

STEPHEN C. ANGLE

14 JANUARY 2016

Department of Philosophy
Wesleyan University
350 High Street
Middletown, CT 06459

sangle@wesleyan.edu
<http://sangle.web.wesleyan.edu>
(860) 685-3654

EMPLOYMENT

<u>Mansfield Freeman Professor of East Asian Studies</u> Wesleyan University	2015–present
<u>Professor of Philosophy</u> Wesleyan University (Associate Prof., 2002–2009; Assistant Prof., 1994–2002)	1994–present
<u>Chair</u> College of East Asian Studies, Wesleyan University East Asian Studies Program, Wesleyan University Philosophy Department, Wesleyan University Asian Languages and Literature Department, Wesleyan University (Co-Chair)	2014–2015 2003–2006; 2013–2014 2007–2010 2013–2014
<u>Director</u> Mansfield Freeman Center for East Asian Studies, Wesleyan University	2003–2006; 2013–2014
<u>Fulbright Research Scholar</u> Department of Philosophy, Beijing University	2006–2007
<u>Visiting Professor</u> Department of Philosophy, Soochow University, Taiwan	May–June 2011

EDUCATION

<u>Ph. D.</u> Philosophy, University of Michigan	1988–1994
<u>B. A.</u> East Asian Studies, Yale University	1983–1987
<u>Language Study</u> Japanese Language, U.C.L.A. Japanese Language, University of Washington Inter-University Program for Chinese Language Studies, Taipei Middlebury College Chinese School Semester Abroad at Nanjing University	Summer 1990 Summer 1989 1987–1988 Summers 1987, 1984 Spring 1986

BOOKS

- *Virtue Ethics and Confucianism*, co-editor with Michael Slote (New York: Routledge, 2013)
- *Contemporary Confucian Political Philosophy: Toward Progressive Confucianism* (Cambridge, UK: Polity Press, 2012)
 - TRANSLATION: 《当代儒家政治哲学：进步儒学发凡》 [*Contemporary Confucian Political Philosophy: Toward Progressive Confucianism*]. Han Hua, trans. (Nanchang: Jiangxi People's Press, 2015)
- *Sagehood: The Contemporary Significance of Neo-Confucian Philosophy* (New York: Oxford University Press, 2009)
 - TRANSLATION: 《圣境：宋明理学的当代意义》 [*Sagehood: The Contemporary Significance of Neo-Confucian Philosophy*]. Wu Wanwei, trans. (Beijing: Chinese Academy of Social Sciences 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*]. Huang Jinrong and Huang Binyi, trans. (Beijing: Renmin University Press, 2012)
- *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)

GRANTS, HONORS, and AWARDS

- Wesleyan Center for Humanities Faculty Fellowship (Spring, 2016)
- American Philosophical Association Grant (to support International Conference on Confucianism and Virtue Ethics; Spring 2010)
- Presented Inaugural Tang Junyi Lecture Series, University of Michigan (March, 2010)
- 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 new 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)
- Wesleyan University Project Grants (for the Confucian Etext Project; 1995 and 1996)
- Fulbright Fellowship (to Taiwan; 1987-1988)

WORK IN PROGRESS

- “Neo-Confucianism: A Philosophical Introduction” (book project, co-authored with Justin Tiwald)

ARTICLES and CHAPTERS

- Forth “Building Bridges to Distant Shores: Pragmatic Problems with Confucian Role Ethics,” in James Behuniak, ed., *Appreciating the Chinese Difference: Essays in Honor of Roger T. Ames*
- Forth “Confucian Leadership Meets Confucian Democracy,” in Jun-Hyeok Kwak, ed., *Democratic Leadership in East Asian Context* (Routledge)
- 2015 “Zhu Xi’s Virtue Ethics and the Grotian Challenge,” in David Jones and He Jinli, eds., *Returning to Zhu Xi: Emerging Patterns within the Supreme Polarity* (SUNY Press)
- TRANSLATION: “儒家人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 CASS Institute of Philosophy, ed., 《中外人文精神研究第一辑》 [*Chinese and Foreign Research on the Humanistic Spirit, Vol. 1*] (2008)
- 2015 “Western, Chinese, and Universal Values,” *Telos* 171
- 2015 “美国儒学：在传统与普世价值之间 [American Confucianism: Between Tradition and Universal Values],” in 《传统与启蒙：中西比较的视野》 [*Tradition and Enlightenment: East-West Comparative Perspectives*] (Chinese Academy of Social Sciences Press)
- 2015 “Virtue Ethics, The Rule of Law, and the Need for Self-Restriction,” in Brian Bruya, ed., *The Philosophical Challenge from China* (MIT Press)
- 2015 “World Virtue Ethics,” in Lorraine Besser-Jones and Michael Slote, eds., *The Routledge Companion to Virtue Ethics* (Routledge)
- 2014 “Seeing Confucian ‘Active Moral Perception’ in Light of Contemporary Psychology,” in Nancy Snow and Franco Trivigno, eds., *The Philosophy and Psychology of Virtue: An Empirical Approach to Character and Happiness* (Routledge)
- 2014 “Neo-Confucianism,” in Duncan Pritchard, ed., *Oxford Bibliographies in Philosophy* (OUP)
- 2014 “Mou Zongsan and his *Nineteen Lectures on Chinese Philosophy*” [Self-published at <http://sangle.faculty.wesleyan.edu>]
- 2014 “安靖如教授之回應 [Reply to Critics],” in 「聖境與德行：安靖如對宋明理學的詮釋」專輯 [Special Issue on “Sagehood and Virtue: On Stephen C. Angle’s Interpretation of Neo-Confucian Thought”], 《中國文哲研究通訊》 [*Newsletter of the Institute of Chinese Literature and Philosophy*] 33:3

