Acknowledgments

This study is a consummation of research that I began as a PhD candidate in the Department of Philosophy at the University of Hawai'i. I am infinitely indebted to my teachers, Roger T. Ames and Chung-ying Cheng, for their extensive and intensive lessons on Confucianism, Daoism, and neo-Confucianism. I am indebted to Ron Bontekoe for his seminars on radical empiricism and philosophical hermeneutics, Steve Odin for his seminars on radical empiricism and process philosophy, and David McCraw at the University of Hawai'i, Department of East Asian Languages and Literatures, for his expert lessons on classical Chinese language and culture. I am thankful to Shana Brown at the University of Hawai'i, Department of History, for her critical advice to contextualize this philosophical study with a biographical introduction to Wang Fuzhi. Thank you to all of these scholars for their critique of early iterations of this work. I am also grateful to Mary Tiles for her seminar on the philosophy of ecology at the University of Hawai'i, which introduced me to the paradigm of ecological humanism.

I am grateful to my colleagues, Clayton Crockett and Taine Duncan, for their instructive discussions on new materialism. Indeed, their scholarship and arguments have persuaded me to change my original position on this interpretive engagement between materialism and neo-Confucian cosmology. I am particularly indebted to Taine Duncan for sharing her expertise on this topic in our collaborative work, "Contemporary Ecofeminism and Confucian Cosmology," in Feminist Encounters with Confucius (Leiden: Brill Academic Publishers,

2016). I have reworked my discussion of new materialism here based on the resources and arguments that Duncan and I worked through in our co-authored work.

Thank you to the excellent editors at SUNY Press, Nancy Ellegate, James Peltz, Christopher Ahn, Jessica Kirschner, and Diane Ganeles, for facilitating the editing and publication of this work. I am fortunate to have had the opportunity to work with Nancy Ellegate in the early phases of acquisition and editing of this book. Her vision and effort as the acquisitions editor at SUNY Press played a key role in bringing this work to press. Nancy's work has been essential to a wealth of resources on Asian philosophies published by SUNY Press. Her legacy lives on here and throughout the field of Asian studies. She will be missed by authors and readers alike.

Thank you to the University of Central Arkansas, University Research Council, for support of this research project. Finally, portions of my discussion of modernity and methodology here are iterated in a prefatory article, "Considerations for a Confucian Ecological Humanism," in *Philosophy East and West*, vol. 16.1 (University of Hawai'i Press, July 2016, pp. 842–860). Thank you to the editors at *Philosophy East and West* and the University of Hawai'i Press for permissions to reprint portions of that article here.