

CPWP

International Society for Comparative Philosophy toward World Philosophy

Issue 2, January 2023

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The editorial team of CPWP Newsletter:
the 2021-2024 Executive Board members
Bo Mou, President
Nevad Kahteran, Vice President
Elizabeth Schiltz, Secretary-Treasurer

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FROM THE PRESIDENT

The past year 2022 has been unusual to many of us in the CPWP as well as many throughout the world. Not only the continuing pandemic situation bears on us in various ways in our working and living connections, the tension and conflicts at distinct levels (ideologic, political, social, economic, etc.) have brought about substantial impacts on human beings and human society worldwide. The addressed situations are intrinsically related to the concern and mission of the CPWP. On the one hand, such worldwide tension and conflicts are either explicitly based on or implicitly (more or less) rooted in distinct ideological contraries from different traditions (understood broadly); one central concern of the CPWP's mission lies in scholarly exploration of how these distinct ideological resources and approaches can talk to, mutually understand and constructively engage with each other and thus learn from each other and jointly contribute to the contemporary development of philosophy in an overall complementary way (including constructive criticism, self-criticism, and sublation) toward world philosophy. [See Clauses 2.1 and 2.2 of the CPWP Constitution.] On the other hand, the concern and mission of the CPWP is not restricted to purely theoretic exploration in this regard, it "also pays attention to the suitable role that comparative philosophy toward world

philosophy can play via its relevant methodological and theoretic resources concerning how to enhance dialogue, mutual understanding, and complementary engagement between contraries on various issues, in a more widespread social setting, for the sake of contributing to the contemporary development of society worldwide.” [See Clause 2.3] In this way, the mission of CPWP has its dual character of theoretic engagement and real-life-issue engagement; it is both intrinsically related to a general way of doing philosophy and really relevant to people’s real-life concerns and constructive developments in the world of tension and conflicts.

In view of the foregoing strategic goal and mission, the CPWP sets to provide a variety of (tactic) specific channels, opportunities, and platforms in its capacity to facilitate academic exchange and discussion of ideas among interested philosophers in various regions worldwide [as addressed in Clause 2.1 (2)].

This newsletter serves as one annual channel through which the interested members can exchange and share their updates in relevant academic studies with the membership, as shown by the “Members News” section of the current issue of the Newsletter.

Since established in 2021, the CPWP has planned its own or coordinated events of academic exchange and engaging discussion to fulfill its foregoing mission with its “constructive engagement” methodological emphasis, as highlighted in Clause 2.2 of the Society’s Constitution: “The Society emphasizes (but is not limited to) the constructive engagement of distinct approaches and resources from different philosophical traditions (whether distinguished culturally or by style/orientation) or from (ancient) philosophical tradition and contemporary scholarship (philosophy or other intellectual pursuits): inquire into how they can talk to and learn from each other and make joint contributions to the contemporary development of philosophy through treating a range of (perennial, existing or newly identified) issues of philosophical value and significance that can be jointly concerned and approached via appropriate philosophical interpretation and from a higher and/or broader philosophical vantage point.”

Among others, in 2022, the CPWP successfully held an international virtual conference on the theme “Comparative Philosophy Toward World Philosophy” coordinated with the journal *Comparative Philosophy* and co-sponsored and hosted by the Center for Comparative Philosophy, San Jose State University, on 19-23 April 2022. For its contents, see the section “CPWP Event in 2022: A report on 1st CPWP International Conference” in this issue of the Newsletter. (It has been planned that each term of the CPWP Board is to coordinate one term of the CPWP’s international conference series on the theme “Comparative Philosophy Toward World Philosophy” in

a timeline sensitive to the need and situation. The way in which the 2022 international virtual conference held has provided one effective template and reference for some future CPWP conference/workshop events.)

From 2023 on, to provide the members with one distinct way of academic exchange and critical discussion (especially those who would be interested in participating the APA division meetings), the CPWP (with its APA-approved affiliated-group status) is to organize some discussion panels in view of the Society’s mission and emphasis in some selected APA meetings, sensitive to needs, situations and locations. In the coming 2023 APA Pacific Division Meeting (San Francisco, California, USA, 5-8 April 2023), the CPWP will have two group panels of crucial discussion, which have been approved by the APA – for its details, see the section “Forthcoming: CPWP’s Panel Sessions at APA Pacific Division 2003 Meeting” in this issue of the Newsletter.

For your info, this Newsletter also includes the content pages of the two most recent issues [VOL 13 NO 2 (July 2022 Issue) and VOL 14 NO 1 (January 2023 Issue)] of the journal *Comparative Philosophy*, for which the CPWP is one of co-publishers. The research papers from three selected sessions of the CPWP’s international conference on “Comparative Philosophy Toward World Philosophy” (April 2022), after their further review and revisions, came out in the July 2022 Issue of *Comparative Philosophy*, which is the special issue commemorating the first anniversary of the CPWP.

Last but not least, as already known to our members through a previous board communication email, our CPWP colleague and one of the Co-Founders of the Society, Professor ZHANG Xianglong (張祥龍 1949-2022) passed away in June 2022; as a long-term academic collaborator and friend of Xianglong for more than three decades, I have written a memorial article appearing in the July 2022 issue (VOL 13 NO 2) of the journal *Comparative Philosophy*, which is reprinted in this issue of the Society’s Newsletter in Xianglong’s honor and memory.

Thank you all for your interests and/or contributions.
Happy New Year of 2023!

Happy Lunar New Year of the Rabbit (兔年)!

Bo Mou
January 2023



MEMBERS' RECENT WORKS

NOTES:

<1> The following includes some members' submissions about their recent works in 2022 and the recent relevant academic info of some new members (marked with "*" besides their names) since the previous report in the January 2021 issue of the CPWP Newsletter.

<2> The information (as it is) given here is based on what are given in the submissions for this issue or the new members' completed "interest forms" in view of the guidelines as specified in the "Members' Recent Works" section of the previous issue (posted in the "News" section of the CPWP website <cpwponline.org>).

BAKER, Mitchell*

Academic affiliation: the College of the Holy Cross; Fulbright ETA Grantee in Taiwan

Current areas of research/teaching interests: Cross-cultural conceptions of human rights, specifically regarding Western liberalism and modern Confucian scholars.

