

The 2012 Confucian Studies Summer Institute

at the

Nishan Birthplace of the Sage Academy

June 6 to July 3, 2012

Organizers and Sponsors

Nishan Birthplace of the Sage Academy

Center for East-West Relations, Beijing Foreign Studies University

Beijing Sihai Confucian Academy

APPLICATION DEADLINE: April 1, 2012

Introduction and Purposes

Following the success of the first Confucian Studies Summer Institute this past July, we are excited about extending and deepening the opportunity to pursue a close reading of the Chinese classic texts and share them with scholars who will in turn share them with their own students. The organizers at the Center for East-West Relations at Beijing Foreign Studies University, The Nishan Birthplace of the Sage Academy, and the Beijing Sihai Confucian Academy welcome and encourage teachers of Chinese culture to join us this Summer for a unique and enriching educational experience right at the heart of traditional Chinese culture.

The 2012 program will be led by professors **Roger T. Ames** (University of Hawaii), **Sor-hoon Tan** (National University of Singapore) and **Tian Chenshan** (Beijing Foreign Studies University), with a special appearance by **Henry Rosemont, Jr.** (Brown University).

In the first decade of the 21st century, China is rising and reshaping the world's economic and political order. What influence will this antique civilization exert upon an emerging world culture? Indeed, estimating the depth and extent of China's continuing influence has become a serious academic preoccupation in the western academy. In order to meet the exigencies of this developing state of affairs, scholars must be up-to-date on the ongoing relationship between China and the rest of the world. To understand what is driving China's evolution, they are going to need to study early Chinese canonical texts and their interpretive contexts, and attempt to take Chinese culture on its own terms. The purpose of this program is to assemble a select group of scholars who are committed to reading these texts carefully and critically, and to appreciating their continuing significance to the world order.

Historically, Chinese philosophy has been read and interpreted too often through a decidedly Western cultural lens, and as a consequence it has been forced to answer to Western cultural assumptions. While Chinese culture has evolved enormously over the centuries, there are nevertheless enduring cosmological commitments that have given continuity and coherence to a changing and fluid tradition. The challenge for us, then, will be to adopt a hermeneutical approach to these early Chinese canonical texts that will allow us to discover the uncommon assumptions that give them their philosophical contexts, and through a careful reading, come to appreciate the structural differences that make them distinct.

The final 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, critical reading of the primary texts that will be sensitive to alternative worldviews and different modalities of thinking, as well as to fundamental linguistic differences.

Participants

This program is designed for teachers of Chinese culture, language, history, and philosophy, and is also appropriate for advanced graduate students. Chinese language ability is not necessary, but a basic familiarity with Chinese culture and classical texts is presupposed. 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.

Program

1) Classes:

Every weekday there will be classroom sessions led by professors Ames, Tan, Tian, and Rosemont which will be a mix of lectures and seminar-style discussions. These sessions will provide the academic and scholarly substance of our program in which we delve into the texts to broaden and deepen our understanding.

2) Cultural Activities:

Throughout the week special guest experts will join us in Nishan to host cultural activities. Our 2011 program included sessions on calligraphy, taijiquan, tea ceremonies, Chinese chess (wei qi), ancient music, traditional Chinese medicine, and more. These activities provide an opportunity to go beyond scholarly engagement with Chinese culture and to experience traditional practices for oneself.

3) Field Trips:

Our location at Nishan puts us in proximity to some of the most important sites in Chinese cultural history. Confucius's family grounds, temple and tombs in Qufu, Mencius's family home, and temple, famous water springs visited by the Yellow Emperor, and Mt. Taishan are all nearby, as are opportunities to visit local schools inspired by Confucian curriculum, and local villages that retain a traditional way of life.

4) Living together at Nishan Birthplace of the Sage Academy:

Our participants will come from a wide range of backgrounds with diverse interests, and the simple fact of living and sharing meals together is an important part of the Summer Institute. Whether it is the chance to chat with professionals from different academic disciplines, or hear first-hand about growing up in another part of the world, or having a Chinese student explain her own experiences watching American television shows, over the course of our month together you will gain as much from your classmates as you do from the faculty.

The Faculty

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* (forthcoming) (both with H. Rosemont), *Focusing the Familiar: A Translation and Philosophical Interpretation of the Zhongyong*, 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 articles promoting a conversation between American pragmatism and Confucianism.

Henry Rosemont, Jr. is Visiting Professor of Religious Studies at Brown University, Senior Consulting Professor at Fudan University in Shanghai, and George B. & Willma Reeves Distinguished Professor of the Liberal Arts Emeritus at St. Mary's College of Maryland. In addition to his translations of Chinese canonical texts with Roger Ames

(see above), he has translated the four significant works on Chinese thought of G.W. Leibniz (with D.J. Cook), entitled *Leibniz: Writings on China*. He is also the author of *A Chinese Mirror, Rationality & Religious Experience*, and, with Huston Smith, *Is There A Universal Grammar of Religion?*, and editor or co-editor of six other volumes, including *Explorations in Early Chinese Cosmology and Chinese Texts & Philosophical Contexts*. The recipient of distinguished teaching awards from Oakland University, St. Mary's College of Maryland and Johns Hopkins – SAIS, a Festschrift devoted to his work, edited by Marthe Chandler and Ronnie Littlejohn, was published in 2008, entitled, *Polishing the Chinese Mirror: Essays in Honor of Henry Rosemont, Jr.*

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 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."

Sor-hoon Tan is Associate Professor and Chair of the Department of Philosophy at the National University of Singapore. She holds degrees from Oxford University (UK), National University of Singapore, and University of Hawai'i at Manoa. She is the President of the International Society for Comparative Studies in Chinese and Western Philosophies, and a member of the Board of Directors of the Society of Asian and Comparative Philosophy. She is on the Editorial Boards of *DAO: A Journal of Comparative Philosophy* and the *Comparative and Continental Philosophy Circle*. She has been teaching at NUS since 2000. She is author of *Confucian Democracy: A Deweyan Reconstruction* (2004); editor of *Challenging Citizenship: Group Membership and Cultural Identity in a Global Age* (2005); co-editor of *Filial Piety in Chinese Thought and History* (2004); *The Moral Circle and the Self: Chinese and Western Perspectives* (2003); and *Democracy as Culture: Deweyan Pragmatism in a Globalizing World* (2008). Her most recent articles include "Why Study the Chinese Classics and how to

go about it?" *Journal of Curriculum Studies*, vol. 43, issue 5 (2011); "The Dao of Politics: Rites and Laws as Pragmatic Tools Government," *Philosophy East and West*, vol. 61, no. 2 (Jul 2011).

The Facilities

Located in a rural setting just one thousand meters from the famous cave where Confucius was born, the Nishan Birthplace of the Sage Academy is the perfect place to immerse ourselves in study of the classical Chinese culture. The Academy was founded in 2008 and is dedicated to facilitating the highest quality instruction in the Confucian tradition. The Academy's modern amenities include guest rooms with air conditioning, televisions, and internet access.

Fees

\$3,000 USD for room, board, texts, and tours (does not include international travel expenses)

Application information

Applications are due by April 1, 2012, but we would be glad to receive them before that date. A complete application will include 1) an application form, 2) a statement indicating why you are interested in the program and how it would benefit you, as well as a bit about your background, 3) two passport-style photos, and 4) an application fee of \$100 US dollars.

For an application form, please see our website at <http://cewren.user.d-jet.com/index.aspx> or contact us and we will email one to you. Completed applications can be scanned and emailed to us or mailed to the address given below.

For more information

If you have any questions, please contact The Center for East-West Relations at:

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