



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](mailto:h.sarkissian@baruch.cuny.edu)

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## Continuing Legacy and Welcoming New Ideas

*A Letter from the President of the ISCWP*

by

*Sor-hoon Tan*

*National University of Singapore*

*Thanks to the hard work and resourcefulness of previous Presidents, board members, and the support of a growing community of philosophers interested in comparative studies of Chinese and Western philosophies and engagement among philosophers from different locations and backgrounds, the ISCWP has thrived for nine years. Our Constructive Engagement Conferences have generated fruitful interactions among philosophers who otherwise might have nothing to do with one another, promoted interest in Chinese philosophy among those who previously knew nothing about this area, and produced some excellent publications. Through our panels at the various division meetings of the American Philosophical Association, we provide a platform for those interested in comparative studies of Chinese and Western philosophies to present their works and engage other philosophers.*

*The society's success so far owes much to the continued interest and contribution of past office holders that provide much needed continuity. Our founding President Mou Bo still organizes the Beijing Roundtable, and never seems to run out of ideas. The involvement of different universities and new people in each event has also expanded the society's network. The society owes him not only its existence but also for his continued care and support. This is also an appropriate occasion for us to thank the former Secretary-Treasurer, Justin Tiwald, for his meticulous work on the newsletter, and his capable efficiency that ensures that the society's initiatives are carried out smoothly. Our President for the last three years, Steven Angle, deserves our most sincere*

*gratitude for his years of service to the society, and his outstanding leadership. While the new Board understand that past Board members look forward to pursuing other interests and we should not impose on them unnecessarily, we hope that the society will continue to benefit from their wisdom.*

*It is a precious legacy that has been handed over to the new Board of the ISCWP. We are committed to continuing this legacy and nurture it to the best of our abilities. While we are happy to serve, what will really push the society to even greater heights is active participation of all members, not only in response to call for papers and events organized by the Board, but also new ideas about activities the society can sponsor and ways of promoting comparative studies of Chinese and Western philosophies, for example. We therefore welcome feedback and suggestions from all members. Among the projects we will be looking into in the next few years, will be ways to encourage more communication among the membership that will hopefully generate more collaboration and ground-up activities that involve members more actively. As Xiao Yang and Hagop Sarkissian join me on this ISCWP Board, we look forward to serving all of you.*

*Sor-hoon Tan*

*On Behalf of the new Board*



2011 BEIJING ROUNDTABLE  
ON  
CONTEMPORARY PHILOSOPHY  
2011年北京  
“當代哲學”國際圓桌學術研討會

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

3rd June 2011, Friday  
Capital Normal University, Beijing, China

*Workshop 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

*Initiator & Academic Organizer:*  
International Society for Comparative Studies of  
Chinese and Western Philosophy (ISCWP)  
發起方/學術組織方:  
國際中西哲學比較研究學會

*Co-Sponsor:*  
Center for Comparative Philosophy, San Jose  
State University, California, USA  
共同贊助方:  
美國加州聖荷塞州立大學比較哲學研究中心

The 2011 Term of the “Beijing Roundtable on Contemporary Philosophy” workshop series is a one-day workshop on the theme. The Beijing Roundtable workshop series has emphasized in-depth critical discussion on well-prepared research fruits on the target theme.

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 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? The philosophical value of the in-depth critical discussion of the issue is thus general and significant.

The exploration of the issue at this workshop will be taken through general theoretic explorations and/or case analyses in view of classical texts of Chinese philosophy.

The foregoing exploration is to be carried out for the sake of the constructive-engagement strategic goal of comparative philosophy as understood in a



philosophically interesting way, which can be briefly highlighted as follows:

*To explore how, via reflective criticism (including self-criticism) and argumentation, distinct modes of thinking, methodological approaches, visions, substantial points of view, or conceptual and explanatory resources from different philosophical traditions (generally covering both culture/region- associated and style/orientation-associated philosophical traditions) can learn from each other and jointly contribute to the common philosophical enterprise and a series of issues and topics of philosophical significance, which can be jointly concerned through appropriate philosophical interpretation and/or from a broader philosophical vantage point.*

#### Opening Session

CHENG, Guangyun (程廣雲 Chair, Philosophy Department, Capital Normal University 首都师范大学, China)

#### Session 1

Chair: CHEN, Jiaying (陳嘉映 Capital Normal University 首都师范大学, China)

Speaker: MARTINICH, A. P. (University of Texas at Austin 美国德克萨斯大学奥斯汀分校, USA):

“Bad Ideal Interpretation: The Case of the Book of Odes and the Song of Songs”

