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Towards a Dialogic Humanist Education:
A Cross-Cultural Inquiry of I-Thou Relationships

A dissertation submitted in partial satisfaction of the

requirements for the degree of Doctor of Philosophy

in Education

by

Jiahong Chen

2012

ABSTRACT OF THE DISSERTATION

Towards a Dialogic Humanist Education:

A Cross-Cultural Inquiry of I-Thou Relationships

by

Jiahong Chen

Doctor of Philosophy in Education

University of California, Los Angeles, 2012

Professor John N. Hawkins, Chair

The core of this study concerns a historical yet current question: what constitutes humanist education? From ancient times to the present, the essence of humanist education remains the same, to cultivate human nature. Gradually, it becomes commonly recognized that humanity can be fully developed only when it is in social encounters with other people, societies, and the world. This recognition indicates that humanist education has become a project encompassing I-Thou relationships that construct shared meanings and humanity. The assumption is that, the more I-and-Thou relationships share realities, the more complete is their reality. My intellectual interest is to unravel the "ever-expanded and complex reality" in which I-Thou relationships have struggled, survived, and thrived. From a comparative perspective, I conduct the following.

Crossing time and space, I explore the classical ideals of humanist education by tracing Western and Chinese origins. My study finds that both Platonic and Confucian ideals emphasize the cultural foundation of humanist education; both stress that its goal is to cultivate personal perfection and to extend individual morality to others, society, and to the cosmos.

Using these ideals as a prism to reflect current situations, I pursue two major constellations of inquiry. One constellation considers what cultures have been taken as the "common" foundation of a shared humanity. Another concerns the fact that in the age of globalization, humanist education has faced risks of losing its cultural ideals while being replaced with a 'materialistic' foundation, in which education is conceived as reproducing current social relationships.

In correspondence to these problems, I propose that dialogic humanist education should be constituted with three dialectical and transformative I-Thou relationships, moving (1) from individual to social being, concerning tensions and integrations between personal good and public good; (2) from state citizenship to cosmopolitan citizenship, focusing on cultural conflicts; (3) from becoming to being, dealing with crises of humanity caused by the expansion of modern instrumental rationality. An ultimate attempt is to explore the possibilities of creating common cultural foundations based on inter-Civilizational dialogues to further cultivate humanity in the new Axial Age.

Key Words: Humanist education, I-Thou relationship, Inter-Civilizational dialogue

The dissertation of Jiahong Chen is approved.

Douglas M. Kellner

Val D. Rust

James Tong

John N. Hawkins, Committee Chair

University of California, Los Angeles

2012

DEDICATION

For Scarla and Larry

Love is cosmos force

-Martin Buber

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Towards a Dialogic Humanist Education:

A Cross-cultural Inquiry of I-Thou Relationships

Chapter One

Philosophical Journey: Reflection, Departure, and Goal

…So act as to treat humanity, whether in your own person or in that or any other, in every case as an end withal, never as a means only.

---Kant

All the ten thousand things are there in me. There is no greater joy for me than to find that I am true to myself. Try your best to treat others as you would wish to be treated yourself, and you will find that this is the shortest way to benevolence (Ren).

---Mencius

1-1. Vision, Problems, and Explorations

In the age of globalization, to be a true human being means something slightly different from that of the old days. In *Moral Education*, Emile Durkheim identifies family, nation and humanity as the three phases of our social and moral evolution. In his words, "Man is morally complete only when governed by the threefold force they exercise on him."[1] I recognize the three phases that Durkheim identifies, but I would believe that social and moral evolution of a human being has stretched beyond these stages at present. From an inter-Civilizational and cross-cultural perspective, this project is an attempt to explore what constitutes dialogic humanist education. Through reflecting on existing pieces of literature and studies, I intend to generate my vision of humanist education that concerns three dialectical and transformative I-Thou relationships, expanding on

[1] Emile Durkheim, *Moral Education.* (Chicago: Free University Press of Glencoe, 1961), 40.

Martin Buber's analysis of I and Thou.[2] Further effort has been put forth to construct and justify theories and methodologies for this philosophical, comparative, and educational exploration.

1-1-1. Understandings of Humanism and Humanist Education: The West and China

1-1-1-1. Humanism

Modern dictionaries define "humanity" as respect for humankind and the recognition of human dignity. In the West, one of the most memorable utterances of humanism came down to us from the Roman poet Terence: "I am a man and nothing that concerns a man do I deem a matter of indifference to me." In China, the earliest mention of the term humanities, or *Renwen,* can be found in the classic *Yijing* (*The Book of Changes*), the study of being human, in which the term is juxtaposed with *Tianwen*, the study of principles of heaven.

Foucault captures the changing dynamics of humanism that is a set of themes that have always been tied to value judgments.[3] These themes have obviously varied greatly in their content as well as in the values they have preserved. The West has developed mature theories of humanism from the formation of subjectivity in modern humanistic theories to the deformation and deconstruction of subjectivity in post-modern anti-humanistic discourses, and towards the reformation of inter-subjectivity in global multicultural languages. Specifically, the trend of the rise of subject has been reflected in Kant's *What is Enlightenment;*[4] the deconstruction of subject can be observed from Heidegger's *Letters on Humanism,*[5] and Sartre's *Existentialism is Humanism.*[6] For postmodernism, post

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[2] Martin Buber, *I and Thou*: A New Translation, With a Prologue and Notes by Walter Kaufmann, (First Touchstone Edition, 1996).

[3] Michael Foucault, "What is Enlightenment." *Foucault Reader.* (New York: Pantheon Books, 1984.).

[4] Immanuel Kant, "What is Enlightenment?" from *Modern History Sourcebook*. http://www.fordam.edu/halsall/mod/kant-whatis.asp For Kant, Enlightenment is man's emergence from his self-imposed immaturity. Immaturity is the inability to use one's understanding without guidance from another.

[5] Martin Heidegger. "Letters on Humanism." from *Community Books*, http://archive.org/details/HeideggerLetterOnhumanism1949.

structuralism, and post colonialism, the deformation of subjectivity can be understood as the reinvention of subjectivity, from the focus of subjectivity to inter-subjectivity. For Derrida,

> The history of the concept man is never examined. Everything occurs as if the sign 'man' had no origin, no historical, cultural, or linguistic limit. Humanities must contextualize to take in the radical pluralism that exists as part of a new globalism that recognizes the claims of local autonomy. [7]

Edward Said confirms that a form of humanism is still possible. His radical humanism draws on a form of democratic criticism based on self-knowledge, self-criticism, and the attempt to emancipate, enlighten, and educate people. Paul Kurtz advocates new planetary humanism, which means that when we search for common ethical values, genuine humanist universalism may prevail.[8]

Now, let us look at the meaning and development of Chinese humanism. Chinese humanism is one single, or various modern, themes. The development of Chinese humanism has been closely related to modernization and Westernization. That said, there was always an ambiguous or synonymous relationship between Modernity, Humanism, and Enlightenment (Shih Shu-Mei-, Wang H. etc). Following Confucianism and Daoism, the humanistic tradition continued to occupy the minds of modern Chinese intellectuals of the May 4th movement of around 1919; Throughout the 1930s, intellectuals of various ideological positions tried to justify their causes in the name of humanism:[9] from conservative elitists (influenced by Irving Babbitt), who defend the classics as a bastion of human values; to the liberals (with John Dewey), who call for democracy, individual

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[6] Jean-Paul Sartre. *Existentialism is Humanism.* (Tr: Philip Mairet, London: Methuen, 1948.) Sartre asserts, "existence precedes essence", which becomes the maxim of the existentialist movement.

