



# Confucian Studies Summer Institute

July 2-31, 2016 Nishan, Shandong, China

## **Sponsors:**

International Confucian Association  
Confucian Institute Headquarters/Hanban  
World Consortium for Research in Confucian Cultures  
Qufu Chinese Confucius Research Institute  
Beijing Foreign Studies University  
Asian Studies Development Program, East-West Center, University of Hawaii

## **Organizers:**

Consortium for Chinese Studies and Intercultural Communication, BFSU  
Office of Confucius Institutes, BFSU  
Center for East-West Relations, School of International Relations and Diplomacy, BFSU  
Intellectual Property Publishing House  
Nishan Birthplace of the Sage Academy  
Confucius Academy of Guiyang

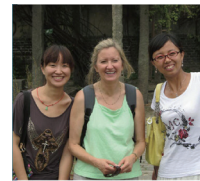
有朋自遠方來，不亦樂乎？

Isn't it a joy to have friends come from afar? — Confucius



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## Introduction & Purpose

The 2016 Nishan Confucian Studies Summer Institute International Program for Teachers of Chinese Culture is an invitation to spend a month reading the Confucian classics world-renowned experts Roger T. Ames, Chen-shan Tian and other distinguished comparative philosophy and Confucian scholars at a newly established Confucian academy at the site of Confucius's birthplace. The first three annual Summer Institutes, held in July 2011, June 2012 and July 2013 (in Beijing), as well as the two short-term workshops July 18-28, 2014 and December 6-12, 2015, were a great success. This has become an annual gathering of the brightest students and teachers from around the world. For one month in the summer of 2016, we will come back again to the birthplace of Confucius, Nishan, and students will again read Chinese classics. Let's welcome students and teachers interested in Chinese culture to join us for this unique educational and research experience.

In the first decade of the 21st century, as a rising China has begun to be a strong presence in the world's economic and political fields, what influence will this antique civilization exert on an emerging world culture? Anticipating the weight and measure of China's growing influence has become a serious academic concern. To meet this urgent situation effectively, scholars must not only be aware of current affairs, but also be sensitized through being exposed canonical texts and their interpretive contexts to take Chinese culture on its own terms. The purpose of this program is to read such texts carefully and make them our own.

But Chinese philosophy has too frequently been read and interpreted through a decidedly Western cultural lens, and has been theorized according to Western cultural assumptions. While Chinese culture has transformed dramatically over the centuries, there are persisting cosmological commitments that have given continuity and coherence to an evolving tradition. The challenge is to adopt a hermeneutical approach that allows us to excavate these uncommon assumptions that give the philosophical texts their context, and to appreciate the structural differences in a careful reading of the canons.

An informed contrast must be struck between the more static and substantial metaphysical

approach of classical Greek philosophy 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 classics. The 20th century philosopher Tang Junyi takes the notion of "the inseparability of one and many" (*yidubufen guan*) as one of the distinguishing propositions of Chinese natural cosmology—a way of thinking about phenomena that stands in stark contrast with the "one behind the many" model of a classical Greek idealism that is grounded in the notion of an unchanging *eidos* as defining of natural kinds.

What is a human "being"? This was a perennial Greek question asked in Plato's *Phaedo* and Aristotle's *De Anima*. And perhaps the most persistent answer from the time of Pythagoras was an ontological one: The "being" of a human being is a permanent, ready-made, and self-sufficient soul. And "know thyself"—the signature exhortation of Socrates—

is to know this soul. Each of us is a person, and from conception, has the integrity of being a person.

In what way does a person become consummately human? This was the perennial Confucian question asked explicitly in all of the Four Books: in the *Great Learning*, in the *Analects of Confucius*, in the *Mencius*, and again in the *Zhongyong*. And the answer from the time of Confucius was a moral, aesthetic, and ultimately one in terms of human-centered religiousness.

One becomes human by cultivating those thick, intrinsic relations that constitute one's initial conditions and that locate the trajectory of one's life force within family, community, and cosmos. "Cultivate your person"—*xiushen* 修身—the signature exhortation of the Confucian canons—is the ground of the Confucian project of becoming consummate as a person (*ren* 仁): it is to cultivate one's conduct assiduously as it is expressed through those interde-



# Organizers

pendent family, community, and cosmic roles and relations that one lives. In this Confucian tradition, we need each other. If there is only one person, there are no persons. Becoming consummate in our conduct (人 / 仁) is something that we do, and that we either 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 a uniquely focused person defined by a field of relations (一多不分). And thus for Confucians we are less human beings than human becomings.

In appealing to 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 wherein one comes to “understand” the many by knowing retrospectively the foundational and causal ideal that lies behind them—in the case of human beings, understanding the notion of a discrete self or soul, and insisting that this individuality is what makes us distinctively human. Instead, we find that in Chinese cosmology there is a 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 sets the Confucian project.

As well, students will learn about China’s recent history and contemporary society. Understanding the present in light of the past, students will gain new perspectives on the modern world. Considering the global trends, understanding the dynamism of Chinese society is a great way for students to stay on the cutting edge of important scholarship and other opportunities.

The 2016 Nishan Confucian Studies Summer Institute International Program for Teachers of Chinese Culture is, like those in the previous years, designed for both Chinese and international students and teachers of Chinese culture, literature, history and philosophy, but is also open to those who are equipped with other vocational or academic backgrounds. Chinese language ability is not necessary, but a basic familiarity with Chinese culture and classical texts is presupposed. The ability to communicate in Chinese is a highly valued skill in today’s world. The Summer Institute will provide optional classes in Mandarin Chinese at the beginning to intermediate level so that students can begin to enter

into dialog with Chinese scholars, business people, and friends. All participants should have English language skills sufficient to follow and understand academic lectures. The program will accept twenty international participants and twenty from within China. The goal of the Summer Institute is to equip the participants with a comparative, hermeneutical approach to Chinese canonical texts that they can take home with them, and that they can apply to their teaching of Confucianism and Chinese culture to students with a western cultural background. In order to accomplish this goal, we will undertake a careful and detailed reading of the primary 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 (University of Hawaii) and Tian Chenshan (Beijing Foreign Studies University), with a special series of lectures by Gu Zhengkun (Peking University), Robin R. Wang (Loyola Marymount University), Hans-Georg Moeller (University of Macau), Li Chenyang (Nanyang Technological University, Singapore), Yao Xinzhong (Renmin University), Wen Haiming (Renmin University), Zhang Qi (Peking University), Jimmy Behuniak (Colby College), and Ian Sullivan (Seattle University). Our time together will revolve around readings of classical texts and contemporary commentaries, seminars, discussion groups, cultural events and activities, and a number of field trips.



