

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

### Steering Committee (CVs attached)

Stephen C. Angle, Wesleyan University; President, International Society for Comparative Studies of Chinese and Western Philosophy (ISCWP)

Michael Slote, University of Miami

PENG Guoxiang, Tsinghua University (Beijing)

### Sponsors/Organizers:

International Society for Comparative Studies of Chinese and Western Philosophy (ISCWP)

Tsinghua University Department of Philosophy

Tsinghua University School of National Studies

U.S. National Endowment for the Humanities

Hong Kong Baptist University

University of Miami

### Summary:

The International Conference on Confucianism and Virtue Ethics seeks to put philosophers with roots in a variety of different traditions into dialogue with one another. Considerable preparation has gone into making this a genuine opportunity for cross-tradition challenge and learning. Professors Angle and Slote co-directed a six week Summer Seminar, funded by the National Endowment for the Humanities, in 2008; the fifteen US philosophers who participated all had background in virtue ethics and were introduced to Confucianism. In May 2009, Angle and Professor Peng co-organized a two-day Workshop at Tsinghua University in Beijing, in which Chinese scholars of Confucianism read and responded to recent work in Western virtue ethics (translated into Chinese). We expect many of the participants in these two events to take part in the May, 2010 conference. Our experience so far strongly suggests that the conference, together with the English- and Chinese-language publications that come out of it, will exemplify what can come from serious cross-tradition philosophical dialogue, as well as push forward our understandings of the philosophical possibilities afforded by Confucianism and virtue ethics, respectively.

We have already secured most of the funding we require, as detailed in the Budget, below. **We request \$3,000 from the APA** to enable us to fully fund our goals of providing partial airfare to all US participants, and translating all papers in advance, which – based on past experience – is the best way of facilitating full understanding despite the language barriers.

We believe that the benefits of this Seminar • Workshop • Conference process to the philosophical profession will be considerable. Philosophers who have taken part in the Seminar or the Workshop have already begun doing research and teaching in new, comparative modes. They help to create a critical mass of scholars on both sides of the Pacific with the knowledge and interest in sophisticated new approaches to their subjects, and in cross-tradition communication more broadly. Without being naively sanguine about the influence that philosophers can have on their societies, it seems reasonable to see this

as a positive step toward assuring long-lasting good relations between the US and China. More concretely, there is every reason to think that Chinese scholars and universities will play increasingly large roles in the coming academic world, and well-planned collaborations like our project can help to lay the groundwork for continuing openness between the US philosophical profession and our Chinese counterparts.

### Background:

Confucianism is a venerable and rich philosophical tradition that underwent a series of shocks one hundred years ago, as the imperial era in China came to an end. The past century has seen remarkable research into the history of Confucianism, as well as important new initiatives toward the development (or reconstruction) of Confucian philosophy that meets the challenges of the contemporary world. One key to such constructive projects has been grappling not just with new realities on the ground, but also with alternative philosophical traditions and vocabularies.

Virtue ethics was the predominant approach to ethical theorizing in the ancient Western world, but in modern times, and until relatively recently, virtue ethics was largely dormant. In the past few decades, partly as a result of dissatisfaction with the dominant utilitarian and Kantian traditions, virtue ethics has experienced a remarkable revival, and it now stands with these other two approaches as a leading direction of research in academic moral philosophy.

Contemporary practitioners of virtue ethics have drawn on a variety of figures from Western philosophy as inspirations, including Aristotle, Hume, Plato, the Stoics, Aquinas, and Nietzsche. In recent years, philosophers in China, the U.S., and elsewhere have proposed that Confucianism, too, can be a fruitful source for developing a virtue-ethical approach to philosophy. Confucianism may itself contain a virtue ethics, albeit in a distinctive way not fully elaborated in any Western source. Preliminary work has suggested that putting Western and Chinese philosophers into dialogue around the theme of virtue ethics proves to be extremely fruitful for all concerned. The goal of the International Conference on Confucianism and Virtue Ethics is to further demonstrate the value of such cross-tradition dialogue.

### Structure and Organization:

We anticipate 40 participants:

- 18 from the Chinese region
- 22 from the US and other English-speaking regions

Four of these participants will offer Keynote lectures; the rest will be organized into twelve panels (3 speakers, each with 20 minutes, and 30 minutes of discussion).

Chinese and English will both be working languages. All papers will be submitted a minimum of two months prior to the conference, and all papers will be translated. To facilitate translation, submitted papers must not exceed 3500 English words or 7000

Chinese characters. Discussion may take place in either language, and translated on the spot by participants (enough of whom are bilingual) as needed to facilitate communication.

Timeline:

- Summer 2008: NEH Summer Seminar, “Traditions Into Dialogue: Confucianism and Contemporary Virtue Ethics” (see <http://neh08.wesleyan.edu/>)
- May 2009: Two-day Workshop (in Chinese) on Confucianism and Contemporary Virtue Ethics, Tsinghua University, Beijing
  - At the workshop, the Conference Steering Committee was officially constituted, and details concerning the size, date, and financial contributions settled.
- Summer 2009: Invitations to participants in conference issued
- March 14, 2010: all conference papers must be submitted by this deadline
- May 14-16, 2010: International Conference on Confucianism and Virtue Ethics
- August, 2010: deadline for revised papers, for inclusion in conference publications

Dissemination:

We plan that two books will emerge from the conference, each with the same contents. Slote and Angle will edit the English version; Peng and other colleagues at Tsinghua will edit the Chinese version.

Budget:

*Costs*

Full airfare for 3 Keynote speakers (\$1500/)	4,500
Partial Airfare for remaining 19 overseas invitees (\$800/)	15,200
Payment for Chinese → English translations (22 x \$250)	5,500
TOTAL	25,200†

*Resources*

NEH	10,000
Univ. of Miami	7,000
Hong Kong Baptist Univ.	3,000
Wesleyan Univ.*	2,000
APA*	3,000
TOTAL	25,000†

\* = requests outstanding

† = all costs in Beijing (lodging, food, facility, coffee/tea), as well as the English → Chinese translations, to be borne by Tsinghua University

Wesleyan University is serving as the fiscal agent for the grant.

Here follow the CVs of the three members of the Steering Committee

# STEPHEN C. ANGLE

30 JUNE 2009

Department of Philosophy  
Wesleyan University  
350 High Street  
Middletown, CT 06459  
(860) 685-3654

98 Red Glen Road  
Middletown, CT 06457  
(860) 343-1589  
sangle@wesleyan.edu  
<http://sangle.web.wesleyan.edu>

## EMPLOYMENT

### Chair

Philosophy Department, Wesleyan University  
East Asian Studies Program, Wesleyan University

July 2007–present  
July 2003–June 2006

### Professor of Philosophy

Wesleyan University (Associate Professor, July 2002–June 2009;  
Assistant Professor, July 1994–June 2002) July 1994–present

### Fulbright Research Scholar

Beijing University, Department of Philosophy

August 06–June 07

### Director

Mansfield Freeman Center for East Asian Studies

July 2003–June 2006

## EDUCATION

### Ph. D.

Philosophy, University of Michigan

1988–May 1994

### B. A.

East Asian Studies, Yale University

1983–1987

### Language Study

Japanese Language, U.C.L.A.

Summer 1990

Japanese Language, University of Washington

Summer 1989

Inter-University Program for Chinese Language Studies, Taipei

1987–1988

Middlebury College Chinese School

Summers 1987, 1984

Semester Abroad at Nanjing University

Spring 1986

## BOOKS

- *Sagehood: The Contemporary Significance of Neo-Confucian Moral and Political Philosophy* (New York: Oxford University Press, Forthcoming)
- *Human Rights and Chinese Thought: A Cross-Cultural Inquiry* (New York: Cambridge University Press, 2002)
  - TRANSLATION: 《人权与中国思想》 [*Human Rights and Chinese Thought*] (forthcoming)
- *The Chinese Human Rights Reader: Documents and Commentary, 1900-2000*, Co-editor and co-translator, with Marina Svensson (Armonk, N.Y.: M.E. Sharpe, 2001)

## ARTICLES and CHAPTERS

- “Zhu Xi’s Virtue Ethics and the Grotian Challenge,” in David Jones, ed., *Zhu Xi Now: Contemporary Encounters with the Great Ultimate* (SUNY Press, forthcoming)
  - TRANSLATION:  
“儒家入道主义与有根的全球哲学：德性伦理学与格劳修斯的挑战 [Confucian Humanism and Rooted Global Philosophy: Virtue Ethics and the Grotian Challenge],” in 儒家入道主义 [*Confucian Humanism*] (forthcoming)
- “Wang Yangming as Virtue Ethicist,” in John Makeham, ed., *The Dao Companion to Neo-Confucianism* (forthcoming)
- “参与的必要性：走向现代儒家政治 [The Necessity of Participation: Towards a Contemporary Confucian Politics],” *求是学刊* [*Seeking Truth*] (forthcoming)
- “Chinese Political Thought,” major entry (3000 words) in George T. Kurian, ed., *International Encyclopedia of Political Science* (forthcoming)
- “Defining ‘Virtue Ethics’ and Exploring Virtues in a Comparative Context: Comments on Bryan W. Van Norden, *Virtue Ethics and Consequentialism in Early Chinese Philosophy*,” *Dao: A Journal of Comparative Philosophy* VIII:3 (Fall, 2009)
- “比较 [Disaggregation in Comparative Philosophy],” in 云南大学学报（社会科学版） [*Journal of Yunnan University (Social Science Edition)*] (2009, no. 1).
- “No Supreme Principle: Confucianism’s Harmonization of Multiple Values,” *Dao: A Journal of Comparative Philosophy* 7:1 (Spring 2008)
- “How Serious is Our Divergence? A Reply to Thomas A. Metzger,” *China Review International* 14:1 (Spring 2008)
- “Human Rights and Harmony,” *Human Rights Quarterly* 30:1 (February 2008)
  - TRANSLATION: “人权与和谐 [Human Rights and Harmony],” *中國哲學與文化* [*Chinese Philosophy and Culture*] 4 (2009)
- “中國哲學家與全球哲學 [Chinese Philosophers and Global Philosophy],” *中國哲學與文化* [*Chinese Philosophy and Culture*] 1:1 (Spring, 2007)
- “敬、礼与完美在现代的政治哲学 [Reverence, Ritual, and Perfection in Contemporary Political Philosophy],” *求是学刊* [*Seeking Truth*] (2007, no. 2)