[7] Jacques Derrida, "The Ends of Man," *Philosophy and Phenomenlological Research 30,* no. 1 (1969), 31-57.

[8] Paul Kurtz, *Humanist manifesto 2000: a Call for a New Planetary Humanism(* Prometheus Books, 2000). Kurtz is the founder of the International Academy of Humanism and a leading spokesperson for Secular Humanism today.

[9] ShuMei Shih, "The Lure of the Modern: Writing Modernism in Semicolonial China. 1917-1937." In *Berkeley Interdisciplinary Studies of China.* (Berkeley: Berkeley University of California, 2001).

freedom; to the leftists, who express sympathy for the poor and the radical championship of human liberation and revolution.[10]

Because "Chinese discourse of the social sciences and the humanities were established with the Marxist model of production as the core, not with the human being and human self-understanding as the core, this discourse criticizes, from every angle, the abstract concept of the human being and humanity that the eighteen-century European humanism advocated. Therefore, the contemporary Chinese humanistic discourses were formed in its opposition to Chinese social sciences."[11] According to Wang's analysis, there are different characteristics of Chinese humanism in different historical period. From 1978 and after, Chinese Marxist humanism is freed from the Marxist concept of alienation from the historical context. Around 1985, the Chinese Enlightenment no longer addressed itself to the fundamental principles of Marxism, but obtained inspiration directly from the early French Enlightenment, and British and American liberalism. Since 1994, the intellectual humanistic movement as a critical spirit has been eventually lost with the rapid development of market forces in Chinese society. Now the essential object of criticism of humanism is the capitalist market and its individualistic concept of value. Clearly, we see the different development of Western and Chinese humanism.

1-1-1-2. Humanist Educations

In correspondence, humanist education can be seen as a practice, manifestation, and realization of humanism. As the meanings of humanism have changed, so has humanistic education, which results in historically dynamic development, in both prosperous and mundane times, and even in periods of crisis. Conceptually, "the origins of humanistic education can be traced back to *Paideia*

[10] Leo O.F. Lee, *The Uses of Humanities in Modern Chinese Cultural Discourse: A Perspective from Hong Kong.* This is a written version of a speech at the City University of Hong Kong on January 28th, 2002. http://www.sowerclub/viewTopic.

[11] Hui. Wang, "Humanism as the Theme of Chinese Modernity: Ideology and Philosophy," *Surfaces* 202, (2005), 7-10.

in Greek, and *humanitas* in ancient Roman. Up until the eighteenth-century, humanistic education and liberal education - *studia humanitatis* and *artes liberales* - were interchangeable synonyms, designating the education appropriate for a free man. Theoretically, humanistic education can be classified into four distinct approaches, classical, romantic/naturalistic, existentialist, and radical/critical pedagogy."[12] Functionally, humanistic education has different emphases. In Greece, liberal education was expected to offer mental discipline, and formation of a gentleman. In China, humanistic education is often linked to humane spirit, cultural literacy, or cultural tradition. In France, 19th century's idea of *culture generale*, and in Germany, the idea of *Allgemeine Bildung*, all indicate that humanistic education is aimed at the formation of self. Indeed, we see a development from ancient Greece and Rome, which expresses a dedication to the cultivation of the spirit of Man towards a complete human life, to the modern era that emphasizes the liberal principles of individual freedom and pluralistic democracy.

In both Western and Chinese traditions, the reading of the classics, is a specific type of humanist education. Indeed, reading classics is the central concern or pedagogical approach of liberal/general/humanistic education. During the Renaissance, humanists established a central theme in all classical humanistic education, which is "No man was considered educated unless he was acquainted with the masterpieces of his tradition" and that the best way to a liberal education in the West is through the greatest works the West has produced. In U.S., there are models of liberal/general education such as the Robert Hutchins - General Education or Great Books, University of Chicago in the 1930s and beyond. It was still viable at Chicago in the 50s; The Harvard Core Curriculum, of the 1970s; the General Education Curriculum, "Humanities A" (Jaques Barzun) at Columbia University, and the H. Adler, Great Books Curriculum at Johns Hopkins University.

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[12] Nimrod Aloni, *Enhancing Humanity: The Philosophical Foundations of Humanist Education* (New York: Springer, 2002), 85-87.

If we comprehend humanity in broad context, we observe that there is a group of educational models that are not commonly recognized as humanist, but contain its essence. Charles Eliot who was in the forefront of a humanist interest group emphasizes, it is mental habits towards which the curriculum should be directed.[13] H. Giroux brings up the debate in terms of school systems that swing in pendulum-like fashion from the open-ended humanistic objective movement of the sixties, to the demonstrated it with certainty behavioral movement of the seventies.[14] Paulo Freire defines humanistic education as "a utopian project of dominated and oppressed."[15] There are many other humanist-oriented educations. Nel Nodding suggests caring moral education, "the caring as completed in the other;" [16] multicultural education is aimed to create equal educational opportunities for students from diverse racial, ethnic, social, and cultural groups;[17] global citizenship education is a globally, rather than a nationally-oriented education, that encourages students to question the Westphalian principle of state sovereignty and educates them in their "rights, responsibilities and commitments;"[18] democratic education refers to "play in the constitution of the social pact that articulates democracy."[19] Taking human beings as the central concern, we might say humanist education has multiple characteristics with psychological, emotional (caring, multicultural, democratic, citizenship, emancipatory, and human rights dimensions.

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[13] Herbert Kliebard, *The Struggle for the American Curriculum* (New York: Routledge, 1995).

[14] Henry Giroux, *Transformative Intellectual: Toward a Critical Pedagogy of Learning* (Greenwood Publishing Group, 1988).

[15] Paulo Freire, *Pedagogy of the Oppressed, revised* (New York: Continuum, 1970), 22.

[16] Nel Nodding, *Caring: A Feminine Approach to Ethics and Moral Education* (Berkeley: University of California Press, 1984), 4.

[17] James Bank, *Multicultural Education: Issues and Perspectives*, 4th ed. (New York: John Wiley & Sons, Inc., 2001).

[18] Mark Mason, "Multiculturalism, Shared Values, and an Ethical Response to Globalization," in *Changing Education,* ed. Peter Hershock, Mark Mason, & John.N. Hawkins (Hong Kong: Comparative Education Research Center, 2007), 93-114.

[19] Carlos Torres, *Democracy, Education, and Multiculturalism: Dilemmas of Citizenship In a Global World*, (Boston: Rowman & Littlefield Publisher. Inc., 1998), 246.

1-1-1-3. Studies on Humanist Education: The West and China

Western literature on humanist education has been very rich in different themes. Arthur A. Cohen[20] and Theodore Gordon Brough[21] focus their studies on Western civilization and the Renaissance. James Louis Jarrett[22] analyzes relationships between the humanities and humanistic education. Likewise, Lyon, Elizabeth Leonie Simpson argues that what binds contemporary humanistic studies to the traditional humanities is not just humanity's highest values, but also with those values as uniquely the product of passion as well as intellect, of emotion as well as reason.[23] There was a set of studies with themes focusing on affect or feeling. This was due to a theoretical shift in which a humanistic education was considered an alternative approach to education that is based on the work of the humanistic psychologists, most notably Abraham Maslow, Carl Rogers, and Rudolf Steiner. Specifically, Harold C. Lyon, Jr. conducted *Learning to Feel — Feeling to Learn: Humanistic Education for the Whole Man.*[24] Theodore Wiggin Casteel,[25] Monte D Clute,[26] and G. Nemiroff,[27] emphasize the importance of theoretical and practical analysis of humanistic education from different perspectives. More recently, the major focus is on the art of teaching. Jerome S.