## A Chronology of the Confucian Studies International Program:

### 1. 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, School of International Relations and Diplomacy, Beijing Foreign Studies University

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

**Participants:** 27 including 11 international members



### 2. 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, School of International Relations and Diplomacy, Beijing Foreign Studies University

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

**Participants:** 23 including 8 international members



### 3. July 6-August 3, 2013 – Daxing International Conference Center, BFSU

**Sponsors:** Confucian Institute Headquarters/Hanban

**Organizer:** Center for East-West Relations, SIRD 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



### 4. July 18-28, 2014 – New Library, Beijing Foreign Studies University

**Sponsors:** Confucian Institute Headquarters/Hanban

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

**Faculty:** Roger T. Ames, Chenshan Tian, Robin R. Wang, and Yanhua Zhang

**Participants:** 33 university teachers of Chinese language and culture



### 5. December 6-12, 2015 – Yifu Building, 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:** 65 university teachers and students in National Learning and English-language translation



## SPONSORS:



### International Confucian Association

The International Confucian Association was formally established in 1994 in Beijing, China and it has legal status as an international academic community. Aiming at promoting the freedom of human equality, development and lasting peace and prosperity, the Association's mission is to study and inherit the essence of Confucianism and carry forward its spirit.

In October 1994, the International Confucian Association held its inaugural meeting in Beijing to celebrate the 2,545th anniversary of the birth of Confucius. It was the largest conference on Confucius ever held. Prominent regional leaders, 300 scholars and 1,000 participants attended this important event. Key representatives included Li Ruihuan, one of the seven top leaders of the Chinese Communist Party and Chairman of the Chinese People's Political Consultative Congress, Gu Mu, the then Honorary President of the China Confucius Foundation, widely credited as a prime architect of Deng's economic modernisation program, and Lee Kuan Yew, Singapore's Senior Minister.

Specific responsibilities of the International Confucian Association include: conducting academic research and its evaluation; holding international conferences; holding/hosting academic seminars and lectures; promoting Confucian education; compiling and publishing academic books, periodicals and information; editing and issuing reviews of both the activities of the Association and international academic field; promoting international academic exchange and cooperation; raising funds for international research on Confucianism; exploring other activities which may help the development of Confucianism.

### Confucian Institute Headquarters/Hanban



Confucius Institute Headquarters/Hanban, as a public institution affiliated with the Chinese Ministry of Education, is committed to culture Chinese language and cultural teaching resources and services worldwide, it goes all out in meeting the demands of foreign Chinese learners and contributing to the development of multiculturalism and the building of a harmonious world.

As China's economy and exchanges with the world have seen rapid growth, there has also been a sharp increase in the world's demands for Chinese learning. Benefiting from the UK, France, Germany and Spain's experience in promoting their national languages, China began its own exploration through establishing non-profit public institutions which aim to promote Chinese language and culture in foreign countries in 2004: these were given the name the Confucius Institute.

Confucius Institutes/Classrooms adopt flexible teaching patterns and adapt to suit local conditions when teaching Chinese language and promoting culture in foreign primary and secondary schools, communities and enterprises.

Over recent years, the Confucius Institutes have seen a rapid development and they have provided scope for people all over the world to learn about Chinese language and culture. In addition, they have served as a cultural exchange platform as well as a bridge connecting China with the rest of the world.

## World Consortium for Research in Confucian Cultures



In July, 2013, academic representatives from traditional Confucian cultures—China, Korea, Japan, and Vietnam—met at Sungkyunkwan University in Korea and agreed to establish a World Consortium for Research in Confucian Cultures. The inaugural conference of this Consortium was held at the University of Hawai'i at Mānoa and the East-West Center in October, 2014. The conference brought together leading scholars from partner universities around the world to critically explore the meaning and value of Confucian culture in a newly emerging world cultural order.

## 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 essence of Confucianism and popularize 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 exchange through publishing works and organizing conferences, exhibiting and preserving Confucian cultural relics in its Confucius Culture Museum, collecting and cataloguing ancient and modern Confucian documents from at home and abroad, liaising with and providing information to both domestic and foreign researchers on Confucianism, and training and supporting scholars in Confucianism.

## Beijing Foreign Studies University



Beijing Foreign Studies University, or BFSU, is a prestigious university in China under the direct leadership of the Chinese Ministry of Education. It is one of China's top universities listed under the Project 985 and Project 211, both comprising top universities in China. At present, BFSU is one of China's oldest language universities teaching the greatest number of languages and offering education at multiple levels. Located in the Haidian District of Beijing BFSU is divided into two campuses – the West Campus and the East Campus.

In 1941, BFSU started as the Russian Language Team in the Third Branch of Chinese People's Anti-Japanese Military and Political College. It was later renamed as Yan'an Foreign Languages School under the direct leadership of the Central Committee of the Communist Party of China. After the founding of the People's Republic of China, the school was put under the leadership of the Ministry of Foreign Affairs. It was renamed as Beijing Foreign Languages Institute in 1954 and merged with Beijing Russian Institute in 1959. Since 1980, the Institute was put under the direct leadership of the Ministry of Education. In 1994, it took on its current name Beijing Foreign Studies University (BFSU). Today, BFSU teaches 67 foreign languages and offers education programs at multiple levels, including doctoral programs in foreign languages and literature, Chinese language and literature, journalism and communication, political science, law, management science and engineering, etc.