DING, Xiaojun (丁晓军)

Academic affiliation: Xi'an Jiaotong University, China

Current areas of research/teaching interests: philosophical practice; logic and critical thinking; analytic philosophy; experimental philosophy; epistemology; philosophy of science and technology; philosophy of religion; moral psychology; positive psychology

Representative research writings in philosophy and/or comparative philosophy:

-(with Bingxing Shang, and Feng Yu) 2022. How to Cope with Loneliness during the COVID-19 Pandemic? Perspectives of Confucianism, Daoism, and Buddhism. *Religions* 13: 1085. <https://doi.org/10.3390/rel13111085>

-(with Liang Zhao, Yukun Zhao, Yiwen Wu, Feng Yu, and Kaiping Peng) 2022. Impacts of the COVID-19 Pandemic upon Chinese Positive Traits. *International Journal of Environmental Research and Public Health* 19(20): 13490. <https://doi.org/10.3390/ijerph192013490>

-(with Tiantian Hou, and Feng Yu) The moral behavior of ethics professors: A replication-extension in Chinese mainland. *Philosophical psychology*. In press. <https://doi.org/10.1080/09515089.2022.2084057>

-(with Feng Yu) 2022. Philosophical Practice as Spiritual Exercises towards Truth, Wisdom, and Virtue. *Religions*

13: 364. <https://doi.org/10.3390/rel13040364>

-2021-2022. Guest Editor for the special issue "Philosophical Practice" in *Journal of Human Cognition* 5(2).

-2021-2022. Guest Editor for the special issue "哲学践行 [Philosophical Practice]" in *认知科学 [Cognitive Science]* 6(1). (in Chinese)

-2022-2023. Guest Editor for the special issue "Religiosity and Spirituality in Philosophical Practice: Historical and Contemporary Perspectives" in *Religions* <https://www.mdpi.com/journal/religions/special_issues/MN33K4S00F>

-2022-2023. Topic Coordinator for the research topic "Moral Psychology of AI" in *Frontiers in Psychology* (<https://www.frontiersin.org/research-topics/50894/moral-psychology-of-ai>)

KAHTERAN, Nevad

Academic affiliation: Faculty of Philosophy, University of Sarajevo, Bosnia & Herzegovina

-(2022), "Osman Bakar and the Dialogue with the Chinese Civilization and Philosophies", chapter 9 in: *Knowledge, Tradition and Civilization: Essays in honour of Professor Osman Bakar*, ed. by Khairuddin Aljunied, Beacon Books, pp. 163-174;

-(2023), "Promocija komparativne filozofije kao općeg intertradicijskog angažmana bavljenja filozofijom u smjeru svjetske filozofije" (Promoting Comparative Philosophy as a General Cross-Tradition Engaging Way of Doing Philosophy toward World Philosophy) in: *Dijalog/Dialogue* 3-4 (2023), pp. 155-173; DOI: 10.5644/DIJALOG.2022.3-4.10

KLOTZ, Jerome*

Academic affiliation: University of Wales Trinity Saint David, UK

Current areas of research/teaching interests:

-The problem of "the One and the many."

-The concept of "non-duality" in Eastern and Western thought.

-Chinese and Japanese philosophical traditions

Representative research writings in philosophy and/or comparative philosophy:

-"What All Things Are: Luther & Dionysius Revisited" (*The Heythrop Journal*, 2019)

-"The Concept of Non-Duality in Shankara and Cusanus" (*Comparative Philosophy*, 2021)

LUO, Shirong

Academic affiliation: Department of Philosophy, Simmons University, USA

Current areas of research/teaching interests: Classical Chinese philosophy, comparative philosophy

Recent research writings in philosophy and/or

comparative philosophy:

“Moral Virtue and Inclusive Happiness: From Ancient to Recent in Western and Confucian Traditions”, *Comparative Philosophy*, 12 (2), 2021, 174-188.

MOU, Bo (牟博)

Academic affiliation: Department of Philosophy, San Jose State University, USA

In 2022 the following edited Chinese volume came out: Mou, Bo 牟博 (ed.) 《中国哲学研究的方法论反思：比较哲学与哲学分析》 [*Reflections on Methodology in Studies of Chinese Philosophy: Comparative Philosophy and Philosophy Analysis*] (北京 Beijing: 商务印书馆 The Commercial Press; 2022).

In 2022 Mou's monograph book *Cross-Tradition Engagement in Philosophy: A Constructive-Engagement Account* [in “Routledge Studies in Contemporary Philosophy” monograph series] came out in paperback version (with a substantially lower price).

OJIMBA, Anthony Chimankpam*

Academic affiliation: Department of Philosophy, University of Nigeria, Nsukka

Current areas of research/teaching interests:

Comparative/Cross-Cultural Philosophy, African Philosophy and Western Metaphysics.

Representative research writings in philosophy and/or comparative philosophy:

- “Nietzsche's Idea of Eternal Recurrence and the Notions of Reincarnation in Onyewuenyi and Majeed;”
- “On the Problem of Language in African Philosophy;”
- “The Case Against Ethnophilosophy;”

RUSTOM, Mohammed (محمد رستم)*

Academic affiliation: Professor of Islamic Thought, College of the Humanities / Director, Centre for the Study of Islam, Carleton University, Canada

Representative research writings in philosophy and/or comparative philosophy:

Books

-*Global Philosophy: A Sourcebook*. Global Philosophy Series. Sheffield: Equinox, forthcoming.

-*Inrushes of the Heart: The Sufi Philosophy of 'Ayn al-Qudāt*. SUNY Series in Islam. Albany: SUNY Press, 2023, xxii + 272 pp. + 17 colour images and 2 tables.

-*From the Divine to the Human: Contemporary Islamic Thinkers on Evil, Suffering, and the Global Pandemic*. - Co-edited with Muhammad U. Faruque. Routledge Studies in Islamic Philosophy. New York: Routledge, 2023, xx + 304 pp.

-*Islamic Thought and the Art of Translation: Texts and Studies in Honor of William C. Chittick and Sachiko Murata*. Islamic History and Civilization. Leiden: Brill, 2023, xxviii + 558 pp.

-‘Ayn al-Qudāt, *The Essence of Reality: A Defense of Philosophical Sufism*. Translation and parallel Arabic edition by Mohammed Rustom. Library of Arabic Literature. New York: NYU Press, 2022, xxx + 241 pp. [English-only paperback edition: Library of Arabic Literature. New York: NYU Press, 2023, xxx + 142 pp. Arabic edition: Library of Arabic Literature. New York: NYU Press, 2022, 99 pp]

Articles

-“‘Ayn al-Qudāt: *The Essence of Reality*.” In *Global Philosophy: A Sourcebook*, edited by Mohammed Rustom. Sheffield: Equinox, forthcoming.

-“‘Ayn al-Qudāt Hamadānī (d. 525/1131).” In *The I.B. Tauris Biographical Dictionary of Islamic Civilization*, edited by Mustafa Shah. London: I.B. Tauris, in press.

