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Office of Confucius Institutes, BFSU
Nishan, Birthplace of the Sage Academy



2017年国际尼山儒学与中华文化跨文化讲习班

孔子——从尼山走向世界

Nishan Confucian Studies Summer Institute

Confucian Studies Summer Institute

July 1st – 30th, 2017

Location: Nishan & Qufu, Shandong Province, China

Roger T. Ames, Confucian Master Programs, Qufu Chinese Confucius Research Institute



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The 2017 Nishan Confucian Studies Summer Institute International Program offers teachers of Chinese history and culture an opportunity to spend a month at an established Confucian academy reading the Confucian classics with world-renowned experts Roger T. Ames, Chenshan Tian, and other distinguished comparative philosophy and Confucian scholars. Four earlier annual Confucian Summer Institutes were held in Beijing in July 2011, June 2012, July 2013, and July 2016, as well as two short-term workshops which ran July 18-28, 2014, and December 6-12, 2015, all of which were deemed to be memorable successes. Since its inception, this annual gathering has attracted the brightest teachers and the most committed students from around the world. In organizing the forthcoming Institute scheduled for the month of July, 2017, we again welcome international participants to read the Chinese classics at Nishan, the famed birthplace of Confucius, as well as at Qufu Chinese Confucius Research Institute. We invite all of those students and teachers who are intrigued by Chinese culture and Chinese thought and who seek a more profound appreciation of Chinese cosmology to join us on this unique educational and research journey.

The first decade of the 21st century has witnessed the rise of China as a major force in the world's economic and political order. For many, this phenomenon raises the important question of what influence will the relatively sudden emergence of this antique civilization exert on an ever-evolving world culture? Answering this question by anticipating the weight and measure of China's growing impact on other world civilizations has become a serious academic concern. In order to understand and respond effectively to these world-shaping and complex developments in China and around the world, scholars must not only track the ongoing course of current affairs, but equally as important, they must become familiar with and sensitive to Chinese ways, and this means taking Chinese culture on its own terms. Our overarching purpose in offering this month-long summer program is to help our participants gain a clear understanding of the historical evolution of Chinese thought and culture through an in-depth examination of Chinese canonical texts and their interpretive contexts, and through a collaborative study of these works, to make the wisdom of this living tradition their own.

Historically, Western exegetes have read and interpreted Chinese philosophy through a decidedly Western cultural lens, and their theoretical methodology has been grounded in Western cultural assumptions. While Chinese culture has changed profoundly over the millennia, there are nevertheless persisting cosmological commitments that have given continuity and coherence to this ever-evolving tradition. Our challenge as students of these Chinese classics is to adopt a hermeneutical approach that will allow us to excavate the uncommon assumptions that give these philosophical texts their authority, and to appreciate the aesthetic and the structural differences through a careful reading of the canon.

Before beginning our journey into Chinese cosmology, we will need to clearly understand the contrast between classical Greek philosophy's static and substantial metaphysical approach to human experience that is based on fixed principles and the more fluid and dynamic assumptions that have influenced a tradition in which the *Book of Changes* has always been revered as first among the Chinese classics. The 20th century philosopher Tang Junyi takes the notion of "the inseparability of one and many" (*yidubufen guan* 一多不分观) as one of the distinguishing propositions of Chinese natural cosmology—a way of thinking about phenomena that stands in stark contrast to the "One behind the many" model of a classical Greek idealism that is sustained by the notion of an unchanging *eidos* as defining of all natural types or species.



What is a human “being”? This was the perennial question raised by many of the ancient Greek philosophers, such as Plato in the *Phaedo* and Aristotle in *De Anima*. From the time of Pythagoras, the most persistent answer to this question was an ontological one: The “being” component of a human being is its unchanging, pure, and self-sufficient soul. The signature exhortation of Socrates, “know thyself,” was his charge to the individual to seek to know this unique and ideal soul that is complete and immutable in itself. From the ancient Greek perspective, each of us carries a soul from the time of our conception, and it is this soul that gives us the integrity and the continuity in being our own person throughout our lives.

In what way does a person become consummately human? This was the perennial Confucian question raised explicitly in all of the *Four Books*: in the *Great Learning*, in the *Analects of Confucius*, in the *Mencius*, and again in the *Zhongyong*. From the time of Confucius, the proper response to this question was a moral and aesthetic one, and was ultimately an expression of an individual’s human-centered religiousness.

According to Confucius, one becomes truly human by cultivating the diverse network of intrinsic and interpersonal relations that constitute one’s initial conditions and that locate the trajectory of one’s life force within family, community, and cosmos. The signature exhortation of the Confucian canon is “cultivate your person”—*xiushen* 修身. This is the ground of the Confucian project of becoming consummate as a person (*ren* 仁): it is to consciously enlarge, improve, and attempt to maximize those interdependent family, community, and cosmic roles and relationships that one lives on a daily basis. In this Confucian tradition, the cultivation of our humanity is not solitary but collective. We need each other because if there is only one person, there can be no persons. Becoming consummate in our conduct (人/仁) is an achievement that is necessarily shared. It is something that we must do together, or not at all. In this Confucian understanding of a relationally constituted person, we are uniquely one and pluralistically many at the same time—each of us is a uniquely focused person defined by a field of relations (一多不分). For Confucians, then, we are less autonomous human “beings” than we are an intersection of human “becomings.”

In pursuing an understanding of Chinese natural cosmology as the relevant interpretive context for this Confucian project we will strive to provide a language that will distinguish this worldview from the reductive, single-ordered, “One-behind-the-many” ontological model that grounds classical Greek metaphysical thinking. The notion that one can come to an “understanding” of the “many” by knowing retrospectively the foundational and causal ideal that lies behind them was an underlying principle of Greek metaphysics and was applied by the Greeks to human beings in claiming that one can come to an understanding of what makes us all uniquely human by subscribing to the concept of a discrete self or soul. In our exploration of Chinese cosmology, we will find that this ontological model is in contradistinction to the symbiotic and holistic focus-field model of order that is illustrated rather concisely in the organic, ecological sensibilities of the *Great Learning* 大學, the first of the *Four Books* that begins the Confucian project.



