Acknowledgments

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The Berggruen Institute is a response to the epochal, not incremental, transformations that are reshaping human life, social organization, and the world—transformations that are taking place now, in our own lives, and that will continue in those of our children and grandchildren. The Berggruen Institute seeks to deepen understanding of these great transformations, the ethical responses they demand, the social decisions they make possible, and how they are seen from different civilizational perspectives, with the objective of having enduring impact on the progress and direction of societies around the world. This book would not have been possible without the support of the Berggruen Institute and its commitment to developing and promoting long-term answers to the greatest challenges of the twenty-first century.

The Center for Dewey and American Philosophy Studies was founded at Fudan University in 2004 under the leadership of Liu Fangtong and marked the full recovery of pragmatism studies in China. The center was renamed the Dewey Center in 2014 and is now directed by Chen Yajun. Beginning in 2006 and completed in 2015, and supported by the government and the National Social Science Fund, the Dewey Center and the scholars from other institutions collaborated on the translation of the thirty-seven volumes of The Collected Works of John Dewey into Chinese as the first complete translation into a second language in the world.

The World Consortium for Research in Confucian Cultures was inaugurated in Honolulu in 2014. “Confucian Cultures” references Confucian cultures
both as unique expressions of this tradition within the context of world cultures (hence “cultures”) and as a global phenomenon (hence “world”). The consortium is an independent but inclusive academic association that has the threefold mission of (1) coordinating collaborative research that acknowledges the distinctive ways in which Confucian values have been expressed and embodied in East Asian societies, (2) placing Confucianism in conversation with other world cultures, and (3) fostering Confucian contributions to regional and global efforts to address contemporary challenges and to open pathways to greater and more equitably shared flourishing.
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