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[20] Arthur A. Cohen, *Humanistic education and Western civilization: Essays for Robert M. Hutchins* (Ayer Company Publishers, 1964)

[21] Theodore Gordon Brough writes *Studied On Renaissance Humanistic Education: Diffusion of Italian Humanistic Education Into Western Europe: A Multiple Regression Analysis* in 1971.

[22] James Louis Jarrett. *The Humanities and Humanistic Education* (London: Addison-Wesley Pub.Co, 1973).

[23] Simpson, Elizabeth. *A Report to the Ford Foundation---Humanistic Education: An Interpretation* (Cambridge, Massachusetts: Ballinger Publishing Company, 1976).

[24] Harold Lyon Jr., *Learning to Feel — Feeling to Learn: Humanistic Education for the Whole Man* (Columbus: Charles E. Merrill 1971).

[25] Theodore Wiggin Casteel, *The College and University of Arts in Times: An Experiment in Humanistic Education in the Age of Reform* (Stanford: Stanford University, 1973).

[26] Monte D Clute, *Humanistic Education in America: Its Philosophical Foundations, Present Direction, and Practical Application* (Wayne State University, 1974).

[27] Greta Nemiroff, *From Humanistic Education to Critical Humanism: The Dialectics of Theory and Praxis* and *Reconstructing education: Toward pedagogy of critical humanism* (Montreal, Quebec: McGill University, 1992).

Allender[28] and Phillip Verene both recognize the role of teacher and suggest meeting the needs of every child is a basic tenet of humanistic education.[29]

In comparison, Chinese scholars have different concerns and therefore different perspectives on humanist education. Although China has long history of humanist education, intellectuals' concerns about humanism or humanist education have always been closely related to what West has thought and practiced. This trend can be perfectly observed from the relevant literature. Some scholars focus their studies on Western liberal education (Wang Wenjun, Chen Zhaoxiong, Zhang Chunnian, Du Shizhong, Shen Wenqin. In *Modern English Liberal Education Idea and Its Classical Sources: A Conceptual History*, Shen conducts comprehensive research focusing on the connotation and scope of "liberal arts" and "liberal education" in different historical periods. In addition, there is a group of Chinese scholars who study the relationship between humanity, enlightenment, and modernity, for instance, Shu-Mei-Shih, Danian, Zhang Baoming, Wanghui. Another major topic that receives a lot attention is the unbalanced relationship between science and the humanities, see, for instance, Guo Weifan, Men Jianwei, Guo Haolong, Hu Xianzhang, Zhang Jinfu, Han Shuifa, Li Taiping, Wang Jianping. These studies suggest pursuing a balanced development between humanist education and science education.

1-1-2. My Vision: Humanist Education as Dialogue about the I-Thou Relationship

The above review indicates the multiple and complex characteristics of humanist education. It clearly shows the persistent efforts that have been made by scholars to define its essence and dynamics. However, it also implies that there are few works that have been done from a cross-cultural

[28] Allender,Jerome S., *Teacher self: The practice of humanistic education* in 2004 and *The Humanistic Teacher: First the Child, Then Curriculum* (New York: Rowman &Littlefield Publishers.Inc in 2008).

[29] Donald Phillip Verene. *The Art of Humane Education* (New York: Cornell University Press, 2002). He is an expert on study Vico.

perspective. From here, I will pick up the topic to rethink what constitutes humanist education in our current age of globalization.

1-1-2-1. Crisis of Humanity

Hannah Arendt once asked, whether it is man or the world that is in jeopardy in the present crisis.[30] Likewise, Huston asks, "Whether the garden is disenchanted, in which case the humanities deserve to be on the defensive; or the garden remains enchanted and the humanities should help make this fact known."[31] The answer is, both. Throughout history, human beings have continued to explore and explain their inner self, the outside world, and the "true" relationships between both. There is a dynamic tension between an individual need to cultivate an autonomous identity and the desire to be part of a larger reality.

At the macro-level, globalization has made all kinds of encounters a fact. In contrast, at the micro level, what makes mass society too difficult to bear is not the number of people involved, but the fact that the world between them has lost its power to gather them together. Indeed, with the global community becoming simultaneously interconnected and fragmented, people become more privatized individuals, subjectively dissociated from the rest. Admittedly, both encounter and dissociation call for authentic dialogue. However, we might see that the dialogue dimension was not emphasized in previous discourses about humanistic education. In the traditional liberal education, other cultures have not received enough attention. Liberal education was mainly about Western culture.[32]

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[30] Hannah Arendt, *Human Conditions* (Chicago: University of Chicago Press, 1958).

[31] Smith Huston, *Beyond the Postmodern Mind: The Place of Meaning in a Global Civilization* (Wheaton: The Theosophical Publishing House, 1989), 106.

[32] Leo Strauss, *Liberalism Ancient and Modern* (Chicago: University of Chicago Press, 1995).

Moreover, Huntington's theory of "culture conflict" makes cross-cultural dialogue unavoidable. More than ever, dialogue is desired for enhancing the new meaning of humanism that offers a significant social theory, a philosophy of democracy, the open society with tolerance and respect for differences, and the search for authentic universalism. Last but not the least, the trend of theoretical and methodological changes of comparative education from hierarchical paradigm to conflict paradigm indicates a necessity for a new dialogic paradigm.

1-1-2-2. Perfection of Humanity Through I-Thou Relationships

From ancient time to present era, from West to East, people never stop in their pursuit after the true meaning of humanity. Although there are divergent theories, definitions, and perspectives of humanism, it is amazing to see thinkers who all share the common recognition that humanity should be and can be realized only in its relationships with others. From ancient Greek, we learn that the polis was the public-political realm in which men attained their full humanity. For Kant, to be a person implies more than belonging to a class of rational beings; it suggests being-with-other persons, an encounter of individuals. Sartre argues *existentialism is humanism*. He means man is not shut up in himself but forever present in a human universe. Likewise, Nodding says, "apprehending the other's reality, feeling what he feels as nearly as possible, is the essential part of caring."[33]

Dewey once says, what humanism means is an *expansion*, not a contraction, of human life, an expansion in which nature and the science of nature are made the willing servants of human good.[34] E. Said defines humanism as the practice of participatory citizenship.[35] Derrida argues, "Humanities

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[33] Nel Nodding, *Caring*, 16.

[34] John Dewey, "What does Humanism Mean to Me," *Thinker* 2, (1939).

[35] Eward Said, *Humanism and Democratic Criticism* (New York: Columbia University Press, 2004).

must contextualize to take in the radical pluralism that exists as part of a new globalism."[36] For Arendt, humanity is acquired only by one who has thrown his life into the venture into the public realm in which men not only exist in the plural but have this plurality within them. She defines a humanist as one "who knows how to take care, preserve, and admire the things of the world, and who knows how to choose his company among men, among things, among thoughts, in the present as well as in the past."[37] M. Buber states, "All real living is meeting and looked to how, in relation, we can fully open ourselves to the world and to others."[38] P**.** Freire tells us "world and human beings do not exist apart from each other but exist in constant interaction. If humankind produce social reality, then transforming that reality is an historical task, a task for humanity."[39]

Halsema and Houten claim that at the personal level humanity has to do with human dignity; at the interpersonal level, with connectedness and responsibility; at the social-political level with equality, diversity, and justice aiming at a more humane society.[40] So far, we have read, "the whole concept of humanity is based on the idea of a human nature which all men share;"[41]meanwhile, we also read that meaningful contemporary humanism will begin by affirming the rich diversity of human cultures and communication with one another as members of a common species. Jaspers analyzes,

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[36] Michael Peters & Gert Biesta, *Deconstruction and Politics of Pedagogy: Counterpoints: Studies in the Postmodern Theory of Education* (Peter Lang Publishing, 2008), 46.