In addition, we will review China's recent history and attempt to identify the nature of the forces that have contributed to the emergence of a dynamic contemporary society in China. By understanding the present in light of the past, we will seek to gain an informed assessment of China's place in the modern world. We will attempt to identify global trends, and then to understand the dynamism of Chinese society within a larger international context. In addition to exploring the evolution of Chinese thought through an examination of canonical Chinese texts, it is important that students become familiar with the literature that deals with the historical role of China in world affairs.

The 2017 Nishan Confucian Studies Summer Institute International Program for Teachers of Chinese Culture was conceived, like its predecessors, as a uniquely "Confucian" setting for the instruction of Chinese and international teachers and students of Chinese culture, literature, history and philosophy. However, the content and the scope of the materials, as well as the collaborative and interactive teaching forums, are designed to accommodate both the advanced Chinese specialist and the newcomer to Chinese cultural interests. In the past, our Confucian Studies Summer Programs have attracted a wide range of students and teachers from a great many vocational and academic backgrounds with a wide range of expertise and experiences, and many of the new arrivals to Chinese culture have been the most enthusiastic. The program will entail readings in Chinese history and philosophy, but a basic familiarity with Chinese culture and classical texts is expected. It goes without saying that in the study of Chinese culture, Chinese language competence would be a great asset, but it is not a requirement of the program because all academic lectures and discussions will be in English. From past experience, the organizers of the Institute have become aware that many of the foreign participants would like to supplement their studies with Chinese language lessons and so they have arranged for optional classes in Mandarin Chinese from the beginning to the intermediate level. The 2017 Confucian Studies Summer Institute is prepared to accept twenty international participants and twenty participants from within China. The goal of this month-long Summer Institute is to provide the participants with a knowledge of the Chinese classics and a comparative, hermeneutical approach to these texts that they can apply in their continuing studies of the Chinese canon and in their teaching of Confucianism and Chinese culture to their students. In order to accomplish this goal, we will undertake a careful and detailed reading of the primary canonical texts that will be sensitive to alternative world views and modalities of thinking, as well as to fundamental linguistic differences.

This month-long training program will be led by Professors Roger T. Ames (Peking University) and Tian Chenshan (Beijing Foreign Studies University), with a special series of lectures delivered by Robin R. Wang (Loyola Marymount University), Daniel Bell (Tsinghua University), Hans-Georg Moeller (University of Macau), Gu Zhengkun (Peking University), James Behuniak (Colby College), Ian Sullivan (Kennesaw State University), and David Bartosch (Beijing Foreign Studies University). Our time together will be spent reading classical texts and contemporary commentaries, taking part in interactive seminars and discussion groups, joining with colleagues in cultural activities and events, and venturing out on a number of pre-planned field trips.



(一) July 1–31, 2011 - Nishan Birthplace of the Sage Academy

Sponsors : Beijing Sihai Confucian Academy and
Nishan Birthplace of the Sage Academy

Organizer : Center for East-West Relations, Beijing
Foreign Studies University

Faculty : Roger T. Ames, Henry Rosemont, and
Chenshan Tian

Participants : 27 including 11 international members



(二) June 9–July 3, 2012 - Nishan Birthplace of the Sage Academy

Sponsors: Beijing Sihai Confucian Academy and
Nishan Birthplace of the Sage Academy

Organizer: Center for East-West Relations, Beijing
Foreign Studies University

Faculty: Roger T. Ames, Sor-Hoon Tan, and
Chenshan Tian

Participants: 23 including 8 international members



(三) July 6–August 3, 2013 - Daxing International Conference Center, BFSU

Sponsors: Confucian Institute Headquarters/Hanban

Organizer : Center for East-West Relations and Office
of Confucius Institutes, Beijing Foreign
Studies University

Faculty : Roger T. Ames, James Hsiung, Chenshan
Tian, Robin R. Wang, and Hans-Georg Moeller

Participants: 57 including 19 international members



(四) July 18–28, 2014 - New Library, Beijing Foreign Studies University

Sponsors: Beijing Sihai Confucian Academy and Nishan Birthplace of the Sage Academy
Organizer: Center for East-West Relations, Beijing Foreign Studies University
Faculty: Roger T. Ames, Henry Rosemont, and Chenshan Tian
Participants: 27 including 11 international members



(五) December 6–12, 2015 - Qufu Chinese Confucius Research Institute and Nishan Birthplace of the Sage Academy

Sponsors: Qufu Chinese Confucius Research Institute
Organizer: Center for East-West Relations, Beijing Foreign Studies University
Faculty: Roger T. Ames, Chenshan Tian, Robin R. Wang, and Hans-Georg Moeller
Participants: 65 university teachers and students in National Learning and English-language translation



(六) July 2–31, 2016 - Yifu-lou, Beijing Foreign Studies University

Sponsors: International Confucian Association
Organizer: Center for East-West Relations and Consortium for Chinese Studies and Intercultural Communication, Beijing Foreign Studies University
Faculty: Roger T. Ames, Huang You-yi, and Chenshan Tian
Participants: 21 including 10 international members



Sponsors and Organizers



Qufu Chinese Confucius Research Institute

The Qufu Chinese Confucius Research Institute was officially established by the State Council in 1996 in order to preserve the living legacy of Confucianism and to disseminate the best in traditional Chinese culture. Designed according to classical Confucian cosmological and architectural principles, the Institute covers an area of more than 95,000 square meters. Its functions include supporting academic research and exchanges through publishing works and organizing conferences, collecting, preserving and exhibiting Confucian cultural relics in its Confucius Culture Museum, assembling and cataloguing ancient and modern Confucian documents acquired at home and abroad, liaising with and providing information to both domestic and foreign researchers on Confucianism, and training and supporting scholars of Confucianism.



