



ISCWP

国际中西哲学比较研究学会

International Society for Comparative Studies of Chinese and Western Philosophy

Volume 8, Issue 2, August 2010

From the editor

Greetings fellow members of ISCWP. Contained within this issue are announcements and summaries of a number of newsworthy events with which the Society is associated. As you will see, ISCWP has become a major sponsor of comparative philosophy worldwide. We welcome your continued support and participation (to this end, please see the end of this newsletter for information on dues and donations). This and past newsletters are available on our web site at the following address: <http://sangle.web.wesleyan.edu/iscwp/news.html>. Any inquiries or feedback regarding this issue are welcome. Please send them to Justin Tiwald at jtiwald@sfsu.edu.

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Letter from the President

by Stephen C. Angle, Wesleyan University

Dear All,

I write with some reflections prompted by the ISCWP's fourth Constructive Engagement conference, on the theme of "Confucianism and Virtue Ethics," which was held at Peking University on May 14-16, 2010. First, a summary. Thirty-five scholars—from the US, China, Hong Kong, and Taiwan—presented papers, and numerous other scholars and advanced students attended and took part in the discussion. Both Chinese and English were working languages for the conference; papers had been translated and distributed in advance, and questions and answers were translated on-the-fly, making for unusually successful cross-language discussion. The general consensus at the conference was that we had taken an important step forward with respect to our specific topic, and also had implemented a fine model for future comparative philosophical endeavors. In particular, we tried very hard to make all participants feel equally part of the collective endeavor, no matter where they were from and no matter in which language(s) they were comfortable conversing. Building on what we learned from the previous Constructive Engagement conference, we found a way to translate all Chinese papers into English in advance, which greatly facilitated the engagement of US English-language-only scholars with the papers of their Chinese colleagues. Unfortunately, some logistical difficulties meant that not all the English papers were translated into Chinese, which had been our original goal, but we did manage to translate all the English abstracts into Chinese, which helped some Chinese participants to focus their preparation.

Taken as a whole, the Constructive Engagement series of conferences aims to open up new ground for philosophical development both in the Chinese region and in North America and beyond. As we discussed extensively at the third conference in 2008, "comparative" philosophy is not just about comparison, but also goes beyond comparison to stimulating mutual growth and new perspectives. I feel confident that the fourth conference will have these effects. I heard again and again from U.S. participants how much they were learning about the many different issues that their Chinese colleagues see as relevant to the interpretation and development of Confucian philosophy. For their part, Chinese participants were struck both by the level of enthusiasm for Confucian ideas from their U.S. counterparts, and by the novel and challenging perspectives that U.S. scholars brought out in their presentations. In addition, throughout the discussions there was implicit (and sometimes explicit) attention to different models of doing "philosophy." Readers

of this Newsletter will be familiar with the various ways one might think about the relation of a historical tradition (like Confucianism or Aristotelianism) to contemporary philosophizing. The attitude we worked to sustain at the conference was pluralistic: we need to be open not just to the specific arguments of others, but to the values of their methodologies as well.

Of course there have been some skeptics, both at previous conferences and at this one. Is comparative philosophy really a viable enterprise? Does it harm Confucianism to think of it as just another philosophical tradition, subject to critique or emendation at the hands of one and all? Is it apt to think of Confucian ethics as a kind of "virtue ethics"? (Instead, some argued that it is its own, sui generis category, while others saw it as closer to deontology.) None of these questions received a final answer that satisfied everyone, but all were openly discussed and, I at least felt, progress was made. Indeed, one of the best arguments in favor of "constructive engagement" is the manifestly constructive nature of the work that went on at the conference.

A year from now, Professor Sor-hoon Tan will be writing you as the new President of the ISCWP, and we will have elected a new Vice-President. I am sure that under Sor-hoon's leadership, the ISCWP will continue to contribute to the large goal of broadening the understandings of philosophical practice within philosophical cultures both East and West. As will be known to those of you who have attended ISCWP-sponsored panels at APAs, or our annual Roundtable on Contemporary Philosophy in Beijing, or any of our Constructive Engagement conferences, globally-informed philosophizing is on the rise in the U.S. and elsewhere. Part of the evidence for this is what is happening on panels and at conferences that are not sponsored by the ISCWP: the word is getting out. As we move forward, let us each help to sustain and build this positive momentum.

