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Tarikh : 2 Disember 2011

Encik Peter Gan Chong Beng  
Pusat Pengajian Ilmu Kemanusiaan  
Universiti Sains Malaysia



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Tuan,

**LAPORAN AKHIR SKIM GERAN PENYELIDIKAN FUNDAMENTAL (FRGS)**

Tajuk Projek : Dialectic and the Sublime in Evelyn Underhill's Mysticism: The Nature and Development of Spiritual Consciousness

No. Akaun : 203/PHUMANITI/671114

Dengan hormatnya perkara di atas dirujuk.

2. Terlebih dahulu saya ucapkan ribuan terima kasih di atas satu salinan laporan akhir untuk projek penyelidikan seperti tajuk di atas.

3. Adalah dimaklumkan walaupun projek ini telah selesai, kerjasama Jabatan Bendahari dipohon untuk menguruskan penutupan akaun projek pada selewat-lewatnya **31 Disember 2011**. Tempoh ini bertujuan untuk menyelesaikan semua urusan tuntutan dan bayaran yang telah dibelanjakan di dalam tempoh projek. Walau bagaimanapun, tuan dinasihatkan supaya tidak mengeluarkan borang-borang pesanan baru di dalam tempoh ini.

4. Selanjutnya sila ambil perhatian terhadap perkara-perkara berikut sekiranya berkaitan:

- (i) Semua penerbitan harus merakamkan penghargaan kepada **Skim Geran Penyelidikan Fundamental (FRGS)** dan tuan dipohon mengemukakan satu salinan ke Pejabat ini.
- (ii) Bahagian Penyelidikan & Inovasi boleh/akan mengagihkan semula peralatan yang telah dibeli menggunakan peruntukan geran ini seandainya terdapat penyelidik lain yang memerlukan peralatan tersebut.

5. Akhir sekali, tahniah di atas usaha dan kejayaan pihak tuan dapat menyelesaikan projek ini dengan jayanya.

Sekian, terima kasih.

“BERKHIDMAT UNTUK NEGARA”  
‘Memastikan Kelestarian Hari Esok’

Yang menjalankan tugas,

  
(AMRA OTHMAN)  
Penolong Pendaftar  
Unit Pengurusan Geran & Kontrak

HAN, HAR, SM

LAPORAN AKHIR SKIM GERAN PENYELIDIKAN FUNDAMENTAL (FRGS)

Tajuk Projek : Dialectic and the Sublime in Evelyn Underhill's Mysticism: The Nature and Development of Spiritual Consciousness

No. Akaun : 203/PHUMANITI/671114

s.k. Dekan Penyelidikan  
Pelantar Sains Fundamental  
Pejabat Pelantar Penyelidikan  
Universiti Sains Malaysia

Dekan  
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Universiti Sains Malaysia

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(Pengajian Siswazah & Penyelidikan)  
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Pegawai Sains  
Pelantar Sains Fundamental  
Pejabat Pelantar Penyelidikan  
Universiti Sains Malaysia

} Disampaikan satu salinan laporan akhir projek untuk simpanan Perpustakaan

} Mohon kerjasama pihak puan untuk menguruskan penutupan akaun projek selewat-lewatnya pada **31 Disember 2011** dan mohon kemukakan satu salinan penyata kewangan terakhir ke Pejabat ini untuk tujuan rekod



**FINAL REPORT**  
**FUNDAMENTAL RESEARCH GRANT SCHEME (FRGS)**  
*Laporan Akhir Skim Geran Penyelidikan Asas (FRGS) IPT*  
 Pindaan 1/2010

**RESEARCH TITLE** : "DIALECTIC AND THE SUBLIME IN EVELYN UNDERHILL'S MYSTICISM:  
*Tajuk Penyelidikan* **THE NATURE AND DEVELOPMENT OF SPIRITUAL CONSCIOUSNESS."**

**PROJECT LEADER** : **PETER GAN CHONG BENG**

*Ketua Projek*

**PROJECT MEMBERS** : 1.  
 (including GRA) 2.

*Ahli Projek*

**PROJECT ACHIEVEMENT (Prestasi Projek)**

B

**ACHIEVEMENT PERCENTAGE**

|  |         |          |            |
|--|---------|----------|------------|
| <b>Project progress according to milestones achieved up to this period</b> | 0 - 50% | 51 - 75% | 76 - 100%  |
| <b>Percentage</b>  |         |          | <b>98%</b> |

**RESEARCH OUTPUT**

|   |  |                                 |
|---|--|---------------------------------|
| <b>Number of articles/ manuscripts/ books</b><br><i>(Please attach the First Page of Publication)</i> | <b>Indexed Journal</b>                               | <b>Non-Indexed Journal</b>      |
|   | <b>Journals: 3 original papers and 1 book review</b> | <b>Edited volume: 1 article</b> |
| <b>Conference Proceeding</b><br><i>(Please attach the First Page of Publication)</i>                  | <b>International</b>                                 | <b>National</b>                 |
|   | <b>4 (papers submitted for journal/edited vol.)</b>  |                                 |
| <b>Intellectual Property</b><br><i>(Please specify)</i>   |  |                                 |

