

<p style="text-align: center;">Sarah Flavel</p>	<p style="text-align: center;">John W.M. Krummel</p>	<p style="text-align: center;">Bryan Van Norden</p>
<p>I would like to start by saying thank you for the nomination to the position of Vice President of The Society for Asian and Comparative Philosophy. As a relatively young scholar this nomination is a great honor for me. A little about myself. I first studied philosophy with a BA degree at the University of Warwick in the UK, where I received an MA in Continental Philosophy. After a short research project at Bard College Berlin (The European College of Liberal Arts), I then gained my PhD under the supervision of Professor Graham Parks at the National University of Ireland (University College Cork). Since then I have worked as Lecturer (Assistant Professor) and now Senior Lecturer (Associate Professor) in Religions, Philosophies and Ethics at Bath Spa University, UK. I primarily teach Asian and comparative philosophy and areas of Continental philosophy as well as being the Programme Leader for a new MA in Liberal Arts. I am an academic director for the newly founded International Academy of Chinese Thought and Culture, which is a collaborative summer school organized by staff at Bath Spa University, Peking University and Beijing Foreign Studies University. I am founder and co-convenor of The Bath Spa Annual Colloquium for Global Philosophy and Religion, now in its</p>	<p>I would like to thank the Society for Asian and Comparative Philosophy for nominating me to the position of vice president. The SACP was the first association whose annual meetings I started attending on a semi-regular basis during my academic career. Professor Joan Stambaugh of CUNY, Hunter College, who was in my first dissertation committee at the New School for Social Research, had mentioned it to me several times during our conversations in the years after I graduated the New School. I was thus aware of it, and curious about it, for several years until my first attendance in 2004. I was very much impressed with the conference which gave me the opportunity to sound out the research I was starting on Nishida at the time, which then led to my second dissertation. The SACP is an association that has played, and still plays, an important role within the North American philosophical scene, but also increasingly worldwide, by providing a respectable venue for showcasing research in comparative philosophy and Asian philosophy. Its importance is attested to by its longevity, dating back several decades, older than any other association dealing with similar areas. I believe its significance will continue as the largest and longest surviving association in North America</p>	<p>Please consider me for Vice President of the Society for Asian and Comparative Philosophy. In 1985, I received my BA magna cum laude from the University of Pennsylvania, where I majored in philosophy and was one unit shy of a second major in Chinese. I attended Stanford University on a Mellon Fellowship, where I studied with David S. Nivison, Lee H. Yearley, and Philip J. Ivanhoe, and earned a PhD in philosophy in 1991. Post graduation, I studied at the Inter-University Program for Chinese Language Study, back when it was in Taipei. (I am certified to Level 5 on the HSK.) I taught briefly at the University of Vermont and the University of Northern Iowa, before landing a job in the Philosophy Department at Vassar College, where I have taught for over twenty years. At Vassar, I was also one of the founders of the Department of Chinese and Japanese, and I regularly teach 30% of my courses for that department. My regular teaching at Vassar includes Introduction to Early Chinese Philosophy, Neo-Confucianism & Chinese Buddhism, Seminar on Modernism, Postmodernism, and Hermeneutics, Introduction to Chinese & Japanese Literature, and Classical Chinese. I still hold tenure at Vassar, but I am currently Kwan Im Thong Hood Cho Temple Visiting Professor in the</p>

<p>fourth year.</p> <p>My PhD focused on the Japanese Kyoto School philosopher Keiji Nishitani, examining his critical relationship with the writings of Friedrich Nietzsche. My current research interests have expanded to a new focus on Chinese Daoist thinking (particularly the Zhuangzi) in comparative context. I am actively engaged in the wider field of comparative and Asian philosophy through work on a number of translations projects, edited volumes, international research and teaching collaborations, and academic societies, as well as through journal editing for <i>Comparative and Continental Philosophy Journal</i> (Taylor and Francis).