

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.*

*It is a pleasure to edit my
first newsletter for ISCWP.*

*This issue features a
message from the Society's
new President, updates
from the society's members
on their various activities
and a listing of conference
panels organized by the
society for the 2021
Eastern meetings of the
APA, and information on
our new Academic Support
Fund!*

*We welcome your
continued support and
participation! To this end,
please see the end of this
newsletter for information
on dues and donations.*

*Any inquiries or feedback
regarding this issue are
welcome. Please send them
to Mercedes Valmisa:
mvalmisa@gettysburg.edu*

TABLE OF CONTENTS

Volume 18, Issue 2, August 2020

- I. Presidential Letter
- II. Member News and Updates
- III. ISCWP Group Session, 2021
APA-Eastern Division Meeting (Jan
4-7, 2021, New York City, USA)
- IV. New Academic Support Fund
- V. Dues and Donations



Presidential Letter

Dear Members of ISCWP,

I would first like to thank the outgoing President Peng Guoxiang and Secretary-Treasurer Mat Foust for their hard work on behalf of the ISCWP. And I look forward to working with new Vice President Sun Wei and Secretary-Treasurer Mercedes Valmisa in the years to come. As I move into the presidency of the ISCWP in what is unquestionably a challenging time for all of us, I have been thinking about our various conceptions of the work of comparative philosophy, and how we might continue to develop in our understanding.

We live in a difficult time--a time of uncertainty and change, a time of pandemic, of national and racial tension, and of increasingly catastrophic climate change (among other serious issues). At such a time, I am proud to take the reins of an organization committed to cultural cooperation and understanding, to societies, traditions, and nations learning from and working with one another, rather than ignoring or attacking one another. These principles are included in our constitution, which says that the ISCWP aims "to bring together Chinese and Western philosophers for learning from each other and joint endeavor to contribute to the common philosophical enterprise."

Though our part in attempting to foster such a spirit of cooperation in our wider communities may be a relatively small one, it is nonetheless important. The development of such a spirit is the only way humanity will be able to overcome the daunting problems facing it and survive the coming century. Our work, though we focus on many areas and often ones that seem far distant from the concerns of contemporary society, can serve as an example for others. I think we can all draw some comfort and strength to face upcoming struggles from the knowledge that although perhaps relatively modest in the grander scheme of things, our work sets an example, for global understanding, cooperation, and mutual commitment. The global problems of our present and future will not be solved in pockets by isolated cliques, cultures, ethnicities, or nations, or through vilifying one another, but only through working together in a spirit of kinship and solidarity for the betterment of humanity as a whole.

In that spirit, I think the ISCWP's focus in the upcoming years should be on *expansiveness*. We should spend time thinking about our areas of focus-- expanding our conceptions of Chinese and Western Philosophy. What is the "West"? Does it include the thought of the Middle East, of the indigenous people of the Americas, of Latin America as well as Anglo America, of lesser-studied traditions of Europe? And what is "China"? Does it include the thought of the Muslims of the Han Kitab tradition and the Tantric thought of Tibetan Buddhism? We should also consider expansiveness in terms of discipline, and I will look to engage and involve more scholars in areas such as Religious Studies, History, Anthropology, Theology, and other fields that deal with Chinese Philosophy and Western Philosophy.



The new board and I have already begun working on some exciting new ideas. We plan to organize a series of workshops and conferences on specific topics connected to the expansive conceptions of Chinese and Western philosophy I discussed above, for example. We will also be organizing a larger ISCWP Conference in Spring 2021, which will be a series of Zoom panels and presentations, held over a week, with 1-2 talks daily. This new format, though presenting new challenges, also promises to be exciting, and to give ISCWP members and others a new way of engaging with one another. Although such an online conference format is forced on us by the current circumstances, we are considering making such meetings more regular parts of the ISCWP schedule going forward alongside the more traditional in-person conferences and workshops. The time and investment is far less for online meetings, and meeting regularly in this fashion gives us the opportunity of exchanging ideas with one another “face to face” more often, even though our members are distributed throughout the world. This also gives us a way of meeting in more sustainable ways going into the future, as we deal with other critical problems such the difficulties of international travel and climate change.

