

English Language Abstracts

In Red Font: Paper Presentation Time

Presenter's Name and Session	Paper Title	Paper Abstract
Anh, Tuan Nuyen National University of Singapore, Singapore  18 July 2:15 pm	Between Internalism And Externalism: Mencius On Moral Motivation	1A:7 of the Mencius presents a challenge to many commentators. While it is generally agreed that Mencius tries to motivate King Hsuan to act compassionately toward his people, the nature of his motivational strategy is not clear. Commentators ranging from Nivison to Wong to Ihara differ widely in their interpretations. I aim to show in this paper that their readings are inadequate. I will then appropriate a view of moral motivation that is somewhere in-between internalism and externalism to give what I take to be a better reading of 1A:7.
Balson, Dennis Australia  18 July 9:00 am	The Mystical And Timeless Dimension of Consciousness	A balanced tranquil mind can perceive that everything in the universe is interconnected by a complicated web of interrelationships and that there seems to be an invisible intelligence that underlies the visible world. Our knowledge, beliefs and thoughts which are based in time tend to separate us from the environment and, therefore, from a timeless present reality. There is a natural timeless _force_ which creates life and matter that is part of the intelligence of nature. If we only rely on our constructed-knowledge of the world then we cannot experience it spontaneously from moment to moment as it really is. An actual experience is an experience of the senses which are primary and always new, but the interpretation of an experience is secondary and never new. As the Chinese have known for over two thousand years, the mind is interconnected to the natural world which is an intelligence beyond words or thoughts.
Benesch, Oleg University of British Columbia, Canada  14 July 1:00 pm	Confucianism And The Creation Of The Samurai Myth In The 20 <sup>th</sup> century	The concept of bushidô, frequently translated as "the way of the warrior", is one of the best-known aspects of Japanese culture, and is often portrayed as an ancient ethical system unique to that nation. However, commonly-held beliefs regarding both bushidô's origins as the moral system of the samurai class, and its history of several hundred years are, in fact, in need of thorough reexamination. Research has shown that not only was the term bushidô largely unknown before 1900, but also that the samurai class itself was lacking of any codified ethical system. It was not until the early 20th century that Japanese scholars, beginning with Nitobe Inazô, created the idea of a samurai morality as a native Japanese answer to the Christianity of the Western Powers. Ironically, in this endeavor they relied heavily on Confucian ideas and ethics, although only a few of the scholars involved were willing to acknowledge the Chinese roots of their creation.
Benesch, Walter University of Alaska, USA  19 July 9:00 am	Chinese Continuum Logic As Analytic And Pedagogical Technique	Brain research over the last 25 years demonstrates that between ages 13 to 20+ a radical increase in neuron connections occurs in the brain as the adolescent 'grows into' her/his frontal lobes and cerebral cortex. In this period, the individual .develops the critical processes of self control, and inferential skills essential to evaluating ideas and actions. As a teacher/philosopher with experience at both high school and university levels, I would offer the following proposition for consideration: Chinese Continuum Logic of levels, aspects and perspectives provides a particularly effective introduction to the philosophizing process by encouraging reflexive self awareness and facilitating analytic abilities and intuitive understanding. An outline of the Logic as applied will accompany the presentation.
Bland, Karen University of New South Wales, Australia  18 July 12:30 pm	Confucius And Dewey: Philosophy As A Practice Of Everyday Life	I wish to consider the idea that John Dewey's notion of reconstruction of philosophy results in a practical moral philosophy comparable to Confucius. Dewey proposes to take the method of philosophical inquiry and apply it to daily interactions, in order to change the way one lives one's life and how one lives with others. The aim of reconstruction is to give philosophy utility as a practice of everyday life and in so doing transform education, community relations and moral codes. Confucius also advocates a method of morality as practice, where morality is a skill to be cultivated through learning and sensitivity to one's surroundings. For both John Dewey and Confucius, life is a never ending journey of learning. Philosophy

		is not understood as an academically isolated discourse but instead as a practice of daily life.
Chen, Kung Hung University of Hawai'i, USA  16 July 12:30 pm	Meanings in the Making: Words, Creativity, and a Philosophical Interpretation of A Book from the Sky	A Book from the Sky is a breathtaking installation with startlingly aesthetic ease, intellectual complexity, subverting humor, intensely disciplined craftsmanship and profoundly philosophical significance. Being the first articulated work concerning written language of the Chinese artist, Xu Bing, A Book from the Sky now features hundreds of beautifully bound books and giant scrolls, with thousands of plausible Chinese characters void of meaning. It not only causes an immediate sensation in Beijing, but also constantly evokes scholarly discussions and interpretations all over the world. The telos of this paper is providing a reading that is culturally sensitive and philosophically productive. The Chinese qi cosmology and its correlation with key philosophical ideas such as power, order, and creativity will be reexamined. These reexaminations not only demonstrate that a culturally and philosophically based reinterpretation cannot be ignored, but also shed light on further development of Chinese philosophy of language.
Cheng, Chung-yi Chinese University of Hong Kong, Hong Kong  15 July 2:00 pm	Confucianism And Democracy Revisited	Early in the 1920's the discussions about the relationship between Confucianism and democracy has been raised by the May Fourth Anti-traditionalists. A prevailing view, from that time on down, is that Confucianism since the Han has been serving as the ideological basis of monarchism, repressive regimes and should even be blamed as responsible for all that was backward in modern China. Interestingly a counter voice appeared simultaneously to defense Confucianism that founded the school of Contemporary Neo-Confucianism. All important figures in the school such as Tang Jun-yi, Mou Zong-san and so on argue that Confucianism after an reinterpretation is not essentially incompatible with democracy, on the contrary, it can provide intellectual stimulation for them to criticize and rethink whether individualism is the core idea of democracy. Mou's famous but contentious kai-chu-shuo (開出說) is a case in point which then followed by varied discussions and debates on the subject in question. Recently the view about exploring a Communitarian perspective of Confucianism grabs a lot of scholars' attention. This paper aims to revisit the history of discussions and debates on the relationship between Confucianism and democracy. It seemed to me that the discussions are twofold. First is the question of compatibility between the core ideas and values of Confucianism and that of democracy. Apparently the answer highly depends upon our understanding of what the core ideas and values of Confucianism and democracy are. Second is whether Confucianism can provide an alternative to the individualistic democracy.
Cheng, Chung-yi University of Hawai'i, USA  18 July 9:00 am	On Human Consciousness In Classical Chinese Philosophy: Developing Onto-Hermeneutics Of The Human Person	Human person becomes a human person because of his human consciousness. In a sense human consciousness could be defined as the consciousness of that which makes a human person a human person. This consciousness is not simply awareness of his physical existence but an awareness of his own identity, which he could relate in one way or another to other things in the world, and which gives a unique value to his existence. The human consciousness which defines human existence must be also seen as both a deepening process and an expanding process that together reveal a certain implicit structure and configuration of the consciousness. It is in regard to this type of consciousness that a human person becomes self-conscious and gets involved with others like him in a co-consciousness of humanity. On this basis a human person is able to start and develop a culture and history to which his self-consciousness is further subject for enrichment that constitutes him, inspires him and leads him to creativity. In this sense we may say that human consciousness is subject to influences of human history and human culture and exists as a function of human experiences in time and space and thus at the same time reflect how culture and values are formed. Thus human consciousness often indicates a hidden potentiality for possible collective transformation of a people in contexts that include ecological, historical, cultural, economic and political forces. Human consciousness hence is a complex phenomenon that constitutes both the content and the limits of the human experience of reality and the changing world as embodied in the activities of human individual and the human collectivity under the influence or spell of human consciousness.