ARTICLES and CHAPTERS (Cont'd)

- 2014 “儒家的“德性—礼—政治”模式：进步儒学视角下的政治哲学 [The Confucian Virtue—Ritual—Politics Model: Progressive Confucianism’s Perspective on Political Philosophy],” 《烟台大学学报（哲学社会科学版）》 [Journal of Yantai University (Philosophy and Social Science Edition)] 27:1
- 2013 “The *Analects* and Moral Theory,” in Amy Olberding, ed., *The Dao Companion to the Analects* (Springer)
- 2013 “Is Conscientiousness a Virtue? Confucian Answers,” in Stephen C. Angle and Michael Slote, eds., *Virtue Ethics and Confucianism* (New York: Routledge)
- 2013 “Contemporary Confucian and Islamic Approaches to Democracy and Human Rights,” *Comparative Philosophy* 4:1 (January, 2013)
- 2012 “牟宗三论自我坎陷：诠释与辩护 [Mou Zongsan on Self-Restriction (*Ziwo Kanxian*): An Interpretation and Defense]” 《中国儒学》 [*Chinese Confucianism*], vol. 7
- 2012 “Confucianism: Contemporary Expressions,” in Michael Palmer and Stanley Burgess, eds., *The Wiley-Blackwell Companion to Religion and Social Justice* (Blackwell)
- 2012 “A Productive Dialogue: Contemporary Moral Education and Neo-Confucian Virtue Ethics,” *Journal of Chinese Philosophy* (Supplement to Vol. 38)
- 2011 “Neither Morality Nor Law: Ritual Propriety as Confucian Civility,” in Deborah Mower and Wade Robison, eds., *Civility in Politics and Education* (Routledge)
- 2011 “Piecemeal Progress: Moral Tradition Respect and Rooted Global Philosophy,” in Chris Fraser, Dan Robins, and Timothy O’Leary, eds., *Ethics in Early China* (Hong Kong University Press)
- 2010 “Rethinking Confucian Authority and Rejecting Confucian Authoritarianism,” 《中國哲學與文化》 [*Chinese Philosophy and Culture*] 8
- 2010 “Translating (and Interpreting) the *Mengzi*: Reflections on Bryan Van Norden’s *Mengzi, with Selections from Traditional Commentaries*,” *Journal of Chinese Philosophy* 37:4
- 2010 “Wang Yangming as Virtue Ethicist,” in John Makeham, ed., *The Dao Companion to Neo-Confucianism* (Springer)
- 2009 “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*], no. 4
- 2009 “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
- 2009 “比较哲学中的分化 [Disaggregation in Comparative Philosophy],” in 《云南大学学报（社会科学版）》 [*Journal of Yunnan University (Social Science Edition)*], no. 1
- 2008 “No Supreme Principle: Confucianism’s Harmonization of Multiple Values,” *Dao: A Journal of Comparative Philosophy* 7:1
- 2008 “How Serious is Our Divergence? A Reply to Thomas A. Metzger,” *China Review International* 14:1
- 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)
- 2007 “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
- 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*], no. 2

ARTICLES and CHAPTERS (Cont'd)

- 2006 “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
- 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
- 2005 “Must We Choose Our Leaders? Human Rights and Political Participation in China,” *Journal of Global Ethics* 1:2
- 2005 “Sagely Ease and Moral Perception,” *Dao: A Journal of Comparative Philosophy* V:1
- 2005 “Decent Democratic Centralism,” *Political Theory* 33:4
- 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)
- 2005 “Ritual and Reverence in Ancient China and Today. Feature Review of Paul Woodruff, *Reverence: Renewing a Forgotten Virtue*,” *Philosophy East & West* 55:3
- 2003 “‘Dao’ as a Nickname,” co-authored with John A. Gordon, *Asian Philosophy* 13:1
- 2002 “Pluralism In Practice: Incommensurability and Constraints on Change in Ethical Discourses,” in Michael Barnhart, ed., *Varieties of Ethical Reflection* (Lexington)
- 2000 “Should We All Be More English? Liang Qichao, Rudolf von Jhering, and Rights,” *Journal of the History of Ideas* 61:2
- 1999 Co-editor and co-translator, with Marina Svensson, *On Rights and Human Rights: A Contested and Evolving Chinese Discourse, 1900-1949, Contemporary Chinese Thought*
- 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],” 《国际儒学研究》 [*International Confucian Research*], vol. 6
- 1998 “Did Someone Say ‘Rights’? Liu Shipei’s Concept of ‘Quanli’,” *Philosophy East & West* 48:4
- 1998 “The Possibility Of Sagehood: Reverence and Ethical Perfection in Zhu Xi’s Thought,” *Journal of Chinese Philosophy* 25:3

