

**ISCWP**

## 国际中西哲学比较研究会

**International Society for Comparative Studies of Chinese and Western Philosophy**

**Volume 7, Issue 1, February 2009**

### **From the editor**

*Greetings fellow members of ISCWP. Contained within this issue are announcements, summaries of our members' recent work, 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 <http://sangle.web.wesleyan.edu/iscwp/news.html>. Any inquiries or feedback regarding this issue are welcome. Please address them to Justin Tiwald at [jtiwald@sfsu.edu](mailto:jtiwald@sfsu.edu).*

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## Letter from the President

by Stephen C. Angle, Wesleyan University, ISCWP president

Dear all,

*Happy 2009 and the Year of the Ox to everyone! As I believe you will see from the many individual and collective activities highlighted in this Newsletter, comparative philosophy is a vibrant approach to philosophy today; it is building momentum in both the U.S. and in Greater China. There are certainly still many challenges, but I would like to focus here on some positive signs.*

*As we all know, high-quality comparative work is difficult because it demands significant knowledge of at least two philosophical traditions. We are discovering, though, that when there is an adequate base of translations and secondary scholarship by specialists, then non-specialists can acquire enough knowledge to do important work in a comparative way. Let me offer an analogy. To be a specialist in ancient Greek philosophy, one of course needs a strong background in the ancient Greek language — and perhaps also in ancient Greek history, culture, society, and so on. Many fine philosophers today, though, are able to draw on Greek philosophy in important and constructive ways without reading Greek. They can rely on multiple, high-quality translations and on a vast body of secondary scholarship (done by specialists). In this way, a contemporary philosopher interested in metaphysical issues, for example, can learn from Plato — even if he or she is not completely convinced by Plato's views and arguments. The engagement with Plato can help him or her push forward the debates within contemporary metaphysics.*

*In a similar way, comparative work across the Western and Chinese traditions is becoming possible for philosophers who work only in Chinese or only in a European language. To make this work, we must rely on collaboration and communication. But moving in this direction is vital if comparative philosophy is to become as widespread as it deserves to be. The views of Confucius, Zhuangzi, Zhu Xi, Dai Zhen, or Mou Zongsan (to name a few) should be heard regularly in philosophical discussions around the world, and not just in specialist circles. The same goes for Western thinkers, both historical and contemporary: they need to be a regular part of all philosophical discussions in Greater China, and not just among those specializing in "Western philosophy."*

*A number of ISCWP members have been taking active steps to promote this kind of vision. One example was the NEH-funded summer seminar that Michael Slote and I ran last summer, which introduced 15 American philosophers to the Confucian tradition. Several of these scholars are now scheduled to present*

*papers on comparative topics at the upcoming Pacific APA conference, as detailed elsewhere in this Newsletter. Another example is the upcoming Miniconference on Neo-Confucianism and Moral Psychology, which our Secretary, Justin Tiwald, has been organizing. A number of prominent U.S. philosophers will take part — for many of them, the first time they are explicitly engaging in a comparative exercise.*

*A final example of this trend is a Workshop that is currently being planned for May, 2009 in Beijing. The goal of this Chinese-language Workshop is to engage Chinese scholars of Confucianism with recent Western work in the field of virtue ethics, relying on translations of this literature that have been recently published in China. This Workshop is being organized by Professors Chen Lai of Peking University and Peng Guoxiang of Tsinghua University, in collaboration with the ISCWP. We all expect that it will be a small but significant step toward ever-more-robust comparative activity within the Chinese philosophical world.*

*Plans are also underway for the next in the ISCWP's series of Constructive Engagement conferences, tentatively planned for May, 2010. Each of these endeavors relies on cooperation among specialists in different subfields, and between those who explicitly engage in comparative philosophy and those who have not previously seen themselves as comparative philosophers. I hope you all join me in wishing these activities great success, as well as in concretely supporting the mission of the ISCWP in your own way. Please do not hesitate to contact me, or the other members of the ISCWP Board, with any comments or suggestions about how we can move forward together.*