		In this paper, I discuss three layers of human consciousness in Chinese philosophy. Each of these three layers requires the other two for both development and understanding.
Cochran, Warren M University of Technology, Sydney, Australia  18 July 4:15 pm	The Legacy Of Spiteful Ancestors And Malignant Demons: The Historical Origins Of The Traditional Medicine Of China	Traditional Chinese Medicine (TCM) has an important role to play in our modern world of biomedicine and synthetic drugs, the holistic approach encompassed by its paradigm appealing to large numbers of those suffering from a wide range of disorders with each passing year. At the University of Technology, Sydney College of TCM, our students study acupuncture, herbal medicine, and tuina massage, completing a four- year Bachelor of Science degree in Chinese medicine before setting up in private practice. The medical paradigm which is their modus operandi, has a great antiquity. It is also underpinned by two unique epistemological imperatives, being the Theory of Yin / Yang and the Doctrine of the Five Phases. Both of these philosophical concepts, dualistic thinking and quinary cosmology, had their intellectual origins in protohistorical Chinese societies. In this paper, I will focus on the early medical paradigms of ancestral healing and demonic affliction during the Shang and Zhou periods, exploring the religio-philosophical notions which resulted in nascent dualism and quinary cosmological concepts. The basic tenets of Chinese medical philosophy were formed in this early period, shaped by unique forces in the socio-cultural milieu of these Bronze Age people.
Ding, Zijiang California State Polytechnic University, USA  18 July 2:15 pm	New Patterns Of Chinese Social Conflict: A Philosophical Perspective	Since 1978, Mainland China has transferred from “revolutionalism” to “post-revolutionalism” and “economic developmentalism,” and also from “emphases of ideological commitment” to “emphases of non-ideological commitment.” “Working class” has been “marginalized.” Alliance of so-called three elites-- “political elite,” “economic elite” and “intellectual elite has been established, and occupied over 80% of “state power resource,” “capital resource,” and “cultural resource.” “Privatization,” “capitalization,” “polarization and multi-polarization,” “corruption,” “land annexation,” “enforced evacuation,” “excessive taxation,” and many other social problems have caused more and more serious “social conflict.” This paper will provide a philosophical examination of some new patterns of social conflict in today’s Mainland China. Many social problems have caused “social conflict” in China. This paper will make a philosophical examination of this matter.
Feng, Chongyi University of Technology, Sydney, Australia  16 July 9:00 am	Politics in China and Chinese Media in Australia: the Case of Zhenhuanet.Com	Chinese media in Australia are mainly about the life of Chinese communities in that host society, but there is also an inherent connection between politics in China and Chinese language press in Australia. The first Chinese newspaper in Australia, <i>Donghua Shibao</i> (Tung Wah Times), was actually an organ of the Empire Reform Association, a political organisation led by the late Qing reformers such as Kang Youwei and Liang Qichao. As the latest development, zhenhuanet.com, an e-journal run by several Chinese liberal intellectuals in Australia since the beginning of 2005, has quickly become a major forum for discussions on intellectual freedom, political reconciliation and transformation to a constitutional polity in China. By tracing the origin of the Chinese e-journal zhehuanet.com and assessing its initial impacts, this paper is an attempt to examine the linkage between Chinese media in Australia and political and intellectual developments back in China.
Flowers, James University of Western Sydney, Australia  16 July 9:00 am	Spearhead Of Chinese Philosophy, The Inexorable Spread Of Chinese Medicine Worldwide	Chinese Medicine is indisputably becoming a significant part of manifold health care systems on a world scale. As national governments grapple with the issue of how to deal with this form of medicine, people are voting with their feet and seeking out treatment by acupuncture, Chinese herbs, Chinese massage and so on. Biomedicine generally finds Chinese Medicine problematical. Chinese Medicine has as its very basis such principles such as Yin Yang and Wu Xing. Scholar physicians in Imperial China were schooled in Confucian ethics. Texts such as Dao De Jing were also studied in order to be a physician. The very basis of Chinese Medicine is that of Qi, Jing and Shen. Chinese Medicine insists on examining the very nature of a person in order to administer treatment. This introduction of Confucian ethics into communities outside of China is more widespread than we may imagine.
Fraser, Chris Chinese University of Hong Kong, Hong Kong	Daoism and the Heterogeneity of Value	The heterogeneity of value is a notable feature of contemporary ethical life likely to become increasingly prominent in the 21st century. Value is heterogeneous in two respects. Different individuals and groups may embrace incompatible, yet rationally defensible conceptions of the human good. Moreover, within some such conceptions, morality may be perceived as resting on a plurality

<p>16 July 4:15 pm</p>		<p>of distinct sources or principles, rather than a single, monistic source. This heterogeneity raises issues for both political and personal life. How are different conceptions of the good to be reconciled in determining the terms of political association? How are individuals to cope with the justificatory challenge arising from competing conceptions of the good? How are they to guide action and live fulfilling lives in the absence of unified ethical principles? I will argue that Daoism, as represented by parts of the Zhuangzi, recognizes the heterogeneity of value and presents compelling ways to cope with it personally and politically. Personally, Daoism emphasizes values that are largely neglected in Western ethics yet have the potential to contribute significantly to individual well-being. Politically, Daoism provides clearer, stronger roots for a form of Chinese liberalism than do other Chinese traditions, such as Confucianism.</p>
<p>Fung, Yiu-ming Hong Kong University of Science and Technology, Hong Kong</p> <p>16 July 2:15 pm</p>	<p>A New Interpretation Of Xunzi's Theory Of Human Nature</p>	<p>In contrast to the traditional and ordinary interpretation of Xunzi's (荀子) theory of human nature which considers Xunzi's theory as claiming that human's nature is evil, this paper aims at, firstly, arguing that the interpretation is wrong, at least incomplete; and secondly, constructing a new interpretation that, according to Xunzi's text, there are some factors in human nature which are able to promote good behaviors. In order to do these, I shall demonstrate that some of the major paragraphs in Xunzi's text were misinterpreted and misarranged, analyze that the word wei (偽 artifice) in chapter "Zhengming" (正名) has two different but related senses, one of which designates some of the potential abilities of human nature, and argue that the 23 words in chapter "Rongru" (榮辱) should not be deleted as redundant, as was done by the two famous philologists in Qing dynasty, Wang Niansun (王念孫) and Wang Xianqian (王先謙). Based on these analyses and arguments, I shall provide a new interpretation of Xunzi's theory of human nature in a more cogent and coherent way.</p>
<p>Hanafin, John University of Melbourne, Australia</p> <p>14 July 1:00 pm</p>	<p>Aretaic Mediality In Classical Chinese Philosophy</p>	<p>In classical Chinese philosophy, as in Aristotelian ethics, a virtue is a mean between the two extremes of deficiency and excess. If we imagine a virtue as occupying a specific position along an aretaic continuum—a sequence in which adjacent elements are not perceptibly different from each other, but the extremes are quite distinct—then, to take one particular example, in Aristotle, the sequence ranges from the extreme of meanness (aneleutheria) through the medial or mean of liberality (eleutheriotes) to the extreme of prodigality (asotia); and, in Confucius, with respect to a related aretaic notion, from an extreme of niggardliness (lin: 吝) through the medial of generosity (hui: 惠) to the extreme of wastefulness (fei: 費). On this understanding, then, in both traditions virtues are aretaic medials, and vices are aretaic extremes either of deficiency or excess. The determination of where exactly this medial lies in the continuum according to differing contexts is also, in both traditions, the function of a moral exemplar—the phronimos (practically wise person) in Aristotle and the jun zi (exemplary person) in Confucius and Xun Zi. In addition, in determining this medial in terms of varying contexts, both the phronimos and the jun zi employ a specific adjudicative intellectual virtue—phronesis in the case of the former and yi (義) in the case of the latter two. Despite these obvious similarities there is, nonetheless, the problem that whereas Aristotle explicitly discusses the notion of aretaic mediality at some length in Nichomachean Ethics and portrays it diagrammatically in Eudemian Ethics, this is not so in the case of classical Chinese philosophy. Nonetheless, the fact of aretaic mediality is extensively addressed in this tradition. This is not done, however, as one might first suppose, on the basis of an elaboration the notions of the centre or equilibrium (zhong: 中) and the two extremes (liang duan: 兩端)—where by grasping the latter one can apply the former—though, these, no doubt, are underlying presuppositions informing this tradition's understanding of, and commentary on, aretaic mediality.</p>
<p>Herfel, William University of Newcastle, Australia</p>	<p>A Chinese Medical Contribution to the Dynamic Conception of Health and</p>	<p>One impediment to its acceptance and adoption in Western contexts is that Chinese medicine has a distinctive conception of health and disease that often conflicts with both received medical wisdom and general common sense of Westerners. We seek to contribute to a remedy of this situation by casting light on the Chinese medical conception of disease using the terminology of Complex Dynamical</p>