Sincerely,

Steve Angle

**Program from ISCWP's Fourth
Constructive Engagement
Conference, "Confucianism and
Virtue Ethics"**

儒学与美德伦理国际会议

***International Conference on
Confucianism and Virtue Ethics***

***May 14-16, 2010
Peking University***

Opening ceremony

Wang Bo 王博; *Michael Slote*; *Lo Ping-cheung* 罗秉祥;
Stephen Angle; *Tu Wei-ming* 杜维明

Keynotes

Keynote 1

Chair: Xu Xiangdong 徐向东
Yang Guorong 杨国荣
伦理学中的德性——以儒学为视域
(*"Virtue" in Morality: A Confucian Perspective*)

Keynote 2

Chair: Wang Bo 王博
Slote, Michael
The Impossibility of Perfection
(完美性的不可能)

Keynote 3

Chair: Yu, Jiyuan 余纪元
Ivanhoe, P. J.
Virtue Ethics and the Chinese Confucian Tradition
(美德伦理與中國儒家傳統)

Keynote 4

Chair: Angle, Stephen 安靖如
Lee Ming-huei 李明辉
儒家、康德与德行伦理学
(*Confucianism, Kant, and Virtue Ethics*)

Keynote 5

Chair: Ames, Roger 安乐哲
Chen Lai 陈来
德性伦理与儒家伦理
(*Virtue Ethics and Confucian Ethics*)

Panels

Panel 1

Chair: Bai Tongdong 白彤东

Yu, Jiyuan 余纪元

The Practicality of Ancient Virtue Ethics: Greece and China
(古代德性伦理的实践性：希腊和中国)

Lo Ping-cheung 罗秉祥

*How Virtues Provide Action Guidance – Confucian Military
Virtues At Work*
(军德如何指引行动 – 对美德伦理学的另一个辩
护)

Cokelet, Brad

Virtue's Role in Moral Deliberation
(德性在道德深思中的角色)

Zhang, Ellen 张颖

*Virtue Ethics via Narratives: Lienüzhuan and Confucian
Moral Philosophy*
(叙事德性伦理:《列女传》与儒家道德哲学)

Panel 2

Chair: Huang Yong 黄勇

Gong Huanan 贡华南

何谓节制？——儒家的视角
(*What is Moderation? A Confucian Perspective*)

Angle, Stephen 安靖如

Is Conscientiousness a Virtue? Confucian Answers
(执着(*Conscientiousness*)是一种德性？儒家的回答)

Rushing, Sara

What is Confucian Humility?
(什么是儒家谦逊?)

Zhang Lihua 张丽华

儒者的求仁之路
(*The Road to Benevolence*)

Panel 3

Chair: Tan, Sor-hoon 陈素芬

Van Norden, Bryan

Toward a Synthesis of Confucianism and Aristotelianism
(迈向一个儒学和亚里士多德哲学的结合)

Wong, Wai-ying 黄慧英

儒家伦理与德性伦理之再探
(*Confucianism and Virtue Ethics Revisited*)

Sim, May

Confucian Liberties

(儒家的自由)

Panel 4

Chair: Yang Guorong 杨国荣

Ames, Roger 安乐哲

*Locating the Confucian
Notion of Person within an
Interpretive Context*
(儒家的人观—在具解
释的背景下定位)

Liu Liangjian 刘梁剑

性之成与善德伦理的存在论根据
(*The Completion of Nature
and the Ontological Basis for
Virtue Ethics* (善德))

Arjo, Denis

A Dilemma for Care Ethics and a Confucian Resolution
(一个关怀伦理的两难困境与儒家的解决方法)

Panel 5

Chair: Chen Lai 陈来

Huang, Yong 黄勇

*Cheng Brother's "One Li of Differences" (Li Yi Fen Shu):
Neo-Confucian Virtue Ethics between Generalism and
Particularism*
(二程的理一分殊：在一般论与特殊论之间的美
德伦理学)

Huff, Benjamin

*Happiness as the Target of Life in Aristotle and Wang
Yangming*
(以幸福作为生命的目标：亚里士多德与王阳明)

Marchal, Kai 马恺之

*"The other's material needs are my spiritual needs": Zhu Xi
on the Virtues of Justice*
(“他人的物质需要就是我的精神需要”：朱熹对
义德的看法)

