

SACP_ASACP Conference Program, 8-10 July 2013, U-Town, National University of Singapore

Note: All panels are tagged to indicate time (session in roman numerals, I, II, III, IV, etc.) and venue (A, B, C, and D)

“A” panels in Education Resource Center, Global Learning Room (UT23-02-12)

“B” panels in Education Resource Center, Seminar Room 8 (UT23-02-15)

“C” panels in Education Resource Center, Seminar Room 9 (UT23-02-04)

“D” panels in Education Resource Center, Seminar Room 10 (UT23-02-05)

Monday, 8 July				
0830h – 0930h	Registration			
0930h – 1000h	Opening Ceremony (Venue: Stephen Riady Center Level 2, LT52/ UT25-02-07)			
1000h – 1015h	Tea Break			
Time	Venue			
	Education Resource Center Global Learning Room (UT23-02-12)	Education Resource Center Seminar Room 8 (UT23-02-15)	Education Resource Center Seminar Room 9 (UT23-02-04)	Education Resource Center Seminar Room 10 (UT23-02-05)
1015h – 1215h Session I	Panel IA: Embodied Emotions in Conflict and Harmony Chair: Myeong-Seok KIM (Sungkyunkwan University) <u>Padmasiri de SILVA</u> (Monash University) <i>Embodied Cognition and Emotions: A Buddhist Perspective</i> <u>Mary I. BOCKOVER</u> (Humboldt State University) <i>Emotions, Ethics and Equality: Humanity (Ren) as Moral Feeling</i> <u>Kyoo LEE</u> (John Jay College) <i>“Weiwayoushen (As I Have a Body): Our Bodies Need Harmonious Addressing: A Lesson from the Dao De Jing</i>	Panel IB: Achieving Harmony Through Perception Chair: So-Jeong PARK (Nanyang Technological University) <u>David JOHNSON</u> (Pennsylvania State University) <i>Self-Determination of the Whole: Nishida and the Achievement of Perception (Essay Contest 1st Prize)</i> <u>William Keli’l AKINA</u> (University of Hawai’i/Hawai’i Pacific University) <i>The Role of Mind in Plantiga’s Reformed Epistemology and Wang Yangming’s Xinxue</i> <u>Aaron CRELLER</u> (University of Hawai’i) <i>Harmonizing Knowledge: Using Resources from Classical Chinese Texts to Reintegrate Techne and Epistimé</i>	Panel IC: Moral Standards in Asian and Comparative Perspectives Chair: LOY Hui-Chieh (National University of Singapore) <u>Christina CHUANG</u> (Nanyang Technological University) <i>Understanding A Desireless Action as Benevolent Action</i> <u>Matthew SHARPE and Leesa DAVIS</u> (Deakin University) <i>Seeing Things as They Are: Buddhist and Stoic Approaches to Philosophy as Practice</i> <u>LI Jifen</u> (Nanyang Technological University) <i>Xin in the Xunzi: The Origin of Goodness</i>	Session ID: Social Dimensions of Conflict and Harmony Chair: Doug BERGER (Southern Illinois University, Carbondale) <u>Wonsuk CHANG</u> (Academy of Korean Studies) <i>Social Vision and Experience in Choe Han-ki and Pragmatism</i> <u>Purushottama BILLIMORIA</u> (UC Berkeley/Melbourne University) <i>Disenchantment of Secularism: Taylor’s Polysemy of Secularity and India</i> <u>Anita Ya-hui HUANG</u> (Birmingham Southern College) <i>Achieving Social Harmony with Pragma-Linguistic Strategies</i>
1215h – 1345h	Lunch			
1345h – 1545h Session II	Panel IIA: Cross-Cultural Perspectives on the Zhuangzi Chair: Daniel COYLE (Southern Birmingham University) <u>Steven BURIK</u> (SIM University) <i>Polemos and Dao: Conflict and Harmony in Heidegger and Zhuangzi</i> <u>Mary RILEY</u> (National University of Singapore) <i>Zhuangzi, Dewey and the Threat of Dogmatism</i> <u>Sonya OZBEY</u> (DePaul University) <i>Human Adaptability and Formation: Dissolution of Human Alliances in Spinoza and the Zhuangzi (Essay Contest 2nd Prize)</i>	Panel IIB: Conflict and Harmony in Social Hierarchies Chair: TAN Sor Hoon (National University of Singapore) <u>Edward MOAD</u> (Qatar University) <i>Epistemic Hierarchy, Segregation and Transformative Interaction in Classical Islamic Thought</i> <u>David H. KIM</u> (University of San Francisco) <i>Confucian Shame: Harmony, Hierarchy and Hegemony</i> <u>Karyn LAI</u> (University of New South Wales) <i>Reliability in the Confucian Analects</i>	Panel IIC: Ethical Systems of Harmony Chair: Marthe CHANDLER (DePauw University) <u>Roopen MAJITHIA</u> (Mount Allison University) <i>Emotions and Actions in the Nichomachian Ethics and the Bhagavad Gita</i> <u>SUN Qingjuan</u> (Nanyang Technological University) <i>An Interpretation of the Relationship Between Confucian Ethics and Care Ethics</i> <u>T. YAMAUCHI</u> (Osaka University of Education) <i>Is a Synthetic Ethics Between East and West Possible? The Ethical Structure of Jen/Ren</i>	Panel IID: Historical & Cultural Perspectives on Harmony Chair: Franklin PERKINS (DePaul University) <u>Jonathan SIM</u> (National University of Singapore) <i>Reconciling Culinary and Musical Models of Harmony in Classical Chinese Thought</i> <u>WEN Haiming</u> (Renmin University) <i>The Confucian Cultural Fallacy in the 20th Century Chinese Enlightenment Movement</i> <u>Jean-Paul GAGNON</u> (University of Queensland) <i>Hainan’s Li Peoples: Roles of Women and Democracy</i>
