**Curriculum Vitae**

**Name:**  Yiu-ming FUNG 馮耀明

**Educational Qualifications:**

1984 Ph D in Chinese Studies (Philosophy)

Chinese University of Hong Kong

1975 M Phil in Philosophy

Chinese University of Hong Kong

1971 B A in Chinese Language and Literature

National Taiwan Normal University

**Research & Teaching Experience:**

8/2013-7/2015 Visiting Professor

Department of Philosophy

Soochow University, Taipei, Taiwan

(Sponsored by National Science Council, Taiwan)

7/2013- Emeritus Professor

Hong Kong University of Science & Technology

11/2009-8/2010 Associate Member and Academic Visitor

Institute for Chinese Studies, Faculty of Oriental Studies

University of Oxford, UK

(Sponsored by the Chiang Ching-kuo Foundation)

9-10/2009, Visiting Scholar

1/2011, 8/2012 Institute for European and American Studies

Academia Sinica, Taiwan

(Sponsored by the Chiang Ching-kuo Foundation)

1/2005-6/2007 Acting Head

Division of Humanities, HKUST

2005-2013 Chair Professor

Division of Humanities, HKUST

2002-2005 Full Professor

Division of Humanities, HKUST

2-12/2003 Visiting Philosopher

Institute for Chinese Studies & Faculty of Philosophy

University of Oxford, UK

1997-2001 Associate Professor

Division of Humanities, HKUST

6-7/1996 Visiting Scholar

Sun Yat-sen Institute for Social Sciences and Philosophy

Academia Sinica, Taiwan

(Invited by Professor Ping-ti Ho, University of Chicago, and sponsored by Academia Sinica, Taiwan)

1995-1997 Associate Professor

Division Head of Graduate Studies (Philosophy)

Department of Philosophy, CUHK

Fall 1993 Visiting Research (Full) Professor

Department of Chinese Literature and Linguistics

National Tsing Hua University, Taiwan

* 1. Lecturer

Department of Philosophy, CUHK

Fall 1991 Visiting Research (Full) Professor

Institute of History

National Tsing Hua University, Taiwan

1/1985-1/1987 Research Fellow

Institute of East Asian Philosophies, Singapore

**Scope & Interests of Research:**

1. Pre-Qin, Song-Ming and Contemporary Confucianism
2. Pre-Qin Daoism
3. Buddhist Logic and Philosophy of Language
4. Logic and Philosophy of Language in Ancient China
5. Comparative Philosophy and Methodology

**Academic Activities & Services:**

1. Guest Editor, Special Theme on Logic and Philosophical Language in Later Moism, *Journal of Chinese Philosophy*, USA, 2012.
2. Adviser, Project on “Contemporary Analytic Philosophy in Practice in East Asia: 2012-2030” (CAPIP in East Asia), Research Project sponsored by the National Science Council of Taiwan, 2012-.
3. Reviewer, Proposal for a Major Program in Philosophy, the Nanyang Technological University, Singapore, 2013.
4. External Member, the Internal Programme Validation Panel (IPVP) for the BA (Honours) in Language and Liberal Studies Programme, Caritas Institute of Higher Education, 2012.
5. External Member, Committee of Recruitment, Open University of Hong Kong, June 2011.
6. Member of Editorial Committee, *Comparative Philosophy:* ***An International Journal of Constructive Engagement of Distinct Approaches toward World Philosophy*, USA, 2010-.**
7. Council Member, Society for History of Chinese Philosophy, China, 2008-.
8. Research Fellow and Member of Editorial Committee, *Journal of Chinese Philosophy and Culture*, CUHK, 2007-.
9. Member of Selection Committee, Research Excellence Awards Scheme (REAS), Hong Kong Lingnan University, 2007.
10. Member, Editorial Board of the *Journal of Confucian Philosophy and Culture*, Sung Kyun Kwan University, South Korea, 2005-2011.
11. Chair of the Election Committee, International Society for Comparative Studies of Chinese and Western Philosophy (ISCWP), USA, 2005-2007.
12. International Adviser, International Conference on Chinese Philosophy in Analytical Perspectives, National Chengchi University, Taipei, 16-17 September, 2005.
13. Chair, Organizing Committee of the 2nd ISCWP International Conference on Philosophical Engagement: Searle’s Philosophy and Chinese Philosophy, HKUST, 14-15 June 2005.
14. Member, Education Committee, Concordia Lutheran Church, Hong Kong, 2004-
15. External Examiner, MA Programme in Philosophy, CUHK, 2004-2008.
16. Founding Member, Preparatory Committee of the International Society for Comparative Studies of Chinese and Western Philosophy (ISCWP), USA, 2002.
17. Member, Advisory Board, Department of Philosophy, Hong Kong Lingnan University, 2001-2011.
18. Member, Academic Committee for the Diploma and Certificate in Philosophy, School of Professional and Continuing Education, University of Hong Kong, 2001-.
19. External Member, Programme Validation Panel (PVP) for BA (Hons) Philosophy, Hong Kong Lingnan University, 2001 and 2006.
20. Member, Academic Consultation Panel, Department of Religion and Philosophy, Hong Kong Baptist University, 2001-2002.
21. Member, Organizing Committee of the Conference on Text and Reality, Division of Humanities, HKUST, 16-17 November 2001.
22. Member, Advisory Peer Group for the Degree Programmes in Chinese Humanities, School of Arts and Social Sciences, Open University of Hong Kong, 2/2000-12/2002, 2006-.
23. Member, Internal Validation Panel for the Diploma in Philosophy, School of Professional and Continuing Education, University of Hong Kong, 2000-.
24. Member, Course Advisory Committee, Department of Religion and Philosophy, Hong Kong Baptist University, 1/2000-8/2001.
25. Council Member, International Confucian Association, Beijing, 1999-.
26. Member, Advisory Board for the General Education Programme, Hong Kong Lingnan University, 1999-2003.
27. External Examiner, Department of Religion and Philosophy, Hong Kong Baptist University, 1997-1999.
28. Coordinator, Organizing Committee of the Conference on Comparative Philosophy, co-organized by Division of Humanities, HKUST, and Department of Philosophy, CUHK, 8-10 December 1997.
29. Member, Organizing Committee of the 3rd International Conference on Contemporary Neo-Confucianism, Department of Philosophy, CUHK, 28-30 December 1994.
30. Member, Editorial Board of *Sino-Humanitas*, Hong Kong Baptist University, 1994-.
31. Member, Editorial Board of *Humanities Bulletin*, CUHK, 1991-1996.
32. Member, Organizing Committee of the Conference on Analytic Philosophy and the Philosophy of Language, Department of Philosophy, CUHK, 7-12 March 1991.
33. Member, Editorial Board of *Journal of Studies in Humanities*, Research Society of Chinese Humanities, 1989-1997.
34. Deputy Secretary-Treasurer, International Society for Chinese Philosophy (ISCP), USA, 1989-1992.
35. Member, Organizing Committee of the Symposium on the Challenge of Modernity and the Prospect of Chinese Culture, Research Society of Chinese Humanities, CUHK, 13-14 July 1989.
36. Member, Organizing Committee of the Conference on Analytic Philosophy and the Philosophy of Science, Department of Philosophy, CUHK, October 24-28, 1988.
37. Member, Organizing Committee of the International Conference on the Modernization of Politics and Economy of Chinese Societies, Research Society of Chinese Humanities, CUHK, May 17-19, 1988.
38. Honorary Treasurer and Council Member, Research Society of Chinese Humanities, Hong Kong, 1987-1997.
39. Secretary, Department of Philosophy, CUHK, 1987-1991.
40. Member, Hong Kong Philosophy Society, 1986-.
41. External Referee and Examiner for Higher Institutions and Academic Journals (such as National Science Council, Academia Sinica, *Philosophy East & West*, *Journal of Chinese Philosophy*, and *Dao: A Journal of Comparative Philosophy*) including those in Australia, China, Europe, Hong Kong, Singapore, Taiwan and USA.