In the past 74 years, over 90,000 students have graduated from BFSU. BFSU now serves as an important education base for qualified professionals with language competence who, after graduation, step into different fields and contribute to our country. The University enjoys a high reputation in cultivating diplomatic talents. For example, among BFSU alumni who work or have worked in the Ministry of Foreign Affairs, we have over 400 ambassadors and over 1000 counselors. BFSU is thus known as the "Cradle of Diplomats".

# Introduction

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



The Asian Studies Development Program (ASDP) is a national collaborative project jointly sponsored by the East-West Center and the University of Hawai'i. Its mission is to enhance knowledge and pedagogy related to Asia at American colleges and universities, primarily through faculty development programs meeting the needs of teachers and institutions committed to infusing Asian content into the undergraduate curriculum.

The East-West Center is a public, non-profit research and educational institution established in 1960 with a U.S. Congressional mandate to promote better relations and understanding among the nations of Asia, the Pacific and the United States through cooperative study, training and research. To date, nearly 30,000 students and research professionals, primarily from Asia and the Pacific, have participated in Center programs. The Center considers professional development programs for K-12 teachers, college and university faculty, and journalists an integral part of its missions of community building.

The University of Hawai'i is a Research Institution with over 23,000 students and 2,200 faculty on its main campus. More than 300 faculty members are Asia specialists and the University regularly offers more than 600 courses a year dealing with Asia. 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 45 fulltime faculty members. The collection of Chinese materials at the University of Hawai'i is among the best in the country, and includes a substantial body of audiovisual material.

## ORGANIZERS:

### 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. Through making a full advantage of its comprehensive strengths in various areas, like designing and offering language courses (especially in non-common languages), carrying out research on Chinese culture and overseas Sinology, promoting the Chinese language in the world, as well as conducting international communication and dialogue, the Consortium aims to increase China's soft power and raise Chinese culture's influence in the world.

### Office of Confucius Institutes, BFSU

Beijing Foreign Studies University began work on establishing Confucius Institutes in 2005 with the authorization of Hanban, and so far has assisted in establishing 21 Confucius Institutes in higher education institutions in 17 different countries, standing out among its domestic counterparts and demonstrating its mission of "Introducing the World to China" and "Presenting China to the World".

The Office of Confucius Institutes was established in BFSU in May 2007, making it the first Confucius Institute management center in China established within a higher education institution. Its functions include facilitating communication and cooperation between Confucius Institutes, fixing and implementing institutional regulations, staff training and allocation, information collection and analysis, project planning, research into educational methods and policy effectiveness, crisis management and avoidance, etc. Since its establishment, it has successfully provided over 500 deans, Chinese teachers and volunteers to Confucius Institutes around the world.





## ORGANIZERS:

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



The Center for East-West Relations (CEWR) was founded within the School of International Relations and Diplomacy at BFSU in 2008. CEWR was founded as a hub for academic and cultural activities that encourage nuanced and thoughtful dialogue between cultures East and West.

**CEWR MISSION STATEMENT:** The peoples of the East and the West will confront unique opportunities and challenges during the course of the 21st century. These will encompass social, political, economic, environmental, scientific and cultural relations. Technological advances have brought formerly remote and isolated regions of the world into close communication, making mutual understanding and accommodation vital to the intercourse of daily life, while the information revolution has brought a growing awareness of the profound diversity and complexity of the world's cultures. Without knowledge, understanding and sensitivity, contrasting and conflicting world-views can give rise to ethnocentrism and fundamentalism. These can allow suspicion and distrust to politicize cultural, ethnic, religious, and racial differences. Managed with wisdom, however, these same differences can be the inspiration for a more varied, resourceful and harmonious global community.

The Center sponsors a number of events and programs to encourage cross-cultural understanding. Besides organizing the Confucian Studies Summer Institute, the Center also sponsors interdisciplinary conferences on philosophy, international relations, business, and politics, for instance, the WE Forum. Past conference titles at the WE Forum have included: "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 Sinization of Marxism" (2011).

### Intellectual Property Publishing House



知识产权出版社  
Intellectual Property Publishing House  
全国百佳图书出版单位

Intellectual Property Publishing House (formerly known as Patent Literature Publishing House) was established in August 1980 which is sponsored and directed by the State Intellectual Property Office. As a national books, periodicals, electronic and internet publishing unit, the House has won many awards and titles, such as the Advanced Unit in Carrying out National Cultural System Reform, National Top Publishing House, National Top 100 Book Publishing Unit, National Digital Publishing Transformation Demonstration Unit and Legal Publishing Unit for China's Patent Documents. Based on the cultural business of intellectual property, the House has become a comprehensive publishing unit in China with over 30 years of development.

### Nishan Birthplace of the Sage Academy

Nishan Birthplace of the Sage Academy is a nongovernmental organization committed to the study and promotion of traditional Chinese culture, especially Confucianism. It is a place for open dialog that seeks to develop and promote traditional Chinese Confucian culture and encourage harmony among the world's diverse civilizations. The Academy's motto, "returning to our roots, inspiring innovation," implies that while committed to the study and promotion of traditional culture, the Academy also looks to the future and seeks to share ideas with and learn from other cultures.

The Nishan Birthplace of the Sage Academy was unveiled on October 8, 2008 and immediately began holding academic conferences and teaching programs. The official founding ceremony was held the following year on June 23, 2009. The Academy covers an area of more than 16 acres in Sishui County, Shandong Province, the birthplace of Confucius. These hallowed grounds lie at the heart of ancient Chinese culture, near the homes of Confucius and Mencius and a short distance to the famous Mt. Tai, all within the borders of the ancient state of Lu. The Academy is currently in the third stage of construction which, when completed, will house a library, a conference center, classrooms, an exhibition center and a 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.