Li, Elizabeth Woo 李 吴伊莉

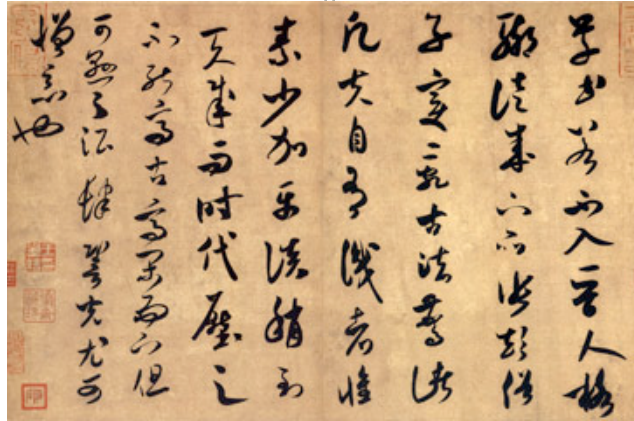
*The Virtue Ethics of Zhang Zai; or From Cosmological Qi
to the Qi of Human Nature*
(张载的德性伦理：从天之气到人性之气)

Panel 6

Chair: Lo, Ping-cheung 罗秉祥

Xiao, Yang 萧阳

*The Art of Observing Water: The Structure of Mengzi's
Practical Philosophy*
(“观水有术”：孟子实践哲学的结构)



Wang Kai 王楷

荀子：早期儒学中的一个
理性主义美德伦理学
典范
(*Xunzi: A Paradigm of
Rationalist Virtue Ethics in
Early Confucianism*)

Walker, Matthew

*Structured Inclusivism about
Human Flourishing: A
Mengzian Formulation*

(有关人类繁荣的结构包容主义：孟子的构想)

Panel 7

Chair: Slot, Michael

Terjesen, Andrew

*Is "Empathy" the Single Thread Running Through
Confucianism?*
(同情，儒学一以贯之的主题?)

Tiwald, Justin

*Dai Zhen on Sympathy, Moral Judgment, and Moral
"Patterns" [li 理]*
(戴震论恕、道德判断和理)

Hourdequin, Marion

The Limits of Empathy
(同情的界限)

Panel 8

Chair: Van Norden, Bryan

Walsh, Sean

*Varieties of Moral Luck in the Ethical and Political
Philosophy of Confucius and Aristotle*
(孔子与亚里士多德的伦理和政治哲学中的各种
道德运气)

Chan, Jonathan 陈强立

*Bernard Williams and Virtue Ethics – A Philosophical
Reflection from the Confucian Perspective*

Yang, Xiaomei

Partial love and impartial love
(有私之爱与无私之爱)

Panel 9

Chair: Bell, Daniel

Zhu Cheng 朱承

儒家的“如何是好”——以孟子为中心的考察
(Confucianism on "How to be Good": Mencian Reflections)

Curzer, Howard

Take Your Job and Shove It: Mencius on Resigning and the
Doctrine of the Mean
(把你的工作而推掉它：孟子对辞职和中庸的看法)

Giebel, Heidi

Should I Cover for my Sheep-Stealing Son?
(我是否应该袒护我那偷羊的儿子?)

Wrap-Up and Closing

Stephen Angle 安靖如; Yang Guorong 杨国荣; Michael
Slote; P.J. Ivanhoe; Lee Ming-huei 李明辉; Chen Lai
陈来

A Report on the 2010 Term of “Beijing Roundtable on Contemporary Philosophy”

by Bo Mou 牟博, San Jose State University

The 2010 term of ISCWP's "Beijing Roundtable on Contemporary Philosophy", co-sponsored by Institute of Foreign Philosophy, Peking University (workshop host) and Center for Comparative Philosophy, San Jose State University, is a half-day workshop held at Peking University, Beijing, China, on August 6, 2010. The theme of the 2010 Term of the ISCWP's "Beijing Roundtable on Contemporary Philosophy" workshop series is the constructive engagement of analytic and Continental approaches in philosophy in the setting of comparative philosophy and from the point of view of Chinese philosophy.