The International Confucian Association

The International Confucian Association was formally established in Beijing in 1994 as a legally recognized international academic community. The goals of the Association are to promote global freedom and social equality in the interest of international peace and prosperity. Its mission is to consolidate and preserve the world's collective understanding of Confucius and his teachings, and to preserve this knowledge as the legacy of the Sage for future generations. In October 1994, the International Confucian Association held its inaugural meeting in Beijing to celebrate the 2,545th anniversary of the birth of Confucius, and it was heralded as the largest convention on Confucius in recorded history. Three hundred scholars and a thousand participants attended the conference, and its prominent attendees included Li Ruihuan, one of the seven leaders of the Chinese Communist Party and the Chairman of the Chinese People's Political Consultative Congress, Gu Mu, the Honorary President of the China Confucius Foundation and the acknowledged architect of Deng Xiaoping's economic modernization program, as well as Lee Kuan Yew, Singapore's Senior Minister. The expressed commitment of the International Confucian Association is the support and promotion of all things Confucian, which includes fostering accredited scholarly research on Confucius, hosting academic seminars, lectures and international conferences, and publishing scholarly books, journals, and critical reviews of the work of the association and of similar international academic organizations. In addition, the International Confucian Association is active in raising funds for international research on Confucianism, and in encouraging international academic exchanges of teachers and students of Chinese history and culture who are interested in studying and promoting the renowned Shandong Sage's ideas.



The World Consortium for Research into Confucian Cultures

In July, 2013, academic representatives from the world's four traditional Confucian cultures—China, Japan, Korea, and Vietnam—held a conference at Sungkyunkwan University in Korea where they agreed to establish a World Consortium for Research into Confucian Cultures. The inaugural meeting of this Consortium was held in October, 2014 at the East-West Center on the campus of the University of Hawai'i at Mānoa. This conference attracted top Confucian scholars from the foremost universities in the world. They met at the East-West Center in Honolulu where they discussed and debated the meaning and the value of Confucian culture as it is relevant to the newly emerging world order.



Beijing Foreign Studies University

Beijing Foreign Studies University, (abbreviated BFSU), was founded in 1941 as the Russian Language Team within the Third Branch of the Chinese People's Anti-Japanese Military and Political College. Later, under the direction of the Central Committee of the Communist Party of China, it was renamed Yan'an Foreign Languages School. After the formation of the People's Republic of China in 1949, the school was put under the direction of the Ministry of Foreign Affairs. In 1954, the school became Beijing Foreign Languages Institute, and then in 1959 it merged with the Beijing Russian Institute. In 1980, the Ministry of Education took over the management of the Institute, and in 1994 it was given its present-day name, Beijing Foreign Studies University. Located in the Haidian District of Beijing, BFSU has earned a reputation as one of China's top universities, and it currently offers instruction in sixty-seven foreign languages, as well as undergraduate and graduate degrees in the various literatures and cultures. Over the past few decades, Beijing Foreign Studies University has recruited many distinguished foreign faculty, and its global standing continues to attract a growing number of international students to augment its large indigenous Chinese student population. At present, BFSU offers a wide range of programs in Chinese language and literature, political science, as well as degrees in Chinese law, journalism, management science, and many other academic disciplines. Over the past seventy-four years, more than 90,000 students have graduated from BFSU, including a talented group of Chinese students whose foreign language abilities have landed them employment in the Chinese foreign diplomatic service. Over the years, BFSU has contributed more than 400 ambassadors and above 1000 counselors to the Ministry of Foreign Affairs, gaining it a reputation in Chinese academic circles as the "Cradle for Diplomats."

The Asian Studies Development Program, The East-West Center & The University of Hawai'i

The Asian Studies Development Program (ASDP) is a national organization sponsored jointly by the East-West Center and the University of Hawai'i, and its mission is to help the faculty of American colleges and universities develop the pedagogical skills needed to design effective programs that will enable them to introduce Asian content into their undergraduate curricula. One of the sponsors, the East-West Center, is a public, non-profit research and educational institution located on the University of Hawai'i campus. It was established in 1960 with a U.S. Congressional mandate to promote better relations between the United States and the Asian and Pacific nations through collaborative enterprises involving study, training and research. To date, nearly 30,000 students and research professionals, primarily from Asia and the Pacific, have participated in the Center's innovative programs. The Center considers professional development programs for K-12 teachers, college and university faculty, as well as journalists, an integral part of its mission to build closer political and cultural ties between the nations of the East and the West. The University of Hawai'i, the second sponsor of the ASDP, is a world-renowned research institution that has a collective population of over 23,000 students and 2,200 faculty on its main campus. More than 300 of these faculty members are Asia specialists, and the university regularly offers more than 600 courses a year that deal with Asia and Asian topics. The Center for Chinese Studies (CCS) at the University of Hawai'i is the largest China-focused National Resource Center in the United States, with 55 full-time faculty members. The large collection of Chinese materials at the University of Hawai'i is among the very best in the country, and it includes a substantial body of audiovisual resources.

BERGGRUEN INSTITUTE The Berggruen Institute

The Berggruen Institute is an independent, nonpartisan think tank founded in 2010 in Los Angeles. Its objective is to develop ideas that shape social and political thought and institutions. The institute was initially founded with a mission to improve governance systems. With successful projects underway in California, Europe and China, the institute launched the Philosophy and Culture Center in fall 2015. The new Center expands the scope of the institute beyond political governance to enhancing cross-cultural understandings between the East and the West. Overall, the Berggruen Institute brings together some of the best minds and most authoritative voices from across cultural and political boundaries to explore the fundamental questions of our time, from global governance to what it means to be human in the age of technology.