## Confucius Academy of Guiyang



In 2011, following the decision of the Guiyang city government, construction began on the Confucius Academy of Guiyang, with the purpose of promoting the study of Confucius, expanding the scope of Chinese National Studies, and continuing traditional culture. The Academy was designed according to Han-Tang architectural styles. Combining functions of traditional ritual, remembrance, chanting of scripture, entertainment, tourism, and cultural production, it forms a base for Guiyang to take up and promote



**Confucianism and pursue the revival of traditional Chinese culture. Roger T. Ames, Beijing University**

Roger T. Ames is Professor of Philosophy and Editor of Philosophy East & West. His recent publications include translations of Chinese classics: *Sun-tzu: The Art of Warfare* (1993), *Sun Pin: The Art of Warfare* (1996) and *Tracing Dao to its Source* (1997) (both with D.C. Lau), the *Confucian Analects* (1998) and the *Classic of Family Reverence: A Philosophical Translation of the Xiaojing* (2009) (both with H. Rosemont), *Focusing the Familiar: A Translation and Philosophical Interpretation of the Zhongyong* (2001), and *A Philosophical*

*Translation of the Daodejing: Making This Life Significant* (with D.L. Hall) (2001). He has also authored many interpretative studies of Chinese philosophy and culture: *Thinking Through Confucius* (1987), *Anticipating China: Thinking Through the Narratives of Chinese and Western Culture* (1995), and *Thinking From the Han: Self, Truth, and Transcendence in Chinese and Western Culture* (1997) (all with D.L. Hall). Recently he has undertaken several projects that entail the intersection of contemporary issues and cultural understanding. His *Democracy of the Dead: Dewey, Confucius, and the Hope for Democracy in China* (with D.L. Hall) (1999) is a product of this effort. Almost all of his publications are now available in Chinese translation, including his philosophical translations of Chinese canonical texts. He has most recently been engaged in compiling the new Blackwell Sourcebook of Chinese Philosophy, and in writing ar-

ticles promoting a conversation between American pragmatism and Confucianism.

《新京报》

August 2, 2011 [www.bjnews.com.cn](http://www.bjnews.com.cn) Roger Ames Teaches Chinese Culture in English Nishan, Shandong—Foreign scholars use English to teach the Analects, Mencius, Xunzi and other texts at the Nishan Birthplace of the Sage Academy. Among the students are ten American professors of Chinese culture. This is the first annual Confucian Studies Summer Institute made progress toward true understanding between Chinese and American culture. On July 30, the Institute graduation ceremony was held at the site of ancient China's highest academic body, Guozijian in Beijing. The Institute invited University of Hawai'i professor Roger Ames, Brown University Professor Henry Rosemont, Jr. and Beijing Foreign Studies University Professor Chenshan Tian to use English to explain the core and essence of Chinese culture. Besides courses on Chinese classics, students also learned about local opera, taijiquan, traditional Chinese medicine and Chinese painting and calligraphy. (New Capital Post) (translated from Chinese)



**Gu Zhengkun Professor, Beijing University**

Gu Zhengkun, Ph.D. professor and director of Institute of World

Literature at Peking University, President of Peking University Culture and Translation Society, Council Member of National Culture Promotion Society of China, President of Shakespeare Association of China (under Chinese Academy of Social Sciences), Co-Pres-

ident of International Association for Comparative Studies of China and the West. His Research interests are mainly in the areas of comparative philosophy and culture, Shakespeare and Translation. He is the winner of the First Prize for Academic Achievement awarded by the authority of Peking University (1991), the National Gold Key Book Award (1991) and Special Government Grant awarded by the State Council for outstanding educational achievement (2002).

He is the author, translator and editor of 50 books including *A Companion to Masterpieces in World poetry* (1990), *Lao*

*Tzu: The Book of Tao and Teh* (in English, 1993), *The Annotated Book of Change* (In English, 2014), *China and West: Comparative Poetics and Translatology* (2003), *Linguistic Culturology* (2004), *A Comparative Study of Chinese and Western Cultures* (2007), *Selected Readings in Western Philosophy (in English)* (2012) and *Essentials of Great Western Ideas* (in English) (2014). He has published 150 articles either in English or in Chinese. He worked in UNESCO (Paris) as well as in UN (Geneva) in 1993 and was guest professor of many universities at home and abroad. He is currently the editor-in-chief of the Journal *Comparative Studies of China and the West*.



**Chenshan Tian, Director, Center for East-West Relations**

Chenshan Tian earned his Ph.D. in Political Science at the University of

Hawaii at Manoa. He has lived and taught in Honolulu and North Dakota. He started teaching in China in 2005 and is currently Director for the Center for East-West Relations, School of International Relations and Diplomacy at Beijing Foreign Studies University. He was elected Director of the International Confucian Association in October 2009. As a contemporary

Chinese-American academic, Dr. Tian specializes in comparative Western and Chinese political philosophy. He has been grappling with differences in Eastern and Western world views, ways of thinking and forms of scientific understanding. His book, *Chinese Dialectics: From Yijing to Marxism*, focuses on explaining the fundamental difference between Chinese and Western Marxism. The work makes the simple and profound observation that much of Western thought, including scientific thought, has essentially been derived from and been limited by faith in a notion of "God." The model has developed to involve an ontology of Being and Nonbeing, a teleological order from beginning to end, and dualisms such as a final distinction between nature and

human culture, time and space, mind and body, ontology and epistemology, and so on. Tian suggests an intellectual world, derived from the *Yijing*, which seems much closer to the evident riddles of organic life, human behavior and the nature of material and energy inherent in quantum mechanics and in the relativity theories of modern physics. Dr. Tian teaches several courses in BFSU, including: "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**



**Li Chenyang, Professor, Nanyang Technological University, Singapore**

Chenyang Li is a Professor of Philosophy and Chair of the Department of Philosophy at the Nanyang Technological University, Singapore. His academic area includes Confucian Philosophy, traditional Chinese cultural issues, Value theory, and comparative Chinese and Western philosophy. His major works include: *Confucian Philosophy of Harmony* (Routledge, 2014), *The Tao Encounters the West: Explorations in Comparative Philosophy* (State University of New York Press, 1999), *The Sage and the Second Sex* (Open Court, 2000), *The East Asian Challenge for Democracy: Political Meritocracy in Comparative Perspective* (with Daniel Bell, Cambridge University Press, 2013), *Moral Cultivation and Confucian Character* (with Peimin Ni, State University of New York Press, 2014), and *Chinese Metaphysics and its Problems* (with Franklin Perkins, Cambridge University Press, 2015). He also published over a hundred academic papers in various professional journals.