16 July 9:00 am	Disease	Systems Theory. In particular, we show by example how the concepts of dissipative structure and self-organisation resonate with Chinese medical diagnostic and treatment strategies through the explication of a clinical case study. Further we show how these concepts can be used to articulate in Western scientific language passages explaining the Chinese conception of disease from the Huangdi Neijing Suwen. In general, the concepts from Complex Dynamical Systems Theory can provide a framework that can bridge the gulf between Eastern and Western conceptions of health and disease.
Jiang, Paul Yiu Ming Chinese Culture University, Taiwan  13 July 5:00 pm	Wang Yang-Ming And Ch'en Pai -Sha	This paper is a biographical collaboration of findings with regards to the historically disputed relationship between Ch'en Pai-sha and Wang Yang-ming .An analysis of Wang's poem demonstrates that Wang was Ch'en's true successor when he received a symbolic embroidered garment from Chan Kan-ch'uan, and even swore to remain faithful to his work until he died. The reasons Wang chose not to disclose this relationship publicly were due to political considerations, but consistently, more to do with his mentor's philosophy of self-realization. This study will challenge the official record of Ming History and the long accepted belief that Ch'en and Wang could not have been related. The paper begins with an anatomy of Wang's Eight Songs written in prison in 1506 , followed by an analysis of Ch'en's "Guide to Learning", in order to further demonstrate how Wang's doctrines of "unity of knowledge and action", "the extension of innate knowledge", and "the philosophy of self-realization" were originated from Ch'en Pai-sha .All explanations are based on biographical and circumstantial evidence which supports the arguments of this paper that the line of transmission among these three thinkers is clearly traceable. Thus, the mystery that has remained elusive to scholars over five centuries has now been resolved.
Jiang, Xinyan University of Redlands, USA  14 July 1:00 pm	Are Human Beings Rational? – A Study Of Xunzi's Philosophy	"Rational" is generally regarded as a concept exclusive to Western philosophy. It is commonly believed that in Chinese philosophical traditions there is not an idea of reason or rationality. Although there is a huge literature on the concept of human beings in Chinese philosophy, it seems that nobody so far has attributed rationality to human beings as portrayed by ancient Chinese philosophers. In this paper I intend to show that even if there is not a term equivalent to "rationality" in Chinese philosophy Chinese philosophers can discuss rational beings in their own way. More specifically, I argue that in Xunzi's philosophy human beings are rational and their ability to think and act rationally is what makes moral agency possible. Unlike Mencius' moral agents whose morality is an outgrowth of their innate moral sentiments, the morality of Xunzi's moral agents is conditional on their prudence.
Kong Linghong Zhejiang University, PRC  16 July 12:30 pm	The Book of Changes and the Formalization of Dialectical Logic	Being inspired by the Book of Changes, Gottfried Wilhelm Leibniz set up binary arithmetic, which makes him the founder of mathematical logic. But he left out some important aspects of the logic of the Book of Changes, as fairly limits the later development of mathematical logic. The system of mathematical dialectical logic, based on the permutations and combinations of Yin Yang in the Book of Changes, can not only realize the dream of logic mathematicalization of Leibniz, but also it has many more advantages than classical mathematical logic.
Lagerkvist, Johan Lund University, Scandinavia  16 July 9:00 am	Chinese Political Culture In A Globalizing Era: The Case Of The Online News Industry In The PRC	The Chinese government is determined to keep the online news industry within limits set by the communist party. Nevertheless, this presentation shows that economic logic and changed value orientations among ordinary citizens, stemming from globalization and increasing economic integration with world markets, equip news organizations with arguments used to negotiate online spatial freedom with government officials. The analysis is based on in-depth interviews with editors and staff of municipal online networks in Beijing and Shanghai in 2003 and 2004. Optimism among some observers about a globalizing China holds that online media will offer less controlled news coverage and follow-up commentaries than offline news outlets like print media and television. While not altogether wrong, such forecasts must be qualified against government censorship, and self-censoring online among journalists and news consumers. Constraining contextual factors such as the role of propaganda officials and Chinese political culture need to be factored into the equation.
Li Chung-hung, Francis	The Solving Of 'Subject-Object'	The two basic concepts of 'subject' and 'person', representing two different ways of how man comes to an understanding of the nature

