Selected Bibliography on Comparative Philosophy

BIBLIOGRAPHY


Cover the period 1976-1992; only includes books and monographs.


"This paper gives a classification of propositions, based on an extension of Post's theory of elementary propositions. The new theory is no longer limited to elementary propositions, but is applicable to many kinds: elementary, quantified, classes, relations, etc. The new theory is defined by an ordered quadruple, consisting of a set of 'arguments,' a set of 'identifiers,' a set of 'values' and a process called 'tabulation.' The result gives a 'logical lattice' to replace the traditional 'logical square.' It covers many systems, East and West, of Aristotle, Dignaga, Uddyotakara, Gergonne, Hamilton, Hilbert, McColl, Peano, Russell, Sheffer, Wittgenstein, Lukasiewicz and Carnap."


Second revised edition.


"The purpose of this work is to provide a sophisticated, one-volume companion to the study of select non-Western philosophical traditions. It has become increasingly evident to many teachers and students of philosophy as well as to general readers that philosophy is not the exclusive province of the West: that indeed other traditions have a depth and range comparable to Western thought and exhibit distinctive features, the knowledge of which can enrich philosophical understanding and creativity wherever it occurs. This volume will strive at once to introduce some of the finest thinking within and about non-Western traditions to teachers, students and general readers, and to offer interpretations and insights relevant to the work of other scholars in the field." (from the Introduction, p. XII)


Seventh edition.


"The analysis of methods of comparative philosophy, originally intended to serve as a base for the design of a new program of applied philosophical studies in Indonesia, is presented here as a general survey of the phenomenon of comparative philosophy as such, without references to Indonesian thought. As a survey it strives after comprehensiveness rather than completeness. No such survey has been attempted yet. Those who are engaged in the study of comparative philosophy may have some knowledge of some of the other projects with analogous purposes, but a comprehensive and systematic treatment of comparative philosophy, covering the whole field of studies, is still lacking. The present study by no means pretends to fill up this gap completely. It does not attempt to give a detailed and accurate picture of the scene, but rather to indicate the main horizons. As in a usual triangulation some points of reference are marked off with some emphasis while intermediate areas are left out of consideration. The only possible merit of such an undertaking lies in what has-not-yet-been-said rather than in what is actually propounded, It serves to stimulate to further, more systematic and more integral researches rather than to registrate objectively what has been achieved at the moment. It serves to link apparently disconnected projects and themes, and so to open unexpected vistas and to readjust and enlarge existent perspectives, When it succeeds to evoke some fertile
criticism, to bring about more-effective co-ordination in the many contemporary projects of comparative philosophy, and to contribute to the growth of practical transcultural understanding, the author's main intentions have been amply rewarded. Because this work is itself a survey it is impracticable to add a summary to it. The three parts of which it is composed, respectively dealing with a systematic analysis of the phenomenon of comparative philosophy, an systematic analysis of the phenomenon of philosophy itself, and the current methods of comparative philosophy, constitute a systematic whole." (pp. VI-VIII)

"This study is composed of three parts. The first part will be an analysis of the meaning of comparative philosophy. A first mapping of the phenomenon is carried out in three sections. Some of the most significant recent studies are mentioned in this chapter. A second chapter will be devoted to an analysis of the main problems. Then, the phenomenon is viewed in a historical perspective. The second part will contain an analysis of the meaning of philosophy itself. The phenomenon of philosophy being the formal object of study in comparative philosophy, a mapping of this phenomenon itself is indispensable for an adequate integration of the various fragmentary endeavours in comparative philosophy. On the base of a comprehensive phenomenology of philosophy the systematic study of comparative philosophy will be facilitated. The third and last part is a comprehensive survey of current methods of comparative philosophy. A triangulation of methods is an efficient means to reveal the actual character of comparative philosophy as a consistent discipline." (pp. 4-5)


Contents: Acknowledgments IX; Introduction 1; Chapter 1. Being: perspective versus substance 11; Chapter 2. Truth: Confucius and Heidegger 35; Chapter 3. Pragmatic versus semantic 63; Chapter 4. Ethics: Confucian Jen and Feminist Care 89; Chapter 5. Family: duty versus rights 115; Chapter 6. Religion: multiple participation versus exclusionism 139; Chapter 7. Justice: Confucian values and democratic values 163; Concluding remarks 191; Notes 193; Bibliography 217; Index 229.