## ARTICLES and CHAPTERS (cont'd)

- “挑战和谐：儒家和谐观的辩证与诠释 [Challenging Harmony: Dialectics and Interpretation of the Confucian View of Harmony],” 中国儒学 [*Chinese Confucianism*] 1:1 (December, 2006)
- “Making Room for Comparative Philosophy: Davidson, Brandom, and Conceptual Distance,” in Bo Mou, ed., *Davidson's Philosophy and Chinese Philosophy: Constructive Engagement* (Brill, 2006)
- “A Fresh Look at Knowledge and Action: Wang Yangming in Comparative Perspective. A Feature Review of Warren Frisina, *The Unity of Knowledge and Action: Toward a Nonrepresentational Theory of Knowledge*,” *Journal of Chinese Philosophy* 33:2 (June, 2006)
- “Must We Choose Our Leaders? Human Rights and Political Participation in China,” *Journal of Global Ethics* 1:2 (December, 2005)
- “Sagely Ease and Moral Perception,” *Dao: A Journal of Comparative Philosophy* V:1 (Winter, 2005)
- “Decent Democratic Centralism,” *Political Theory* 33:4 (August, 2005)
  - TRANSLATIONS: “合宜的民主集中制” [Decent Democratic Centralism],” 经济社会体制比较 [*Comparative Economic and Social Systems*] (2006, no. 4); AND 多元杂志 [*Pluris*] (2007)
- “Ritual and Reverence in Ancient China and Today. Feature Review of Paul Woodruff, *Reverence: Renewing a Forgotten Virtue*,” *Philosophy East & West* 55:3 (July 2005)
- “‘Dao’ as a Nickname,” co-authored with John A. Gordon, *Asian Philosophy* 13:1 (2003)
- “Philosophy of Governance,” major entry (5000 words) in A. S. Cua, ed., *Encyclopedia of Chinese Philosophy* (Routledge, 2003)
- “Pluralism In Practice: Incommensurability and Constraints on Change in Ethical Discourses,” in Michael Barnhart, ed., *Varieties of Ethical Reflection* (Lexington, 2002)
- “Should We All Be More English? Liang Qichao, Rudolf von Jhering, and Rights,” *Journal of the History of Ideas* 61:2 (April, 2000)
- Co-editor and co-translator, with Marina Svensson, *On Rights and Human Rights: A Contested and Evolving Chinese Discourse, 1900-1949, Contemporary Chinese Thought* (November 1999)
- “酒瓶和葡萄酒：新儒学和中国权利思想 [Of Wines and Bottles: Neo-Confucianism and Chinese Rights Discourse],” in 国际儒学联合会 [International Confucian Association], ed., 国际儒学研究 [*International Confucian Research*], vol. 6 (1999)
- “Did Someone say ‘Rights’? Liu Shipei’s Concept of ‘*Quanli*,’” *Philosophy East & West* 48:4 (October, 1998)
- “The Possibility Of Sagehood: Reverence and Ethical Perfection in Zhu Xi’s Thought,” *Journal of Chinese Philosophy* 25:3 (September, 1998)

## MINOR PUBLICATIONS

- Review of *Neo-Confucianism in History*, by Peter K. Bol. *Journal of Chinese Studies* 50 (January, 2010)
- Review of *Lost Soul: "Confucianism" in Contemporary Chinese Academic Discourse* by John Makeham, *Harvard Journal of Asiatic Studies* (forthcoming)
- "Neo-Confucianism," *Encyclopedia of Political Theory*, ed. Mark Bevir (Sage, forthcoming)
- "Zhu Xi," *Encyclopedia of Philosophy*, 2<sup>nd</sup> edition, ed. Donald M. Borchert (Macmillan, forthcoming)
- "Does Michigan Matter?" *APA Newsletter on Asian and Asian-American Philosophers and Philosophies* 8:1 (2008)
- Review of *The Globalization of Ethics: Religious and Secular Perspectives*, eds. Sullivan, William M., and Kymlicka, Will, *Notre Dame Philosophical Reviews* (March, 2008)
- Review of *Overcoming Our Evil: Human Nature and Spiritual Exercises in Xunzi and Augustine* by Aaron Stalnaker, *Dao: A Journal of Comparative Philosophy* 6:3 (September, 2007)
- Review of *A Cloud Across the Pacific: Essays on the Clash Between Chinese and Western Political Theories Today* by Thomas A. Metzger, *Dao: A Journal of Comparative Philosophy* 5:2 (2006)
- Review of *Confucian Ethics*, eds. Kwong-loi Shun and David Wong, *Notre Dame Philosophical Reviews* (December, 2005)
- "Concepts, Communication, and the Relevance of Philosophy to Human Rights: A Reply to Peerenboom," *Philosophy East & West* 55:2 (2005)
- Review of *New Confucianism: A Critical Examination*, ed. John Makeham, *Journal of Chinese Philosophy* 31:4 (2004)
- Translation of Zhang Xianglong's "Heidegger's View of Language and the Lao-Zhuang View of Dao-Language," in Robin Wang, ed., *Chinese Philosophy in an Era of Globalization* (SUNY, 2004)
- "Quanli (Rights)," entry (2000 words) in A. S. Cua, ed., *Encyclopedia of Chinese Philosophy* (Routledge, 2003)
- Review of *Contemporary Chinese Philosophy* eds. Chung-Ying Cheng and Nicholas Bunin, *Journal of Chinese Philosophy* 29:4 (December 2002)
- Review of *Moral Vision and Tradition: Essays in Chinese Ethics* by A. S. Cua, *Journal of Asian Studies* 60:4 (November 2001)
- Review of *Boston Confucianism: Portable Tradition in the Late-Modern World* by Robert Cummings Neville, *Journal of Asian Studies* (August 2001)
- Review of *Manufacturing Confucianism* by Lionel Jensen, *Philosophy East & West* 51:1 (2001)
- Review of *The Discourse of Human Rights in China* by Robert Weatherley, *Journal of Asian Studies* 59:3 (August 2000)
- Translation of Liang Qichao's "On Rights Consciousness," in *Sources of Chinese Tradition*, second edition, vol. 2 (December 1999)
- Review of *Knowledge Painfully Acquired*, translated by Irene Bloom, *Journal of Asian Studies* 55:2 (May 1996)



## INTERNET PROJECTS

- *Chinese Human Rights Web* (2001-present): With Marina Svensson, established companion site for *The Chinese Human Rights Reader*. See: <<http://www.chinesehumanrightsreader.org>>.
- *Confucian Etext Project* (1995-2000): Supervised input, editing, and publication on the Internet of numerous Chinese philosophical texts. See: <<http://sangle.web.wesleyan.edu/etext/>>.

## PROFESSIONAL SERVICE

- Advisory Board, *Warring States Papers* (2009–)
- President, International Society for Comparative Study of Chinese and Western Philosophy (2008-2011; Vice President, 2005-8)
- Editorial Board for *Journal of Chinese Philosophy* (2007–)
- Editorial Board for *Dao: A Journal of Comparative Philosophy* (2006–)
- Organizer, Neo-Confucianism and Global Philosophy Conference (Wesleyan University, February 06)
- Advisory Board for *Contemporary Chinese Thought* (2005–)
- Organizer, Workshop on Confucianism and Pluralism (Wesleyan University, May 2000)
- Manuscripts reviewed for Cambridge University Press, Oxford University Press, Columbia University Press, Princeton University Press, University of Hawaii Press, Hackett Publishing, and M.E. Sharpe
- Articles reviewed for *Dao*, *History and Theory*, *History of Political Thought*, *Journal of Chinese Philosophy and Culture*, *Journal for the Theory of Social Behaviour*, *Journal of Human Rights*, *Millennium*, *Modern China*, *Perspectives on Politics*, *Political Theory*, and *Philosophy East and West*
- Projects reviewed for the National Endowment for the Humanities and Wellcome Trust

## GRANTS, HONORS, AND AWARDS

- Co-Director (with Michael Slote), NEH Summer Seminar — “Traditions Into Dialogue: Confucianism and Contemporary Virtue Ethics” (at Wesleyan University, Summer 2008)
- Fulbright Research Fellowship (affiliated with Beijing University, 2006-7)
- Mellon Semester Research Leave (Fall, 2006)
- Binswanger Prize for Excellence in Teaching (May, 2006)
- Millicent C. McIntosh Fellowship (2005-6)
- Wesleyan Center for Humanities Faculty Fellowship (Spring, 2002)
- Wesleyan Seed Grant (for course combining philosophy with classical Chinese; 2001)
- Chiang Ching-Kuo Junior Postdoctoral Fellowship (1997-1998)
- W. T. Keck Technology in Teaching Mentor Grant (Spring 1997)
- New England Council-A.A.S. Project Grant (for the Confucian Etext Project; 1997)
- Fulbright Fellowship (to Taiwan; 1987-1988)

## RECENT PRESENTATIONS

- “Zhu Xi’s Virtue Ethics and the Grotian Challenge,” Traditional Confucianism and the 21<sup>st</sup> Century conference, Fudan University (May, 2009)
- “论 ‘非道德’ 与 ‘道德’ 的区分 [On the ‘Non-Moral’ vs. ‘Moral’ Distinction],” Workshop on Virtue ethics and Confucianism, Tsinghua University (May, 2009)
- “Fruits of Comparison: Method, Empathy, and Ritual in Erin Cline’s ‘Two Senses of Justice’,” Pacific APA (April, 2009)
- “The Necessity of Participation: Toward a Modern Confucian Politics,” Rutgers University Philosophy Department (November, 2008) AND University of Utah Philosophy Department (February, 2009)
- “In Search of Constructive Creativity: Global Philosophical Dialogue and the “Lost Soul” of Confucian Ethics,” Confucian and Daoist Ethics conference, Taipei, Taiwan (October, 2008) AND New Directions in Chinese Philosophy conference, CUHK (May, 2009)
- “Disaggregation in Comparative Philosophy — Thoughts on the Methodology of Thomas A. Metzger,” Methodology of Comparative Philosophy conference, Beijing, China (June, 2008)
- “China and Human Rights: History and Current Challenges,” National Press Club, Washington DC (May, 2008)
- “Comments on Bryan Van Norden, *Virtue Ethics and Consequentialism in Early Chinese Philosophy*,” Author-meets-critics session, Pacific APA (March, 2008)
- “A Productive Dialogue: Contemporary Moral Education and Neo-Confucian Virtue Ethics,” Confucian Virtues at Work conference, University of Oregon (March 2008) AND Mini-Conference on Neo-Confucianism and Moral Psychology (April, 2009)
- “Angry Sages,” Conference on Confucianism and Moral Psychology, Hong Kong University of Science and Technology (December, 2007)
- “The Necessity of Participation: Toward a Modern Confucian Politics,” Conference on Public Reason and the Harmonious Society: The Future of Political Theory in a Cross-Cultural Perspective, Qinghua University (October, 2007)
- “Human Rights and Harmony in China,” Kennedy School of Government, Harvard University (September, 2007)
- “道德的两难与儒家的和谐：一个中西哲学互相学习的机会 [Moral Dilemmas and Confucian Harmony: An Opportunity for Mutual Learning between Eastern and Western Philosophy],” Beijing University Institute for Foreign Philosophy (April, 2007); AND Qinghua University Department of Philosophy (May, 2007); AND Huafan University Department of Philosophy (May, 2007); AND Renmin University Department of Philosophy (June, 2007)
- “有根的全球德性倫理學： 儒學與葛罗秀斯的挑戰 [Rooted Global Virtue Ethics: Confucianism and the Challenge of Grotius],” The International Symposium on Confucian Philosophy: Reconstruction and Interpretation of Paradigms, Soochow University, Taiwan (May, 2007); AND International Society for Chinese Philosophy Biannual Conference, Wuhan University (June, 2007)
- “Should Confucianism Matter to China’s Future?” Wesleyan Club of Beijing (March, 2007)

