

Curriculum Vitae

Personal:

Philip J. Ivanhoe 艾文賀
Department of Philosophy
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Education:

PhD. Stanford University 1982-1987
B.A. Stanford University 1972-1976

Academic
Employment:

Visiting Research Professor of Philosophy
Boston University, 2004-present.

John Findlay Visiting Professor of Philosophy
Boston University, 2003-04.

Associate Professor Departments of Asian Languages
and Cultures and Philosophy, University of Michigan,
Ann Arbor, 1998-2002.

Associate Professor Religious Studies and Philosophy
Stanford University, 1996-1998.

Assistant Professor Philosophy and Religious Studies
Stanford University, 1991-1996

Acting Asst Prof. Asian Languages and Religious Studies
Stanford University, 1989-1991

Lecturer, Asian Languages and Religious Studies
Stanford University, 1986-1989

Professional
Organizations:

American Academy of Religion
American Philosophical Association
Association for Asian Studies
Society for Asian and Comparative Philosophy

Journal
Referee:

International Philosophical Quarterly

The Journal of Religious Ethics
The Journal of Asian Studies
Journal of the American Academy of Religions
Philosophy East and West
Harvard Journal of Asiatic Studies
Asia Major
Song-Ming Studies

Editorial
Boards:

Journal for Chinese Philosophy and Culture
Notre Dame Philosophical Reviews
Philosophy East and West
The Philosophical Gourmet Report
Journal for Chinese Philosophy and Culture

Major Academic
Service:

Member Executive Committee, Asian Languages and Cultures (2001-02)
Director, Korean Studies Program (July 2000-02)
Chair, Admissions Committee (Philosophy, 99-2000)
Honors Executive Committee (LS&A, 98-2002)

Invited
Lectures:

The Persistence of Humanity and the Relevance of Confucius,”
Kwan-wai So/Anthony Koo Lecture
Michigan State University, 10 March 2003

“Death and Dying in Early Chinese Philosophy,”
Lecture and Presentation for NEH Faculty Seminar
“Death, Grief, and Mourning in East Asian Cultures,”
College of DuPage, 17 January 2003

“Filial Piety as a Virtue,” Frank Fraser Potter Memorial Lecture,
Washington State University, 12 September 2002

“The Virtue of Courage in the *Mencius*,” Institute for Philosophy
and Religion, Boston University, 25 October 2002

“The Changing Face of Virtue: Ethics in Early China,”
Inaugural Symposium, University of Pennsylvania,
Center for Ancient Studies, 18 April 1998.

"Self-Cultivation in Early Confucianism," Francis
Seaman Visiting Scholar Lecture Series, Philosophy

Department, University of Idaho, 26 April 1996

“Chinese Moral Self-Cultivation and Mencian Extension,”
Invited paper, Annual Meeting of the APA, New York,
January 1996

“Early Confucian Self-Cultivation Part I: The Historical
Context and Confucius’ Contribution,” and “Early
Confucian Self-Cultivation Part II: Mencius on Human
Nature and Cultivation,” (Both papers presented at the Institute
for Research on the History of Chinese Thought and Culture,
Tsing Hua University, 14 & 19 December 1995.)

“Early Chinese Confucianism and Daoism,” Convocation and
Seminar, Butler University, 13-14 October 1994

“Confucianism and Contemporary Western Ethics,”
The 8th International Conference on Korean Studies,
The Academy of Korean Studies, Songnamsi, Korea,
23 June 1994

“Confucian Moral Self-Cultivation,” Rockwell Lectures,
Rice University, 17-19 March 1992

“Zhuangzi and the Ineffable Dao,” Main Hall Lecture,
Lawrence University, 1 March 1990

Videotaped
Lectures:

“Philosophical Views of Friendship,”
Stanford Homecoming Week Alumni Lecture
13 October 1995

Stanford Summer Alumni College
“Good and Evil,” 2-8 August 1993

“Confucianism: The Social as Sacred,”
1991 Stanford Alumni Association Series
Legacies and Visions of East Asian Cultures

Special Projects:

Alternating Nature is a multi-year project, supported by the Ford
Foundation and based at Rice University, involving scholars of
religion, philosophy, and other humanities as well as the social
and natural sciences and the medical and legal professions. The aim

is to produce a series of books that present the best current work on conceptions of Nature and the human ability to manipulate it. These volumes are to serve as a resource and guide for reflection, action, and policy making. I am part of the “philosophy group” whose other members are: Jack Zammito (chair), Helen Longino, and Phillip Sloan. I have primary responsibility for a section entitled “Modern Moral Philosophies and East Asian Perspectives” that will be part of a chapter introducing the history and current state of philosophical resources for engaging the core problems of the project. The project’s web page can be found at:
http://cohesion.rice.edu/centersandinst/bioreliethics/fordgrant.cfm?doc_id=2378

Prefaces:

On Translation of the Daodejing: Theory and Practice,
Hsiu-Chen Chang, (forthcoming in both Chinese and English).

