



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 Sarah Mattice:
s.mattice@unf.edu*

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A Letter from the President of the ISCWP

It has been a privilege and honor for me to serve as vice-president of the ISCWP for the last three years, working with Sor-hoon Tan and Hagop Sarkissian. I'd like to thank Sor-hoon for her outstanding leadership, and Hagop for his great service.

As the incoming president of our organization, I would like to take this chance to welcome Peng Guoxiang, our new vice-president, and Sarah Mattice, our new Secretary-Treasurer, to join the board. I believe we are going to be a great team!

ISCWP has been an important force in the field of philosophy since 2002. In the States, our strong presence at the American Philosophical Association (APA) has been maintained through excellent panels at the annual meetings.

The "Beijing Roundtable on Contemporary Philosophy" has been held every year since 2005, largely due to Bo Mou's hard work. Additionally, there have been four ISCWP international conferences in the past decade: "Davidson's Philosophy and Chinese Philosophy" (2004, Beijing); "Searle's Philosophy and Chinese Philosophy" (2005, Hong Kong); "The Methodology of Comparative Philosophy" (2007, Beijing); and "Confucianism and Virtue Ethics" (2010, Beijing). Three edited volumes have been published as the result of these conferences.

It seems to me that there are two areas of development that we might wish to focus on in the coming years. The first is that the existing dialogue has been largely limited to the one that is between Chinese philosophy and analytic philosophy; we could do more to encourage conversations between Chinese philosophy and continental philosophy as well as the history of

philosophy. The second is that our activities seemed to have been taking place mostly in the US and China. It would be terrific if we could get more scholars in other parts of the world, such as other parts of Asia and Europe, to participate in our conversations. We would very much like to hear from our members about how to achieve these goals.

With warm wishes for the new year,

*Yang Xiao
Professor of Philosophy
Kenyon College*



REPORT:
**2014 Beijing Roundtable on
Contemporary Philosophy”**
2014年北京
“當代哲學”國際圓桌學術研討會

Theme / 討論主題
**“Mohist Logical Thought and Development of
Contemporary Philosophy”**
“墨家逻辑思想与当代哲学发展”

The 2014 term of “Beijing Roundtable on Contemporary Philosophy” workshop series [organized by ISCWP, co-sponsored by the Center for Comparative Philosophy, Institute of Foreign Philosophy & Center for Analytic Philosophy, Peking University (Host) and the Center for Comparative Philosophy, San Jose State University, USA] was held on 28th June 2014 at Peking University. The 2014 “Beijing Roundtable” is a small-size half-day workshop. Its aim is this: to have an in-depth critical examination of how, through constructively engaging other relevant resources, Mohist logical thought can jointly contribute to the development of contemporary philosophy concerning the basic principles of logic, reasoning and argumentation, semantic-syntactic structure, truth concern, reference, the relation between the semantic and the pragmatic, etc. At this 2014 workshop, a number of scholars will present their recent research results on the theme.

The workshop was chaired by HAN, Linhe 韓林德 (Peking University). Five speakers and the topics of their presented papers are these: (1) Chung-I Lin 蔣從一 (National Chengchi University): “Identify Mohist ‘Pi’, ‘Mou’, ‘Yuan’, and ‘Tui’ in the Context of ‘Lei’ ” / “從‘類’定位墨家的‘辟’, ‘侔’, ‘援’, ‘推’ ”; (2) Xinwen Liu 劉欣文 (Chinese Academy of Social Sciences): “Theory of Distribution and Mohist ‘Mou’-Type Inference” / “周延理论与墨家‘侔’式推理”; (3) Bo Mou 牟波