-“Found in Translation: Towards an Idiomatic Rendering of Ibn ‘Aṭā’ Allāh’s *Aphorisms*.” In *Students and Teachers: Festschrift in Celebration of Sebastian Günther’s 60th Birthday*, edited by Dorothee Lauer, Jana Newiger, and Yassir El Jamouhi. Leiden: Brill, 2023.

-“The Student and the Sage.” In *From the Divine to the Human: Contemporary Islamic Thinkers on Evil, Suffering, and the Global Pandemic*, edited by Muhammad U. Faruque and Mohammed Rustom. New York: Routledge, 2023.

-“Introduction.” Co-authored with Muhammad U. Faruque. In *From the Divine to the Human: Contemporary Islamic Thinkers on Evil, Suffering, and the Global Pandemic*, edited by Muhammad U. Faruque and Mohammed Rustom. New York: Routledge, 2023.

“From the Periphery to the Center.” *Journal of World Philosophies* 8, no. 1 (2023): in press.

-“‘Ayn al-Qudāt’s *Tamhīdāt*: An Ocean of Sufi Metaphysics in Persian.” Co-authored with Masoud Ariankhoo. In *Islamic Thought and the Art of Translation: Texts and Studies in Honor of William C. Chittick and Sachiko Murata*, edited by Mohammed Rustom. Leiden: Brill, 2023, pp. 3–17.

SCHILTZ, Elizabeth

Academic affiliation: Department of Philosophy, College of Wooster, USA

-(2022). “Daoist Sage, Daoist Leader: Isaac McAdoo Finds His Flow,” accepted chapter, in *Ted Lasso and Philosophy*, edited by David and Mary Baggett, forthcoming from Blackwell.

-(2022). “‘The Exercises and Toils of Gymnastics’: Plato on Athletics and Philosophical Development,” given at the *Symposium on the Hellenic Heritage of Italy & Sicily on Paideia & Performance*, in Siracusa, Sicily, June 2022.

SELLMANN, James (赛道明)

Academic affiliation: University of Guam, USA

Current areas of research/teaching interests: Pre-Qin, Han and Xuanxue philosophies. Huang-Lao in the Lüshi Chunqiu Correlative thinking in Pacific philosophies. Comparative constitutional theory.

Representative research writings in philosophy or comparative philosophy:

-*Living Confucianism: Strategies for Optimizing Harmony*, co-edited with James Ferguson and Rosita Dellios, Introduction by Roger T. Ames. Rowman and Littlefield.

Editor *Pacific Asia Inquiry*, volume 13, 2022, online journal.

-“Yapese Environmental Philosophy and Food Sustainability,” *Pacific Asia Inquiry*, volume 13, 2022. With co-author William Jeffery.

-“Confucian Political Philosophy as an Organic Contract Theory,” in *Living Confucianisms: Strategies for Optimizing Harmony*, 2023.

-“The *Daodejing* and the *Lüshi Chunqiu*: Huang-Lao Cosmic and Political Order.” In *Dao Companion to the Philosophy of the Daodejing*. Edited by Liu Xiaogan. Switzerland: Springer Nature, 2023.

-“Zhu Xi, Daoism and Internal-Meditative Alchemy,” in *Zhu Xi’s Humanism*. Edited by Chun-chieh Huang. Taiwan 2023.

ZHOU, Hongyin (周宏胤)

Academic affiliation: Nakai University (南开大学), China

-ZHOU, Hongyin & YE, Jiabin (2022), “Doing Philosophy Comparatively in China: Constructive Engagement between Marxist, Western, and Chinese Traditional Philosophy 2000-2022”, *Comparative Philosophy* 13.2: 50-61 < [https://doi.org/10.31979/2151-6014\(2022\).1302 08](https://doi.org/10.31979/2151-6014(2022).1302 08)>

IN MEMORIAM: ZHANG, XIANGLONG (1949-2022)

IN MEMORIAM: ZHANG, XIANGLONG (1949-2022)



ZHANG Xianglong (Xianglong Zhang 張祥龍), Emeritus Professor of Philosophy at Department of Philosophy, Peking University, China, and a member of the Advisory Board of this journal *Comparative Philosophy*, passed away on 8th June 2022 at his home in Beijing, China, due to the terminal stage of pancreatic cancer. Xianglong has made valuable substantial contributions to the development of this peer-reviewed open-access international journal in philosophy both as an Advisory Board member and as an author and peer reviewer. More generally, Xianglong has significantly and persistently contributed to cross-tradition philosophical engagement in the past decades. This memorial piece consists of three parts: in section 1, Xianglong’s life journey and his academic achievements in general are highlighted; in section 2, specifically, his significant contributions and achievements in comparative philosophy (as a general way of doing philosophy through cross-tradition engagement toward world philosophy) are focused on in view of its being related to the mission of this journal and of a range of academic cooperations between Xianglong and this author; in section 3, from a more personal lense of this author based on my first-hand experience with him, Xianglong’s way as a whole person is commemorated.

1

Xianglong was born in Hong Kong, China, on 14th August 1949 and moved to Beijing in 1954. As one of those who were admitted through the first national college-entrance examination held in 1977 (the so-called “77 term” of college students) after the “Cultural-Revolution” movement (1966-1976) in China, Xianglong enrolled at Peking University from early 1978 to January 1982, receiving his B.A. degree in philosophy. After a research stint at Philosophy Institute, Beijing Academy of Social Sciences (1983-1986), Xianglong studied philosophy in USA first at Toledo University (1986-1988), receiving his M.A. in philosophy, and then at the State University of New York at Buffalo (1988-1992), receiving his Ph.D. degree in philosophy. Xianglong then taught at Peking University (1992-2012), China, as Assistant Professor, Associate Professor and Full Professor of Philosophy and as Executive Deputy Director of Foreign Philosophy Institute. After retiring from Peking University, Xianglong first taught at School of Philosophy and Social Development, Shang Dong University, China, as Professor of Philosophy at Rank 1 and Director of the Center for Phenomenology and Chinese Culture (2012-2017) and then at Department of Philosophy, Sun Yat-Shen University, China, as Chair Professor. Xianglong was a member of the founding team (2002) and President (2005-2008) of the International Society for Comparative Chinese and Western Philosophy (ISCWP), a member (2005-2008) of the Committee on International Cooperation, the American Philosophical Association (APA), and a co-founder and Coordinator (2021-2022) of the Consultancy Board of the International Society for Comparative Philosophy toward World Philosophy (CPWP).

