

# CURRICULUM VITAE

(updated April 2012)

## Edward Gilman Slingerland III 森舸瀾

Professor, Department of Asian Studies

Associate Member, Departments of Philosophy and Psychology

Canada Research Chair in Chinese Thought and Embodied Cognition

Director, Cultural Evolution of Religion Research Consortium (CERC)

Co-Director, Centre for Human Evolution, Cognition and Culture (HECC)

University of British Columbia

Asian Centre, 403-1871 West Mall

Vancouver, B.C. Canada V6T 1Z2

e-mail: [edward.slingerland@ubc.ca](mailto:edward.slingerland@ubc.ca)

t: (604) 827-3160 f: (604) 822-8937

Homepage: <http://faculty.arts.ubc.ca/eslingerland/>

## EDUCATION

09/94–08/98 Ph.D., Religious Studies, Stanford University (1998)

Area of Specialization: Early Chinese thought

Fields: Virtue ethics, hermeneutics

09/91–06/94 M.A., East Asian Languages (classical Chinese), UC Berkeley

09/88–06/91 B.A., with Distinction, Stanford University, Asian Languages (Chinese)

*Phi Beta Kappa*

12/88–12/89 Chinese Language Center, Tunghai University, Taichung, Taiwan, ROC

09/86–06/88 Princeton University, biology and Chinese language

Additional summer language training sessions at Goethe-Institut (Goettingen, Berlin) and Alliance Française (Paris)

## RESEARCH INTERESTS

Warring States (5th-3rd c. B.C.E.) Chinese thought, religious studies (comparative religion, cognitive science and evolution of religion), cognitive linguistics (blending and conceptual metaphor theory), ethics (virtue ethics, moral psychology), cognitive science, evolutionary psychology, the relationship between the humanities and the natural sciences, and the classical Chinese language.

## BOOK MANUSCRIPTS IN PROGRESS

*Body & Mind in Early China: Getting Beyond the Myth of Holism* (in progress).

*Trying Not to Try: Chinese Thought, the Embodied Mind and the Paradox of Spontaneity* (planned completion date August 2012). Trade book contracted to Crown (division of Random House; US/Canada) and Canongate (UK), with contracted translations into German (Berlin Verlag), Dutch (Maven), Russian (Corpus) and Korean (Sam & Parkers).

**BOOKS** (asterisks indicate refereed publication; sole-authored unless otherwise indicated)

\* Slingerland, Edward and Mark Collard (edited), *Creating Consilience: Integrating the Sciences and the Humanities*, 2012, Oxford University Press, New Directions in Cognitive Science series (472 + xv pages)

\* Bulbulia, Joseph and Edward Slingerland (edited), *Evolutionary Approaches to the Study of Religion*, a special issue of the journal *Religion* 41.3, September 2011.

\* *What Science Offers the Humanities: Integrating Body & Culture*. New York: Cambridge University Press, February 2008 (370 + xvi pages)

Topic of Author Meets Critics session, American Academy of Religion Annual Meeting, Montréal, QB (2009)  
Korean edition in preparation, forthcoming Chiho Publishing House, 2012 (South Korea)

Excerpts published in Brian Boyd, Joseph Carroll and Jon Gottschall (eds.), *Evolution, Literature & Film: A Reader*, Columbia University Press (2010)

Reviewed: *Science* 322 (10 October 2008): 195-196 (H. Fromm)

“Quo vadis, humaniora?” (article discussion), *Language and Literature (Keel ja Kirjandus)* (August 09, 2008), 577-588 (M. Tamm) [in Estonian]

*Isis* 100 (March 2009): 211-212 (G.E.R. Lloyd)

Metapsychology online reviews 13.31 (July 28, 2009) (R. Harrington)

“Putnam, Dennett, and Others: Philosophical Resources for the World Historian” (article discussion), *Journal of World History* 20.4 (December 2009), 491-522 (J. Wills)

“The Educator Must Be Educated: The Study of Religion at the End of the Humanities” (article discussion), *Method & Theory in the Study of Religion* 22.1 (2010), 1-8 (M. Day)

*Journal for the Study of Religion, Nature & Culture* 222 4.3 (October 2010): 235-238 (N. Barrett)

*The Heythrop Journal* 52.2 (March 2011): 351-352 (B. McCall)

“The Humanities as Empirically Grounded Sciences,” *Historical Methods* 44.4 (Oct-Dec 2011): 165-170 (M. Schouten)

*Confucius: The Essential Analects* (abridged version of the *Analects*, with traditional commentary, for use in survey courses). New York: Hackett Publishing Company, March 2006 (164 + xxvi pages)

Reviewed: *Religious Studies Review* 33.1 (January 2007): 82-83 (R. Kirkland)

\* *Confucius: Analects* (full translation with running traditional commentary, glossary, and extensive introduction). Cambridge, MA: Hackett Publishing Company, 2003 (279 + xxix pages)

Reviewed: “An Introduction to and Appraisal of Edward Slingerland’s *Analects* translation” (review article), 中國科技翻譯 [*Chinese Science and Technology Translators Journal*] 20.21 (February 2007), 59-62 (Wang Yong 王勇) [in Chinese]