(San Jose State University): “Semantic-Syntactic Structure of the Mohist ‘Mou’-Type Inference and an Enhanced Predicate Logic System” 蔣從一 “墨家‘侔’式推理之语义-句法结构与一个強化的谓词逻辑系统”; (4) Marshall D. Willman (New York Institute of Technology at Nan); (5) Taotao Tao 陶涛 (Peking University): “Names of Kinds in the Mohist Canon and Arbitrary Objects” / “《墨經》之類名與任意對象”. To have a quality workshop and good discussion on scene, the speakers had sent their presentation papers ahead of time to the other core participants for warming-up preview. The foregoing speakers, together with the workshop chair and the following colleagues, served as each other’s critics: Frank Hoffman (West Chester University), Colin McLarty (Case Western Reserve University), and Jeremy Seligman (The University of Auckland); they as the core participants made their valuable contributions to the stimulating in-depth discussion on the scene. This half-day workshop was effectively and efficiently processed. All the participants have benefited a lot from this highly engaging workshop.

(Report by Bo Mou, July 2014)



MEMBER NEWS

Hagop Sarkissian, Baruch College

This past year (2014) saw some projects come to fruition, both in the field of experimental moral psychology and in classical Chinese philosophy. In the former, I co-edited a volume with the psychologist Jennifer Cole Wright titled *Advances in Experimental Moral Psychology* (Bloomsbury), highlighting recent research from philosophers and psychologists alike on the topics of moral persons, moral groundings, and measuring morality. Relatedly, one of my papers in this area ("Folk relativism") was reprinted in *Experimental Philosophy Volume II* (Oxford), edited by Joshua Knobe and Shaun Nichols. I also drew upon resources from experimental psychology to look at the theme of self-restraint in classical Confucianism, resulting in "Is self-regulation a burden or a virtue? A comparative perspective" for a volume titled *The Philosophy and Psychology of Character and Happiness: An Empirical Approach to Character and Happiness* (Routledge), edited by Nancy E. Snow and Franco V. Trivigno. This paper represents my ongoing efforts to look at classical Chinese thought through the lens of contemporary cognitive science. Finally, I wrote a peer-reviewed commentary on Ara Norenzayan's wonderful book *Big Gods: How Religion Transformed Cooperation and Conflict* (Princeton), examining the ways in which classical Chinese views on religion may or may not complicate his theoretical model. This appeared in *Religion, Brain, and Behavior*. Links to these and other work can be found on my website www.hagopsarkissian.com.

Erica Fox Brindley, Pennsylvania State University

I have recently been involved in researching problems related to creativity and human agency in the excavated text, *Heng Xian*; human agency and action theory; concepts of the public and private in ancient China; and ethnicity and identity along the ancient southern frontier. My

publications along these lines, including a manuscript on the ancient Yue "other," includes: *Heng Xian and Early Chinese Philosophy*, co-editor (Dao, 2013); "The Cosmos as Creative Mind: Spontaneous Arising, Generating, and Creating in the *Heng Xian*" (Dao, 2013); "A Philosophical Translation of the *Heng Xian*" (Dao, 2013); "Authoring Non-Action in Early China" (*Journal of Chinese Philosophy*, special volume on *Action Theory in Chinese Philosophy* 2014); "The Polarization of *Si 私* and *Gong 公* ('Private interest' and 'Public Interest') in Early Chinese Thought" (*Asia Major*, 2014); and *The Ancient Yue (Viet): A Critical Approach to Ethnicity and Identity along China's Southern Frontier, ~400 BCE – 50 CE*, manuscript submitted to publisher.

Marina Carnogurska, Institute of Oriental and African Studies of Slovak Academy of Sciences, Slovak Republik, E.U.