*Philosophy in Contemporary China: New Opportunities
for East-West Dialogue*, Rong Rong Wang, ed. (Albany
NY: SUNY Press, 2004).

*Korea’s Challenge to Neo-Confucian Orthodoxy:
The Philosophy of Chong Yagyong* by Mark Setton,
(Albany: SUNY Press, 1998).

Translations:

The Daodejing, complete translation with notes for
Readings in Classical Chinese Philosophy. Published
in revised form with Introduction and Language Appendix
as *The Laozi or Daodejing*. (See “Books” below).

The Mozi, selected translation with notes for *Readings in
Classical Chinese Philosophy*, (See “Books” below).

老子における存在論的観点からの哲学的分析
“A Philosophical Analysis of the *Laozi* from an Ontological
Perspective,” by Tateno Masami, (translated from Japanese)
in *Essays on Religious and Philosophical Aspects of the Laozi*
(See “Books” below).

個人同一與永生の對話錄 (Modern Chinese translation of
John Perry’s *A Dialogue on Personal Identity and Immortality*).
With 韓震 Han Zhen, (ms. 45 pages).

Essays and Letters by Zhang Xuecheng (1738-1801).
(translated from Classical Chinese), (ms. 160 pages).

Reviews:

Mencius: Contexts and Interpretations, Alan K. L. Chan, ed.,
Journal of Chinese Religions, 31 (2003): 215-6.

Cheng-Zhu Confucianism in the Early Qing: Li Guangdi (1642-1718 and Qing Learning, On-cho Ng, *The Journal of Chinese Philosophy*, 29.4 (December, 2002): 574-9.

The Analects of Confucius, Chichung Huang, tr.
Journal of Chinese Religions, (Winter, 1999): 162-63.

Mencius and Early Chinese Thought, Kwong-loi Shun,
The Journal of Asian Studies, 57.3 (1998): 838-839.

The Ways of Confucianism, David S. Nivison,
International Philosophical Quarterly, 38.1.149
(March, 1998): 98-100.

Confucius: The Analects, Raymond Dawson. tr.
Journal of Chinese Religions, (Fall 1995): 181-84.

The Confucian Creation of Heaven: Philosophy and the Defense of Ritual Mastery, Robert Eno.
The Journal of Asian Studies, 50.4 (November, 1991): 907-908.

Worldly Wisdom: Confucian Teachings of the Ming Dynasty, J. C. Cleary, tr., and ed., *Journal of Chinese Religions*, (Fall, 1991): 133-135.

Man and Nature in the Philosophical Thought of Wang Fu-chih, Alison H. Black, *The Journal of Chinese Religions*, 1, (Fall, 1990): 193-195.

Review
Articles:

Interpreting the Mengzi, review of *Mencius: Contexts and Interpretations*, Alan K. L. Chan, ed., Feature Book Review, *Philosophy East and West*, 54.2 (April 2004): 257-71.

The Shifting Contours of the Confucian Tradition, review of *Imagining Boundaries: Changing Confucian Doctrines, Texts, and Hermeneutics*, Kai-wing Chow, On-cho Ng, and John Henderson, eds., Feature Book Review, *Philosophy East and West*, 54.1

(January 2004): 83-94.

Unreason Within Reason: Essays on the Outskirts of Rationality, Angus C. Graham, *China Review International*, 1.1 (Spring, 1994): 107-123.

Thinking Through Confucius, David L. Hall and Roger T. Ames, Feature Book Review, *Philosophy East and West*, 41.2 (April, 1991): 241-254.

"One View of the Language-Thought Debate: A Review of *Language and Logic in Ancient China*," Chad Hansen, Feature Book Review, *Chinese Literature, Essays, Articles and Reviews (CLEAR)* 9 (1987): 115-123.

Articles:

"The History of Feminist Consciousness-raising and Its Importance for Contemporary Ethics," Co-authored with Anna Gotlib. Under review at *Hypatia*.

"The Theme of Unselfconsciousness in the *Liezi*" in Ronnie Littlejohn and Jeffrey Dippmann, eds., *Riding the Wind with Liezi: New Essays on the Daoist Classic*, (Albany, NY: SUNY Press, forthcoming 2006).