**Research Grants:**

2011-2012 DAG11HS03S

“A Supplementary Study of Logic and Language in Early China”

Principal Investigator (Amount: HK$70,000)

2009-2010 Award of Senior Research Grants: CCK08/09.HSS01 (SS001-P-08)

Chiang Ching-kuo Foundation for International Scholarly Exchange

“Philosophy of Language and Logic in Ancient China”

Principal Investigator (Amount: US$30,000)

2008-2010 Research Committee Funding: 31100351 (CUHK)

“Cognitive Analysis of Chinese Script Components”

Co-Principal Investigator (Amount: HK$416,000)

2004-2008 DAG03/04.HSS04

“Contemporary Neo-Confucianism in the Modern Context”

Principal Investigator (Amount: HK$27,148)

2000-2004 DAG99/00.HSS06

“The Myth of Transcendence and Immanence:

A Perspective of Analytic Philosophy on Contemporary New Confucianism”

Principal Investigator (Amount: HK$55,000)

1997-2001 RGC Earmarked Grant 97/98: CUHK4008/97H

“The Uncertain Phoenix: Confucianism in Contemporary China”

Co-Investigator (Amount: HK$575,000)

1996-1997 “A Computerized Database of Song-Ming Philosophical Classics”

Co-Investigator

Supported by the Research Institute for the Humanities, CUHK

1992-1994 AL91054 (CUHK)

“Comparative Study of Cultural Traditions”

Co-Investigator

Supported by the Research Institute for the Humanities, CUHK

* 1. AL90045 (CUHK)

“The Logic of Chinese Language”

Principal Investigator

Supported by the Institute of Chinese Studies, CUHK

(Amount: HK$13,000)

* 1. AL91032 (CUHK)

“Impact of Modernization on Chinese Culture”

Co-Investigator

Supported by Radio Television, Hong Kong

1990-1992 AL90046 (CUHK)

“A Critical Examination of Contemporary Neo-Confucianism”

Principal Investigator

* 1. AL87002 (CUHK)

“The Logic of Chinese Thought”

Co-Investigator

Supported by the Institute of Chinese Studies, CUHK

**Publications**

**A: Books and Monographs**

(1) *The Myth of “Transcendent Immanence”: A Perspective of Analytic Philosophy on Contemporary Neo-Confucianism* (「超越內在」的迷思：從分析哲學觀點看當代新儒學) (Hong Kong: Chinese University Press, 2003), vii+267 pages.

(2) *Transcendence and Immanence: Comparative and Multi-Dimensional Perspectives* (天人之際與人禽之辨：比較與多元的觀點), co-editor and contributor (Hong Kong: New Asia College, 2001), 424 pages.

(3) *Gongsun Longzi: A Perspective of Analytic Philosophy* (公孫龍子) (Taipei: Tung Tai Book Company, 2000) (台北：東大圖書公司), 3+284 pages.

(4) *Collected Essays in Analytic Philosophy and the Philosophy of Language* (分析哲學與語言哲學論文集), co-editor and contributor (Hong Kong: New Asia College, 1993), iii+ 326 pages.

(5) *Chinese Philosophy in the Ancient Period* (中國古代哲學思想), 4 volumes (Hong Kong: Open University of Hong Kong), 1992.

(6) *Collected Essays in Analytic Philosophy and the Philosophy of Science* (分析哲學與科學哲學論文集), co-editor and contributor (Hong Kong: New Asia College, 1990), iv +383 pages.

(7) *The Methodological Problems of Chinese Philosophy* (中國哲學的方法論問題) (Taipei: Asian Culture Company, 1989) (台北：允晨文化實業股份有限公司), 23 + 347 pages.

(8) *The Last Diary of Professor Hsu Fu-kuan* (無慚尺布裹頭歸：徐復觀最後日記), co-editor and contributor (Taipei: Asian Culture Company, 1987) (台北：允晨文化實業股份有限公司), 231 pages.

(9) *Gongsun Long’s Metaphysical Realism and ‘Rigid Designation’* (公孫龍的形上實在論與「固定意指」), IEAP Occasional Paper and Monograph Series no.3 (Singapore: Institute of East Asian Philosophies, 1986), 29 pages.

(10) *An Analysis of the Concept of ‘Zhi-zhi’* (「致知」概念之分析：試論朱熹、王陽明致知論之要旨), IEAP Occasional Paper and Monograph Series no.5 (Singapore: Institute of East Asian Philosophies, 1986), 41 pages.

(11) *Rudolf Carnap and Logical Empiricism* (卡納普與邏輯經驗論), contributor and translator (Universal Press, 1971) (台北：環宇出版社), 8+345 pages.

(12) *Language, Truth and Logic in Ancient China*, English manuscript, forthcoming (2017).

(13) *Dao Companion to Chinese Philosophy of Logic*, editor and contributor (Springer, 2016), forthcoming.