MINOR PUBLICATIONS and REFERENCE WORKS

- 2015 Review of *The Confucian Philosophy of Harmony* by Chenyang Li, *Frontiers of Philosophy in China*
- 2014 “Sages and Self-Restriction: A Reply to Joseph Chan,” *Philosophy East & West* 64:3
- 2014 Review of *A Confucian Constitutional Order: How China’s Ancient Past Can Shape Its Political Future* by Jiang Qing, *Philosophy East & West* 64:2
- 2013 “Reply to Critics,” *Dao: A Journal of Comparative Philosophy* 12:3
- 2013 Review of *Learning to Emulate the Wise: The Genesis of Chinese Philosophy as an Academic Discipline in Twentieth-century China*, John Makeham, ed., *The China Journal* 69
- 2013 Review of *Contemporary Chinese Political Thought: Debates and Perspectives*, Fred Dallmayr and Zhao Tingyang, eds., *Dao: A Journal of Comparative Philosophy* 12:1
- 2013 “Confucius,” *International Encyclopedia of Ethics*, ed. Hugh LaFollette (Wiley Blackwell)
- 2012 “A Response to Thorian Harris,” *Philosophy East & West* 62:3
- 2012 “Preface to the Chinese Edition,” in 《人权与中国思想》 [*Human Rights and Chinese Thought*]. Huang Jinrong and Huang Binyi, trans. (Beijing: Renmin University Press)

MINOR PUBLICATIONS and REFERENCE WORKS (Cont'd)

- 2012 Review of *The Discovery of Chinese Logic* by Joachim Kurtz, *History and Philosophy of Logic* 33:3
- 2012 Review of *Governance of Life in Chinese Moral Experience: The Quest for an Adequate Life*, Zhang, Kleinman, and Tu, eds., *Journal of Asian Studies* 71:1
- 2011 “儒家民族主义与混合政体 [Confucian Nationalism and Hybrid Politics—A Reply to Daniel Bell],” 《文化纵横》 [*Beijing Culture Review*]
<http://www.21bcr.com/a/zhuan__ti/bitau_rujiayuminzuzhuyi/2011/1026/3190.html>
- 2011 “Reply to Justin Tiwald,” *Dao: A Journal of Comparative Philosophy* 10:2
- 2011 Review of *Taking Confucian Ethics Seriously: Contemporary Theories and Applications*, Kam-por Yu, Julia Tao, and Philip J. Ivanhoe, eds. *Notre Dame Philosophical Reviews*
- 2010 “A Reply to Fan Ruiping,” *Dao: A Journal of Comparative Philosophy* 9:4
- 2010 Review of *Reconstructionist Confucianism: Rethinking Morality After the West* by Ruiping Fan, *Dao: A Journal of Comparative Philosophy* 9:3
- 2010 “Chinese Political Thought,” major entry (3000 words) in George T. Kurian, ed., *International Encyclopedia of Political Science*
- 2010 “Neo-Confucianism,” *Encyclopedia of Political Theory*, ed. Mark Bevir (Sage)
- 2010 “The Minimal Definition and Methodology of Comparative Philosophy: A Report from a Conference,” *Comparative Philosophy* 1:1
- 2010 “Confucianism on the Comeback: Current Trends in Culture, Values, Politics, and Economy,” *Social Education* 74:1
- 2010 Review of *Neo-Confucianism in History*, by Peter K. Bol, *Journal of Chinese Studies* 50
- 2009 Review of *Lost Soul: “Confucianism” in Contemporary Chinese Academic Discourse* by John Makeham, *Harvard Journal of Asiatic Studies* 69:1
- 2008 “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. William M. Sullivan and Will Kymlicka, *Notre Dame Philosophical Reviews*
- 2007 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
- 2006 “Zhu Xi,” *Encyclopedia of Philosophy*, 2nd edition, ed. Donald M. Borchert (Macmillan)
- 2006 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
- 2005 Review of *Confucian Ethics*, eds. Kwong-loi Shun and David Wong, *Notre Dame Philosophical Reviews*
- 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)
- 2003 “Philosophy of Governance,” major entry (5000 words) in A. S. Cua, ed., *Encyclopedia of Chinese Philosophy* (Routledge)
- 2003 “*Quanli* (Rights),” entry (2000 words) in A. S. Cua, ed., *Encyclopedia of Chinese Philosophy* (Routledge)

MINOR PUBLICATIONS and REFERENCE WORKS (Cont'd)

