

2014 INFUSING CHINESE AND JAPANESE RELIGION, ART AND LITERATURE INTO THE UNDERGRADUATE CURRICULUM

Presenter Biographies

Stanley Murashige is Associate Professor in the Department of Art History, Theory, and Criticism of the School of the Art Institute of Chicago, where he has taught since 1993. In 2005-2006, he received the SAIC's Outstanding Faculty of the Year Award for Excellence in Teaching. He holds a B.A. in Art History from Stanford University, and an M.A. and Ph.D. in the history of Chinese Art from the University of Chicago. Professor Murashige's research and teaching concentrate on philosophical aspects of Chinese and Japanese art, in a quest for resources in the past that offer interesting answers for questions our we have today. His goal is to uncover narratives that challenge patterns and habits of thinking. An important part of this work has been taking students to Asia, which he has been doing annually since 2000. He has contributed an essay, "Philosophy and the Arts in China" to the *Encyclopedia of Chinese Philosophy*, edited by Antonio S. Cua, and his article, "Rhythm, Order, Change and Nature in Guo Xi's *Early Spring*," was published in *Monumenta Serica*.

David B. Wong is Susan Fox Beischer and George D. Beischer Professor of Philosophy at Duke University. He is the author of *Moral Relativity* (University of California Press) and *Natural Moralities* (Oxford University Press), and the co-editor with Kwong-loi Shun of *Confucian Ethics: A Comparative Study of Self, Autonomy, and Community*. He is the author of articles and chapters in ethical theory, moral psychology, comparative, and Chinese philosophy. He is currently working on a book in Chinese philosophy and moral psychology that brings into dialogue early Confucian and Daoist texts with contemporary psychology and neuroscience.

Peter D. Hershock is Director of the Asian Studies Development Program at the East-West Center in Honolulu, Hawai'i. Alongside his work designing and implementing faculty development programs aimed at globalizing undergraduate humanities and social science curricula, his research has focused on using Buddhist conceptual resources to address contemporary issues. His books include: *Liberating Intimacy: Enlightenment and Social Virtuosity in Ch'an Buddhism* (1996); *Reinventing the Wheel: A Buddhist Response to the Information Age* (1999); *Technology and Cultural Values on the Edge of the Third Millennium* (edited, 2004); *Chan Buddhism* (2005); *Buddhism in the Public Sphere: Reorienting Global Interdependence* (2006); *Changing Education: Leadership, Innovation and Development in a Globalizing Asia Pacific* (edited, 2007); *Educations and their Purposes: A Conversation among Cultures* (edited, 2008) and *Valuing Diversity: Buddhist Reflection on Realizing a More Equitable Global Future* (SUNY 2012).

Mark McNally received his BA degree from Pomona College in Asian Studies (1990) and his MA and PhD degrees in History from UCLA (1995, 1998). He spent three years in Nagoya as a participant in the [Japan Exchange and Teaching Program](#) (1990-1993). He has been a Postdoctoral Fellow at the [Edwin O. Reischauer Institute of Japanese Studies at Harvard University](#) (1999-2000) and a Foreign Research Scholar at [Tokyo University's Historiographical Institute](#) (2005). In 2008, he was the Erwin von Baelz Guest Professor at the [Eberhard Karls University, Tübingen](#) (Germany). He has been a recipient of various grants and fellowships, including a [Fulbright fellowship](#). His research interests are primarily in early modern Japanese social and intellectual history, including Confucianism and Kokugaku. He is currently completing a monograph on Japanese exceptionalism.

Helen Baroni is a Professor in the Department of Religion at the University of Hawaii at Manoa. Her primary area of specialization within Japanese religions is Zen Buddhism in the early modern and modern periods, particularly Obaku Zen, and new religious movements. Her more recent research relates to the development of Buddhism in the United States. Her publications include *Obaku Zen: The Emergence of the Third Sect of Zen in Tokugawa Japan* (UH Press, 2000), *Iron Eyes: The Life and Teachings of Ôbaku Zen Master Tetsugen Dôkô* (SUNY Press, 2006) and *Love, Eyes: The Life and Teachings of Ôbaku Zen Master Tetsugen Dôkô* (SUNY Press, 2006) and *Love, Roshi: Correspondence between Robert Baker Aitken and his "Distant Correspondents"* (SUNY Press, 2012). Her current research relates to Robert Aitken and Honolulu Diamond Sangha.

Saeko Shibayama holds degrees from the International Christian University, Tokyo (BA), in Comparative Literature from the University of Toronto (MA), and in East Asian Languages and Cultures from Columbia University, New York (PhD).

