

Author meets readers [English]

Contents

ALLINSON Robert E.....	2
<i>Zhuangzi for Spiritual Transformation: An Analysis of the Inner Chapters</i>	2
AMBROGIO Selusi, ROGACZ Dawid (ed.)	3
<i>Chinese Philosophy and Its Thinkers (Bloomsbury 2024)</i>	3
CARLEO III Robert A.:	4
<i>Humane Liberty: A Confucian Proposal (Rowman & Littlefield 2024)</i>	4
KING R.A.H.	5
The Lord a Lord, the Minister a Minister, the Father a Father, the Son a Son: Roles and virtues in Plato, Aristotle, the <i>Mencius</i> and the <i>Xunzi</i>	5
ROSENLEE Li-Hsiang Lisa.....	6
<i>Confucian Feminism: A Practical Ethic for Life (Bloomsbury, 2024)</i>	6
XIANG Shuchen.....	6
Confucian Feminism, Ritual and the Obligations of the State	6
ZHANG Lili.....	7
The Legitimacy of Confucian Feminism	7
DAI Yuanfang	8
Confucian Feminism in Transcultural Context	8
ROŠKER Jana S.	9
<i>Chinese Philosophy in Transcultural Contexts: Comparative Approaches and the Method of Sublation. London (Bloomsbury Academics)</i>	9
SELLMANN James, JACOBY Marcin (ed.)	10
<i>Dao Companion to the Philosophy of the Lüshi chungiu (Springer, 2025)</i>	10
STAMATOV Aleksandar (ed.)	11
<i>Dialogues with Classical Chinese Philosophy (Routledge, London)</i>	11
VALMISA Mercedes	12
All Things Act	12

ALLINSON Robert E.

Zhuangzi for Spiritual Transformation: An Analysis of the Inner Chapters

ALLINSON Robert Elliott, Soka University

AMBROGIO Selusi, University of Macerata

ROGACZ Dawid, Adam Mickiewicz University

CHAI David, The Chinese University of Hong Kong

This book offers a fundamentally new interpretation of the philosophy of the *Zhuangzi*. It is the first full length work of its kind that argues a deep level cognitive structure exists beneath an otherwise seemingly random collection of literary anecdotes, cryptic sayings, and dark allusions. The author carefully analyzes the differences between myths, legends, monstrous characters, paradoxes, parables and linguistic puzzles as strategically placed techniques for systematically tapping and channeling the cognitive and spiritual dimensions of the mind.

Professor Allinson takes issues with commentators who have treated the *Zhuangzi* as a minor foray into relativism. Chapter title are re-translated, textual fragments are relocated, and, significantly, inauthentic outer and miscellaneous chapters are carefully separated from the authentic, inner chapters. Each of the inner chapters is demonstrated to be a building block to the next so that they can only be understood as forming a developmental sequence. In the end, the reader is presented with a clear, consistent, and coherent view of the *Zhuangzi* that is more in accord with its stature as a major philosophical work.

AMBROGIO Selusi, ROGACZ Dawid (ed.)

Chinese Philosophy and Its Thinkers (Bloomsbury 2024)

AMBROGIO Selusi, University of Macerata

ROGACZ Dawid, Adam Mickiewicz University

VALMISA Mercedes, Gettysburg College

ROSENLEE Li-Hsiang Lisa, University of Hawaii – West Oahu

CHAI David, Chinese University of Hong Kong

MICHAEL Tom, Beijing Normal University

PERKINS Franklin, University of Hawai'i at Mānoa

This is a round-table devoted to a debated presentation and discussion of the theoretical reasons, historiographical paradigms, and topics of the multi-authored three-volume set *Chinese Philosophy and Its Thinkers* (Bloomsbury 2024), the most extended history of Chinese Philosophy in the English language edited by Selusi Ambrogio and Dawid Rogacz. Across a set of three volumes spanning more than three thousand years, this is a survey of thinkers central to the development of philosophical thought in China. From the origins of Chinese thought in the Zhou dynasty to the contemporary Chinese environmental philosophy and bioethics.

The present three-volume set addresses these academic and social concerns by offering a new comprehensive history of Chinese philosophy and its thinkers. As a collective work of more than seventy researchers, it fills numerous gaps in the existing scholarship and examines many misconceptions surrounding its impactful narratives. By uncovering the philosophical debates held throughout more than two millennia of the development of Chinese thought, its ultimate ambition is to foster global philosophical engagement with the views of Chinese thinkers and to extend the range of problems that can be tackled in current philosophical discussions.