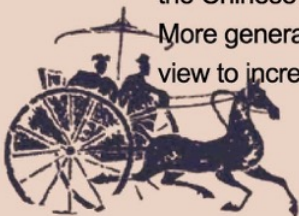
The Center for East-West Relations, BFSU

The Center for East-West Relations (CEWR) was first established in 2008 under the aegis of the School of International Relations and Diplomacy, and its head office is located on the East Campus of Beijing Foreign Studies University. The CEWR was founded as an innovative center for the promotion of constructive global dialogue and cooperative interactions between the East and the West. CEWR MISSION STATEMENT: Over the course of the 21st century, the populations of the world's Eastern and Western nations are sure to encounter new and unique opportunities for growth and prosperity, but they will also need to face ominous challenges that have the potential to ferment serious discord and conflict. On all levels of cultural interaction--social, political, economic, environmental and scientific--the nations of the East and the West will have to contend with competing interests and goals. Therefore, these countries will need to come together to negotiate fair commerce and good relations through responsible and sensitive dialogue. The rapid advances in media technology over the past few decades have shrunken the world and have brought formerly remote and isolated regions of the world into close contact. The so-called information revolution has led to a growing international awareness of the profound diversity and complexity of the world's cultures, thereby making mutual understanding and accommodation absolutely necessary to global peace. Recent history has taught us that the lack of knowledge and the absence of cultural tolerance in states and populations can transform contrasting and conflicting world-views into ethnocentrism and fundamentalism. The important lesson to be learned is that suspicion and distrust can quickly mutate into political, cultural, ethnic, religious, and racial conflict. The other side of this lesson is that if these differences are managed with wisdom and sensitivity, they can provide the inspiration necessary for a more varied, rich, resourceful and harmonious global community. The Center for East-West Relations is a leading sponsor of a number of events and programs that encourage cross-cultural understanding and respect. In addition to organizing the Confucian Studies Summer Institute, the Center also sponsors interdisciplinary conferences on philosophy, international relations, business, and political affairs, such as the WE Forum. In past years, the WE Forum's conference titles have included the following themes: "Summit on Global Economic and Cultural Issues: The Global Financial Crisis and its Cultural Implications" (2009), "Confucian Scholarship in the 20th Century and the Renaissance of Eastern Civilizations" (2010), and "Confucianism and the Sinicization of Marxism" (2011). The Center for East-West Relations is also the founding institution of the Nishan Confucian Studies Summer Institute International Program for Teachers of Chinese Culture.



The Consortium for Chinese Studies and Intercultural Communication, BFSU

The Consortium for Chinese Studies and Intercultural Communication was established by Beijing Foreign Studies University in 2013. The responsibilities of this association involve researching Chinese culture and promoting the acquisition of the Chinese language at home and abroad. The Consortium draws upon its faculty's considerable strengths in designing effective language courses and improving methods of instruction (including the teaching of non-mainstream languages). In addition to promoting the Chinese language abroad, it seeks to further a global understanding of China's history and customs. More generally, the Consortium seeks to encourage international communication and dialogue with a view to increasing China's "soft power" and raising China's influence on the world stage.





The Office of Confucius Institutes, BFSU

In 2005, Beijing Foreign Studies University began the work of setting up Confucius Institutes in foreign lands authorized by Hanban, and to date BFSU has helped to establish twenty-one Confucius Institutes in schools of higher learning in seventeen countries around the world. By assuming this initiative, BFSU has shown itself to be a leader among its domestic counterparts and has confirmed its mission to “Introduce the World to China” and to “Present China to the World.” In May of 2007, Beijing Foreign Studies University opened its Office of Confucius Institutes, making it the first school of higher learning in China to found a Confucius Institute management center. The functions of the BFSU Office of Confucius Institutes include facilitating communication and cooperation between domestic and foreign Confucius Institutes, revising and implementing institutional regulations, training and allocating staff, collecting and analyzing information, planning projects and activities, researching educational methods and policy effectiveness, and managing problems and complications that arise at home and abroad. Since its inception, the BFSU Office of Confucius Institutes has supplied over 500 deans, Chinese teachers, and volunteers to run the Confucius Institutes around the world.



The Nishan Birthplace of the Sage Academy

The Nishan Birthplace of the Sage Academy is a nongovernmental organization committed to the study and the promotion of traditional Chinese culture, particularly Confucianism. Through open and honest discussion, the Sage Academy seeks to explicate and disseminate traditional Chinese Confucian culture and values, and in this way to encourage respect and harmony among the world's diverse civilizations. The Academy's motto: “returning to our roots and inspiring innovation” suggests that, while committed to the study and the promotion of traditional Chinese culture, the Academy also looks to the future and seeks to exchange new ideas with other established world cultures. The Nishan Birthplace of the Sage Academy was initiated on October 8th, 2008, and without delay it began to fulfill its mission by holding academic conferences and organizing teaching programs. The official ground-breaking ceremony for the Academy was held on site on June 23rd of the following year. In terms of geography, the Academy now occupies an area of more than sixteen acres in Sishui County, Shandong Province, the birthplace of Confucius. The revered grounds upon which the Academy sits are a short distance from the famous Mt. Tai, which is situated within the borders of the ancient state of Lu. Close to the home of Confucius and Mencius, the Academy is encircled by a landscape that lies at the very heart of ancient Chinese culture. The Academy is currently in the third stage of construction; when it is completed it will house a library, a conference center, an exhibition hall, a wing of classrooms, and a first-class hotel.



大家：

“Big Family”: Chinese and American students pose with faculty and local officials in front of the Nishan Birthplace of the Sage Academy. Summer 2011.

道：

“The Way can be seen at Nishan.” Decorative door inscription at the Confucian Temple, Shandong Province.

禮：

Students participating in the 2011 Confucian Studies Summer Institute experience the beautiful solemnity of the Confucian *guanli*, or capping ritual.