Best wishes,

Steve Angle

## Call for Papers: 2009 Beijing Roundtable on Contemporary Philosophy

**Theme: "Contemporary Metaphysics and Metaphysical Thoughts in Classical Chinese Philosophy"**

Academic Organizer: International Society for Comparative Studies of Chinese and Western Philosophy (ISCWP)  
 Co-sponsor & Host: The School of Philosophy / Center for Chinese and Comparative Philosophy, Renmin University of China, Beijing, China

Co-sponsor: Center for Comparative Philosophy, San Jose State University, USA

Time: 26<sup>th</sup> June 2009, Friday (tentative)

Location: The School of Philosophy, Renmin University of China, Beijing, China

Discussion language: Chinese and/or English

The 2009 term of the ISCWP's "Beijing Roundtable on Contemporary Philosophy" workshop series is to focus on the issue of metaphysics with the theme "Contemporary Metaphysics and Metaphysical Thoughts in Classical Chinese Philosophy". The format of the 2009 term is that of a half-day workshop.

This workshop is intended to provide a critical discussion forum for a number of papers that are expected to present original ideas on the theme that are well explained and justified. The paper-selection emphasis is on those submitted papers that (1) creatively explore how distinct approaches from contemporary metaphysics (in any traditions) and from classical Chinese philosophy can constructively engage with each other and make their joint contributions to some significant issues and concerns in metaphysics in philosophically interesting ways, and/or (2) employ relevant and effective conceptual/explanatory resources in contemporary metaphysics to interpret/elaborate some metaphysical thoughts or approaches in classical Chinese philosophy for the sake of enhancing our understanding of them and/or for the purpose of (1).

Papers (limited to 3,000 words) that are considered by the authors to meet the foregoing relatively high expectation may be submitted electronically (as a MS Word attachment) by 1<sup>st</sup> May 2009 to Bo Mou, the ISCWP coordinator for the 2009 term of Beijing Roundtable, at the following email address: [bo.mou@sjsu.edu](mailto:bo.mou@sjsu.edu). 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 Dr. Haiming Wen, the Host representative, at [wenhaiming@ruc.edu.cn](mailto:wenhaiming@ruc.edu.cn).

### APA Mini-conference on neo-Confucianism, April 11-12 2009

ISCWP is proud to co-sponsor a major event at this year's Pacific Division meeting of American Philosophical Association (APA). The meeting's featured mini-conference, entitled "Neo-Confucian Moral Psychology," brings together specialists in neo-Confucian ethics with leading experts in Western virtue ethics and moral psychology. Between this event and an unprecedented

number of other presentations on Chinese topics, Chinese philosophy will play its largest role yet at a regular meeting of the APA.

More information can be found at the Pacific Division's website:

<http://apa-pacific.org/current/>

#### Saturday, April 11, 9 AM - 12 PM

Topic: **Moral education/cultivation**

Chair: **Eric Hutton** (University of Utah)

Speaker: **Stephen Angle** (Wesleyan University)

"A Productive Dialogue: Contemporary Moral Education and Neo-Confucian Virtue Ethics"

Commentator: **Eric Schwitzgebel** (University of California—Riverside)

Speaker: **Guoxiang Peng** 彭國翔 (Tsinghua University—China)

"Confucian Self-Cultivation as a Spiritual-Bodily Exercise with Therapeutic Significance: Against Hellenistic Tradition"

Commentator: **Donald Blakeley** (University of Hawai'i)

Speaker: **Pauline Lee** 李博玲 (Washington University)

"An Ethics of Authenticity 真—A Comparison of Charles Taylor and Li Zhi 李贄"

Commentator: **Yang Xiao** 蕭陽 (Kenyon College)

#### Saturday, April 11, 1 - 4 PM

Topic: **Virtue and self-regarding attitudes**

Chair: **Gary Watson** (University of Southern California)

Speaker: **Yong Huang** 黃勇 (Kutztown University)

"The Self-Centeredness Objection to Virtue Ethics: ZHU Xi's Neo-Confucian Response"

Commentator: **Thomas Hurka** (University of Toronto)

Speaker: **Kwong-loi Shun** 信廣來 (Chinese University of Hong Kong)

"On Anger: An Experimental Essay in Confucian Moral Psychology"