**HUMAN CAPITAL DEVELOPMENT**

| Human Capital         | Number    |               |           |               | Others<br>(please specify) |
|-----------------------|-----------|---------------|-----------|---------------|----------------------------|
|                       | On-going  |               | Graduated |               |                            |
| Citizen               | Malaysian | Non Malaysian | Malaysian | Non Malaysian |                            |
| PhD Student           |           |               |           |               |                            |
| Master Student        |           |               |           |               |                            |
| Undergraduate Student |           |               |           |               |                            |
| <b>Total</b>          |           |               |           |               |                            |

**EXPENDITURE (Perbelanjaan)**

C Budget Approved (Peruntukan diluluskan) : **RM 30,000**  
Amount Spent (Jumlah Perbelanjaan) : **RM 12,861**  
Balance (Baki) : **RM17,138**  
Percentage of Amount Spent : **42.87 %**  
(Peratusan Belanja)

**ADDITIONAL RESEARCH ACTIVITIES THAT CONTRIBUTE TOWARDS DEVELOPING SOFT AND HARD SKILLS  
(Aktiviti Penyelidikan Sampulan yang menyumbang kepada pembangunan kemahiran insaniah)**

D

| <b>International</b>   |                    |           |
|--|--------------------|-----------|
| Activity   | Date (Month, Year) | Organizer |
| (e.g : Course/ Seminar/ Symposium/<br>Conference/ Workshop/ Site<br>Visit) |                    |           |
| <b>National</b>  |                    |           |
| Activity   | Date (Month, Year) | Organizer |
| (e.g : Course/ Seminar/ Symposium/<br>Conference/ Workshop/ Site<br>Visit) |                    |           |

**PROBLEMS / CONSTRAINTS IF ANY (Masalah/Keangkuhan sekiranya ada)**

E

**RECOMMENDATION (Cadangan Penambahbaikan)**

F

I started to test the possibility of undertaking a dialectical interpretation of mysticism. There are indeed many areas within mysticism that are amenable to a dialectical interpretation. Since reading mysticism through the lens of dialecticism seems a viable option for a scholarly research, I decided to study closely the intellectual development of dialectic through the Western philosophical tradition. My next task was to work on the theory of the sublime through the Western philosophical tradition.

I have completed work on the intellectual genealogy of the theory of the sublime from Longinus right through to the postmodern thinkers, namely Jean-François Lyotard, Jacques Lacan, and Jacques Derrida. Their independent ideas will be synthesized into a viable interpretive instrument that can be used to read Underhill's *Mysticism*.

I have arrived at the decision that the fitting dialectics to be applied to Underhill's *Mysticism* are those of Hegel. As to the theories of the sublime, I have opted for Kant's, Otto's, and Derrida's. Derrida did not construct a distinct theory of the sublime. Hence, I had to work out his theory of the sublime based upon principal texts from his oeuvre.

After establishing the relevant theories of dialecticism and sublimity, I directed my reading to Underhill's *Mysticism* and developed my sections according to the dialectical pairings of being-becoming, infinity-finitude, and light-darkness. Places in *Mysticism* that reflect elements of the concept of the sublime are carefully unraveled and discussed.

Date : 9 - 2 - 2011

Tarikh

Project Leader's Signature: :

Tandatangan Ketua Projek



**COMMENTS, IF ANY ENDORSEMENT BY RESEARCH MANAGEMENT CENTER (RMC)**

(Komen, sekiranya ada/Pengisahan oleh Pusat Pengurusan Penyelidikan)

H

**Name:**

Nama:

**Signature:**

Tandatangan:

**Date:**

Tarikh:

See <http://philpapers.org/autosense.pl?searchStr=Peter%20Gan%20Chong%20Beng>

Union and Difference: A Dialectical Structuring  
of St. John of the Cross' Mysticism

Peter Gan Chong Beng

Published online: 23 October 2008

# Springer Science + Business Media B.V. 2008

Abstract This paper intends to append the frame of dialectic upon St. John of the Cross' delineation of mysticism. Its underlying hypothesis is that the dialectical structuring of St. John's mystical theology promises to unravel the web of relational concepts embedded within his immense writings on this unique phenomenon. It is hoped that as a consequence of this undertaking, relevant pairs of correlative opposites that figure prominently in mysticism can be elucidated and perhaps come to some form of resolution.

Keywords Mysticism . St. John of the Cross . Dialectic

One of the great saints who explored the latent powers of the soul is St. John of the Cross [Juan de Yepes y Álvarez (1542 -1591)], scholar, teacher, administrator, writer, poet, and most especially, mystic. Inspired by an intense love for a God visible only through the aperture of faith, St. John was able to sketch out the subtleties of divine intimacy. This is an intimacy which he thinks all souls might have with God. St. John's works, in prose and poems, namely, The Ascent of Mount Carmel, The Dark Night, Spiritual Canticle, and The Living Flame of Love, are the documentations of a soul on a spiritual pilgrimage. In those writings we also see a writer who is straining the borders of language in order to articulate the ineffable. A close reading of his works helps us unveil their identifiable coherent scheme.