Her dissertation, "The Convergence of the 'Ways': The Twilight of Early Chinese Literary Studies and the Rise of *Waka* Poetics in the Long Twelfth Century in Japan", examines parallel structures in two intellectual movements in early Japan. On the one hand, the history and literature curriculum in the State Academy promoted the rigorous study of the Chinese classics during the ninth through eleventh centuries. Interpretations of individual texts, including methodologies for translating classical Chinese into Japanese, were transmitted within a handful of scholarly families. The composition of *waka* ("Japanese poems"), on the other hand, poems of thirty-one syllables written in vernacular Japanese, is described in eighth-century records, while the study of *waka* evolved in the twelfth century. Shibayama's dissertation documents how Japan's indigenous poetic tradition took on the various formalities of early Chinese literary practices, and became both academic and chauvinistic at the dawn of the Japanese Middle Ages. A key figure who made the transition between the two practices was the scholar-official, Ôe Masafusa (1041–1111).

James Mark Shields is Associate Professor of Comparative Humanities and Asian Thought at Bucknell University (Lewisburg, PA), and Japan Foundation Japanese Studies Research Fellow at the International Research Center for Japanese Studies (Kyoto, Japan, 2013–14). He was educated at McGill University (Canada), the University of Cambridge (UK), and Kyoto University (Japan). He conducts research on modern Buddhist thought, Japanese philosophy, comparative ethics and philosophy of religion. In addition to five chapters in edited collections, has published articles and translations in *Asian Philosophy*, *The Eastern Buddhist*, the *Journal of Buddhist Ethics*, *Japan Review*, the *Japanese Journal of Religious Studies*, *Studies in Religion / Sciences religieuses*, *Journal of Religion and Society*, *Silvia Iaponicarum*, *Kultura i Politkya* and *Philosophy, Culture and Traditions*. He is author of *Critical Buddhism: Engaging with Modern Japanese Buddhist Thought* (Ashgate, 2011), and co-editor of *Teaching Buddhism in the West: From the Wheel to the Web* (Routledge, 2003). He is currently completing a book manuscript on progressive and radical Buddhism in Japan.

Roger T. Ames received his Ph.D. from the School of Oriental and African Studies, University of London, in 1978 under the supervision of Professor D.C. Lau. He is presently a professor of Chinese Philosophy at the University of Hawai'i and edits the journal *Philosophy East and West*. His major publications include *Thinking Through Confucius*; *Anticipating China*; *Thinking from the Han*; and *Democracy of the Dead* (all with David L. Hall); *Master Sun: The Art of Warfare*; and *The Analects of Confucius: A Philosophical Translation* (with Henry Rosemont), a new translation of the Confucian *Analects* based on a recently discovered text that predates

the previously oldest versions of the *Analects* by almost a thousand years. He has recently published philosophical translations of both the *Zhongyong* and the *Daodejing* (both with David L. Hall). His current research is focused on a dialogue between American Pragmatism and Chinese philosophy. Professor Ames is Co-Director of the Asian Studies Development Program.

Lonny Carlile currently holds a joint appoint at the Associate Professor level in the University of Hawaii Manoa Asian Studies Program and the Center for Japanese Studies.

Trained as a political scientist, his work is grounded in interdisciplinary area studies approaches and focuses geographically on the East Asian region and the Asia-Pacific. He interested in exploring how social processes and state policies interact in shaping contemporary Japanese society and its institutions, both historically and regionally. Topics on which he has published include labor politics, state-business relations, and tourism policy. In his teaching and in extra-curricular projects, he explores in a variety of ways the inter-connections and interactions among Asia-Pacific societies and cultures, both historically and in the contemporary setting.

Yunxiang Yan, a native of Beijing, was forced to drop out of school at the age of twelve and spent the subsequent twelve years working as a shepherd and farmer in two Chinese villages during the Cultural Revolution period. He returned to school in 1978, earning a B.A. in Chinese Literature and a M.A. in Folklore and Mythology from Peking University, and a Ph.D. in Social Anthropology from Harvard University. He has previously taught at the Chinese University of Hong Kong and Johns Hopkins University and is currently a Professor of Anthropology at University of California, Los Angeles. Unpacking and understanding the moral experiences of ordinary people in the fast-changing world today constitutes the abiding theme in his anthropological career over the last twenty-plus years, and his research interests include family and kinship, economic anthropology, social change and development, cultural globalization, and the individual-society relationship. He is the author of *The Flow of Gifts: Reciprocity and Social Networks in a Chinese Village* (Stanford UP, 1996), *Private Life under Socialism: Love, Intimacy, and Family Change in a Chinese Village, 1949-1999* (Stanford UP, 2003), and *The Individualization of Chinese Society* (Berg, 2009).