“Images of Traditional Chinese Culture in Contemporary Translations: A Comparison of Three Representative English Translations of the *Analects*” (review article), 社會縱橫 [*Social Sciences Review*] 21.8 (August 2006), 175-176 (Wei Wangdong 魏望東 and Huang Botian 黃伯天) [in Chinese]

*Dao: A Journal of Comparative Philosophy* 4.2 (Summer 2005): 389-394 (D. Fielding)

*Journal of Chinese Philosophy* 32.2 (June 2005): 337-339 (T.K. Hon)

“A Multiperspective Comparison of Three Translations of the *Analects* Across the Centuries:

From James Legge to Ezra Pound to Edward Slingerland” (review article), 中國翻譯

[*Chinese Translators Journal*] 26.3 (May 2005), 52-57 (Wei Wangdong 魏望東) [in Chinese]

“Recent Works on Confucius and the *Analects*” (feature review) *Philosophy East & West* 55.1 (January 2005): 99-109 (R. Littlejohn)

*China Review International* 11.1 (Spring 2004): 174-180 (Y.K. Lo)

*Journal of Chinese Religions* 31 (2003): 292-93 (P. Goldin)

\* *Effortless Action: Wu-wei as Conceptual Metaphor and Spiritual Ideal in Early China*. New York: Oxford University Press, 2003 (352 + xi pages) (paperback edition, May 2007)

Winner, AAR Best First Book in the History of Religions award

Topic of paper session, Central Division American Philosophical Association Meeting, Chicago, IL (2004)

Reviewed: “Embodiment and Virtue in a Comparative Perspective” (review article) *Journal of Religious Ethics* 35.4 (December 2007): 715-728 (J. Schofer)

“Paradox of *Wuwei*?” (review article) *Journal of Chinese Philosophy* 34.2 (June 2007): 277-287 (P.J. Ivanhoe)

“評斯林格蘭對《老子》無為之詮釋” (‘A Critique of Slingerland’s Interpretation of Wu-wei in the *Laozi*’) (review article), *中國哲學與文化 (The Journal of Chinese Philosophy and Culture)* 1 (May 2007): 321-326 (L.J. Yang)

“On *Wu-wei* as a Unifying Metaphor” (feature review) *Philosophy East & West* 57.1 (January 2007): 97-106 (C. Fraser)

*History of Religions* 45.2 (November 2005): 181-182 (R. Company)

*Harvard Journal of Asiatic Studies* 64.2 (December 2004): 511-516 (K.L. Shun)

*Journal of Asian Studies* 63.1 (February 2004): 172-173 (A. Fox)

*China Review International* 10.2 (Fall 2003): 452-457 (E. Cline)

**JOURNAL ARTICLES** (asterisks indicate refereed publications; sole-authored unless otherwise indicated)

\* “Body and Mind in Early China: An Integrated Humanities-Science Approach” (46 ms. pages), *Journal of the American Academy of Religion* (submitted December 2011).

\* Bulbulia, Joseph and Edward Slingerland. “Religious Studies as a Life Science” (58 ms. pages), *Numen* (accepted, final revision submitted April 2012).

\* “邁向經驗上可信賴的論理學：認知科學，德性論理，與中國早期思想德‘不費力注意’” [A re-refereed and updated version of a 2010 book chapter, “Toward an Empirically Responsible Ethics: Cognitive Science, Virtue Ethics, and Effortless Attention in Early Chinese Thought,” translated by 马鼎当 into Chinese], *中國哲學與文化 [The Journal of Chinese Philosophy and Culture]* 9 (in print, forthcoming 2011).

\* Slingerland, Edward and Maciej Chudek. “The Challenges of Qualitatively Coding Ancient Texts,” *Cognitive Science* 36.2: 183-186 (March 2012).

\* Slingerland, Edward and Joseph Bulbulia. “Evolutionary Cognitive Science and the Study of Religion,” *Religion* 41.3: 307-328 (September 2011).

\* Reber, Rolf and Edward Slingerland. “Confucius Meets Cognition: New Answers to Old Questions,” *Religion, Brain and Behaviour* 1.2: 135-145 (June 2011).

\* Slingerland, Edward and Maciej Chudek. “The Prevalence of Folk Dualism in Early China,” *Cognitive Science* 35: 997-1007 (Summer 2011).

\* “The Situationist Critique and Early Confucian Virtue Ethics,” *Ethics* 121.2 (January 2011): 390-419.

Selected as a target article for discussion on the Philosophy blog “Pea Soup”: <http://peasoup.typepad.com/>

\* “Metaphor and Meaning in Early China,” *Dao: A Journal of Comparative Philosophy* 10.1 (Winter 2011): 1-30.

Winner: *Dao*, Annual Best Essay Award (2012)

Followed by “Reply to Prof. Moeller’s Response,” *Dao: A Journal of Comparative Philosophy* 10.4 (Fall 2011): 537-539.

Topic of panel discussion, American Philosophical Association, Eastern Division, December 2012

\* “‘Of What Use Are the *Odes*?’ Cognitive Science, Virtue Ethics, and Early Confucian Ethics,” *Philosophy East & West* 61.1 (January 2011): 80-109.

To be reprinted in *New Directions in Chinese Philosophy* (ed. Cheng Chung-yi and Cheung Chan-fai), Chinese University of Hong Kong Press, 2012.