<p>Chinese University of Hong Kong, Hong Kong</p> <p>16 July 4:15 pm</p>	<p>Matter By Heidegger And Lao, Chuang</p>	<p>of 'Self', has always fascinated the people living in the modern world. The word 'subject' implies a tendency to be egotistic, while 'person' signifies the outset a selfless empathy of the others (object). According to the author's view, those two concepts can be classified as, namely, the sense of self-domination and the sense of self-transformation. This paper will first begin with the discourse of how Heidegger concerned the over-rising of one's 'subject' in the 20th century and paradoxically put his argument in an epistemological way without the power of practicing to the living world. Second, the author will explain how the practical philosophy of Lao Tzu and Chuang Tzu can bring the individuals in the modern world to undergo self-transformation by eliminating their 'pre-formed' mind. A mock-dialogue between Heidegger and Lao, Chuang is constructed to compare their models of solving the 'Subject-Object' matter in the last part of this paper.</p>
<p>Lu, Martin Culture Research Regeneration Society, Australia. Bond University, Australia</p> <p>13 July, 5:00 pm</p>	<p>Reconstructing Chinese Philosophy: Mou Zongsan 牟宗三 And Thomas In-Sing Leung 梁燕城</p>	<p>I shall in the paper attempt to achieve three goals: (1) presenting Leung's criticism of Mou in order to highlight their philosophical differences; (2) introducing Leung's phenomenological description and what he calls <i>jing-jie</i> 境界 philosophy (philosophy of phenomenological display); (3) describing Mou's pre-modern and pre-philosophical lifeworld in his autobiography "My Story at Fifty" (五十自述), which is in harmony with Leung's <i>jing-jie</i> approach.</p> <p>Leung criticizes Mou Zongsan for attempting to solve the supposed problem of Kant and employing Kantian framework to reconstruct Confucianism. In Leung's view, what Mou regards as Kant's theoretical limitation of man's not knowing noumena is actually Kant's wisdom. Mou's attempt to know things-in-themselves by "intelligible intuition" is to Leung the primary cultural defect of Chinese philosophy. Man as a limited being should not be so self-conceited as to think he could now "play God" by becoming omniscient.</p> <p>Leung proposes the phenomenological "displaying" (呈现) of <i>jing-jie</i> philosophy. In the lifeworld of <i>jing-jie</i>, what we are aware of is not simply mental and psychological; we are actually presented with intelligible objects and moving towards truth. We are "prejudiced" as long as we use a conceptual framework to understand reality whether it is Kantian or Confucian. Is this phenomenological <i>jing-jie</i> philosophy a feasible alternative to Mou's Kantian Confucianism?</p>
<p>Makeham, John University of Adelaide, Australia</p> <p>Plenary Session 15 July 10:45 am</p>	<p>The Legitimacy Of Chinese Philosophy: Views From The Periphery</p>	<p>In recent years, a growing number of intellectuals in China have argued that 'western philosophy' has yet to acknowledge the legitimacy of 'Chinese philosophy' and to engage it as an equal partner in dialogue. Others see a need for Chinese thought and scholarship to occupy a position as benchmark or standard (benwei) when conducting research into Chinese philosophy and scholarship. Still others portray 'western philosophy' as a hegemonic discourse complicit in cultural imperialist agendas. The paper will draw on contemporary scholarly debate in China over the 'legitimacy' (hefaxing) of Chinese philosophy as an academic discipline and relate it to broader contemporary concerns about the indigenisation of knowledge in many social science and humanities disciplines expressed by academics and intellectuals in Asia, the Middle East, Africa and South America.</p>
<p>Michailov, Michael Ch. Inst. Umweltmedizin c/o ICS e.V. &amp; Univ. Erlangen-Nürnberg, Germany; Inst. Psychology, Univ. Luxembourg and Univ. Vienna, Austria</p> <p>16 July 4:15 pm</p>	<p>On Chinese (Confucius, Laotse), Indian (Sri Aurobindo) And European (Kant, Hegel) Philosophical Anthropology (co-authors: Michailov, Neu, Schratz)</p>	<p>Chinese philosophical anthropology is based till today on <i>Confucius</i> (Chinese Socrates acc. to Kant) and <i>Laotse</i>. The first gives classification of human in 5 types (normal, correct employee, noble, wise, saint) related to ethic and psychological properties. The second inspires the way for better man by transformation of human into a new being (dead of old man, leading to reception of eternal light) as well as by correct behaviour, leading to self-realization (sing gung). <i>Sri Aurobindo</i> considers the human evaluation by psychic, spiritual and supramental transformation. <i>Immanuel Kant</i> had no answer to his fourth fundamental question of philosophy: "What is the human?", but postulates the <i>highest good</i> in "God, Liberty, Immortality". <i>Georg Hegel</i> analyzed the relation between subjective, objective and absolute spirits in human. Chinese, Indian and European philosophy as well as religions (buddhism, brahmanism, christianism, mohammedanism, mosaism, etc.) reflect different fundamental approaches to human being: Future humanity needs creation of a new degree of an integrated <i>philosophical anthropology</i> (Gehlen, Jaspers,</p>

		<i>Klages, Scheler, Vetter, etc.)</i> giving theoretical and practical fundamentals of ethics, epistemology and aesthetics not only for philosophers, but also for normal individuals.
Neu, Eva Inst. Umweltmedizin c/o ICSD e.V. & Univ. Erlangen-Nürnberg, Germany; Inst. Psychology, Univ. Luxembourg and Univ. Vienna, Austria  18 July 9:00 am	Philosophy And Agenda 21 (co- authors: Neu, Michailov, Weber)	Agenda 21 of UN demands better education, health, research, ecology, and economy in all countries. Philosophy as science of science is not giving till today in the time of globalization practical ways for a better situation of humanity. For the future the creation of a new discipline is necessary, namely theoretical and practical integral anthropology in context of medical philosophy and philosophical anthropology, (incl. Confucius, Kant, Scheler, etc.) which considers harmoniously the fundamental human spheres (biological, emotional, cognitive, social, spiritual) and their interaction. This discipline could be applied for self-education of individuals, in schools, universities, hospitals, etc. There is enormous literature about "better way of life", but no holistic and multidimensional consideration of human. Each individual with its problems looks for help by different (incl. non-scientific) medical, psychological, theological "teachers". The foundation of an International Faculty for Anthropology incl. Intern. Inst. for Chinese, Indian, European Philosophy, Medicine, etc. via a network of national institutions could help not only for development of an integral anthropology, but also for creation of new models for better education, research, health, etc. in context of humanization, higher effectiveness and pluralistic internationalization of science, medicine, ecology, economy, etc. in different countries helping for the realization of Agenda 21.
Ni, Peimin Grand Valley State University, USA  14 July 3:00 pm	Gongfu – A Vital Dimension Of Confucian Teaching	The efforts for justifying a position of Confucianism in mainstream philosophy in the West have won for Confucianism a visible presence in many philosophy conferences, publications, and curricula. However, the way that many have contributed to this effect was to push it in the direction of intellectualism. One casualty of this general trend is that a vital dimension of Confucianism, the gongfu dimension, is neglected. This essay calls attention to the gongfu dimension, and uses mainly the Analects to illustrate the rich layers of significance we can draw and to enhance our appreciation of Confucian teachings by taking up the gongfu perspective.
Michael Paton Sydney University, Australia  18 July 12:30 pm	Fengshui: Cultural Chauvinism or a Continuation of the "Art of Swindlers"	In 1999 on an international fengshui tour comprising over 50 participants from around the world, one of the seminar presenters, Taiwanese 'National Treasure, the Principles of the Earth' (Guobao dilijia) and 65th generation fengshui practitioner, He Jinzong, was told by a number of the participants that they did not want him to discuss burial because this was not fengshui even though the term fengshui was first defined in Guo Pu's Book of Burial circa 300AD. This is a typical case of the cultural chauvinism of those in the West purloining only those parts of other cultures that 'fit' within Western cultural norms to make it is easier to sell as a commodity. There are, however, precedents to such commercialisation of fengshui within Chinese history. The author of the late Song to early Ming dynasty text, Twenty-four Difficult Problems, deplors the 'present day' practitioners who 'absurdly match longevity, the receiving of favours, becoming an official and imperial prosperity with good and evil spirits and good and ill fortune, consequently causing the lucky not to be buried and those buried not to have good fortune' and who 'conduct the art of swindlers'. This paper considers the original concepts of fengshui as garnered from major fengshui writings in relation to some of the more ludicrous claims made by modern Western practitioners of the art. It concludes with some ponderings on the relationship between culture, knowledge and philosophy.
Pfister, Lauren Hong Kong Baptist University, Hong Kong  14 July 3:00 pm	Impure Thoughts About China's Polluted Landscapes And The Apparent Unresponsiveness Of Chinese Philosophers	While reflections on environmental ethics have included some significant contributions of overseas specialists in Chinese philosophies, the silence of mainland Chinese philosophers (though there are a few exceptions in Taiwan and Hongkong) is troubling. In spite of claims by overseas colleagues about ancient and venerable traditions regarding the honoring nature and the Dào within Chinese philosophical traditions, there is no evidence that these teachings are considered an important aspect of regular philosophical discussions in contemporary China. Ironically, this occurs within a context of increasing and long-term polluted landscapes, experienced first hand over nearly two decades by the author, producing an overall dialectical tension within Chinese ethics and metaethics which denies the harmony most Chinese philosophies claim they want to achieve at various levels of personal, social, and cultural cultivation. On the