[37] Hannah Arendt, *Political Philosophy: Lectures on Kant* (Chicago: University of Chicago Press,), 106.

[38] Martin Buber, *I and Thou*, trans. Walter Kaufmann (First Touchstone Book, 1996), 25.

[39] Paulo Freire, *Pedagogy of the Oppressed*, 51.

[40] Annemie Halsema and Douve Houten, *Empowering Humanity*: *State of the Art in the Humanistic* (De Tijdstroom Uitgeverig, Utrecht, 2002), 8.

[41] E. Fromm, *Revolution of Hope: Toward a Humanized Technology* (New York: Harper & Row Publisher, 1962), 29.

> For in all the dispersion of the phenomenon man, the essential is that men are concerned with each other. Wherever they meet they are interested in one another, confront one another in antipathy or sympathy, learn from one another, exchange. [42]

Simpson expresses the similar idea,

> While the purpose of humanistic education is the fullest use of their human capacities---physical, mental, and spiritual, the enduring object of both the humanities and of humanistic education is the enlargement of the human spirit, not merely the development of the capacity to think or to judge esthetically or morally. It is not isolated ancient truths, inherited experience, belief, and values that make up or constitute the living humanities today, but these as the wellspring of an ever-broadening and deepening stream of personal consciousness centered on understanding the self and other human beings. [43]

Likewise, in 2002, Shanghai Jiao Tong university designed a series of textbooks, entitled *Education on Humanism in University: Self, Nation, and World.* This course is designed to cultivate students' consciousness about the relationships between human beings to themselves, to others, and to the world. Professor Bainard Cowan from Louisiana State University emphasizes that the course, *Comparative Civilization* has a basic framework of person, city, and cosmos, as structures that every person needs but that each person imagines, symbolizes, and constructs differently. According to him, the term is generally used to designate a variety of educational theories and practices that are committed to the world-view and ethical code of Humanism. [44]

1-1-2-3. Humanist Education as Dialogue of the I-Thou Relationship

One point becomes clear and significant. If humanity can be realized only in relationship to others, then humanist education (for cultivation of humanity) should have taken I-Thou relationship as its central concern. Although this basic framework of person, society, and cosmos is popular in

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[42] Karl Jaspers, *Origin and Goal of History*. (Nestport, CT: Wood Press Publisher, 1953), 248.

[43] Elizabeth Leonie Simpson, *Humanistic Education: An Interpretation: A Report to Ford Foundation* (Cambridge, MA: Ballinger Publishing Company,76), 7.

[44] Bainard Cowan, "Comparative Civilization Course Featuring Classic Texts," in *Classics for an Emerging World. Proceedings of A Conference on Liberal Education and The Core Curriculum*. de Bary, W.T., Shang Wei & Rachel E. Chung, eds. (New York: The Columbia University Committee on Asia and The Middle East, 2008.), 114.

educational practice few theoretical studies have been conducted in terms of what it really means, when we say a human being's relationship to others, to society, and to the universe. Again, even fewer studies are conducted from a cross-cultural perspective. Without critical understanding of the dynamics of the complex relationships, it is hard to capture the essence of humanist education. It will be more difficult to understand, what it really means to be a human being. To understand the dynamics of the I-Thou relationship becomes even more crucial.

The time is ripe. Both Western and Chinese classic philosophies have shown strong interest in the concept of cosmopolitanism; however, for them, at most it is metaphysical vision but not reality. Luckily, we are right on time to witness and experience true cosmopolitan reality; that said, timing is perfect for us to rethink humanist education by observing the I-Thou relationships that are manifest in the perceptible phenomenon of inter-Civilizational encounters, conflict, and dialogue. This project therefore will be an attempt to unravel the complex dynamics of the I-Thou relationship at different stages.

We may assume that the relationship between human beings as individuals and as citizens is indeed the relationship between oneself and one's "social self." As Neo-Confucian scholar Tu Weiming states,

> The issue of the self versus society, especially as manifested in the conflict between an inner sense of personal morality and an outer expression of social responsibility, only scratches the surface of Confucian teaching. A much more prominent and more profound issue is the distinction between authentic self and inauthentic self and that between partial self-realization and complete self-realization. [45]

It is this social self that embodies the interaction with others. The two are conflicting while unified as well. If the assumption were correct, then we would see the concept of society has been enlarged now, for example, from polis, community, state, to our present age of global village. While we see that

[45] Weiming Tu, *Humanity and Self-Cultivation: Essays in Confucian Thoughts* (Berkeley, CA: Asian Humanities Press, 1979), 17.

the concept of citizenship embodies the tensions and unification between individuals and states, we would admit that the ideal of world citizenship indeed reflects the expanded tensions and unification among individuals, state, and the world. The history of human beings has been the history of struggle for man to transform from means to autonomous human beings. However, such transformation has to overcome many obstacles. Among them, I will focus on three dialectical problems.

1-1-3. Three-Dialectical Problems of I-Thou Relationships

1-1-3-1. Dialectics between I and Social Being

The first problem involves a relationship between the individual and society and the role of education in between. Classical social theorists provide us with different ways of looking at the issue. Emile Durkheim, the father of functionalism, views human beings as an organic part, keeping the consensus and equilibrium of society.[46] In contrast, the phenomenologist sees humans as autonomous, creating their own world. In synthesis, Marxism develops conflict theory, which sees human beings as both producers and products of history. Marx Weber uses a theory of power to further illustrate the relation between individual and society.

Despite these different interpretations, there is a common recognition that education serves as means for some ends, for social stability, for reproduction of social inequality, and for competition for power. Modern education emphasizes its social, political, and cultural foundations. Not surprisingly, education based on these multiple foundations has turned to be imperious in the ideological sense; to be responsive to changing reality; however, it becomes questionable whether education has been responsible enough for individual growth and social change. Although education for development of the human being has been emphasized, it has been always subordinated to the

[46] Emile Durkheim, *Education and Sociology* (Chicago: Free University Press of Glencoe, 1956).

goal of education for certain politics. As a result, education becomes not only a means, but human beings become means as well.

We have observed human beings, therefore, always face tensions between education for self-autonomy and for some other end. John Dewey once thoughtfully pointed out that the very basic controversy of education lies between cultivation of the individual and cultivation of social man.[47] Rousseau strongly advocates protection of the child's nature against social influence; meanwhile he suggests the reconstruction of society.[48] Kant makes the "compromise" by pointing out that there exists an a priori faculty in human nature shared by everyone, which is the foundation of ethical principle. This principle makes a balance between human nature and natural law. Many thinkers also realize this problem and offer solutions, such as Aristotle's Golden Mean, Aquina's Natural Law, Hobbes' and Rousseau's Social Contract, Lock's Natural Right, Kant's Categorical Imperative, and Hegel's Dialectic Unity.