**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 called *Yinyang: The Way of Heaven and Earth in Chinese Culture*, 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 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 Nishan Academy, statement at 2011 Summer Institute closing ceremony**



**Hans-Georg Moeller, Professor, University of Macau**

Hans-Georg Moeller (梅勒) is 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, New York, and other academic books and articles.



**Yao Xinzhong, Professor, Renmin University of China**

Professor Yao Xinzhong is currently Dean of the School of Philosophy at Renmin University of China, a Changjiang Professor, and the Senior Overseas Expert in Humanities (State Administration of Foreign Experts). His main publications include *Confucian Studies—An Anthology* (Routledge, 2010), *Chinese Religion—A Contextual Approach* (Continuum, 2010), *Religious Experience in Contemporary China* (UWP, 2008), *Wisdom in Early Confucian and Israelite Traditions* (Ashgate, 2006) *Encyclopaedia of Confucianism* (Routledge, 2003), *An Introduction to Confucianism* (Cambridge, 2000), *Confucianism and Christianity—A Comparative Study of Jen and Agape* (Sussex Academic Press, 2006)..



**Wen Haiming Professor, Renmin University of China**

Wen Haiming is a professor of philosophy at Renmin University. He received his Ph.D. in Comparative Philosophy from the University of Hawaii, and his MA from Peking University. His research interests include Chinese philosophy and comparative philosophy. His works include *Confucian Real Meaning Ethics* (儒家实意伦理学), *Chinese Philosophy*, and *Confucian Pragmatism as the art of Contextualizing Personal Experience and World*. His *Chinese Philosophy* has been translated into English, French, Spanish, and Arabic.



## Zhang Qi, Professor, Beijing University

Professor, Law School of Peking University; Executive Director, Institute of Comparative Law and Legal Sociology at Peking University Law School; Member, The Expert Committee on Case Guiding of the Supreme Court of PRC. Prof. Zhang has taught and researched on Jurisprudence / philosophy of law, comparative law, the Chinese judicial system, Western legal philosophy and Sociology of Law. He has been involved in Chinese judicial reform for many years and is now studying the feasibility of adapting the methods of common law judicial precedent systems and civil law country's judicial systems into the Chinese guiding case system.

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## Jimmy Behuniak Associate, Professor, Colby College

Jim Behuniak is 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 the Philosophy Department of 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 in 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*. 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.

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## Ian Sullivan, Instructor, Seattle University

Currently an Instructor of Philosophy at Seattle University (USA). Received BA in Chinese religions at the George Washington University where he wrote a thesis on Friedrich Nietzsche, Xunzi, and Zhuangzi and their respective approaches to self-cultivation; then studied Chinese philosophy at the University of Hawai'i. His dissertation, "The Ethics of Vital Relationality: Care Ethics, Confucian Role Ethics, and the Challenge to Modern Moral Philosophy," takes seriously the relationality of persons and draws out the implications this has for ethical and political philosophy. He published an article on Confucianism and Simone de Beauvoir in *Hypatia*, three translations of contemporary Chinese philosophy in *Frontiers of Philosophy in China*, and several book reviews on Chinese philosophy and culture.

# Course Schedule

## 2016 Preliminary Class Schedule:

“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.”

--Ann Pirruccello, University of San Diego Professor, 2011 Summer Institute

Below are listed the classes given by Professors Ames, Tian, Wang and Moeller in 2013. The 2016 preliminary class schedule will have much in common, but we also anticipate substantial changes and new material in the curriculum.

### Roger T. Ames

Course: Comparative Philosophy: On the first day of the course, we will do a close reading of two of the early dialogues of Plato: the *Euthyphro* and the *Phaedo*. In Plato we will discover much that resonates with with the commonsense, the cultural assumptions, and the worldview we associate with Western culture. We will explore the vocabulary of Plato’s metaphysical realism and its influence on the Western philosophical narrative. In particular, we will concern ourselves with the beginnings of Western moral theory based upon a foundational individualism. The remaining weeks of the course will be given over to Plato’s Chinese cousins, reading representative texts of the Confucian and Daoist traditions. The objective is to struggle with imagination to take the Chinese philosophical tradition on its own terms. To this end, we will use several sources—the *Book of Changes*, Traditional Chinese Medicine, and Tang Junyi on Chinese natural cosmology—to establish a lens through which to read these canonical texts. We will read from three of the *Four Books*, the *Daxue* 大學, the *Lunyu* 論語, the *Zhongyong* 中庸, not just as “Chinese philosophy,” but as integral to world philosophy. In our own times, as China rises on the economic, political, and cultural horizon, the importance of Chinese culture and Chinese identity for a secure world in the 21st Century is increasingly apparent. The *Book of Changes* defines the human experience in terms of change and persistence: 變通. One change that has occurred is that the 21st century has ushered in a new age of global interdependence. The increasingly complex problems that face human beings as a species are no longer issues of national interest alone. Problems such as global warming, the imminent threat of pandemics, increasing air and water pollution, religious extremism, diminishing energy reserves, environmental degradation, retreating fresh water resources, and so on, do not respect national boundaries. We either solve these challenges together, or we all sink together. With China rising over the past three decades, a dramatic sea change has occurred in the economic and political world order that affects us all in an age of global interdependence. The global impact of China’s economic and political growth is relatively easy to track. But what about its culture? Under these rapidly evolving conditions, will the family-centered

Confucian values and the ecologically-informed Daoist values precipitate a new cultural world order? Confucianism and Daoism both celebrate the values of deference and interdependence. Relationally constituted persons are to be understood as embedded in and nurtured by unique, transactional patterns of relations, a conception of person that contrasts starkly with the more familiar and hugely productive model of discrete individuals defined by common traits that we have come to associate with liberal democracy. Will an ethic that locates moral conduct within a thick and richly textured pattern of family, community, and natural relations change our cultural world?