		<p>basis of these observations, several main points of departure will be addressed. First, there are a variety of platforms for environmental ethics which have emerged in overseas studies addressing Chinese philosophical themes, and it is notable that they are not consistent with each other. Secondly, among those Chinese philosophers that have addressed issues of this sort since the 1980s, there is a remarkable lack of engagement with social policy issues and the philosophy of technologies, which are often considered some of the main structural roots of environmental pollution. Thirdly, most accounts of some form of Chinese environmental ethics have been reflectively unresponsive to the creation of artificial elements within enviroing contexts or to the radical remaking of new technologized “environments” (artificial lifeworlds) which stand apart from “natural” things and human persons. This categorical neglect explains in part why past efforts of overseas Chinese philosophers to address issues in environmental ethics have often proven infertile within intellectual circles at home and abroad. Finally, from a more general methodological point of view, has environmental ethics overemphasized enviroing (natural, cultural and technologized) spaces to the unwise neglect of changing (natural, cultural and technologized) times? Due to my own personal piecemeal efforts to live in responsiveness to the interdependencies between human persons, natural enviroing contexts, and their imbedded technologized structures often supported by less than environmentally friendly economic and political policies, a constructive effort will be made to address several new questions which Chinese philosophers interested in current environmental ethics discussions can consider:</p> <ol style="list-style-type: none"> <li>1. While recognizing the diversity of Chinese philosophical positions which environmental ethics can appeal to, should there not also be a greater openness to collaboration with other philosophical traditions to address these monumental issues from ontological, teleological, and practical-ethical dimensions?</li> <li>2. How should technological gadgets and the values of “la technique” (as in Jacques Ellul) be classified in Chinese ontologies and reconsidered in the light of moral and ethical reflections about human-environment and human-(other) animal and human-human relationships?</li> <li>3. What practical ways have been tried and can be further developed to create a form of life which reflects both distinctive contributions of Chinese-style environmental awareness as well as engaging constructively in the previously mentioned collaborative efforts with other philosophical traditions in developing an applied ethics for lifeworld environments?</li> </ol>
<p>Raphals, Lisa University of California, Riverside, USA</p> <p>Plenary Session 14 July 9:00 am</p>	<p>Thinking Outside Confucianism: New Approaches To Self And Autonomy</p>	<p>Notions of personal and moral autonomy are central to European and Chinese accounts of individual and political agency, human rights and other issues that only grow in importance as China grows as a player on the world stage. Much discussion of the evidence of classical texts focuses on Confucian views of political autonomy. This is a partial picture. The present paper examines other perspectives on individual autonomy, including that of women, some Daoist perspectives, and new evidence from excavated texts on the practice of autonomy. These include divination, medical and longevity techniques, and other attempts to predict and control the future.</p>
<p>Schak, David C. Griffith University, Australia</p> <p>19 July 11:00 am</p>	<p>Socially-Engaged Buddhism And The Development Of Social Capital And Civil Society In Taiwan</p>	<p>That Taiwan has developed a healthy civil society, arguably the first in ethnic Chinese civil society, is well known. Much work has been done so far by Hsiao, Chiang and others on the contribution of self-help movements and NGOs in this development, but so far, with the exception of Weller, little has been done of the part played by religious groups. This paper, based on results to date in an ongoing research project, will explore the roles Taiwanese socially-engaged Buddhist groups have played in the development of Taiwan’s civil society.</p>
<p>Schak, David C. Griffith University, Australia</p> <p>13 July 5:00 pm</p>	<p>Chinese Culture And Chinese Management</p>	<p>Since the 1980s, there have been many attempts to link Chinese-style business management and economic development success in Taiwan, Hong Kong and more recently the People’s Republic of China (Redding, Zeng, Chen, Whitley, Fang, Weidenbaum and Hughes). This paper critiques that literature from an anthropological perspective. It argues that culturally based explanations fail badly the principle of parsimony.</p>
<p>Shen, Vincent</p>	<p>Strangification</p>	<p>This paper is an attempt to critically identify and creatively interpret</p>

<p>University of Toronto, Canada</p> <p>18 July 2:15 pm</p>	<p>And The Other: Chinese Philosophical Resources For Globalization</p>	<p>the resources of strangification and the Other in Chinese philosophy in the time of globalization. Globalization, understood as a process of deterritorialization happening now on the global level in every domain of human activities, such as health, environment, economics, politics, education, culture, religious...etc. In fact this could be seen as a process of going beyond oneself to the other, understood in terms of "strangification". Strangification, developed on linguistic, pragmatic and ontological levels, is taken here as the basic strategy of meeting with differences and solving the problem of possible conflict in view of an optimal harmony, applicable to all kinds of differences. Chinese philosophy, as wisdom guiding Chinese people to face differences and solve conflicts and to be able to sustain the claim for optimal harmony, might still be valuable for today's human experience in time of globalization. Yet, strangification presupposes appropriation of language, the Other and generosity or hospitality to the Other. This paper will focus on a critical discussion of the idea of shu in Confucianism, the idea of huixiang in Chinese Mahayana Buddhism and the idea of the Other implied in these two philosophical systems in order to explore their relevance in depth for today's world in process of globalization. Some considerations will be done especially on their pragmatic implications for interdisciplinary study, intercultural interaction and inter-religious dialogues.</p>
<p>Sun, Zhenbin Fairleigh Dickinson University, USA</p> <p>19 July 9:00 am</p>	<p>Epistemological Issues In Ancient Chinese Thought</p>	<p>In regard to the ancient Chinese understanding of knowledge, we can suggest that it is characterized by such a thesis that theory is not isolated from practice, instead, both depend on and transform each other; moreover, in so far as knowledge can only develop through being justified by and applied to action, knowing is itself a form of human practice. This paper addresses the thesis through discussing how ancient Chinese thinkers dealt with four objects of knowing. In so doing, the paper not only covers basic epistemological issues of ancient Chinese thought but answers some Western challenges to the nature of Chinese conception of knowledge.</p>
<p>Sundararajan, K.R. St. Bonaventure University, USA</p> <p>18 July 9:00 am</p>	<p>Teaching And Learning-The Philosophy Of Education In The Confucian Analects And The Hindu Upanishads</p>	<p>Teaching and learning are important themes both in the Analects of Confucius and the Upanishads of Hinduism. The word "upanishad" itself means "teaching", private instruction given by a teacher to the student and these upanishads are mostly in conversational form. With the focus of Hindu spirituality on gaining knowledge and knowing the true Self (atman), the Upanishads remain one of the main scriptural sources for the Hindu classical philosophical schools known as Vedanta. Out of the Eighteen Principal Upanishads I plan to focus on two of the most important Upanishads, namely the Brahadaranyaka and the Chandogya, for this paper. In the Brahadaranyaka, we find a great sage and teacher, Yajnavalkya, giving instructions to the gathered assembly of students and scholars, and in Chandogya Upanishads, we find Prajapathi instructing his pupils Indra and Virochana. From these episodes I plan to build up a philosophy of education in the Upanishads focusing on the themes of teaching and learning. I plan to complete a similar task by examining the Analects using translations in English and some important commentaries. I plan to compare the two systems of instruction and explain their significant similarities and differences and how they reflect the cultural and religious traditions in China and India.</p>
<p>Tan, Jeanne Institute of Fashion and Communications Design, Taiwan</p> <p>14 July 1:00 pm</p>	<p>Bilateral Influence Of Eastern And Western Aesthetics In Fashion</p>	<p>This paper evaluates the bilateral influence of eastern and western aesthetics in historical and contemporary fashion. Early dress is differentiated geographically, contemporary fashion on the other hand is differentiated by time. (Johnson and Thronton: 2003). Ever since there was trade between Eastern and Western countries we have seen cultures crossing boundaries influencing the art and design of the other. The fashion emphasis differs greatly, for example in the west the corseted waist was deemed as beautiful while bound feet were highly regarded in the east. Although the sense of aesthetics differs greatly, each culture still extracted creative inspiration and emulated designs from each other. Were they just mere copies or do they have significance for both cultures? This study had been structured around the analysis of both historical and contemporary fashion artifacts, examples and literature.</p>
<p>Tanaka, Koji and Seligman, Jeremy Macquarie</p>	<p>Inference In Mencius And Mozi</p>	<p>Mencius is often regarded as engaging in analogical reasoning, adapting tools of disputation of the later Mohists. In particular, the use of the term tui (to extend) in both Mencius and Mozi has been taken to refer to a kind of inference that extends a judgment about</p>