Roger T. Ames, Humanities Chair Professor at Peking University & Confucian Master with Qufu Chinese Confucius Research Institute

Roger T. Ames is Humanities Chair Professor at Peking University, a Berggruen Fellow, and a former Professor of Philosophy at the University of Hawai'i. He is the past editor of *Philosophy East & West* and the founding editor of *China Review International*. Ames has authored many interpretative studies of Chinese philosophy and culture: *Thinking Through Confucius* (1987), *Anticipating China* (1995), *Thinking from the Han* (1998), and *Democracy of the Dead* (1999) (all with David L. Hall), and most recently *Confucian Role Ethics: A Vocabulary* (2011). His publications also include translations of classical Chinese texts: the *Sun-tzu: The Art of Warfare* (1993); the *Sun Pin: The Art of Warfare* (1996) (with D.C. Lau); the *Confucian Analects* (1998) and the *Classic of Family Reverence: The Xiaojing* (2009) (both with Henry Rosemont), *Focusing the Familiar: The Zhongyong* (2001), and *The Daodejing* (2003) (with David L. Hall). Almost all of his publications are now available in Chinese translation, including his philosophical translations of Chinese canonical texts. He has most recently been busy compiling the new *Blackwell Sourcebook of Classical Chinese Philosophy*, and with writing articles advocating a conversation between American pragmatism and Confucianism.

August 2, 2011 (www.bjnews.com.cn) Roger T. Ames teaches Chinese Culture in English at Nishan in Shandong Province—Foreign scholars use English to teach the Analects, Mencius, Xunzi and other texts at Nishan, the birthplace of the Sage Academy. Among the students are ten American Professors of Chinese culture. This is the first annual Confucian Studies Summer Institute, and it made considerable progress towards an understanding of the relationship between Chinese and American culture. On July 30, the Institute's graduation ceremony was held at the site of ancient China's highest academic body, Guozijian, in Beijing. The Institute invited Professor Roger T. Ames from the University of Hawai'i, Professor Henry Rosemont, Jr. from Brown University, and Professor Chenshan Tian from Beijing Foreign Studies University to discuss the meaning and the essence of Chinese culture. In addition to attending courses on the Chinese classics at the Confucian Studies Summer Institute, the students also learned about local opera, taijiquan, traditional Chinese medicine, Chinese painting, and Chinese calligraphy. (New Capital Post) (translated from Chinese)



Chenshan Tian Director, Center for East-West Relations, Beijing Foreign Studies University

Chenshan Tian earned his Ph.D. in Political Science from the University of 'Hawai'i at Manoa, and he has lived, taught and given public lectures in Hawai'i, in North Dakota, and in China. Professor Tian started his teaching career in China at Beijing Foreign Studies University in 2005 and is currently the Director of the Center for East-West Relations, which operates under theegis of the School of International Relations and Diplomacy at BFSU. In October 2009, Dr. Tian was elected to the post of Director of the International Confucian Association. As a contemporary Chinese-American academic, Chenshan Tian specializes in comparative Western and Chinese political philosophy. Recently, his research has focused on exploring the differences between Eastern and Western world views, alternative ways of thinking, and different forms of scientific understanding. His book, *Chinese Dialectics: From Yijing to Marxism*, focuses on explaining the fundamental differences between Chinese and Western Marxism. This work makes the simple but profound observation that much of the history of Western thought, including scientific thought, has essentially been derived from, and limited by the Christian faith in a transcendent "God." This model can be expanded to involve an ontology of Being and Nonbeing, a teleological order from beginning to end, and a plethora of dualisms, such as a final distinction between the natural world and human culture, time and space, mind and body, ontology and epistemology, and so on. Tian advocates an intellectual world derived from the *Yijing*, which seems much more in tune with the mysteries of organic life, with human behavior, and with the nature of material and energy inherent in quantum mechanics and in the relativity theories of modern physics. At Beijing Foreign Studies University, Dr. Tian teaches courses in "Political Thought and Theory," "Chinese Government and Politics," "Comparative Foreign Policy," "American Politics," "Modern Chinese Philosophy," "Media and Politics," "Comparative Chinese and Western Philosophy," and "Modern Chinese History."

"It's not sufficient to use Western languages to explain China. This easily leads to distortion and causes Westerners to misunderstand China. Currently, this kind of misunderstanding is quite pervasive."

—Professor Chenshan Tian



Robin Wang, Professor, Loyola Marymount University



Robin Wang is a Professor of Philosophy and the Director of the Asian and Pacific Studies Program at Loyola Marymount University. She recently finished a book entitled *Yinyang: The Way of Heaven and Earth in Chinese Culture* which was published by Cambridge University Press. She is the editor of *Chinese Philosophy in an Era of Globalization* and *Images of Women in Chinese Thought and Culture: Writings from the Pre-Qin Period to the Song Dynasty*, and she is co-editor of *Internal Alchemy: Self, Society, and the Quest for Immortality* and *Reason and Insight: Western and Eastern Perspectives on the Pursuit of Moral Wisdom*.

“Our beautiful world is facing some serious challenges If people can learn from Confucius’ magnanimity that “the people of the world are all brothers,” there will be less conflict and bloodshed. If we can remember Confucius’ maxim “think about what is right when one sees advantage, and take it the right way,” then the market economy can develop healthily.”
 --Professor Mu Zhongjian, President of the Nishan Academy, from an address delivered in 2011 at the Summer Institute’s closing ceremony

Hans-Georg Moeller, Professor, University of Macau



Hans-Georg Moeller is a Professor of Philosophy at the University of Macau. His research focuses on Chinese and Comparative Philosophy and on Social and Political thought. He is the author of *The Philosophy of the Daodejing*, (in Chinese: 道德经的哲学。北京：人民出版社，2010), *The Moral Fool: A Case for Amoralism*, and *The Radical Luhmann*, all published by Columbia University Press. He has also written and published other scholarly books and articles.