From the Introduction: "The book may be seen as a study of Chinese and Western versions Tao. "Tao", as the word is used in Chinese, is not limited to Taoism; in all major Chinese systems it refers to the right way (the Ways or cosmic order even though different schools have different interpretations.' Chinese philosophy, therefore, may be seen as studies of various aspects of the Tao. Neither Chinese nor Western philosophy is homogeneous. There are, however, certain philosophies and philosophers who have had a defining influence within their own cultures and traditions, and I believe that a comparative study of these philosophies and philosophers can be used to demonstrate different thought patterns of the two cultures. Such a study illuminates the Chinese harmony model of life, which serves
as a cornerstone of my argument for the coexistence of Confucianism and democracy.

This book serves a dual purpose. While each chapter contributes directly or indirectly to the main thesis, each also stands on its own as a comparative study of a specific dimension of Western and Chinese philosophical and ethico-religious traditions.

Chapter 1, "Being: Perspective versus Substance," investigates the differences between Chinese ontology and Aristotelian ontology, which is the most influential in the West. Aristotle's view of being is a substance ontology, according to which the world is composed of various individual substances. The Chinese philosopher Zhuang Zi's ontology, which reflects on the background of Chinese thinking in general, is a perspective ontology. According to this ontology, the being or identity of an entity is always contextually situated and perspective-dependent. These ontological differences occur at a fundamental level and thus underlie many other philosophical positions that distinguish Chinese from Western views.

Communication and mutual understanding can be enhanced with a clear understanding of these differences. For example, the Chinese "contextual perspective" ontology has profound implications for people's attitudes toward many other significant aspects of life, including truth, morality, and religious practice. Because of the significance of Chinese ontology for Chinese philosophy in general, this first chapter not only provides the basis for chapter 2, on truth, it also has direct relevance to chapters 4 and 5 as the foundation of the Confucian understanding of personhood.

Chapter 2, "Truth: Confucius and Heidegger," investigates various concepts of truth, which is a central value in the West and in China. In the West, truth is usually understood semantically; it is a relation between language and reality. The Chinese understand it primarily as a matter of being a good person, as a way of life; being true is the way to realize one's potential for becoming fully human. Different understandings of truth in Western and Chinese philosophies affect value judgments in significant ways. Heidegger is chosen here not because he represents a typical Western understanding of truth (he does not), but because he presents a root metaphor of truth that is shared by both the Chinese and the Westerner. Through exploring Heidegger's view on truth, this chapter demonstrates how the Chinese and Western notions of truth, although sharing the same common metaphor of "unveiling (aletheia)," lead in different directions. This understanding of Chinese truth as a way of life and self-realization provides further ground for discussion in chapters 4, 5, 6, and 7." (pp. 2-3)


Abstract: "As a genus of philosophy, comparative philosophy serves various important purposes. It helps people understand various philosophies and it helps philosophers develop new ideas and solve problems. In this essay, I first clarify the meaning of "comparative philosophy" and its main purposes, arguing that an important purpose of comparative philosophy is to help us understand cultural patterns. This function makes comparative philosophy even more significant in today's globalized world."


55. Libbrecht, Ulrich. 2006. Whithin the Four Seas... Introduction to Comparative...
Abstract: "As a genus of philosophy, comparative philosophy serves various important purposes. It helps people understand various philosophies and it helps philosophers develop new ideas and solve problems. In this essay, I first clarify the meaning of "comparative philosophy" and its main purposes, arguing that an important purpose of comparative philosophy is to help us understand cultural patterns. This function makes comparative philosophy even more significant in today’s globalized world."


Abstract: "Why should interpretation of conceptual schemes and practices (forms of life) across traditions work at all? In this paper we present the following necessary conditions of possibility for interpretation in comparative and Chinese philosophy: the interpreter must presuppose that there are mutually recognizable human practices; the interpreter must presuppose that “the other” is, on the whole, sincere, consistent, and right; the interpreter must be committed to certain epistemic virtues. Some of these necessary conditions are consistent with the fact that interpretation is not thwarted by the “danger” of relativism or of incommensurability. Some other conditions are suggestive of reorientations of methodologies of comparative and Chinese philosophy."


"This article offers a brief summary of the main points raised in the four papers read in the Symposium on "East-West perspectives on truth" which was organized by the society for Asian and comparative philosophy from December 27-28, 1978 in Washington, d c. The papers covered the Chinese, Japanese, Indian and comparative perspectives on truth. The Symposium revealed that the time had come when a dialogue between Eastern and Western philosophers was not only important but necessary. the Symposium achieved its aim of broadcasting this essential message."