1545h – 1600h	Tea Break			
1600h – 1730h Session III	Panel IIIA: Harmonizing Emotions Chair: Roger T. AMES (University of Hawai’i) <u>May SIM</u> (College of the Holy Cross) <i>From Conflict to Harmony: The Ways of Justice and Friendship in Aristotle and Confucius</i> <u>Myeong Seok KIM</u> (Sungkyunkwan University) <i>Emotion and Judgment: Two Roots of Moral Motivation in Mengzi</i>	Panel IIIB: Modes of Philosophizing in Comparative Perspectives Chair: Karsten STRUHL (John Jay College of Criminal Justice, CUNY) <u>Michiko YUSA</u> (Western Washington University) <i>A Philosophy of Wonder; a Philosophy of Pathos</i> <u>Sarah MATTICE</u> (University of North Florida) <i>Interrogating Comparative Philosophy: The Prevalence of the Combat Metaphor</i>	Panel IIIC: Conflict and Harmony in Philosophical Dialogue Chair: Marius VERMAAK (Rhodes University) <u>TSAI Miao Kun</u> (National University of Singapore) <i>Moral Disagreement in Chapter Two of the Zhuangzi</i> <u>Tomoe NAKAMURA</u> (Monash University) <i>Nishi Amane’s Reconciliation of Epistemological Differences Between Western Europe and Japan</i>	Panel IIID: Theoretical Perspectives on Social Implications of Conflict and Harmony Chair: Wongsuk CHANG Peter WONG (University of Melbourne) <i>Concerning the Claim that Harmony Can Stifle and Chaos Can Be Productive</i> <u>Joshua MASON</u> (University of Hawai’i) <i>Between Chaos and Vagueness: Extremes that Threaten a Harmonious Society (Essay Competition 3rd Prize) (1600h – 1730h)</i>
Tuesday, 9 July				
0900h – 1000h	Plenary Address 1 venue: Stephen Riady Center Level 2, LT52/ UT25-02-07 Professor Vrinda Dalmiya, “Searching for the Snake’s Feet: Exploring Care Ethical Agency in the Mahābhārata” (Chaired by Sor-hoon Tan)			
1000h – 1015h	Tea Break			
1015h – 1215h Session IV	Panel IVA: Mind, Body and Emotions: Robert Solomon and Chinese Philosophy Chair: Roger T. AMES <u>Eva Kit Wah MAN</u> (Hong Kong Baptist University) <i>Beyond Ontology: A Review of Robert Solomon’s Ideation of Emotions</i> <u>Ellen Ying ZHANG</u> (Hong Kong Baptist University) <i>Embodied Emotion and Embodied Mind: The Chan Notion of Freedom</i> <u>Kathleen HIGGINS</u> (University of Texas at Austin) <i>Embodied Emotion and the Aesthetics of Loss and Meaning</i>	Panel IVB: Politics of Conflict and Harmony Chair: Sarah MATTICE <u>LIU Liangjian</u> (East China Normal University) <i>Kang Youwei’s Doctrine of Datong (Great Harmony) and the Overcoming of World Political Conflict</i> <u>Tony SEE</u> (European Graduate School) <i>Buddhism and War: Nichiren and Zen Perspectives on War During the Asia-Pacific War</i> <u>Daniel COYLE</u> (Birmingham Southern College) <i>Conflict and Harmony in Chinese Strategic Philosophy: From Embodied Emotions to Global Efficacy</i>	Panel IVC: Conflict and Harmony in the Cosmic Order Chair: Doug BERGER <u>Franklin PERKINS</u> (DePaul University) <i>Things Flow into Form: Reassessing the Formation of Early Daoist Thought</i> <u>Sang Im LEE</u> (Kyung Hee University) <i>On Uncertainty in the Yijing</i> <u>Shashiprabha KUMAR</u> (Jawaharlal Nehru University) <i>A Vedic View of Cosmic Harmony: Parity between Microcosm and Macrocosm</i>	Panel IVD: Issues of Economic Justice Chair: Mary BOCKOVER <u>Yi Chun Chien</u> (University of Toronto) <i>What Do We Owe to Migrant Domestic Workers? Rethinking Immigration Ethics in East Asia</i> <u>Benedict CHAN</u> (Hong Kong Management College) <i>Do Economic Rights Really Conflict with Liberal Rights? An East-West Cultural Debate</i> <u>Karsten STRUHL</u> (John Jay College of Criminal Justice-CUNY) <i>Overcoming Conflict: Buddhist Anatta Meets the Class Struggle</i>
1215h – 1345h	Lunch			