Xianglong is a renowned and distinguished scholar, and his academic scholarship ranged widely especially in comparative Eastern-Western philosophy, phenomenology, and Confucian philosophy. His representative major works include these (in Chinese unless indicated otherwise), based on Xianglong’s own choice: *Heidegger's Thought and Chinese Dao of Heaven* [《海德格尔思想与中国天道》] (Beijing: Sanlian Book Store; 1996, 2007, 2010), *From Phenomenology to Confucius* [《从现象学到孔夫子》] (Beijing: Commercial Press; 2001, 2011), *Sprache und Wirklichkeit* (coauthored with R. Puligandla, German trans. Christiane Dick, Nordhausen: Traugott Bautz; 2005), *Thinking to Take Refuge: The Chinese Ancient Philosophies in the Globalization* [《思想避难：全球化中的中国古代哲理》] (Beijing: Peking University Press, 2007), *Showing the Heart of Heaven and Earth by*

Restoration: The Implications and Ways of Confucian Recurrence [《复见天地心》] (Beijing: Dong-Fang Press; 2014); *Home and Filial Piety: From the View between the Chinese and the Western* [《家与孝》] (Beijing: San-Lian Press; 2017), and *Lectures on the History of Confucian Philosophy* [《儒家哲学史讲演录》] (four volumes) (Beijing: Commercial Press; 2019).

2

With Xianglong’s general significant achievements in various areas as highlighted in the previous section, in this section, I focus on one general methodological foundation and theoretic basis for Xianglong’s achievements in the addressed various specific areas, i.e., his significant achievements and contributions in comparative philosophy as a general way of doing philosophy through cross-tradition engagement for three considerations: first, as already suggested above, his work in this area is foundational and methodological and provides one due basis for his own scholarly works in the other specific areas and for our understanding and evaluating his scholarly work as a whole; second, Xianglong’s work in the area of comparative Chinese-Western philosophy and cross-tradition engagement in philosophy is more closely related to the coverage and concern of this journal where this memorial article appears; third, I as the author of this memorial writing am more familiar with Xianglong’s work in this area. I present Xianglong’s work and contribution in cross-tradition engagement toward world philosophy in a distinct way related to the Journal and the two-decade-long academic cooperation between Xianglong and this author in this area, which can be complementary to other memorial articles with distinct focuses for a more complete understanding and characterization.

Though I knew Xianglong for more than thirty years tracing back to a more personal episode addressed in the next section, the substantial communication and academic cooperation between us started two decades ago at the turning point of the last century and this century when I began teaching at San Jose State University in USA while Xianglong had already taught philosophy at Peking University in China. Indeed, as far as specific topics and focuses in the areas of Chinese philosophy, Western philosophy, and comparative philosophy are concerned, Xianglong and I largely had distinct emphases and focuses with different styles of doing philosophy: he is more “Continental” oriented/styled while I more “analytically” oriented/styled (both ‘analytic’ and ‘Continental’ understood broadly in a cross-tradition way). However, we had some common concerns and shared some normative bases for philosophical exploration at a deeper level; we both think that cross-

tradition engagement in philosophy is both necessary and possible. In 2021, we exchanged our recent academic publications. Xiaonlgong sent me a copy of his essay collection *“From Phenomenology to Confucius [《从现象学到孔夫子》]* (Beijing: Commercial Press; 2001) which includes his then representative essays in studies of Western philosophy (Heidegger’s, Husserl’s, Wittgenstein’s and Tarski’s relevant thoughts) and comparative Chinese and Western philosophy (comparative studies of religious thoughts and aesthetic thoughts), while I sent him a copy of my edited anthology volume *Two Roads to Wisdom? –Chinese and Analytic Philosophical Traditions* (Chicago: Open Court, 2001), which includes a range of original essays by respected scholars, Donald Davidson’s “Foreword” on analytic method and cross-tradition understanding, and my own contributing essay that gives an analysis of the structure of philosophical methodology. Our further substantial contact and communication is a kind of 以文會友 (“making friends by one’s writings”): we further understand each other’s relevant thoughts and methodological approaches. Xianglong then taught a graduate seminar on comparative Chinese and Western philosophy, including this anthology volume as one of its readings: for careful understanding and evaluation, Xianglong organized his graduate students translating most of the contributing essays in the volume into Chinese and proofread some of them. Their translation work became one of the major sources of a Chinese anthology volume, *Reflections on Methodology in Studies of Chinese Philosophy: Comparative Philosophy and Philosophy Analysis* which I edited several years later but came out late only this year¹ before his death.² The theme of this volume, as explained in my theme-introduction essay, is this: in studies of classical Chinese philosophy for the sake of contributing to the contemporary development of philosophy, analytic method without adequate guidance of comparative-philosophy method would be blind, while comparative-philosophy method without analytic method, which assures the possibility of mutual understanding and being open to criticism and

embodies some basic academic norms of reflective exploration, would be empty.

In 2002, I talked with Xianglong and several other colleagues about establishing the *International Society for Comparative Chinese and Western Philosophy* (ISCWP) to meet the due need and promote comparative studies of Chinese and Western philosophy for the sake of contributing to the contemporary development of philosophy and society. Xianglong gave his firm support and actively participated in its preparatory work. Xianglong then served as the founding Vice President of the first term of ISCWP board (2002-2005) (while I assumed President) and became President in the 2nd term (2005-2008). In 2008 Xianglong successfully organized ISCWP’s conference on methodology of comparative philosophy at Peking University. As the founding team members of ISCWP, Xianglong and I have a long-term trustful and effective cooperation for the sake of healthy development of ISCWP and, more generally, of comparative philosophy as a general way of doing philosophy through cross-tradition engagement toward world philosophy in the past two decades. With shared visions and in view of his holistic and wise command of relevant situations, Xianglong has persistently given his effective and valuable support of a range of strategic ideas and events of ISCWP while giving constructive suggestions.

In 2010, this journal, *Comparative Philosophy*, was established. Xianglong has made valuable contributions to the development of this peer-reviewed open-access international journal in philosophy through his roles as an Advisory Board member and as its author and peer reviewer.

Now let me say a bit more about Xianglong’s most recent valuable contribution to the development of comparative philosophy. Since the 2020 burst of COVID-19, the world of tensions and conflicts at deep levels as evidenced by a range of events augments the need for the due role that comparative philosophy (as a general way of doing philosophy through cross-tradition engagement toward world philosophy) can play via its methodological and theoretic resources concerning how to enhance

¹ For its reference info, see footnote 6.