## RECENT PRESENTATIONS (Cont'd)

- “The Importance and Possibility of Comparative Philosophy,” Wuhan University (March, 2007)
- “圣人的自发与道德知觉：兼论知行合一的现代意义 [Sagely Ease and Moral Perception: The Contemporary Significance of the Unity of Knowledge and Action],” Wuhan University (March, 2007)
- “论儒家对道德冲突的消解及其得失 [On the Strengths and Weaknesses of the Confucian Approach to Resolving Moral Conflicts],” Wuhan University (March, 2007)
- “Human Rights and Harmony,” City University of Hong Kong (February, 2007)
- “Harmony and Moral Conflict,” Lingnan University (February, 2007)
- “比较哲学的重要性和可能性 [The Importance and Possibility of Comparative Philosophy],” Capital Normal University (January, 2007)
- “敬、礼、与完美在当代人的精神生活 [Reverence, Ritual, and Perfection in Contemporary Spiritual Life],” East China Normal University Conference on Contemporary Chinese Spiritual Life (November, 2006)
- “The Way Forward for Contemporary Confucian Political Thought: Mou Zongsan on Moral and/versus Political Value,” Conference on Confucianism in a Post-Modern World, Beijing Language and Culture University (October, 2006)
- “Western versus Chinese Harmony: Comments on Adam Przeworski, ‘Consensus and Conflict in Western Thought on Representative Government’,” Qinghua University (October, 2006)
- “Inter-disciplinary Research on Human Rights: Challenges and Opportunities,” Assessing Human Rights: A Seminar on Interdisciplinary Research Methodologies, Beijing (October, 2006)
- “从比较哲学的观点看圣人 [Viewing Sagehood from the Perspective of Comparative Philosophy],” Beijing Normal University Philosophical Salon (September, 2006)
- “敬、礼、与完美在现代（儒学）的政治哲学 [Reverence, Ritual, and Perfection in Contemporary (Confucian) Political Philosophy],” International Forum on Political Philosophy, Capital Normal University, Beijing (September, 2006)
- “Confucian Sagehood and/vs. Contemporary Politics,” Center for Chinese Studies, University of California at Berkeley (April, 2006)
- “Sage or Sinner: Who is Best for Chinese Democracy?” WESeminar on the Road (April, 2006)
- “Do China’s Human Rights Traditions Matter Today?” Amherst College (March, 2006) AND China at the Crossroads Conference, Kutztown State University (March, 2006)
- “Confucianism is not Islam: Human Rights and Epistemological Differences Among Traditions Today” Barnes Symposium, University of South Carolina (February, 2006)
- “Learning to Look for Harmony,” American Association of Religion (November 2005)

## **PHD DISSERTATION COMMITTEE MEMBER**

- Lisa Rogers, Department of Asian Languages and Cultures, University of Michigan, “Nature and Ethics in Late Qing Thought” (Defended March 2004)
- David Mathies, Department of Religion, Boston University, “Common Grounds without Foundations: A Pragmatic Approach to Ethical Disagreements Across Cultural, Philosophical, and Religious Traditions” (Defended November 2007)
- Gustavus A. McLeod, Department of Philosophy, University of Connecticut, “The Consequences of Character: Confucian Ethics as Virtue-Based Consequentialism” (Defended April 2009)

## **WESLEYAN SERVICE**

- Faculty Committee on Rights and Responsibilities (Fall 2009-Spring 2010)
- Review and Appeals Board (Fall 2004-Spring 2006 AND Fall, 2008)
- Internationalization Working Group (Spring, 2008)
- Wesleyan Summer Experience Grant selection committee (Spring, 2008)
- Faculty Representative to Board of Trustees’ Campus Affairs Committee (Fall 2005-Spring 2006)
- Chair of FEAS Expansion Building Committee (Fall 2004-Winter 2006)
- Dean of the College Search Committee (Fall 2004-Spring 2005)
- Freeman Asian/Asian American Initiative Steering Committee (Fall 2003-June 2006)
- Academic Technology Advisory Committee (Fall 2000-Fall 2002)
- Work and Family Committee (Fall 1999-Spring 2000)
- Mellon Minority Undergraduate Fellowship Program (Mentor; Summer 1999-Spring 2001)
- Advisory Committee (1998-2000)

## **LANGUAGE PROFICIENCY**

- Chinese (Mandarin): Excellent
- Chinese (Classical): Excellent
- Japanese (reading only): Fair

## **REFERENCES**

Available on Request

Michael A. Slote - Curriculum Vitae

Place of Birth: Born in New York City, April 30, 1941

Academic Career: A.B. Harvard College, 1961, magna cum laude,  
Phi Beta Kappa  
Ph. D. Harvard University, 1965  
M. A. (j. o.) Trinity College Dublin, 1980

Lecturer in Philosophy,  
Columbia University, 1965-66

Assistant Professor of Philosophy,  
Columbia University, 1966-70

Associate Professor of Philosophy,  
SUNY at Stony Brook, 1970-77

Visiting Associate Professor of Philosophy,  
University of Pennsylvania, 1975

Professor of Philosophy and Head of the  
Department of Philosophy,  
University of Dublin, 1977-84

Fellow of Trinity College Dublin, 1978-84  
Visiting Professor,  
Swarthmore College, 1981-82

Chairman, National Committee for Philosophy of  
the Royal Irish Academy, 1980-83

Member, Royal Irish Academy, 1984-

Professor of Philosophy,  
University of Maryland, College Park, 1984-02

Chair of the Department of Philosophy,  
U. of Maryland, College Park, 1985-90, 1994-  
2000

Acting Chair of the Department of Philosophy,  
U. of Maryland, College Park, 1992-94

President, American Society for Value  
Inquiry, 1994

UST Professor of Ethics and Professor of

Philosophy, University of Miami, 2002-

Provost's Award for Scholarly Activity,  
University of Miami, 2008-2009

Publications:

Books:

Reason and Scepticism, London: Allen and Unwin,  
Muirhead Library of Philosophy, 1970 (second  
printing, 1979)

Metaphysics and Essence, Oxford: Basil  
Blackwell, 1975

Goods and Virtues, Oxford U. P., 1983 (second  
edition in paperback, 1989) (first chapter  
has been reprinted in an anthology)

Commonsense Morality and Consequentialism,  
Routledge and Kegan Paul, 1985

Beyond Optimizing, Harvard U. P., 1989 (parts  
of chs. 1 and 2 have been reprinted in an  
anthology)

From Morality to Virtue, Oxford U. P., 1992  
(paperback, 1995) (parts of chs. 1, 3, and 6  
have been reprinted in an anthology)

Three Methods of Ethics: A Debate  
--coauthored with Marcia Baron and Philip  
Pettit--Blackwell, 1997

Oxford Readings in Virtue Ethics (co-edited  
with Roger Crisp), 1997

Morals from Motives, Oxford U. P., 2001  
(paperback, 2003)

The Ethics of Care and Empathy, Routledge,  
2007

Selected Papers (1966-2008), Oxford U. P.,  
forthcoming

Essays on the History of Ethics, Oxford U. P.,  
forthcoming

Moral Sentimentalism, Oxford U. P.,  
forthcoming

Articles

(exclusive of  
book reviews):

- 1) "An Empirical Basis for Psychological Egoism," Journal of Philosophy, 1964  
(reprinted in two anthologies)
- 2) "The Theory of Important Criteria," Journal of Philosophy, 1966
- 3) "Induction and Other Minds," Review of Metaphysics, 1966 (reprinted in an anthology)
- 4) "Empirical Certainty and the Theory of Important Criteria," Inquiry, 1967
- 5) "A General Solution to Goodman's Riddle?" Analysis, 1968
- 6) "Value Judgments and the Theory of Important Criteria," Journal of Philosophy, 1968
- 7) "Religion, Science, and the Extraordinary," American Philosophical Quarterly Monograph No. 3, 1969
- 8) "Free Will, Determinism, and the Theory of Important Criteria," Inquiry, 1969
- 9) "The Rationality of Aesthetic Value Judgments," Journal of Philosophy, 1971
- 10) "Desert, Consent, and Justice," Philosophy and Public Affairs, 1973 (reprinted in an anthology)
- 11) "Entrenchment and Validity," Analysis, 1974
- 12) "Existentialism and the Fear of Dying," American Philosophical Quarterly, 1975  
(reprinted in three anthologies)
- 13) "Inapplicable Concepts," Philosophical

Studies, 1975

- 14) "Inapplicable Concepts and Sexual Perversion," in Baker and Ellison, eds., Philosophy and Sex, Prometheus Books, 1975 (reprinted in an anthology)
- 15) "The Morality of Wealth" in Aiken and LaFollette, eds., World Hunger and Moral Obligation, Prentice-Hall, 1977
- 16) "Morality and Ignorance," Journal of Philosophy, 1977
- 17) "Time in Counterfactuals," Philosophical Review, 1978
- 18) "Obedience and Illusion," in O'Neill and Ruddick, eds., Having Children: Philosophical and Legal Reflections on Parenthood, Oxford U. P., 1979 (reprinted in two other anthologies)
- 19) "Causality and the Concept of a 'Thing'," Midwest Studies in Philosophy vol 4 (Studies in Metaphysics), 1979
- 20) (With Allen Hazen) "Even If" Analysis, 1979
- 21) "Assertion and Belief," in Papers on Language and Logic, University of Keele, 1979
- 22) "Understanding Free Will," Journal of Philosophy, 1980 (reprinted in an anthology)
- 23) "Confirmation and Conservatism," American Philosophical Quarterly, 1981
- 24) "Is Virtue Possible?" Analysis, 1982 (reprinted in an anthology)
- 25) "Selective Necessity and the Free-Will Problem," Journal of Philosophy, 1982 (reprinted in an anthology)
- 26) "Morality Not a System of Imperatives,"



