

譚明冉 (Mingran Tan: 山東大學 哲学與社會發展學院 )

## Research Interests

Confucianism, Daoism and Chinese Buddhism  
Chinese Intellectual History  
Hermeneutics and Evolutionary Ethics

## <Education>

PhD, University of Toronto, Department of East Asian Studies, Toronto (June, 2010)

Dissertation: *Hermeneutics and Crisis: Wang Fuzhi's Interpretation of Confucian Classics in a time of Radical Change from the Ming to Qing Dynasties*

Specialty: Philosophy & Religion of the Ming-Qing Period

Major: Chinese Intellectual History

Adjacent field: Hermeneutics and Textual Analysis

Supervisor: Vincent Shen

PhD, Peking University, Department of Philosophy & Religion, Beijing (2003)

Dissertation: *A Study on Wang Fuzhi's Interpretation of the Zhuangzi*

Specialty: Philosophy & Religion of the Ming-Qing Period

Major: Chinese Philosophy

Supervisor: Zhonghua Li

MA, Chinese Academy of Social Sciences Graduate School, Beijing (1996)

Thesis: *On Zhang Zai's Concept of Great Mind and Tolerance*

Major: Chinese Intellectual History

Supervisor: Peiyuan Meng

BA, Peking University, Department of Philosophy & Religion, Beijing (1991)

Thesis: *On Hume's Discourse of Cause and Effect*

## <Referees>

Richard John Lynn (Professor Emeritus of Chinese Thought and Literature)  
richard.lynn@utoronto.ca; Phone: (250)247-8871  
1708 Tashtego Crescent, Gabriola Island, British Columbia V0R 1X5  
Canada

Yong Huang (Editor-in-Chief, Dao: a Journal of Comparative Philosophy),  
yonghuang@cuhk.edu.hk, Tel. (852)3943-9678  
Department of Philosophy  
The Chinese University of Hong Kong  
Shatin, New Territories, Hong Kong

Graham Sanders, graham.sanders@utoronto.ca, Tel. 416-978-3293  
14087, Robarts Library, Department of East Asian Studies, University of

Toronto, 130 St. George Street, Toronto, ON, M5S3H1

Vincent Shen, vincent.shen@utoronto.ca, Tel 416-946-0685  
14087, Robarts Library, Department of East Asian Studies, University of

Toronto, 130 St. George Street, Toronto, ON, M5S3H1

Victor Falkenheim, victor.falkenheim@utoronto.ca, tel. 416-978-3859  
3029, Sydney Smith, 100 St. George Street, Toronto, ON, M5S 3G3

### <Awards / Fellowships>

- 2010, Chiang Ching-kuo Foundation Doctoral Dissertation Fellowship (North America)
- 2008, Doctoral Thesis Completion Grant, University of Toronto
- 2006, Julia Ching Foundation Scholarship, University of Toronto
- 2004, Travel Grant, University of Toronto
- 2002-2003, Korean Foundation Scholarship, Peking University
- 2002-2003, Himalayas Foundation Scholarship, Peking University
- 2001-2002, Excellent Student Scholarship, Peking University
- 2001-2002, 2002-2003, Luo-Wen-Qi Taoist Scholarship, Peking University

### <Publications>

#### Journal Articles

1. The Universality and Religiosity of Filial Piety, *Journal of Literature, Journal of History and Philosophy*, (forthcoming) 孝的普适性与宗教性, 《文史哲》 (在发)
  2. The Limit of Confucian Moral Cultivation and Its Solution in the Transition of China from Agricultural to Commercial Society, *Frontiers of Philosophy in China*, 2016年, No.2 (forthcoming)
  3. Does Benevolence Guarantee the rise of wisdom and courage in a person—Wang Fuzhi's Reinterpretation of the Three Universal Confucian Virtues, *Monthly Review of Philosophy and Culture*, 仁者必智或勇乎：王夫之对三达德的新解释, 《哲学与文化》, 2016年第10期 (forthcoming)
  - 4.
  5. "How to Reconstruct Chinese Philosophy in the Process of Globalization", *Monthly Review of Philosophy and Culture*, 如何在全球化过程中重建中国哲学, 《哲学与文化》, 2016年第4期 (forthcoming)
- "Assisting Heaven: the Ultimate Concern of Wang Fuzhi's Philosophical System", *Journal of Hunan University (Social Sciences Edition)*  
相天：王夫之思想体系的终极关怀, 《湖南大学学报》 (社会科学版), 2016, No.2, pp5-10
- "On China's Challenge to American Hegemony", *Journal of Chinese Humanities*, 2015, No.1 pp.313-334

