



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 features updates from several of the society's members on their various activities and notice of recent conference panels sponsored by the society.

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 Mathew Foust:
foust@ccsu.edu

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Member News and Updates

David Chai, Chinese University of Hong Kong

I am very pleased to be rejoining the ISCWP after a long absence. My research continues to investigate the meontological characteristics of classical and Neo-Daoist philosophy and to bring them into conversation with key Western thinkers. My publications this past year include “Zhuangzi’s Musical Apophasis” (*Dao*, 2017); “Ji Kang on Nourishing Life” (*Frontiers of Philosophy in China*, 2017); and “The Apophatic Trace of Derrida and Zhuangzi” in *Contemporary Debates in Philosophy and Negative Theology: Sounding the Unsayable*, ed. Nahum Brown and J. Aaron Simmons (Palgrave MacMillan, 2017). Additionally, my monograph, *Zhuangzi and the Becoming of Nothingness*, is due to be published later this year by SUNY Press, and two anthologies I am editing—*Dao Companion to Neo-Daoism* (Springer), and *Daoist Encounters with Phenomenology: Thinking Interculturally about Human Existence* (Bloomsbury)—are underway and expected to be published in 2019.

Luc Delannoy, Independent Scholar

Much of my research in the last five years has focused on issues in the epistemology of the Buddhist Yogacara school and their relations with Western science and sociology. In a recent publication, *Una Cuestión de Consciencia* (Metales Pesados [Chile], 2017), I briefly research the concepts of awareness (Jñana) and consciousness (Vijñana). I explain the similarities we find in Yogacara texts such as *Samdhinirmocana-sutra*, *Yogacarabhumi*, *Madhyana-sutralamka* and *Mahayasamgraha* (in their Chinese and/or Sanskrit versions) and the quantum interpretation of Hugh Everett III

and the Extended Everett Concept proposed by the late Russian physicist Michael Menski. The aim of the book is to introduce those subjects to a Spanish-speaking audience.

Mat Foust, Central Connecticut State University

My research has continued to focus on comparative connections between Confucianism and American Pragmatism. I presented a work-in-progress, “To Be Humane (*Ren* 仁) Is to Humanize: Being and Becoming in the Digital Age” at a conference with the theme, “Sources of Governance: Confucian Relationality and Deweyan Pragmatism as Resources for Responding to Contemporary Global Dynamics.” This conference was held at Fudan University in Shanghai (December 2-4, 2017), and was co-sponsored by the Berggruen Institute and Fudan University’s Dewey Center and Confucius Institute. I presented another work-in-progress, “Peirce, Daoism, and Death” at a session of the APA-Eastern Division Meeting in Savannah (January 3-6, 2018). The session was co-sponsored by the Charles S. Peirce Society and the *Journal of Chinese Philosophy*.

Philip J. Ivanhoe, City University of Hong Kong

I produced two articles on Korean neo-Confucianism: “Jeong Dasan’s Interpretation of Mengzi: Heaven, Way, Human Nature, and the Heart-mind,” (*European Journal for Philosophy of Religion*, 2016) and “Dasan’s Interpretation of Mengzi,” forthcoming in Yang Xiao, ed., *Dao Companion to the Philosophy of Mencius*. I wrote a book chapter “Morality as an Artifact: The Nature of Moral Norms in Xunzi’s Philosophy,” for Justin Tiwald, ed., *Oxford Handbook of Chinese Philosophy* (forthcoming), and two essays for forthcoming volumes celebrating the life and



work of Owen Flanagan: “Wagging Tails and Riding Elephants: Why Study Non-Western Philosophy?” in Eddy Nahmias and Tom Polger, eds., *Owen Flanagan’s Work In Cognitive Neuroscience* and “Owen Flanagan on Moral Modularity and Comparative Philosophy,” in Bongrae Seok, ed., *Naturalism and Asian Philosophy: Owen Flanagan and Beyond* (SUNY). I co-authored an article, “Moderating Ego in East and South Asia: Metaphysical Habits of the Heart,” with Owen Flanagan in Mark R. Leary and Kirk Brown, eds. *The Oxford Handbook of Hypo-egoic Phenomena: Theory and Research on the Quiet Ego* (Oxford, 2017).

I co-edited three volumes: one with Youngsun Back, *Traditional Korean Philosophy: Problems and Debates* (Rowman & Littlefield, 2016), another with Sungmoon Kim, *Confucianism: A Habit of the Heart* (SUNY, 2017), and a third with Owen Flanagan, Victoria Harrison, Eric Schwitzgebel, and Hagop Sarkissian, *The Oneness Hypothesis: Beyond the Boundary of Self* (Columbia, 2018). I also published a monograph of my own concerning the oneness hypothesis, *Oneness: East Asian Conceptions of Virtue, Happiness and How We Are All Connected* (Oxford, 2017).