This all goes to show that despite living in a time of difficulty, we also live in a time of innovation and hope. Let’s think through these changes together, and in the spirit of cooperation and understanding that the ISCWP has always fostered.

Best of wishes to all for health, happiness, and meaningful work in the upcoming year!

Alexus McLeod
Associate Professor of Philosophy and Asian/Asian-American Studies
University of Connecticut



Member News and Updates

Colin Lewis, University of Colorado - Colorado Springs

I have the following forthcoming publications:

(forthcoming) *Confucian Ritual and Moral Education*, NY: Lexington Books.

(forthcoming) "Ritual Righteous Rage: Moral Anger in Classical Confucianism," *The Philosophical Dimensions of Anger*, edited by Court Lewis and Gregory Bock, NY: Lexington Books.

(forthcoming) "Xunzi's Ritual Program: A Practice Model of Virtue," *Journal of Confucian Philosophy and Culture*.

(forthcoming) "Justified Revolution in Contemporary American Democracy: A Confucian-Inspired Account," with Jennifer Kling, *The Crisis of American Democracy: A Collection of Philosophical Perspectives*, edited by Leland Harper, Wilmington, DE: Vernon Press.

Gabriella Stanchina, Academia Sinica, Taipei

Having completed my second doctoral program in Chinese Philosophy at Fudan University in Shanghai, I started working as a Postdoctoral Fellow Researcher at Academia Sinica in Taipei in March 2020. My research work in Taiwan is aimed to deepen my analysis about the questions of self-consciousness and subjectivity in the works of Mou Zongsan, which was the topic of my doctoral dissertation. At this stage, I am focusing on Mou Zongsan's appraisal of subjectivity and "metaphysics of the spiritual state" in Daoist tradition.

The last issue of *Dao* includes an article of mine about Neo-Daoism and Derrida in a comparative perspective:

"Naming the Unnamable: A Comparison between Wang Bi's Commentary on the Laozi and Derrida's Khōra", *Dao*19(3) 409–426 (2020), <https://doi.org/10.1007/s11712-020-09734-z>. In the last months, COVID-19 pandemic, diplomatic conflicts, and the rise of white supremacism and racist violence have posed several challenges not only to our personal and relational life, but also to the role we should play as philosophers working in a transcultural perspective. I hope that these difficult times will help us to be more sensitive to the cultural and philosophical value of the thought produced by underrepresented or marginalized groups, and to enhance the inclusive, multicultural approach of our philosophical inquiry.

Howard J. Cruzer, Texas Tech University

My article entitled, "Stingy King Meets Savvy Sage: Rethinking the Dialog between King Xuan of Qi and Mengzi," is forthcoming in *DAO*. In that article, I argue that King Xuan was actually expressing stinginess rather than compassion by exchanging a sheep for the ox. Mengzi knows it; and offers him a false, flattering, face-saving alternative explanation in order to create a sprout of compassion in Xuan, ex nihilo.

My interpretation makes Mengzi a more sophisticated interlocutor. It also uncovers virtues and character improvement strategies overlooked by traditional interpretations of the MENGZI. In particular, by attributing to Mengzi a promising strategy for curing rulers prone to rages, lust, and greed, I show that Mengzi's work fills a pressing contemporary need.



Jörn Kroll, Institute of Noetic Sciences

At the World Congress of Philosophy in Beijing (2018) I gave a presentation on “Open Sky—Open Society: Zhuangzi and Jaspers on Understanding and Communicating Without Closure.” This paper is in preparation for being published in the next volume of the online journal *Existenz*.

In August 2019, I attended the “International Conference on Humanities Therapy in Technosociety: Bridging between Science and Humanity” at Nanjing University, and gave a presentation on “The Diamond Approach: A Dynamic Synthesis of Philosophy, Spirituality, and Psychology.” An outline of this presentation was published in the Conference Proceedings (pp. 66-69).

Philosophical Practice, the online journal of the American Philosophical Practitioners Association, published my review of the following collection of essays in the philosophy of mind:

Godehard Brüntrup and Ludwig Jaskolla, eds., *Panpsychism: Contemporary Perspectives*. Oxford and New York: Oxford University Press, 2017.