American Philosophical Quarterly, 1982

- 27) "Morality and the Future," Published in Serbo-Croatian Translation in the Yugoslav Journal Philosophical Investigation, 1983
- 28) "Satisficing Consequentialism," delivered at the Joint Meeting of the Mind Association and the Aristotelian Society, July, 1984, and published in the Proceedings of the Aristotelian Society, supplementary volume, 1984 (reprinted in two anthologies)
- 29) "Morality and Self-Other Asymmetry," Journal of Philosophy, 1984
- 30) "Utilitarianism, Moral Dilemmas, and Moral Cost," American Philosophical Quarterly, 1985
- 31) "Object-Utilitarianism," Pacific Philosophical Quarterly, 1985
- 32) "Moderation, Rationality, and Virtue," in The Tanner Lectures on Human Values, vol. VII, 1986
- 33) "Rational Dilemmas and Rational Supererogation," in Papers on Ethics Philosophical Topics 14, 1986 (reprinted in an anthology)
- 34) "Utilitarian Virtue," Midwest Studies in Philosophy XIII, 1989
- 35) "Some Advantages of Virtue Ethics," in Flanagan and Rorty, eds., Identity, Character, and Morality, MIT Press, 1990
- 36) "Ethics Without Free Will," Social Theory and Practice, 1990
- 37) Russian translation of parts of 32 above, forthcoming
- 38) Articles on "Consequentialism" and "Teleological Ethics" in L. and C. Becker, eds., Encyclopedia of Ethics, N. Y.:

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- 39) "Ethics Naturalized," in Philosophical Perspectives 6 (Ethics), 1992
- 40) Article on "Virtue" in R. Goodin and P. Pettit, eds., A Companion to Contemporary Political Philosophy, Blackwell, 1993
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- 42) "The Problem of Moral Luck," in The Philosophy of Daniel Dennett, Philosophical Topics 22, 1994
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- 44) Articles on "Moral Philosophy, Problems of," "Satisficing," "Martineau, James," "The Virtues," and "Right Action" in The Oxford Companion to Philosophy, OUP, 1995
- 45) "The Task of Ethics," in the Encyclopedia of Bioethics, Macmillan, 1995
- 46) "Virtue Ethics, Utilitarianism, and Symmetry," in R. Crisp, ed., Essays on Virtue, OUP, 1996
- 47) "Agent-Based Virtue Ethics," Midwest Studies in Philosophy 20, 1995 (reprinted in an anthology)
- 48) Article on "Justice" in Encyclopedia of Philosophy Supplement, 1996
- 49) "The Virtue in Self-Interest," in Social Philosophy and Policy, 1997
- 50) "Moral Responsibility without Free Will" in C. Manekin and M Kellner, eds., Freedom

and Moral Responsibility, Univ. Press of Maryland, 1997

- 51) Article on "Moral Psychology" in Routledge Encyclopedia of Philosophy, 1998
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- 55) "Anticipating Gewirth: a Critical Disagreement," in M. Boylan, ed., Gewirth: Critical Essays on Action, Rationality, and Community, Rowman and Littlefield, 1999
- 56) "Caring versus the Philosophers" in R. Curren, ed., Philosophy of Education, Urbana: Phil. of Education Society, 1999
- 57) Article "Virtue Ethics" in Hugh La Follette, ed., Blackwell Guide to Ethical Theory, Basil Blackwell, 2000
- 58) "Motives, Rules, and Rationality" in J. Nida-Ruemelin and W. Spohn, eds., Rationality, Rules, and Structure, Dordrecht: Kluwer, 2000
- 59) "Moral Responsibility without Free Will" (new version) in D. Wasserman and R. Wachbroit, eds., Genetics and Criminal Behavior, Cambridge: Cambridge University Press, 2001
- 60) "War Crimes and Virtue Ethics" in A. Jokic, ed., War Crimes and Collective Responsibility, Malden, Mass.: Blackwell, 2001
- 61) "Sentimentalist Virtue and Moral Judgement: Outline of a Project,"

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- 62) (with Nel Noddings) "Changing Concepts of the Moral and of Moral Education" in N. Blake et al., eds., Blackwell Guide to the Philosophy of Education, Oxford: Blackwell, 2003, pp. 341-55
- 63) "Relations personnelles et altruisme moral" in J-C Merle and B. Schumacher, eds., L'amitie, Presses Universitaires de France, 2005, pp. 153-66
- 64) "Autonomy and Empathy" in Social Philosophy and Policy, 2004
- 65) "Moral Sentimentalism" in Ethical Theory and Moral Practice 7, 2004, pp. 3-14
- 66) "Two Views of Satisficing" in M. Byron, ed., Satisficing and Maximizing, Cambridge: Cambridge University Press, 2004, pp. 14-29
- 67) "Etyka snot-odwolanie sie do podmiotu" (Polish translation of 47) above, in Jacek Jastal, ed., Etyka i charakter, Krakow, 2004)
- 68) "The Dualism of the Ethical" in Philosophy and Phenomenological Research, 2005
- 69) "Moral Sentimentalism and Moral Psychology" in David Copp, ed., The Oxford Handbook of Ethical Theory, Oxford: OUP, 2006, pp. 219-39
- 70) "Famine, Affluence, and Empathy" in D. Boonin and G. Oddie, eds., What's Wrong?: Applied Ethicists and Their Critics, NY: Oxford, 2006, pp. 548-56 (large pages)
- 71) "Famine, Affluence, and Virtue" in R. Walker and P. J. Ivanhoe, eds., Working Virtue: Virtue Ethics and Contemporary Moral Problems, Oxford: Clarendon Press, 2007, pp. 279-96
- 72) "Some Thoughts for the Future" in T.

Petersen and J. Ryberg, eds., *Normative Ethics: 5 Questions*, USA: Automatic Press, 2007, pp. 143-52

- 73) "Comments on Brian van Norden's *Virtue Ethics and Consequentialism in Early Chinese Philosophy*, forthcoming in the journal *Dao*
- 74) "The Mandate of Empathy," forthcoming in *Dao*

Special  
Lectureships  
and Lectures:

- 1) Agnes Cuming Lectures, University College Dublin, 1978
- 2) Tanner Lectures on Human Values, Stanford University, 1985
- 3) Set of Interdisciplinary Lectures as University of Auckland Foundation Visitor, June, 1991
- 4) Invited Lecture on "Moral Theories and Virtue Ethics" at the Twentieth World Congress of Philosophy, 1998 (printed in Vol. 1 of the Congress Proceedings, 1999)
- 5) Lecture series on "My Philosophy" and its relation to Confucianism, National Chengchi University, Taiwan, 2008
- 6) Simian Lecture at the Institute for Advanced Studies in Humanities, East China Normal University, Shanghai, 2009

APA Assignments: 1976 Eastern Division Program Committee

Committee on Career Opportunities, 1986-89

Advisory Committee to the Eastern Division Program Committee, 1999-2004

NEH Teaching: NEH Summer Seminar on Confucianism and Western  
Virtue Ethics, codirected with Stephen Angle;  
held at Wesleyan University during summer, 2008

Editorships: Co-editor with Marcia Baron of the Blackwell  
book series *New Directions in Ethics*.

Consulting editor, *American Philosophical  
Quarterly*

Consulting editor, *The Philosopher's Annual*

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### PRESENT POSITION

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### EDUCATION

Ph.D. in Chinese Philosophy, Peking University, Beijing, China, July, 2001

M.A. in Chinese Philosophy, Peking University, Beijing, China, July, 1998

LL.B.in Political Science, Nanjing University, Nanjing, China, July, 1992

### MAJOR STUDIES FIELDS

Confucianism(especially Neo-Confucianism and Contemporary New Confucianism)

Chinese Religions and Comparative Religious Studies

Chinese Philosophy and Intellectual History

### PROFESSIONAL MEMBERSHIPS

Society of the History of Chinese Philosophy

Society of Chinese Confucian Studies

Society of Chinese Religious Studies

### PROFESSIONAL EMPLOYMENT

1. Full Professor, Department of Philosophy, Tsinghua University, Dec. 2008-present

2. Visiting Research Fellow, Institute for Advanced Studies in Humanities and Social Sciences, National Taiwan University, June-August, 2009.

3. Visiting Scholar, Harvard-Yenching Institute, Harvard University, August, 2007-August 2008.

4. Visiting Professor, Department of Philosophy, Soochow University, Taiwan, Feb. 2007-July 2007, Teaching one course:

a) *Neo-Confucian Texts Reading*, 3 credits, for senior undergraduate students.

5. Associate Professor, Department of Philosophy, Tsinghua University, Jan. 2005- Nov. 2008. Teaching four courses:

a) *Neo-Confucianism*, 3credits, for senior undergraduate students.

b) *Confucian Classics/Scriptures and Overseas Confucian Studies*, 3credits, for graduate students.

c) *Selected Texts Reading of Chinese Philosophy and Religions*, 2 credits, for graduate students.

- d) *Contemporary New Confucianism*, 3 credits, for graduate students.
- 6. Research Associate, Harvard-Yenching Institute, Harvard University, Sept. 2004- Dec. 2004.
- 7. Arthur L. Andrews Chair Visiting Professor of Asian and Pacific Studies, Centers for Chinese Studies and Philosophy Department, University of Hawaii. September 2003-August 2004. Teaching two courses:
  - a) PHIL 740 *Seminar in Philosophical Texts*, 3 credits (Department of Philosophy).
  - b) ASAN 620 *Spiritual and Bodily Exercises in Confucian Tradition and Their Therapeutic Significance*, 3 credits (Asian Studies Program).
- 8. Associate Research Fellow (Associate Professor), Institute of Philosophy, Chinese Academy of Social Sciences. August 2003-December 2004.
- 9. Assistant Research Fellow (Assistant Professor), Institute of Philosophy, Chinese Academy of Social Sciences. July 2001-July 2003.