Christopher Kirby, Eastern Washington University

My current research has followed along two related paths—the philosophy of action and Daoist ethics. More specifically, I’ve been focusing on concepts of *jì* [技], *shù* [術], and *zhī yán* [卮言] in the *Zhuangzi* as a leaping off point for Daoist strategies of masterful living. My most recent publication in this vein is “Naturalism and Moral Expertise in the *Zhuangzi*” (*Journal of East-West Thought*, 2017).

Colin Lewis, University of Colorado-Colorado Springs

My recent work focuses on potential applications of pre-Qin Confucian thought, particularly its emphasis on ritual, to modern and empirically informed accounts of moral education and human flourishing. For an example of my research, please see the following article: “Ritual Education and Moral Development: A Comparison of Xunzi and Vygotsky” (*Dao*, 2017).

Puqun Li, Kwantlen Polytechnic University

My work last year focuses on using approaches in Analytic Philosophy to make case studies of Confucian texts. Two papers were published in English: “On the Claim ‘All the people on the street are Sages’” (*Philosophy East and West*, 2017); and “The Tension between the Length of Mourning and the Nature of Mourning: A Critical Analysis of the *Analects* 17:21” (*International Communication of Chinese Culture*, 2017).

Also, here is an additional publication in Chinese:

固执于定义，悬空于生活

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评邓晓芒“苏格拉底与孔子的言说方式比较”一文
(今日头条，学术要文，2017.8.4.)

Bo Mou, San Jose State University

One of my research projects in 2017 is the completion of a forthcoming anthology book project, *Philosophy of Language, Chinese Language, Chinese Philosophy: Constructive Engagement*. My contributing writing to this book includes my essay, “A Double-Reference Account of Names in Early China,” my “Editor’s Engaging Remarks” on three of its six parts as well as my “Theme” introduction to the book, “Constructive-Engagement Strategy of Doing Philosophy of Language Comparatively in View of Chinese Language and Chinese Philosophy.”



Stephen R. Palmquist, Hong Kong Baptist University

In December of 2016 I organized the second “Kant in Asia” conference here at Hong Kong Baptist University. Like the first KiA event (in May 2009), this sequel was a great success. Approximately 45 papers were presented on the theme “Intuition, East and West,” and about 70 persons attended overall. Selected papers are contracted by Routledge to be published in a forthcoming anthology. My own research in comparative philosophy has continued to focus on Kant and the *Yijing*. I have written papers with a view toward making them the basis for all but one of seven projected chapters of a book, tentatively entitled *Changing the Changeless*; I have presented these on ten occasions as conferences papers or one-off academic lectures in the past seven years, and four of the papers have been published as journal articles. Among the most recent of these publications is “Twelve Basic Philosophical Concepts in Kant and the Compound *Yijing*” (*Journal of Chinese Philosophy*, 2015; actually appeared in 2017). Papers related to this project are also listed on the schedules for the 2018 Central and Pacific Meetings of the American Philosophical Association.

Ann A. Pang-White, University of Scranton

I would like to thank Mat for inviting me to join ISCWP—what a pleasure to be amongst the good company of many great minds. As far as research goes, my work continues to focus on classic Chinese texts, and the intersection of Chinese philosophy and feminist discourse. Benefiting from the good will of many wonderful contributors, I have recently published an edited interdisciplinary volume, *The Bloomsbury Research Handbook of Chinese Philosophy and Gender* (Bloomsbury, 2016), with a cohort of nineteen distinguished international scholars. The paperback of this edited volume has just been released in

December 2017. I have also published a book chapter, “Confucius and the Four Books for Women (Nü Sishu «女四書»),” in *Feminist Encounters with Confucius*, ed. Mathew A. Foust and Sor-hoon Tan (Brill, 2016) and a couple of book reviews. In addition, my article, “Daoist Ci, Feminist Ethics of Care, and the Dilemma of Nature,” in the *Journal of Chinese Philosophy*, and a short paper (part of a book symposium on Jiwei Ci’s Moral China in the Age of Reform) in *Philosophy East and West* will both appear in Spring 2018 issues. Most importantly, I have just completed a monograph, *The Confucian Four Books for Women—A New Translation of the Nü Sishu and the Commentary of Wang Xiang, with Introductions and Notes* (Oxford, April 2018), a fruit of three years labor. My next book project will be an anthology of readings on Chinese women’s philosophical and feminist thought.