"Heaven as a Source for Ethical Warrant in Early Confucianism." Forthcoming in *Dao: A Journal of Comparative Philosophy*, 6.1 (Winter, 2006).

"Literature and Ethics in the Chinese Confucian Tradition," in Brad Wilburn, ed., *Moral Cultivation*, (Lanham, MD: Rowan and Littlefield, forthcoming, 2006).

"The Shade of Confucius: Social Roles, Ethical Theory, and the Self," in Ronnie L. Littlejohn and Marthe Chandler, eds., *Polishing the Chinese Mirror: Essays in Honor of Henry Rosemont, Jr.* (ACPA Series on Chinese and Comparative Philosophy, forthcoming, 2006).

"Spontaneity as a Normative Ideal," in *Taking Confucian Ethics Seriously: Contemporary Theories and Applications*, Yu Kam-por, Julia Tao, and Philip J. Ivanhoe, eds. Volume-in-progress. (Manuscript to be sent to OUP on 15 November 2005).

"The 'Golden Rule' in the *Analects*" in *Contemporary Encounters with Confucius*, David Jones, ed., (LaSalle, IL: Open Court Press,

forthcoming, 2005).

“Intellectual Property and Traditional Chinese Culture,” in *Topics in Contemporary Philosophy, Volume 3, Law and Social Justice*, Joseph Keim Campbell, Michael O’Rourke, and David Shier, eds., (Cambridge, MA: MIT Press, 2005).

“Filial Piety as a Virtue,” in *Filial Piety in Chinese Thought and History*, Alan K. L. Chan, ed., (London: Routledge Curzon Press, 2004).

*Revised version to be reprinted in *Working Virtue: Virtue Ethics and Contemporary Moral Problems*. (See books below.)

“Comments on Julia Ching’s Essay, ‘The Chinese Cultural Tradition (Confucianism) and Weapons of Mass Destruction,’” in Sohail Hashmi, ed., *Ethics and Weapons of Mass Destruction: Religious and Secular Perspectives*, (Cambridge, Cambridge University Press, 2004): 270-6.

“Death and Dying in the *Analects*,” in *Confucian Spirituality* Mary Evelyn Tucker and Tu Weiming ed., (New York, Crossroad Press, 2002): 220-32.

“The Virtue of Courage in the *Mencius*,” in Barbara Darling-Smith, ed., *Studies in Courage*, (Notre Dame, IN: Notre Dame University Press, 2002): 65-79.

*Revised version to be reprinted in special issue of *Dao: A Journal of Comparative Philosophy*, edited by Xiao Yang, 5.2 (Summer, 2006).

“Chinese Self Cultivation and Mengzi’s Notion of Extension,” in *Essays on Mencius’ Moral Philosophy*, (See "Books" below).

“Mengzi, Xunzi and Modern Feminist Ethics,” in Chenyang Li, ed., *The Sage and the Second Sex: Confucianism, Ethics and Gender* (Chicago: IL: Open Court Publishing Company, 2000): 57-74.

“Whose Confucius? Which *Analects*? Diversity in the Confucian Commentarial Tradition,” in *Essays on the Analects of Confucius*, Bryan W. Van Norden, ed., (New York: Oxford University Press, 2002): 119-33.

“Daoism,” Essay on ethical views in the *Daodejing* with selective translation of passages from the text

in *Living Well*, ed., Steven Luper (Fort Worth, TX: Harcourt Brace and Company, 2000): 80-90.

“Response to Damien Keown,” *Journal of Religious Ethics*, 25.2 (Fall, 1997): 397-400.

“Early Confucianism and Environmental Ethics,” in *Confucianism and Ecology: The Interrelation of Heaven, Earth, and Humans*, Mary Evelyn Tucker and John Berthrong, eds. (Cambridge, MA: Harvard University Press, 1998): 59-76.

*Reprinted in *Ourselves and Others Global Perspectives on Morality*, Jehanne Anabtawi, ed., (New York: Seven Bridges Press, 2001).

*Chinese translation to be reprinted in: Zhang Qizhi and Xie Yangju, eds., *The Frontiers of Environmental Philosophy*, Vol 1, (Xi'an: Shaanxi People's Publishing House, 2004).

“The Concept of *De* (‘Virtue’) in the *Laozi*,” in *Religious and Philosophical Aspects of the Laozi*, (SUNY Press, 1999): 239-257. (See "Books" below.)