“Wang Fuzhi’s Interpretation of Spirit/shen in His *Annotation on the Zhuangzi*”, *Frontiers of Philosophy in China*, 2015, Volume 10, Issue 2, pp239-254

“The Duke of Zhou’s Doctrine, “Using Virtue to Match Heaven” and Its Influence on Confucius’ Concept of Heaven and Mandate, *The World Religious Cultures*, 2014, No.6, pp26-30

殷周之际“以德配天”的提出及其对孔子天命观的影响, 《世界宗教文化》, 2014, 第六期

“How Does Wang Fuzhi Explain the rise of Evil-nature from the Perspective of the Book of Changes”, *Studies of Zhouyi*, 2014, No.4, pp14-21

王夫之是如何解释不善之性的产生的：以《易传》“继善成性”为视角, 《周易研究》2014, 第4期

“The Distinction between Learning-based Virtue and Nature-Based Virtue: Wang Fuzhi’s Reinterpretation of Dao and Virtue (de)”, *Philosophical Research*, 2014, No.7, pp 71-77

学之德与性之德之辨：王夫之对道和德的新诠释, 《哲学研究》, 2014, 第七期

“The Uniqueness of Wang Fuzhi’s Interpretation of Confucian Classics and the Genre of His Time—A Perspective of Hermeneutic Circle”, *Journal of Shandong University*, 2014, No.4, pp117-125.

王夫之儒家经典诠释的时代性和独特性：以解释学循环为视角, 《山东大学学报》, 2014, 第四期

“Challenges Imposed by Chinese Civilization”, in Nishan Forum Ed. *A Research Report on the World Civilization Dialogue*, Beijing, People’s Publishing House, 2013, pp67-87

“An Evaluation of Confucian Sympathy from the Perspective of Evolutionary Ethics”, in Klaus Mühlhahn, Nathalie van Looy (Eds.) *The Globalization of Confucius and Confucianism*, Reihe: BerlinerChina-Hefte-ChineseHistoryandSociety, Bd.41, 2012, pp32-42

“Review of Zhuangzi Philosophy and its Transformation: Liu, Xiaogan 劉笑敢, *Zhuangzi’s Philosophy and Its Transformation 莊子哲學及其演變*.” *Dao: A Journal of Comparative Philosophy*, June, 2012, Vol.10, No.3, 399-401

“A Re-evaluation of Xunzi’s Moral Theory from the Aspect of Mind,” *Journal of Chinese Philosophy*, March, 2008, Vol. 35, Issue 1, pp. 121-138

“Emptiness, Being and Nonbeing: How did Seng Zhao re-interpret the thought of Laozi and Zhuangzi in a Buddhist Context,” *Dao: A Journal of Comparative Philosophy*, June, 2008, vol.7, no.2, pp. 195-209

“An Investigation and Assessment Yi T’oegy’s *Li-qi* Dualism,” *Korean Journal*, 2006 summer, Vol.46, No.2, pp. 155-184

“Feeling/Qing in Wang Fuzhi’s *Broad Commentary on the Book of Odes*,” *Xiang Xue*, 2007, No.4, pp.126-139 《湘學》2007, 第四期

“A Comparison between the Meanings of Free Excursion in the *Zhuangzi* and Wang Fuzhi’s *Annotation to the Zhuangzi*,” *Universitas: Monthly Review of*

*Philosophy and Culture*, 2005, Vol. 32, no.377, pp. 171-181  
庄子、王夫之逍遥观之比较, 《哲學與文化》2005, 第32卷, 第377期

“The Relationship of Heaven and Man in Wang Fuzhi’s *Annotation to Zhuangzi*,” *Chuanshan Journal*, 2004, No.4, pp.15-19  
王夫之《庄子解》中的天人关系, 《船山學刊》2004, 第四期