“Good and Bad Reductionism: Acknowledging the Power of Culture,” invited response to Joseph Carroll target article, “An Evolutionary Paradigm for Literary Study”, *Style* 42.2-3 (Summer/Fall 2008): 266-271.

\* “The Problem of Moral Spontaneity in the Guodian Corpus,” *Dao: A Journal of Comparative Philosophy* 7.3 (Fall 2008): 237-256.

\* “Who’s Afraid of Reductionism? The Study of Religion in the Age of Cognitive Science,” *Journal of the American Academy of Religion* 76.2 (June 2008): 375-411.

Accompanied by “Reply to Cho & Squier” (418-419) and “Response to Cho & Squier” (449-454).

“Distinguishing the Perspective of Religious Insider From That of Academic Outsider: A Response to ‘評斯林格蘭對《老子》無為之詮釋’ [‘A Critique of Slingerland’s Interpretation of Wu-wei in the *Laozi*’],” *中國哲學與文化 (The Journal of Chinese Philosophy and Culture)* 1 (April 2007): 321-326.

\* Slingerland, Edward, Eric Blanchard and Lyn Boyd-Judson. “Collision with China: Conceptual Metaphor Analysis, Somatic Marking, and the EP-3 Incident,” *International Studies Quarterly* 51.1 (March 2007): 53-77.

\* “Conceptual Blending, Somatic Marking, and Normativity: A Case Example from Ancient Chinese,” *Cognitive Linguistics* 16.3 (September 2005): 557-584.

\* “Conceptions of the Self in the *Zhuangzi*: Conceptual Metaphor Analysis and Comparative Thought,” *Philosophy East & West* 54.3 (July 2004): 322-342.

To be reprinted in *Figuring Religions: Comparing Ideas, Images, and Activities*, ed. Shubha Pathak, Albany, NY: SUNY Press, forthcoming.

\* “Conceptual Metaphor Theory as Methodology for Comparative Religion,” *Journal of the American Academy of Religion* 72.1 (March 2004): 1-31.

\* “Virtue Ethics, the *Analects*, and the Problem of Commensurability,” *Journal of Religious Ethics* 29.1 (Summer 2001): 97-125.

To be reprinted in *Confucian Studies: Critical Concepts*, ed. Yao Xinzhong and Tu Weiming, Routledge 2012.

\* “Effortless Action: the Chinese Spiritual Ideal of Wu-wei,” *Journal of the American Academy of Religion* 68.2 (June 2000): 293-328.

\* “The Conception of *Ming* [“Fate”] in Early Chinese Thought,” *Philosophy East and West* 46.4 (1996): 567-581.

## BOOK CHAPTERS

“Data from Dead Minds: Toward a ‘Second Wave’ of Consilience in the Scientific Study of Religion,” in *History of Religions in Graeco-Roman Antiquity and the Cognitive Science of Religion*, ed. Roger Beck and Luther Martin. London: Equinox Press, Cognitive, Religion and Culture Series (forthcoming).

“Cognitive Science and Religious Thought: The Case of Psychological Interiority in the *Analects*,” in *Mental Culture: Towards a Cognitive Science of Religion*, ed. Dimitris Xygalatas and Lee McCorkle. London: Equinox Press, Cognitive, Religion and Culture Series (forthcoming).

\* Slingerland, Edward and Mark Collard. “Creating Consilience: Toward a Second Wave,” in *Creating Consilience, Integrating the Sciences and the Humanities*, ed. Edward Slingerland and Mark Collard, 3-40. New York: Oxford University Press (2012).

\* “Mind-Body Dualism and the Two Cultures,” in *Creating Consilience, Integrating the Sciences and the Humanities*, ed. Edward Slingerland and Mark Collard, 74-87. New York: Oxford University Press (2012).

\* “Toward an Empirically Responsible Ethics: Cognitive Science, Virtue Ethics, and Effortless Attention in Early Chinese Thought,” in *Effortless Attention: A New Perspective in the Cognitive Science of Attention and Action*, ed. Brian Bruya, 247-286. Cambridge, MA: MIT Press (2010).

“Neuroscience, Theory of Mind and the Status of Human-Level Truth,” in *Neuroscience and Religion: Brain, Mind, Self and Soul*, ed. Volney Gay, 67-108. New York: Lexington Books, 2009.

“Consilience and the Status of Human Level Truth,” in *A Vision of Transdisciplinarity; Laying Foundations for a World Knowledge Dialogue*, ed. Frédéric Darbellay, Moira Cockell, Jérôme Billotte and Francis Waldvogel, 51-60. Lausanne, Switzerland: EPFL Press, 2008.

“Classical Confucianism (I): Confucius and the *Lun-Yü*.” In *Routledge History of Chinese Philosophy*, ed. Bo Mou, 107-136. London: Routledge, 2008.

“Crafts and Virtues: the Paradox of Wu-wei in the *Analects*.” In *Confucius Now: Contemporary Encounters with Confucius*, ed. David Jones, 109-136. LaSalle, IL: Open Court Press, 2008.

“Images of Women in the *Analects* of Confucius.” In *Images of Women in Chinese Thought and Culture*, ed. Robin Wang, New York: Hackett Publishing Company, 2003: 62-67.