James Behuniak, Colby College

James Behuniak is an Associate Professor and Chair of the Philosophy Department at Colby College where he teaches courses in Asian philosophy, American philosophy, and the Philosophy of Religion. He was recently a Fulbright Senior Scholar in residence in the Philosophy Department of the National Taiwan University (2014-2015), where he taught seminars in American and Comparative philosophy. He earned his M.A. in 1997 and his Ph.D. in Comparative Philosophy from the University of Hawai'i in 2002. His research focuses on the areas of pre-Qin Chinese and classical American philosophies. He is author of *Mencius on Becoming Human* (SUNY Press, 2005) and co-editor, with Roger T. Ames, of 孟子心性之學, *Studies of Mencius on Feeling and Nature* (Social Sciences Academic Press, Beijing, 2004). He has authored several articles in Chinese and Comparative philosophy for edited volumes and journals, such as *Philosophy East and West*, *Dao: A Journal of Comparative Philosophy*, *Journal of Chinese Philosophy*, and *Asian Philosophy*. His forthcoming work includes a study of the body and culture in Daoist philosophy, entitled "Animal Body Standpoints in the Zhuangzi," and a projected two-volume work exploring the historical and philosophical relationship between the American philosopher John Dewey and Chinese thought.



Ian Sullivan, Kennesaw State University

Ian Sullivan received his Ph.D. in Philosophy from the University of Hawai'i at Manoa and is currently an Instructor of Philosophy at Kennesaw State University in the United States. His dissertation, *The Ethics of Vital Relationality: Care Ethics, Confucian Role Ethics, and the Challenge to Modern Moral Philosophy*, examines the relationality of persons and draws out the implications this has for ethical and political philosophy. He has published an article on Confucianism and Simone de Beauvoir in *Hypatia*, three translations of contemporary Chinese philosophy in *Frontiers of Philosophy in China*, as well as several book reviews on Chinese philosophy and culture.



David Bartosch, Professor, Beijing Foreign Studies University



David Bartosch's field of research is the transcultural comparison of Chinese and European traditions of thought. After receiving the German degree of M.A. (Magister Artium) in Philosophy and Musicology (two distinct subjects) in 2008, as well as studies in the Chinese language, his main research area became the Transcultural Comparative History of Philosophy. In 2013, Bartosch obtained his doctorate in Philosophy (Dr. phil.) for an in-depth comparative study on Wang Yangming (1472-1529) and the German philosopher Nicolaus Cusanus (or Nicolas da Cusa, 1401-1464) including their respective backgrounds in the history of world-philosophies. Dr. Bartosch's Alma Mater is the Carl von Ossietzky University in Oldenburg, which is also the birthplace of Karl Jaspers, the father of World-Philosophy and the Axis-Age-Theorem. His advisors were Professors Johann Kreuzer (Oldenburg) and Wenchao Li (Hannover). Bartosch's book entitled *Wissendes Nichtwissen oder Gutes Wissen? Zum philosophischen Denken von Nicolaus Cusanus und Wáng Yángmíng* was published in 2015 by the renowned publishing house, Wilhelm Fink. Currently, Professor Bartosch works as a Foreign Expert at the School of International Relations at Beijing Foreign Studies University (BFSU) where he also teaches undergraduate and graduate courses that compare and contrast the main cultural aspects and philosophical traditions of China, India and Europe. At Beijing Foreign Studies University, Bartosch has been promoted to Associate Director and Academic Advisor for the Center for East-West Relations. As a Visiting Scholar, Dr. Bartosch participated in the "Understanding China" Program (Hanban) at Renmin Daxue in order to study the works of Mengzi. In his own work, Bartosch emphasizes the importance and the special role of the Confucian-Daoist traditions with respect to the present and the future global contexts in the 21st century.



Curriculum

“ Our teachers patiently and generously showed us how to use Confucian texts as mirrors and windows, and many of us realized that whether we’re looking inwardly or outwardly there is nothing but this wondrous relating. There are no “individual selves,” no “other,” no “we,” and yet there is this sharing, this community, this familiarizing, this making family, and this web of appreciation.”

——Professor Ann Pirruccello, University of San Diego,
2011 Confucian Studies Summer Institute

2017 Tentative Weekly Course Schedule

1. Dates: July 1 – 29, 2017;
2. Place: 1st week at Qufu Chinese Confucius Research Institute, Qufu City and 2nd, 3rd, and 4th week, at Nishan the Birthplace of the Sage Academy, Sishui, Shandong;
3. July 1, 2017, Arrive in Beijing and Check-in at Beiwai Guesthouse.; July 2, 2017, Depart for Qufu,; July 3, 2017, Opening Ceremony.
4. July 29, 2017, Depart for Beijing; July 30, 2017, 10:00am, Closing Ceremony; July 31, 2017, participants return.
5. Morning Exercise, 7:00; Breakfast, 7:30-8:30; Lunch, 12:00-13:00; Dinner, 17:30-18:30;
6. Morning class, 9:00-11:30; Afternoon class, 14:00-16:30; Evening activity, 19:00-20:30;
7. Selective reading (for Chinese participants), *Roger Ames: A Confucius Prize Winner's Special Collection*; Chenshan Tian, *Chinese Culture and Inter-Cultural Communication – Essays*;
8. Requirement for completion: a 5000-character (in Chinese) or a 15-page essay (in English) on philosophical hermeneutics on Confucianism or a Chinese cultural issue.
9. All lectures are presented in English.



Week 1:

	9:00-11:30	14:00-16:30
Monday, July 3	Roger T. Ames: The <i>Euthyphro</i> and Metaphysical Realism	Chenshan Tian: 12 thinkers from Plato to Hegel: Transcendentalism & Dualism
Tuesday, July 4	Robin Wang: Why is the pairing of Yin and Yang a unique and important notion in Chinese culture?	Hans-Georg Moeller: Self and Society in Confucianism
Wednesday, July 5	Roger T. Ames: The <i>Phaedo</i> and Spiritual Exercises	Chenshan Tian: Outside Mt. Lu: Effective Methods of Transmitting Chinese Culture
Thursday, July 6	Robin Wang: The Image of Confucius in the West	Hans-Georg Moeller: Shame and Guilt
Friday, July 7	Roger T. Ames: The <i>Great Commentary</i> on <i>The Book of Changes</i> : A Natural Cosmology	Chenshan Tian: Why translation isn't the main mode of cultural transmission?