“An Overview of Taoist Research in Mainland China in the 20th Century,” *Newsletter of Chinese Literature and Philosophy*, 2004, 1, Vol.13, No.4, pp. 43-66  
二十世纪大陆道家研究综述, 《中国文哲研究通讯》2004, 第一期

“The Functions of Moral Norms and Consciousness in the development of Virtue,” *Social Science Research*, 2002, No.2, pp. 70-73  
外在规范与道德意识自觉在德性养成中的作用, 《社会科学研究》2002, 第二期

“The Realm of Free Excursion of *the Zhuangzi* and its Influence,” *Theory Investigation*, 1996, No.3, pp. 41-43  
庄子的逍遥境界及其对后世的影响, 《理论探讨》1996, 第三期

“Subjective Thinking—the Main Way of Thinking in Chinese Philosophy,” *Theory Investigation*, 1995, No. 5, pp.98-99  
中国哲学的基本思维方式-主体思维, 《理论探讨》1995, 第五期

#### **Book & Book Chapters**

6. *Crisis and Hermeneutics: the Ming Loyalist Wang Fuzhi’s Interpretation of Confucian Classics*, Palgrave MacMillan (Under Review)

“Famous Buddhist and Taoist Sites and Relics in the Yellow River Valley during the Sui-Tang Period,” in *Collections of the Yellow River Culture—Religion Volume*, ed. Wang Zhiyuan. Yinchuan: Ningxia People Press, 2001, 第三节 隋唐时期黄河流域的著名宗教活动场所和遗迹, 宗教卷-黄河文化丛书, 王志远主编, 银川: 宁夏人民出版社, 2001

*Moral Education Textbook, Grade III for High School*, Editor-in-chief, Beijing, Peoples Press, 2000, 《德育》高中三年级; 主编, 北京: 人民出版社, 2000

“The New Breakthrough on Neo-Confucianism,” *China Philosophical Annals*, 1996, pp. 118-122, 宋明理学新进展, 中国哲学年鉴, 1996, pp.118-122

#### **<Current Projects>**

The Role of Women in Confucianism and Its Modern Transformation 儒家的女性角色及其现代转化, funded by Shandong University, 2015-2018.

How to Reshape the Relationship between Chinese Family and its Members in the Process of Globalization 全球化过程中家庭和个人关系的重塑, Funded by Shandong Provincial Bureau of Social Sciences, Period: 2014-2016

Can Confucian Investigation of Things Lead to Scientific Study? 儒家的格物说能否发展成西方意义的科学研究? Funded by Shandong University, Period: 2013-2015

Hermeneutics and Crisis: Wang Fuzhi's Interpretation of Confucian Classics in a time of Radical Change from the Ming to Qing Dynasties

A Study on Wang Fuzhi's Interpretation of *the Zhuangzi*

Collected Commentaries on *the Zhuangzi* 庄子集注

A Commentary on *Wang Fuzhi's Interpretation of the Zhuangzi* 王夫之庄子解注

### <Work Experience>

2012-present, Associate Professor, School of Philosophy and Social Development, Shandong University, Jinan, China

2009-2010, Course Instructor, University of Toronto  
Courses: Cultural Politics in Modern China  
Classic Chinese Literature from Shijing to Tang;

2003-2011, Teaching Assistant, University of Toronto  
Courses: History of China  
History of Chinese Philosophy  
Chinese Culture and Society  
The Rise of Greater China  
Eastern Religious Traditions  
East Asian Civilizations  
Classical Chinese Literature

2000-2003, Teaching Assistant, Peking University  
Courses: History of Chinese Philosophy  
Classical Daoism

1999-2000, Editor, Central Institute of Education Sciences, Ministry of Education of China  
*Moral Education*, Experimental Curriculum for High School,

1996-2000, Editor, Institute of Chinese Culture, Chinese Academy of Arts, Beijing, China  
*World Sinology* and *Journal of Chinese Culture*

1991-1993, Librarian, Beijing University Library

### <Affiliation>

American Academy of Religion  
American Philosophical Association

### <Languages>

**Chinese Mandarin:** Native Language

**Classical Chinese:** Proficiency in reading and interpretation, my main research language into the texts of Chinese Religions.

**English:** Proficiency in listening, speaking, reading and writing

French: Reading