Robert Elliot Allinson, Soka University of America

Recently, I have published a single authored monograph, *The Philosophical Influences of Mao Zedong, Notations, Reflections and Insights* with Bloomsbury, London, 2020 with a foreword by Irene Eber. It is not about Mao’s politics, but focuses on Mao’s philosophical development. Mao was considered a philosopher by figures ranging from Feng Youlan, Herlee G. Creel to Wing-tsit Chan. Please see the book attachment for review/endorsements from Slavoj Žižek, Michael Puett, Anne Cheng and Irene Eber.

Slavoj Žižek writes: “Mao Ze Dong is celebrated (or cursed) as a revolutionary leader, but the philosophical foundation of his activity is largely ignored. In his superb study, Allinson fills in this lack. Mao’s thought is not just located in its historical context; its complex references to the Chinese traditional thought, to Marx and Western philosophy, but also to modern sciences (quantum physics), are explored and documented. A new Mao thus emerges, a Mao whose radical acts are grounded in a thick texture of philosophical reflections. Allinson’s *Mao* is indispensable for everybody who wants to understand not just Mao but the concatenation of philosophy and politics that characterized the XXth century.”

Michael Puett writes: “Through extensive research, involving not only Mao’s writings themselves but also the marginal notes he made on books he read, Allinson is able to trace the development of Mao’s thinking over the course of his lifetime and to demonstrate the degree to which he was actively engaged with both the Chinese and Western philosophical traditions throughout. This is an invaluable contribution to our understanding of the intellectual history of China.”

In these critical times of increasing distrust and alienation between China and the U.S., it is important to understand the extent to which Western philosophers (other than Marx) and the extent to which traditional Chinese philosophers possessed the most significant influence on Mao’s intellectual development. The intent of this monograph is to demonstrate that Mao’s thought can serve as a model of constructive engagement of Chinese and Western comparative philosophy and ethics. A review has been published in February 2020 in *International Communication of Chinese Culture* by Jana Rosker.



Since then, I have written a single authored article about COVID-19 in O.U.P.'s journal *Public Health Ethics* that will be published in September 2020. In this article, having lived nearly three decades teaching Chinese philosophy, Western philosophy and Comparative philosophy, inside Chinese culture, I provide arguments from a constructive engagement of Chinese and Western Philosophy to demonstrate the role Chinese ethical values are playing in containing the spread of COVID-19 in Asian countries such as China, Taiwan, South Korea, and Vietnam and the role that Western philosophical ethical values are playing in the attempt to contain the virus, especially in the United States.

Both of these studies are valuable for understanding the need for a more genuine and deeper rapprochement between East and West, and a broadening of our cultural and philosophical values in order to create to nurture and to sustain a more peaceful and safe global community in the 21st century.

Bin Song, Washington College

One journal article was published:
 "Robert C. Neville: A Systematic, Nonconformist, Comparative Philosopher of Religion," *American Journal of Theology and Philosophy*, Vol. 40, No. 3 (Sep. 2020): 11-30.

I reviewed the following books:
 Li Zehou, *A History of Classical Chinese Thought*, Andrew Lambert (tr., intr.) (Routledge, 2020). Reviewed at *Notre Dame Philosophical Review* (2020.06.07).
 William Franke, *Apophatic Paths from Europe to China: Regions without Borders* (Albany: State University of New York Press, 2017). Reviewed at the *Journal of the American Academy of Religion*, Volume 88, Issue 1, March 2020, pp. 278-281.

I also delivered multiple presentations on modern Chinese politics, Paul Tillich, and the Neo-Confucian theology of religions in conferences such as the annual meetings of AAR at San Diego and APA Eastern division at Philadelphia.

Wang Ronghua, University of International Business and Economics

Published "The Rooster Crows" in January 2020 by Royal Collins Publishing Group Inc.
 Published English-Chinese Edition of "Three Character a Line Chant" in January 2020 by The Chinese People's University Press.
 Published English-Chinese Edition of "Family Names in Hundreds" in June 2020 by the Chinese People's University Press.