<p>University, Australia, and University of Auckland, New Zealand</p> <p>16 July 2:15 pm</p>		<p>one case to another similar case. This interpretation, adopted by both Nivison and Graham, is challenged by Manyul Im in "Action, Emotion, and Inference in Mencius" (JCP 29:2, 2002, 227-249), in which he argues that what is extended is not judgment but the application of an emotional capacity. In this paper, we defend the view that Mencius is applying Mohist methods of inference based on a broader conception of inference at work in Mozi.</p>
<p>Tang, Siufu University of Oxford, UK</p> <p>15 July 2:00 pm</p>	<p>Sageliness And Kingliness: Against The Inner-Outer Distinction</p>	<p>Instead of investigating which type of political institutions is compatible with Confucianism, I intend to argue in this paper it is a mistake to conceive of the relation of Confucian morality and politics in terms of inner sageliness and outer kingliness. Drawing inspiration mainly from the text of the Xunzi, I would like to argue that we should not make a contrast between inner and outer, as if sageliness can be achieved independently of kingliness and is connected with it only incidentally. On the contrary, sageliness and kingliness are actually the two aspects of the same ideal order. Within such an ideal order, kingliness is not just the political expression of sageliness but is also constitutive of and constituted by sageliness. In other words, morality can only be accomplished within a proper social and political environment; and the social and political order can only be maintained by a proper morality.</p>
<p>Tao, Naikan University of New South Wales, Australia</p> <p>19 July 11:00 am</p>	<p>Modernism and Confucianism: The Genesis of Confucianism in <i>The Cantos of Ezra Pound</i></p>	<p>This paper examines the stimulating and inspiring effect of one national culture in the development of another national culture. It argues that in a particular period of history that involves sociopolitical change, a cultural conception may signify differently and thus perform quite different effects in the construction of cultural movements (e.g., modernism) through different interpretations of a pertinent conception (e.g., Confucianism), for example, as an adversity against which the cultural discourse acts in the context of modern Chinese literature or as an ideal toward which the cultural discourse intends to move in the context of modern English literature. To this end, this paper centers on the concept of Confucianism by examining the Chinese intellectuals' attitude toward it in the early twentieth century in passing while examining Pound's view of it alongside China's literary tradition as a stimulus for a "renaissance" in modern Western culture, and the genesis of the theme of Confucianism in <i>The Cantos</i> in particular.</p>
<p>Tiquia, Rey University of Melbourne, Australia</p> <p>16 July 4:15 pm</p>	<p>Performing Qi In Contemporary Traditional Chinese Medical Practice In Australia</p>	<p>In contemporary times, how do we translate the ancient Chinese philosophical concept Qi? Currently, this ancient concept is commonly translated into the English language as 'energy'. Doing it this way, Qi is seen as something we can have to make one feeling 'full of energy' or 'full of life' or even 'full of Qi.' At the end of the nineteenth century China, as Western philosophical, scientific and medical concepts like 'matter' Or 'ether' engaged the ancient Chinese concepts like Qi, the latter's meaning underwent significant changes. The notion of Qi assumed more the meaning in China than as that to what we ascribe to as 'air' or 'atmosphere'. In 1989, the National Health &amp; Medical Research Council NH&amp;MRC, the top medical research institution in Australia translated Qi or the notion of 'de Qi' (obtaining Qi in acupuncture practice) into the notion of the DNIC (Diffuse Noxious Inhibitory Controls). Hence, a better way of translating Qi in contemporary times has to be explored. Instead of seeing Qi as a concept divorced from the practical realities of life, I see Qi as an ontological entity embedded in the practice of traditional Chinese medicine (TCM). I see Qi as a living practical entity. Qi as an ontological entity is performed as 'bian zheng lun zhi'. Together with the philosophy of yin and Yang and the Five Elements (Five Phases or Five Movers), performing Qi are the paradigmatic imaginaries of traditional Chinese medicine.</p>
<p>Tiwald, Justin University of Chicago, USA</p> <p>16 July 12:30 pm</p>	<p>Dai Zhen On The Informed Desire Theory Of Well-Being: The Neo-Confucian Turn</p>	<p>A dominant presupposition in modern philosophy and social science is that one's desires are the most important indicator of individual well-being, and that these desires fail to demarcate individual well-being only when one lacks full information about them and the conditions for their fulfillment. This "informed desire conception" of well-being is treated as almost un-controversial. However it depends upon some highly debatable presuppositions, the most important being that what we reasonably desire, even before moral calculations, should be in our self-interest. In a close analysis of Dai Zhen's use of fellow feeling (shu) in moral deliberation, I show how there are good reasons for reconceiving the well-being of person-X as that which others would want for X's sake, when viewing X's interests from a</p>