**B: Academic Papers**

1. Personal entry (Chapter Six) for *Five Questions on the History of Logic in China,* edited by Liu Fenrong and Jeremy Seligman (New York & London: Automatic Press / VIP, 2016), forthcoming.
2. “Issues and Methods of Analytic Methods in Chinese Philosophy,” *Bloomsbury Methodology in Chinese Philosophy*, edited by Tan Sor-hoon (Bloomsbury, 2016), forthcoming.
3. “Reason and Unreason in Chinese Philosophy,” *Reason and Rationality*, edited by Hung Tze-wei (Academia Sinica) (Elsevier, 2016), forthcoming.
4. “Methodological Problems in Comparative Studies in Confucian Philosophy,” *Dao Companion to Contemporary Confucian Philosophy*, edited by David Elstein (Springer, 2017), forthcoming.
5. “Skill and Dao in the *Zhuangzi*,” Special Issue: Philosophy of Action and Chinese Philosophy, organized by Timothy Connolly, *Journal of Chinese Philosophy* (2017) forthcoming.
6. “Zhuangzi’s Idea of *Wei-yi* (Being One): with Focus on the Debate of the Happiness of a Fish,” (Keynote Speech) presented at the Annual Meeting of the Taiwan Philosophy Association, 1-2 November 2014, in *Dao Companion to the Zhuangzi*, edited by Chong Kim-chong, (Springer, 2017), forthcoming.
7. “*Ren* as a Heavy Concept in the *Analects*,” *Journal of Chinese Philosophy*, the 40th Anniversary Festschrift, vol. 41: 1 & 2 (Springer, 2015).
8. “Propositional Attitudes and Compound Sentences with Anaphoric Reference in Classical Chinese” (古代漢語的命題態度與照應複句), *Journal of Chinese Studies* (漢學研究), Special Issue on Chinese Language and Thought (漢字與思維專輯), vol. 33, no. 2 (June 2015).
9. “The Usefulness and Limitations of Analytic method in Chinese Philosophy,” *Universitus - Monthly Review of Philosophy and Culture* (March 2015), pp. 19-54.
10. “Book Review: On the School of Names by Bernard S. Solomon” (Monumenta Serica Monography Series LXIV), *Journal of Chinese Studies* (Hong Kong: Chinese University of Hong Kong) (June 2014), pp. 284-298.
11. “A New Interpretation of Wang Yang-ming’s Theory of *Liang-zhi*” (王陽明良知學新詮), *Philosophical Investigation: Global and Local*, edited by ChengChung-yi (鄭宗義編：《全球與本土之間的哲學探索：劉述先教授八秩壽慶論文集》) (Taipei: Xue Sheng Book Company學生書局) (June 2014), pp. 305-326.
12. “Chinese Culture from a Perspective outside Taiwan” (在台灣談文化的問題：從台灣以外的角度看中華文化), *Thought* (思想), Special Issue on Chinese Culture in Taiwan (特輯：在台灣談中華文化) (28 May 2014).
13. “Mr. Lao Sze-kwang’s Idea of Linguistic-Conceptual Analysis” (勞思光先生的語言概念分析), *Bulletin of the Institute of Chinese Literature and Philosophy*, vol. 23, no. 4 (Dec 2013), pp. 41-45.
14. “A Logical Perspective on the Parallelism in Later Moism,” (Special Theme: Philosophical Language and Logic in Later Moism) *Journal of Chinese Philosophy*, vol. 39, no. 3 (September 2012), pp. 333-50.
15. “Introduction: Philosophical Language and Logic in Later Mohism,” (Special Theme) *Journal of Chinese Philosophy*, vol. 39, no. 3 (September 2012), pp. 327-32.
16. “Wang Yang-ming’s Theory of *Liang-zhi*: A New Interpretation of Wang Yang-ming’s Philosophy,” *Tsing Hua Journal of Chinese Studies* (Taiwan: National Tsing Hua University, vol. 42, no. 2 (June 2012), pp. 261-300.
17. “Two Sense of ‘*Wei*’: A New Interpretation of Xunzi’s Theory of Human Nature,” *Dao: A Journal of Comparative Philosophy*, vol. 11, no. 2 (June 2012), pp. 187-200.
18. “Beyond Pride and Prejudice: An Approach out of Metaphysical Enlightenment and Historical cum Philological Investigation” (超越傲慢與偏見：在形上體證與史語考據之外), *A Festschrift for Lao Sze-Kwang in Honour of His Eightieth Birthday* ([萬戶千門任卷舒：勞思光先生八十華誕祝壽論文集), Department of Philosophy, CUHK, ed. by Lau Kwok-ying, et. al., Chinese University Press, 2010, 321-357.](http://www.chineseupress.com/asp/e_Book_card.asp?BookID=2682&Lang=E)
19. “The Basic Problem of the Thesis of the Unity of Heaven and Man: A Perspective of Analytic Philosophy” (從分析哲學觀點看天人之際學說的根本問題), *Sino-Humanitas* (人文中國學報), no. 16 (September 2010), pp. 335-356.
20. “In between Above-Form and Under-Form: Xu Fuguan [Hsu Fu-kwan] and [Contemporary] New Confucians” (形上與形下之間：徐復觀與新儒家), *Chinese Confucianism* (中國儒學), no. 5 (September 2010), pp. 55-88; and Institute for Advanced Studies in Humanities and Social Sciences, National Taiwan University, forthcoming.
21. “Disposition or Imposition? - Remarks on Fingarette’s *Lunyu*,” *Journal of Chinese Philosophy*, vol. 37, no. 2 (June 2010), pp. 295-311.
22. “On the Very Idea of Correlative Thinking,” *Philosophy Compass* (Blackwell) vol. 5, no. 4 (2010), pp. 296-306.
23. “On the Very Idea of Naturalism in Ancient China: A Review of Joseph Needham’s View” (論所謂中國古代的自然主義：評李約瑟的觀點), *Tsing Hua Journal of Chinese Studies* (Taiwan: National Tsing Hua University), vol. 39, no. 4 (December 2009), pp. 505-528; also in *Historical Analysis of the Concept of Nature*, edited by Yang Ru-bin (楊儒賓編：《自然概念史論》) (Taipei: Taiwan University Press 12/2014), pp. 381-410.
24. “A New Interpretation of the Relation between *Ren* and *Li* in the *Analects*” (論語中仁與禮關係新詮), *NCCU Philosophical Journal* (Taiwan: National Chengchi University), no. 21 (January 2009), pp. 129-158.
25. “School of Names,” *History of Chinese Philosophy*, ed. by Bo Mou, Routledge, 2009, pp. 164-188.
26. “Philosophy in the Han Dynasty,” *History of Chinese Philosophy*, ed. by Bo Mou, Routledge, 2009, pp. 269-302.
27. “Problematizing Contemporary Confucianism in East Asia,” *Teaching Confucianism*, ed. by Jeffrey L. Richey, Oxford University Press, 2008, pp. 193-243.
28. “How to Do Zen (Chan) with Words? - An Approach to Speech Act Theory,” *Searle’s Philosophy and Chinese Philosophy: Constructive Engagement*, ed. by Bo Mou,Leiden: Brill Academic Publishers, 2008, pp. 230-242.
29. “Difference and Fusion: Review on Professor Song Young-bae’s The Fusion of Eastern and Western Philosophy and the Difference of Their Modes of Thinking” (差異與融合：評宋榮培教授的《東西哲學的交匯與思維方式的差異》), *Journal of Confucian Philosophy and Culture*, South Korea, no. 9 (2008), pp. 281-286.
30. “Contemporary Confucianism in East Asia: The Main Problematic and Approaches” (當代東亞儒學的主要課題與研究進路), *Journal of Nanjing University (Philosophy, Humanities and Social Sciences)* vol. 44, no. 2 (March 2007), pp. 113-127, and *Journal of Chinese Philosophy and Culture*, no. 4 (December 2008), CUHK, pp. 244-268.
31. “A Logical Perspective on ‘Discourse on White-Horse’,” *Journal of Chinese Philosophy*, vol. 34, no. 4 (December 2007), pp. 515-536.
32. “Paradigm Shifts in Chinese Confucianism” (中國儒學的典範轉移), *Journal of Confucian Philosophy and Culture* (International Edition), vol. 8 (August 2007), pp. 1-33.
33. “Paradigm Shifts in Chinese Confucianism” (translated into Korean), *Journal of Confucian Philosophy and Culture* (Korea Edition), South Korea, vol. 11 (February 2007), pp. 147-187.
34. “Davidson’s Charity in the Context of Chinese Philosophy,” *Davidson’s Philosophy and Chinese Philosophy: Constructive Engagement*, ed. by Bo Mou, Leiden: Brill Academic Publishers, March 2006, pp. 117-162.
