highlighted in its title. The contributing authors to this collective research project include: Christian Beyer, Lajos L. Brons, Tommy Lott, A.P. Martinich, Todd May, Bo Mou, Søren Overgaard, David Woodruff Smith, Graham Priest, Richard Tieszen, Mary Tiles, Sandra A. Wawrytko, Mario Wenning, Marshall D. Willman. My own contribution essay to the volume is "On Daoist Approach to the Issue of Being in Engaging Quinean and Heideggerian Approaches". The book (Leiden & Boston: Brill) is forthcoming in early 2013.

**James Sellmann, University of Guam**

James Sellmann's work this past year focused on preparing two book reviews and publishing an article on Pacific Island sustainability practices. He published "Pacific Island Environmental Philosophy," in the *Encyclopedia of Sustainability: the Americas and the Pacific*, Berkshire Publishing Group, Mass., 2012, with co-author Robert Andreas. Two forthcoming invited book reviews are: "Review of *The Huainanzi, A Guide to the Theory and Practice of Government in Early Han China*," by John S. Major et. al, in *Dao: A Journal of Comparative Philosophy*, XII:2, 2013. And "Review of *Philosophy and Religion in Early Medieval China*," ed. Alan Chan and Y.K. Lo, in *Philosophy East and West*, 63:3, July 2013.

**Hagop Sarkissian, The City University of New York, Baruch College**

This past year I was delighted to have my work published in Chinese and in Korean for the first time. My 2010 article for *Philosopher's Imprint* titled "Minor Tweaks, Major Payoffs: The Problems and Promise of Situationism in Moral Philosophy" was translated by 黄玉娥 and appeared in the *Journal of Chinese Philosophy and Culture* as 因小得大: 情境论于道德哲学的困难与可能. I also published an article titled "Emotions in Classical Confucianism: Inside and Out" (고전 유교에서의 감정: 내면과 외면), which was translated by Yonghwan Chung and appeared in *Theories of Emotion in Confucianism, Daoism and Buddhism* (유교 도교 불교의 감성이론). I've also been working on contributions to a number of forthcoming volumes, including one volume on the *Analects* and two on comparative moral psychology. Finally, I've been working on a manuscript on the moral psychology of Confucius, which I will return to as soon as I wrap up this newsletter.

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

I have published three papers in 2012: "Democracy in Confucianism" *Philosophy Compass* 7/5; "Li and



Tian in the Xunzi: Does Confucian Li need metaphysics?" 51.2; "The Pragmatic Confucian Approach to Tradition in Modernizing China," *History and Theory* 51; and "Limiting Confucian Meritocracy" in *Resolutions of Conflict in Korea, East Asia and Beyond: Humanistic Approach* (Academy of Korean Studies). I have also been working on the topic of justice and deliberative democracy over the past year.

**Robin Wang, Loyola Marymount University**

This year saw the publication of *Yinyang: The Way of Heaven and Earth in Chinese Thought and Culture* Cambridge University Press 2012. She also taught a comparative philosophy course at Peking University (Beijing, China) this fall.

**Marshall D. Willman, New York Institute of Technology, Nanjing Campus**

In the past I have sought to investigate and interpret a number of issues in Chinese philosophy using the tools and techniques of logical analysis characteristic of the Western analytic tradition in philosophy. Though my work continues to be comparative in orientation, this year marks an important shift in emphasis in my scholarly research as I have begun to investigate philosophical issues at the interfaces of philosophical psychology, cognitive psychology, existentialism, and the philosophy of mind. My latest paper, entitled "A Daoist Perspective on Analytical and Phenomenological Methodologies in the Analysis of Intuition" (forthcoming anthology article, Bo Mou, ed., Brill Academic publishers), attempts to explain the phenomenon of intuition in light of a Daoist interpretation of psychological models advanced in cognitive psychology, analytic philosophy, and phenomenology. I am currently writing a paper that evaluates an existential psychoanalytical theory of repressive denial again from a Daoist point of view, which I expect to publish in the coming months.

**Kenneth Winston, Harvard Kennedy School**

Some of my recent work focuses on a problem in professional ethics, sometimes called the "two masters" problem, which requires professionals to manage the often-delicate balance between loyal and competent service to a client, on one hand, and fidelity to ethical standards, on the other. In "Advisors to Rulers: Serving the State and the Way," I discuss this problem as it was experienced by Confucian scholar-officials during the imperial era, and draw lessons for contemporary approaches to addressing it. The essay is in the collection *Prospects for the Professions in China* (Routledge 2011), which also includes an introduction written with my law colleague William Alford, discussing complexities in comparing professional associations across cultures, among other things. (Anyone interested in obtaining a copy of this volume should contact me.)

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SPECIAL ISSUE OF  
*COMPARATIVE PHILOSOPHY*  
TO MARK THE ISCWP'S  
10TH ANNIVERSARY  
NOW PUBLISHED

The special issue (volume 4, no.1 / January 2013) of *Comparative Philosophy* celebrating the tenth anniversary of the ISCWP, has been published at the journal website:

<http://www.comparativephilosophy.org>.