CARLEO III Robert A.:

***Humane Liberality: A Confucian Proposal* (Rowman & Littlefield 2024)**

CARLEO III Robert A., East China Normal University

LI Huanyou, Ludwig Maximilian University of Munich

LIANG Yuhan, Wuhan University

PERKINS Franklin, University of Hawaii at Manoa

LEBKUECHER Gina, Wuhan University

Robert Carleo's recent book, *Humane Liberality: A Confucian Proposal* (Rowman & Littlefield, 2024), draws on the philosophy of Classical Confucian philosopher Mencius (Mengzi), as well as the work of later Chinese philosophers—Qing Confucian Dai Zhen (1724–1777) and modern philosopher Li Zehou (1930–2021)—to argue for 'humane liberalism'. Professor Carleo's book presents a concrete humanist proposal for endorsing rights and liberties via Mencian humaneness, which provides a uniquely Confucian framework for assessing rights, wrongs, liberties, and equality that are rooted in concrete considerations of actual persons' well-being. Carleo's Mengzian 'humane liberalism' serves as a promising foundation for promoting government policies that serve equality, flourishing, freedom, and justice while avoiding liberalism's problematically circular, abstract, and nonempirical notions of freedom and equality. In this way, *Humane Liberality* provides a novel and constructive outline for understanding and practicing Confucian values and liberal principles in a contemporary and global context, and explores the promise and potential of reconciling these two valuable moral and political outlooks.

This panel offers an opportunity to engage with Professor Carleo in a conversation about the themes, arguments, and insights explored in his book. The event will include a brief précis of the book's content presented by the author, followed by comments from the panelists to which Professor Carleo will have an opportunity to respond. The session will then conclude with a Q&A session with the audience.

KING R.A.H.

The Lord a Lord, the Minister a Minister, the Father a Father, the Son a Son: Roles and virtues in Plato, Aristotle, the *Mencius* and the *Xunzi*

KING Richard. A. H., Bern University

AMES Roger, Peking University

CHAN Sin Yee, University of Vermont

CONNOLLY Tim, East Stroudsburg University

The connection between roles and virtues is complex and informs the ways of thinking about the good life investigated in this study. Whether roles are distinguished by rites – as in early China– or as functions, as in ancient Greece, it is their good performance that makes living within the domain or city good. This is what this monograph is about: an innovative contribution to the understanding of virtue in the context of ancient ethico-political thought.

One prominent feature of early Chinese politico-ethics is that there are apparently virtues attached to roles. Thus early followers of Confucius discuss filiality (*xiao* 孝) and fraternity (*ti* 悌). The title of this volume: “The Lord a Lord, the Minister a Minister, the Father a Father, the Son a Son.” comes from the collection known as the *Analects* of Confucius: without naming the virtues, it prescribes the proper role fulfilment as necessary for government. While in ancient Greece we do not have such named role virtues, this monograph argues that in Aristotle and Plato the very notion of virtue, *arête* binds it to performing some particular role, *ergon*, “function”. In contrast, in the early Chinese texts (4th-3rd century BCE) *Mencius* and *Xunzi*, there are indeed filiality and fraternity, but roles, and hence virtues, are determined not by function but by rites (*li* 禮), above all using filiality as a paradigm for ordering conduct, also in government.

By showing the importance of role ethics in Plato and Aristotle, this study allows us to see Confucian politico-ethics as much closer to classical Greek theories than heretofore. Furthermore, by demonstrating that virtue and roles may go hand in hand, we can move forward the current debate in early Chinese thought which posits the two notions as alternatives and not complementary to one another.

ROSENLEE Li-Hsiang Lisa

***Confucian Feminism: A Practical Ethic for Life* (Bloomsbury, 2024)**

ROSENLEE Li-Hsiang Lisa, University of Hawaii – West Oahu

FOUST Mathew, Appalachian State University

DAI Yuanfang, Michigan State University

XIANG Shuchen, Xidian University

ZHANG LILI, Chinese Academy of Social Science

As a sequel to her 1st monograph *Confucianism and Women: A Philosophical Interpretation* (2006), Rosenlee's *Confucian Feminism: A Practical Ethic for Life* (Bloomsbury, September 2024) is the only book publication available to date using distinctive Confucian terms, methods and concerns to construct a hybridized feminist theory, interrogating the root of gender oppression and envisioning a liberating future for all transnationally and transculturally. Building on previously published anthologies on the intersection between Confucianism and feminist philosophy such as *The Sage and the Second Sex* (2000), *Asian and Feminist Philosophies in Dialogue: Liberating Traditions* (2014), and *Feminist Encounters with Confucius* (2016), this book offers a family- and care-based feminist theory applicable to a wide-range of issues including elder care, spousal relationship, democratic institutions, and common good, in addition to some implications for the LGBTQAI+ community.