35. “A New Interpretation of Xunzi’s Theory of Human Nature: with an Appendix on the Rectification of the Redundancy Problem of 23 words in ‘Rong-ru’ Chapter” (荀子人性論新詮: 附＜榮辱＞篇23字衍之糾謬), *NCCU Philosophical Journal* (Taiwan: National Chengchi University), no. 14 (July 2005), pp. 169-230.
36. “The Thesis of Anti-logic in Buddhism,” *Comparative Approaches to Chinese Philosophy*, ed. by Bo Mou, Ashgate Publishing Limited, 2003, pp. 307-322.
37. “A New Interpretation of Wang Yang-ming’s Thesis of ‘No *Wu* (Thing) outside *Xin* (Mind)’” (王陽明「心外無物」說新詮) *Tsing Hua Journal of Chinese Studies* (Taiwan: National Tsing Hua University (October 2003), pp. 65-85.
38. “The Paradigm Shift in Confucianism” (儒學的典範轉移), *Confucianism and World Civilizations* (儒學與世界文明), vol. 2, ed. by Department of Chinese Studies, National University of Singapore, Singapore: Global Publishing Co. Inc., January 2003, pp. 510-517.
39. “Canonical Interpretation and Theoretical Shift: Three Anomalies of Canonical Interpretation in Chinese Philosophy” (經典詮釋與理論轉移：中國哲學經典詮釋之三大變例), *Journal of Humanities East/West,* National Central University, Taiwan (December 2001), pp. 67-91, *The Methods of Interpretation in Confucian Canons* (儒家經典詮釋方法), ed. by Lee Ming-huei, Taipei: Himalaya Foundation, 2003, pp. 59-84, and *History of Chinese Philosophy*, Chinese Academy of Social Sciences, no.3 (2002), pp. 107-117.
40. “Lao Sze-kwang’s Conception of Philosophy: A Framework of ‘Raise’” (勞思光的哲學概念：一個「超升」的架構), *Proceedings of the Seminar on Lao Sze-kwang’s Thought and the Globalization of Chinese Philosophy*, edited by Department of Philosophy, Hua-fan University, December 2002, pp. 97-106.
41. “Three Dogmas of New Confucianism: A Perspective of Analytic Philosophy,” *Two Roads to Wisdom: Chinese and Analytic Philosophical Traditions*, ed. by Bo Mou, Open Court, 2001, pp. 245-266.
42. “Thought Experiments in Chinese and Western Philosophy” (中西哲學中的思想實驗), *Universitas* (哲學與文化月刊), vol. 27, no. 6 (June 2000), pp. 514-521, and *Analytic Philosophy: Review and Reflection* (分析哲學：回顧與反省), ed. by Chen Bo, Sichuan Education Press, December 2001, pp. 683-693.
43. “The Myth of ‘Transcendent Immanence’” (「超越內在」的迷思), *Transcendence and Immanence: Comparative and Multi-Dimensional Perspectives* (天人之際與人禽之辨：比較與多元的觀點), New Asia College, CUHK, 2001, pp. 287-302.
44. “The Research of *Gongsun Longzi* in the West” (西方的《公孫龍子》研究), *Describing for Comparison: Shen You-ding and His Academic Road* (摹物求比：沈有鼎及其治學之路), ed. by the Research Division of Logic, Institute of Philosophy, Chinese Academy of Social Sciences, Beijing: Publishing House of Social Sciences Literature, 2000, pp. 370-388.
45. “Intuition and Speculation: The Problem of Methodology in Chinese Philosophy” (直覺與玄思：中國哲學的方法論問題), *Universitas* (哲學與文化月刊), vol. 27, no. 11 (November 2000), pp. 1018-1025, and *Chinese Philosophy and Global Ethic* (中國哲學與全球倫理), Department of Philosophy, Soochow University, Taipei, 2000, pp. 235-250.
46. “Contemporary Neo-Confucianists’ Concept of ‘Self’ ” (當代新儒家的「主體」概念), *Continent Magazine* (大陸雜誌), vol. 101, no. 4 (October 2000), pp. 145-165.
47. “Lao Sze-kwang and New Confucianists” (勞思光與新儒家), *Universitas* (哲學與文化月刊), vol. 26, no. 8 (August 1999), pp. 712-720, and *Infinite Horizons: Professor Lao Sze-kwang as Scholar and Thinker* (無涯理境：勞思光先生的學問與思想), ed. by Lau Kwok-ying and Cheung Chan-fai, Hong Kong: The Chinese University Press, 2003, pp. 87-100.
48. “Chinese Culture and General Education: An Analytic Point of View” (中國文化與通識教育), *Forum on the Education of Cultural Quality* (文化素質教育論壇), ed. by Hu, X. Z., et al., Beijing: Tsing-hua University Press, December 1999, pp. 182-188.
49. “Essentialism and Confucian Tradition” (本質主義與儒家傳統), *Continuation and* *Transformation of Culture and Tradition* (文化傳統的延續與轉化), ed. by Y. S. Leung, Chinese University Press, 1999, pp. 17-52.
50. “The Neo-Confucian World of the Dracula (the Alien): A Thought Experiment” (德古來(外星人)的新儒家世界：一個思想實驗), *Twenty-First Century Bimonthly* (二十一世紀), no. 48 (August 1998), pp. 101-109. *Field and Being* (場與有：中外哲學的比較與融通), Bejing: China Social Sciences Press (中國社會科學出版社), no. 5 (1998), ed. by Jiachang Luo, pp. 446-460.
51. “Confucian Essence and the Doctrine of ‘Big Mind’” (儒家本質與大心主義), *Legein* *Semi-annual Journal* (鵝湖學誌), no. 20 (June 1998), pp. 215-250.
52. “Rational Reconstruction and Paradigm Shift in Confucianism” (儒學的理性重建與典範轉移), *Sino-Humanitas* (人文中國學報), no. 5 (April 1998), pp. 67-88.
53. “Buddhist Truth, Dhyāna-pāramitā, and Logic” (佛理、禪悟與邏輯), *Logical Thought* *and the Philosophy of Language* (邏輯思想與語言哲學), Division of Humanities, HKUST and Taipei: Student Book Company (學生書局), December 1997, pp. 25-57 and *The Record of Search* (香港中文大學哲學系六十周年系慶論文集《求索之迹．校友卷》), ed. by Lau Kwok-ying and Cheung Chang-fai, Chinese University Press, 2009.
54. “Can Virtue and Culture Be Taught?” (道德與文化可以教嗎？), *Proceedings of the* *Conference on University General Education in Chinese Context* (華人地區大學通識教育學術研討會論文集), Office of General Education, Chinese University of Hong Kong, November 1997, pp. 185-189.
55. “Deconstruction and Reconstruction: Professor Mou Tsung-san’s Special Contribution to Philosophy” (解構與重構：牟宗三先生在哲學上的另一面貢獻), *Prof. Mou Tsung-san and the Reconstruction of Chinese Philosophy* (牟宗三先生與中國哲學的重建), Wen Chin Publishing Company (文津出版社), December 1996, pp. 39-45.
56. “Round Teachings: A Perspective of Analytic Philosophy” (從分析哲學觀點看圓教), *Contemporary Interpretation of Buddhist Thought* (佛教思想的當代詮釋), Fo-Guang University (佛光大學), August 1996, pp. 119-142.
57. “Panjiao (Classification of Doctrines) and Its Criteria” (判教與判準:當代新儒學之二判), *Philosophical Research* (哲學研究), (November 1995), pp. 51-64, *Continent Magazine* (大陸雜誌), vol. 92, no. 6 (June 1996), pp. 1-12, and *A New Turn of the Development of Contemporary Confucianism* (當代儒學發展之新契機), Taipei: Wen Chin Publishing Company (文津出版社), 1997.
58. “The Argument of ‘Brains in a Vat’ and the Problem of Skepticism” (「桶中之腦」論證與懷疑論的問題), *Proceedings of the Fourth Seminar on American Literature and* *Philosophy* (第四屆美國文學與思想研討會論文選集(哲學篇)), Institute of European and American Studies, Academia Sinica, Taiwan, October 1995, pp. 177-195.
59. “The Emperor’s New Mind: The Theory of ‘Transcendence and Immanence’ Revisited” (「皇帝的新心」：「超越內在說」再論), *Universitas* (哲學與文化月刊), vol. 22, no. 9 (September 1995), pp. 797-810, and vol. 22, no. 10 (October 1995), pp. 879-889.
60. “Confucian Thought and the Problem of Modernization” (儒家思想與現代化問題), *Proceedings of the Seminar on Philosophy and Social Development* (哲學與社會發展研討會論文集), Chinese Philosophy Society, Macau, December 1994, pp. 52-56.
61. “Transcendental Analysis and Logical Analysis” (超越分析與邏輯分析：當代中國哲學研究之方法論問題), *Legein Monthly* (鵝湖月刊), no. 229 (July 1994), pp. 8-20.
62. “Fung Yu-lan’s Neo-Confucianism and Transcendental Analysis” (馮友蘭的新理學與超越分析), *Tsing Hua Journal of Chinese Studies*, Taiwan (清華學報), vol. 24, no. 2 (June 1994), pp. 217-240.
63. “A Very Warm Welcome to Professor Thomas A. Metzger: The Speaker of 1994 Ch’ien Mu Lecture in History and Culture” (迎墨子刻教授到新亞書院講學), *Booklet of* *1994 Ch'ien Mu Lecture*, New Asia College, March 1994, pp. 2-10.