1-1-3-2. Dialectics between State Citizen and Cosmopolitan Citizen

While dialectical tension between the individual and the social being tends to be a more social dimension, tension and integration between "State Citizen" and "Cosmopolitan Citizen" is oriented more towards culture. Culture has a significant role in cultivating humanity and regulating the I-Thou relationship. In Karl Jaspers's influential analysis of the Axial Age, he depicts the original encounter of major civilizations,

> Confucius and Lao-tse were living in China; India produced the Upanishads and Buddha and ran the whole gamut of philosophical possibilities down to skepticism, to materialism, sophism and nihilism; in Iran Zarathustra taught a challenging view of the world as a struggle between good and evil; in Palestine the prophets made their appearance, from Elijah, by way of Isaiah and Jeremiah to Deutero-Isaiah; Greece witnessed the appearance of Homer, of the philosophers---Parmenides, Heraclitus and Plato—of the tragedians, Thucydides and

[47] John Dewey, *Problems of Man* (Philosophical Library, 1946).

[48] Jean-Jacques Rousseau, *Emile.* (New York: Basic Books Inc., 1979).

> Archimedes. Everything implied by these names developed during these few centuries almost simultaneously in China, India, and the West, without any one of these regions knowing of the others.[49]

For Jaspers, this axis would be situated at that point in history which gave birth to everything that, since then, man has been able to be, the point most overwhelmingly fruitful in fashioning humanity; man becomes conscious of Being as a whole, of himself and his limitations. Man discovered within himself the origin from which to raise himself above his own self and the world.[50]

Whereas Jaspers pictures the Axial Age in which major civilizations have cultivated mature humanity, Huntington discloses the clash among civilizations that result in a difficult time for common humanity. He asserts that human history is the history of civilizations. It is impossible to think of the development of humanity in any other terms.[51] In his argument, the biggest difference between people is not ideology, politics, or economy but culture. [52] After the rise of the West, European Christendom began to emerge as a distinct civilization in the eighth and ninth centuries, and then intermittent or limited multidirectional encounters among civilizations gave way to the sustained, overpowering, unidirectional impact of the West on all other civilizations with the result that Western universalism has led to more conflicts with other civilizations.

Scheffler makes a basic two-fold distinction between cosmopolitanism about justice and cosmopolitanism about culture. As he puts it,

> Cosmopolitanism about culture and the self is opposed to any suggestion that individuals' well-being or their identity or their capacity for effective human agency normally depends on their membership in a determinate cultural group whose boundaries are reasonably clear and whose stability and cohesion are reasonably secure.[53]

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[49] Jaspers, *Origins and Goal of History*, 2.

[50] Ibid,. 3

[51] Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order.* (New York: Simon & Schuster, 1996), 40.

[52] Ibid., 19.

[53] Sameul Scheffler, *Conceptions of Cosmopolitanism.* (Utilitas, 1999), 255-76.

Scheffler argues that individuals have the capacity to flourish by forming multiple identities from various cultural sources, and are not to be tied to a particular culture or tradition. The question is, how to realize this capacity? How can one transform one's commitment to those closest, be tempered by the need to accommodate a consideration for those more distant? A second dialectical problem therefore deals with how culture(s) might separate and unite people through the I-Thou relationship.

1-1-3-3. Dialectics between Becoming and Being

Along with whatever we have become socially and culturally, we probably have lost something. I believe this is the third dialectical problem we, as human beings, have to face. This is reflected in the alienated I-It relationship. Buber argues, that human life consists of an oscillation between *Ich-Du* and *Ich-Es*, and that, in fact, *Ich-Du* experiences are rather few and far between.[54] In diagnosing the various perceived ills of modernity (e.g., isolation, dehumanization, etc.), Buber thinks the expansion of a purely analytic, material view of existence devalues not only existence, but also the meaning of all existence. Thousands of years ago, the Greek philosopher Plato insightfully pointed out the distinction between human Being and Becoming.[55] For him, to keep Being is critical. A hundred years ago, Rousseau contended that man was neither inherently good nor bad when in the state of nature, but is corrupted by society.[56]

In retrospect, we see Western history has shifted its central domains from theology, to metaphysics, to the humanitarian-moral, and finally to the economic and technologic. The Enlightened eighteenth century believed in a clear and simple upward line of human progress, which

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[54] Buber, *I and Thou.*

[55] Plato, *The Republic.* trans. Benjamin Jowett. (New York: The Heritage Press, 1944), 339.

[56] Rousseau, *Emile.*

should above all result in the intellectual and moral perfection of humanity; however, ironically, to the extent that …anyone is still interested in humanitarian-moral progress, it appears as a by-product of economic progress."[57] Critical theorists have provided global visions of contemporary societies, ranging from the totally administered society, one-dimensional society, to the legitimation crisis. When in the landscape of the world has appeared both the withered state and the visible market, eventually human beings are converted into passive consumers rather than active doers.

When the Enlightenment has not fully enlightened human beings as it promised, a comprehensive reflection and critique is in order. Hegel in a well-known passage of the *Phenomenology of Spirit* criticizes the enlightenment as a general cultural crisis, an alienation from one's own natural self.[58] Max Weber saw increasing rationalizations as the destructive characteristic of modern society.[59] Habermas offers the critique that the movement toward human emancipation was diverted from its critical course.[60] Horkheimer and Adorno see the central problem as the detachment of science from practical life.[61] Since instrumental or technical rationality delimits its questions to how, instead of why, the active subject confronting a controllable world of objects, is replaced by a one-dimensional technical world.[62]

However, the further result, as Bullough says, is "The critique of the Enlightenment seems to imply not simply a retreat from reason, but a collapse into subjectivism and a loss of confidence that

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57 Carl Schmitt, "The Age of Neutralization and Depoliticizations," *Telos 26*, no. 2 (1993).

58 George Wilhelm.F. Hegel, *Phenomenology of Spirit*, trans. A.V. Miller (Oxford: Clarendon Press, 1970).

59 Max Weber, *The Protestant Ethic and the Spirit of Capitalism.* (Glencoe, IL: Free Press, 1951).

60 Jurgen Habermas, *The Philosophic Discourse of Modernity: Frederick Lawrence* (Cambridge, MA: The MIT Press, 1987).

61 Max Horkheimer & T.W. Adorno, *Dialectic of Enlightenment: Philosophical Fragment* (Stanford: Stanford University Press, 1987).

62 Herbert Marcuse, *One Dimensional Man* (Boston: Beacon Press, 1964).

we control the future—a new form of nihilism."[63] The humanist of whatever variety affirms the complexity of man as an integrated whole; but the post-modernism of recent decades has further heightened the sense of human fragmentation. Kincheloe calls this second degree of alienation, a state that is unconscious of the existence of alienation. Arendt sees oneness of mankind that threatens humanity with extinction.[64] All these problems become even more enhanced with the dominant extension of globalization. By synthesizing all these problems, what we need is a full-fledged humanistic view of persons, society, and a humanistic world.

1-1-4. Scope and Focus: Three Transformative Explorations

This project seeks a holistic view of human beings and of the common reality we have shared together. It crosses time and space, from past to present, and from West to East. Among its various definitions, theories, and practices, I would affirm and sustain that the essence of humanist education should remain the same, the cultivation of human nature. I suggest that the key to cultivate the true human being involves a clear understanding and critical practice of the I-Thou relationship. Here, the term You contains multiple identities, including others, nations, society, and cosmos.