² Indeed, we then both saw a significant trend of development in contemporary studies of Chinese philosophy. Especially since the end of the last century and the beginning of this century, from the vantage point of international philosophical exploration, there are two prominent and relatively systematic features: for one thing, analytic method understood broadly has played important role; for another thing, the comparative-philosophy method that emphasizes the jointly concerned issues and philosophical interpretation has achieved a magnificent development in theoretic exploration and reflective practice of studies of classical Chinese philosophy. Inquiries into how both can constructively integrated and complementary for the sake of further enhancing and enriching contemporary studies of Chinese philosophy is one subject that has profound theoretic value and important

significance in reflective practice. This constitutes the subject of this Chinese anthology volume, which consists of selected translations from the two English anthology volumes to which I am contributing editor, i.e., the aforementioned volume *Two Roads to Wisdoms? –Chinese and Analytic Philosophical Traditions* (Open Court, 2001) and the volume *Davidson’s philosophy and Chinese philosophy: Constructive Engagement* (Brill, 2006) and some selected essays. It includes Xianglong’s own representative essay on the methodology of comparative philosophy, whose revised English version, “Comparison Paradox, Comparative Situation and Interparadigmaticity: A Methodological Reflection on Crosscultural Philosophical Comparison”, appears in *Comparative Philosophy* 1.1 (2010): 90-105.

dialogues and mutual understanding and learn from each other (in a constructively engaging and complementary way) between contraries in a more widespread social setting. In a private conversation late 2020, I suggested to Xianglong the idea of establishing a strategic critical-discussion platform and effective academic-exchange channel of comparative philosophy without being restricted to certain local areas but worldwide especially in view of its “direction” dimension as “toward world philosophy”: we thought about whether there would be genuine need for it, whether the relevant conditions had already become mature but for various reasons no one else seemed to be ready to stand up to do it, whether we needed to carry out this from a strong sense of duty. With careful consideration of its genuine need and possibility in the holistic setting of the development of world history and the development of philosophy worldwide, in April 2021, I invited Xianglong to be co-founders of the *International Society for Comparative Philosophy toward World Philosophy* (CPWP, <cpwponline.org>). We set the basic orientation and strategy: there is no need for excessive propaganda; it is to start in a natural and constructive way, sensitive to situations; there is neither need of excessive pushing nor burden of having to be a certain “representative” in an absolute fixed way. The point is quite simple and straightforward: it is to constructively promote comparative philosophy as a general cross-tradition engaging way of doing philosophy toward world philosophy; being sensitive to the due needs, it is to provide the interested colleagues with more effective and flexible academic-exchange channels and engaging-discussion platforms. In this setting, comparative philosophy has its explicit strategic identity, i.e., comparative philosophy as a general way of doing philosophy through cross-tradition engagement toward world philosophy (‘comparative philosophy toward world philosophy’ for short). Although all of its three dimensions (i.e., its “character” dimension as “a general way of doing philosophy”, its “approach” dimension as “cross-tradition engagement”, and its “direction” dimension as “toward world philosophy”) had been more or less suggested and explained before in an explicit or implicit way, the strategic theme “comparative philosophy toward world philosophy” as a whole marks a momentous accumulating point of the significant development of comparative philosophy as a general way of doing philosophy through cross-tradition engagement toward world philosophy especially concerning its “direction” dimension. In May 2021, the CPWP was formally established with its Constitution approved by almost one hundred members worldwide. Xianglong joined in the CPWP leadership as the Coordinator of the Consultancy Board together with the first term (2021-2024) of the Executive Board (Nevad Kahteran at

University of Sarajevo in Bosnia & Herzegovina serves as Vice President, Elizabeth Schiltz at College of Wooster in USA as Secretary-Treasurer, and I as President), forming up the first term of the CPWP leadership team. Then, among others, the CPWP leadership team immediately planned its first international virtual conference on the theme “Comparative Philosophy Toward World Philosophy”. The conference was highly successful, effectively fulfilling its goal. Though Xianglong could not make it to present his talk due to his terminal illness, he would happily see this encouraging result from our collective efforts in which he has participated with his valuable contribution to the CPWP enterprise.

Indeed, in the past two decades, though our respective styles of doing philosophy are more or less different and there are disagreements on some of our jointly concerned philosophical issues, Xianglong and I had smooth, effective and trustful academic cooperation and mutual support in a range of major collective projects in promoting and enhancing comparative philosophy (among others, the ISCWP project, this journal project, and the CPWP project). At the same time, we also had frank and constructive critical discussions on some of our jointly concerned issues either at some relevant workshops or in our private conversations. In view of all this effective academic cooperation, fruitful scholarly projects of joint efforts, and constructively engaging discussions between Xianglong and me in the past two decades, I have felt so proud of having such a trustful and valuable friend and colleague like Xianglong.

3

At a more personal level, Xianglong is a long-term trustworthy friend and colleague both in the international setting and in the Chinese setting. My remarks here in this connection are not rendered complete but are restricted to my first-hand experience in the past decades: I limit my memorial remarks in this connection to only two happenings, the beginning one and the ending one in our bond of three-decade-long span; I give an elaboration of something deeper in Xianglong’s character between my narratives of the two events.

Xianglong and I both grew up in the Beijing humanistic environment from around the mid 50’s (he moved to Beijing from Hong Kong in 1954 when he was 5-years old while I was born there years later). Although we both belong in the group of college students of the previously mentioned “77 term”, we started in different majors in college (Xianglong in philosophy while I in math) and graduated in early 1982. We had not known each other until a personal episode around 33 years ago (1989) related to philosophy. Many academic persons at

our age who had an educational background and life experience in both China and USA would recall the aspiring period around the mid/late 1980s in China; many of them were then eager to study abroad exploring new fronts in multiple senses. Xianglong and I were no exception. Xianglong went to the USA in 1986 pursuing his graduate degrees in philosophy first at Toledo University; after receiving his M.A. in philosophy there, he started his pursuing Ph.D. at the State University of New York at Buffalo in 1988. Then I held a research position at the Institute of Philosophy, Chinese Academy of Social Sciences, after I changed my interest to philosophy and received my M.A. degree in philosophy. In spring 1989, I already applied for some Ph.D. programs in USA and waited for the results; on one Tuesday that was the “working-at-institute” day (once a week), there came a long-distance call made from USA to the Institute of Philosophy that asked me to take the call: it was Xianglong who was entrusted by the Director of the Graduate Studies at SUNY Buffalo to tell me timely in Chinese that my application for pursuing Ph.D. there had been accepted with full financial aid. My applications were made basically to some schools in New York State (to be near to my elder brother who then pursued his doctorate in biology at Cornell University); this is the first offer of full financial support that I then received from a school in New York State; I subsequently also received the offers of full financial support from Philosophy Departments at University of Rochester and Columbia University. Although with the plan to return to my then institution after receiving Ph.D. degree I eventually chose UR for its five-year full-financial-aid package with the financial-stability and safety consideration, I then came to know Xianglong, impressed by his kindness and

carefulness in treating such “small” things.