64. “Aufheben or Creative Transformation: Confucianism and the Problem of Modernization” (揚棄的超越還是創造的轉化：儒家思想與現代化問題), *Cultural China: Ideal and Practice* (文化中國：理念與實踐), Taipei: Asian Culture Company, 1994, pp. 303-343.
65. “Contemporary Neo-Confucianists’ Concept of ‘Philosophy’ ” (當代新儒學的「哲學」概念), Confucianism and Contemporary World (儒學與當今世界), Taipei: Wen Chin Publishing Company (文津出版社), 1994.
66. “A Final Remark on the Problem of Confucianism” (儒學問題的總結), *Con-temporary* (當代), no. 95 (March 1994), p. 140.
67. “The Thesis of ‘the Third Epoch of Confucianism’ Revisited: Reply to Professor Tu Wei-ming” (「儒學三期論」再論：再答杜維明教授), *Con-temporary* (當代), no. 94 (February 1994), pp. 134-140.
68. “The Problem of the Thesis of ‘the Third Epoch of Confucianism’: Response to Professor Tu Wei-ming” (「儒學三期論」的問題：回應杜維明教授), *Con-temporary* (當代), no. 93 (January 1994), pp. 134-143.
69. “Sayable and Unsayable: A Comparison between Eastern and Western Metaphysics” (可說與不可說：一個東西形上學的比較), *Comparative Studies of Eastern and Western* *Philosophy (Continued Edition)* (東西哲學比較論文集(第二集)), Graduate Institute of Philosophy, Chinese Culture University, Taipei, 1993, pp. 203-221.
70. “Contemporary Neo-Confucianists’ Theory of ‘Transcendence and Immanence’” (當代新儒家的「超越內在」說), *Con-temporary* (當代), no. 86 (April 1993), pp. 92-105, *Collected Essays on Contemporary Neo-Confucianism* (當代新儒學論文集), Taipei: Wei Chin Press, 1991, *Scholar* (學人), no. 4 (July 1993), pp. 165-182 and *Review of New Confucianism* (新儒家評論) Bejing: China Radio & Television Publishing House (中國廣播電視出版社), no.1 (August, 1994).
71. “A Rational Reconstruction of Zhu Xi’s Theory of Mind and Nature” (朱熹心性論的重建), *Proceedings of the International Conference on Zhu Xi* (國際朱子學會議論文集), Institute of Chinese Literature and Philosophy, Academia Sinica, Taipei, May 1993, pp. 437-461.
72. “The Thesis of ‘Strong A I’ and the Nature of Its Problem” (「強 A I」論旨及其問題的性質), *Twenty-First Century Bimonthly* (二十一世紀), no. 15 (February 1993), pp. 142-147.
73. “*Gongsun Longzi* from a Perspective of Analytic Philosophy” (從分析哲學觀點看《公孫龍子》), *Comparative Studies of Eastern and Western Philosophy* (東西哲學比較論文集), the Graduate Institute of Philosophy, Chinese Culture University, Taipei, 1992, pp. 641-666.
74. “Contemporary Neo-Confucianism and the Problem of Modernization” (從「直通」到「曲成」：當代新儒學與現代化問題), *Journal of Chinese Studies* (漢學研究), vol. 10, no. 2 (December 1992), pp. 227-251.
75. “The Debate on Human Nature between Mencius and Gaozi” (孟子與告子的人性論辯), *Legein Semi-annual Journal* (鵝湖學誌), no. 9 (December 1992), pp. 163-171.
76. “The Problem of Reference in *Gongsun Longzi*” (《公孫龍子》中的指涉問題), *Universitas* (哲學與文化月刊), vol. 19, no. 9 (September 1992), pp. 783-799.
77. “Confucian Intellectuals: Ideals and Actions, with Special Reference to the Ch’eng Brothers’ Point of View” (中國知識份子的理念與行止：二程的觀點), *Con-temporary* (當代), no. 76 (August 1992), pp. 122-129.
78. “The Problems of the Philosophy of Language in Chinese Philosophy” (中國哲學中的語言哲學問題：物質名詞理論的商榷), *Universitas* (哲學與文化月刊) , vol. 19, no. 2 (February 1992), pp. 110-121 and *Collected Essays in Analytic Philosophy and the Philosophy of Language* (分析哲學與語言哲學論文集), New Asia College (新亞書院),, December 1993, pp. 161-174.
79. “Does Zen Transcend Language and Logic?” (禪超越語言和邏輯嗎？：從分析哲學觀點看鈴木大拙的禪論), *Con-temporary* (當代), no. 69 (January 1992), pp. 64-81.
80. “Studies in *Gongsun Longzi*: Retrospect and Prospect” (《公孫龍子》研究的回顧與前瞻) *Newsletter of the Institute of Chinese Literature and Philosophy* (中國文哲研究通訊), vol. 1, no. 4 (December 1991), pp. 18-39.
81. “The Conception of ‘Philosophy’ in Contemporary Neo-Confucianism” (當代新儒學的「哲學」概念), *Collected Essays on Contemporary Neo-Confucianism* (當代新儒學論文集), vol. 1, Wen Chin Publishing Company (文津出版社), 1991, pp. 349-396.
82. “The Problem of Discourse in Chinese Philosophy” (中國哲學的言說問題), *Twenty-First Century Bimonthly* (二十一世紀), no. 4 (April 1991), pp. 120-126.
83. “Chinese Teaching and Theoretical Thinking” (華文教學與理論思考), *Proceedings of* *the International Seminar on Chinese Language and Its Teaching in the World* (世界華文教學研討會論文集), Chinese Language Society, Singapore, 1990, pp. 505-510.
84. “Can the Method of Analytic Philosophy Be Used in Chinese Philosophy?” (中國哲學能用分析哲學來處理？), *Chinese Forum* (中國論壇) (June 1990), pp. 69-75.
85. “Cheng Yi-chuan’s Theory of Mind and Nature: A New Interpretation” (程伊川心性論新詮), *Universitas* (哲學與文化月刊), vol. 16, no. 12 (December 1989), pp. 33-41.
86. “The Relation between Religious Ethic and Economic Actions: A Conceptual Analysis of Weber's Thesis” (宗教倫理與經濟行為之關係：韋伯論旨的概念分析), *Journal* *of Studies in Humanities* (人文研究集刊) (October 1989), pp. 169-189 and *Legein Monthly* (鵝湖月刊), no. 171 (September 1989) pp. 38-52.
87. “The Restrictions on the Uses of the Argumentative Forms in the Mohist Dialectical Chapters” (《墨辯》論辯說方式之限制), *Continent Magazine* (大陸雜誌) (September 1989), pp. 15-25.
88. “The Problems of ‘Four Sentences’ in *Mūla-madhyamaka-kārikā* and Intuitionistic Logic” (《中論》「四句」與直覺主義邏輯的問題), *Legein Semi-annual Journal* (鵝湖學誌), no. 3 (September 1989), pp. 125-158.
89. “The Modernity of Philosophy and the Future of Chinese Philosophy” (哲學的現代性與中國哲學的未來), *Chinese Forum* (中國論壇) (September 1989), pp. 54-59.
90. “The Theory of Knowledge in the Mohist Dialectical Chapters” (《墨辯》的知識理論), *Thought and Word* (思與言), vol. 27, no. 1 (May 1989), pp.23-29.
91. “Xunzi's Thought of the Rectification of Names” (荀子的正名思想), *Universitas* (哲學與文化月刊), vol. 16, no. 4 (April 1989), pp. 33-42.
92. “Does Chinese Philosophy Transcend the Method of Analysis?” (中國哲學是否超越分析方法？), *Philosophicus*, January 1989, pp. 11-12.
93. “The Problems of Argumentation and Truth in the Mohist Dialectical Chapters” (《墨辯》的言辯和真理問題), *Legein Monthly* (鵝湖月刊), no. 163 (January 1989), pp. 8-12.
94. “Zhu Xi on the Demarcation between Confucianism and Buddhism” (朱熹對儒佛之判分), *Journal of Chinese Studies* (漢學研究), vol. 6, no. 2 (December 1988), pp. 333-354, and Asian Culture, Singapore, no. 11 (June 1988), pp. 27-42.
95. “The Problems of Logic and Dialectics in Nāgārjuna’s *Mūla-madhyamaka-kārikā*” (龍樹《中論》的邏輯與辯證問題), *Legein Semi-annual Journal* (鵝湖學誌), no. 2 (December 1988), pp. 157-171.
96. “Davidson on the Relation between Reasons and Actions” (戴維森論理由與行動之關係), *Legein Semi-annual Journal* (鵝湖學誌), no. 2 (December 1988), pp. 93-122, and *Collected Essays in Analytic Philosophy and the Philosophy of Science* (分析哲學與科學哲學論文集), New Asia College (新亞書院), CUHK, 1990, pp. 104-125.
97. “Conceptual Relativism and Chinese Philosophy” (概念相對論與中國哲學), *Continent* *Magazine* (大陸雜誌) (December 1988), pp. 18-25.
98. “The Mohist View of Name and Reality in the Dialectical Chapters” (《墨辯》的名實觀), *Legein Monthly* (鵝湖月刊), no. 161 (November 1988), pp. 1-7.
99. “The Ch’eng Brothers’ Philosophy of Moral Education and Its Contemporary Significance” (二程的道德教育思想及其當代意義), *The Prospect of Education in* *Chinese Societies* (亞洲地區華人社會教育事業的展望), School of Education, CUHK, 1987, pp. 55-94.