### **OVERSEAS ACADEMIC EXPERIENCES**

- 1. Visiting Scholar, the Institute for Advanced Studies in Humanities and Social Sciences, National Taiwan University, June-August, 2009;
- 2. Visiting Scholar, Harvard-Yenching Institute, Harvard University, August, 2007-August 2008;
- 3. Visiting Professor, Department of Philosophy, Soochow University, Taiwan, Feb. 2007-July 2007;
- 4. Visiting Scholar, Mansfield Freeman Center for East Asian Studies, Wesleyan University, USA, Feb.-March, 2006;
- 5. Research Associate, Harvard-Yenching Institute, Harvard University, USA, August-Nov. 2004;
- 6. Arthur L. Andrews Chair Distinguished Visiting Professor of Asian Studies, University of Hawaii, USA, Sept. 2003-August 2004;
- 7. Visiting Doctoral Candidate, National Central University, Taiwan, March-July, 2003;

### **EDITORIAL BOARDS**

- 1. Executive editor of *Journal of the History of Chinese Philosophy* (Beijing), 2003-present
- 2. Deputy editor of *Chinese Confucianism* (Beijing), 2005-present;
- 3. Committee member of *New Philosophy* (Beijing), 2003-present;
- 4. Editor of *China Scholarship* (Beijing), 1999-2000;
- 5. Chief editor of *Journal of Graduates of Peking University* (Peking University), 1998-1999;

### **ACADEMIC AWARDS AND HONORS**

- 1. Friedrich Wilhelm Bessel Research Award (the Alexander von Humboldt Foundation and the Federal Ministry for Education and Research, Germany), 2009;
- 2. Guohua Distinguished Scholar Award (the highest Academic Award, Tsinghua University), 2008;
- 3. Sustaining Key Talent Project Award (Tsinghua University), 2006;
- 4. National Distinguished Doctoral Dissertation Award (the highest National Award to Ph. D dissertation, the Ministry of Education of China) , 2004;
- 5. Distinguished Doctoral Dissertation Award of Peking University, 2003;
- 6. Chinese Development Foundation (Taiwan) Fellowship, March, 2000-July, 2000;



7. Yang Qingqin Scholarship of Peking University, 1998-1999;
8. Korean Foundation Fellowship, 1998-1999;
9. Hong Kong Dao Feng Fellowship, 1997-1998;
10. Fung Yu-lan Scholarship of Peking University, 1996-1997;
11. Peking University Scholarship of Meritorious Study, 1995-1996;
12. Nanjing University Scholarship of Meritorious Study, 1988-1989;

## **PUBLICATIONS**

### **Book**

1. *The Unfolding of the Innate Good Knowing: Wang Ji and the Yangming Learning in Mid-Late Ming*. Taipei: Student Book Company, Chinese Philosophy Series, June 2003, traditional Chinese version, 712 p. Beijing: Sanlian Book Store, Sanlian and Harvard-Yenching Academic Series, January 2005, simplified Chinese version, 604 p.
2. *Confucian Tradition: Crossing the Boundaries of Religion and Humanism*. Beijing: Peking University Press, 2007, 338 p.
3. *Confucian Tradition and Chinese Philosophy: Retrospect and Prospect in a New Century*, Shijiazhuang: Hebei Renmin Press, 2009, forthcoming.

### **Book Chapters**

1. Confucian Classics in a Changing Contemporary China, *Proceedings of A Conference on Liberal Education and the Core Curriculum*, Edited by Wm. Theodore de Bary, Shang Wei, and Rachel E. Chung, Columbia University, New York, 2008, pp.54-60.
2. Death as Ultimate Concern in the neo-Confucian Tradition: Taking Wang Yangming's Followers as an Example. In Philip J. Ivanhoe and Amy Olberding edit., *Mortality in Traditional Chinese Thought*. State University of New York Press, 2008, forthcoming.

### **Articles**

1. Is Confucianism a Plea for Elite Culture? *Chinese Culture Monthly* No. 158, pp.93-104, Dec.1992, Taiwan: Tunghai University.
2. An Interpretation of "All Things are already complete in us" in the *Mencius*. *Journal of the History of Chinese Philosophy* (1997): 3, pp.25-31, Beijing, August 1997.
3. A Chronological Biography of Wang Ji (1498-1583). *Newsletter of The Institute of Chinese Literature and Philosophy* (1997) Vol.7 No.4, pp99-127, Academia Sinica. Reprinted in *YuanXue*, No.6, Beijing: Chinese Guangbo dianshi Press, 1998, pp.293-329.
4. An Explanation of Kant's and Mou Zong-san(Mou Tsung-san)'s Theories on the Highest Good. *Legein Monthly* (1997) No.8, pp.21-32.
5. *Long Xi Hui Yu* and Rediscovery Sayings of Wang Ji: Textual Study of All of Wang Ji's Collections published in Ming Dynasty. *Chinese Philosophy* No.19, Changsha: Yue Lu Shu She, 1998, pp.330-376. Reprinted in *Legein Monthly* (1999) No.4, pp.32-38, No.5, pp.33-40, No.6, 32-38.
6. A Priori Learning of Wang Ji and Its Location. *Legein Semi-annual Journal* (1998) 21 pp.669-161, Taipei, Dec. 1998.
7. Practicing Dao and Pursuing Studies: Contemporary Confucian Scholars' Social Function and Role. *Legein Monthly* (1999) No.9, pp.28-31, Taipei, Nov. 1999.
8. Anticipation of 21th Century Confucianism from the Perspective of the New Trend in the Western Studies of Confucianism. *Confucius Studies* (2000): 3, pp.98-104, Jinan, May 2000. *Chinese Confucianism Almanac*, 2001, pp.30-34.
9. *Chu Quan Ji* and Its Author. *Chinese Classics & Culture* No. 4 1999, pp.71-75. *Bibliography*

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10. Morality and Knowledge: from Neo-Confucianism to Contemporary New Confucianism. *Yuan Dao* (2000) 6 pp.228-256.
  11. Wang Ji and His Communication with Some Buddhists and Taoists in the Late Ming. *Journal of the History of Chinese Philosophy* (2001): 4, pp.91-100, Beijing, Nov. 2001.
  12. Wang Ji's *Zhong Jian Lu* and Its Significance within Intellectual History: Relevance to the Shift of Confucian Keynote in Ming Dynasty. *Chinese Studies* (2001) 19:2 pp.59-81, Taipei, Dec.2001.
  13. Different Viewpoints about the Innate Good Knowing in the Middle and Late Ming. *Beida Journal of Philosophy*, Vol.2, No.2, pp.88-103. 2001, Beijing: Department of Philosophy, Peking University, Dec. 2001.
  14. The Goal and Perspective of Studies on Confucianism as a Religious Tradition. *Journal of the History of Chinese Philosophy* (2002): 2, pp.84-86, Beijing, March 2002.
  15. Wang Ji and Buddhism. *Historical Inquiry* (2002): 26, pp.29-61, Taipei: National Taiwan University, Jun. 2002.
  16. Debates about Innate Good Knowing and Knowledge in the Late Ming. *China Scholarship* Vol.3 No.2, Beijing: The Commercial Press, June 2002.
  17. The focus and Prospect of Contemporary Chinese Philosophy. *Bulletin of Chinese Academy of Social Sciences* (2002): 6.
  18. On Three Stages of Human life of Kierkegaard: Perspective from Chinese Philosophy. *Legein Monthly* (2002) No.7, pp.48-56, Taipei, July. 2002.
  19. Wang Ji's Belief in the Innate Good Knowing and the Religiousness of Yangming Learning in the Late Ming. *Journal of the History of Chinese Philosophy* (2002) 3, pp.54-62. Beijing, August. 2002.
  20. The Doctrine of Effort at Each Instant of Wang Ji(1498-1583). *Confucius Studies*. (2002): 4, pp.54-66, August 2002.
  21. Clarification of Zhou Haimen (1547-1629)'s Position in the Wang Yangming School. *Social Science of Zhejiang Province* (2002): 4, pp.104-109. August 2002.
  22. Wang Ji and Taoism: Absorption and Creative Interpretation of Inner Alchemy Doctrine of Taosim by Scholars of the Wang Yangming School. *Bulletin of the Institute of Chinese Literature and Philosophy*, Vol.21, pp1-46, Institute of Chinese Literature and Philosophy, Academia Sinica. Sept. 2002, pp.255-292.
  23. Clarification of the Position of Zhou Ru-deng in the Yang-ming School and Examination of Some Relevant Problems of the *Records of Ming Confucian Scholars(Ming-ru xue-an)*. *Tsing Hua Journal of Chinese Studies*.Vol.31, No.3, Hsinchu, Taiwan, Sept. 2002, pp.339-374.
  24. Debates between Orthodoxy and Heresy in Wang Yangming's Learning. *Forum on Chinese Culture*. No. 1, 2003, pp. 123-128.
  25. Retrospect and Prospect of the Studies of Neo-Confucianism in 20<sup>th</sup> Century (1). *Philosophical Trends*. No. 4, April 2003, pp.41-44.
  26. Retrospect and Prospect of the Studies of Neo-Confucianism in 20<sup>th</sup> Century (2). *Philosophical Trends*. No. 5, May 2003, pp.38-40.
  27. Confucian Resources for Dispelling Religious Conflicts in Globalization. *The Journal of Jiangsu Academy of Administration Studies*. No. 2, 2003, pp.36-42.
  28. Legitimacy, Vision and Subjectivity: The Retrospective and Outlook of Contemporary Chinese Philosophy. *Jiangnan Forum*. No. 6, 2003.