Commentator: **Howard Curzer** (Texas Tech)

Speaker: **Justin Tiwald** (San Francisco State University)

"Self-Love, Sympathy, and Virtue: Dai Zhen's Defense of Self-Interest"

Commentator: **Michael Slote** (University of Miami)

**Saturday, April 11, 4 - 6 PM****Topic: The psychological foundations of ethical and political philosophy**Chair: **Amelie Rorty** (National Humanities Center)Speaker: **Youngmin Kim** (Seoul National University--Korea)*"Moral Psychology as 'Political' Psychology"*Commentator: **Tongdong Bai** 白彤東 (Xavier University)Speaker: **Kam Por Yu** 余錦波 (Hong Kong Polytechnic University)*"Su Shi on the Psychological Basis of Morality"*Commentator: **Rachana Kamtekar** (University of Arizona)**Sunday, April 12, 9 - 12 PM****Topic: Moral perception**Chair: **David S. Nivison** (Stanford University)Speaker: **Philip J. Ivanhoe** (City University of Hong Kong)*"Metaphysics and Moral Psychology: Moral Perception in Mengzi, Wang Yangming, and John McDowell"*Commentator: **Christine Swanton** (University of Auckland)Speaker: **JeeLoo Liu** 劉紀璐 (California State University-Fullerton)*"Moral Sense, Moral Motivation and the Possibility of Altruism: A Comparative Study of Zhang Zai's and Wang Fuzhi's Moral Psychology"*Commentator: **Owen Flanagan** (Duke University)Speaker: **David Tien** 田偉廷 (National University of Singapore)*"Intuitions, Affections, and the Moral Faculty in the Philosophy of Wang Yangming (1472-1529)"*Commentator: **Edward Slingerland** (University of British Columbia)

The APA and ISCWP will host a reception for participants and attendees on April 11, 6 PM. All ISCWP members are welcome to join us.

**ISCWP-sponsored panels at the Pacific Division meeting of the APA****Thursday, April 9, 6-9 PM**

Session 1

**Topic: Confucian Rituals, Pro and Con**Chair: **Eric Hutton** (University of Utah)

Speakers:

**Howard J. Curzer** (Texas Tech University)*"A Constructive Critique of Confucian Rituals: Remove and Replace"***Deborah Mower** (Youngstown State University)*"A Double-Barreled Defense of Confucian Rituals: Revise and Restore"***James Harold** (Mount Holyoke College)*"Alienation and Ritual"***Mark Berkson** (Hamline University)*"Xunzi's Reinterpretation of Ritual: A Hermeneutic Defense of the Confucian Way"***Saturday, April 11, 8-10 PM****Topic: Classical Philosophy East and West**

Session 2

Chair: **Stephen C. Angle** (Wesleyan University)

Speakers:

**May Sim** (College of the Holy Cross)*"Pride or Humility? Aristotle or Confucius?"***Sean Walsh** (University of Minnesota-Duluth)*"Profit and Virtue: The Relation Between Internal and External Goods in Confucius and Aristotle"***Tongdong Bai** (Xavier University)*"The Private and the Public in the Republic and in the Analects"*Commentator: **Tushar Irani** (Wesleyan University)**New Center for Comparative Philosophy at San José State University**

by Bo Mou 牟博, San José State University

The Center for Comparative Philosophy at San José State University, established in 2007, aims at promoting and enhancing the research and scholarship of comparative philosophy. It is the first organized research center that has been formally established for comparative philosophy in the U.S., especially with regard to comparative philosophy understood in a broad, reflectively interesting way. The Center emphasizes the constructive engagement of distinct approaches and resources, from various philosophical traditions and/or from different styles/orientations of doing philosophy, and their joint-contribution to the common philosophical enterprise.

The Center pursues its goal through (1) its faculty members' relevant research work, and (2) a variety of academic activities that include, but are not limited to, sponsoring the annual Lecture Series, organizing workshops and conferences, and coordinating relevant international academic cooperation and exchange. With SJSU being located in the dynamic Bay Area of California and at the core of Silicon Valley, the Center enjoys a



rich network of resources with respect to its ideological, cultural and international connections.