I believe that other memorial articles of Xianglong would also address different “small” things that would manifest Xianglong’s same character of this kind, perhaps with distinct labels to highlight it. In the following, instead of listing more specific cases, I intend to say something deeper in Xianglong’s character that can explain why it can be labeled multiple ways but had better be not restricted to one *ad hoc* fashion; otherwise one who is not so familiar with Xianglong might feel puzzled by some distinct labels with different orientations for him. In plain words, it is a kind of “purity” in Xianglong’s life journey. Indeed, one might label Xianglong as a ‘Confucian’ or a ‘Daoist’ in view of his certain positions in social-political philosophy or of some part of his style of life. However, in view of *his holistic way as a whole person of character and learning*, Xianglong is among the rare “pure” intellectuals in China, more profound than what can be told from either a Confucian perspective or a Daoist perspective... and less of “Chinese” features (in both prescriptive and descriptive senses of the phrase) in some connections.³ Xianglong as a whole person has his “pure” character in a combined way of multiple senses: among others, <1> Xianglong has “purely” pursued truth⁴ in a cross-tradition truth/*dao*-pursuing spirit that can be jointly captured by one ancient maxim from the classical Chinese philosophy “朝闻道夕死可矣” [literally, having heard the *Dao* in the morning, one may die content in the evening] and one ancient maxim from the classical Greek philosophy “*Amicus Plato, sed magis amica veritas*” [Plato is my friend, but truth is a better friend (often translated into Chinese “我爱我师, 我更爱真理”)]⁵; <2> Xianglong “purely” pursued cultivating himself into a *jun-zi* (君子 a person of nobility) for the sake of that’s own

³ CHU Zhaohua (储昭华), an expert scholar in Chinese and comparative Chinese-Western philosophy who is also familiar with Xianglong’s work and life style delivers the shared point in our recent communication on Xianglong’s passing away in this way (in Chinese): Xianglong “是大陆这边为数不多的较纯粹的知识分子之一：虽然推崇儒家和中国传统文化，但为人、为学上恰恰较少‘中国特色’。” The subsequent remarks in the main text are my elaboration of this shared point.

⁴ Xianglong talked about truth neither in the subjective “anything goes” sense of radical relativism nor just in some moral sense nor in a pragmatist sense but in the sense of people’s pre-theoretic “way-things-are-capturing” understanding of truth which, so to speak, constitutes one common normative basis for many constructively engaging discussions between Xianglong and this author as well as for his own research (if my understanding is correct). Xianglong’s strong sense of persistent truth pursuit in an objective way can be shown in one private farewell passage to some of his former students before his death whose Chinese original excerpt is given as follows: “...我以前和你们讲的，教你们的，心里想讲的东西，并无半点虚言，...我很负责任地告诉你们，佛性，天性，禅性，道性，儒性，真的有那么个东西，是能起作用的，我无法再描述。我只能说，有你们这些学生，我很高兴，也很幸福，在追求真理的路上，我们

没有错。我说的很抽象，但只有真的到了这个境地，你们才能体会。最后希望你们大家都好，追求真理，不止是追求世俗的利益。...” (The above unpublished Chinese original is from LIU Yuedi (刘悦笛), a colleague in China, who has verified its reliability with the confirmation made by Xianglong’s family.) Also see Xianglong’s *From Phenomenology to Confucius*, “Preface”, 9-10, where his narrative of a bird-observing event for illustrating his “视-域”-style phenomenologist outlook clearly presupposes the pre-theoretic “way-things-are-capturing” understanding of truth. In view of the above, we can see the complete point that Xianglong made in his clarifying explanation of the relationship between “视” and “域” in his *Heidegger’s Thought and Chinese Dao of Heaven* (“Introduction”, endnote 1) where he addresses the [epistemologically] “mutual constitution” (相互做成) relation between them; he also stresses the status of “域”/“境” as the source of the agent’s experience, a point needs a due elaboration: in plain bird-observing words, the bird’s own movement *per se* in nature [as the “source” part of the “域”/“境” side] is metaphysically/ontologically, semantically, and logically prior to the agent’s experience with it; capturing it in the “视-域” thus presupposes the “way-things-are-recognizing” norm.

⁵ The maxim is often attributed to Aristotle, as a paraphrase of the *Nicomachean Ethics* 1096a11–15.

value in the tranquility of his inner soul, which can be captured by a Chinese proverb “君子独善其身” [to the effect that one goes high in cultivating oneself on one’s own, no matter how some others might go low]. In these two basic connections of one’s “pure” pursuit, to Xianglong, what one should do and what one feels like to do are eventually unified and in accordance with the fundamental way of this natural world as a whole of which humans with their thoughts are parts. When using the term ‘eventually’, I mean this: Xianglong as a real-life person in the real world had his own tensions between fulfilling distinct or even opposed expectations from outside and between his own distinct internal mental expectations/desires, had his own preference for a certain style of life (or a life-style complex), and had his own temperament. But, to my knowledge, Xianglong is wise enough to eventually balance various expectations (either from inside and/or from outside) and have them in accordance and complementarity, though not necessarily only in a “harmoniously-balanced” way but (to my observation) partially also in a “synthetically-balanced” way, sensitive to situations and contexts.

Though the news of Xianglong’s passing in June 2022 is not too unexpected to me as Xianglong let me know earlier on in January this year that he had been recently diagnosed with terminal stage of pancreatic cancer, I still felt extraordinarily sad and lost. In our last email communication around the end of April, Xianglong told me that “...my treatment is still going on; the treatment was not quite effective but has a certain effect. What I am now facing is sleep loss, from which I am suffering, but I am trying to find a solution...”. I then noticed such words as “the treatment was not quite effective” and know this is an almost incurable cancer; but based on Xianglong’s positive and sanguine attitude toward his treatment I intended to think more of the optimistic side of his message: “the treatment...has a certain effect...I am trying to find a solution”. Actually just on the beginning days of June and upon the arrival of the news that the previously mentioned Chinese anthology volume had finally came out in May,⁶ I was thinking about the possibility of planning a short Zoom get-together meeting with Xianglong (if his situation would allow) to celebrate the publication of this volume to which he made much contribution while having a final

opportunity to have a face-to-face talk with him. Then when the news of his death came, I felt so regretful for losing the last chance to say the final goodbye to him.