The main stream of my philosophical interests focused this year to my presentation at the 3rd International Taoist Forum in Yingtan, P.R.C., and thus on my paper "Our Modern World Needs Laozi's Wisdom of the Knowledge How to Live in Harmony with Nature on Earth", published in its Proceedings *Xing Dao li De*, (2. Vol. pp. 415-427). At the meantime in *Journal of Sino-Western Communications* (6th Vol., 1st Iss., pp. 3-25) there was published my article "Xunzi, an ingeniously critical synthesist of Chinese philosophy of the pre-Qin period". In Slovak language in the same time I published in this year in the Proceedings *Fyzika a Etika (Physic and Ethic) VIII*, pp.183-197) of the Philosophical Faculty of University in Nitra my comparatively philosophical article "Is the Man a Master-Possessor of the Nature on Earth or only one of Its living forms, and thus what ethical Imperative is he due (or forced) to respect?", and in the Proceedings of Philosophical Faculty of Comenius's University in Bratislava, published in *Philosophica*, Vol. XXXVII, pp.26-42, also a comparative philosophical article "The Perspective of a peculiarly harmonic coexistence of two



antithetically opposing civilizations (Chinese and Western) in the global reality of the 21st century". Further stream of my scholarly research was focused to a research of Cao Xueqin's literary genius in his autobiographical long story *Honglou meng*, what I presented by my paper "Main discoveries from my scholarly research connected with my translation of *Honglou meng*" at The International Conference of *Hongloumeng's Translations in Europe 2014*, Palacky University in Olomouc, Czech Republic.

Bo Mou, San Jose State University

There are several recent published or forthcoming articles of mine as follows:

Mou, Bo (2014), "On the Double-Reference Character of 'Hexagram' Names in the *Yijing*: Engaging Fregean and Kripkean Approaches to the Issue of How Reference Is Possible", *Frontiers of Philosophy in China* 9 (4): 523-37.

Mou, Bo (2015), "Rooted and Rootless Pluralist Approaches to Truth: Two Distinct Interpretations of Wang Chong's Account", *Comparative Philosophy* 6 (1): 149-168.

Mou, Bo (2015): "Quine's Naturalized Epistemology and Zhuangzi's Daoist Naturalism: How Their Constructive Engagement Is Possible", forthcoming in Brian Bruya (ed.), *The Philosophical Challenge from China* (MIT Press, 2015).

Mathew A. Foust, Central Connecticut State University

Much of my research has focused on comparative connections between Confucianism and American Transcendentalism and Pragmatism. I am working on a book (under contract) titled, *Confucius and American Philosophy*. I have presented chapters-in-progress at the APA-Eastern Division Meeting in Baltimore, MD (December, 2013); the

international conference on "Hermeneutics East and West" at Pennsylvania State University (May 2014); the international conference on "Time and Change in China and the West" at Beijing Normal University (June 2014); and the Charles S. Peirce International Centennial Congress at UMass-Lowell (July 2014). I recently published reflections on my teaching American Pragmatism in China (BNU-HKBU United International College, Zhuhai, 2010-2011): "Comparative Cases of Conscience: Teaching Josiah Royce's Philosophy of Loyalty in China" (*Comparative American Studies*, 2014). Most recently, I hosted the Northeast Conference on Chinese Thought at Central Connecticut State University (November 2014): <http://warpweftandway.com/northeast-conference-thought/>

Kenneth Winston, Singapore Program, Ash Center for Democratic Governance and Innovation, Harvard Kennedy School

My recent work is a book that will appear in March as part of Palgrave's Asia Today series, *Ethics in Public Life: Good Practitioners in a Rising Asia* (Palgrave Macmillan, 2015). It is a set of five case studies, each set in a different Asian country, in which practitioners face life-defining ethical choices as they attempt to act effectively and well in their public and professional lives. The thread that ties the cases together is: What kind of moral competence does it take to succeed in this endeavor? The book will be of interest to ISCPW members because it addresses a gap in the Confucian tradition regarding public morality. In place of the cultivation of personal virtue(s), the book argues that practitioners need to develop specifically political virtues if they wish to be morally competent.

Joseph A. Adler, Kenyon College

My recent publication is *Reconstructing the Confucian Dao: Zhu Xi's Appropriation of Zhou Dunyi* (SUNY Press, 2014).