29. Interpretation of the Vision about “All things are One Body” in the *Western Inscription*: the Salient Features of Confucian Religious Humanism. *Tsinghua Philosophical Almanac2002* (Department of Philosophy, Tsinghua University). August 2003, pp.164-184.
30. The Debates about the Concept of Present Innate Good Knowing in the Late Ming Dynasty. *Studies in Sinology*, (2003): 1, Vol.11, pp.15-46.
31. Collection and Commentary of Qian Xushan(1496-1574)’s Lost Conversation. *Journal of the History of Chinese Philosophy* (2003): 3, pp.54-62. Beijing, August. 2003.
32. Contemporary Chinese Studies of Wang Yangming and His Followers in Mainland China, written and published in English, *Dao: Journal of Comparative Philosophy* (U.S.A), Vol.11, No.2, June, 2003.
33. Debates about the Concept of Investigating Things among Wang Yangming’s Followers in the Late Ming Dynasty. *Modern Philosophy*. (2004): 1, pp.59-66.
34. Contemporary Chinese Studies of Wang Yangming and His Followers in Chinese-speaking World: 1930-2003. *Beida Journal of Philosophy* (Department of Philosophy, Beijing University). (2004): 1, pp.200-220.
35. Le sujet moral dans la philosophie de Mou Zongsan (1909-1995), *Cahier 2, “Sujet Moi Personne”*, institue de la Pensee Contemporaine, Press Universitaires de France, 2004, pp.241-264. Co-authored with Sebastien Billioud.
36. A Study of Theories and Practices of the Descendants of Wang Gen(1483 – 1541): An Overlooked Genealogy in Taizhou School. *Studies in Sinology*, Peking University, (2004): 1, Vol.14, pp.75-114.
37. Development and Types of Doctrines of Self-Cultivation of Wang Yang-ming’s Followers. *Zhejiang Xuekan*, (2005: 1), pp.28-35.
38. Confucian Religious Pluralism: Focusing on Wang Yangming and his Followers’ Teaching. *New Philosophy*, Vol. 3, Da Xiang Press, 2005, pp. 76-92.
39. The Practical Learning of Wang Yangming School. *Chinese Practical Learning in 21th Century*. Beijing: Social Sciences Document Press, 2005, pp.190-198.
40. A Philosophical Interpretation of Wang Ji’s “Si Wu” Doctrine. *Tsinghua Philosophical Almanac2004*, Department of Philosophy, Tsinghua University, 2005, pp.200-222.
41. Legitimacy, Horizon, and Subjectivity: A Reflection on and Prospects in Contemporary Studies of Chinese Philosophy. *Contemporary Chinese Thought*, M.E. Sharpe, Vol. 37 No. 1, Fall 2005, pp.89-96.
42. Confucian Identity in Multiple Religious Participations: An Example of Wang Ji(1498-1583). *Confucian Review*, Vol. 1, Academy of Confucian Studies, Chinese Renmin University, 2005, pp.118-146.
43. Confucian Self-Cultivation as a Spiritual and Bodily Exercises with Therapeutic Significance: Against Hellenistic Tradition. *Proceedings of the Doctrine of Qi and Effort in Confucian Tradition (Ruxue de Qi Lun yu Gongfu Lun)*. Edited by Yang Rubin and Zhu Pingci. The Publishing Center of Taiwan University, 2005, pp.1-45.
44. The Ultimate Concern of Life and Death in Wang Yangming’s Learning. *Philosophical Investigation*, Department of Philosophy, Wuhan University, (2006): 1, pp.171-188.
45. Reconstruction of Contemporary Confucianism: a Global Context. *Journal of the History of Chinese Philosophy* (2006): 2, Beijing, May 2006, pp.35-44.
46. Inter-religious Dialogue: The Core Endeavor of the Third Epoch of Confucianism.

- Confucius Studies* (2006): 3, June 2006, pp.32-44.
47. Mou Zongsan's Study of Rural China in the 1930s. *Tsinghua Journal of Chinese Studies*, No.1, June 2006, pp.135-195.
  48. Construction of a Society with Public Reasoning: The Real Quintessence of Democratic Thought of Huang Zongxi (1610-1695). *Seeking Truth*. Vol. 33 No.4, July 2006, pp.44-49.
  49. Mou Zongsan's Critique of Communism: Focusing on his Lost Book *Gongchan Guoji Yu Zhonggong Pipan*, *New Asia Academic Bulletin*, Vol. 19, Hong Kong, Oct. 2006, pp. 451-494.
  50. Chronological Biography of Zhou Rudeng (Haimen, 1547-1629), *Chinese Confucianism*. Vol. 1 No. 1, Beijing: Commercial Press, Sept. 2006, pp. 332-378.
  51. A Study of *Revision of Interpretation of Three Confucian Classics* by Yang Shi. *Chinese Cultural Quarterly*. Hong Kong: City University of Hong Kong; Shang Hai: Fudan University, Fall 2006, pp. 84-103.
  52. A Comparative Study of Zhu Xi's Method of Reading Confucian Classics/Scriptures and Christian *lectio divina*: Religious Significance of Confucian Hermeneutics. *Tsinghua Philosophical Almanac 2005*. Department of Philosophy, Tsinghua University. 2007, pp. 172-205.
  53. Three Self-awareness in the Study of Chinese Philosophy, included in *Shi Xin Ji*, edited by Jing Haifeng, Beijing: Peking University Press, 2007, pp.35-51.
  54. The Continuity and Coherence from Classical Confucianism to Neo-Confucianism: The Revelation of Newly Excavated Confucian Texts. *Chinese Social Sciences*, No. 4, 2007, pp.104-115.
  55. Reflection on the Methodology of Studies in Chinese Philosophy: Two Modes and Relevant Analysis. *Journal of Humanities and Social Sciences of Nanjing University*, Vol. 4, 2007, pp.77-87.
  56. Tang Junyi's View of Philosophy: Focusing on his *Introduction to Philosophy*. *Journal of the History of Chinese Philosophy*, No.4, 2007, pp.110-118.
  57. Mou Zongsan on Freedom and Liberalism. *Thought and Culture*, East China Normal University, 2007, pp.176-197.
  58. Ontology and Methodology: Zheng Xiagu (1649-1736) versus Wang Ji(1498-1583), *Studies in Sinology*. Peking University, Vol.21, (2008): 1, 2008, pp.101-126.
  59. Ritual Practice as a Spiritual and Bodily Exercise: Focusing on "xiangdang" in *Lunyu* as an Example, *Taiwan Journal of East Asian Studies*, Vol. 6, No. 1(Iss. 11), June, 2009, pp.1-27.

### **Conferences papers**

1. "Basic Framework and Core Concept of Mou Zong-san(Mou Tsung-san)'s Philosophy from a Perspective of the Revolution of Chinese Philosophy", presented at the International Symposium of Mou Zong-san and Contemporary New-Confucianism, sponsored by the Confucian Foundation of China. Jinan, Shandong, China, August 1998.
2. "Anticipation of the 21th Century Confucianism from the Perspective of the New Trend in the Western Studies of Confucianism", presented at the Symposium of Confucianism and Confucian Merchants in 21<sup>th</sup> Century, Lanzhou, Gansu, China, August 1999.
3. "Interpretation on the Conception that 'Forming One Body with All things' in the *Western Inscription(Xi Ming)* by Zhang Zai(1020-1077): the Salient Features of Confucian Religious Humanism", presented at the International Conference on Zhang Zai and the Learning of Guan Area, sponsored by Chinese Academy of Social Sciences,

the Government of Shanxi Province and Shanxi Academy of Social Sciences. Mei County, Shanxi, August 1-3, 2001.

4. "The Goal and Perspective of Studies on Confucianism as a Religious Tradition", presented at the Conference on Confucianism and Religion, sponsored by Institute of Philosophy, Chinese Academy of Social Sciences. Beijing, China, Feb. 2002.
5. "Confucian Resources for Dispelling Religious Conflicts in Globalization", presented at the International Conference on Confucianism and Globalization, sponsored by International Confucian Association (ICA), China Confucius Foundation and Shandong Academy of Social Sciences. Qingdao, China, August 10-12, 2002.
6. "The Practical Learning of Wang Yang-ming and his Followers", presented at the Symposium of Practical Learning in Chinese Tradition, sponsored by Association of Chinese Philosophy of Macao, Chinese Academy of Social Sciences, Soochow University. Macao, August 24-27, 2003.
7. "One Principle with Many Manifestations: A Confucian Religious Pluralism", presented at the Symposium of Confucianism, Culture, Religion, and Comparative Philosophy: Celebrating Professor Liu Shu-xian's Seventy's Birthday, sponsored by Academy Sinica, Hong Kong Chinese University, Soochow University. Taipei, Taiwan, June 23-25, 2004. Also included in the Festschrift for Professor Liu.
8. "Confucian Self-Cultivation as Spiritual and Bodily Exercise: A Comparative Study", presented at the International Symposium of *Qi* and Doctrine of Effort in Confucian Tradition, sponsored by Center for East Asian Studies, National Taiwan University. Taipei, Nov.27-28, 2004.
9. "Mou Zong-san's Critique of Communism: Focusing on a Lost Book not included His Whole Works", presented at the International Symposium of Contemporary Confucian Scholars in Hong Kong Chinese University, sponsored by Department of Philosophy, Hong Kong Chinese University. Hong Kong, Dec. 20-23, 2004.
10. "Mou Zong-san's Study on Rural China in 1930s", presented at the International Symposium of the 7<sup>th</sup> Contemporary New Confucianism, sponsored by the School of Philosophy, Wuhan University. Wuhan, China, Sept. 10-12, 2005.
11. "Contemporary Reconstruction of Confucianism: A Global Context", presented at the International Conference on Eastern Civilizations in Globalization, sponsored by Peking University and Harvard-Yenching Institute. Beijing, China, Nov.13-14, 2005.
12. "Inter-religious Dialogue: the Core Endeavor of the Development of the Third Epoch of Confucianism", presented at the International Confucian Forum 2005, sponsored by Korean High Education Foundation and Renming University. Beijing, Dec. 9-12, 2005.
13. "Bodily and Spiritual Exercise: the Religious Significant of Zhu Xi's Interpretation of Confucian Classics", presented at the International Conference on Interpretation, Hermeneutics and Confucian Tradition, Taipei, Jan. 11-13, 2006. Sponsored by the Institute of Literature and Philosophy, Academia Sinica.
14. "Confucian Identity in Multiple Religious Participations: An Example of Wang Ji(1498-1583)", presented at the International Conference on Neo-Confucianism and Global Philosophy, sponsored by Mansfield Freeman Center for East Asian Studies, Wesleyan University. Wesleyan University, Middletown, CT, USA, Feb.24-26, 2006.
15. "Bodily and Spiritual Exercise: the Religious Significance of Zhu Xi's Interpretation of Confucian Classics", presented at the Conference on ZhuXi and the Four Books:

Commentaries , Hermeneutics, and Philosophical Construction, sponsored by the Research Centre for Chinese Philosophy and Culture, Department of Philosophy, CUHK. Hong Kong, May 16-18, 2006.