Thomas Radice, Southern Connecticut State University

This past year, I have continued my ongoing interest in early Chinese discussions of ritual with a special focus on performance, and managed to publish three pieces that all explore ritual in some way:

- (1) “Method Mourning: Xunzi on Ritual Performance” (*Philosophy East and West*, 2017)
- (2) “Li (Ritual) in Early Confucianism” (*Philosophy Compass*, 2017)
- (3) “Confucius and Filial Piety” in *A Concise Companion to Confucius*, ed. Paul R. Goldin (Wiley-Blackwell, 2017).

Hagop Sarkissian, CUNY-Baruch College

Over the last year, much of my published research has been in the areas of metaethics and experimental moral psychology. However, one of my published papers develops ideas that are part of a longer research program I’ve pursued in early Confucian moral psychology. That paper,



"Situationism, Manipulation, and Objective Self-Awareness" (*Ethical Theory and Moral Practice*, 2017) updates some of previous work on this topic (e.g. Sarkissian 2010, 2012, 2014, 2015, all available on my website). In this new paper, I discuss the notion of influence as found in the *Mengzi* and the *Xunzi*, and bring them into dialogue with contemporary experimental psychology and philosophy. Toward the end of this paper, I also explicate the notion of 'objective self-awareness', or the ability to see oneself from a disinterested, third-personal perspective, and argue for its importance both to Confucianism as well as to contemporary ethics. Another paper in this research program, "Confucius and the Superorganism," is forthcoming in *The Oneness Hypothesis: Beyond the Boundary of Self* (Columbia, 2018), an anthology of new papers by scholars of religion, philosophy, and psychology, some of whom draw insights from the Chinese tradition. There, I apply network theory (from the social sciences) as an interpretive framework for understanding how early Confucians conceived the nature of collectives, and how influence flows within and across them. I am on sabbatical leave this year in South Korea, and have learned much from the impressive community of scholars working here in Chinese philosophy.

Bin Song, Boston University

My research in 2017 (and in general) focuses on comparative metaphysics, Ru (Confucian) spirituality, and Ru business ethics. For the first focus, I finished my dissertation draft in December, whose title is "A Study of Comparative Philosophy of Religion on 'creatio ex nihilo' and 'sheng sheng (birth birth).'" For the second focus, I published an annotated translation of Gao Panlong's writings on quiet-sitting: *Ru Meditation: Gao Panlong (1562-1626 C.E.)* (The Ru Media Company, 2017). For the third focus, my conference paper

"Confucianism, *Gapponshugi* and the Spirit of Japanese Capitalism" was funded by the Institute of CURA at Boston University and presented at the 2017 AAR annual meeting.

I continued to blog on Huffington Post. The most recent publication is "Today Ruism (Confucianism) Can Unconditionally Support Same-sex Marriage": https://www.huffingtonpost.com/entry/today-ruism-confucianism-can-unconditionally-support_us_5a486819e4b06cd2bd03e08e

I have finalized two forthcoming papers: (1) "The Confucian Philosophy of Education in Hexagram 'Meng' (Shrouded) of the *Yijing*," in Xiufeng Liu and Wen Ma, eds., *Confucianism Reconsidered: Insights for American and Chinese Education in the 21st Century* (SUNY, 2018)

(2) "Mencius" in *Classical and Medieval Literature Criticism (CMCL)* (Layman Poupard Publishing, 2018)

The Boston University Confucian Association, over which I am presiding, received a grant from the International Confucian Association at Beijing, and we are planning to host a conference, "Rectification of the Name of Confucianism" on the anniversary of Confucius in 2018.

Finally, I was elected to the Board of Directors (2017-2020) for the North American Paul Tillich Society.

Many thanks for Mathew Foust's invitation to join the ISCWP!

Yumi Suzuki, University of Hong Kong

I have been working on comparative studies between ancient Greek and Chinese philosophy. My paper—an analysis of methodological kinship between Plato's early dialogues and



early Mohism—will appear in a special issue of *Frontiers of Philosophy in China* (Issue 4, Volume 12, 2017), edited by Eric Nelson. This issue includes Nelson's introduction highlighting the significance of an 'intercultural' perspective for producing creative discourses between Western and non-Western philosophy. The other five articles contributing to the theme are provided by Ellen Y. Zhang on Levinas and Zhuangzi, Mario Wenning on Ernst Tugendhat and early Daoism, as well as three papers by Patricia Huntington, Halla Kim, and Hye Young Kim on Japanese and Korean philosophy.