At the personal level, I have felt especially sad with Xianglong’s death for another reason: in the past three years, three multiple-decade bosom friends have passed away in succession: in 2020, Adam Morton (1945-2020), my long-term mentor-like scholar friend;⁷ in 2021, SU Guoxun (蘇國勳 1942-2021), my high-school Russian language teacher, my former colleague at the Institute of Philosophy, Chinese Academy of Social Sciences, and my five-decade-long mentor and friend;⁸ now in 2022, Xianglong (1949-2022) has gone. I had yet to fully recover from the sadness by the deaths of Teacher Su and Adam when the news of Xianglong’s death came. In this setting I especially cherish the memories of the three scholar friends’ shared *jun-zi*-like character and noble standing that have been shown in their routine dealings with tranquility. Though with their distinct scholarly careers and life journeys in different corners in the world and with their distinguished scholarly achievements in different areas of philosophy, they all share, and distinctly manifest, some similar noble character and decent standing which I deeply value and admire and which have inspired me in my own life journey.⁹

Bo Mou
July 2022
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⁶ Mou, Bo 牟博 (ed.) (2022), 《中国哲学研究的方法论反思：比较哲学与哲学分析》[*Reflections on Methodology in Studies of Chinese Philosophy: Comparative Philosophy and Philosophy Analysis*] (北京 Beijing: 商务印书馆 The Commercial Press).

⁷ For this author’s English memorial article of Adam Morton, see *Comparative Philosophy* 12.1: 222-226; also see <www.amherstcremation.com/memorials/morton.html>.

⁸ For an abridged version of this author’s Chinese memorial article of SU Guoxun, see 中国社会科学网 <http://ex.cssn.cn/zx/zx_gjzh/>.

zhnew/202201/t20220131_5391249.shtml>.

⁹ An earlier shorter (Chinese) memorial article of 14 June 2022 (including some content that is not contained in this longer English memorial article) is posed at the website of Philosophy Department, Peking University <<https://www.phil.pku.edu.cn/xwgg/dnzxlxszl/523823.htm>>. I am thankful to Joe Glover for his helpful suggestion of modifying several expressions in the draft of this writing.

CPWP EVENT IN 2022: REPORT ON 1st CPWP INTERNATIONAL VIRTUAL CONFERENCE (19-23 April 2022)

The international conference on the theme “Comparative Philosophy toward World Philosophy”, co-organized by the CPWP [as its 1st term of “Comparative Philosophy toward World Philosophy” conference series] and the international journal, *Comparative Philosophy* (ISSN: 2151-6014 <www.comparativephilosophy.org>), and co-sponsored and hosted by the Center for Comparative Philosophy, San Jose State University with the support of the Dr. Chaote Lin Endowment, USA, was successfully held virtually during the week of April 19 (Tuesday) -23 (Saturday), 2022, with panel sessions arranged in a scattered way sensitive to the speakers/participants’ different international time zones and other relevant situational elements, instead of all sessions one by one within one or two days.

Format:

Partially with consideration of the COVID-19 situation, partially to enable the participating parties to focus on relevant academic things without worries and distraction to such non-academic things as travel related difficulties/expenses, and more in view of the recent well-developed Zoom-like internet means as a powerful channel for effective communication and academic discussion, this international conference was held in the virtual format via a range of coordinated Zoom panel sessions. The timeline arrangements for the different Zoom panel sessions were sensitive to the constitutions of participants and their working-hours in different international time zones during the conference period.

Emphasis, focus and expectations of submission contents:

To fulfill the shared concern and emphasis by the co-organizer/co-sponsor parties in their missions, this international conference is issue/topic oriented with emphasis on contributions to the contemporary development of philosophy (instead of historical figure or

specific doctrine oriented), focusing on a range of philosophical issues/topics in various areas of philosophy that are or can be jointly concerned and approached in a way of cross-tradition engagement (via appropriate philosophical interpretation and from a higher and/or broader philosophical vantage point): how distinct approaches and resources from different philosophical traditions [whether distinguished culturally (such as Chinese, Indian, Islamic, Latin-American, Western...traditions)] or by style/orientation (analytic vs. “Continental” styles/ orientations, Confucian-oriented, Buddhist-oriented, Marxist-oriented, ...)], or from some (ancient) philosophical traditions and contemporary scholarship (in philosophy or other intellectual pursuits), can talk to, engage with and learn from each other and constructively make joint contributions to the contemporary development of philosophy on the addressed jointly-concerned issues/topics.

These issues/topics are thus philosophically interesting to the general membership of the co-organizers and co-sponsors, instead of being only locally interesting to ones working merely in one tradition or merely on historical/descriptive topics.

The contents of panel sessions on have foregoing emphasis and focus. There are the following expectations for the submissions for the sake of a quality conference and of generating good critical discussion on scene and post conference engagement:

<1> A presentation paper is expected to result from a later stage (with relatively well-developed explanation) of the author’s research project that makes its more or less original contribution to our understanding and treatment of a jointly concerned philosophical issue (instead of merely at its initial stage that has yet to be refined).

<2> A roundtable discussion panel is expected to capture the updated scholarship in the literature on the topic under examination.

<3> An “author meets critics” panel is expected to focus on a recent published research writing that its proposal maker would render it original and philosophically interesting enough to generate a good constructive-engagement dialogue on the addressed jointly concerned issue.

Participation and engaging discussion strategy:

To effectively implement the foregoing mission emphasis, enhance the quality of engaging discussion, and facilitate the interested participants to benefit more from this mutual learning/engagement opportunity via this critical discussion platform, the following strategy of participation and engaging discussion has been taken.

<1> To have a quality conference and generate a good critical discussion on scene, the specific quality-control expectations for the submissions have been made as

explained above.

<2> To have the submissions understandable and thus open to others' criticism and engagement, they are asked to meet these basic academic expectations for a philosophical writing that is ready for criticism: careful explanation, rigorous argumentation, and clear expression.

<3> To enable the conference participants to be better prepared for discussion, the complete texts of individual research presentation, detailed outlines of critical-discussion and commentary and reply presentations (if any) were sent to the registered participants for warming-up preview around two weeks ahead of the conference.

<4> To make sure sufficient critical discussion time, more than half of the time of a panel session was allocated for discussion on scene, while the presentation time was flexible given that the complete text of an individual research paper or detailed outline of a critical-discussion or commentary/reply presentation had been already sent to the registered participants for warming-up preview.