Annotated translation of and introduction to selections from the *Analects* (with critical bibliography), in *Readings in Classical Chinese Philosophy*, ed. P.J. Ivanhoe and Bryan Van Norden, Seven Bridges Press (August 2000): 1-53.

## REVIEWS

Berthrong, E.N. *What Would Confucius Do? Wisdom and Advice on Achieving Success and Getting Along with Others*, in *China Review International* 15.1 (Spring 2008): 71-77.

Feature Review: "Chinese Thought from an Evolutionary Perspective, a Review of Donald Munro, *A Chinese Ethics for the New Century: The Ch'ien Mu Lectures in History and Culture, and Other Essays on Science and Confucian Ethics*," *Philosophy East & West* 57:3 (July 2007): 375-388.

Csikszentmihalyi, Mark, *Material Virtue: Ethics and the Body in Early China*, in *Philosophy East & West* 56.4 (October 2006): 694-699.

Puett, Michael, *The Ambivalence of Creation: Debates Concerning Innovation and Artifice in Early China*, in the *Journal of Chinese Philosophy* 31.1 (March 2004): 132-134.

Gardner, Daniel, *Zhu Xi's Reading of the Analects: Canon, Commentary, and the Classical Tradition*, in the *Journal of the American Oriental Society* 123.1 (2003): 4-5.

Chow, Ng, and Henderson (eds.), *Imagining Boundaries: Changing Confucian Doctrines, Texts, and Hermeneutics*, in the *Journal of the American Academy of Religion* 70.2 (June 2002): 188-192.

Kohn and LaFargue (eds.), *Lao-tzu and the Tao-te-ching*, in the *Journal of the American Academy of Religion* 68.2 (June 2000): 418-422.

Feature review: "Why Philosophy Is Not 'Extra' In Understanding the *Analects*, a review of Brooks and Brooks, *The Original Analects*," in *Philosophy East and West* 50.1 (January 2000): 137-141, 146-147.

## ON-LINE PUBLICATIONS AND POPULAR PRESS

"Bridging Universities' Two Cultures," op-ed in the *The Vancouver Sun*, September 19, 2008, A21.

"Let's Get Clear About Materialism," invited post to the Social Science Research Council (SSRC) blog, "The Immanent Frame: Secularism, Religion, and the Public Sphere," August 1, 2008 ([http://www.ssrc.org/blogs/immanent\\_frame/2008/08/01/lets-get-clear-about-materialism/](http://www.ssrc.org/blogs/immanent_frame/2008/08/01/lets-get-clear-about-materialism/))

## TRANSLATIONS (MODERN CHINESE TO ENGLISH)

Wan Junren, "Contrasting Confucian Virtue Ethics and MacIntyre's Aristotelian Virtue Theory." In Robin Wang (ed.), *Chinese Philosophy in an Era of Globalization*. Albany: State University of New York Press, 2004.

Liu Xiaogan, "An Inquiry Into the Central Value in Laozi's Philosophy." In Csikszentmihalyi and Ivanhoe (eds.), *Essays on Religious and Philosophical Aspects of the Laozi*. Albany: SUNY Press, 1998: 211-237.

Harry Hongda Wu, *Laogai: The Chinese Gulag*, Boulder, CO: Westview Press, 1991, 247 pages.

**CONFERENCE PRESENTATIONS** (\* indicates peer-reviewed application process)

"Confucian Virtue Ethics in Light of Contemporary Cognitive Science," Invited Symposium on "Cultivating Virtue," American Philosophical Association (Western Division), Seattle, WA, April 2012.

\* "Are the Early Chinese Mind-Body Holists? A Large-Scale Corpus Analysis," American Academy of Religion Annual Meeting, San Francisco, CA, November 2011.

Respondent to the paper session on "Cognitive Theories of Ritual," Ritual in the Biblical World Group, Society for Biblical Literature Annual Meeting, San Francisco, CA, November 2011.

\* "Weak Folk Dualism in Early China: A Large-scale Corpus Analysis," International Association for the Cognitive Science of Religion, Boston, MA, July 2011.

\* "Neo-Orientalism and the Myth of Chinese Holism," Association for Asian Studies Annual Meeting, Honolulu, HI, April 2011.

"Weak Folk Dualism in Early China," Preconference on Religion, Society for Personality and Social Psychology Annual Conference, San Antonio, TX, January 2011.

"Large-scale Corpus Analysis as New Humanistic Method," Southern California Working Group on the Cognitive Science of Religion, UC Santa Barbara, October 2010.

"Embodied Cognition: Metaphor and Meaning," Conference on Metaphor, Structure and Meaning in Early Chinese Philosophy, Department of Philosophy, National Taiwan University, Taipei, Taiwan, August 2010. Respondent to Masayuki Sato 佐藤將之, "「變化」的象徵化與秩序化：《荀子》和《易傳》的「象」與「神」" and Chia-Lynne Hong, "Obstruction: An Image-Schema in the *Zhuangzi*."

Respondent to panel on "Data from Dead Minds," International Association for the History of Religion XXth Quinquennial World Congress, Toronto, ON, August 2010.