Note: Summer Institute moves to Nishan Birthplace of the Sage Academy

Week 2:

	9:00-11:30	14:00-16:30
Monday, July 10	Roger T. Ames: Selected Readings from <i>The Analects</i> : Building a Vocabulary	Chenshan Tian: Chinese Structure of Sinified Marxism
Tuesday, July 11	Robin Wang: A Confucian Defense of Gender Equality	Hans-Georg Moeller: Order and Control in Chinese Philosophy
Wednesday, July 12	Roger T. Ames: The <i>Daxue</i> : Setting the Confucian Project	Chenshan Tian: Chinese Government Politics; a Comparative Perspective
Thursday, July 13	Robin Wang: Does China Want to Rule the World in the Future?	Hans-Georg Moeller: A Daoist Critique of Confucianism
Friday, July 14	Roger T. Ames: The <i>Zhongyong</i> : A Human-centered Religiousness	Chenshan Tian: Chinese Foreign Policy: a Culturally Contextualized View



Week 3:

	9:00-11:30	14:00-16:30
Monday, July 17	David Bartosch: Wang Yangming and the Future World Civilization with respect to Ecology, Technology, Science and Economy	David Bartosch: Wang Yangming in the Context of Transcultural Comparative History of World Philosophies
Tuesday, July 18	Ian Sullivan: Harmony, Caring, and Decision Procedures: An Analysis of Confucian, Feminist, and Modern Western Discourses	Jim Behuniak: Understanding the <i>Analects</i> through an Achievement Model, Part One
Wednesday, July 19	Ian Sullivan: Detached Individuals or Relational Persons: Personhood in Classical Confucianism and Care Ethics	Jim Behuniak: Understanding the <i>Analects</i> through an Achievement Model, Part Two
Thursday, July 20	Ian Sullivan: The Ethics of Interdependence: Ethical Ideals in Classical Confucianism and Care Ethics	Jim Behuniak: The <i>Daodejing</i> 道德经 and New Cosmogonies from Ancient China
Friday, July 21	Ian Sullivan: Returning to the Center: Marginalization, Epistemic Boundaries, and the Importance of Comparative Philosophy	Jim Behuniak: *Virtue and Selfhood in a Comparative Context; Archery and Growth; *Wisdom and the <i>Dao</i> 道 in a Comparative Context; Skill and Intelligence

Week 4:

	9:00-11:30	14:00-16:30
Monday, July 24	Daniel Bell: Political meritocracy, Part One	Daniel Bell: Political meritocracy, Part Two
Tuesday, July 25	Daniel Bell: A Harmony Index	Chenshan Tian: The Asymmetry of Conceptual Perception in the English translation of <i>The Analects</i>
Wednesday, July 26	Adjustment	Adjustment
Thursday, July 27	Participants Forum: 一多不分	Participants Forum: 一多不分
Friday, July 28	Participants Forum: 一多不分	Roundtable discussion: *Summarizing the Nishan Experience * Final Paper Submission
Saturday, July 29	Departure for Beijing	Check in at Beiwai Guesthouse
Sunday, July 28	Closing Ceremony at the Ancient Imperial Academy	Preparation for Returning Home



Tentative Schedule:

Activities



Visit local sites



Enjoy natural vistas



Experience culture



Weekend Activities: Visit Local Sites

Sunday, July 2, Visit Confucius Research Institute

Saturday, July 8: Visit Confucius' tomb, temple and home

Sunday, July 9: Visit site of Mencius' residence; then travel to Nishan Birthplace of the Sage Academy

Saturday, July 15: Visit Birthplace (the cave) and the Yuan Dynasty Academy

Sunday, July 16: Visit Forest of Springs

Saturday, July 22: Visit homes of local families

Sunday, July 23: Visit Mount Tai



反: During the 2011 Summer Institute, Participants travel to Mt. Tai, the most sacred mountain in China

“The virtuous are not alone. They will have neighbors.”