- 2002 Review of *Contemporary Chinese Philosophy* eds. Chung-Ying Cheng and Nicholas Bunin, *Journal of Chinese Philosophy* 29:4
- 2001 Review of *Moral Vision and Tradition: Essays in Chinese Ethics* by A. S. Cua, *Journal of Asian Studies* 60:4
- 2001 Review of *Boston Confucianism: Portable Tradition in the Late-Modern World* by Robert Cummings Neville, *Journal of Asian Studies*
- 2001 Review of *Manufacturing Confucianism* by Lionel Jensen, *Philosophy East & West* 51:1
- 2000 Review of *The Discourse of Human Rights in China* by Robert Weatherley, *Journal of Asian Studies* 59:3
- 1999 Translation of Liang Qichao's "On Rights Consciousness," in *Sources of Chinese Tradition*, second edition, vol. 2
- 1996 Review of *Knowledge Painfully Acquired*, translated by Irene Bloom, *Journal of Asian Studies* 55:2
- 1993 Review of *Chu Hsi: New Studies* by Wing-tsit Chan, *Journal of Asian Culture*

PROFESSIONAL SERVICE

- Co-organizer, Rutgers Workshops in Chinese Philosophy (Rutgers University, April 2013, April 2014, April 2016)
- Organizer, Workshop on Virtues—Intellectual and Moral (Wesleyan University, April 2013)
- Co-organizer, International Conference on Confucianism and Virtue Ethics (Peking University, May 2010)
- American Philosophical Association, Committee on International Cooperation (2009–12)
- President, International Society for Comparative Study of Chinese and Western Philosophy (2008–2011; Vice President, 2005–8)
- Organizer, Neo-Confucianism and Global Philosophy Conference (Wesleyan University, February 2006)
- Organizer, Workshop on Confucianism and Pluralism (Wesleyan University, May 2000)
- Editorial Boards:
 - *Dao: A Journal of Comparative Philosophy* (2006–)
 - *Journal of Chinese Philosophy*, Contributory Board (2007–)
 - *Frontiers of Philosophy on China* (2012–)
 - Chinese Comparative Philosophy section, *Philosophy Compass* (2013–)
 - *Journal of Value Inquiry* (2013–)
- Advisory Boards:
 - *Contemporary Chinese Thought* (2005–)
 - *Warring States Papers* (2009–)
 - "World Thought in Translation," Yale University Press (2009–)
 - 《当代儒学研究》 [*Research on Contemporary Confucianism*], (2010–)
 - 《比较哲学与比较文化》 [*Comparative Philosophy and Comparative Literature*], Wuhan (2010–)
 - Center for East Asian and Comparative Philosophy, City Univ. of Hong Kong (2013–)
 - "Philosophy and Cultural Identity" book series (2013–)
 - Connecticut US-China Center (2014–15)
 - John Templeton Foundation (2014–15)
 - Berggruen Center for Philosophy & Culture (2014–)
 - "Becoming Virtuous" book series (2015–)
 - "Studies in Comparative Political Theory" book series (2015–)
- Manuscript reviews for numerous presses and journals
- Tenure and Promotion reviews for numerous universities

WESLEYAN SERVICE

- Title IX Committee; Co-Chair, Policy Subcommittee (Fall 2014–Spring 2015)
- Advisory Board, Center for Global Studies (Fall 2014–Spring 2016)
- Binswanger Prize Committee (2014–16)
- Committee on Service (Spring 2012–Fall 2012)
- Merit Committee (Fall 2011–Spring 2013)
- Division Organization Committee (Fall 2011)
- Faculty Committee on Rights and Responsibilities (Fall 2009–Spring 2010 AND Fall 2013–Spring 2015)
- Review and Appeals Board (2004–2006. Fall. 2008. 2009–2010. 2011–2012 [Vice Chair]. Fall 2014)

WESLEYAN SERVICE (Cont'd)

- 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 Mentor (Summer 1999-Spring 2001)
- Advisory Committee (1998-2000)

INTERNET PROJECTS

- *Warp, Weft, and Way: A Group Blog in Chinese and Comparative Philosophy* (2009-present): Co-administrator, with Manyul Im. <<http://warpweftandway.com>>.
- *Chinese Human Rights Web* (2001-present): With Marina Svensson, established companion site for *The Chinese Human Rights Reader*. <<http://www.chinesehumanrightsreader.org>>.
- *Confucian Etext Project* (1995-2000): Supervised input, editing, and publication on the Internet of numerous Chinese philosophical texts. <<http://sangle.web.wesleyan.edu/etext/>>.