\* "Mind-Body Folk Dualism in Early China," International Association for the History of Religion XXth Quinquennial World Congress, Toronto, ON, August 2010.

"Folk Dualism in Early China," Conference on Theology and Cognition, Cognition, Religion and Theology Project, University of Oxford, June/July 2010.

\* "Body and Mind in Early China", American Philosophical Association Annual Meeting (Pacific Division), San Francisco, CA, March 2010.

\* “Vertical Integration in a Darwinian Age,” at Symposium on “150 Years of Evolution: Darwin’s Impact on the Humanities and Social Sciences,” San Diego State University, San Diego, November 2009.

Author’s Response, panel session on “New Work in the Field: Edward Slingerland’s *What Science Offers the Humanities*,” Cognitive Science of Religion Group and North American Association for the Study of Religion, American Academy of Religion Annual Meeting, Toronto, November 2009.

“Metaphor and Meaning in Early China,” Conference on “Literary Forms of Argumentation in Premodern China,” University of Oxford, UK, September 2009.

\* “Psychological Interiority in the *Analects*,” Plenary session in honor of Herbert Fingarette, Society for Asian and Comparative Philosophy Annual Meeting, Asilomar, CA, June 2009.

“In Defense of Habit: Cognitive Science and Confucian Virtue Ethics,” Conference on “New Directions in Chinese Philosophy: In Celebration of the 60<sup>th</sup> Anniversary of the Department of Philosophy, CUHK and the Centenary of Tang Chun-I,” Chinese University of Hong Kong, May 2009.

“Early Confucian Virtue Ethics: A Response to the Situationist Critique,” Invited Symposium on Early Confucian Moral Philosophy, American Philosophical Association Annual Meeting (Pacific Division), Vancouver, BC, April 2009.

\* “Cognitive Science and the Study of Chinese Thought,” Session on “What Science Offers the Asian Humanities,” Association for Asian Studies Annual Meeting, Chicago, IL, March 2009.

“The Secular and the Sacred: Early Confucianism and Now,” Asian Cultures in Secular and Sacred Relations: Pasts and Presents, Evergreen College, Olympia, WA, January 2009.

\* “Some Issues in the Cognitive Science of Religion,” Panel on “The Cognitive Science of Religion,” Cognitive Science of Religion Group, American Academy of Religion Annual Meeting, Chicago, IL, November 2008.

\* “Folk Dualism and Religious and Moral Cognition in Early China,” Additional Meeting on “Folk Dualism and Religious and Moral Cognition,” Cognitive Science of Religion Group, American Academy of Religion Annual Meeting, Chicago, IL, November 2008.

“Moving from a Bi-versity to a True University: Prospects and Challenges,” Exploratory Workshop on Integrating Science and the Humanities, University of British Columbia, Vancouver, September 2008. (Viewable on-line at: [http://www.sci-hum.pwias.ubc.ca/video\\_slingerland.php](http://www.sci-hum.pwias.ubc.ca/video_slingerland.php))

“Vertical Integration and the Study of East Asian Thought,” Keynote Address, 4<sup>th</sup> Annual Midwest Conference on East Asian Thought, Indiana University, April 2008.

“Modern Cognitive Science and Mencian Ethics,” Conference on Chinese Philosophy and Moral Psychology, Hong Kong University of Science and Technology, December 2007.

“In Defense of Method: Hermeneutics and the Study of Early Daoist Thought,” 「道家經典的詮釋——我注六經還是六經注我」國際學術研討會 [International Conference on Daoist Textual Interpretation: Historical Approach Versus Self Expression], Chinese University of Hong Kong, December 2007.

“Confucius as Secular Savior? A Problem with Enlightenments 0.5–2.0,” Conference on Beyond Belief: Enlightenment 2.0, Salk Institute, La Jolla, CA, November 2007. (Viewable on-line at: <http://thesciencenetwork.org/BeyondBelief2/watch/slingerland.php>)

“Music, Education, and the Problem of Moral Spontaneity in the Guodian Corpus,” Conference on Ethics in Ancient China and Greco-Roman Antiquity, Ludwig-Maximilians-Universität, Munich, Germany, October 2007.

Respondent to panel on “Notions of Sagehood in Early China,” Western Conference of the Association of Asian Studies, Salt Lake City, Utah, September 2007.

“Reductionism and the Dialogue Between the Natural and Human Sciences,” World Knowledge Dialogue, Crans-Montana, Switzerland, September 2006.

“Taking Heaven Seriously: Normativity and Constraint in the *Zhuangzi*,” Third International Conference on Daoism, Frauenwörth, Bavaria, Germany, May 2006.

\* “‘Trying is Wrong, Not Trying is Wrong’: The Paradox of Wu-wei in the Guodian Texts,” Panel on “Blurring Boundaries: Excavated Texts and the Reconceptualization of Genre and School in Warring States China,” Association of Asian Studies Annual Meeting, San Francisco, CA, April 2006.

\* “Who’s Afraid of Reductionism? Cognitive Science, Pragmatism, and the Humanities,” Pragmatism and Empiricism in American Religious Thought Group, American Academy of Religion Annual Meeting, Philadelphia, PA, November 2005.