-----2011 Summer Institute Participant



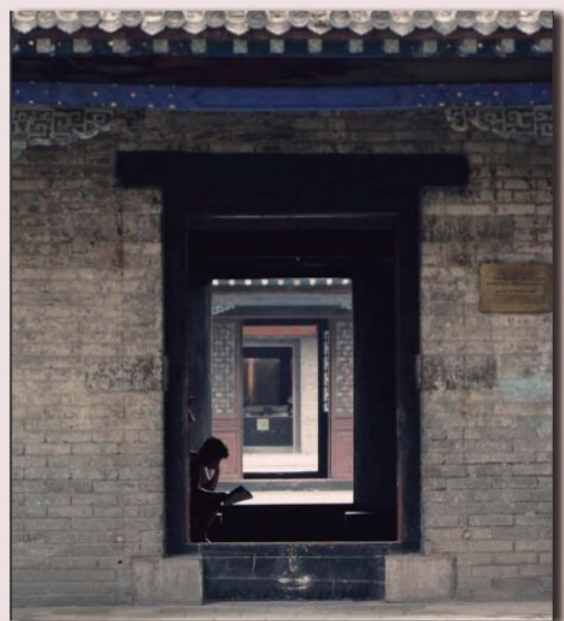
Activity photos



Visit the local ancient sites



Cave where Confucius was born



Visit to the Confucius compound



Visit to hometown of Mencius



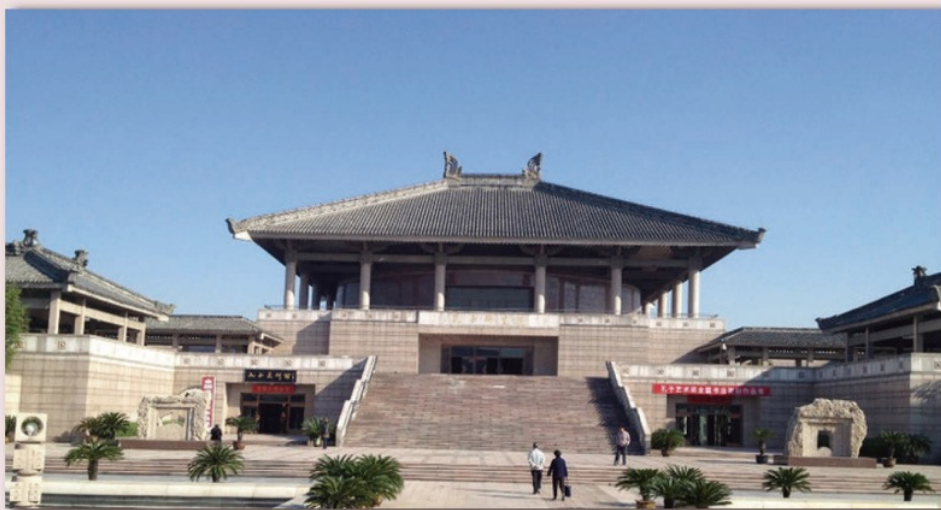
Activity photos



A visit to the village Cunhu



A visit to the three caves



A visit to Qufu Confucius Institute

"In this program, I learned the true meaning of 'big family'.
-----2011 Summer Institute Participant



Activity photos



Taijiquan

Students practice taijiquan (a.k.a. tai chi), with Master Cui Zhiguang (bottom right), a fifth-generation master of the Wu style and a scholar of traditional Chinese health practices. Master Cui gave a lecture and workshops for our participants, who continued to practice what they had learned during regular morning training sessions.



Go



Calligraphy



Capping ceremony



Activity photos



College life

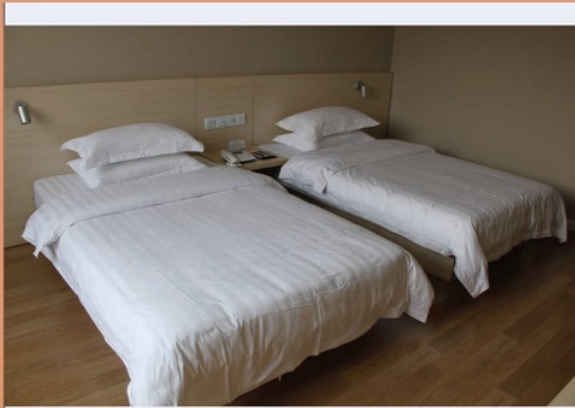


Tang Mi tea ceremony

The “Way of Tea” and the tea ceremony are world-renowned Chinese art forms. Students at the Nishan Confucian Studies Summer Institute have the rare privilege of witnessing the ceremony as it was performed in the Tang Dynasty (618–907). Ms. Xie Meixia (top right) was raised in Anxi County of Fujian province, a location famous for its Tieguanyin-tea. She has devoted her life to the promotion of tea drinking and tea culture and is now the first and only disciple of the ancient Chinese Tang Dynasty tea ceremony.



Accommodations



"In our month at Nishan, the mountain itself set a steady example for us."

—Ann Pirruccello, 2011 Summer Institute Student



Program Details:

Fees: \$3,000 US for tuition, room, board, texts and tours (does not include airfare)

Application Deadline: May 1st, 2017; Institute Dates: July 1st to July 30th, 2017

Scholarships are available for undergraduate and graduate students.

All application materials are available at the Center for East-West Relations website:

<http://www.bwdxfgzx.com/>

A complete application will include:

- 1) A completed application form (download from the Center for East-West Relations website or photocopy the enclosed application form);
- 2) A personal statement of about 200-500 words that includes a brief biography of yourself and an indication of why you are interested in the Confucian Studies Summer Institute, and how it would benefit you;
- 3) Two passport-type photos;
- 4) An application deposit fee of \$100 US dollars.

The application deposit fee can be paid by wire transfer or by credit card through Paypal. If you wish to pay by wire transfer, please send us an email and we will give you the bank transfer information.

Completed applications can be scanned and forwarded to the email address below or mailed to the postal address provided below.

Email Address: nishan2017@163.com

Postal Address: Center for East-West Relations, Beijing Foreign Studies University, Administrative Building, Rm. 512, 2 Xisanhuan Beilu, Haidian District, Beijing, 100089

In China, Phone: (86)-10-88816235

The Remittance Account:

BANK'S NAME: INDUSTRIAL AND COMMERCIAL BANK OF CHINA

BANK'S ADDRESS: HENGHUA INTERNATIONAL MASSION, NO.26 NORTH YUETAN STREET, XICHENG DISTRICT, BEIJING 100045

Swiftcode: ICBKCNBJXXX

ACCOUNT TITLE: INTERNATIONAL CONFUCIAN ASSOCIATION

Beneficiary acc. No: 0200003619201091603

(Please mark "2017 Nishan Institute")



Contact Information:

Contact Information:

Center for East-West Relations Website: <http://www.bwdxfgzx.com/>

Email: nishan2017@163.com

Phone/Fax: (86)-10-88816235

Websites

Qufu Chinese Confucius Research Institute:

<http://www.kongziyiyjy.org/>

International Confucian Association:

<http://www.ica.org.cn/>

World Consortium for Research in Confucian Cultures:

<http://www.confuciancultureconsortium.com/>

Beijing Foreign Studies University:

<http://www.bfsu.edu.cn/>

Asian Studies Development Program, East-West Center & University of Hawaii:

<http://www.eastwestcenter.org/education/asian-studies-development-program>

Center for East-West Relations, School of International Relations and Diplomacy, BFSU:

<http://www.bwdxfgzx.com/>

Consortium for Chinese Studies and Intercultural Communication, BFSU:

<http://2011.bfsu.edu.cn/>

Office of Confucius Institutes, BFSU:

<http://oci.bfsu.edu.cn/>

Nishan Birthplace of the Sage Academy:

<http://www.nssysy.com/>



己欲立而立人，

己欲達而達人 QuFu— Nishan 2017

用“一多不分”話語，

講中國“一多不分”故事

有朋自遠方來，不亦樂乎？

“Isn't it a joy to have friends come from afar?”

— Confucius