Special thanks go to the ISCWP Board under President Sor-hoon Tan's leadership and all the ISCWP members who have constructively participated in this special issue project either by submitting your articles for peer review (whether or not they have been accepted via peer review process), or through taking on the peer review work, or in other helpful ways.



This special issue consists of five peer-reviewed articles by ISCWP members from different geographic areas in the world, Steve Angle (USA), Chung-I Lin (Taiwan/ROC), Stephen Palmquist (Hong Kong), Henrique Schneider (Austria) and Dean Walsh (USA), together with the "Introduction" by ISCWP President Sor-hoon Tan (Singapore).

For your information and reference, I enclose below the table of contents and the abstracts of the five articles together with their author identities as given below.

With warm regards,  
Bo Mou

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*Comparative Philosophy*  
Volume 4 No.1 (January 2013)

EDITOR's Words

**SPECIAL ISSUE  
CELEBRATING THE TENTH ANNIVERSARY OF  
INTERNATIONAL SOCIETY FOR COMPARATIVE  
STUDIES OF CHINESE AND WESTERN  
PHILOSOPHY**

**TAN, Sor-hoon / Introduction**

**ARTICLES**

**ANGLE, Stephen C.** "Contemporary Confucian and Islamic Approaches to Democracy and Human Rights"

**LIN, Chung-I.** "Mohist Approach to the Rule-Following Problem"

**PALMQUIST, Stephen R.** "A Daoist Model for a Kantian Church"

**SCHNEIDER, Henrique.** "Reading Han Fei as "Social Scientist": A Case-Study in "Historical Correspondence"

**WALSH, Sean Drysdale.** "Mencius' Jun-zi,

*Aristotle's Megalopsuchos, & Moral Demands to Help the Global Poor"*

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ABSTRACTS

**Stephen C. Angle** (Professor, Department of Philosophy, Wesleyan University, USA):

**"Contemporary Confucian and Islamic Approaches to Democracy and Human Rights"**

Both Confucian and Islamic traditions stand in fraught and internally contested relationships with democracy and human rights. It can easily appear that the two traditions are in analogous positions with respect to the values associated with modernity, but a central contention of this essay is that Islam and Confucianism are not analogous in this way. Positions taken by advocates of the traditions are often similar, but the reasoning used to justify these positions differs in crucial ways. Whether one approaches these questions from an intra-traditional, cross-traditional, or multi-traditional perspective, the essay shows that there is great value in getting clear on the ways in which one's textual "canon" may constrain one. In the end, we will see that while there are creative Islamic approaches to taking human rights seriously, the looser constraints under which Confucians operate today may make things easier for Confucian advocates of human rights and democracy.

**Keywords:** Confucianism, Islam, human rights, democracy, tradition, rooted global philosophy, Abu'l-A'la Mawdudi, Abdullahi An-Na'im, Fatima Mernissi, Kang Xiaoguang, Jiang Qing, Tu Weiming, Sin-ye Chan, Daniel Bell

**Chung-I Lin** (Professor, Graduate Institute of Humanities in Medicine, Taipei Medical University; Professor, Department of Philosophy, National Chengchi University, Taiwan / ROC

**"Mohist Approach to the Rule-Following Problem"**





The Mohist conceives the dao-following issue as “how we can put dao in words and speeches into practice.” The dao-following issue is the Mohist counterpart of Wittgenstein’s rule-following problem. This paper aims to shed light on the rule-following issue in terms of the Mohist answer to the dao-following problem. The early Mohist takes *fa* (法, standard) and the later Mohist takes *lei* (類, analogy) as the key to the dao-following issue. I argue that the way of *fa* is not viable. *Fa* comes in various forms, but all of them are regarded as being cut off from everyday life and therefore subject to various interpretations and, hence, incapable of action-guiding. On the other hand, the Mohist *lei* represents a kind of life world action drama. A *lei* situates various elements of action in the context of an everyday life scene. I argue that *lei* is more qualified than *fa* in answering to the dao-following issue. I also show that *lei* substantializes what McDowell calls the “course between a Scylla and a Charybdis” hinted in terms of Wittgenstein’s idea of “custom,” “practice,” and “institution” in regard to the rule-following problem.

**Keywords:** rule-following, dao-following, McDowell, Mohist, *lei*, *fa*

**Stephen R. Palmquist** (Professor, Department of Religion & Philosophy, Hong Kong Baptist University, Hong Kong)

#### “A Daoist Model for a Kantian Church”

Although significant differences undoubtedly exist between Daoism and Kant’s philosophy, the two systems also have some noteworthy similarities. After calling attention to a few such parallels and sketching the outlines of Kant’s philosophy of religion, this article focuses on an often-neglected feature of the latter: the four guiding principles of what Kant calls an “invisible church” (universality, purity, freedom, and unchangeableness). Numerous passages from Lao Zi’s classic text, *Dao-De-Jing*, seem to uphold

these same principles, thus suggesting that they can also be interpreted as core features of a Daoist philosophy of life. A crucial difference, however, is that members of a Daoist church would focus on contentment, whereas Kantian churches modeled on Christianity (the religious tradition Kant favored) would strive for perfection. The article therefore concludes by considering what a synthesis might look like, if a Kantian church were to be based on a Daoist interpretation of these four fundamental principles.