(100) “A Brief Discussion of the Cultural Thought of Hsu Fu-kuan” (略談徐復觀先生的文化思想), *Chinese Intellectual* (知識份子), New York (Autumn, 1987), pp. 90-92.

(101) “‘Rigid Designation’ and Gongsun Long’s Theory of Separation”(「固定意指」與公孫龍的離藏論), *Collected Essays in Chinese Studies* (文史研究論集), Taipei: Student Book Company (學生書店), 1986, pp. 263-301.

(102) “The Logical Structure of ‘Bai Ma Lun’ (On White Horse) and Its Philosophical Implication” (＜白馬論＞的邏輯結構及其哲學意含), *Legein Monthly* (鵝湖月刊), no. 117 (March 1985), pp. 34-43.

(103) “Is Gongsun Long a Nominalist?” (公孫龍是唯名論者嗎？), *Legein Monthly* (鵝湖月刊), no. 105 (March 1984), pp. 1-15.

(104) “The Logical Problem of Hare’s Theory of Prescriptivism” (赫爾規定[令]論的邏輯問題), *Legein Monthly* (鵝湖月刊), no. 93 (March 1983), pp. 2-14.

(105) “A Logical Analysis of ‘A White Horse Is Not a Horse’: A Disputation on Individuals and Predicates” (「白馬非馬」的邏輯分析：個體(名)與謂詞之爭), *Legein Monthly* (鵝湖月刊), no.107 (May, 1984), pp. 46-8; and Wenlin (文林), Hand Seng Institute of Commerce (恆生商學書院), 1982.

(106) “Popper on Induction and Falsification” (波柏爾論歸納與否證), *Legein Monthly* (鵝湖月刊), no. 85 (July 1982), pp. 22-33.

(107) “The Future Development of Chinese Philosophy,” talked by Mou Tsong-san and complied by Yiu-ming Fung (牟宗三：中國哲學的未來開拓), *Legein Monthly* (鵝湖月刊), no. 72 (June 1981), pp. 2-11.

(108) “Rudolf Carnap: A Great Philosopher of Science” (科學的哲學大師卡納普), Scientific Monthly (科學月刋), no. 22 (October, 1971).

