

Contributors

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WONSUK CHANG is Senior Researcher at the Academy of Korean Studies in Korea. His publications on comparative philosophy and East Asian philosophical traditions include *Confucianism in Context: Classic Philosophy and Contemporary Issues, East Asia and Beyond* (SUNY Press, 2010) (with Leah Kalmanson); "Ch'oe Han-gi's Confucian Philosophy of Experience: New Names for Old Ways of Thinking" (*Philosophy East and West* 62, no. 2 [2012]); "Reflections on Time and Related Ideas in the *Yijing*" (*Philosophy East and West* 59, no. 2 [2009]); "Gazing at the White Clouds: An Annotated Translation of Yulgok's Sŏnbi haengjang" (*Review of Korean Studies* 18, no. 2 [2015]) (with Lukas Pokorny); and "Mibunhwadoen migamjök yŏnsok, Tongyang ch'ŏrhak, kŭrigo Hwait'ŭhedŭ-pigyo ch'ŏrhagŭi pangbŏmnonŭl wihayŏ" (Undifferentiated aesthetic continuum, Asian philosophies, and Whitehead: For the method

of comparative philosophy) (*Hwait'ühedü yōn'gu / Journal of Whitehead Studies* [2013]).

CHEN LAI entered the Department of Philosophy at Peking University in 1978 as a graduate student in Chinese Philosophy. He received his Master's degree in 1981 and his Doctorate in Philosophy in 1985. In 1986, he became Associate Professor in the Department of Philosophy at Peking University and for the next two years, as a Visiting Scholar supported by the Henry Luce Foundation, conducted research at Harvard University. He has been a full Professor at Peking University since 1990, and is currently a professor in the Philosophy Department and Dean of the Academy of Chinese Learning (Guoxue) at Tsinghua University. Professor Chen has made important contributions to research in Confucian philosophy, especially Song-Ming Ru (Confucian) thought. His best-known writings include *Zhu Xi zhaxue yanjiu* (Research in the philosophy of Zhu Xi) (1988), *Zhu Zi shu xin biannian kaozheng* (A chronological record of Zhu Xi's books and letters: Textual investigation and verification) (1989), *You wu zhi jing: Wang Yangming zhaxue de jingshen* (Here and beyond: The spirit of Wang Yangming's philosophy) (1991), and *Song-Ming Lixue* (Song-Ming Neo-Confucianism) (1992), as well as numerous essays and articles. Dr. Chen is an honorary professor at eleven universities and is a member of the editorial boards of sixteen academic journals.

BERNHARD FUEHRER is Professor of Sinology at the Department of the Languages and Cultures of China and Inner Asia, School of Oriental and African Studies (SOAS), University of London. He received his B.A. from National Taiwan University (1990) and his Ph.D. from Vienna University (1994). He is the author of monographs on medieval poetics (1995, 2001), the history of Sinology (2001, 2011, 2016), and Southern Hokkien (2014). He has published volumes on musicology (1993), censorship (2003), reading (2005), and knowledge transfer (2014). He has also published extensively on traditional Chinese exegesis, reading traditions, and the reception history of the Confucian canon.

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CHUN-CHIEH HUANG is the National Chair Professor and Director of the Program of East Asian Confucianisms at National Taiwan University. He served as President (now Honorary President) of the Chinese Association for General Education. He has received many awards including the National Award for Teaching Excellence in General Education, the Award for Lifelong Contribution to General Education, and the 55th National Academic Award and the 16th National Chair Professorship. Among his numerous publications, four books were recently published in English: *Taiwan in Transformation: Retrospect and Prospect* (Transaction Publishers, 2014); *Mencian Hermeneutics: A History of Interpretations in China* (Transaction Publishers, 2001); *Humanism in East Asian Confucian Contexts* (transcript Verlag, Bielefeld, 2010); and *East Asian Confucianisms: Texts in Contexts* (National Taiwan University Press, 2015).

HEISOOK KIM received her B.A. in English Language and Literature and her M.A. in Christian Studies from Ewha Womans University. She finished her Ph.D. in the Department of Philosophy at the University of Chicago. She has taught in the Department of Philosophy at Ewha Womans University since 1987. Her areas of interest range from epistemology/philosophical methodology to feminist philosophy within the cultural contexts of the East and the West. She has served as President of the Korean Philosophical Association.