The current director of the Center is Bo Mou. Its Executive Committee consists of Karin Brown, Bo Mou (Chair), Carlos Sanchez, and Anand Vaidya. Further information of the Center is available at <http://www.sjsu.edu/humanities/centers/>.

## Newsletter on the State of Chinese Philosophy in the U.S. and Canada

As some readers may know, the past few years have witnessed much public discussion about the availability of graduate-level training in Chinese philosophy in the United States and Canada. A recent newsletter published by the American Philosophical Association (APA) focuses on precisely this topic, and brings together reflections by several philosophers familiar with the relevant issues (including many members of ISCWP). The newsletter is edited by ISCWP member Amy Olberding (University of Oklahoma).

An on-line, browser-friendly version of the newsletter is available here:

[http://76.12.57.18/publications/newsletters/v08n1\\_Asian\\_index.aspx](http://76.12.57.18/publications/newsletters/v08n1_Asian_index.aspx)

A pdf version of the newsletter can be downloaded here:

[http://76.12.57.18/documents/publications/v08n1\\_Asian.pdf](http://76.12.57.18/documents/publications/v08n1_Asian.pdf)

## Recent work by members of ISCWP

Stephen C. Angle, Wesleyan University

My main accomplishment this past year was finishing *Sagehood: The Contemporary Significance of Neo-Confucian Philosophy*, which is now in production at Oxford University Press. I have just finished an essay on the relations among tradition, discourse, and daotong, and continue to work on projects related to virtue ethics, to Mou Zongsan's idea of "self-negation (zìwú kǎnxián)," and to Confucian thinking about state-society relations.

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

I am the author of a new scientific monograph *Laozi and the Process of an Originating of Dao De jing*, 2 vols. in Slovak, the 1<sup>st</sup> Vol. 2009, and the 2<sup>nd</sup> Vol. 2010, Veda Publishers, Slovakia). In this work I have analyzed by a detailed comparative research many

differences and changes of the consecutive textological, stylistic and philosophical versions of that significant jewel, not only of Chinese but also the World philosophy. The aim of this book is to publish all the new found copies of the work of Laozi (at the same time in their Chinese original and its Slovak translation) and to compare them with its official version, nowadays known as *Dao De jing*. At the same time I summed them in all their significant differences wanting to discover there the process of creation and evolution from their original, written by its author probable as *De Dao (jing)* to the later-canonized philosophical and literary version of *Dao De jing*. A possible focus of this my philosophical research I presented already on the XXI<sup>st</sup> World Congress of Philosophy in Istanbul under the title "Chinese Philosophy through a Prism of Its Classical Ontological Conception in the Future Global Context" (published in: *The proceedings of the Twenty-First World Congress of Philosophy*, 7<sup>th</sup> Vol.: *Philosophy of Culture*, 2007, Turkey) as well as on the 10<sup>th</sup> World Forum on the *Daodejing* in Xi'an and Hong Kong, published in its proceedings *Hexie shijie yi Dao xiangtong*, 3<sup>rd</sup> Vol., 2007, *Zongjiao wenhua chubanshi*, under the title "Laozi's Theory of Harmony." At the present time I am yet working on a scholarly comparative research of three further Taoists texts, similarly titled 道原 from the books: *Wenzi*, *Huang-Lao* and *Huinanzi* to prove by it, which of them could be or not to be similar to those original Laozi's ontological conceptions. Another field of my present research is Confucius' *Lunyu*. So in last year I took part in The 1<sup>st</sup> Session of the World Confucian Conference 2008 in Qufu with my comparative paper "Confucius' Ethical Initiative – the Best Platform for the Future Common Moral Principles of Humankind on the Earth." Its poster was published as "Kongzide Lunli changyi" 孔子的論理倡議 in: 2008 第一論文集, *Zhong guo Kongzi yanjiuyuan*, Qufu 2008, P. R. C., as the translator of *Lunyu* into Slovak.

Mathew A. Foust, graduate student, University of Oregon

I published a comparative essay on Confucius and 20th century American pragmatist/feminist, Jane Addams. It is titled "Perplexities of Filiality: Confucius and Jane Addams on the Private/Public Distinction," and is published in *Asian Philosophy*, Vol. 18, No. 2, July 2008.