PRESENTATIONS

- 2015 “Confucian Leadership Meets Confucian Democracy” (Democracy and China: Philosophical-Political Reflections Workshop, Harvard University)
 “將宋明理學當作哲學來教 [Teaching Neo-Confucianism as Philosophy]” (Academia Sinica, Taiwan)
 “Can Confucians Justify Limited Government?” (Symposium on Joseph Chan, *Confucian Perfectionism*, Hong Kong University)
 “Confucian Democracy and the Opportunity of Modernization” (Third Exchange Wesleyan-SSCP Forum, Guilin, China)
 “Varieties of Knowing in Neo-Confucianism” (Columbia Neo-Confucianism Seminar AND Center for East Asian and Comparative Philosophy, City University of Hong Kong)
 “China-Inspired Reflections on the History, Methodology, and Contents of Human Rights” (Workshop on New Histories of Human Rights, Princeton University)
 “Toward Further Elucidation of Harmony: An Engagement with Chenyang Li” (APA Pacific Division Conference, Vancouver, B.C.)
 “Moral Virtue, Civic Virtue, and Pluralism” (APA Pacific Division Conference, Vancouver, B.C.)
 “Progressive Confucianism and Our Global Future” (International Conference on Asian Studies, University of Scranton)
 “Harmony” (Key Concepts in Theory lecture series, Wesleyan University)
- 2014 “Neo-Confucianism as Political Theory” (Department of Politics, Seoul National University)
 “Why Confucian Leaders Must Be Democrats” (International Conference on Democratic Leadership in East Asia, Soongsil University, South Korea)
 “Progressive Confucianism and Our Global Future” (UBCI Distinguished Lecture Series, University at Buffalo)
 “The Three-Level Structure of Zhu Xi’s Epistemology” (3rd Northeast Conference on Chinese Thought, Connecticut State University)
 “The Future of Progressive Confucianism” (Inaugural Conference of the World Consortium for Research on Confucian Cultures, East-West Center)
 “How Confucianism Should Imagine the Global” (International Conference on Chinese Ways of Thinking: Imagining the Global, London School of Economics)
 “Neo-Confucian ‘Civil Society’?” (Department of Politics, London School of Economics)
 “Nature (*xing*) as Ground of Morality in Chinese Buddhism and *Daoxue* Neo-Confucianism” (International Interdisciplinary Conference on Middle Period China)
 “Final Roundtable” (Comparative Ancients Workshop, Yale University)
 “Nature (*xing*) as Ground of Morality in Chinese Buddhism and *Daoxue* Neo-Confucianism” (International Conference on Mind and Nature in Chinese Philosophy, Tunghai University, Taiwan; AND Conference on Middle Period China, 800-1400, Harvard University)
 “宋明理學與德性倫理學 [Neo-Confucianism and Virtue Ethics]” (Tunghai University, Taiwan)
 “朱子知識論的三層結構 [The Three-Level Structure of Zhu Xi’s Epistemology]” (Chengchi University, Taiwan)
 “Contemporary Confucianism and the Global Order” (Carolina Asia Center, University of North Carolina)
 “Congress Should Be More Confucian: On the Contemporary Importance of Traditional Rituals” (Liberal Arts Distinguished Lecturer Series, Quinsigamond Community College, Massachusetts)
- 2013 “Confucianism’s Role in Future Debates about the Order of the World,” International Conference on China’s Future World Role (Beijing)

PRESENTATIONS (Cont'd)

- 2013 “素质教育与相互作用的教学 [Liberal Arts Education and Interactive Teaching]” (Fudan University, Shanghai)
 “Progressive Confucianism on Social Criticism and the Value of Deference” (Fudan University, Shanghai)
 “从进步儒学的立场看礼的地位 [The Status of Ritual as Seen from Progressive Confucianism]” (East China Normal University, Shanghai)
 “Self-Restriction and Progressive Confucianism,” International Conference on the Future of Confucianism (Fudan University, Shanghai)
 “Reply to Critics,” Can Confucianism Be “Progressive”? A Debate on *Contemporary Confucian Political Philosophy* (University of Hong Kong)
 “Nature (*xing*) as Ground of Ethics: Buddhism And/Versus Neo-Confucianism,” International Conference on Nature and Value in Chinese and Western Philosophy (Rutgers University)
 “American Confucianism,” Association for Asian Studies Conference
- 2012 “The Goals and Methods of Comparative Political Theory (Roundtable Discussion),” De-Parochializing Political Theory Conference (University of Victoria, BC)
 “A Multi-Tradition-Based Humanities Curriculum: Challenges and Benefits,” Yale-National University of Singapore College Curricular Planning Colloquium (New Haven)
 “Introduction to Xunzi’s Philosophy,” 2012 Northeast Conference on Chinese Thought (Vassar College)
 “Self-Restriction and Progressive Confucianism,” University of Buffalo “Beyond ‘New Confucianism’: Confucian Thought for Twentieth-first Century China” Conference AND International Conference on the International Dimensions of Contemporary Neo-Confucianism (National Central University, Taiwan)
 “Reading the *Analects* as Moral Theory: Constructive Engagement?,” Pacific APA
 “Progressive Confucianism,” National University of Singapore AND Midwest Conference on Chinese Thought
- 2011 “American Confucianism,” Inaugural SSCP-Wesleyan Exchange Forum, Beijing
 “Neo-Confucianism as Philosophical System and Spiritual Practice,” Asian Studies Development Program, East-West Center, Hawaii
 “Competing Perspectives on the Way,” Asian Studies Development Program, East-West Center, Hawaii
 “Author’s Response,” Book Symposium on *Sagehood*, Academia Sinica, Taiwan
 “Character, Moral Luck, and Oppression: Toward A Contemporary Confucian View of Social Criticism,” UConn “Character East & West” Conference AND Soochow University (Taiwan) “Virtue and Moral Luck” Conference
 “Seeing Confucian ‘Active Moral Perception’ in Light of Contemporary Psychology,” Central APA
- 2010 “Rethinking Confucian Authority and Rejecting Confucian Authoritarianism,” Columbia Society for Comparative Philosophy
 “Tradition, Dissent, and Human Rights in a Chinese Context,” Chinese Culture in Transition Seminar, Middlesex (MA) Community College
 “The Rights of All Under Heaven: Human Rights and Contemporary Confucianism,” International Conference on Human Rights, Beijing AND Connecticut College AND Haverford College
 “从美国视角看当代儒家哲学 [An American Perspective on Contemporary Confucianism],” Social Science of China Press, Beijing
 “Critical Confucianism and Social Justice,” Nishan Forum, Shandong, China
 “Is Conscientiousness a Virtue? Confucian Answers,” International Conference on Confucianism and Virtue Ethics, Peking University
 “Confucian Social Critique,” Inaugural Tang Junyi Lecture Series, University of Michigan
 “Rethinking Confucian Sovereignty,” Inaugural Tang Junyi Lecture Series, University of Michigan
 “Rule of Law and Virtue Politics in 20th Century China,” Inaugural Tang Junyi Lecture Series, University of Michigan
 “The Confucian Revival and Genuine Confucian Philosophical Critique,” Inaugural Tang Junyi Lecture Series, University of Michigan
 “The Rule of Law and Virtue Politics,” Beijing International Conference on the Rule of Law (September, 2009) AND “Confucian Constitutionalism” Panel, APSA Conference
- 2009 “Zhu Xi’s Virtue Ethics and the Grotian Challenge,” Traditional Confucianism and the 21st Century conference, Fudan University
 “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
 “Fruits of Comparison: Method, Empathy, and Ritual in Erin Cline’s ‘Two Senses of Justice’,” Pacific APA
- 2008/9 “The Necessity of Participation: Toward a Modern Confucian Politics,” Rutgers University Philosophy Department (2008) AND University of Utah Philosophy Department (2009)