63. ———. 1951. "True Philosophy is Comparative Philosophy." Philosophy East and
West no. 1:6-9.


"The report of the Second East-West Philosophers' Conference, held at the University of Hawaii from June 20 to July 28, 1949."


Reprint 1968.

East-West Philosophy in Practical Perspective. Proceedings of the conference, held at the University of Hawaii under its sponsorship during the summer of 1959. "The general theme of the conference was East-West philosophy in practical perspective, and the goal primarily was to achieve mutual understanding between the great cultures of East-and-West, and not to engage in critical analysis. Most of the emphasis was on the classical tradition rather than contemporary movements--especially Buddhism, Hinduism, Mohammedanism and Confucianism. Among the topics discussed were the relation of philosophical theories to practical affairs; natural science and technology in relation to cultural institutions and social practice; religion and spiritual values; ethics and social practice; legal, political and economic philosophy; conspectus of practical implications for world understanding and cooperation."


"This was the first important paper published by me on comparative philosophy in USA. in a way, it was the forerunner of my book, *Introduction to comparative philosophy* (University of Nebraska Press, 1962). for a quick bird's eye view of the two traditions, it will be very useful. it will be useful particularly for those who cannot find time enough to read my thicker books on comparative philosophy."


"This is a comparison of Western and Eastern (including the Chinese) idealistic thought in its growth. It gives in a short space a summary of the similarities and differences."


"This paper which attempted to clarify the meanings of the four words which are still
being used confusingly in both the same and different senses. Their meanings coincide, but also differ; that is, there is overlapping both in meaning and usage. Incidentally, the paper brings in also the Indian meanings and usages, which also have similar difficulties. In their usage the ontological, the cosmological, the epistemological and logical, and even the artistic (imitative art) meanings are mixed up. The intent is to raise the question: to what or to which are all these meanings moored or to be moored?"

89. ———. 1962. *Introduction to Comparative Philosophy*. Lincoln: University of Nebraska Press.


Contents: Preface V; General Introduction 3; 1. Western Philosophy and the Struggle for the Liberation of the Outward 13; 2. Chinese Philosophy and Human Mindfulness 93, 3. Indian Philosophy and Explication of Inwardness 169; 4. Comparisons and Reflections 249; Appendixes 337; Chronological Table 339; Glossary of Indian and Chinese Terms 352; Index 357.


Contents: Preface XI; Acknowledgments XIII; Chapter 1. The three philosophical traditions 1; Chapter 2. The beginnings of metaphysical philosophy Uddalaka, Yajnavalkya, Heraclitus, Parmenides 55; Chapter 3. The beginnings of moral philosophy Confucius/Mencius, the Buddha, Socrates 79;

Hume 407; Chapter 13. Fideistic neo-skepticism Dignaga/Dhamakirti, Kant 467; Afterword 517; Notes 531; Bibliography 655; Note on the Author 659; Index 661.

From the Preface: "Because I hope that newcomers to the history of philosophy will be among the readers of this hook, I have taken care to explain whatever I think they need to know. The book begins with the reasons for studying philosophy comparatively and with the difficulties raised by such study, and it ends with a view of philosophy that is personal but that rests on all of the preceding discussion. The philosophers dealt with represent certain attitudes, schools, and traditions, but they are remembered most interestingly and accurately as individuals. So even though I have had to omit a great deal and make schematic summaries, I have in each instance tried to suggest the philosopher's style, density, and order of thought. In its later chapters the book tends to grow more difficult and elaborate, like the philosophies it deals with; but the early chapters prepare for the later ones. and, whatever the difficulty, I have always wittiest as simply and clearly as I can. To avoid making a long book forbiddingly longer, I have limited not only the number of philosophers dealt with but also the range of thought by which each of them is represented. Plato, for example, is limited to his theory of Ideas and Kant (except in the later discussion) to his Critique of Pure Reason. In keeping with the needs of a particular comparison, I have sometimes drawn a broad sketch and sometimes entered into details. When it has seemed natural, I have shared my own views with the reader—there is no good reason to pretend that I am a neutral, disembodied voice. But however I judge each philosopher's thought, I have committed myself to expound it with a minimum of bias." (p. XI)


Each chapter in this book (except the first) originated at a symposium arranged by the
philosophy department of Brock University, St. Catherines, Ontario.


Edited by James Behuniak. Translated from the Russian by Rommela Kohanovskaya.


On the website "Theory and History of Ontology" (www.ontology.co)

Comparative Philosophy: Non-Western Logic and Ontology"