Kurtis Hagen, SUNY Plattsburgh

I have been working on papers that, focusing on one topic or another, argue early Confucians (at least Confucius and Xunzi) are not moral or metaphysical realists, nor do they believe that there is a perfect, timeless "Way" that has already been created by the ancient sages. Rather, their worldview "allows conceptual room for pluralism," and they assume that modifications to tradition are necessary to maintain harmony with changing conditions. In 2008, I presented papers on motivation in Xunzi's philosophy, reconstruction of tradition in the *Analects*, and the meaning of li (patterns) in the *Xunzi*.

Philip J. Ivanhoe, City University of Hong Kong

I have a good number of projects that are forthcoming and will be out within the coming year. They fall into three main types of works: translations, co-edited anthologies, and single-authored essays. In the

first category are three works: (1) **Readings from the Lu-Wang School**, a set of translations of selected passages from the **Platform Sutra** and the letters, essays, sayings, and poems of Lu Xiangshan and Wang Yangming along with introductions to each of these three groups of writings (Hackett Publishing Company). (2) **The Essays and Letters of Zhang Xuecheng (1738-1801)**, which includes translations of eleven major essays and four letters by Zhang and an appendix containing translations of two essays and one letter by Han Yu (Stanford University Press). (3) **Mencius**, translated by Irene T. Bloom. I edited, revised, and wrote an Introduction and short preface to this work (Columbia University Press). In the second category, Amy L. Olberding and I are co-editing a volume called **Mortality and Traditional China**, and I have joined YU Kam-por and Julia TAO in co-editing an anthology called **Taking Confucian Ethics Seriously: Contemporary Theories and Applications**. Both works will be published by SUNY Press. Finally, among my recent essays are the following: "Pluralism, Tolerance, and Ethical Promiscuity," **The Journal of Religious Ethics**; "Lessons from the Past: Zhang Xuecheng and the Ethical Dimensions of History," **Dao**; "Spontaneity as a Normative Ideal," in Yu, Tao, and Ivanhoe, eds., **Taking Confucian Ethics Seriously: Contemporary Theories and Applications**, and "The Theme of Unselfconsciousness in the Liezi" in Ronnie Littlejohn and Jeffrey Dippmann, eds., **Riding the Wind with Liezi: New Essays on the Daoist Classic**.

Kai Marchal, *Huafan University* 華梵大學

After having finished my Ph.D. dissertation at the University in Munich (Germany) in 2006, I am currently teaching Chinese Philosophy at the Philosophy Department of Huafan University in Taipei. My major research interests are: Confucianism (Song Confucianism, in particular Lu Zuqian and Zhu Xi), the **Book of Changes** (in particular Wang Bi's exegesis), Ethics and Political Philosophy (Aristotle, Hegel, MacIntyre, some Leo Strauss). My website: <http://www.hfu.edu.tw/~marchal/>

Bo Mou 牟博, *San Jose State University*

In 2008, I completed two multiple-year book projects that I authored. One is a peer-refereed monograph in the area of the philosophy of language and metaphysics: **Substantive Perspectivism: An Essay on Philosophical Concern with Truth** (in the "Synthese Library" monograph series, forthcoming by Springer in 2009), in which I elaborate a distinctive theory of truth after giving four case analyses of Tarski's, Quine's, Davidson's and Daoist approaches. The other forthcoming book is **Chinese Philosophy A-Z** (forthcoming by Edinburgh University Press in 2009), which is a concise alphabetic guide to the main concepts, figures, topics and important movements of thought in the whole history of Chinese philosophy. In 2008 two books to which I am contributing editor were published: one is **History of Chinese Philosophy** (Routledge); the other **Searle's Philosophy and Chinese Philosophy: Constructive Engagement** (Brill). A Chinese volume, **Truth, Meaning, and Method: Selections of Donald Davidson's Philosophical Writings** (真理、意义与方法---戴维森哲学文选) for

which I am editor and primary translator, also came out in 2008 (Commercial Press 商务印书馆).