PRESENTATIONS (Cont'd)

- 2008/9 “In Search of Constructive Creativity: Global Philosophical Dialogue and the “Lost Soul” of Confucian Ethics,” Confucian and Daoist Ethics conference, Taipei, Taiwan (2008) AND New Directions in Chinese Philosophy conference, CUHK (2009)
 “A Productive Dialogue: Contemporary Moral Education and Neo-Confucian Virtue Ethics,” Confucian Virtues at Work conference, University of Oregon (2008) AND Mini-Conference on Neo-Confucianism and Moral Psychology (2009)
- 2008 “Disaggregation in Comparative Philosophy — Thoughts on the Methodology of Thomas A. Metzger,” Methodology of Comparative Philosophy conference, Beijing, China
 “China and Human Rights: History and Current Challenges,” National Press Club, Washington DC
 “Comments on Bryan Van Norden, *Virtue Ethics and Consequentialism in Early Chinese Philosophy*,” Author-meets-critics session, Pacific APA
- 2007 “Angry Sages,” Conference on Confucianism and Moral Psychology, Hong Kong University of Science and Technology
 “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
 “Human Rights and Harmony in China,” Kennedy School of Government, Harvard University
 “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; AND Qinghua University Department of Philosophy; AND Huafan University Department of Philosophy; AND Renmin University Department of Philosophy
 “有根的全球德性伦理学：儒学与葛罗秀斯的挑战 [Rooted Global Virtue Ethics: Confucianism and the Challenge of Grotius],” The International Symposium on Confucian Philosophy: Reconstruction and Interpretation of Paradigms, Soochow University, Taiwan; AND International Society for Chinese Philosophy Biannual Conference, Wuhan University
 “Should Confucianism Matter to China’s Future?” Wesleyan Club of Beijing
 “The Importance and Possibility of Comparative Philosophy,” Wuhan University
 “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
 “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
 “Human Rights and Harmony,” City University of Hong Kong
 “Harmony and Moral Conflict,” Lingnan University
 “比较哲学的重要性和可能性 [The Importance and Possibility of Comparative Philosophy],” Capital Normal University
- 2006 “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
 “The Way Forward for Contemporary Confucian Political Thought: Mou Zongsan on Moral and/vs. Political Value,” Conference on Confucianism in a Post-Modern World, Beijing Language and Culture University
 “Western versus Chinese Harmony: Comments on Adam Przeworski, ‘Consensus and Conflict in Western Thought on Representative Government’,” Qinghua University
 “Inter-disciplinary Research on Human Rights: Challenges and Opportunities,” Assessing Human Rights: A Seminar on Interdisciplinary Research Methodologies, Beijing
 “从比较哲学的观点看圣人 [Viewing Sagehood from the Perspective of Comparative Philosophy],” Beijing Normal University Philosophical Salon
 “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
 “Confucian Sagehood and/vs. Contemporary Politics,” Center for Chinese Studies, University of California at Berkeley
 “Sage or Sinner: Who is Best for Chinese Democracy?” WESeminar on the Road
 “Do China’s Human Rights Traditions Matter Today?” Amherst College AND China at the Crossroads Conference, Kutztown State University
 “Confucianism is not Islam: Human Rights and Epistemological Differences Among Traditions Today” Barnes Symposium, University of South Carolina
 “Learning to Look for Harmony,” American Association of Religion
- 2005 “The Role of Harmony: Confucians and Analytic Philosophers in Dialogue,” International Conference on Chinese Philosophy in Analytical Perspective, Taipei
 “Decent Democratic Centralism,” University of Hong Kong