This book panel will feature three readers with diverse academic training, ranging from social sciences, rhetoric, to comparative philosophies. Their critical insights will help advance both of the fields of comparative philosophy and feminist philosophy. Each reader will have 20 minutes to present their comments and the author will deliver a 20-minute response, followed by a 30-40 minute Q-A session.

XIANG Shuchen

Confucian Feminism, Ritual and the Obligations of the State

My comment will focus on the latter parts of Prof. Rosenlee's *Confucian Feminism: A Practical Ethic for Life*. Rosenlee's book is ambitious in that it, through an interpretation

of Confucian ethics via the framework of care-ethics, she seeks to rethink the responsibilities of the state itself. Given that the contemporary “liberal” orthodox conception of the state rests on autonomous, unencumbered and thus “masculine” conception of personhood, a relational, care-ethic-feminist redefinition of personhood implies an attendant rethinking of the nature of the state itself. Rosenlee argues that the traditional conception of *Datong* better captures a care-ethics-feminist attitude of our relationships towards each other in a civic community. A nuanced understanding of the place of ritual is central to this political conception of civic community. My paper will focus on Rosenlee’s analysis of the difference between ritual and law and how the divergence between them can be insightfully and simultaneously understood in a gendered way and with attendant political implications for our thinking about the nature of political organization.

If there is time, then I will also briefly speak about another issue that Rosenlee’s book draws upon: liberal feminism’s problematic complicity with entrenching colonial and racial hierarchies. How Confucian feminism might avoid this pitfall and the related problems of identity politics in which a certain race of women are elevated to serve a regressive political status quo would also be an interesting topic of discussion.

ZHANG Lili

The Legitimacy of Confucian Feminism

Scholars have pointed out the incompatibility between Confucianism and feminism, as some well-known sexist proverbs have deep roots in Confucian canons (e.g., men are superior and women are inferior 男尊女卑). With the efforts of some scholars, there is a consensus that Confucianism should abandon those gender bias theories to keep pace with a women-friendly society. Rosenlee’s new book *Confucian Feminism A Practical Ethic for Life* is one of them, which deserves our attention. The first part of this paper will give a summary of her book and will raise a question of how to integrate Confucianism and feminism. I agree with Rosenlee and argue that her attempt at constructing the concept of “Confucian feminism” is academically legitimate. Thus, the second part of this paper will give textual evidence to show some traditional materials

in Confucianism can be re-read as gender-friendly and some famous sexist concepts (e.g., chastity 贞) are gender-neutral in their original context. Then, I will borrow words from Chenyang Li, Sor hoon Tan, Ann Pang-White, and Susan Mann to show the necessity of reshaping Confucianism to generate a modern Confucian feminist theory. I will conclude this paper with the argumentation of the legitimacy of Confucian feminism and will present the value of Rosenlee's contribution to such an academic change in the present.

DAI Yuanfang

Confucian Feminism in Transcultural Context

In my comments on Rosenlee's book, I focus on the politics of feminism in the context of Confucian philosophy and how the idea of "Confucian feminism" can be used as a practical ethic for life. I tend to think solely concentrating on textual interpretations of Confucian classics is insufficient to reveal the relation between Confucianism and gender equality. Comparative scholars' position at the intersection of Western feminism and Chinese philosophy results from the opportunity to gain a transcultural perspective enabled by globalization. The implications of Confucianism for Chinese women's status cannot be appropriately addressed without examining its social context. Chinese cultural heritage must be a part of the mix of feminist practices reinforcing transcultural practices. In such transcultural practices, Chinese traditions connect to Western feminism and deeply affect how Chinese feminism is formed. In other words, the rise of feminist scholarship of Confucianism results from scholars' transcultural experiences. Their academic practice is transcultural in that they reinterpret Confucian texts in a feminist way and compare thoughts from different cultural and intellectual contexts and traditions. Rosenlee's new book is one of the examples of this kind of transcultural experience in academia.

ROŠKER Jana S.