### Chenshan Tian

Course: Understanding China on its Own Terms I.

Core Content: The core issue to be examined in this course is how to introduce the profound depths of Chinese culture and make it more intelligible and easier for Western students to comprehend. The main content will focus on the basic structure of Chinese traditional culture, elucidating its true meaning and core values. The attendees will acquire a penetrating structural understanding of the complicated and profound phenomena of Chinese culture. Additionally, understanding that contemporary Chinese social and political issues are derived from this basis, we will examine the practical operation of modern Chinese society from the perspective of Chinese traditional culture. II.

Approaches: 1. We will be working from an East-West cultural comparison perspective; 2. We will trace the structural issues (view of nature, human values and social values) of the Chinese cultural sources to discover the inherent continuity since ancient times, and gain a deeper understanding of issues in contemporary China.

### Hans-Georg Moeller

- 1) On Cultivation and Character in Confucianism
- 2) Ethical Approaches in Chinese Philosophy
- 3) On Weakness/Strength and Sickness/Health in Ancient Daoist Philosophy
- 4) Negative Ethics in Daoism

### Robin R. Wang

- 1) Yinyang in Philosophy
- 2) Yinyang in Chinese Culture
- 3) Yinyang in Modern China
- 4) Images of Women in Chinese Thought and Culture

## Class Schedule 2016 Nishan Confucian Studies Summer Institute

	9:00-11:30	14:00-16:30	19:00-20:30
Saturday 2 July	Arrival in Beijing and check-in at Guesthouse, BFSU (Beiwai binguan)		Evening: Welcome Dinner
Sunday 3 July	Travel to Qufu East	Check-in at the Nishan Academy, orientation, and visit to the Cave of Confucius	Free
Monday 4 July	<p><b>I.</b> Opening Ceremony</p> <p><b>2.</b> Class begins:</p> <p><b>I.</b> What Blocks the Road to Understand Chinese Culture?</p> <p>Chenshan Tian :</p> <p>Interpretative context, whole sale comparison; dualism, language barriers, values, two worlds, primacy of relationality or individuality</p>	<p><b>II.</b> How to tell about Chinese culture more effectively? A narrative of no transcendentalism and dualism.</p> <p>Chenshan Tian :</p> <p>How to describe culture? How to describe Chinese culture?</p> <p>What is good or bad culture?</p>	Free discussion 1 Zhao Yanfeng What cultural barriers are there behind the languages?
Tuesday 5 July	<p><b>III.</b> Why does the pairing of Yin and Yang is a unique and important notion of Chinese culture?</p> <p>Robin Wang :</p> <p>A unique Chinese narrative, fundamental to Chinese culture, it's language, life, science, and philosophy</p>	<p><b>IV.</b> Confucianism defends equality of women?</p> <p>Robin Wang :</p> <p>Correlations of male and female, non-dualistic, the unity of virtuosity, Dao is the mother of tianxia, the mother makes the root of Heaven and Earth, etc.</p>	Rest and Read
Wednesday 6 July	<p><b>V.</b> What image did Confucius become when he was introduced in the West?</p> <p>Robin Wang :</p> <p>Paintings, sacrificing, postcard, chocolate, cigarette, fortune-telling, cooking, prostitute, gambling, Matteo Ricci, friend-making, combination with Christianity, etc.</p>	<p><b>VI.</b> What will China do to the world when it becomes a big power but still sticks to its own philosophical will?</p> <p>Robin Wang :</p> <p>Necessity of meeting the west, overcomes egoism and dualism and individualism, promotes correlation of men and nature, dare not to be the first for win.</p>	Free discussion 2 Marxism and Chinese Culture: tension, conflict or friendliness?
Thursday 7 July	<p><b>VII.</b> What is the difference of Confucian and Western "Self"?</p> <p>Hans-Georg Moeller</p> <p>Selfhood East and West</p>	<p><b>VIII.</b> What is the difference of Confucian and Western "Shame" ?</p> <p>Hans-Georg Moeller</p> <p>Shame and Confucianism</p>	Cultural activity: Tea Ceremony
Friday 8 July	<p><b>IX.</b> What is the difference of Confucian and Western Idea of "human"?</p> <p>Hans-Georg Moeller</p> <p>Individuality and Confucianism</p>	<p><b>X.</b> What is the value of Confucianism?</p> <p>Hans-Georg Moeller</p> <p>"Confucian Ethics for a Global World?—Why Not!"</p>	Cultural activity: Calligraphy
Saturday 9 July	Trip to Qufu, Tour Confucian family grounds and cemetery		Dinner and Drinking
Sunday 10 July	Visit local village	Rest and Read	Chinese participants meeting
Monday 11 July	<p><b>XI.</b> What Role Can Confucianism Play in Developing a harmonious relationship between men and nature?</p> <p>Yao Xinzhong</p> <p>Individuality and Confucianism</p>	<p><b>XII.</b> What does the Confucian "religion" mean?</p> <p>Yao Xinzhong</p> <p>Religion in a Confucian Perspective</p>	Free discussion 3 Confucian political thought in the practice of Contemporary government