16. "Construction of a Society with Public Reasoning: The Real Quintessence of Democratic Thought of Huang Zongxi (1610-1695)", presented at the International Conference on Huang Zongxi's People-oriented Political Thought, sponsored by the Academy of Social Sciences of Zhejiang province and Yuyao City Government. Yuyao, China, April 1-4, 2006.
17. "Mou Zongsan's Study of Rural China in the 1930s", presented at the Second Chinese Cultural Forum: Rural China and Cultural Self-Awareness. Beijing, China, August 23-24. Sponsored by
18. "Three Self-awareness for the Study of Chinese Philosophy", presented at the International Conference on Contemporary reflection and Prospect on the Construction of Chinese Philosophy, sponsored by the Institute of Traditional Chinese Scholarship, Shenzhen University and the School of Asian Studies, Australian National University. Shenzhen, China, Dec. 12-14, 2006.
19. "Ontology and Methodology: Zheng Qidou(Xiagu, 1649-1736) versus Wang Ji (Longxi, 1498-1583)", presented at the International Conference on Zheng Xiagu and His Yangming School in Korea, sponsored by Korea Association for Yangming Learning, Jianghua Island, Korea, Nov. 2-4, 2006.
20. "Re-reflection on the Methodology of the Study on Chinese Philosophy as a Discipline", presented at the International Conference on Paradigm Reconstruction and Hermeneutics of Confucian Philosophy, sponsored by the Department of Philosophy, Soochow University, Taiwan, May 25-27, 2007.
21. "Religious Significance of Confucian Hermeneutics: Zhu Xi's Method of Reading and Christian *Lectio Divin*", presented at the Conference on Confucian-Christian Dialogue in a Contemporary Context: Theory and Practice, sponsored by the Department of Philosophy and Religion, Baptist University of Hong Kong and Shandong University. Hong Kong, May 30-June 1, 2007.
22. "Tang Junyi on Spirituality", presented at the International Conference on Contemporary and Spirituality, sponsored by the Department of Philosophy and Religion, Baptist University of Hong Kong. Hong Kong, Nov. 15-16, 2007.
23. "Ritual Practice as a Bodily and Spiritual Exercise: Focusing on chapter *xiangdang* in *Lunyu*", presented at the International Conference on Body Narrative in East Asian Confucianism, sponsored by Institute for Advanced Studies in Humanities and Social Sciences, Taiwan University. Taipei, Taiwan, Nov. 23-24, 2007.
24. The Formation and Development Academic Disciplines in Twentieth-Century China, Australian National University, Canberra, Australia, Dec., 2007.
25. "Confucian Classics in Changing Contemporary China", presented at the International Conference on General Education and Core Curriculum, Classics for an Emerging World, sponsored by Heyman Center for the Humanities & Committee for Asia and Middle East, Columbia University. Columbia University, New York City, USA, Jan. 19-20, 2008.
26. "Hou Wailu and the Paradigm and Methodology of Chinese Philosophy as a Modern Discipline", presented at the Second Workshop, The Formation and Development of Academic Disciplines in 20<sup>th</sup> Century China", sponsored by Australian National University and Central Nationality University, Beijing, Oct.30-Nov. 1, 2008.

27. "Tang Junyi(Tang Chun-I) and Indian Philosophy", presented at the International Conference Celebrating the 60<sup>th</sup> anniversary of the Department of Philosophy, CUHK, the Centenary of Tang Chun-I, and the 60<sup>th</sup> anniversary of New Asia College, CUHK, Hong Kong, May 18-21.
28. "Confucian Classics in a Changing Contemporary China", presented at the international Conference on Confucianism and Modern Society, sponsored by the International Institute for Asian Studies and Modern East Asia Research Center, Leiden University, The Netherlands.

### **Review Articles**

1. Establishing a Paradigm for Studies on Chinese Philosophy: Review on Chen Lai's *You Wu Zhi Jing*. *Beida Journal of Philosophy*. Vol. 6 No. 1, 2006, pp. 223-241.

### **Reviews**

1. History in Classics and Writings: Review of Qian Mu's Chinese Studies. CBBR Book Review Weekly, 23<sup>rd</sup> edition, January 2002.
2. Confucianism: Between Liberalism and Communitarianism. CBBR Book Review Weekly, 14<sup>th</sup> edition, April 2002.
3. Review on Lu Miaowfen's *The Wang Yang-ming School during the Ming Dynasty: History, Thought and Practice*. *Newsletter of the Institute of Chinese Literature and Philosophy*, Vol.24, Institute of Chinese Literature and Philosophy, Academia Sinica. March. 2004, pp.350-354.
4. Confucian Culture Standpoint and Value Concern: Reading Chen Lai's *Tradition and Modernity*, *Studies in Chinese Culture*, Vol. 1, 2007, Spring, pp. 203-206.
5. Review on *An Intellectual History of the Analects*, *Newsletter of the Institute of Chinese Literature and Philosophy*, Institute of Chinese Literature and Philosophy, Academia Sinica, Vol. 18, No.1, March 2008, pp.205-212.

## **TRANSLATIONS**

### **Books**

1. Herbert Fingarette, *Confucius: The Secular as Sacred*. New York: Harper Torchbooks, 1972. Chinese translation, Nanjing: Jiangsu People Press, August 2002.
2. John Berthrong, *All Under Heaven: Transforming Paradigms in Confucian-Christian Dialogue*. New York: SUNY Press, 1994. Chinese translation, Shi-jia-zhuang: Hebei People's Publishing House, Dec. 2006.
3. Roger T. Ames, *Consummatory Becoming of the Self: The Selection of Roger T. Ames*. Dialogue among Civilizations Series, Chinese translation, Shi-jia-zhuang: Hebei People's Publishing House, July 2006.
4. Tu Weiming, *Confucian Tradition and Dialogue among Civilizations*. Dialogue among Civilizations Series, Chinese translation, Shi-jia-zhuang: Hebei People's Publishing House, August 2006.
5. Mary Evelyn Tucker and John Berthrong, ed., *Confucianism and Ecology: The Interrelation of Haven, Earth and Humans*. Harvard University Press, 1998. Chinese Translation, Jiangsu Education Press, 2008.
6. Roger T. Ames, *Focusing the Familiar: A Translation and Philosophical Interpretation of the Zhongyong*. Chinese translation, Beijing: the Press of Chinese Social Sciences, 2009, forthcoming.
7. Tu Weiming and Mary Evelyn Tucker, edited, *Confucian Spirituality*. Crossroad, 2004.

Chinese translation, Beijing: the Press of Chinese Social Sciences, 2009, forthcoming.

### Articles

1. Irene Bloom, Wing-tsit Chan (1904-1994): a Selection of Oral Autobiography. In *China Review International*. Chinese translation published in Chinese Culture (Beijing, Hong Kong and Taiwan)(1997): 15-16, pp.327-347.
2. Alasdair MacIntyre, Incommensurability, Truth and the Conversation between Confucians and Aristotelians about the Virtue. Paper presented at the Sixth East-West Philosophers Conference, Honolulu, Hawaii, July 1989. Chinese translation published in *Confucius Studies* (1998) No. 4, pp.25-38.
3. John Berthrong, Trends in the Interpretation of Confucian Religiosity in the West. Appendix of John Berthrong's *All Under Heaven: Transforming Paradigms in Confucian-Christian Dialogue* (New York: SUNY Press, 1994). Chinese translation published in *Seeking Truth* (2002) No. 6, pp.27-36.
4. Roger T. Ames, The *Daodejing* and Correlative Cosmology: An Interpretive Context. Chinese translation published in *Seeking Truth* (2003) No. 2, pp.5-12.
5. Roger T. Ames, Death as Transformation in Classical Daoism. Chinese translation published in *Journal of the History of Chinese Philosophy* (2004): 3. August 2004.
6. Roger T. Ames, Confucianism and Deweyan Pragmatism: A Dialogue. Chinese translation published in *Globalization and Dialogue among Civilizations*, Harvard-Yenching Academic Series, No.4, 2004.
7. John Berthrong, All Under Heaven: Transforming Paradigms in Confucian-Christian Dialogue. Chinese translation published in *International Sinology* Vol. 12, 2005.

### Chapters of Books

1. Alasdair MacIntyre, *The Three Rival Version of Moral Enquiry*. Notre Dame, Indiana: University of Notre Dame Press, 1990. Chapter 1.Chinese translation published by Chinese Social Sciences Press, 1999, pp.10-30.
2. Tu Weiming, Confucianism, in Arvind Sharma edited. *Our Religions*, HarperCollins Publishers, 1993, pp.139-228. Chinese translation published in Tu Weiming, *East Asian Value and Multiple Modernity* published by Chinese Social Sciences Press, 2001, pp.119-216.
3. Roger T. Ames and David T. Hall, New Interpretation of the *Zhongyong*: Philosophical and Religious Approach. Part of Ames and Hall's *Focusing the Familiar: A Translation and Philosophical Interpretation of the Zhongyong*. Honolulu: University of Hawaii Press, 2001. Chinese translation published in *Journal of the History of Chinese Philosophy* (2002): 3. August 2002, pp5-17.
4. John Berthrong, All Under Heaven: Transforming Paradigms in Confucian-Christian Dialogue. First chapter of his *All Under Heaven: Transforming Paradigms in Confucian-Christian Dialogue*. Chinese translation published in *International Sinology* Vol. 12, 2005.

### Series

Editor of four translation series:

1. "Dialogue among Civilizations" Series (co-editor with Li Suping). Including Chinese translations of three English books, *The Consummation of the Self: Classical Confucianism and Taoism within the Mirror of East and West* (by Roger T. Ames), *All Under Heaven: Transforming Paradigms in Confucian-Christian Dialogue* (by John Berthrong), *Confucian Tradition and Dialogue among Civilizations* (by Tu Wei-ming), Chinese translations of



- two Korean books and one Japanese books, and one Chinese books by Liu Shu-xian. Hebei People's Press published all these Chinese versions in 2006 and 2007.
2. "Chinese Religions and Ecology" Series. Including Chinese translation of three books published by Harvard University Press: *Confucianism and Ecology* (edited by Mary Evelyn Tucker, John Berthrong), *Buddhism and Ecology* (edited by Mary Evelyn Tucker, Duncan Ryuken Williams), and *Taoism and Ecology* (edited by N. J. Girardot, James Miller and Liu Xiaogan). Jiangsu Education Press published Chinese translations in 2008.
  3. "Overseas Confucian Studies: A Religious Perspective" Series. Including Chinese translations of five books by leading scholars in the West: *Confucian Spirituality* (edited by Tu Wei-ming and Mary Evelyn Tucker), *Focusing the Familiar* (by Roger T. Ames), *Boston Confucianism* (by Robert Neville), *Concerning Creativity* (by John Berthrong), *Mencius and Aquinas* (by Lee Yearly). Forthcoming.
  4. "American Pragmatism" Series (co-editor with Roger T. Ames and Sun Youzhong). Including Chinese translations of the followingt books: *John Dewey: Religious Faith and Democratic Humanism* (by Steven C. Rockefeller), *John Dewey and American Democracy* (by Robert B. Westbrook), *Understanding John Dewey: Nature and Cooperative Intelligence* (by James Campbell), *Reading Dewey, John Dewey and Moral Imagination* (by Steven Fesmire), *John Dewey's Pragmatic Technology* (by Larry Hickman), *Making Morality: Pragmatist Reconstruction in Ethical Theory* (by Todd Lekan), *John Dewey's Theory of Art, Experience and Nature: The Horizons of Feeling* (by Thomas M. Alexander). Peking University Press will publish Chinese translations.