		sympathetic point of view. Dai's implicit critique of the connection between informed desires and well-being, I further argue, owes an unacknowledged intellectual debt to his Neo-Confucian adversaries.
Tu, Xiaofei Syracuse University, USA  14 July 1:00 pm	New Confucianism And The Kyoto School: The Politics Of Philosophy	This paper attempts a comparative study of the New Confucian movement of China and the Kyoto School of Japan with a focus on the political implications of their philosophies. Drawing on the life experiences and works of the thinkers from the two philosophical movements, I argue that their intellectual endeavors and existential struggles were not detached from their concerns for their respective countries and cultures. A paradox exists in the core of New Confucianism and the Kyoto Philosophy: these thinkers believed that their philosophies were carried out "for the sake of oneself," that is, for one's own moral perfection or spiritual Enlightenment; at the same time, they also believed that the sum total of the self-motivated, individual effort in moral and religious self-cultivation would lead to the renewal and prosperity of their nations. This weltanschauung carries political/ideological implications because it diametrically opposes to the vision that social betterments can be achieved only through the collective effort of education and mobilization of the masses. This worldview helps explain the personal political involvement of these thinkers and their political philosophy vis-à-vis the surging nationalism and statism in 20th century Japan and China.
Wang, Youru Rowan University, USA  15 July 2:00 pm	The Aporia Of The Ethical In The Hongzhou School Of Chinese Chan Buddhism	The Hongzhou Zen Masters are famous for their deconstruction of good/evil. One example is their deconstruction of the concept of karma. The traditional privileging of good karma over bad, even the soteriological goal over karmic bondage, is radically overturned. However, the masters sometimes do return to the teaching of karma after deconstructing it. How should we understand it? What is the ethical meaning of their deconstruction? Would this deconstruction reinforce or obstruct the ethical of Buddhism? I will argue that the Hongzhou deconstruction reinforces the ethical dimension of Buddhism in the following ways. First, it suspends the reified concepts of good karma, discipline or cultivation by exposing the impossibility of any isolated or fixed "good" and its inevitable overturning. Second, although this deconstructive attitude toward good/evil seems to discourage normative ethics, it nonetheless strengthens the ethical through a trans-ethical opening of the ethical, bringing forth what makes the ethical possible.
Wawrytko, Sandra San Diego State University, USA  18 July 4:15 pm	Winning Ways: The Viability (Dao) And Virtuosity (De) Of Sun Zi's Methods Of Warfare (Bing Fa)"	Such are the opening lines of Sun Zi's Bing Fa or Methods of Warfare. Given the myriad armed conflicts that have proliferated in the first few years of the twenty-first century, I believe many of us would agree with Sun Zi's observation. What is less apparent is that Sun Zi is not advocating warfare, but rather seeking viable alternatives that resonate with the profound wisdom of Daoist philosophy. I will argue that these alternatives represent a very significant way for Chinese Philosophy to contribute to human development. Sun Zi's slim volume is better known in English as The Art of War. However, if we take the word "art" in the commonly-used sense of the production of something beautiful, this is not only an inaccurate translation, but a gross misunderstanding of Sun Zi's philosophy. There is nothing artistic about warfare from his point of view. Indeed, it is an enterprise to be entered into with the greatest trepidation. As Sun Zi also observes in chapter 12: "the dead may not be returned to life." The most skillful leader, according to Sun Zi, is one who is able to win without having to actually engage in battle. Touted by some as the first known military text, this thirteen chapter text dating from perhaps the sixth century b.c.e., is also among the most widely read of ancient Chinese texts. It has been associated with famous and infamous military figures throughout world history, from Genghis Khan and Napoleon to Ho Chi Minh, Mao Zedong, and General Westmoreland. The impact of Methods of Warfare has been felt even farther afield. A cursory web search resulted in over 61,500 matches. It has been used by business schools at Harvard and Columbia as well as the Hoover Institute, the Republican National Committee, and labor leaders. It has been recast as a manual for such specialized audiences as martial artists, athletes, and corporate executives. As Sun Zi advises, we would do well to take the topic of war seriously, and to carefully consider the winning ways his text recommends as they pertain to contemporary times. I will attempt to reexamine the text and its implications, both philosophical and practical, insofar as they illuminate an important warp thread of Chinese culture. Furthermore, with the able assistance of Lao Zi's Daoist philosophy, I will apply a form of Creative Hermeneutics

		<p>allowing us to translate the underlying message about what constitutes winning, and losing, into a form relevant to our individual lives as well as the global crises we currently face. To accomplish these tasks I will present my remarks under the following headings:</p> <ol style="list-style-type: none"> <li>1. Common Misconceptions of Sun Zi and His Message</li> <li>2. The Actual Message</li> <li>3. A Philosophical Expansion of the Message—including discussions of competition, warfare, leadership, diplomacy, and <i>Dao</i>.</li> </ol>
<p>Wells, Marnix  <a href="http://www.marnixwells.info/index.html">http://www.marnixwells.info/index.html</a>  18 July 4:15 pm</p>	<p>The Concept of Dynamics on Ancient China</p>	<p>Following Francois Jullien's recent work, <i>The Propensity of Things</i>, I hope here to introduce my research into the question how far the word <i>Shi</i>, in axial Chinese philosophy, can be equated with our word <i>dynamic</i>, which derives from the Greek for power and potential, <i>dynamis</i> (<i>dunamis</i>). <i>Dynamis</i>, I contend, sharing with <i>Shi</i> the primary senses of Force and Power, is central to Aristotle's theory of causation, where it acquires the abstract sense of 'potential'. I investigate the role of <i>Shi</i> in proto-scientific thinking. <i>Shi</i>, I demonstrate, can be a physical force of accumulation, gravity, flotation, and leverage, producing external conditions and affecting sensory perception and cognition. It encompasses human morale, energy and skill, as well as a transcendent Power of a divine Heaven or Nature. I will illustrate <i>Shi</i>'s unique conceptualisation of potentiality in spatio-temporal theories of gradualism, Moments of change, advantage of Position, the Five Actions and technology. <i>Shi</i> will be considered under four categories: 1) military, 2) psychological, 3) political and 4) physical. Fresh interpretations of <i>Shi</i>, as 'Tactics' in warfare, and 'Effect' of influence on sensory perception, and 'Conditioning' in cultivation of external circumstances and Force of Necessity in Mohist logic and mathematics, are presented. Finally, a generic translation of <i>Shi</i> as 'Dynamics' is proposed.  Reference: Jullien, Francois: <i>The Propensity of Things, Toward a History of Efficacy in China</i>, translation from the French by Janet Lloyd, Zone Books, New York, 1995 [<i>La Propension des Choses</i> 1993].</p>
<p>Wong, Peter Yih Jiun  University of Hawai'i, USA.  19 July 11:00 am</p>	<p>The Legendary Filial Piety of Sage King Shun: How Filial Conduct Contributes to the Project of Becoming Human</p>	<p>This paper examines the legend of the filial conduct of Shun as discussed in the Mencius. According to Mencius, Shun's resentment of his parents ought to be understood as a sign of his great filiality. Rather than upholding filial conduct as a rule or duty which must be observed, it seems that Mencius has a different understanding of the need to be filial: It is for the sake of our humanity. As part of the discussion, I shall refer to Peter Strawson's notion of "reactive attitudes" in his "Freedom and Resentment" as a way of elucidating the issues involved. The paper will end with the suggestion that ultimately, filial conduct as understood by Mencius is best construed as a religious morality.</p>
<p>Wong, Wai-ying  Lingnan University, Hong Kong  19 July 11:00 am</p>	<p>Practical Wisdom and Xin</p>	<p>In Aristotle's ethics, practical wisdom is a virtue by which one deliberates well. On the surface it resembles the <i>xin</i> in the Confucianism. In order to make the comparison between these two concepts meaningful, we have to study them deeply; How does <i>xin</i> operate when a moral choice is made? Does <i>xin</i> have any substantive direction which constitutes its feature and which makes its choice moral? What is the relationship between <i>xin</i> and the most significant virtue - <i>ren</i>? And again, does Confucianism admit of any moral truths that are independent of the cognition of human beings? By way of comparison between these two concepts, I hope some light could be shed on the similarity as well as the distinctiveness of the ethics of Aristotle and that of Confucianism, taking Mencian ethics as the representative.</p>
<p>Wu, Xiaoming  University of Canterbury, New Zealand  16 July 4:15 pm</p>	<p>How can Dao model itself after what is self-so?—A reading of Lao Zi's "Dao fa Ziran 道法自然"</p>	<p>This paper attempts to suggest a different reading of Lao Zi's "Dao fa Ziran 道法自然" (chapter 25), which has been a little puzzling for many readers of Lao Zi. The major question surrounding the reading of "Dao fa Ziran 道法自然" has been how to read this "Ziran 自然" here. Wing-tsit Chan simply translates the "Ziran 自然" as "Nature", and his English sentence for "Dao fa Ziran 道法自然" is accordingly that "And Tao models itself after Nature". However, "Ziran 自然" in classical Chinese does not have the connotation of nature as used in Western metaphysical tradition. Translating "Ziran 自然" as "nature" also leads into the thinking of nature, understood in the western sense of the word, as what is above or superior to Dao, whereas Dao seems to have to be "above" all other things.</p>