St. John's mysticism is amenable to the interpretive instrument of dialectic, an instrument that essentially delineates an intricate matrix of progressive attempts at reconciling pairs of correlative opposites. With some degree of confidence, dialectic promises to systematize and elucidate the intricacies inherent in St. John's

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DOI 10.1007/s11841-008-0083-2

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11800 Penang, Malaysia

## Review of Stuart Rose, *Sublime Love: Essay and Anthology*

Varanasi: Indica Books, 2007, ISBN: 818-656-9685, pb, 337 pp.

Peter Gan Chong Beng

Published online: 16 September 2009

# Springer Science + Business Media B.V. 2009

Amidst the countless literature on 'love', Stuart Rose offers his analysis of the highest or most sublime form of love, spiritual love. The bipartite structure of the book has its first half devoted to the task of gaining some insights into this mysterious and elusive phenomenon called spiritual love. In the other half, the author collates a fitting anthology of extracts from 36 writers. The method employed to explore the depths of this all-important type of love is quite appealing. Rose not only presents his own assessment of the subject, he also endeavors to solicit the opinions of a broad range of professionals in the field of religion and spirituality. Some of the conclusions drawn from the survey indicate that the majority opinion is skewed towards: love being always present in spirituality; spiritual love is central to one's faith; the manifestation of this special love is not the same for all religions; an inclusive love for neighbor reflects spiritual love; spiritual love as expressed in human relationships manifests itself as selflessness, attentiveness, service, and compassion; and on the whole, spiritual love is viewed as transiting between love of God and love of human beings (an overflowing of love received from God and extended to others). An interesting input worth mentioning is that while the majority of the women clergy assume that their experience of spiritual love differs from that of their male counterparts, the men priests are of the opinion that no gender difference exists when it comes to experiencing spiritual love. From the survey, Rose concludes that although there is no categorical consensus amongst religions and even within particular religions as to what spiritual love consists in, there is a general agreement on many of the issues pertaining to spiritual love; for instance, the nature of this love as inclusive and unconditional. Ultimately though, Rose stresses that it is

[See <http://www.ejournals.ph/index.php?journal=PIJP&page=article&op=view&path%5B%5D=336> ]

Φιλοσοφία: International Journal of Philosophy, Vol 37, No 1 (2008)

Home > Vol 37, No 1 (2008) > **Chong Beng**

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## **Hegel and Malaysia: Dialectics Meets Constitutional Monarchy**

*Peter Gan Chong Beng*

### Abstract

Hegel's *Philosophy of Right* holds in high regard the form of a constitutional monarchy with the executive, judiciary, and legislature having overlapping boundaries. The Malaysian governmental structure reflects this configuration. The fundamental premise of this paper is that the interpretive

lens of Hegelian metaphysics offers a unique critique of Malaysia's political lineament. In applying Hegel to assess the general form of the Malaysian constitutional monarchy, two specific terrains traversed would be the state-religion liaison and the ramification of government into the crown, executive, judiciary, and legislature.

Full Text: [PDF](#)

## Rebacks

- There are currently no rebacks.

Φιλοσοφία: International Journal of Philosophy ISSN 0115-8988

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See

<http://www.ejournals.ph/index.php?journal=COLLOQUIUM&page=article&op=viewArticle&path%5B%5D=432>

Far Eastern University **Colloquium**, Vol 2, No 1 (2008)

Home > Vol 2, No 1 (2008) > **Chong Beng**

 Open Access  Subscription Access

Font Size:   

## **Are Ethical Theories on Talking Terms with the Corporate World?**


**Peter Gan** Chong Beng

### Abstract

The colossal structure of **ethical theories** with its columns and strata can be rather daunting. Philosophical systems of metaethics and normative ethics **are** purported to undergird a host of moral issues confronted in a world not acquiescent to neat categorizations of ideational systems. Metaethics confronts the possibility and nature of moral judgments. It is normative ethics that is commonly assigned to work cheek by jowl with actual moral issues. Both the above domains of ethics **are** inherently dialectical. The

apprehension of the corporate world, interrogatively put is, “Can **theories** who **are** themselves embroiled in controversy make good conversationalists?”

Intriguingly, the ethics–corporations nexus may assume one of the following forms: ethics incorporates corporations; corporations incorporate ethics; cooperation between ethics and corporations. This paper tilts towards the first modality by arguing for the viability of formulating a coherent **ethical** system despite ethics’ dialectical temper and more pragmatically, for a better safeguarding of moral integrity within corporations by according precedence to ethics.

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See [liu.diva-portal.org/smash/get/diva2:355027/FULLTEXT02](http://liu.diva-portal.org/smash/get/diva2:355027/FULLTEXT02)

Studies in Applied Ethics • 12

# Identity and Pluralism: Ethnicity, Religion and Values

*Göran Collste (ed.)*  
Centre for Applied Ethics  
Linköping 2010

Studies in Applied Ethics, 12, 2010

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