

The Center for East Asian and Comparative Philosophy
(CEACOP), City University of Hong Kong, Hong Kong, China
(SAR)

The primary mission and aim of the Center for East Asian and Comparative Philosophy is to promote and enhance the global study of East Asian and Comparative Philosophy. Toward that end the center currently brings together core faculty members within the Department of Public Policy, who all have active research programs in East Asian and Comparative Ethics, Political Philosophy, Law, Religion, and Bio-ethics. In addition, we invite scholars outside of City University, from Hong Kong, East Asia, and around the world, with similar interests to campus in order to share their research and exchange ideas. The center hosts or supports several major research projects, workshops, and conferences and actively seeks additional projects and funding to continue to build and expand its ability to serve as a leading institution producing and supporting research in East Asian and Comparative Philosophy. A more complete account of past, current, and future events can be found on our web page (<http://www6.cityu.edu.hk/ceacop/index.aspx>).

*–Philip Ivanhoe, City University of Hong Kong,
Hong Kong, China (SAR)*

Non-Western Philosophy, University of Reading, Reading, UK

The Department of Philosophy at the University of Reading is the first Philosophy department in the UK to introduce a programme dedicated to teaching ›Non-Western Philosophy‹ with the appointment of a lecturer expressly for this purpose. This programme will be introduced in September 2015 and will begin with lectures and modules in Indian Philosophy in all three years of undergraduate study. The core first-year BA philosophy module ›Human Nature‹, a history of philosophy course, will, in 2015–16, include three lectures in Indian Philosophy covering the Buddha, Kṛṣṇa in the Bhagavad Gītā, and Gandhi. This module, which is available to all first-year students in the university, attracts a wide student population with an annual enrolment of between 170 and 200 students.

Two dedicated courses in Indian Philosophy will also be offered to BA Philosophy students or those studying Philosophy as part of a joint-degree. The first, a second-year module, ›Indian Philosophy 1: Buddhists, Brahmins, and Yogins‹, will focus on philosophy as a practice from its beginnings in ancient India to classical traditions, and contemporary philosophers. Topics discussed in this module will include: the Upaniṣadic self; the Buddha and early Buddhists on suffering and freedom, and the ethics and metaphysics of no-self; ethics and emptiness in Madhyamaka; morals, metaphysics, and action in the Bhagavad Gītā; reason and ethics in Yoga; being, truth and the ethical life in Gandhi. The second course, a third-year module, ›Indian Philosophy 2: Dreams, Reflection, Reality‹ will look at topics in Buddhist and Brahmanical metaphysics and epistemology including: Abhidharma trope-dualism, Madhyamaka irrealism, Yogācāra idealism; the epistemology of Dignāga and Dharmakīrti; Nyāya critiques of the Buddhist no-self view; self and consciousness in Advaita Vedānta and its critique of Yogācāra; the philosophical psychology of Yoga.

The Department hopes to introduce a first-year BA course in ›World Philosophies‹ in September 2016, subject to funding. The introduction of non-western philosophy at Reading is part of a university-wide attempt to widen curriculum offerings in an effort to meet the needs and demands of an increasingly diverse and multicultural student body.

–Shalini Sinha, University of Reading, Reading, UK

The Center for Comparative Philosophy (CCP), Duke University, Durham, North Carolina, USA

Our mission is to promote the interaction between Eastern and Western academic cultures. It is our belief that the traditions and cultures across the east and the west have valuable resources which can broaden one another's intellectual horizon. We aim not only to hold seminars, classes, and conferences centered on studies of comparative nature, but also to invite speakers who are renowned in such fields of studies. For more information about CCP, please visit our website: <https://sites.duke.edu/centerforcomparativephilosophy/>.

In 2014–15, CCP has accomplished or been trying to accomplish the following aims. One of our main achievements is that the experimental cross-continental course, *Eastern and Western Conceptions of Human Nature, Ethics, and Politics*, has been successfully completed. We also accommodated public lectures by renowned scholars such as P. J. Ivanhoe and Sungmoon Kim (both from City University of Hong Kong). The course is also being reported by the schools communication department.

Our plans for next year include applying for the big Templeton Foundation grant, and several mini-conference plans (Indian philosophy conference and possibly a Chinese philosophy conference) and inviting renowned scholars for lectures and meetings.

–Sungwoo Um, Duke University, North Carolina, USA

**Department of Philosophy, San Jose State University,
California, USA**

San Jose State University sits at the center of Silicon Valley in northern California, just 50 miles south of San Francisco, USA. The school has strong connections to the neighboring research program of Silicon Valley, as well as deep historical roots to social justice movements and civil rights both domestically and globally.

The Philosophy Department has a long tradition, since the 1970s, of embracing comparative philosophy broadly construed so as to include the east-west axis, the north-south axis, and feminist philosophy from around the globe. Both the BA and MA program embrace a decentered approach to comparing world philosophies according to which there are no center points of interaction, only engagements. Thus, while the program engages comparative issues (such as the relation between Analytic, Phenomenological, and Classical Indian epistemology, the relation between Chinese philosophy of language and metaphysics and contemporary Analytic philosophy of language) which cut cross the classic east-west axis, the program also engages in more novel exchanges, such as the relation between classical Indian philosophy and Aztec philosophy, Chinese political philosophy and Islamic political philosophy, or African oral traditions of critical thinking and standard European accounts of critical thinking. Moreover, while one may pursue more traditional forms of comparative philosophy, the program also encourages students to think through their own frameworks of comparison.

At present the department, based on faculty research interest, has a strong focus in the following areas: Feminist Philosophy; Buddhist Ethics, Metaphysics, and Epistemology, Classical Indian Philosophy; Mexican and Latin American Philosophy; Africana and African-American Philosophy; Phenomenology; Analytic Philosophy; Philosophy of Science (inclusive of social sciences such as anthropology, economics, and psychology); Cross-Cultural Philosophy of Mind; Chinese Philosophy (especially Metaphysics and Philosophy of Language); Philosophy of Technology, Computing, and Information; Critical Theory; Normative Ethics, Applied Ethics, Philosophy of Law; Aesthetics; the History of Philosophy (inclusive of a variety of cultures and traditions); Logic; Philosophy of Mathematics; and Social and Political Philosophy.

Although the MA program does not focus singularly on comparative philosophy (since students may find ample offerings in the core areas of analytic philosophy and continental philosophy), students may take a variety of undergraduate and graduate level classes in all of the areas above leading toward the MA degree. The MA program requires that students take at least one graduate level course in Metaphysics and Epistemology, Value Theory, Logical Theory, and some area of the History of Philosophy, in addition to other requirements. Some of the courses offered in these areas include: Husserl, Heidegger, Hegel, Wittgenstein, Nietzsche, Classical Indian Logic and Buddhist Logic, Critical Theory, Panpsychism East and West, Gödel, Rawls, Sen, Critical Race Theory, Punishment and the Law, Philosophy of Economics, Philosophy of Education, Ortega y Gasset, Dreyfus & McDowell on Mind and Action, Social Epistemology, and Philosophy of Science. The program's ethos promotes and provides opportunities for interdisciplinary research into social justice in a variety of areas as well as inquiry into theoretical issues concerning the methodology of philosophy, the relevance of non-western philosophy to the western canon, theoretical issues concerning logic, computation, computers, and cognition, as well as novel ethical issues brought about through the advancement of technology.

*—Anand Jayprakash Vaidya, Director of the
Center for Comparative Philosophy,
San Jose State University, California, USA*