Wang Xiaonong, Ludong University

At these difficult times, it is critical that the international community makes efforts to unite more closely and fight more strongly against the global pandemic and racist violence. To fight against the pandemic better, I appeal for greater coordination and more substantial cooperation among countries under the WHO framework.

Much of my study in this half year has focused on ancient Chinese philosophy and I translated some works authored by other Chinese scholars on ancient Chinese philosophy.

Translated articles:

1. A Modern Reflection on the Thought Logic Underlying "Unity of Knowledge and Action" and "Conviction by Examining Motivation" (*Confucian Academy*, 2019, No.4, published in March, 2020)
2. Guideline of Zhang Zai's Neo-Confucianism and Position of His Material Force Theory (*Confucian Academy*, 2020, No.1)



3. Ming and Qing Rite-Ruled Society under Influence of Zhu Xi's Doctrine of Rites: With an Additional Discussion of the Outer-King Dimension of Song-Ming Neo-Confucianism (*Confucian Academy*, 2020, No.1)

4. Academic Differences between Guanzhong School and Yangming School in Middle Ming Dynasty (*Confucian Academy*, 2020, No.2)

5. Confucian Turn of Original Substance from Heaven to Mind: A Perspective from the Influence of Chan Buddhism on Neo-Confucian Philosophy of Mind (*Confucian Academy*, 2020, No.2)

Translated monograph and classical Chinese work:

Getting to Know the Broad Meaning of the *Great Learning* (American Academic Press, forthcoming)

Guwen Guanzhi (*Gems of Classical Chinese Prose*, chief English translator, Foreign Languages Press, forthcoming)

Academic article:

"Studying Kumarajiva's Buddhist Sutra Translation Discourse under the Background of Constructing Translation Theory of China" (*Chinese Translators Journal*, forthcoming).

Zhang Xianglong, Peking University

I have written: *Confucian Philosophy of Mind and Its Ground in Consciousness* (in Chinese, 《儒家心学及其意识依据》), the fourth volume of *Lectures on the History of Confucian Philosophy* (《儒家哲学讲演录》), the first three volumes are the revised-editions of the published three books), Beijing: Shang Wu Press, 2019.11.

ISCWP GROUP SESSIONS AT THE
2021 APA-EASTERN DIVISION MEETING
NEW YORK CITY, JAN 4-7, 2021

The date and time of this session are TBD

Topic: Confucian Value Theory and Western Philosophy

Chair:

Andrew Lambert (CUNY-Staten Island)

Presentations:

Bongrae Seok (Alvernia University), "Empathy Pessimism and Confucian Empathy"

Dobin Choi (University of Iowa), "The Necessity of Aesthetic Living for Social Harmony: A Comparative Study between the Moral Philosophy of Confucius and Francis Hutcheson"

Yuhan Liang (University of Connecticut), "Would Early Confucian Sages Regret in Value Conflicts?"



Academic Support Fund

NEW ACADEMIC SUPPORT FUND

The ISCWP board will strive to promote the study of philosophy as a universal human activity with a myriad embodied and localized instantiations, focusing on the analysis of Chinese and Western philosophical traditions in an integrated manner and from a comparative perspective, by facilitating the creation of spaces for discussion and exchange of scholarship.

To advance this mission, we consider it particularly important to encourage and empower young scholars and scholars without stable or well-funded positions to be full participants of our intellectual community, present their work, engage in meaningful and constructive dialogue, and enjoy networking opportunities at our meetings.

In this spirit, we have started an Academic Support Fund. We encourage those of you who find themselves in a position to do so to contribute to this fund by paying your voluntary dues or making a donation to the Society. These funds will be used to provide travel support, reimburse APA conference registration fees, and cover other similar expenses for our forthcoming meetings.



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.

We offer two ways of contributing dues:

Online

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 [ISCWP Membership Page](#) and click on the appropriate button.

By check

Please make your check payable to ISCWP and send it to the following address (due to Covid-19 I do not regularly visit my department office, so please send checks to my home address):

Prof. Mercedes Valmisa
14 S 4th St
Gettysburg
17325 PA, USA

Checks will be processed as soon as they are received.

Many thanks,

Mercedes Valmisa
Secretary-Treasurer, ISCWP