PRESENTATIONS (Cont'd)

- 2005 “Chinese Philosophers and Global Philosophy,” International Conference on “Western Interpretations, Chinese Responses: Reflections and Inquiries on the Methodology of Chinese Philosophy,” Chinese University of Hong Kong
 “Harmony,” ISCP Panel at Pacific APA Annual Meeting
 “Confucianism: Tradition and Transition,” Tufts Institute for Leadership and International Perspective Symposium
- 2004 “Making Room for Comparative Philosophy: Davidson, Brandom, and Conceptual Distance,” Beijing Conference on Davidson’s Philosophy and Chinese Philosophy
 “Must We Choose Our Leaders? Human Rights and Political Participation,” Beijing International Conference on Democracy
 “Confucius and/versus Rawls: China and the Global Philosophy of Human Rights,” New England China Seminar
- 2005/3 “Confucian Enlightenment,” Bard College First-Year Seminar Program (2005 and 2003)
- 2003 “Must We Choose Our Leaders? Human Rights and Political Participation in China,” Boston University
- 2002 “The Normative Implications of China’s Human Rights Tradition,” American Political Science Association Annual Meeting
 “Should We Leave Them Alone? Normative Implications of China’s Human Rights Tradition,” Conference on Human Rights in Asia, Michigan State University, and Vassar College
 “Confucian Response,” John Dewey Half-Century Memorial Seminar, Boston Research Center for the 21st Century
 “What’s Wrong with Perfection?,” Center for Humanities, Wesleyan University
 “Comments on Confucianism and Pluralism,” Confucian Humanism in the Contemporary World Seminar, Harvard-Yenching Institute
- 2001 “Toward a Cross-Cultural Dialogue on Rights and Interests,” International Conference on Political Philosophy (Beijing)
- 2000 “Redefining Confucian Pluralism,” Workshop on Confucianism and Pluralism (Wesleyan University)
- 1999 “Themes from *The Challenge of China*,” Yale Law School Schell Center for International Human Rights
 “Prospects for the Confucian Etext Project,” Pacific Neighborhood Consortium Conference (Taipei)
- 1998 “Reading Chinese Rights Discourse as Confucian,” Colby College Philosophy Colloquium
 “Using SGML to Prepare Electronic Editions of Chinese Texts,” Wesleyan University Academic Technology Roundtable
 “Of Wines and Bottles: Neo-Confucianism and Chinese Rights Discourse,” International Convention of Asian Scholars (Holland)
- 1998 “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],” Conference on Confucianism and Human Relationships: Human Dignity, Human Right, and Human Responsibility (Beijing)
 “True Selves, Proper Desires, and the Neo-Confucian Origins of Chinese Rights Discourse,” Harvard University Chinese Humanities Seminar
- 1997 “Technical Vocabulary in the *Mencius*,” 8th Warring States Working Group Conference
- 1996 “Should We All Be More English? Liang Qichao, Rudolf von Jhering, and Rights,” Conference on Confucianism and Humanism (Beijing)
- 1995 “Did Someone say ‘Rights’? Liu Shipei’s Concept of ‘*Quanli*,’” Seventh East-West Philosophers’ Conference

COURSES TAUGHT

- Classical Chinese Philosophy
- Cognitive and Ethical Pluralism
- Mencius
- Neo-Confucian Chinese Philosophy
- Philosophy of Language
- Human Rights and Chinese Philosophy
- East Asian Studies Sophomore Colloquium
- Challenging Confucianism
- Moral Psychology (section on Classical Chinese Moral Psychology)

COURSES TAUGHT (Cont'd)

- Reading Classical Chinese Philosophy
- Sagehood
- Human Rights Across Cultures
- Confucianism and Virtue Ethics
- Modern Chinese Philosophy
- Philosophy as a Way of Life
- Chinese Buddhist Philosophy
- Classical Chinese Philosophy: Chinese Lab
- Paternalism
- Comparative Philosophy

SENIOR ESSAYS AND THESES TUTORED (* = received University Honors; ** = received Wise Prize)