“Of What Use are the *Odes*? Modern Cognitive Science, Virtue Ethics, and Early Confucian Moral Training.” International Conference on Chinese Philosophy in Analytical Perspectives, National Chengchi University, Taipei, Taiwan, September 2005.

Respondent to “New Works in the Field: *Effortless Action: Wu-Wei as Conceptual Metaphor and Spiritual Ideal in Early China*, by Edward Slingerland.” Society for Asian and Comparative Philosophy, American Philosophical Association Annual Meeting (Central Division), Chicago, IL, April 2004.

\* “One Root, One Source: Conceptual Blending in the *Mencius*,” Panel on “Metaphor and Morals in Traditional China,” Association of Asian Studies Annual Meeting, New York, April 2003.

“Metaphors for Self-Cultivation and the Paradox of Wu-wei in the *Analects*.” Conference on the *Analects*, University of Michigan, Ann Arbor, March 2003.

\* “Conceptual Blending and Normativity in the *Mencius*,” Panel on Metaphor and Confucian Thought, Chinese Religions Group, American Academy of Religion 2002 Annual Meeting, Toronto, Ontario, November 2002.

\* “China and the Debate on Human Rights: Potential for Cross-Cultural Dialogue,” panel on Methodological Approaches to Cross-Cultural Theory of Human Rights, American Political Science Association 2002 Annual Meeting, Boston, August 2002.

\* “Toward a Conversation Between East and West on Human ‘Rights,’” panel on “Interfaith Dialogue, Human Rights and the WTO,” at the American Academy of Religion 2000 Annual Meeting, Nashville, TN, November 20, 2000.

\* “A Metaphor Analysis of Conceptions of the Self in the *Zhuangzi*,” panel on “New Approaches to the Self in Early China,” at the Association of Asian Studies 2000 Annual Meeting, San Diego, March 9-10, 2000.

“The Chinese Spiritual Ideal of *Wu-wei* (Effortless Action),” roundtable meeting of the Society for the Study of Early China, at the Association of Asian Studies 2000 Annual Meeting, San Diego, March 9-10, 2000.

“Cognitive Science as a Tool for Comparative Studies,” Workshop on The Embodied Mind: Cognitive Metaphor Theory and the Humanities, University of Southern California, October 13-14, 2000.

\* “Confucius as Virtue Ethicist,” at the Third International Research Conference in Asian and Comparative Philosophy, East-West Center, Honolulu, Hawaii, January 5-9, 1998 and to the panel on “Non-Theological Ethics,” at the American Academy of Religion 1999 Annual Meeting, Boston, November 20-23, 1999.

#### **INVITED LECTURES / KEYNOTES**

“From Bi-Versity to True University: Bringing Together the Sciences and Humanities,” INSIGHTS Public Lecture, Newcastle University, UK, March 2012.

“Philosophy and Metaphor: The Case of Early China,” Cluster of Excellence: Asia and Europe in a Global Context, University of Heidelberg, Germany, January 2012.

“Mind-Body Dualism in Early China: A Large-Scale Corpus Analysis,” videoconference presentation, Department for the Study of Religions, Masaryk University, Czech Republic, November 2011.

“In Defense of Habit: Contemporary Cognitive Science and Confucian Virtue Ethics,” Department of Philosophy, Simon Fraser University, Vancouver, October 2011.

“(Il)logic and Cognition: A Contemporary Scientific Perspective,” Institute for Logic and Cognition, Sun Yat-Sen University, Guangzhou, China, June 2011.

“Contemporary Cognitive Science and Early Chinese Virtue Ethics,” Fudan University and East China Normal University, Shanghai, China, June 2011.

“Moral Technologies: Cognitive Science, Virtue Ethics and Ritual,” Ritual as Technology in East Asia Workshop, Max Planck Institute for the History of Science (MPIWG), Berlin, Germany, May 2011.

“The Situationist Critique and Early Confucian Virtue Ethics,” The Columbia Society for Comparative Philosophy, Columbia University, NY, April 2011.

“Mind-Body Dualism in Early China: A Large-Scale Corpus Analysis,” China Seminar, Centre for East Asian Studies, University of Texas, Austin, TX, February 2011.

“From a Bi-versity to a True University: Bringing Together the Sciences and the Humanities,” College of Arts & Sciences and the UAB Evolution, Cognition and Culture Working Group, University of Alabama, Birmingham, October 2010.

“Effortless Action in Early Chinese Thought,” Collège de France, Paris, June 2, 2010.

“Reverse Orientalism and the Figure of Confucius in the West [L’orientalisme inversé et la réception de Confucius en Occident]” Guest Lecturer, Collège de France, June 1 2010.

“Consilience and Philosophy” and “Reverse Orientalism in the Study of Early Chinese Thought,” Walter Powell Distinguished Lectures in Philosophy, Linfield College, Oregon, May 2010.

“Why Humanists Hate Vertical Integration,” Behavior, Evolution and Culture Speaker Series, UCLA, May 3, 2010.

“Vertical Integration and the Study of Chinese Thought,” University of Sydney, Australia, April 2010; Cal State Fullerton, May 2010.

“Cognitive Science and the Humanities,” Keynote Address, graduate student conference on “The Architecture of Minds and Cultures: Prospects and Problems of the Cognitive Science Approach in the Humanities, Arts, and Social Sciences,” Brown University, March 2010.