### **PUBLIC LECTURES**

1. Confucian Self-cultivation: A Therapy for Body and Spirit. Public Lecture of Andrews Chair, University of Hawaii, April 29, 2004.
2. Confucian Self-cultivation: A Therapy for Body and Spirit. Sponsored by Dean's "Speakers Fund" of College of Arts and Sciences, Kutztown University, October 21, 2004.
3. Confucian Self-cultivation: A Spiritual and Bodily Exercise. Sponsored by Harvard-Yenching Institute, Harvard University, Nov. 3, 2004.
4. A Study of Theories and Practices of the Descendants of Wang Gen (1483 – 1541): An Overlooked Genealogy in Taizhou School. Institute of Chinese Literature and Philosophy, ACADEMIA SINICA, December 6, 2004.
5. A Study of Theories and Practices of the Descendants of Wang Gen (1483 – 1541): An Overlooked Genealogy in Taizhou School. Department of Chinese Literature, National Tsinghua University, Taiwan, December 8, 2004.
6. Confucian Self-cultivation: A Therapy for Body and Spirit. Center for Confucian Studies, National Central University, December 10, 2004.
7. The Paradigm Shift of Studies of Chinese Philosophy. National Cheng Gong University, Taiwan, December 12, 2004.
8. Spirit-body Exercise: the Religious Significance of Zhu Xi's Interpretation of Confucian Classics. Department of Philosophy, National Seoul University, Korea, Nov. 7, 2006.
9. Awareness of Methodology of Studies in Chinese Philosophy, Department of Philosophy and Institute of Eastern Thought and Culture, Huafan University, Taiwan, April 7, 2007.
10. Reflection on the Revival of Confucianism in Contemporary China, The Center for Studies in Social Sciences, Academia Sinica, Taiwan, April 24, 2007.

11. Inter-religious Dialogue: The Core Subject of the Third Epoch of Confucian Tradition, Department of Chinese, Yuanzhi University, Taiwan, May 7, 2007.
12. Three Awareness of Methodology of Studies in Chinese Philosophy, Department of Philosophy, Soochow University, May 9, 2007.
13. Three Awareness of Methodology of Studies in Chinese Philosophy, Department of Philosophy, Tunghai University, Taiwan, May 18, 2007.
14. Reconstruction of Contemporary Confucianism: A Global Context, Department of Philosophy, National Taiwan University, May 21, 2007.
15. Awareness of Methodology of Studies in Chinese Philosophy, Department of Philosophy, Fu Jen Catholic University, Taiwan, May 23, 2007.
16. Development of Types of Doctrines of Effort among Wang Yangming's Followers, Department of Chinese, Tsinghua University (Taiwan), Jun. 14, 2007.
17. Reconstruction of Contemporary Confucianism: A Global Context, Institute of Philosophy, Foguang College, Jun. 25, 2007.
18. Characteristics of Confucian Self-cultivation: From a Comparative Perspective, Department of Philosophy, DePaul University, Jan. 11, 2008.
19. Is Confucianism Coming Back in Mainland China? Department of Philosophy, Grand Valley State University, Jan. 14, 2008.
20. Constructing a Confucian Theology: Possibility and Methodology, Society for Comparative Theology, School of Theology, Boston University, March 6, 2008.
21. Perspectives on Neo-Confucianism, Freeman Center for East Asian Studies, Wesleyan University, Middletown, Connecticut, USA, April 24, 2008.

#### **ACADEMIC CONFERENCES**

1. International conference on Mou Zong-san and Contemporary Neo-Confucianism, Jinan, Shandong, China, August 1998. Sponsored by China Confucius Foundation.
2. Confucianism and Confucian Merchants in 21<sup>st</sup> Century, Lanzhou, Gansu, China, August 1999.
3. International conference on Remembering of Confucius' 2550 anniversary, Beijing, China, October 1999. Sponsored by International Confucian Association (ICA), UNESCO, and China Confucius Foundation.
4. The 8<sup>th</sup> Symposium of Chinese Classics Hermeneutics tradition, Taipei, March 2000. Sponsored by Department of History, Taiwan University.
5. Symposium of Contemporary Neo-Confucianism, Taipei, March 2000. Sponsored by the Institute of Chinese Literature and Philosophy, Academia Sinica.
6. Symposium of Chinese Philosophy and Global Ethics, Taipei, May 2000. Sponsored by Department of Philosophy, Soochow University.
7. The 4<sup>th</sup> Symposium of the Confusion of Confucianism and Buddhism, Taipei, May 2000. Sponsored by Department of Philosophy, Huaan University.
8. The First Symposium of the *Book of Change* between Taiwan and Mainland China, Taipei, June 2000. Sponsored by Chinese Society of Book of Change (Taiwan).
9. International conference on Zhang Tsai and the Learning of Guan area, Mei County, Shanxi, August 2001. Sponsored by Chinese Academy of Social Sciences, the Government of Shanxi Province and Shanxi Academy of Social Sciences.
10. Symposium of Confucianism and Religion, Beijing, Feb. 2002. Sponsored by Institute of Philosophy, Chinese Academy of Social Sciences and East-West Culture Center at

Singapore.

11. International conference on Confucianism and Globalization, Qingdao, August 2002. Sponsored by International Confucian Association (ICA), China Confucius Foundation and Shandong Academy of Social Sciences.
12. Celebration for the Establishment of Academy of Confucian Studies in People University and International Symposium of Confucius and Contemporary China. Beijing, November 2002. Sponsored by Academy of Confucian Studies, People University.
13. Symposium of Practical learning In Chinese Tradition. Macao, August 2003. Sponsored By Association of Chinese Philosophy in Macao and Institute of Philosophy, Chinese Academy of Social Sciences.
14. International conference on New Excavated Confucian Texts, Mount Holyoke, MA, U. S. 23rd-26<sup>th</sup> April 2004.
15. Symposium of "Confucianism, Culture, Religion, and Comparative Philosophy: Celebrated for Professor Liu Shuxian's Seventy's Birthday". Taipei, June 2004. Sponsored by Academia Sinica, Hong Kong Chinese University, and Soochow University.
16. Symposium of "Qi and Doctrine of Effort in Confucian Tradition", Taipei, November 2004. Sponsored by Center for East Asian Civilizations Studies, National Taiwan University.
17. International conference on Contemporary Confucian Scholars in Hong Kong Chinese University. Hong Kong, December 2004. Sponsored by Department of Philosophy, Hong Kong Chinese University.
18. The 7<sup>th</sup> International Conference on Contemporary New Confucianism. Wuhan, Sept. 9-12. Sponsored by Wuhan University.
19. Eastern Civilizations in Globalization. Beijing, Nov. Sponsored by Peking University and Harvard-Yenching Institute.
20. International Confucian Forum 2005. Dec. 9-12. Sponsored by Korean High Education Foundation and Renming University.
21. Interpretation, Hermeneutics and Confucian Tradition. Taipei, Jan. 11-13, 2006. Sponsored by the Institute of Literature and Philosophy, Academia Sinica.
22. Neo-Confucianism and Global Philosophy, Wesleyan University, Middletown, CT, USA, Feb.25-26, 2006. Sponsored by Mansfield Freeman Center for East Asian Studies, Wesleyan University.
23. Neo-Confucian Seminar, Columbia University, New York, USA, March 3, 2006.
24. International Conference on "Commentaries, Hermeneutics and Philosophical Construction: Zhu Xi and the Four Books". Hong Kong, May 16-18, 2006. Sponsored by Research Center for Chinese Philosophy and Culture, Chinese University of Hong Kong.
25. International Conference on Zheng Xiagu and His Yangming School in Korea. Kanghwa-Do, Korea, Nov. 2-4, 2006. Sponsored by Korea Association for Yangming Learning.
26. International Conference on Paradigm Reconstruction and Classics Interpretation, May 25-27, 2007. Sponsored by Soochow University, Taiwan.
27. International Conference on Dialogue between Confucianism and Christianity In contemporary Discourse: Thought and Practice. May 30- June 1, 2007. Sponsored by Department of Philosophy and Religion, Hong Kong Baptist University, Hong Kong.
28. International Conference on Contemporary Confucianism and Spirituality. Nov. 15-16, 2007. Sponsored by Department of Philosophy and Religion, Hong Kong Baptist

University, Hong Kong.

29. International Conference on Body Narrative in East Asian Confucianism. Nov. 23-24, 2007, Sponsored by Program for East Asian Classics and Cultures, Institute for Advanced Studies in Humanities and Social Sciences, Taiwan University.
30. The Formation and Development Academic Disciplines in Twentieth-Century China, Australian National University, Canberra, Australia, Dec., 2007.
31. International Conference on Classics for an Emerging World. Jan. 19-20, 2008. Sponsored by Heyman Center for the Humanities, Columbia University.
32. Neo-Confucian Moral Psychology. April 7-13, 2009. Mini-conference in conjunction with the 2009 meeting of the APA's Pacific Division, Vancouver, Canada.
33. New Direction of the Study of Chinese Philosophy: the International Conference Celebrating the 60<sup>th</sup> anniversary of the Department of Philosophy, CUHK, the Centenary of Tang Chun-I, and the 60<sup>th</sup> anniversary of New Asia College. May 18-21. Sponsored by the Department of Philosophy, Chinese University of Hong Kong.
34. International Conference on Confucianism and Modern Society. May28-29, 2009. Sponsored by the International Institute for Asian Studies and Modern East Asia Research Center, Leiden University, the Netherlands.

#### **PARTICIPATION IN INTERNATIONAL RESEARCH PROJECTS**

1. "Contacts and Contrasts in the Chinese Context: The Emergence of Identities". Organized by Nicolas Standaert and Carine Defoort at K.U. Leuven, Belgium.
2. "The Formation and Development of Academic Disciplines in 20<sup>th</sup> Century China". Organized by John Makeham at Australian National University, Australia.