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Li Debate (in Korean) is recognized as the final settlement of a philosophical debate that lasted for more than four hundred years during the Chosun dynasty.

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NGUYEN NAM is a lecturer and the former Chairperson of the Division of East Asian Studies (1994), and Division of Chinese Studies (2010–2012), at Vietnam National University in Ho Chi Minh City. He also served as the manager of the Academic Program of the Harvard-Yenching Institute (2004–2010). His research interests focus on comparative literature (dealing mainly with China and Vietnam), translation studies, and adaptation studies. He is currently an associate of the Harvard-Yenching Institute.

MICHAEL NYLAN writes: I have benefited from extraordinary teachers, including Michael Loewe, Liu Tzu-chien, Nathan Sivin, Henry Rosemont, and Paul Serruys (listed in the order of my acquaintance). I chose the early China field when it bordered on lunacy to do so, for no graduate program in the early 1980s existed in the U.S. to train me in that field. But I had developed a love of Han dynasty prose, a fascination with the new archaeological discoveries, and a strong sense that historians were still treating early China as if it were late imperial China. Clearly, there was work to be done, and above all, I did not want to specialize. Joseph Levenson, my first teacher in Chinese history, had instilled in me a love of the “amateur ideal,” and besides, technocrats such as Robert McNamara were contentedly destroying the world. As the people I admire in the classical world crafted pieces subsumed under the academic disciplines of history, art history, archaeology, religious studies, and philosophy, my writing surveys topics as various as *Chang’an 26 BCE: An Augustan Age in China* (University of Washington Press, 2015) (edited with Griet Vankeerberghen); “Administration of the Family,” in *China’s Early Empires: A Re-appraisal*, (Cambridge University Press, 2010) (volume edited with Michael Loewe); and Yang Xiong’s *The Canon of Supreme Mystery* (SUNY Press, 1993).

OGURA KIZO was born in Tokyo and graduated from the University of Tokyo with a degree in German literature. He studied Confucianism and earned credits in the doctoral course of the Faculty of Philosophy (Oriental Philosophy) of the Graduate School of Seoul National University. He is currently a professor in the Graduate School of Human and Environmental Studies, Kyoto University. His academic interests include the structuring of East Asia based on Eastern thought, culture, and philosophy.

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SOR-HOON TAN is Associate Professor of Philosophy at the National University of Singapore. She is author of *Confucian Democracy: A Deweyan Reconstruction* (SUNY Press, 2004) and editor of *Challenging Citizenship: Group Membership and Cultural Identity in a Global Age* (Routledge, 2016) and *The Bloomsbury Research Handbook of Chinese Philosophy Methodologies* (Bloomsbury, 2016).

PETER Y. J. WONG is a graduate of the Philosophy Department at the University of Hawai'i with a focus on Chinese philosophy, especially Confucian thought. He is a Book Review Editor with the journal *Sophia*. An itinerant academic, he has taught at the University of Melbourne and Deakin University, and occasionally shows up at the odd philosophy conference. He is currently working on a manuscript dealing with the sense of religiousness in early Confucianism, which is non-theistic in nature.

WU GENYOU received his Ph.D. in philosophy from Wuhan University, where he is currently Professor of Philosophy. He works primarily in Chinese philosophy during the Ming and Qing dynasties, comparative philosophy, and political philosophy. He has published more than ten books, which include *Philosophical Issues in Chinese Philosophy of [the] Ming and Qing Dynasties; Between Deontology and Theory of Justice: On Comparative Political Philosophy* (in Chinese); and more than 160 journal articles which appear in *Asian Philosophy*, *Chinese Social Science*, and other peer-reviewed journals.

XIANGLONG ZHANG is a professor at both Shandong University and Peking University (retired). He received his Ph.D. at SUNY-Buffalo in 1992 and became a faculty member at Peking University the same year. He has research interests in phenomenology and Confucian philosophy, especially the philosophical meanings of *xiao* (filial piety), and has published a number of books and articles on these topics. He is a practitioner of *taiji* and finds it an aid to the understanding of ancient Chinese intelligence.