“Reverse Orientalism: The Myth of Holism in Early China.” Dipartimento di Studi sull’Asia Orientale, Università Ca’Foscari, Venice, Italy, May 2009; Princeton University, March 25, 2010.

“Exorcizing the *Geist* in the Machine: Taking the Humanities Beyond Dualism,” Wissenschaftskolleg zu Berlin (Institute for Advanced Studies, Berlin), Germany, June 2008; UC Santa Barbara, “Literature and Mind Symposium” (Departments of English and Psychology), February 2009; University of Tallinn, Tallinn, Estonia, May 2009; University of Auckland, New Zealand, April 2010; Victoria University of Wellington, New Zealand, April 2010.

“Cognitive Science and Early Confucian Ethics,” Hall Peebles Lecture, Wabash College, Indiana, March 2008.

“What Science Offers the Humanities: Beyond the Humanities / Natural Science Divide.” Department of Psychology, University of Michigan, March 2008.

“Confucian Ethics in the Age of Cognitive Science,” 2008 Tang Junyi Lecture, Center for Chinese Studies, University of Michigan, March 2008.

“Thinking with the Body: Somatic Marking and Blending Jujitsu in Early China,” Department of Cognitive Science Colloquium, Case Western University, April 11, 2007 (via videoconference).

“China and the Debate on Human Rights: Potential for Cross-Cultural Dialogue,” B.C. China Scholars’ Symposium on “China: Globalization Now and Then,” Simon Fraser University, March 11, 2006.

“Who’s afraid of reductionism? Evolution, pragmatism, and the humanities,” in the Evolution and Human Behaviour series, an interdisciplinary seminar series supported by Green College and the UBC Biological Anthropology Research Group, September 22, 2005.

“Collision with China: Conceptual Metaphor Analysis, Somatic Marking, and the EP3 Incident.” International/Interdisciplinary Discourse Seminar, University of Southern California, March 21, 2005.

“Thinking With the Body: Somatic Marking and Blending in the *Mencius*,” University of British Columbia, September 16, 2004.

“Taking Joy in the Way: A Confucian Meditation on Embodied Morality and Modern Neuroscience.” One-day conference, “Approaching awe, a moral, spiritual, and aesthetic emotion,” UCLA, Los Angeles, CA, April 30, 2004.

“Effortless Action: Wu-wei as Conceptual Metaphor and Spiritual Ideal in Early China.” Arizona State University, October 22, 2004; University of Virginia, April 9, 2004; Loyola Marymount University, November 13, 2003; University of British Columbia, October 30, 2003, University of Redlands, February 24, 2003.

Response to Charles Taylor, “Religion Today,” Center for the Study of Religion and Civic Culture meeting, University of Southern California, May 8, 2003.

“The Paradox of Wu-wei and the Sudden-Gradual Debate in Zen Buddhism,” Zen Center of Los Angeles, Los Angeles, CA, February 28, 2003.

“Loss of Self and Religious Ecstasy in Early Daoism,” at “The Self and the Sacred,” Templeton Foundation and Local Societies/Metanexus Institute Conference, UCLA, November 15, 2002.

“China and the Debate on Human Rights: Potential for Cross-Cultural Dialogue.” Center for International Studies, Asia-Pacific series, USC, November 6, 2002.

“Conceptual Blending in the *Mencius*,” guest lecture in Cognitive Science 201, UC San Diego, June 7, 2002.

“Moral Spaces and Moral Accounting,” Great Ideas in the Social Sciences seminar series, UCLA Center for Governance, UCLA, April 22, 2002.

“Metaphor and Conceptions of Self,” Roundtable on Behavior and Evolutionary Psychology, UCLA, October 2, 2001.

“Cross-Cultural Metaphors for Self,” session on “Cognitive Science, the Humanities, and the Social Sciences,” at Biopolitics II, UCLA, March 30, 2001.

## **CURRENT ACADEMIC SERVICE**

07/10-present: Professor of Asian Studies, Canada Research Chair in Chinese Thought and Embodied Cognition (Tier 2): University of British Columbia

04/12-present: Director, Cultural Evolution of Religion Research Consortium (CERC)

08/07-present: Co-Founder and Co-Director, Centre for the Study of Human Evolution, Cognition and Culture (HECC), University of British Columbia

12/07-present: Co-Founder and Co-Chair, Cognitive Science of Religion Consultation, American Academy of Religion.

02/09-present: Associate Member, Department of Psychology, University of British Columbia

04/10-present: Associate Member, Department of Philosophy, University of British Columbia

09/06-present: Centre Investigator, Brain Research Centre, University of British Columbia

01/11-present: Member, Program Advisory Committee (PAC) for the Ernst Strüngmann Forum on Cultural Evolution

## **PREVIOUS ACADEMIC SERVICE**

07/05-07/10: Associate Professor of Asian Studies, Canada Research Chair in Chinese Thought and Embodied Cognition (Tier 2): University of British Columbia

06/04-07/05: Associate Professor: Joint appointment in the School of Religion and Department of East Asian Languages and Cultures, University of Southern California

08/99-05/04: Assistant Professor: Joint appointment in the School of Religion and Department of East Asian Languages and Cultures, University of Southern California

08/98-07/99: Instructor (Equivalent to Visiting Assistant Professor): Department of Religious Studies, University of Colorado, Boulder

AY2008-2009: Early Career Scholar (Senior), Peter Wall Institute for Advanced Studies, University of British Columbia

07/09-07/10: Graduate Advisor, Department of Asian Studies

06/04-07/05: Member, Core Committee, and primary organizer, Templeton Foundation Grant on “Inquiry and Creativity in the Sciences, Arts, Philosophy, and Religion.”