I will attempt to conduct a cross-cultural comparative study to illustrate the changing characteristics of the I-Thou relationships at different stages, from individual human being to social being, from citizen to cosmopolitan citizen, and from becoming to being. This constitutes the three parts of this project. I hope that one of the tasks for the new humanist education should aim to cultivate an integrated whole, and cultivating interconnection within the self requires acknowledging the coexistence of differences in the external world.

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[63] Robert V. Bullough, Introducation *in Toward a New Enlightenment* (London: Transaction Publishers**,** 1994), 3.

[64] Joel Kincheloe, "Critical Pedagogy in the Twenty-first Century: Evolution for Survival," in *Critical Pedagogy: Where are we now?,* ed. Peter McLaren. & Joel L. Kincheloe (New York: Peter Lang Publishing, 2007).

I employ and develop a theory of dialogue following Socrates, Freire, Buber and Confucius' theories of dialogue, making an effort to expand the concept to cover cross-cultural perspectives. The focus follows this thinking path:

(1) Humanity can be fully realized only when it is in relationship with others, society, and world; correspondingly, humanist education should be concerned with the ever-expanded *I-Thou* relationships.
(2) I then attempt to unravel the complex dynamics of I-Thou relationships with three dimensions, which I believe have constituted three major dialectical and transformative parts of humanist education.
(3) In order to accomplish these transformations, I propose that new humanist education should be dialogic in character and aimed at advocating communication between civilizations, which in turn cultivates true humanity.

The scope of my cross-cultural dialogue has two concerns, the parties of the dialogue and the topics of dialogue. Dialogues are conducted between Western and Chinese philosophers, humanistic intellectuals, educational theorists and practitioners. Specifically, I group my reading resources into four types. To look for theoretical origins, my major efforts have been put to read original classics, for example, Plato's *The Republic*, Aristotle's *Nicomachean Ethics*, Rousseau's *Emile*, Confucius's *Analects,* Mencius's *MengZi*, Lao Zi, and Mo Zi, etc. Meanwhile, in order to trace the development of the original thoughts, I have read the relevant major works from *Selected Readings of Western Original Works*.[65] The third type of reading resource consists of Western and Chinese works in the History of Philosophy.[66] The fourth type includes contemporary Western and Chinese landmark scholars' major

[65] *Selected Readings of Western Original Works*, Beijing Daxue Foreign Philosophy Department (eds.),Vol. 1 and Vol. 2. Beijing: The Commercial Press, 1989.

[66] This group of works includes Bertrand Russell, *History of Philosophy* (George Allen & Unwin, 1946). John Cottingham, *Western Philosophy (*Blackwell, 1996). Will Durant, *The Story of Philosophy*, (New York**:** Simon and Schuster, 1953). S. Stumpf, *From Socrates to Sartre: A History of Philosophy*, (New York: McGraw-Hill, 1993), Anders Wedberg, *A History of Philosophy.* (Clarendon: Barnes, 1982), Jonathan, *"Introduction" in The Ethics of Aristotle*, trans. J.A.K. (New York**:** Thomson, 1976), and Werner Jaeger, *Paideia*: *The Ideal of Greek Culture* (Oxford: Oxford University Press, 1939).

works on philosophy, history, culture, and education, for example, works written by Weber, Buber, Jaspers, Durkheim, Arendt, Werner Jaeger, Dewey, Freire, Huntington, etc, and by Chinese theorists such as Hu Shi, Liang Shumin, Mu Zongsan, Tang Junyi, Yu Yingshi, Jin Guantao, etc. The reading pool itself somehow reflects the strength of the collective wisdom that is based on Western and Eastern civilizations.

The topics surrounding dialogue include foundations, barriers, and possibility of the dialogue. In Part One, Platonic and Confucian common ideals of humanist education indicate the solid foundation for our present dialogues. In the Western side, I compare Platonic and Confucian' ideals of humanistic education and their developments as reflected in Rousseau, Mary Wollstonecraft, Dewey, and Freire's educational philosophy and practices, and, on the Chinese side, Mencius, Xun Zi, Dong Zhongshu, Zhu Xi, and Wang Yang Ming's educational perspectives. Through my "dialogue" with Western and Chinese classic thinkers (historical texts), Part One is aimed at illustrating the tensions and integrations between individual good and social good in Western and Chinese contexts, respectively. It is comparable in the sense that both Western and Chinese philosophies have developed theories of human nature, moral philosophies of ethics, political philosophies of state and society, and the interrelationships among these fields. I employ historical comparative analysis methodology to trace back to Western and Chinese original thought about the ideals of humanist education and examine its trends. The purpose is to use these ideals to reflect upon the current humanist education.

In Part Two, the purpose of study is aimed to illustrate the barriers for an authentic dialogue between western civilizations and other cultures. Whereas in Part One, I-Thou relationships are typically manifest between individual perfection and pubic good, Part Two concerns the major problems embodied in the transformation from citizen to cosmopolitan citizen. The scope of the

study is extended to a cross-culture context. The major argument is that it is not nation-state but culture that makes it a difficult transformation. That said, the extended sphere provides us with more challenge/tensions and chance/integration in terms of becoming a true human being.

I choose "Reading Classics" as an angle through which to study cross-cultural issues, including cultural hegemony, cultural self-awareness, and inter-Civilizational dialogue. Whereas Part One is my dialogue with classic thinkers to search for the ideal of humanist education, Part Two is my dialogue with young students (through a questionnaire) to examine the problem of humanist education, today. The first problem is that, when classic humanist education takes culture as its foundation, we might ask whose cultures have been taken as the "common" foundation of humanist education.

In Part Three, I look for possibilities of creating dialogue to deal with the common crisis we have faced today by incorporating both Western and Eastern wisdoms. While in Part One and Part Two, I emphasize learning to become more civilized, in Part Three, I turn to suggest that transforming from becoming to being would reverse the habits thinking and whatever extra we have put on ourselves, that keeps human beings not as a means but as an end. In this section, I further examine the problem of humanist education in the context of globalization. In comparison, I would say that the second problem is even more pessimistic than the first. The second problem is an issue not only about whose culture is to be considered, but the risk humanist education faces of losing its cultural foundations and ideals and being replaced with market oriented foundation. In response to the crisis of humanity caused by various impositions, such as instrumental rationality, I attempt to look for collective wisdom from both Western and Eastern civilizations. I make an effort to show how my reading of Chinese cultural wisdom might be suggested as an alternative to deal with these problems.

While the scope of this project is philosophically and theoretically broad at the moment, I hope it will provide guidance for further research. In future work, I will narrow down this broad topic, and turn to more practical and empirical directions.

1-2. Theories, Methodology, and Method

1-2-1. Three Theoretical Dilemmas

When thinking about the theories through which I can conduct an exploration, I have confronted three dilemmas, the first involving the choice between Western or Chinese frameworks, the second bias between the social sciences and the humanities, and the third relating to a misunderstanding of comparative education. Last Christmas, I was in Boston, and happened to talk about my project with a Harvard professor. We started with buffet breakfast. When we lined up to get food, she suddenly turned around and asked me a question, "What is your theoretical framework? Modern theory or postmodern theory?" I got stuck with her question for the moment. Honestly, I got stuck not because I don't have enough theories in mind, but because I was wondering, do I have to choose from either of these two perspectives or are there any alternative choices that might be more cross-cultural? This is the first dilemma I have to face.