**Keywords:** Kant, Lao Zi, church, *Dao-De-Jing*, Daoism, comparative philosophy

**Henrique Schneider** (Professor, Department of Economics, University of Vienna, Austria):  
“Reading Han Fei as “Social Scientist”: A Case-Study in “Historical Correspondence”

Han Fei was one of the main proponents of Legalism in *Qin*-era China. Although his works are mostly read from a historic perspective, the aim of this paper is to advance an interpretation of Han Fei as a “social scientist”. The social sciences are the fields of academic scholarship that study society and its institutions as a consequence of human behavior. Methodologically, social sciences combine abstract approaches in model-building with empiric investigations, seeking to prove the functioning of the models. In a third step, social sciences also aim at providing policy advice. Han Fei can be read as operating similarly. First, he builds a model of the nature of men, the state, and its interconnections, and then he uses history as empiric ground to prove his models. Again, after studying society as a “raw fact”, Han Fei develops models on how to deal with “society”. This article examines the “social scientific” inclinations of Han Fei by re-reading Chapter 49 of the *Han-Fei-Zi* and applying an analysis in “historical correspondence”. This article serves as a case-study in this new type of analysis that can prove fruitful for the advancement of comparative philosophy.



**Keywords:** Han Fei, social science, *Qin*, Chinese Legalism, philosophy of law

**Sean Drysdale Walsh** (Assistant Professor, Department of Philosophy, University of Minnesota at Duluth, USA):

"Mencius' *Jun-zi*, Aristotle's *Megalopsuchos*, & Moral Demands to Help the Global Poor

**Abstract:**

It is commonly believed that impartial utilitarian moral theories have significant demands that we help the global poor, and that the partial virtue ethics of Mencius and Aristotle do not. This ethical partiality found in these virtue ethicists has been criticized, and some have suggested that the partialistic virtue ethics of Mencius and Aristotle are parochial (i.e., overly narrow in their scope of concern). I believe, however, that the ethics of Mencius and Aristotle are both more cosmopolitan than many presume and also are very demanding. In this paper, I argue that the ethical requirements to help the poor and starving are very demanding for the quintessentially virtuous person in Mencius and Aristotle. The ethical demands to help even the global poor are demanding for Mencius' *jun-zi* (君子 *chün-tzu / junzi*) and Aristotle's *megalopsuchos*. I argue that both the *jun-zi* and *megalopsuchos* have a wide scope of concern for the suffering of poor people. I argue that the relevant virtues of the *jun-zi* and *megalopsuchos* are also achievable for many people. The moral views of Mencius and Aristotle come with strong demands for many of us to work harder to alleviate global poverty.

**Keywords:** Mencius, Aristotle, *jun-zi* (superior gentleman), *megalopsuchos* (magnanimous man), *ren* (benevolence), utilitarianism, ethics, partiality, parochial, demandingness, global poverty

## ISCWP PANELS AT 2013 APA PACIFIC DIVISION MEETING

THURSDAY EVENING, MARCH 28th 6:00 - 9:00pm  
Session #1

The Idea of Justice: Dialogues cross Traditions

Chair: **Yang Xiao** (Kenyon College)

**May Sim** (College of the Holy Cross) "The Relevance of Aristotle's 'Justice' for Confucian Politics". Commentator: **A.T. Nuyen** (National University of Singapore)

**Henrique Schneider** (University of Graz) "Justice in Hanfeizi and Western Legal Philosophy: A Non-Comparative Approach". Commentator: **Loy Hui Chieh** (National University of Singapore)

**Dorothy Oluwagbemi-Jacob** (University of Calabar, Nigeria) "Communalism as a theory of Justice and the Human Person in African Culture".

FRIDAY EVENING, MARCH 29th, 7:00 - 10:00pm  
Session #2

Virtue, Social Propriety, and the Family: East and West

Chair: **May Sim** (College of the Holy Cross)

**Gordon B. Mower** (Brigham Young University) "Mengzi and Hume on Extending Virtue". Commentator: Lijun Yuan (Texas State University-San Marcos)

**Sean McAleer** (University of Wisconsin – Eau Claire) "Confucian and Aristotelian Social Propriety". Commentator: **Loy Hui Chieh** (National University of Singapore)

**A.T. Nuyen** (National University of Singapore) "The role of the family in Ames' role ethics". Commentator: **Tim Connolly** (East Stroudsburg University)



## 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  
City University of New York, Baruch College  
Box B5/295  
One Bernard Baruch Way  
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 Member page of ISCWP's website and click on the appropriate button. You can also click directly on the appropriate links below:

- [Regular members \\$20.00 \(US\)](#)
- [Student members \\$5.00 \(US\)](#)

Many thanks,  
Hagop Sarkissian  
Secretary-Treasurer