[理想解釋中的糟糕解釋：對《詩經》和《詩歌》解釋的個案分析]

#### Session 2

Chair: WEN, Haiming (溫海明 Renmin University of China 中国人民大学, China)

Speaker: JIANG, Tao (蔣韜 Rutgers University 美国罗特格斯大学, USA):

“A Philosophical Interpretation of Zhuang Zi’s Hua: A Daoist Notion of Freedom” [對莊子論‘化’的哲學解釋：一個道家的自由概念]

#### Session 3

Chair: DONG, Chunyu (董春雨 Beijing Normal University 北京师范大学, China)

Speaker: SCHNEIDER, Henrike (University of Vienna 奥地利维也纳大学, Austria): “Reading Han Fei Zi as ‘Social Scientist’ [韓非子作為‘社會科學家’之解讀]

#### Session 4

Chair: ZHANG, Xianglong (張祥龍 Peking University 北京大学, China)

Speaker: BAI, Xi (白奚 Capital Normal University 首都师范大学, China): “How Is It Possible for the Traditional Way of Studies of Chinese Philosophy to Continue” [中國哲學傳統研究方式的延續何以可能]

#### Session 5

Chair: SHENG, Ke (盛珂 Capital Normal University 首都师范大学, China)

Speaker: WENNING, Mario (University of Macau 澳門大学/ University of Frankfurt 德国法兰克福大学, Germany): “Daoism as a Critical Theory: a Philosophical Interpretation” [道家哲學作為一種批判理論：一個哲學解釋]

#### Session 6

Chair: LIU, Yuedi (劉悅笛 Institute of Philosophy, Chinese Academy of Social Sciences 中国社会科学院哲学研究所, China)

Speaker: CAMUS, Rina (甘海寧 National Chengchi University 台灣國立政治大學, Taiwan,

ROC): “Neo-Confucian Metaphysics: A Philosophical Interpretation through Comparative Philosophy” [宋明儒學的形而上學：從比較哲學觀點來看的一個哲學解釋]

#### Session 7

Chair: MEI, Jianhua (梅劍華 Capital Normal University 首都师范大学, China)

Speaker: CHU, Zhaohua (儲昭華 Wuhan University 武汉大学, China): “On the Tension between



“Speech” and “Meaning” in Textual Interpretation: In View of Guo Xiang’s Thesis “Meaning Created On the Pretext of Speech”  
[從郭象的‘寄言出意’看文本解釋中‘言’與‘意’的矛盾關係]

#### Session 8

Chair: ZHOU, Yuncheng (周允程 Tsinghua University 清华大学, China)

Speaker: MOU, Bo (牟博 San Jose State University 美国圣荷塞州立大学, USA):

“An Exploration of Adequacy Conditions for Philosophical Interpretation of Classical Texts”  
[論對經典文本之哲學解釋的適當性條件]

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### ISCWP PANELS AT 2011 APA Eastern Division Meeting

#### Panel 1: Family Care, Common Good and Moral Cultivation

Li-Hsiang Lisa Rosenlee (University of Hawaii, West Oahu): “Why Care? Making a Case for Confucian Xiao”

Erin Cline (Georgetown University): “Infants, Children, and Moral Cultivation in Early Confucianism”

May Sim (College of the Holy Cross): “Economic Goods, Common Good and the Good Life”

Chair: Hagop Sarkissian (City University of New York, Baruch College)

#### Panel 2: Comparative Method, Human Nature, and Rights

Leigh Jenco (National University of Singapore): “Representing Western Others as Chinese Precedents”

William Day (Le Moyne College): “Xunzi and Nietzsche on Human Nature and the Desire for Self Cultivation”

Benedict Chan (Tulane University): “An East-West Debate on Political Rights and Civil Rights”

Chair: May Sim (College of the Holy Cross)

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### *Call for Papers or Panels* APA PACIFIC DIVISION 2011

The International Society for Comparative Studies of Chinese and Western Philosophy (ISCWP) plans to sponsor one or two panels at next year's Pacific Division Meeting of APA, which will be held in Seattle, April 4-7, 2012. We hereby invite submissions.

**Our Goal:** We would like to encourage submissions of individual papers that are comparative, as well as panels which combine philosophers working primarily in Chinese traditions with those working primarily in Western traditions, aimed at promoting more in-depth engagement between the two groups. We have not stipulated any specific themes for the panels, but would welcome suggestions.

**Eligibility:** We continue to welcome non-ISCWP members to propose papers to be included on an ISCWP-sponsored panel, or even propose a panel that is related to the ISCWP's aims, so please feel free to send this notice to philosophers who might be interested even if they are not ISCWP members yet.