- Ernest Kow, “*Gong and Si Painfully Acquired*” (EAS Senior Essay, Spring 1996)
- Jamie Kilberg, “Personality and Ideology: Problems with the Transition of Power in North Korea” (EAS Senior Thesis, 1996-7)
- Yuching “Mei” Woo, “Flappers, Telescopes, and Naughty Novels: 17th and 18th Century Echoes in Shanghai Fashion of the 1920s” (EAS Senior Thesis, 1996-7)
- Andrew Crawford, “A Revolution of Ideas: The Baba Tatsui Synthesis” (CSS Senior Essay, Spring 1997)
- *Wing F. Ng, “To Rejuvenate an Old Civilization: Philosophical Aspects of Intellectual Change in China, 1895-1898” (EAS Senior Thesis, 1997-8; co-advisor with Vera Schwarcz)
- Adam Birnbaum, “The Development of Daoisms” (EAS Senior Essay, Fall 1998)
- *Joseph Casey, “Relocating Culture: Da-sein and the “Hui” People” (Philosophy/COL Senior Thesis, 2000-2001)
- Whitney Trevelyan, “Constituents of Freedom” (Philosophy Senior Thesis, 2000-2001)
- Kaori Ura, “The Necessity of Flexible Response: Transitional Justice in Cambodia, Rwanda, and South Africa” (CSS Senior Thesis, 2000-2001)
- Stephanie Weber, “The Price of Poverty: The Social Determinants of HIV/AIDS in China” (EAS Senior Thesis, 2000-2001)
- Elissa Wilker, “Health Disparity and Hepatitis B Immunization: China Confronts a Global Concern” (EAS Senior Thesis, 2001-2002)
- Allison Rodman, “Coffee Culture in China: Cosmopolitanism in a Cup” (EAS Senior Thesis, 2001-02)
- Marc Berger, “New Beijing, Great Olympics: the 2008 Bid and its History” (EAS Senior Thesis, 2003-2004)
- Peter Thilly, “Wandering, Sorting, and Nurturing: A Partial Translation of the *Zhuangzi*, with Commentary” (EAS Senior Thesis, 2003-2004)
- Jesse Brenner, “Roaming Free Inside the Cage: *Wuwei*, *Ziran*, and the Sage in the *Daodejing* and the *Zhuangzi*” (Philosophy Senior Essay, Fall 2004)
- Terence Poon, “Talking Perfectionism in Singapore” (CSS Senior Thesis, 2004-5)
- Bryan Lewis, “The Practice of Believing in Relativism” (Philosophy Senior Thesis, 2005-6)
- Samuel Ruth, “From Mao to the Market: An Analysis of Chinese Higher Education in the Communist Era” (EAS Senior Thesis, 2007-8)
- Mary Gonzalez, “Confucianism as the Language of Rhetoric: The Case of Nishi Amane and the *Imperial Rescript to Soldiers and Sailors*” (EAS Senior Essay, 2009)
- Linnea Damer, “A Weighty Romance — My Time as a Red Guard, by Qin Hui” (EAS Senior Essay, Fall 2009)
- Rebecca Krisel, “The Hidden Costs of U.S. Counterinsurgency Strategy” (CSS Senior Thesis, 2009-2010)
- Andrew Lim, “Rethinking Meritocracy: Imperial Principles for Contemporary Times” (CSS Senior Thesis, 2009-2010)
- Joseph Barber, “Multiplicity of Meaning: A Discourse on the Discursive” (Philosophy Senior Essay, Spring 2010)
- Charmaine Chen, “Beyond “The Great Firewall”: A Closer Look at Online Public Discourse in the People’s Republic of China” (CSS Senior Thesis, 2011-12)
- **Immanuel Lokwei, “Moral Beauty as an Overriding Imperative in Confucianism” (Philosophy Senior Thesis, 2011-12)
- Bertram Lim, “Meritocracy in Singapore: A Philosophical and Historical Assessment” (CSS Senior Thesis; co-advised with Brian Fay, 2012-13)
- Ryan “Biko” Robb-Joseph, “Japanese Neo-Confucianism and Ogyū Sorai” (EAS Senior Essay, Fall 2013)
- Tennessee Mowrey, “Actualizing *Uji* Through Composition” (EAS and Music Senior Thesis; co-advised with Paula Matthusen, 2013-14)
- Aobo Dong, “Between Jesus and Wall Street: Overcoming the Great Displacement in the American Cultural War” (CSS Senior Thesis, 2014-15)
- Duane Chen, “*Semper Confucianismus*: A Virtuous Approach to Military Affairs” (Philosophy Senior Thesis, 2014-15)
- Dylan Awalt-Conley, “Full Moon Spontaneity: A Hopeful Account of Accountability without Constancy” (Philosophy Senior Essay, Spring 2015)

PHD DISSERTATION COMMITTEE MEMBER or EXTERNAL EXAMINER

- Lisa Rogers, Department of Asian Languages and Cultures, University of Michigan, “Nature and Ethics in Late Qing Thought” (Defended March 2004)
- Taru Salmenkari, Institute of Asian and African Studies, University of Helsinki, “Democracy, Participation, and Deliberation in China” (Defended October, 2006)
- 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, “Moral Personhood in Confucius and Aristotle” (Defended April 2009)
- N. Serina Chan, Centre for Asian Studies, University of Adelaide, “The Thought of Mou Zongsan” (Submitted November 2009)
- Loubna El Amine, Politics Department, Princeton University, “The Confucian Conception of the Political” (Defended September 2012)
- Elton Chan, Department of Politics and Public Administration, University of Hong Kong, “From Sage-Kings to Confucian Republic: The Political Theories of ‘*Jiaohua*’” (Defended September 2014)