The second one indeed is a not new problem in the academic field. Raymond A. Morrow analyzes the current relationships among disciplines. Here deserves a complete quote,

> The contemporary university is characterized by a peculiar threefold division of labor among disciplines, based on the distinction between the natural sciences, the social sciences, and the humanities. The natural sciences are obviously distinctive with respect to what they study. But what about the division between the humanities and the social sciences? Are they not both concerned with the same object of inquiry: the social and cultural life of humanity? But many would argue, the humanities employ distinctive methods because they do not aspire to be scientific in the strict sense as do the social sciences; instead the humanities make knowledge claims based on their ability to "interpret culture", as opposed to constructing scientific explanations of it… The possibility of a more comprehensive notion of the human science gets lost in the process. The point of departure of critical theory is precisely one of

> questioning this existing division of labor and the social interests it serves, masks, or neglects.[67]

The question is even more sensitive, should human sciences have to be blamed as being unscientific?

The third dilemma is whether I should choose a comparative methodology. It is said, in the academic realm, comparative education receives lower attention or respect because it does not have its own theories. To me, these three dilemmas points to one question: what vision shall I have? It is obvious that a researcher's vision decides the choice of theory and methodology. Chinese comparative scholars Gu Mingyuan and Xue Yinli once point out two functions of comparative methodology. Its epistemological function asks the individual researcher to be sure of the theoretical position, to guide, and to justify the argument. The sociological function of comparative methodology is to help scholars from other fields see and understand its scientific and academic foundations and validation.[68] I agree with their emphasis on the theoretical position.

My research interest is to explore the meaning of humanist education from a comparative cross-cultural perspective. The thinking scheme follows the path from individual, social being, to cosmopolitan citizenship and back to whole being. My intellectual vision cannot be limited to either a Western or Chinese perspective. By comparing commonalities and differences, I do not intend to conclude which is better or which is more advanced. Instead, the assumption is that the present cross-cultural atmosphere offers a challenge and a chance for cultivating both autonomous human beings and a cosmopolitan citizenry. My goal is to pursue an open and dialogical context to constrict a means by which collective world cultures become the common foundation for new humanist education, which in turn would further contribute to inter-Civilizational dialogue.

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[67] Raymond Morrow. & Brown David D.,(eds), *Critical Theory and Methodology: Grounding Method* (London: Sage Publications, 1994), 4.

[68] Mingyuan Gu & Liyin Xue, *Introduction to Comparative Education* (Beijing**:** People Education Press, 1998).

In the following, I attempt to construct my framework with two parts: (1) Theories of dialogue, (2) Comparative education as a cross-cultural dialogue that enlarges our shared reality. This study employs critical dialogue theory and historical comparative analysis. Specifically, I will dialogue with classic thinkers through documents, texts, and with young people through a questionnaire. Meanwhile, the three parts of the project embody three dialogues between the West and China.

1-2-2. Theories of Dialogue

1-2-2-1. Plato and Confucius: Dialogue for Seeking Truth and For Moral Practice

Whereas Plato defines the world as consisting of form and substance, Chinese Confucianism sees the universe as consisting of World of Essence and World of Physics or World with Values and World with Facts. On Kant's tombstone, it reads, "Two things fill my mind with increasing wonder and awe, the starry heaven above me and the moral law within me." What keeps him in wonder is what he wants to remind us: for thousands of years, human beings have never stopped and have persistently striven to seek both scientific truth and humanistic morality. Ancient thinkers and philosophers choose the way of dialogue to look for truth.

Theoretically and practically speaking, dialogue is not a new concept. From its etymological underpinnings to the philosophical perspectives of thinkers, dialogue is understood as an authentic encounter with another person. Such authentic pursuit can be traced back to ancient times. Socrates and Confucius, have dialogic philosophies and pedagogies, however in different ways. For Socrates, *maieutic*, what Plato later called *dialegesthai,* is the art of midwifery. Through dialogue, Socrates and Plato wanted to help others give birth to what they themselves thought anyhow, to find the truth in their *doxa.*[69] In other words, he believes that when all parties to the conversation were forced to clarify

[69] Samuel E. Stumpf and James Fieser. *From Socrates to Sartre: A History of Philosophy*, 5th ed., (New York: McGraw-Hill, 1993).

their ideas, the final outcome of the conversation would be a clear statement of what was meant. To Socrates, "*Maieutic* is a political activity, a give-and-take, fundamentally on a basis of strict equality, the fruits of which could not be measured by the result of arriving at this or that general truth."[70] In contrast, Confucius' dialogues with his disciples are looking for Mandate Dao of Heaven and Dao of humanity, aiming to accomplish self-cultivation and further reconstruction of the social order.

1-2-2-2. Paulo Freire: Dialogues for Liberation

Freire defines "Dialogue as the encounter between men, mediated by the world, in order to name the World." [71] For him, "without dialogue there is no communication, and without communication, there can be no true education"[72] Freire provides us with concrete ways to create dialogue through critical thinking, love, humility, faith, trust, and hope. He emphasizes that speaking "with" is part and parcel of any democratic vision of the world; however, it is always absent, replaced by the more authoritarian form: speaking "to." This type of speaking from the top down is in itself a clear demonstration of the absence of a democratizing mentality, the absence of the intention to speak with."[73] At the basis of Freire's pedagogy lies the idea of a human dialogue of equals, directed towards rehabilitating a sense of self-worth and self-confidence, nurturing the basic literacy required for understanding the reality of life, and for developing attentive and critical political awareness—all this as a means for building the motivation and ability of the masses that will enable them to take their fate into their own hands and act towards changing and improving the reality of their lives.

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[70] Arendt, *Lectures on Kant's Political Philosophy*, 15.

[71] Freire, *Pedagogy of the Oppressed*, 88.

[72] Ibid., 92.

[73] Ibid., 103.

1-2-2-3. Martin Buber: Dialogue for Authentic Encounter

Until I read Martin Buber's *I and Thou*, I could not finalize the title of my humanistic inquiry. For me, Buber has expressed the most sophisticated thoughts in the simplest of terms, I-Thou. However, it may be said, that Buber' ultimate pursuit of the I-Thou relation is to become close to and approach God. Then what is the justification of my use of this term in my study. Kaufmann, in his prologue of Buber's book, makes a very clear interpretation, which can help me answer that question,

> The recurrent Thou in the first translation mesmerized people to the point where it was widely assumed that Buber was a theologian. In fact, the book deals centrally with man's relationships to other men, and the theme of alienation is prominent in the Second Part. The aim of the book is not to disseminate knowledge about God but, at least in large measure to diagnose certain tendencies in modern society---Buber speaks of "sick ages" more than forty years before it became fashionable in the West to refer to our "sick" society and to indicate how the quality of life might be changed radically by the development of a new sense of community…it speaks to those whose primary concern is not at all with religion but rather with social change.[74]

While carefully reading Buber's book, I would say his analysis of the I-Thou relationship between men indeed has been revealed throughout the whole book. He presents a philosophy of personal dialogue to define the nature of reality. His major theme is that human existence may be defined by the way in which we engage in dialogue with each other, with the world, and with God. In the opening passage, Buber asserts that the a person may adopt two attitudes toward the world: I-Thou or I-It. I-Thou is, in his words, a relation of subject-to-subject, while I-It is a relation of subject-to-object. In his words,

> The world is twofold for man in accordance with his twofold attitude. The attitude of man is twofold in accordance with the two basic words he can speak. One basic word is the word pair I-You. The other basic word is the word pair I-It. Thus the I of man is also twofold. For the I of the basic world I-You is different from that in the basic world I-It. The basic word I-You can only be spoken with one's whole being. The basic word I-It can never be spoken with one's whole being.[75]

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[74] Walter Kaufmann, *Introduction to I and Thou* (New York: Simon & Schuster, First Touchstone Book,1996), 18.