Post-conference engagement:

Some of selected presentation papers, roundtable discussion panels or the "author meets critics" engaging dialogue panels (on the mutual-agreement basis) have been considered for their publications [upon further reviews and revisions] in some coming issues of the peer-reviewed journal *Comparative Philosophy*, either as individual research papers in its regular "Articles" section (note: the general criterion for accepting submitted papers to be published in this section of the Journal is "original articles of high quality") or as a contribution to its "Special Topic" section or its "Constructive-Engagement Dialogue" section on a jointly-concerned topic.

Some of the critical-discussion panels in the conference, when further sufficient interests are assured, might serve as "seed" projects on the same issues/topics for further engaging discussions in future CPWP's conferences/workshops.

[For the full conference program, see the "Conferences" section of the CPWP website <cpwponline.org>]

FORTHCOMING: CPWP PANEL SESSIONS AT APA PACIFIC DIVISION 2023 MEETING (SAN FRANCISCO, USA / April 5-8, 2023)

The CPWP is to hold its two group sessions at APA (the American Philosophical Association) Pacific Division 2023 Meeting (The Westin St. Francis, San Francisco, California, USA / April 5-8, 2023) as follow.

Group Session 1 (April 6, Thursday, 6 - 8 pm, 2023)

Topic: "Strategies for Teaching Comparative Philosophy in Philosophy Curriculum in the 21st Century"

Chair:

Sammuel R. Bye (Fort Hays State University, Kansas, USA)

Speakers:

CONNOLLY, Timothy (East Stroudsburg University, USA)

"Learning Comparative Philosophy in the 21st Century"

DING, Xiaojun (Xi'an Jiaotong University, China / Visiting Scholar, University of South Florida, USA)

"How a Constructive-Engagement Strategy is Applied in Teaching Cross-Tradition-Engagement-Involving Philosophy Classes"

MOU, Bo (San Jose State University, USA)

"Teaching Philosophy Through Cross-Tradition-Engagement Approach: Reflections on Some Methodological Issues"

Subject:

This roundtable panel discusses how to effectively take cross-tradition-engagement approach in teaching philosophy in philosophy curriculum, to meet the expectation and need in the 21st century, both through <1> the "comparative philosophy" course and <2> any other philosophy courses that would include (instead of ignoring) relevant and significant resources from some other philosophical tradition(s), via specialists (in specific philosophical traditions) and non-specialists' complementary joint efforts. [Note: Timothy Connolly and Bo Mou are the authors of the recent texts

respectively for the “comparative philosophy” course at the level of a comprehensive introduction (*Doing Philosophy Comparatively*, Bloomsbury 2023 second edition) and at the upper level (*Cross-Tradition Engagement in Philosophy*, Routledge 2022 paperback); they will share their systematic considerations for teaching comparative philosophy when working on the books.]

Group Session 2 (April 8, Saturday, 6 – 8 pm, 2023)
Topic: “Cross-Tradition Engagement in Philosophy of Language and Logic: Engaging with Relevant Resources of Saul Kripke (1940-2022)”

Chair:

DING, Xiaojun (Xi'an Jiaotong University, China / Visiting Scholar, University of South Florida, USA)

Speakers:

MOU, Bo (San Jose State University, USA): “How Gongsun Long, Kripke, and Tarski can Talk and Engage with Each Other and Make Joint Contributions to the Issue of Truth: From a Unifying Pluralist Vantage Point”

YI, Byeong-uk (University of Toronto, Ontario, Canada): “Rigidity, Direct Reference, and Substitutivity”

ZHENG, Yujian (Shenzhen University, China): “Kripke's Constraint on Apriority & Necessity: From a Cross-tradition Engaging Vantage Point”

Discussants:

WILLMAN, Marshall (Florida Preparatory Academy, USA)

YANG, Xiaomei (Southern Connecticut State University, USA)

Subject:

This roundtable discussion panel is to discuss how relevant approaches and resources from different philosophical traditions, via philosophical interpretation, can constructively engage with relevant resources in the scholarship of Saul Kripke (1940-2022) for the sake of contemporary development of philosophy of language on some jointly concerned issues. Emphasis of the discussion in this panel is not on mere historical description of the addressed resources but on contribution to our understanding and treatment of these issues and to the development of philosophy of language.

COMPARATIVE PHILOSOPHY

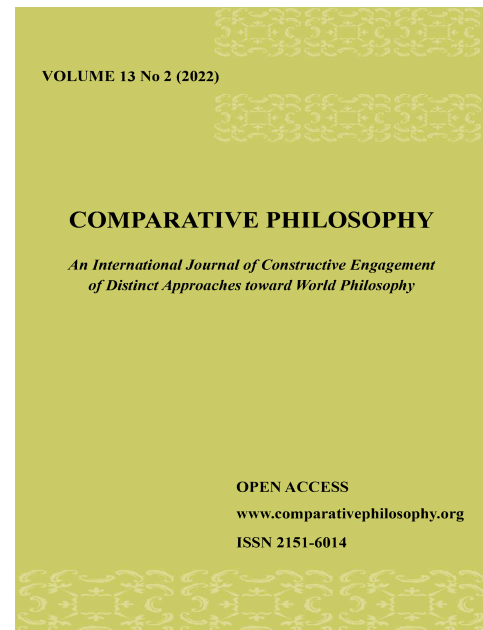
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NOTE:

The journal *Comparative Philosophy* and the CPWP (as one of its co-publishers) have jointly established a back-up “mirror site” at the CPWP website <www.cpwponline.org> for the Journal's primary publication site, <www.comparativephilosophy.org>. The contents of the issues of the Journal since Vol No 2 (July 2022 Issue) can be still available at this “mirror site” in case the primary publication site is offline for whatever reasons (emergency, system upgrade, et.).

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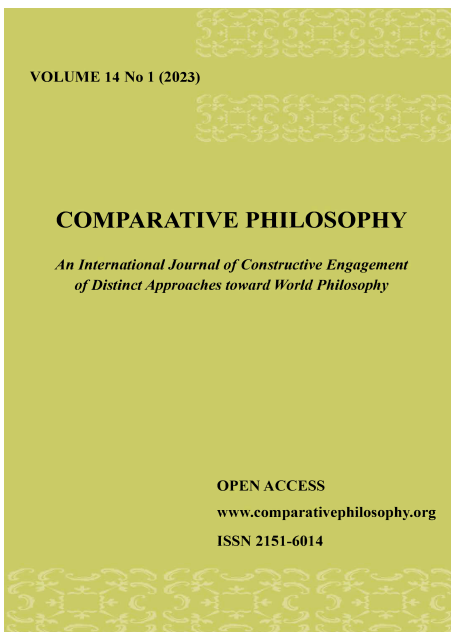
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