**Yang Xiao, Kenyon College**

2014 has been an interesting and productive year for me. My essay "Republican Beginnings: Liberty as Non-Domination in the Chinese Republicanist Tradition" (Republicanism in Northeast Asian Context, edited by Jun-Hyeok Kwak and Leigh Jenco [Routledge, 2014]) came out in the year in which the Hong Kong Umbrella Movement took place. I am heartened to see that the students in Hong Kong continued to make use of the concepts whose creation around the turn of the twentieth century is the focus of my essay.

A volume I co-edited with Yong Huang, *Moral Relativism and Chinese Philosophy: David Wong and His Critics* (SUNY Press, 2014), also came out this year. I am currently working on another edited volume, *Dao Companion to the Philosophy of Mencius*, which I expect to be published in two years.

Bryan W. Van Norden, Vassar College

I was a visiting professor in the School of Philosophy at Wuhan University in the fall of 2014. I am currently at work on a book that attempts to synthesize the best aspects of Confucian and Aristotelian ethics. With Justin Tiwald, I am a co-editor and a contributor to *Readings in Later Chinese Thought: Han to the 20th Century* (Hackett Publishing, 2014).

Justin Tiwald, San Francisco State University

My co-editor Bryan Van Norden and I have finally published our anthology of post-classical Chinese thought, *Readings in Later Chinese Philosophy: Han Dynasty to the 20th Century* (Hackett, 2014), which includes fresh and accessible translations of major thinkers and texts, as well as numerous gems that were omitted from Wing-tsit Chan's anthology. My own contributions to the anthology include Huiyuan's *On Why Buddhist Monks Do Not Bow Down before Kings* and selections from Dai Zhen's *Evidential Commentary on the Meanings of Terms in the*

Mengzi. I also published, with T.C. Kline III, a collection of essays entitled *Ritual and Religion in the Xunzi* (SUNY, 2014), which together present Xunzi as a sophisticated religious thinker and ritual theorist.

Sarah A. Mattice, University of North Florida

I am very pleased to have come on board ISCP as Secretary-Treasurer in the end of 2014. My research this year focused on completing the manuscript for my monograph, *Metaphor and Metaphilosophy: Philosophy as Combat, Play, and Aesthetic Experience* (Lexington, 2014). The book uses resources from cognitive linguistics, hermeneutics, and Chinese philosophy to argue for the importance of metaphor in contemporary metaphilosophy. I also hosted the inaugural meeting of the Society for Teaching Comparative Philosophy at UNF; the next meeting will be held in July 2015 at Drake University. Recent and forthcoming publications include: "Perspectives from China: Social Media and Living Well in a Chinese Context", in *Social Media and Living Well*, ed. Berrin Beasley and Mitch Haney; and "The De of Levinas: Cultivating the Heart-Mind of Radical Passivity," co-authored with Leah Kalmanson, in *Frontiers of Philosophy in China* 1:2015.

Haiming Wen, Renmin University of China

Much of my research in the last year has focused on issues in Confucian ethics and the Book of Changes. This includes my book entitled *Concretizing One's Intentions: Dimension of Confucian Ethics* (Renmin University Press, 2014), and some articles, which are: 1. (Wen and Yuan 2014a) "Confucius," in the *Oxford Handbook of Process Philosophy and Organization Studies*, edited by Jenny Helin, Tor Hernes, Daniel Hjorth, and Robin Holt, Oxford University Press; 2. (Wen and Yuan 2014b) "Zhuangzi," in the same book above; 3. (Wen 2014c) Father and Son Covering Each Other and the Relationship between Family and State "亲亲互隐"与家国关系, in *Journal of Renmin University of China* 中国人民大学学报,