# Course Schedule

Tuesday 12 July	<b>XIII.</b> How to describe the close relevance between the new current law system and its rich traditional cultural resources? (1) Zhang Qi: Confucianism and the rule of law; Confucian legal tradition, moral education, primacy of common people's livelihood, morality vs. private interest, negotiation	<b>XIV.</b> How to describe the close relevance between the new current law system and its rich traditional cultural resources? (2) Zhang Qi: Confucianism and the rule of law; Confucian legal tradition, moral education, primacy of common people's livelihood, morality vs. private interest, negotiation	Free discussion 4: Li Chenyang Why did Individualistic "freedom" & "equality" fail to develop in Confucianism? Is individualism a good thing?
Wednesday 13 July	<b>XV.</b> Democracy and/or Political Meritocracy is a Good Thing? Li Chenyang The Case of China	<b>XVI.</b> Why is an index of social harmony needed? Li Chenyang an index that ranks countries according to level of social harmony	Cultural activity: "Go"; the Chinese chess: a cultural comparison
Thursday 14 July	<b>XVII.</b> How to effectively Describe the Core Values of Chinese Civilization? Wen Haiming: Comparative Interpretive Contexts; whole-sale asymmetry comparison; primacy of relationality	<b>XVIII.</b> How to describe Chinese correlative thinking and the unique analogic reasoning? Wen Haiming: Is Chinese Analogic reasoning a primitive backward thinking modality?	
Friday 周五 15 July/7 月	<b>XIX.</b> How to understand China's foreign policy in terms of traditional Confucian ideas? Chenshan Tian: Finite game, infinite game, zero-sum game, never make a first strike, win-win thinking, one belt one road, five principles of peaceful co-existence	<b>XX.</b> How to recognize transcendentalism and dualism in Socrates through Rousseau? From metaphysical realism to liberalism Chenshan Tian: Plato, Aristotle, Augustine, Aquinas, Machiavelli, Hobbes, Locke, Mill, Kant, Hegel and Rousseau, besides Marx.	Cultural activity: Fu Youde Peking Opera
Saturday 16 July	Visit to Mencius's former home		Flexible
Sunday 17 July	Visit Mount Tai	Free	
Monday 18 July	<b>XXI.</b> What Are the Two Interpretive Contexts for Comparative Philosophic Hermeneutics? Roger Ames: Euthyphro, Phaedo & Confucianism: interpretive Contexts, natural cosmology, focus/field	<b>XXII.</b> What is the difference in the Chinese and Western Concept of "human"? Ian Sullivan: Ideology of individualism, fallacy of misplacement, holistic, process thinking, teleology, ontology, philosophy, yi, xiao, jian, nature, li and ming.	Cultural activity: Taijiquan
Tuesday 19 July	<b>XXIII.</b> What is the Confucian Project? Why don't the Chinese need a "God"? Roger Ames: Great Learning, The Analects Human becoming, consummate person, ren, family, community & cosmos cultivation, ti (body), xin (heart and mind), cheng (creativity), etc.	<b>XXIV.</b> What is Having Confucianism Tell about Itself on Its Own Terms? Why? Ian Sullivan: The Analects: Zhong shu, de, zhong (central), yue (music), ru, shuerbuzuo, ren neng hong dao, shi (势), tian ming zhi wei xing (天命之谓性)、shuai xing zhi wei dao (率性之谓道)、role ethics, ti (體)、li (礼)、atheistic (准无神)、primacy of relationality, human-centered, etc.	Natural Cosmology and Acupuncture



# Course Schedule

Wednesday 20 July	<p><b>XXV. What Are the Uncommon Assumptions of Confucianism?</b> Roger Ames: Focusing the Familiar: Not God's Creation, but Human creativity with the associated work of community &amp; cosmos, tian ren he yi, zhi zhong he, ( 诚者天之道、诚者自成、高明配天 )</p>	<p><b>XXVI. Should We Still Continue Following the Fallacy of "Human Nature Is Bad"?</b> Ian Sullivan: Mencius Siduan, holistic cultivation, qi ( 气也, 配义与道 ; 心由气生、养气以养德 )、xing( 性 ), qing( 情 ), xin( 心 )、hao ran zhi qi( 浩然之气 )、zhi da zhi gang( 至大、至刚 )、wan wu jie beiyu wo( 万物皆备于我 ; 求仁莫近 ).</p>	Cultural activity: Food, Medicine and Health
Thursday 21 July	<p><b>XXVII. What is the persistent universe without interference of the transcendent ontology?</b> Roger Ames: Book of Changes: Inseparability of One and Many, tongbian, persistency, fei ding ming guan( 非定命观 ), yin-yang, ( 一阴一阳之谓道 )、coterminous, ecologic, qi, life, dao and moral cosmology, art context, aesthetics, focus and field, inseparability of part and whole, etc.</p>	<p><b>XXVIII. Western "Truth-Seeking" and Confucian "Way-Seeking", How?</b> Ian Sullivan: Daodejing Human being, "Human becoming," complementary polarity, dao, de, wuwei( 无为 ), wuzhi( 无知 ), wuyu( 无欲 ), no-name( 无名 ), thises and thats( 彼此 ), one and many, As the great dao fails, there comes ideas such as ren and yi, etc.</p>	Free discussion 6: What Is that from the Chinese, which confuses a Western Friend? Non-dualism, non-lineal thinking, tongbian, bianzheng fa, or yi duo bu fen( 一多不分 )
Friday 22 July	<p><b>XXIX. What Is Asymmetry Cultural Comparison?</b> Roger Ames: Missionary interpretation, Chinese-English dictionaries, asymmetry in translating Chinese culture, modernity into Eastern academic discourses.</p>	<p><b>XXX. What Is Responsible Cultural Comparison?</b> Ian Sullivan: Generalization, analogy, whole-sale comparison, retail comparison, interpretive context, contrastive, correlative language, process, focus/field, gerundive language.</p>	Preparation for Travelling to Confucius Academy, Guiyang
Saturday 23 July	Travelling for Confucius Academy, The Guiyang Confucian Studies Compound	Check-in at Confucius Academy	Free
Sunday 24 July	Orientation at Confucius Academy, Guiyang		Free discussion 7 * <sup>1</sup> (Tian intro) Jim Behuniak What is the most the West would like to know about China? What has been running through the long Chinese Cultural tradition?
Monday 25 July	<p><b>XXXI. How to Tell about Chinese Natural Cosmology</b> Jim Behuniak *<sup>2</sup>: Natural Cosmology focus/field, interpretive context</p>	<p><b>XXXII. What Is the Persistency and Change in the modern Chinese cultural tradition?</b> Jim Behuniak *<sup>3</sup>:</p>	Faculty & participants Exchange: experience, comments and suggestions (1)