**C: Conference Papers and Comments**

1. “Bridging the Gap between Philosophical Approach and Philological Approach,” presented at the Department of Chinese Literature, National Chung Hsing University, Taichung, 1 May 2015.
2. “Reason and Unreason in Chinese Philosophy” (Master Speech), 2015 NYMU-Kyoto Students Workshop on Mind, Language and Art, National Yang Ming University, 22 March 2015.
3. “Objectivity and Skepticism: Zhuangzi versus Davidson,” International Conference on Objectivity, Tsing Hua University, 5-6 March 2015.
4. “Zhuangzi’s Idea of *Wei-yi*: with focus on the Debate on the Happiness of a Fish” (Keynote Speech), presented at the Annual meeting of the Taiwan Philosophical Association, Soochow University, Taiwan, 1-2 November 2014.
5. “Reference and Ontology in the *Gongsun Longzi*,” International Conference on the Gōngsūnlóngzǐ and Other Neglected Texts - The Aligning Philosophical and Philological Perspectives,” University of Zurich, 27-29 August 2014.
6. As a discussant with Professor Gerog Northoff’s (Chair Professor, University of Ottawa) talk on “A Dialogue on connecting Neuro-philosophy to Chinese Philosophy,” Interdisciplinary Workshop on Neuroscience and philosophy, National Yang Ming University, 19 July, 2014.
7. “Confucius and Xunzi’s Ideas of Naming,” presented at the Workshop on Virtue (II), Department of Philosophy, Soochow University, Taiwan, 6 June 2014.
8. “Propositional Attitudes and Truth in Ancient Chinese Philosophy,” presented at the Department of Philosophy, National Chengchi University, Taiwan, for the New Horizon Forum on Philosophy in Chinese Language (漢語哲學新視域論壇), 21 May 2014.
9. “Skill and *Dao* in the *Zhuangzi*,” presented as a talk at the Institute of Philosophy, Tsing Hua University, 16 April 2014 and a revised version as the Midterm Report of the research project “Virtue: Intellectual Virtue and Ethical Virtue” (德性：智德與道德) and as a paper presented at the International Conference on Virtue Epistemology, Virtue Ethics and Chinese Philosophy, 14-17 May 2014.
10. “The Conceptions of *De* (德 Virtue) in Ancient China - A Reflection Based on a Perspective of Folk Ethics,” presented at the Workshop on Virtue (I), Department of Philosophy, Soochow University, Taiwan, 29 January 2014.
11. “Two Topics in Confucianism: Confucius and Xunzi’s Idea of Virtue” (儒學二題：孔子與荀子的德性觀念), Institute of Philosophy, National Central University, 12 March 2013.
12. “Sentences with Anaphoric Reference and Propositional Attitudes in Classical Chinese” (古代(先秦)漢語的照應複句與命題態度), presented at the International Conference on Chinese Language and Chinese Academic Tradition (台灣中文學會「漢字與中文學術傳統」國際學術研討會) Feng Chia University, 9-10 November 2013.
13. “Where is *Ren* (Benevolence)?” (仁在那裡?), presented at the Annual Meeting of the Taiwan Philosophical Association, Tsing Hua University, 27 October 2013.
14. Report on “Mr. Lao Sze-kwang’s Idea of Linguistic-Conceptual Analysis” (勞思光先生的語言概念分析), [presented at the Remembering Forum for the Anniversary of Professor Lao Sze-kwang’s Death](http://www.litphil.sinica.edu.tw/home/publish/PDF/newsletter/92/92-41-124.pdf) (華梵大學勞思光研究中心主辦「勞思光教授逝世週年學術研討會」), 19 October 2013.
15. As a discussant with Professor Joachim Kurtz’s (University of Heidelberg, Karl Jaspers Centre) talk on “**How to Write the History of Chinese Logic?” 18 September 2013.**
16. “Are There No Concept of Sentence and Sentential Beliefs in Ancient Chinese Philosophy?” (Keynote Speech), First Conference on Contemporary Philosophy in East Asia (CCPEA), Institute of European and American Studies, Academia Sinica, Taiwan, National Chung Cheng University, Taiwan, and National Tsing Hua University, Taiwan, 7-9 September 2012.
17. “Zhuangzi’s Linguistic Skepticism as Strategy for Spiritual Transformation,” presented at The 15th Symposium on Confucian & Buddhist Communication and Philosophy of Culture (CBC 2012): The Thought of Professor Lao Sze-kwang and Contemporary Philosophy and Culture, Hua Fan University, Taipei, 19-20 May 2012.
18. “*Ren* as a Heavy Concept in the *Analects*,” presented at the International Conference on Virtue and Luck: Virtue Theory and Chinese Philosophy, Department of Philosophy, Soochow University, and Institute of Chinese Literature and Philosophy, Academia Sinica, Taipei, 2-4 June 2011.
19. “Chinese Philosophy from an Analytic Perspective,” presented at the International Conference on Analytical Perspectives on Chinese Philosophy, Department of Philosophy, National Chengchi University, 17-18 December 2010.
20. Session Leader, Oxford Multi-faith Conference (Workshop Session 1: Exploration, Understanding and Worship Religions of the Far East: Buddhism and Confucianism), Equality and Diversity Unit, University of Oxford, 21 April 2010.
21. “Chinese Philosophy from A Comparative Perspective,” presented at the China Philosophy Roundtable, King’s College, University of London, 24 February 2010.
22. “In between Above-Form and Under-Form: Xu Fu-guan [Hsu Fu-kwan] and [Contemporary] New Confucians” (形上與形下之間：徐復觀與新儒家), presented at the Seminar on Tradition and Contemporarity in Xu Fu-guan’s Academic Thought, Institute for Advanced Studies in Humanities and Social Sciences, National Taiwan University, 5-6 December 2009.
23. “The Basic Problem of the Thesis of the Unity of Heaven and Man: A Perspective of Analytic Philosophy” (從分析哲學觀點看天人之際學說的根本問題), presented at the New Directions in Chinese Philosophy: International Conference Celebrating the 60th Anniversary of the Department of Philosophy, CUHK, the Centenary of Tang Chun-I and the 60th Anniversary of the New Asia College, CUHK, 18-21 May 2009.
24. “A Preliminary Study of Wang Yang-ming’s Idea of “*Xing Ji Qi*, (*Xing* Is Identical with / Inseparable from *Qi*),” presented at the APA (American Philosophical Association) Pacific Annual Meeting, ACPA Panel, Vancouver, Canada, 8-12 April 2009.
25. “A New Interpretation of the Relation between *Ren* and *Li* in the *Analects*” (論語中仁與禮關係新詮), presented at the Conference on the Contemporary Research in the Chinese Ethical Thought, Department of Philosophy, National Taiwan University, 13-14 November 2008.
26. “On the Very Idea of Naturalism in Ancient China: A Review of Joseph Needham’s View” (論所謂中國古代的自然主義：評李約瑟的觀點), presented at the International Conference on the Revisit to the Nature: Humanistic Tradition and Intellectual Life, Research Center for Humanities and Social Sciences, National Tsing-hua University, Taiwan, 25-27 June 2008.
27. Commentator of the 2008 Term of ISCWP’s Beijing Roundtable on Contemporary Philosophy: Philosophy of Mind: A Continued Engagement Dialogue on Searle’s, Confucian, Daoist, and Buddhist Approaches to Mind, Beijing, 10 June 2008.
28. Commentator of the 3rd ISCWP Constructive-Engagement International Conference on the Methodology of Comparative Philosophy, Department of Philosophy & Institute of Foreign Philosophy, Peking University, 7-8 June 2008.
29. “A Logical Analysis of Parallelism in the Mohist Canons,” presented at Dao, Mind, and Language: A Conference in Honour of Chad Hansen, University of Hong Kong, 30-31 May 2008.
30. “Disposition or Imposition? - Some Remarks on Fingarette’s *Interpretation of the Analects*,” second draft was presented at the APA (American Philosophical Association) Pacific Annual Meeting, Pasadena, Los Angeles, USA, 19-23 March 2008.
31. “Disposition or Imposition? - Some Remarks on Fingarette’s *Interpretation of the Analects*,” first draft was presented at the Conference on Chinese Philosophy and Moral Psychology, Division of Humanities, HKUST, 17-18 December, 2007.
32. “Beyond Pride and Prejudice: An Approach out of Metaphysical Enlightenment and Historical cum Philological Investigation” (超越傲慢與偏見：在形上體證與史語考據之外), second draft was presented at the Conference on Philosophical Hermeneutics, Cultural Criticism and the Art of Poetry: Conference dedicated to the Eightieth Birthday of Professor Lao Sze-Kwang, CUHK, 25-27 October 2007.
33. “Beyond Pride and Prejudice: An Approach out of Metaphysical Enlightenment and Historical cum Philological Investigation” (超越傲慢與偏見：在形上體證與史語考據之外), first draft was presented at the International Conference on the Reconstruction of Paradigm and Interpretation in Confucian Philosophy, Soochow University, Taipei, 25-27 May 2007.
34. “On the Very Idea of ‘Correlative Thinking’,” first draft was presented at the International Roundtable Seminar on Methodological Reflection of Chinese Philosophy and Its Related Area, Research Centre for Chinese Philosophy and Culture, CUHK, 15-16 December 2006.
35. “Paradigm Shifts in Chinese Confucianism” (中國儒學的典範轉移), presented at the International Conference on Confucian Classics and East Asian Confucian Thoughts in 17th Century, Sung Kyun Kwan University, Seoul, 13-14 July, 2006.
36. “Paradoxes and Parallelism in Ancient Chinese Philosophy,” presented at the Oxford Conference: Topic in Comparative Ancient Philosophy: Greek and Chinese, Institute for Chinese Studies, Oxford University, 22-24 June, 2006.
37. “A New Interpretation of Xunzi’s Theory of Human Nature,” second draft was presented at the Conference on Chinese Philosophy in Analytical Perspectives, National Chengchi University, Taipei, 16-17 September, 2005.
38. “A New Interpretation of Xunzi’s Theory of Human Nature,” first draft was presented at the 14th International Society for Chinese Philosophy Conference, School of History and Philosophy, University of New South Wales, Sydney, 13-19 July 2005.
39. “How to Do Zen (Chan) with Words? - An Approach to Speech Act Theory,” presented at the 2nd ISCWP International Conference on Searle’s Philosophy and Chinese Philosophy: Constructive Engagement, HKUST, 14-15 June 2005.
40. “On the Very Idea of ‘Correlative Thinking’,” first draft was presented at the Conference on the Basic Characteristics of the Mode of Thinking and Academic Language in East Asia, Taiwan University, Taipei, 22-23 April 2005.
41. “A Logical Perspective on ‘Discourse on White-Horse’,” presented at the APA (American Philosophical Association) Pacific Annual Meeting, San Francisco, 22-27 March 2005.
42. “Davidson’s Charity in the Context of Chinese Philosophy,” presented at the 1st ISCWP Conference on Davidson’s Philosophy and Chinese Philosophy: In Memory of Donald Davidson, Beijing, 8-9 June 2004.
43. “The Basic Problem of the Thesis of the Unity of Heaven and Man: A Perspective of Analytic Philosophy” (從分析哲學觀點看天人之際學說的根本問題), presented at the Conference on the Succession and Innovation of Philosophy: A Festschrift for Professor Emeritus Lin Cheng-hung, National Taiwan University, 13-14 December 2003.