Tuesday, 9 July (cont.)				
Venue	Education Resource Center Global Learning Room (UT23-02-12)	Education Resource Center Seminar Room 2 (UT23-02-08)	Education Resource Center Seminar Room 8 (UT23-02-15)	Education Resource Center Seminar Room 9 (UT23-02-04)
Time	1345h – 1545h Session V	1345h – 1545h Session V	1345h – 1545h Session V	1345h – 1545h Session V
	Panel VA: Conflicts of Obedience Chair: TAN Sor Hoon <u>Marshall WILLMAN</u> (New York Institute of Technology, Nanjing) <i>Daoism on Harmful Obedience: The Milligan Experiment Reconsidered</i> <u>Hui Chieh LOY</u> (National University of Singapore) <i>On the Mohists' Divine Command Doctrine of Morality</i> <u>Dan ROBINS</u> (Hong Kong University) <i>Three Puzzles about Conforming Upwards</i>	Panel VB: Dynamics of Power Chair: Purushottama Bilimoria <u>James GARRISON</u> (University of Vienna) <i>The Aesthetic Life of Power</i> <u>Geetesh NIRBAN</u> (University of Delhi) <i>A Case of Gender Conflict: Radical Amba in the Mahabharata</i> <u>Joel CHOW Ken-Q</u> (National University of Singapore) <i>The Irony of it All: The Junzi as Ironic Philosopher</i>	Panel VC: Aesthetics of Harmony Chair: Leonard TAN, (Nanyang Technological University, NIE) <u>Diogo Cesar Porto da SILVA</u> (Kyushu University) <i>Living Seduction: Iki within Japanese Aesthetics and Thought</i> <u>So Jeong PARK</u> (Nanyang Technological University) <i>Ritual and Music Revisited: Debates and Compromise in Confucian Discourse on Music</i> <u>CHOW Lee Tat</u> (National University of Singapore) <i>Musicality in Ritual: Lessons from Music in the Zhongyong</i>	Panel VD: Justice, Science and Knowledge in the Perspectives of Chinese Philosophy Chair: Wongsuk CHANG <u>LI Lan-fen</u> (Soochow University, PRC), <i>Criticism and Reconstruction of Criteria for a System of Justice</i> <u>XING Dong-mei</u> (Soochow University, PRC) <i>Postmodern Science and Traditional Chinese Scientific Thought</i> <u>Michael MI Chien-Kuo</u> (Soochow University, Taiwan) <i>The Virtue Turn in Chinese Philosophy</i>
1545h – 1600h	Tea Break			
1600h – 1800h Session VI	Panel VIA: Models of Being and Action in Cross-Cultural Perspectives Chair: Peter WONG <u>Alan Polson</u> (University of Adelaide) <i>The Manufacturing of Karma in Buddhism</i> <u>Lenart SKOF</u> (University of Primorska) <i>Ground, Being and Evil: From Conspiracy to Dialectics of Love</i> <u>George TSAI</u> (University of Hawai'i) <i>Agency as Actualization: A Confucian Conception of the Subject-Deed Relation</i>	Panel VIB: Fate, Faith and Modesty: Topics in Moral Thought Chair: Steven BURIK <u>Geoff ASHTON</u> (University of Colorado) <i>From Terror to Love of Fate in the Bhagavad Gita</i> <u>Victor FORTE</u> (Albright College, UK) <i>True or False Entrusting: A Response to Masao Abe's Sense of Falsity and Faith from the Standpoint of Shinran's Shinjin</i> <u>Doil KIM</u> (Seoul National University) <i>Qian and Modesty</i>	Panel VIC: Resolving Conflicts Chair: Karyn LAI <u>Bindu PURI</u> (Delhi University) <i>The Great Tapasvi: The Ethics of Gandhian Politics</i> <u>Priyavrat SHUKLA</u> (Rani Durgavati University) <i>On Explaining and Activating Prospects and Potentials for Conflict Resolution