11/01-11/05: Co-Chair, Confucian Traditions Program Unit, American Academy of Religion

03/02-06/04: Member, executive board, Center for Religion and Civic Culture

09/02-06/04: Member, Pew CRCC “Religion and Culture” working group

Referee: *Cognitive Science*, *Philosophy East & West*, *Journal of the American Academy of Religion*, *Early China*, *Dao: A Journal of Comparative Philosophy*, *Religion*, *Journal of Religion Nature and Culture*, *Science and Education*, *Manusya, Journal of Humanities* (Thailand); *Zygon: Journal of Religion and Science*; *Studies in Logic*; Oxford University Press; State University of New York Press; Cornell University Press; Hackett Publishing Company; University of Hawaii Press; AAR Academy Series; Routledge; Chinese University of Hong Kong Press; National Endowment for the Humanities; Research Grants Council (RGC) of Hong Kong

## **PROFESSIONAL AFFILIATIONS**

American Academy of Religion (AAR), American Philosophical Association (APA), Association for Asian Studies (AAS), International Cognitive Linguistics Association (ICLA), Society for the Study of Early China (SSEC), International Association for the Cognitive Science of Religion (IACSR), Society for Personality and Social Psychology (SPSP)

## **AWARDS / FELLOWSHIPS**

Annual Best Essay Award for “Metaphor and Meaning in Early China,” *Dao: A Journal of Comparative Philosophy* (2012)

Killam Faculty Research Fellowship, 2012-2013

Peter Wall Institute for Advanced Studies, Early Career Scholar (Senior), Academic Year 2008-2009

Canada Research Chair, Tier 2, July 2005 – April 2010

Canada Research Chair, Tier 2 (renewal), May 2010 – April 2015

American Academy of Religion, Best First Book in the History of Religions award, for *Effortless Action: Wu-wei as Conceptual Metaphor and Spiritual Ideal in Early China*

USC General Education Teaching Award, “Religions of Asia,” 2002

*Phi Beta Kappa*, Stanford University, June 1991

## **GRANTS**

April 2012-April 2018 (sole PI), SSHRC Partnership Grant, “The Evolution of Religion and Morality,” C\$2,999,280 + partner matching funds.

2012-2013 Killam Faculty Research Fellowship, Research Grant, \$3,000

2011 (sole PI) SSHRC PG Grant planning grant, “The Evolution of Religion and Morality” (PI: Slingerland), \$20,000.

October 2010–present (Co-investigator) University of Chicago, Arete Initiative, “Virtues in Conflict: a Cross-Cultural Study of Virtue Dilemmas and their Resolution” (PI: Daniel Hruschka; Co-PIs: Charles Efferson, Joseph Henrich); USD215,000

May 2009–August 2009 (sole PI) University of Oxford, Cognition, Religion and Theology Project Small Research Grant, “Folk Dualism and Religious and Moral Cognition in Early China”; £25,687.

September 2008-March 2011 (sole PI) Social Sciences and Humanities Research Council of Canada (SSHRC), Standard Research Grant, “Mapping the Cognitive Landscape of Early China,” Committee 15 (“Interdisciplinary and Multidisciplinary Studies”), ranked 002/122; C\$103,000

September 2008 Peter Wall Institute for Advanced Studies, University of British Columbia, Exploratory Workshop Grant (“Integrating Science and the Humanities”); (Principal Investigator: Edward Slingerland; Principal Applicants: Edward Slingerland and Joseph Henrich); C\$25,000; w/ C\$27,000 matching funds from the Faculty of Arts, Brain Research Centre, Cognitive Systems Program, and Departments of Asian Studies, Psychology, English, Philosophy, and Classical Near Eastern and Religious Studies.

Jan, 2004-May, 2004 (sole PI) Center for Religion and Civic Culture, University of Southern California; “Metaphor Analysis of Chinese & U.S. Political Discourse”; US\$2,500

Jun, 2003-Aug, 2003 (sole PI) James H. Zumberge Foundation, University of Southern California; “Metaphor Analysis of Chinese & U.S. Political Discourse”; US\$5,000

Jan, 2003-May, 2003 (sole PI) Center for Religion and Civic Culture, University of Southern California; “Metaphor Analysis of Chinese & U.S. Political Discourse”; US\$2,500

Jun, 2001-Aug, 2001 (sole PI) James H. Zumberge Foundation, University of Southern California; “Critical Translation of the Analects of Confucius”; US\$5,000

Oct 2000-Oct 2000 (sole PI) Ahmanson Foundation (Conference on The Embodied Mind: Metaphor Theory and the Humanities); US\$25,000

## **LANGUAGES**

Classical Chinese, modern Chinese, German, French, Italian, Japanese (reading only)