44. “Lao Sze-kwang’s Conception of Philosophy: A Framework of ‘Raise’” (勞思光的哲學概念：一個「超升」的架構), presented at the Conference on Lao Sze-kwang’s Thought and the Globalization of Chinese Philosophy, organized by the Council for Cultural Affairs and Hua-fan University, Taipei, 23-24 November 2002.
45. “The Three Tensions in Contemporary Neo-Confucianism” (當代新儒學的三重緊張性), presented at the Conference on Traditional Confucianism, Modern Confucianism, and Chinese Modernization, New Asia Institute of Advanced Chinese Studies, Hong Kong, 23-25 November 2001.
46. “The Principle of Charity and the Theoretical Interpretation in Chinese Philosophy,” presented at the Conference on Text and Reality: Conference on the Hermeneutical Problems in the Humanities, Division of Humanities, HKUST, 16-17 November 2001.
47. “Zhu Xi’s Reply to Wong Yang-ming” (朱熹對王陽明的回應), presented at the twelfth International Conference on Chinese Philosophy, International Society for Chinese Philosophy (ISCP) and the Graduate School of the Chinese Academy of Social Sciences, Beijing, 21-24 July 2001.
48. “Canonical Interpretation and Theoretical Shift: Three Anomalies of Canonical Interpretation in Chinese Philosophy” (經典詮釋與理論轉移：中國哲學經典詮釋之三大變例), presented at the 2nd Conference on Confucian Hermeneutics in East Asia, Commission for General Education, National Taiwan University, 18-19 November 2000.
49. “*Qi*-Monist or *Li*-*Qi*-Dualist? - Zhang Zai’s Neo-Confucianism” (張載是氣一元論者還是理氣二元論者？), presented at the 2nd Conference on Analytic Philosophy and Chinese Philosophy, Institute of Philosophy, Chinese Academy of Social Sciences, Suzhou University, 26-30 July 2000.
50. “The Logical Uses of General Terms in the ‘White Horse Dialogue’” (＜白馬論＞中通詞的邏輯用法), presented at the 9th International Conference on Chinese Linguists, International Association of Chinese Linguists and National University of Singapore, 26-28 June 2000.
51. “Intuition and Speculation: The Problem of Methodology in Chinese Philosophy” (直覺與玄思：中國哲學的方法論問題), presented at the International Symposium on Chinese Philosophy and Global Ethic, Department of Philosophy, Soochow University, Taipei, 20-21 May 2000.
52. “Three Dogmas of New Confucianism: A Perspective of Analytic Philosophy,” presented at the 1st Conference on Analytic Philosophy and Chinese Philosophy, Institute of Philosophy, Chinese Academy of Social Sciences, and Centre for Comparative Public Management and Social Policy, City University of Hong Kong, Kunming, 12-15 August 1999.
53. “Thought Experiments in Chinese and Western Philosophy” (中西哲學中的思想實驗), presented at the 11th International Conference on Chinese Philosophy, International Society for Chinese Philosophy (ISCP) and Department of Philosophy, National Chengchi University, Taipei, 25-29 July 1999.
54. “Chinese Culture and General Education: An Analytic Point of View” (中國文化與通識教育), *Forum on the Education of Cultural Quality* (文化素質教育論壇), presented at the Seminar on University General Education, Tsing-hua University and Beijing University, Guangzhou, 6-7 November 1998.
55. “The Research of *Gongsun Longzi* in the West” (西方的《公孫龍子》研究), presented at the Seminar on Professor Shen Youding's Academic Thought, Chinese Academy of Social Sciences, Beijing, 10-11 October 1998.
56. “Lao Sze-kwang and New Confucianists” (勞思光與新儒家), presented at the Seminar on Professor Lao Sze-kwang’s Philosophy and Cultural Ideal, Chinese Research Society of Humanities, Taipei, 13-14 December 1997.
57. “The Myth of ‘Transcendent Immanence’” (「超越內在」的迷思), presented at the Conference on Comparative Philosophy: Transcendence and Immanence: Heaven, Man, and Beast, Division of Humanities, HKUST, and Department of Philosophy, CUHK, 8-10 December 1997.
58. “The Paradigm Shift in Confucianism” (儒學的典範轉移), presented at the International Conference on Confucianism and World Civilizations, Centre for Research in Chinese Studies, Department of Chinese Studies, National University of Singapore, 16-19 June 1997.
59. “Contemporary Neo-Confucianists’ Concept of ‘Self’ ” (當代新儒家的「主體」概念), presented at the 4th International Conference on Contemporary Neo- Confucianism, *Legein Monthly*, 22-24 December 1996.
60. “Can Virtue and Culture Be Taught?” (道德與文化可以教嗎？), presented at the Conference on University General Education in Chinese Context, Office of General Education, CUHK, 18-22 November 1996.
61. “Round Teachings: A Perspective of Analytic Philosophy” (從分析哲學觀點看圓教), presented at 1st International Conference on Religion and Culture, Center for Religious Studies, Fo-Guang University, Taiwan, January 26-29, 1996.
62. “Deconstruction and Reconstruction: Professor Mou Tsung-san’s Special Contribution to Philosophy” (解構與重構：牟宗三先生在哲學上的另一面貢獻), presented at the Seminar on Professor Mou Tsung-san’s Philosophy, *Legein Monthly*, Taipei, 30-31 December 1995.
63. “Mysticism and Logic: The Problems of Incarnation and Trinity” (神秘主義與邏輯：道成肉身與三位一體的問題), presented at the 5th Seminar on American Literature and Philosophy, Institute of European and American Studies, Academia Sinica, Taipei, 20-21 October 1995.
64. “Buddhist Truth, Dhyāna-pāramitā, and Logic” (佛理、禪悟與邏輯), presented at the Seminar on Chinese Logic and the Philosophy of Language, organized by Division of Humanities, HKUST, 28-30 September 1995.
65. “Essentialism and Confucian Tradition” (本質主義與儒家傳統), presented at the Seminar on the Sociological Interpretation of Modern Chinese History, Institute of Chinese Studie, CUHK, 7-9 June 1995.
66. “Panjiao (Classification of Doctrines) and Its Criteria” (判教與判準:當代新儒學之二判), presented at 3rd International Conference on Contemporary Neo-Confucianism, Department of Philosophy, CUHK, and *Legein Monthly*, 28-30 December 1994.
67. “Transcendental Analysis and Logical Analysis” (超越分析與邏輯分析：當代中國哲學研究之方法論問題), presented at the 10th Annual Leigein Seminar on Chinese Philosophy, *Legein* *Monthly*, Taipei, 30 April - 1 May 1994.
68. “The Argument of ‘Brains in a Vat’ and the Problem of Skepticism” (「桶中之腦」論證與懷疑論的問題), presented at the 4th Seminar on American Literature and Philosophy, Institute of European and American Studies, Academia Sinica, Taipei, 29-30 October 1993.
69. “Sayable and Unsayable: A Comparison between Eastern and Western Metaphysics” (可說與不可說：一個東西形上學的比較), presented at the 2nd International Symposium on Comparative Studies of Eastern and Western Philosophy, Graduate Institute of Philosophy, Chinese Culture University, Taipei, 10-12 June 1993.
70. “Aufheben or Creative Transformation: Confucianism and the Problem of Modernization” (揚棄的超越還是創造的轉化：儒家思想與現代化問題), presented at the Seminar on the Prospect of Cultural China: Ideal and Practice, Department of Anthropology and Research Institute for the Humanities, CUHK, 10-12 March 1993.
71. “Contemporary Neo-Confucianists’ Theory of ‘Transcendence and Immanence’” (當代新儒家的「超越內在」說), presented at the 2nd International Conference on Contemporary Neo-Confucianism, *Legein Monthly*, 19-21 December 1992.
72. “The Problem of Reference in *Gongsun Longzi*” (《公孫龍子》中的指涉問題), presented at the 1st International Conference on Chinese Linguistics, Centre for Advanced Studies, National University of Singapore, 24-26 June 1992.
73. “A Rational Reconstruction of Zhu Xi’s Theory of Mind and Nature” (朱熹心性論的重建), presented at the International Conference on Zhu Xi, Institute of Chinese Literature and Philosophy, Academia Sinica, 29 May - 1 June 1992.
74. “Contemporary Neo-Confucianism and the Problem of Modernization” (從「直通」到「曲成」：當代新儒學與現代化問題), presented at the International Seminar on Chinese Studies: Retrospect and Prospect, Department of Chinese Studies, National University of Singapore, 18-21 June 1991.
75. “The Problems of the Philosophy of Language in Chinese Philosophy” (中國哲學中的語言哲學問題：物質名詞理論的商榷), presented at the Conference on Analytic Philosophy and the Philosophy of Language, Department of Philosophy, CUHK, 7-12 March 1991.
76. “The Conception of ‘Philosophy’ in Contemporary Neo-Confucianism” (當代新儒學的「哲學」概念), presented at the 1st International Conference on Contemporary Neo-Confucianism, *Legein Monthly*, 29-31 December 1990.
77. “Confucian Intellectuals: Ideals and Actions, with Special Reference to the Ch'eng Brothers’ Point of View” (中國知識份子的理念與行止：二程的觀點), presented at the Conference on Confucian Intellectuals: Ideals and Actions, OISP, CUHK, 19-21 July 1990.
78. “Chinese Teaching and Theoretical Thinking” (華文教學與理論思考), presented at the International Seminar on Chinese Language and Its Teaching in the World, Chinese Language Society, Singapore, 26-29 December 1989.
79. “*Gongsun Longzi* from a Perspective of Analytic Philosophy” (從分析哲學觀點看《公孫龍子》),presented at the International Symposium on Comparative Studies of Eastern and Western Philosophy, Graduate Institute of Philosophy, Chinese Culture University, Taipei, 16-18 August 1989.
80. “Cheng Yi-chuan’s Theory of Mind and Nature: A New Interpretation” (程伊川心性論新詮), presented at the 6th International Congress on Chinese Philosophy, ISCP, held at Hilo, University of Hawaii, 24-28 July 1989.
81. “Davidson on the Relation between Reasons and Actions” (戴維森論理由與行動之關係), presented at the Conference on Analytic Philosophy and the Philosophy of Science, Department of Philosophy, CUHK, 24-28 October 1988.
82. “Comments on Prof. Vincent Shen’s ‘Confucianism, Science, and Technology’,” presented at the International Confucian-Christian Conference, Department of Religion and Department of Philosophy, CUHK, 8-15 June 1988.
83. “Comments on Dr. Lee Shui-chuen’s ‘A Confucian Critique of Kohlberg's Theory’,” presented at the Colloquium on Moral Education and Character Development, School of Education, CUHK, and Council for Research in Values and Philosophy, 22 July 1987.
84. “Zhu Xi on the Demarcation between Confucianism and Buddhism” (朱熹對儒佛之判分), presented at the International Conference on Zhu Xi School of Confucianism, Xiamen University, Xiamen, 30 November - 5 December 1987.
85. “The Ch’eng Brothers’ Philosophy of Moral Education and Its Contemporary Significance” (二程的道德教育思想及其當代意義), presented at the International Conference on the Prospect of Education in Chinese Societies, School of Education, CUHK, 13-15 March 1986.
86. “An Analysis of the Concept of ‘*Zhi-zhi’*” (致知概念之分析：試論朱熹、王陽明致知論之要旨) presented at the Conference on Confucian Ethics, Institute of East Asian Philosophies, Singapore, 31 July - 3 August 1985.
87. “*Gongsun Long's Metaphysical Realism and ‘Rigid Designation’* (公孫龍的形上實在論與「固定意指」), presented at the 4th International Congress in Chinese Philosophy, International Society for Chinese Philosophy (ISCP), SUNY, Stony Brook, New York, 15-18 July 1985.