

Editor's Foreword

In May 2009, a 4-day international conference was held on the campus of the Chinese University of Hong Kong (CUHK) to celebrate the 60th anniversary of its Department of Philosophy and New Asia College, and to commemorate the centenary of Professor Tang Chun-I, founding chairman of the Department of Philosophy. Co-organized by the Department of Philosophy, New Asia College (both at CUHK), the Alumni Association of the Department of Philosophy of CUHK, and the Dharmasthiti Group, the conference chose “New Directions in Chinese Philosophy” as its theme. It attracted over 70 scholars from China, Taiwan, Singapore, U.S.A., Canada, and Hong Kong to present their papers and share their fruits of research. Right after the conference ended, the Department of Philosophy initiated the publication of a conference proceedings. We first invited participants to submit their papers, and then arranged blind reviews to ensure high standards of academic quality. Papers that were positively reviewed were revised by their respective contributors, and then submitted to the publication committee of New Asia College for their final review and approval. Under the generous support of the College, the Chinese and English papers are now published in two separate volumes as No. 20 and No. 21 of New Asia Academic Bulletin.

No. 20 of the Bulletin is a collection of 26 papers in Chinese, which are arranged in three parts. Part 1 contains 4 keynote speeches of the conference. Lao Sze-kwang's speech expresses his views on the future of Chinese philosophy; Liu Shu-hsien's speaks about the new directions of the development of Confucian thought; Ambrose King's is an analysis on the relationship among the idea of “great learning” in Chinese tradition, modern university education, and Chinese philosophy; Huo Tao-hui's elaborates on the meaning of Tang Chun-I's “nine horizons of the mind” (*xinling jiujiing*). Part 2, containing 13 papers, aims to demonstrate various perspectives of Tang Chun-I's philosophical thought. These perspectives include: Tang's research on Song-Ming Neo-Confucianism and Ming-Qing scholarship; his views on the succession and dissemination of Chinese culture; his philosophy of mind (*xinling zhexue*); his reflections on Indian philosophy as well as the issues of evil, physical pain and suffering, ghosts and spirits, and religious conflicts. The diversity of Tang's philosophy is vividly presented here. The 9

papers in Part 3 bring different themes into focus. Some put an emphasis on issues in Chinese philosophy, for example, the Great Learning and Pre-Qin legalism. Some are devoted to comparative philosophy, such as: examining the relationship between Heaven and men (*Tian-ren zhi ji*) from the dimension of analytic philosophy; comparing Confucianism and liberalism; and analyzing East Asian Yogacara. Some delve into the work of contemporary Chinese philosophers such as Xiong Shili, Mou Zongsan, and Lao Sze-kwang.

No. 21 of the Bulletin is a collection of 10 English papers presented at the conference. The 3 English keynote speeches form Part 1 of the Bulletin. Henry Rosemont, Jr. in his speech shows his critical analysis on contemporary individualism, and demonstrates the possible contribution of Confucian role ethics to the 21st century. Roger Ames further elaborates on Confucian role ethics, particularly on how personal identity in Confucian role ethics can be achieved. Donald Munro draws information from evolutionary psychology and cognitive neurosciences that are relevant to ethics, to support his notion of “foreknowledge” as an ethical value that may bring about a “marriage between economics and ethics.” Part 2 contains 7 papers, each with its own focus of concern and approach, such as: Pre-Qin Confucianism as seen from the point of view of cognitive science and virtue ethics; the relationship between “hearing” (*wen*) and “harmony” (*he*) in Confucian self-cultivation; how Tang Chun-I’s philosophy of culture serves as a succession of the transformative dimension of Confucianism; interpretation of Zhuangzi’s butterfly dream from symbolism and Jungian psychology; Wang Bi’s notions of principle (*li*), centrality (*zhong*), and substance/function (*tiyong*); Tang Chun-I’s comparative philosophy; and Tang’s interpretation of Liu Zongzhou’s thought.

This two-volume set shows not only the very fruitful result of the conference, but more importantly our participants’ bold attempts to explore new directions in Chinese philosophical studies. The title of the conference and the proceedings, “New Directions in Chinese Philosophy,” in fact comes from the inaugural address by Tang Chun-I as the Chair Professor at the CUHK in 1965: “A New Orientation for the Study of Chinese Philosophy.” In the address Tang proposes: (1) to establish a tradition of objective study of Chinese philosophy; (2) as such, research and practice has “to be separated temporarily at work”; (3) but as the researcher’s spirit is gradually uplifted, research and practice will eventually be reunited. That is to say, the objective study of Chinese philosophy strengthens and facilitates—rather than diminishes—Chinese philosophy’s concern for practicality. The papers in this two-volume set to various extents respond to Tang’s statements.

Lastly, I would like to thank Esther Tsang of the Department of Philosophy at CUHK for her help in arranging blind reviews and coordinating with authors. My thanks also go to Tse Wai-keung of Riding Cultural and Creative Limited for his strenuous effort in copy-editing, proofreading, formatting, and cover design. The generous support of New Asia College does deserve my heartfelt gratitude. The publication of the proceedings has been delayed due to the long time needed for blind reviews, paper revision and editing, and so on. Let me convey again my sincere apology and thanks to all of our contributors for their great patience and wonderful support.

Chung-yi Cheng