Please send all submissions by **September 14, 2011**.

1. To submit a **paper proposal**, please provide a 250-300 word abstract. The abstract needs to include the presenter's name, institutional affiliation, paper title, and email address.

2. To submit a **panel proposal**, please provide an overall abstract of the panel topic of 250-300 words, including due justification. It must include the following for each chair, speaker, and commentator on your panel:



- name as it is to appear in print
- affiliation
- email address
- paper title (for presenters)

3. You may submit a partial panel proposal – the earlier the better – and ask for help in filling it out. We may help build panels based on partial panel proposals received early in the process.

4. Announcement of papers and/or panels selected for presentation will be made by late October.

5. Address all submissions and inquiries to:

**Yang Xiao**

[xiaoy@kenyon.edu](mailto:xiaoy@kenyon.edu)

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*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.]

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*[ISCWP has been invited to participate in the World Congress for Semiotics, either by proposing panels or contributing individual papers. Members interested can write directly to the organizers, but please keep the ISCWP board informed.]*

### *Call for Papers*

THE NANJING 11TH WORLD CONGRESS OF  
SEMIOTICS (IASS)  
GLOBAL SEMIOTICS:  
BRIDGING DIFFERENT CIVILIZATIONS  
Time: October 5 – 9, 2012  
Location: Nanjing Normal University,  
Nanjing, China

Modern semiotic theories can be traced back to four theoretical sources originating in the beginning of the 20th century: Saussurean structural linguistics, Peircean pragmatism, Husserlian phenomenology and analytical philosophy. Since then a variety of semiotic theories in various fields of European and American human and social sciences have developed in addition to philosophical ways of reasoning. Semiotic theorization is typically interdisciplinary in nature, indicating a pluralization of scientific thinking about mankind. This pluralized theoretical tendency has been further strengthened by the unprecedented progress of current semiotic sciences since the end of the Second World War. Current semiotics has become a major impetus for structural reform efforts in the human sciences.

After its hundred years of modernization contemporary semiotics has arrived at another turning point at the beginning of the 21st century: the globalization of semiotics, or cross-cultural semiotic expansion. Cross-cultural semiotics is the natural development and extension of the interdisciplinary humanities of

the West in our times. Unlike the natural and social sciences, human sciences, including their semiotic epistemology and methodology, deal with both horizontal and diachronic phenomena in human history. That means semiotics, as a constitutive part of human sciences, is fated to be confronted with the most difficult as well as the most significant challenges arising from human conditions.

Semiotics is popularly called the logic or general semantics of culture. So it implicitly includes cultural-academic globalization and cross-civilization communication. In light of comparative scholarship, this new-century semiotics signifies a comprehensive interaction between European-American and non-European-American intellectual sources, characterized by its strength in doing general-semantic analysis in respect to linguistic-expressive, behavior-communicative and institutional-compositional levels. In this sense, semiotic work, necessarily interdisciplinary, must be converged with the modern theoretical practice of all human sciences still partly suffering from its traditional semantically ambiguous composition. The typology of the scientific and the rational practices would thus be more relevantly adjusted to accommodate different historical realities. Semiotics, functioning as a universal semantic denominator, will promote intellectual communication among different civilizations, cultures and disciplines.

The Nanjing 11th World Congress of Semiotics will be the first IASS forum in history to be held outside Europe or the Americas. Substantially and symbolically it will provide semiotic scholars from all over the world with a suitable dialogic context for exploring the new orientation of global semiotics. In conjunction with the 11th IASS Congress, whose program will basically follow the rules and procedures established in the past IASS congresses, there will be also a parallel conference in Nanjing, the First China Semiotics Forum, which will provide additional opportunities for



comparative-semiotic communication.

Regarding the registration and the scientific program please read our announcements and information in our official website. In general, all semiotic topics about nature, society and culture will be accepted, and especially with respect to the following fields:

1. General theory and philosophy;
2. Linguistics and logic;
3. Literature and arts;
4. History, sociology and anthropology;
5. Theories of film and video and media;
6. Cognitive and biosemiotic studies.

The Preparatory Committee of Nanjing 11th Congress of Semiotics, Nanjing Normal University, Nanjing, China, July 11, 2011.

The official website: [www.semio2012.com](http://www.semio2012.com)

Postal address: School of Foreign Languages & Cultures, Nanjing Normal University, No. 122, Ninghai Road, Nanjing (210097), Jiangsu Province, P. R. China

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### 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:

#### ***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 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