# Course Schedule

Tuesday 26 July	<b>XXXIII.</b> Why Does Chinese Culture Seem Very Passive toward Western Culture? How to explain that It lacks universal values? Jim Behuniak *4: Lacking knowledge of Western transcendentalism and dualism, then asymmetry comparison, neglecting its own traditional values, and inability to tell about its own culture on its own terms,	<b>XXXI What could be said about</b> Chinese Philosophical Will, Intention, Values, and Practice? Jim Behuniak *5 Natural cosmology? Correlative thinking? Confucian project ? China's Cultural Intention? China's practice? Correlative language, etc. Got to appreciate old values.	Faculty & participants Exchange: experience, comments and suggestions (2)
Wednesday 27 July	<b>XXXV.</b> How Did China and the West Choose Two Very Different Roads in Tradition? Gu Zhengkun: Possible geographic reasons? Geographic Contexts in which Eastern and Western Civilizations developed separately	<b>XXXVI.</b> Are the Different Views of Arts of Chinese and Western Traditions in terms of Harmony of Man and Nature and that of Man and God? Gu Zhengkun: Arts and Aesthetics, Chinese and Western perspectives; Spiritual or for eye-comfort; realistic or for heart-mind; Role-ethical or religious aesthetics.	Faculty & participants Exchange: experience, comments and suggestions (3)
Thursday 28 July	<b>XXXVII.</b> Why Do We Need to Go for yi duo bu fen (Inseparability of One and Many) from Dualism? Feng Yuyun: Dualism is no longer sacred; from dualistic to correlative thinking.	<b>XXXVIII.</b> Why Do We Need to Go from Reductionism to Complexity Thinking? Feng Yuyun: the assumption of Two Extremes in Contradiction” the idea of order and chaos	Preparation for Travelling to Beijing
Friday 29 July	Departure for Beijing	Beiwai Guesthouse: check-in & Dinner	Free
Saturday 30 July	Closing Ceremony At Confucius Temple and Imperial Academy	Banquet at Vegetarian Restaurant	Free
Sunday 31 July	Participants return home		

## Alternative Topics by Dr. Behuniak during July 24-26, 2016:

\*1 An alternative TOPIC: “Challenges for Cross-Cultural Understanding as Reflected in the 2001--‘Spy Plane Incident’: A Philosophical Discussion”

\*2 An alternative TOPIC :“Understanding the Analects through the ‘Achievement Model,’ Part One: ‘Ritual’ (li 禮), ‘Appropriateness’ (yi 義), ‘Authoritative Humanity’ (ren 仁), ‘Excellence’ (de 德), and ‘Harmony’ (he 和).”

\*3 An alternative TOPIC: “Understanding the Analects through the ‘Achievement Model,’ Part Two: ‘Culture’ (wen 文), ‘Native Material’ (zhi 質), ‘Learning’ (xue 學), ‘Thinking’ (si 思), and ‘Role-Taking’ (wei 位).”

\*4 An alternative TOPIC : “Virtue and Selfhood in a Comparative Context: the Metaphors of Archery (射) and Growth in the Cultivation of Confucian Selfhood.”

\*5 An alternative TOPIC: “Wisdom and Dao 道 Learning in a Comparative Context: Deliberation, Skill, and Intelligence in Prominent Greek and Chinese Philosophies.”

# 友:

Participants practice traditional Chinese calligraphy



## Activities:

Weekend Trips  
Visit Local Sites  
Meet Local People  
Experience Culture





## Weekend Activities

Visit Confucius' birthplace, tomb, and temple  
Visit Ancient Water Springs  
Visit site of Mencius' residence  
Visit homes of local families  
Visit Confucius Research Institute





## Evening Activities: Experience Culture

In the evenings students will participate in “Experience Culture” classes, including:

- Taijiquan
- Traditional Capping Ceremony ( *guan li* )
- Calligraphy
- Go ( *weiqi* )
- Chinese Movies
- Poetry Recitation
- Chinese Traditional Medicine
- And More

### Visit Local Sites:

Students tour Confucian sites in Qufu, Shandong; 2011 participants take a picture at Mencius’ ancient residence ; Legendary site of Confucius’ birth ; path to the peaks of Mt. Tai .

### Meet Local People:

A Chinese student explains the principles of Go to an American professor attending the workshop ; practicing calligraphy; enjoying the capping ceremony ; students learn how to make Chinese dumplings .

### Experience Culture:

The “Way of Tea” and the tea ceremony are world-renowned Chinese art. Students at Nishan Confucian Studies Summer Institute have the rare privilege to witness the ceremony as it was performed in the Tang Dynasty (618–907). Ms. Xie Meixia (p. 18, top right) grew up in Anxi County of Fujian province, a place famous for its tieguanyin tea. She has devoted her entire 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.

Students were able to practice taijiquan (a.k.a. tai chi), with Master Cui Zhiguang, a fifth-generation master of 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 learned with regular morning training sessions.

On July 2, 2016 participants arrive at Beijing Foreign Studies University, we will have a warm-up dinner in the evening. On July 3, we will leave and live together at the Nishan Birthplace of the Sage Academy for three weeks. The Academy provides accommodations and meals on par with any 4-star hotel in China. Besides tuition, texts, and some selective tours, the US \$3,000 fee covers all room and board expenses at the Academy. For the fourth week, we will travel to and take lectures at the Confucius Academy of Guiyang—in Guizhou, a southwestern province of China.

# Course Schedule





# HOW TO APPLY?

## Program Details:

**Fees:** US\$3,000 (including tuition, accommodation, textbooks, activities and tours, but not airfare)

**Application Deadline:** May 15, 2016;

**Institute Dates:** July 2-31, 2016

All application materials are available at the Center for East-West Relations. Please contact us.

## A complete application should include:

- 1) A completed application form;
- 2) A personal statement (200-500 words) indicating your background, why you are interested in the program and how it would benefit you;
- 3) Two passport-style photos;
- 4) An application fee of \$100 US dollars.

Completed applications can be scanned and emailed to us or mailed to the address given below.

**Email:** [cewrbeiwai@bfsu.edu.cn](mailto:cewrbeiwai@bfsu.edu.cn)

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

**China Phone:** (86)-10-88816235



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弓嶸立而立仄，弓嶸達而達仄 Nishan 2016

用“一多不分”語語，講中國“一多不分”故事