“Nature, Awe, and the Sublime,” *Midwest Studies in Philosophy*, Volume 21, "The Philosophy of Religion," (Notre Dame, IN: University of Notre Dame Press, 1998): 98-117

早期儒家的修養，第一部分：歷史背景和孔子的貢獻
“Early Confucian Self-Cultivation Part I: The Historical Context and Confucius’ Contribution,” and

早期儒家的修養，第二部分：孟子論人性與修養
“Early Confucian Self-Cultivation Part II: Mencius on Human Nature and Cultivation,” *Tsing Hua Studies in Chinese Intellectual-Cultural History*, (Taiwan: Shinchu, 1999). (Tsing Hua University Lecture Series published English and Chinese versions of each lecture.)

“Human Beings and Nature in Traditional Chinese Thought,” in *A Companion to World Philosophies*, Eliot Deutsch and Ronald Bontekoe, ed., (Oxford: Blackwell Publishers, 1997): 155-164.

“Was Zhuangzi a Relativist?” in *Essays on Skepticism, Relativism and Ethics in the Zhuangzi*, (Albany, NY: SUNY Press, 1996): 196-214.

“The Metaphysical Foundations of Neo- and New Confucianism,” *The Journal of Chinese Philosophy*, 22 (March, 1995): 81-89.

“Existentialism in the School of Wang Yangming,” in *Chinese Language, Thought and Culture*, (LaSalle, IL: Open Court Press, 1996): 250-264.

“Confucianism and Contemporary Western Ethics,” in *The Universal and Particular Natures of Confucianism*, Lee Hyun-jae, ed. (Seoul: Yong Jin-sa, 1994): 165-183.

*Reprinted in *Ourselves and Others Global Perspectives on Morality*, Jehanne Anabtawi, ed., (New York: Seven Bridges Press, 2001).

“Human Nature and Moral Understanding in Xunzi,” *International Philosophical Quarterly*, 34.2.134 (June, 1994): 167-175.

*Revised version in *Virtue, Nature and Agency in the Xunzi*, (See "Books" below.)

“Zhuangzi on Skepticism, Skill, and the Ineffable Dao,” *Journal of the American Academy of Religion*, 61.4 (Winter, 1993): 639-654.

“Zhuangzi’s Conversion Experience,” *The Journal of Chinese Religions*, 19 (Fall, 1991): 13-25.

“A Happy Symmetry: Xunzi’s Ethical Thought,” *Journal of the American Academy of Religion*, 59.2 (Summer, 1991): 309-322.

*Revised version to be reprinted in T. C. Kline, III, ed., *Ritual and Religion in the Xunzi*, (ms. under review).

“Character Consequentialism: An Early Confucian Contribution to Contemporary Ethical Theory,” *The Journal of Religious Ethics*, 19.1 (Spring, 1991): 55-70

“Thinking and Learning in Early Confucianism,” *The Journal of Chinese Philosophy*, 17.4

(December, 1990): 473-493.

“Reweaving the ‘one thread’ of the *Analects*,”
Philosophy East and West, 40.1 (January, 1990):
17-33.

“A Question of Faith: A New Interpretation of
Mencius 2B.13,” *Early China*, 13 (1988): 153-165.

“Reflections on the Chin-ssu lu,” *Journal of the
American Oriental Society*, 108.2 (April-June,
1988): 269-275.

Dictionaries and Encyclopedia:

“Mencius” in *The Encyclopedia of Religion, Second
Edition*, Lindsay Jones, ed., (New York: Macmillan
Press, forthcoming).

“Origins of Chinese Ethics,” in *The Blackwell
Companion to Religious Ethics*, William Schweicker,
ed., (Oxford: Blackwell Publishers, 2005)

The following twenty entries in *The Cambridge
Dictionary of Philosophy*, Robert Audi, ed.,
(Cambridge: Cambridge University Press, 1995):

Chang Hsüeh-ch’eng, Chang Tsai, Ch’eng Hao
and Ch’eng Yi, *ch’i*, (“ether”), *ching* (“reverence”),
Chou Tun-yi, *hsin* (“trust”), *hsü* (“the tenuous”),
Huang-Lao, I-Ching, Kuo Hsiang, *li* (“pattern”),
Shao Yung, *shen* (“spirit”), Tai Chen, Taoism, *tzu-jan*
 (“spontaneity”), Wang Pi, Wang Fu-chih, Yen Yüan.

The following three main entries in the *Routledge
Encyclopedia of Philosophy*, (Routledge Press, 1999):

“Chinese Neo-Confucian Philosophy.”

“Mohist Philosophy.”

“Chinese Philosophy of History.”

The following four short entries in the same work:

cheng (“authenticity”).

li (“pattern”).

xin (“trust”).
ti-yong (“substance-function”).

Books:

Applied Ethics from a Confucian Point of View, co-editor with Fan Ruiping. Volume-in-progress. (Tentative table of contents available upon request.)