No.1, 2014; and 4. (Wen 2014d) "On the Continuity of Heart-mind and Things-events in the Cosmology of the Book of Changes", in *Journal of Chuanshan*, 2014. In 2014, I got some funding from the Chinese National Foundation for Social Science to support a project on "The East-West Transmission of Chinese Philosophical Classics." In March, I went to New Delhi, India to attend a conference organized by the Indian Council for Cultural Relations; in July and September, I went to Tutzing, and Frankfurt Germany, to attend two conferences. I gave many lectures both at home and abroad, for example in Delhi University and at Panjab University in Chandigarh. I also gave many lectures all over China: Beijing, Shanghai, Xiamen, Taiyuan, Guizhou, Taiwan, etc. and attended more than ten conferences. At the end of November 2014, Professor Xinzhong Yao and I organized a working conference on the founding of a Chinese Society for Comparative Philosophy (CSCP), with about 20 leading scholars in the field attending the conference.

The ISCWP will continue to sponsor panels at the 2015-16 APA Meetings, as well as the 2015 Beijing Roundtable. Calls for Papers and additional announcements will be sent to members by email and posted on the website.

ISCWP PANELS AT 2014
APA EASTERN DIVISION MEETING
PHILADELPHIA, DECEMBER 27-30

SESSION 1

Topic: Etiquette and Ethics in Chinese and Western Philosophy: Confucian and Daoist Responses to Karen Stohr's *On Manners*

Chair: Eric Hutton (University of Utah)

Speakers:

Erin M. Cline (Georgetown University) "The Boundaries of Manners: Ritual and Etiquette in Xunzi"

Amy Olberding (University of Oklahoma) "Best Selves and Sociality: A Confucian Account of Self-Presentation"

Bryan W. Van Norden (Vassar College)
"The Limitations of Manners: Daoist Critiques"

Response:

Karen Stohr (Georgetown University)

SESSION 2

Topic: Knowledge, Virtue, and Body: Chinese and Western Perspectives

Chair: Yang Xiao (Kenyon College)

Speakers:

May Sim (College of Holy Cross) "Laozi and Zhu Xi on Knowledge and Virtue"

Bryan Kimoto (University of Memphis) "*Shen* (身) and *De* (德), Embodiment, Disability: Zhuangzi and Merleau-Ponty on Perspective and Being a Body"

Thorian Harris (Notre Dame de Namur University)
"The Moral Fallibility of the Confucian Sage"



ISCWP PANELS AT 2015 APA PACIFIC

SESSION 1

Wednesday Evening, April 1: 6:00–9:00 p.m.

Topic: History, Atonement, and Care Ethics:
Comparative Perspectives

Chair: John Berthrong (Boston University)

Speakers:

Mathew Foust (Central Connecticut State University) “Making Amends with Confucius and Royce”

Billy Dean Goehring (University of Oregon) “Sima Guang and Cornelius Castoriadis on the ‘Institution of Society’”

Ian M. Sullivan (University of Hawaii at Manoa) “What Are Other People If Not Hell? The No Exit Objection and Intimate Relations in Care Ethics and Confucianism”

Commentators:

Winnie Sung (Nanyang Technological University)

Yang Xiao (Kenyon College)

Lijun Yuan (Texas State University–San Marcos)

SESSION 2

Thursday Evening, April 2: 6:00–9:00 p.m.

Topic: Non-Confucian Political Philosophy and Its
Contemporary Relevance

Chair: Stephen C. Angle (Wesleyan University)

Speakers:

John Rapp (Beloit College) “Anarchism or Nihilism: Lessons from Daoist Anarchists for Post-modern Critical Theory”

Henrique Schneider (Karl-Franzens-Universität Graz) “Hanfei on History and Political Philosophy”

Youngsun Back (City University of Hong Kong) “Mozi’s jian’ai and Political Philosophy”

Eirik Lang Harris (City University of Hong Kong) “Shen Dao’s Conception of the Law and the Dao”

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 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:

On-line (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:

Prof. Sarah Mattice
1 UNF Drive
Jacksonville FL 32224
USA

Many thanks,
Sarah Mattice
Secretary-Treasurer