The background of the workshop is worth briefly introducing. The exploration of the relation between the two is not new. What is distinctive for the workshop goes this way. What is especially philosophically interesting is to explore the issue from the vantage point of comparative philosophy in the two related connections: (1) both analytic and "Continental" approaches are understood broadly as two distinct generic types of methodological styles/orientations of doing philosophy in treating many issues and topics, instead of being viewed merely as two local

movements within the Western tradition alone, whose strands and elements may manifest themselves in other philosophical traditions via distinctive resources and in philosophically interesting ways; (2) in the setting of (1), the exploration of their relation are made for the sake of the constructive-engagement goal: how they can learn from each other and jointly contribute to the common philosophical enterprise and a series of issues and topics of philosophical significance. A recent symposium conference on the above theme was successfully held on 10th April 2010 at SJSU where those expert scholars on the issues like John Searle, Dagfinn Føllesdal, Hubert Dreyfus and Richard Tieszen gave their engaging talks with fruitful discussions. Now the 2010 term of "Beijing Roundtable" as a sister workshop on the same theme went further on two fronts: (1) further critically examine some approaches taken in some of the best papers that are selected from the SJSU symposium and brought to the roundtable workshop—this also serves one of the purposes of the Beijing roundtable, i.e., bringing some relevant excellent scholarship to our colleagues in China; (2) further look at the debate specifically from the point of view of Chinese philosophy (<1> how some resources in classical Chinese philosophy and its contemporary studies can constructively contribute; <2> how the constructive-engagement discussion at the SJSU symposium can enhance studies of some relevant issues in Chinese philosophy and Chinese-Western comparative philosophy).

The workshop program went as follows.

Opening session

Zhang, Xianglong / 张祥龙 (Peking University
北京大学): Opening Remarks (开场辞)

Mou, Bo / 牟博 (San Jose State University):
A Theme Introduction (主题引介)

Session 1

Chair 主持人: Mei, Jianhua / 梅劍華 (Capital
Normal University 首都師範大學)

Zhang, Xianglong / 张祥龙: "Heidegger and
Confucius on Pure-Thought Character of Poem: in
view of some relevant comments from the point of
view of analytic philosophy" (海德格尔和孔子
论诗的纯思想性——以分析哲学有关评论
为开头)

Liu, Yuedi / 刘悦笛 (*Institute of Philosophy, Chinese Academy of Social Sciences 中國社會科學院哲學研究所*): “*Wittgenstein, Dewey and Confucianism on Aesthetic-Ethic Relation*” (维特根斯坦、杜威与儒家论审美—伦理关联)

Session 2

Chair 主持人: Sun, Wei / 孙伟 (*Beijing Academy of Social Sciences 北京市社會科學院*)

Yao, Dazhi / 姚大志 (*Peking University 北京大学*): “*Is Conceptualist Theory of Embodied Copying Possible: On Dreyfus’ Criticism of McDowell*” (概念主义的具身行为理论是否可能? --论德雷福斯对麦克道尔的批评)

Mou, Bo / 牟博: “*Quine/Lewis/Sider, Heidegger/McDaniel, Lao Zhi/Zhuang Zhi on Being*” (蒯因/鲁易斯/塞德尔、海德格尔/麦克丹纽、老庄论存在)

To help prospective participants be well-prepared for the workshop and have a quality discussion on scene, the speakers’ presentation paper drafts and some other relevant materials were sent to the core participants for preview/warming-up one week ahead of time; some selected papers from the aforementioned 2010 April SJSU symposium that reflect their authors’ most recent scholarship on the issue were also included. The workshop emphasizes critical discussion on scene. The workshop participants had in-depth discussion on a series of related theoretic issues.

Dues and Donations



ISCWP’s dues are voluntary but **much** needed. The suggested contribution is **\$20** for regular members and **\$5** for student members. Larger contributions are welcome. Regular contributions of dues are crucial if we are to maintain the impressive momentum the Society has built heretofore. As you can see from the events reported in this newsletter, the Society has managed to use its modest budget to great effect, having sponsored some of the most high-profile events in comparative philosophy.

The Society stands out in having cross-regional philosophical exchange as its basic mission, and in pursuing this with great success. If you wish to support this distinctive mission we hope you will contribute. Donations from academic centers and foundations are also welcome.

We offer two ways of contributing dues.

1. **By check.**

Please make your check payable to ISCWP and send it to the following address:

Prof. Justin Tiwald
Department of Philosophy
San Francisco State University
1600 Holloway Ave.
San Francisco, CA 94132
United States

2. **On-line.**

For the convenience of our members, we have established a Paypal account, which enables members to contribute dues by credit card. To use this method, please go to the [Home page](#) of ISCWP’s website and click the “[donate](#)” button.

ISCWP’s Home page can be found at <http://sangle.web.wesleyan.edu/iscwp/index.html>, or simply by Googling “ISCWP Homepage.”

Many thanks, Justin Tiwald
Secretary-Treasurer