and Harmony Restoration within the Human Microcosm</i> <u>Andrew OBERG</u> (Toyo University, Tokyo) <i>This Has Nothing to Do with George</i>	Panel VID: Conflict and Harmony Through Language Chair: Franklin PERKINS <u>Marthe CHANDLER</u> (De Pauw University) <i>Whistling to Summon Spirits: Daoist Attempts to Whistle What Cannot Be Said</i> <u>Chan LEE</u> (Hallim University) <i>Language and Ethical Conflict: Between Knowledge and Action in Zhu Xi</i> <u>Winnie SUNG</u> (University College, London) <i>Hypocrisy: An Alternative Kind</i>
1800h – 1900h	Australasian Society for Asian & Comparative Philosophy Annual General Meeting Venue: Education Resource Center Seminar Room 2 (UT23-02-08)			
Wednesday, 10 July				
0900h – 1000h	Plenary Address 2 venue: Stephen Riady Center Level 2, LT52/ UT25-02-07 Professor Fang Wan-Chuan, "The Case of the Happy Fish: Going Back to the Ordinary" (Chaired by Roger Ames)			
1000h – 1015h	Tea Break			
1015h – 1215h Session VII	Panel VIIA: NUS-NTU Discussion Panel "Harmony in Early Chinese Philosophy" Chair: Lisa RAPHALS (National University of Singapore/UC Riverside) Speakers: <u>Alan K.L. CHAN</u> , (Nanyang Technological University) <u>LI Chenyang</u> , (Nanyang Technological University) <u>LOY H.C.</u> , (National University of Singapore) <i>Each panel member will speak for 10-15 minutes on the topic; the rest of the time will be for open discussion</i>	Panel VIIB: Conflict and Harmony in Self and Bodily Systems Chair: Marthe CHANDLER <u>Douglas BERGER</u> (Southern Illinois University) <i>The Sense Organs and Awareness: Classical Indian and Chinese Philosophical Perspectives</i> <u>GAO Yin</u> (University of Newcastle) <i>Conflict and Harmony in the Body: The Military Metaphors in Classical Chinese Medical Texts</i> <u>Jacob WAISWA</u> (Makerere University) <i>Mental Health Implications of the Buddhist Practice of Vipassana</i>		
1215h – 1345h	Lunch			
1345h – 1545h Session VIII	Panel VIIIA: Identity (1345h-1505h) Chair: Mary BOCKOVER <u>Daniel MCGINTY</u> (University of Newcastle) <i>A Phenomenological Approach to the Cultivation of Personal and Public Identity in Early Confucianism</i> <u>Curtis RIGSBY</u> (University of Guam) <i>Wuwei on the Sabbath and the Magic Third</i>	Panel VIIIB: Ritual Propriety & Role Ethics in Confucianism Chair: Winnie SUNG <u>Yeoun-Gyu PARK</u> (Kyonggi University) <i>The Relational Self as Distancing and Defamiliarizing of Others</i> <u>Liuda KOCNOVAITE</u> (University of Iceland) <i>Harmonious Inconsistency</i> <u>CHAN Wing Chen Elton</u> (University of Hong Kong) <i>Discipline in Harmony: The Power of Confucian Ritual Propriety</i>		
1545h – 1600h	Tea Break			
1600h – 1800h	SACP Annual General Meeting Venue: Stephen Riady Center Level 2, LT52/ UT25-02-07			
1900h	Conference Dinner: bus pick up at 6.15 p.m. at U-town Residence driveway Venue: National University of Singapore Society Kent Ridge Guild House, Level 2 9 Kent Ridge Drive			

For concurrent panels, every speaker has 40 minutes, division between presentation and discussion is flexible, although we recommend limiting presentation to 25-30 minutes. The chair will ensure that every speaker gets her/his allocated time.