Eric Nelson, *University of Massachusetts Lowell*

- "Responding with dao: Daoist Ethics and the Environment." *Philosophy East West*, 59:3 (July 2009). I argue that the **Dao de jing** and **Zhuangzi** indirectly address environmental issues by intimating a non-reductive naturalistic ethics calling on humans to be open and responsive to the specificities and interconnections of the world and environment to which they belong. The early Daoist "ethics of encounter" discloses the life of things as inexhaustibly more than human projects and constructs, extending ethical recognition and responsibility beyond the social relations of the conventional self.

- "Leibniz and China: Religion, Hermeneutics, and Enlightenment." **Religion in the Age of Enlightenment (RAE)**, vol. 1 (2009). Leibniz's engagement with China is informed by his use of the principles of charity and understanding better. Leibniz defines justice as the "charity of the wise," and uses this principle not only in his practical philosophy but to interpret the statements of others in such a way as to maximize their coherence and meaning and minimize undue suspicion. Appealing to the example of St. Paul, Leibniz uses the principle of charity to critically interpret Chinese beliefs as consistent with natural theology and morality.

- "Levinas and Early Confucian Ethics: Religion, Rituality, and the Sources of Morality." **Levinas Studies**, Vol. 4, ed. Jeffrey Bloechl (Duchesne U. Press, 2009). Early Confucian ethics concerns the cultivation of moral virtue as a comportment of ritual propriety applied with appropriateness in one's practices, which consequently become opportunities for the moral performance of ritual. Bracketing their mythical background and religious import, Mencius justified rituals through the moral disposition disclosed and impetus given to moral cultivation. The sacred, bracketed as mythical or transcendent, proves to be the ethical centered in everyday life. Comparing Mencius's interpretation of ethics, religion, and ritual to Levinas's philosophical and Talmudic writings, I examine how both approach ritual and the religious primarily ethically rather than theologically.

Jeffrey L. Richey, *Berea College*

My recent work has focused on pedagogical issues related to teaching about Chinese thought. Examples of this include my edited volume, **Teaching Confucianism** (Oxford University Press, 2008), which is introduced by a chapter co-written by John H. Berthrong and me on "Teaching Confucianism as a Religious Tradition," as well as two journal articles: "Teaching Early China and Ancient Rome Comparatively" (**Education About Asia** 13/2 (Fall 2008): 38-43) and "The Sage and the South: Teaching Confucianism in Dixie" (**Teaching Theology and Religion** 11/2 (April 2008): 82-86). I also recently published an article on the sociology of ideas in early Confucianism, "Master and Disciple in the *Analects*," which appears in **Confucius Now: Contemporary Encounters with the Analects**, edited by David Jones (Open Court Publishing Company, 2008), 243-251, and presented a conference paper on "Zhuangzi's and Liezi's Dreamless Sages" at the Southeast Early China Roundtable held at the University of North

Florida in November 2008. Finally, I delivered invited lectures on "Freedom in the Confucian Tradition" to audiences at New Mexico State University and Eastern Kentucky University during October 2008.

*Justin Tiwald, San Francisco State University*

My recent work has focused largely on two topics. The first is Confucianism and rights. I have published an article on the purported right of rebellion in the *Mengzi (Dao, Fall 2008)* and I am at work on a paper about the notion that rights would be an acceptable "fallback apparatus" in Confucian societies. The second topic is the Qing dynasty philosopher Dai Zhen, about whom I have multiple articles forthcoming or in progress. The most comprehensive of these is "Dai Zhen on Human Nature and Moral Cultivation," to be published in *The Dao Companion to Neo-Confucian Philosophy*.

*Marshall D. Willman, University of Iowa*

In the past year I have spent time developing and defending a methodological approach to comparative philosophy that is based on the study and analysis of natural language grammar. These days I am curious about what later Mohist logic can reveal about the legitimacy of applying Western techniques of logical analysis to Chinese philosophical problems. One of my papers, entitled "Mood, Force, and the Role of Grammar in Comparative Philosophy," has been published in Chinese by the *Shanghai Academy of Social Sciences*. A highly expanded English-version of this work has received an initial recommendation for publication by the editors of *Dao*.

## Dues



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