</p> <p>In terms of my vision for the development of the Society, I see great advantages to the longstanding commitment of the SACP to supporting young scholars in our field. I have personally benefited from the ongoing support of the Society’s senior membership and I would like to play my part in broadening this crucial area of our activity. I also see a significant advantage for us to continue developing the society with a trans-Asiatic focus, and to actively supporting a pluralist and open-minded approach to all areas of ‘Asian’ and ‘Comparative’ thinking. I believe that by joining forces as specialists in various</p>	<p>focusing on comparative and Asian philosophy. I am thus thrilled to be nominated to the vice-presidential position for this society.</p> <p>I am Associate Professor in the Dept. of Religious Studies at Hobart and William Smith Colleges in Geneva, NY, USA. I earned my first Ph.D. in Philosophy at the New School for Social Research in New York City, NY in 1999 with a dissertation on Martin Heidegger’s interpretation of Immanuel Kant’s concept of the imagination. I then re-entered graduate school for the purpose of studying Kyoto School philosophy along with Buddhism in the Religion Dept. of Temple University in Philadelphia, PA. I eventually earned by second Ph.D. there in Religion in 2008 with a dissertation on the dialectic of Nishida Kitarō in relation to GWF Hegel and Mahāyāna Buddhism. My own research interests have thus focused around both Heidegger and Nishida and most of my publications have been on these figures. My research, however, have also taken me to the study of other figures in phenomenology and Continental philosophy, Buddhist thought, and Kyoto School philosophy and Japanese philosophy in general. In terms of philosophical issues, I am interested primarily in ontology and its existential and ethical implications, and this broad topic has led me to the issues of place, horizon,</p>	<p>Humanities at Yale-NUS College, where I teach a multicultural introduction to philosophy via Chinese, Indian, and Greek philosophical texts, and I am Chair Professor in the School of Philosophy at Wuhan University.</p> <p>My research focuses on Chinese and comparative philosophy, and in particular on the similarities and differences between the wide varieties of Western virtue ethics and Confucianism. I have published nine books, including <i>Introduction to Classical Chinese Philosophy, Virtue Ethics & Consequentialism in Early Chinese Philosophy, Readings in Classical Chinese Philosophy</i> (co-edited with P. J. Ivanhoe), <i>Readings in Later Chinese Philosophy</i> (co-edited with Justin Tiwald), and <i>Mengzi: With Selections from Traditional Commentaries</i>. I wrote the bulk of my <i>Mengzi</i> translation while on a Fulbright Fellowship in Taiwan. In recent years, I have increasingly published work as a public intellectual, addressing a wider audience about a variety of issues, many related to Chinese and comparative philosophy. My essay, “Confucius on Gay Marriage” (<i>The Diplomat</i>) won the APA Public Philosophy Op-Ed Contest, and I have also published on “Why the US Doesn’t Understand Chinese Thought--And Must” (<i>The Conversation</i>) and “What’s with Nazis and Knights?” (<i>Huffington Post</i>). An op-ed I co-wrote with Jay</p>
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<p>regional philosophies, we are better able to mutually benefit the study of Asian and comparative thinking in a global educational context.</p> <p>What I believe I can contribute to the Society in a leadership position, would be to support our engagement in areas of inter- disciplinary research. I will be committed to drawing together the connections between what we research and how we teach. I also hope to offer new ideas for how to support the next generation of comparative and Asian philosophy scholars in a competitive academic marketplace and for how to further enhance our public profile. For example, I would like to increase our online presence, by the addition of a forum for online discussion and engagement among our members, and to provide a space for knowledge transfer and sharing teaching materials. I would also like to propose a new mentoring system for younger members and early career researchers.</p> <p>Despite healthy disagreements between differing approaches, pedagogies and methods, we are each of us aware that our field is flourishing, and that the contributions of scholars of comparative and Asian philosophy over the last 50 years has assured a bright future and ever-increasing recognition across academic disciplines. I would be honored to play a</p>	<p>contingency, finitude, as well as globalism, politics, and so on. Related to this I have also been interested in the imagination in its productive capacity as an ontological faculty and in relation to the more recent notion of the social imaginary (as seen in the thought of Cornelius Castoriadis and Charles Taylor). In examining these issues I have not confined myself to Western philosophy. My studies and research in Japanese philosophy has allowed me to bring modern and contemporary Japanese philosophers into dialogue with Western philosophers on these topics. My book-length publications include <i>Nishida Kitarō's Chiasmatic Chorology: Place of Dialectic, Dialectic of Place</i> (Indiana University Press, 2015), <i>Contemporary Japanese Philosophy: A Reader</i> (trans. & ed., Roman & Littlefield International, forthcoming), <i>Place and Dialectic: Two Essays by Nishida Kitarō</i> (co-trans., Oxford University Press, 2011), and <i>Overcoming Modernity: Synchronicity and Image-Thinking</i> by Yuasa Yasuo (co-trans., SUNY Press, 2008), among others. In addition to publishing my own writings, my knowledge of both German and Japanese has allowed me to publish several translations of works I believe are important and worth the attention of Anglophone scholars. I have also been active in two peer-reviewed journals as Assistant Editor of <i>The Journal of Japanese Philosophy</i> (SUNY Press) and (Co-)Editor</p>	<p>Garfield was published in "The Stone" column of <i>The New York Times</i>. It challenged US philosophy departments to rename themselves "Departments of Anglo-European Philosophy" if they continue to refuse to teach Chinese, Indian, Africana, Islamic, Jewish, or other kinds of philosophy outside the "mainstream." The controversy surrounding this editorial led to my forthcoming book, <i>Taking Back Philosophy: A Multicultural Manifesto</i> (Columbia University Press), which will be published in November.</p> <p>In terms of administrative experience, I have chaired both the Philosophy Department and the Department of Chinese and Japanese at Vassar, and I currently hold the corresponding position of Head of Studies at Yale-NUS College. In addition to the Society for Asian and Comparative Philosophy, I am a member of the International Society for Comparative Philosophy, the American Philosophical Association, and the Australasian Association of Philosophy. I have served on the APA Advisory Committee on Non-Western Philosophy, the APA Committee on the Status of Asian and Asian American Philosophers and Philosophies, and have contributed several articles to this committee's newsletter. I am currently on the editorial board of <i>Notre Dame Philosophical Reviews</i> and <i>The Philosophical Gourmet Report</i>.</p>
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<p>role in the unfolding of that future as VP of the SACP.</p> <p>Once again, many thanks for the nomination.</p>	<p>of <i>Social Imaginaries</i> (Zeta Books), both since 2011.</p> <p>Most of us are aware of the marginal status of Asian philosophy. Anything beyond the narrow confines of Anglo-American analytic philosophy, including even Continental philosophy, is still looked down upon in many departments within the US. And this marginal status is compounded in the case of non-Western philosophies. This situation is not a healthy one in light of the globalization of the world over the past century and a half. The SACP thus has an important role to play in opening up the philosophical horizon beyond the narrow confines of what many consider to be “proper” philosophy. But within the SACP as well I hope to promote greater dialogue among distinct cultural traditions of philosophy. Currently within the traditions of Asia, there are a number of cultures that are still relatively under-represented at the SACP despite their importance. I hope the SACP can move further in the direction of promoting greater diversity in the representation of cultural traditions, historical periods, and philosophical methods and styles, and thereby continue its contribution to the ongoing unfolding of the horizon of philosophy.</p> <p>I have substantial experience in attending a wide variety of conferences</p>	<p>I think that Robin Wang and Jin Park have been doing a great job setting the direction and organizing things for the SACP, so as VP I would assist Jin Park in whatever ways I can and learn from her and follow her example.</p>
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	<p>around the world, in North America, Europe, and Asia, and in different disciplines and fields, including one sociology conference. Of these I have also had substantial experience in leadership roles, being amongst the founding members and the first and current president of the International Association of Japanese Philosophy, which has had two international conferences so far, in Fukuoka, Japan and in Taipei, Taiwan. I have also been organizing the IAJP sessions at the APA Eastern Conferences since 2014. I believe that I can utilize my experience and connections I have made in working with the IAJP as SACP vice president. I would be grateful for the opportunity to further advance the SACP goals of developing Asian and comparative philosophy within the academic arena; bringing together Asian and Western philosophers and other scholars for mutually beneficial exchange of ideas; and providing a professional outlet for philosophers working in non-Western and comparative areas of philosophy.</p>	
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