Taking Confucian Ethics Seriously: Contemporary Theories and Applications, co-editor with Yu Kam-por and Julia Tao. Volume-in-progress. (Manuscript to be sent to OUP on 15 November 2005).

Working Virtue: Virtue Ethics and Contemporary Moral Problems, co-editor with Rebecca Walker, (Oxford University Press, forthcoming, 2006).

The Laozi or Daodejing. Reprint. (Indianapolis, IN: Hackett Publishing Company, 2003).

Readings in Classical Chinese Philosophy, co-editor and co-translator with Bryan W. Van Norden, Reprint. (Indianapolis, IN: Hackett Publishing Company, 2003). (Revised reprint in press, set for release in 2006).

Essays on Mencius' Moral Philosophy, co-editor with Liu Xiusheng, (Indianapolis, IN: Hackett Publishing Company, 2002).

Ethics in the Confucian Tradition: The Thought of Mengzi and Wang Yangming, revised and expanded second edition (see below) (Indianapolis, IN: Hackett Publishing Company, 2002).

Virtue, Nature and Agency in the Xunzi, co-editor with T. C. Kline III, (Indianapolis, IN: Hackett Publishing Company, 2000).

Confucian Moral Self Cultivation, revised and expanded second edition of the work by the same title (see below) (Indianapolis, IN: Hackett Publishing Company, 2000).

The Sense of Anti-rationalism: Zhuangzi and Kierkegaard's Religious Thought, co-author with Karen L. Carr (New York: Seven Bridges

Press, 2000).

Religious and Philosophical Aspects of the Laozi,
co-editor with Mark Csikszentmihalyi (Albany,
NY: SUNY Press, 1999).

*Essays on Skepticism, Relativism and Ethics in the
Zhuangzi*, co-editor with Paul Kjellberg (Albany,
NY: SUNY Press, 1996).

Chinese Language, Thought and Culture, ed.
(LaSalle, IL: Open Court Press, 1996).

Confucian Moral Self-Cultivation,
(New York: Peter Lang, 1993).

*Ethics in the Confucian Tradition: The Thought
Of Mencius and Wang Yang-ming*, (Atlanta:
The Scholar's Press, 1990).

The following six works constitute the four-
volume *Stanford Concordance Series*:

A Concordance to Chu Hsi, "Ta Hsüeh Chang Chu,"
(San Francisco: Chinese Materials Center, 1979).

A Concordance to Chu Hsi, "Chung Yung Chang Chu,"
(San Francisco: Chinese Materials Center, 1979).

A Concordance to Wang Yang-ming, "Ch'uan Hsi Lu,"
(co-author) (San Francisco: Chinese Materials Center, 1979).

*A Concordance to Wang Yang-ming, "Ta Hsüeh
Wen,"* (San Francisco: Chinese Materials Center, 1979).

A Concordance to Tai Chen, "Yüan Shan,"
(San Francisco: Chinese Materials Center, 1979).

*A Concordance to Tai Chen, "Meng Tzu Tzu I
Shu Cheng,"* (co-author) (San Francisco: Chinese
Materials Center, 1979).

Awards and
Honors:

John Findlay Visiting Professor
Department of Philosophy,

Boston University, 2003-04

Austin J. Fagothey, S. J. Distinguished Visiting
Professor in Philosophy, Santa Clara University
(Spring 2000-2001)

Dean's Fellowship
Stanford University
November 1994

Lloyd W. Dinkelspiel Award for Outstanding
Service to Undergraduate Education,
Stanford University, June 1993

Chiang Ching Kuo Fellowship for Study in Taiwan
Summer 1992

Maxwell D. Taylor Award
Defense Language Institute
Foreign Language Center, 29 March 1979

Languages:

Chinese (Classical and Modern)
Korean
Japanese
German

Other
Experiences:

From 1974-1978, United States Marine Corps PLC
(Honorably discharged at the rank of Sgt.)

From 1976-1978 I worked at the Institute for
Mathematical Studies in the Social Sciences of
Stanford University, designing and compiling
the computer-generated concordances listed
above.

From 1978-1982, I served as a Korean language
voice intercept operator in the United States Army
Intelligence Security Command. I was stationed in
various locations in the Republic of Korea for three
years. My mission entailed the collection, interpretation,
translation and reporting of North Korean Army
tactical voice communications. For approximately
two years, I was a section chief for a voice collection

unit, and for six months I supervised a translation unit of South Korean nationals.
(Honorably discharged at the rank of Sgt.)

Awarded the Good Conduct Medal, Army Achievement Medal, Meritorious Service Medal and three citations for meritorious service.