Bryan Van Norden, Vassar College

I have begun my two-year visiting position at Yale-NUS College in Singapore, which allows me to supervise doctoral students at NUS. I am also International Director of the Center for Comparative Philosophy at Wuhan University, where I help supervise our new series that translates English works on comparative philosophy into Chinese. Simultaneously, I co-edit the Routledge Studies in Contemporary Chinese Philosophy (with Li Yong of Wuhan University), which translates Chinese works into English. Feel free to send me books for consideration in either series to 28 College Avenue West, #01-501 / Singapore 138533.

I continue to publish op-ed pieces and do interviews for a general audience, including "The Confucian Roots of Xi Jinping's Policies" (*The Straits Times*), and on my *Huffington Post* blog: "Thank You, General Kelly," "What's with Nazis and Knights?" and "Trump's Confederate Fallacies." I was also interviewed on the topic "The US Doesn't Understand Chinese Thought" on *The Matt Townshend Show* and by Daniel Kaufman on <http://meaningoflife.tv> about my new book, *Taking Back Philosophy* (Columbia University Press, 2017). This book presents an argument in favor of expanded teaching of

Chinese, Indian, African, and Indigenous philosophies and provides concrete examples of how to bring Buddhist, Cartesian, Confucian, and Hobbesian philosophies into a constructive dialogue. Sam Crane wrote a very generous review of the book on his blog, <http://uselesstree.typepad.com/>, and there was a panel on the book at the 2018 Eastern APA, chaired by Lynne Tirrell, with comments by Owen Flanagan, Ken Taylor, and Julianne Chung.

Kenneth Winston, Harvard Kennedy School

Since my retirement from HKS two years ago, I have been devoting my time primarily to legal theorist Lon Fuller. This includes: (1) examining items from Fuller's library to place in the Law School archives; (2) presenting a paper in Heidelberg on Fuller's conception of the ideal element in law, which will be published in the conference volume next year; (3) at the editor's request, revising my entry on Fuller for the *Encyclopedia of the Philosophy of Law and Social Philosophy*; and (4) drafting an essay on Fuller's crusade against positivism for the *Cambridge Companion to Legal Positivism*. All this may seem unrelated to ISCWP, but in fact it is a crucial aspect of an ongoing project on Confucian thought—developing an affirmative, naturalistic conception of law that should be attractive from a Confucian perspective. Fuller's work is the key to that conception.

Liu Yi, China West Normal University

This year I published a paper, "六祖惠能的'物'与海德格尔的'物'" ("A Study on the Concept of 'Object' Advocated by Ven. Huineng of the Sixth Patriarch in Chan School and Heidegger's Concept of 'Object'") in *中国佛学* (*Chinese Buddhist Studies*, 2017).



ISCWP Panels at the 114th Annual Eastern Division Meeting of the American Philosophical Association, Savannah, GA, Jan 3-6, 2018

Session 1: Thu Jan 4, 7:30pm-10:30pm

Truth: Comparative Perspectives

Chair:

Bo Mou (San Jose State University)

Speakers:

Susan Blake (Indiana University)

Alexus McLeod (University of Connecticut)

Marshall Willam (New York Institute of Technology at Nanjing)

Xianglong Zhang (Shandong University)

Session 2: Fri Jan 5, 7:00pm-10:00pm

Moral Psychology: Comparative Perspectives

Chair:

Sarah Mattice (University of North Florida)

Speakers:

Sean McAleer (University of Wisconsin-Eau Claire) “Stoic and Confucian Perspectives on Forgiveness”

Joseph E. Harroff (University of Hawai’i-Manoa) “Resolute Agency (Shendu) in Ruist Role Ethical Creativity (Cheng) and Deleuzean Singularity”

Bongrae Seok (Alvernia University) “Confucian Philosophy from the Perspective of Moral Development: Learning, Self-Cultivation, and Empirical Psychology”

Wenhui Xie (University of Oklahoma) “Emotion versus Reason, or Emotion and Li?”





Dues and Donations

ISCWP's dues are voluntary but much needed. The suggested contribution is \$25 for regular members and \$10 for student members. Larger contributions are welcome. Regular contributions of dues are crucial if we are to maintain the Society's impressive momentum. 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:

Online (preferred)

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. Link for Dues and Donations: [ISCWP Member Page](#)

By check

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

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Central Connecticut State University
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Many thanks,
Mathew A. Foust
Secretary-Treasurer, ISCWP