***Chinese Philosophy in Transcultural Contexts: Comparative Approaches and the Method of Sublation.* London (Bloomsbury Academics)**

ROŠKER Jana S., University of Ljubljana

ZYPORIN Brook, University of Chicago

CARLEO III Robert A., East China Normal University

PANG-WHITE Ann A., The University of Scranton

The book presents a novel dialectical method to our comprehension of diverse philosophical ideas. Analyzing philosophical discourses that have emerged in China and the Sinophone region, Rošker applies the method to examples from across the history of thought. From Ancient Chinese logicians to 20th-century intellectuals, she connects thinkers and offers fresh insights into key aspects of philosophy. The result is a series of vibrant dialogues among different intellectual traditions, providing new understandings of transcultural philosophical interactions.

SELLMANN James, JACOBY Marcin (ed.)

***Dao Companion to the Philosophy of the Lüshi chunqiu* (Springer, 2025)**

SELLMANN James, University of Guam

JACOBY Marcin, SWPS University

CHAI David, Chinese University of Hong Kong

COOK Scott, Yale-NUS College

MICHAEL Thomas, Beijing Normal University

The *Dao Companion to the Philosophy of the Lüshi chunqiu* is a new volume to be published by Springer in late 2025. It will be the first comprehensive, multi-authored study of the *Lüshi Chunqiu* in English, and one of very few studies of this scope in any language, including Chinese. The book consists of 24 chapters by leading scholars from North America, Europe, Australia, and East Asia tackling the work's literary form, rhetorical strategies, metaphysics, leadership theory, and reception in imperial, and modern China. The main focus of the volume is a robust analysis of how different philosophical and political concepts and influences were melted and welded together by the work's authors to create a coherent philosophy of ideal, moral rulership of All Under Heaven. The volume aims at showing *Lüshi Chunqiu* as a highly original and coherent piece of political discourse, counter to its previous label as a "miscellaneous" or "eclectic" work of secondary importance in China.

STAMATOV Aleksandar (ed.)

Dialogues with Classical Chinese Philosophy (Routledge, London)

STAMATOV Aleksandar, Ming Chuan University

OGRIZEK Marko, University of Ljubljana

PETERNELL Tara, University of Ljubljana

This book is an edited collection of essays that engage classical Chinese philosophy into dialogue conducted through a threefold methodological approach: Chinese philosophy compared with Western philosophy, Chinese philosophy and contemporary issues, and Chinese philosophy in the context of world philosophy. The essays delve into essential pre-Qin philosophical texts, examining them in light of their potential connections to themes aligned with these approaches.

The three methodological approaches are essentially interrelated in a way that the discussions on comparisons between Chinese and Western philosophies, and Chinese philosophy and contemporary issues, pave the way towards world philosophy. In the comparative approach, we seek parallels between two different traditions; in this case Chinese and Western. World philosophy emerges from this comparison, but it is not a philosophy that belongs to any of the traditions; it is a philosophy of its own tradition. By joining, so to speak, similar concepts and ideas from different traditions, we come to concepts and ideas that transcend the boundaries of these traditions, but are still acceptable and understandable within their framework of thinking. They come to belong to a new tradition which is called world philosophy. Furthermore, the contemporary issues are universal and global. Even though it may seem that the initial discussions about them come from a specific tradition, they concern most, if not all, of the world. By discussing these issues through the lens of any tradition of philosophy, in this book Chinese philosophy, we are also coming closer to world philosophy.

VALMISA Mercedes

All Things Act

VALMISA Mercedes, Gettysburg College

CONNOLLY Tim, East Stroudsburg University

SILIUS Vytis, Vilnius University

ZIPORYN Brook, University of Chicago

This book explores the collective character of action to expand the ways in which we think about agency. I develop two main claims throughout the book. First, that there's no such thing as an individual action. All actions, including those that appear to be individual, intentional, and volitional, are collectively constituted and performed by an assembly of actors, human and nonhuman. Second, that agency is not an abstract capacity owned by individual entities, such as humans, which would underlie the exercise of concrete actions. Rather, the term agency is a label referring not to an inner faculty but to the concrete socio-material processes that emerge from the collaborative efforts of multiple entities acting together. In other words, all of our actions are co-acted along with others; and what we view as our own unique and distinctive form of human agency, which includes intending, conceiving, planning, and executing actions, as well as anticipating, explaining, rationalizing, justifying, and experiencing the effects of actions, is constituted at every layer by a colorful variety of nonhumans and can't be entirely separated nor understood without them.