		<p>Without being affected by this modern Western reading of the classical Chinese “Ziran 自然”, however, James Legge’s translation of “Dao fa Ziran 道法自然” renders Dao implicitly as God: “The Law of the Tao is its being what it is” (God is what it is). But Dao is not God. A modification of Legge’s reading, such as “The Law of Dao is self-so”, or “Dao models after itself as that which is self-so/ natural”, or simply, “Dao is itself self-so”, would not fundamentally change anything here about the understanding of this expression.</p> <p>I would attempt to suggest that “Ziran 自然” here simply means “what is self-so”. But what is self-so in Lao Zi is the “ten thousand things” (wanwu 万物), that are what they “naturally” are. This reading is supported by an important sentence from the <i>Lao Zi</i> that says, “The sage only assists in the being self-so of the ten thousand things, and does not dare to take initiative in doing so.”</p> <p>(圣人辅万物之自然而不敢为) The question becomes, however, that if Dao has to model itself after what is self-so, i.e., all things that are what they are, then what Dao would be, which according to Lao Zi gives rise to all things in the first place? The question will lead to an investigation of the very “essence” of Dao, which I will suggest is the letting-be of what it is and is self-so. Dao is nothing but this letting-be self-so of all things in Dao. But how can it happen that what is “already” self-so has to be let be self-so by Dao? What is the relationship between Dao and what is self-so or “natural”? This is the final question that I would attempt to address in the paper. The answer would centre on an analysis of the double character of the act of letting-be: Dao can let a thing be what it is only if the thing is <i>already</i> what it is; however, a thing is not what it is without being let-be.</p>
<p>Xie, Simon University of Melbourne, Australia</p> <p>18 July 2:15 pm</p>	<p>Actions Speak Louder than Words—Kant’s Practical Approach to Ethics</p>	<p>One of the most distinctive part of Kant’s philosophy is its unity of theory and practice or to be exact the unity of theoretical and practical reason. Kant’s philosophy starts from critique of theoretical reason or metaphysics and proceeds to critique of practical reason or ethics. Kant believes that he has solved metaphysical problem once for all, but he cannot justify such a solution because there is no such a justification in theory. The only justification of such a solution lies in ethics, which is based on practical reason. Thus he has made his moral theory practical. The essence of Kant’s moral theory can be summarized by the common expression ‘Action is louder than words’. Here, ‘action’ can refer to moral practice and ‘words’ can refer to theoretical justification. To Kant, theoretical reason is dialectical and circular and is hopeless in answering some of the most important metaphysical questions like God, Freedom and Immortality. Such answers can only be found in the moral practice of rational beings. This is because actions do not argue, they simply show and demonstrate the underlying principles of moral agents, which relates to the concepts of God, Freedom and Immortality. It is only through such moral actions that the proofs or meanings of God, Freedom and Immortality can be revealed.</p>
<p>Yan, Jinfen University of Toronto, Canada</p> <p>15 July 2:00 pm</p>	<p>Self As Moral Agent In Neo- Confucian And Mahayana Buddhist Moral Philosophy</p>	<p>In the face of contemporary Confucian criticism on Mahayana Buddhism, which urges Mahayana Buddhists to learn a good lesson from the challenge of Neo-Confucianism and to engage in a necessary and urgent inquiring into the moral dimension of their own tradition by shifting their traditional emphasis on transcendental truth to an new emphasis on worldly truth in terms of everyday socio-moral practice, Buddhist philosophers and moralists have responded successfully. Although Mahayana brings a unique and still unappreciated dynamic and is not easy to be categorized moralists have provided enough references to precepts, virtues, and moral models to clarify its moral perspectives by reinterpreting early discourses, reconstructing ethical systems, examining its self-assessment of its superiority to the Theravada, especially, by absorbing western methods, highlighting innovative ethical categories in Mahayana ethics, involving in every aspect of daily life, and by putting efforts to eliminate sufferings through defending human rights and improving the environment for all beings in the world. This paper examines the structure of Neo-Confucian and Mahayana moral philosophies and their correspondent moral concepts focused on the self in order to look for a better way to better the self and the world. It starts with an ontological analysis of dispositional self and metaphysical self in each philosophy, showing the reasons to be moral. Following this it will discuss epistemological</p>

		<p>values of morality and how the self as a moral agent follows principles and take actions. It will enquire further into the ethical implications of the selected moral concepts in Neo-Confucian and Mahayana ethics, such as selfish desire/siyu and suffering/dukkha, quan/expediency and upaya/skillful means. The last section of the paper will concern the dilemma between Compassion/karunā or true goodness/ren and human rights exploring the compatibility between morality and justice.</p>
<p>Yang, Mimi Carthage College, USA  13 July 5:00 pm</p>	<p>A Philosophic Approach to Leadership in Chinese and American Corporate Cultures</p>	<p>How does a corporation function? Timelessly and across cultures, it always does through a set of rules and systems, which are the architecture of corporate hierarchy. In the globally technological and market-oriented era, the interplay of the rules/systems and the interaction of those who are placed at various positions to lead corporations go beyond national and cultural boundaries, and thus the notion of leadership is under reexamination and requires a redefinition.</p> <p>This paper starts with a comparative view on Confucian/Taoist and Aristotelian/Platonic philosophies on social and institutional structures as well as the qualities of a humanist ruler or a philosopher-king. Then, it proceeds with Confucianism and Taoism together with Niklas Luhmann's systems theories and Jacques Derrida's deconstructionism to lay a theoretical foundation for an open structure of hierarchy and a humanist and philosophic nature that a CEO in the 21<sup>st</sup> century must possess. With two cross-cultural case studies, mirroring one another, the paper stresses the importance of philosophic training and cross-cultural studies in both Chinese and American business and business education.</p>