[75] Buber, *I and Thou*, 53-54.

For Buber, all actual life is encounter.[76] His It owes much to matter and appearance, to phenomena and representation, nature and means. The basis of the realm of It is as he explains,

> The life of a human being does not exist merely in the sphere of goal-directed verbs. It does not consist merely of activities that have something for its object. I perceive something. I feel something. I imagine something. I want something. I sense something. I think something. The life of a human being does not consist merely of all this and its like. All this and its like is the basis of the realm of it.[77]

Buber's *You* is the heir of mind, reality, spirit. In the I-Thou relation, the I is unified with the Thou. I-Thou is a relationship of mutuality and reciprocity, while I-It is a relationship of separateness and detachment. Buber distinguishes that "the I-Thou relations have either potential being or actual being. When the I-It relation becomes an I-Thou relation, the potential being of the I-Thou relation becomes the actual being of the I-Thou relation. Therefore, what is productive from a pedagogical perspective is not the pedagogical tendency but the pedagogical encounter—a real human dialogue. How much a person a man is, depends on how strong the I of the basic word I-You is in the human duality of his I."[78]

Buber has made a great contribution in his connection between dialogue and education. At the third international pedagogical conference held in Heidelberg, Germany in 1925, Buber delivered an address on education. He established an extensive existential philosophy of education that naturally corresponded to his I-Thou dialogic philosophy. He believed that, "the relation in [genuine] education is one of pure dialogues."[79] At the end of the book, Buber raises three questions, "What about the I-You relationship between men? Is this always entirely reciprocal and is it not, like everything human, subject to the limitations of our inadequacy, and is it not limited

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[76] Ibid., 62

[77] ibid., 54.

[78] Buber, *I and Thou*, 99-100.

[79] Martin Buber, *Between Man and Man* (New York: Routledge, 1947), 19.

further by the inner laws that govern our life with one another?" For him, the failure to enter into a genuine dialogue constitutes evil, whereas the reestablishment of the dialogue can defeat the evil.

In the I-Thou relationship, human beings are aware of each other as having a unity of being and do not perceive each other as consisting of specific, isolated qualities, but engage in a dialogue involving each other's whole being. Buber states that I-Thou is a relation in which I and Thou have a shared reality. The more that I-and-Thou shares their realities, the more complete is the reality of each. This can explain why humanity would be fully realized only when human beings are in relation with others, society, and the ever-enlarged global context. Indeed, my interest is to look at this changing reality in which I-Thou relationships have struggled, survived, and thrived as well.

1-2-3. Comparative Educations as Cross-cultural Dialogue to Enlarge Our Shared Reality

Claiming that the field of comparative education lacks its own theory is out of date. As the meaning of comparison has changed, the significance of comparative education becomes more obvious. That said, its persistent development is an expression of broad social transformation. I would see comparative education as dialogue, to enlarge our shared reality. Here, my effort is to depict its dynamics in three stages (1) seeking the scientific approach at the beginning, (2) theoretical developing trend, (3) and towards a cross-cultural enquiry. As a new comparative education researcher, learning about the persistent efforts of several generations, and becoming familiar with theoretical developments, I found I became clearer about my own starting point; more important, I became more aware of my historical mission and goal, which is encouraging!

1-2-3-1. Scientific Approaches

Hans views comparative education as an academic discipline that is just on the borderline between the humanities and the sciences and thus resembles philosophy that is the foundation of

both. In answering whether the historical approach has to use methods different from the scientific approach, Hans suggests that the difference between analysis and synthesis, between induction and deduction, do not mark the frontiers of history and science. So history is no less scientific than chemistry or biology. In general term, the historical approach tends to ascertain individual facts, whereas the scientific approach tends to discover universal laws governing these facts. He maintains that comparative education, as a border study at once static and dynamic has to use both principles. [80]

Whereas Hans views comparative education as borderline between the humanities and science, Bereday sees comparative education as emerging together with and distinct from philosophy, history, and sociology of education as part of the field of theory of pedagogy, and seeks to make sense out of the similarities and differences among educational systems.[81] Bereday identifies three phases of comparative education methods, from Marc-Antoine Jullien's period of "borrowing," to a second phase of "prediction" used by Sir Michael Sadler and later followed by Schneider, Kandel, Ulich, and Hans who paid attention to the foundation of education. They argue that each educational system is not readily detachable but is instead intricately connected with the society that supports it; for every pedagogical phenomenon there exists a spectrum of broader social and cultural reasons. In the third phase of the period of "analysis," Schneider, Kandel and Ulich "pondered in their late writings use of comparative education as a means of creating world unity."[82] Following these scholars, Bereday developed the concept of total analysis. According to him,

> Only after working on countless problems and doggedly accumulating experience in research should comparative educators turn to total analysis. As in all social sciences, this final stage of the discipline is concerned with the formulation of 'laws' or 'typologies' that permit an international understanding and a definition of the complex interrelation between the schools

[80] Nicholas Han, "The Historical Approach to Comparative Education," *International Review of Education* 5, no. 3 (1959): 299-309.

[81] George Z.F. Bereday, *Comparative Method in Education* (New York: Holt, Rinehart and Winston, Inc., 1964), 5.

[82] Ibid., 8.

and the people that serve. The total analysis, as the term indicates, deals with the imminent general forces upon which all systems are built.[83]

Val Rust shows that despite different national styles, the research methodologies of early comparative education specialists were remarkably similar.[84] However, this unity began to crumble in the 1960s when a major debate took place with three major works by specialists who were attempting to make comparative education a more scientific enterprise .[85] From Rust's review, we can clearly see that, from early on, comparative education has been concerned with the pursuit of scientific validity.

1-2-3-2. Changing Trends of Theories

Whereas the old approach to methodology in comparative education is descriptive and prescriptive to answer what is education, the new approaches are philosophical, functional, and problem, more microcosmic analytic, and scientific to discuss what ought to be. Kelly and Altbach employ ethnographic approaches and frameworks that use concepts such as Neocolonialism, world-system analysis, and dependency theory to argue that international currents directly affect educational systems.[86] Val Rust observes the theoretical changes in comparative education, from hierarchical paradigm to conflict paradigm.[87] Rust points out that in the nineteenth century all scholarly fields were based on a common assumption, that there is a hierarchy of life forms, which can be classified in a successively ascending order, with human beings constituting the highest life form. With such an assumption, the major work of sociologists and the task of comparative theorists are to investigate

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[83] Ibid., 25.

[84] Val Rust, A. Soumaré, O. Pescador, & M. Shibuya, "Research Strategies in Comparative Education," *Comparative Education Review* 43, no.1 (1999): 86-109.

[85] These major works include Bereday 's Comparative Method in Education, Holmes, B. 's Problems in Education: A Comparative Approach, and Noah and Eckstein' Toward a Science of Comparative Education.

[86] Philip Altbach & Gail P. Kelly, *New Approaches to Comparative Education*, (Chicago: The University of Chicago Press, 1986).

[87] Val Rust, "The Meaning of Comparative in Comparative Education," *World Studies in Education* 3, no.1(2002): 53-68.

and classify the various societies and place them in their appropriate evolutionary/hierarchical stage of development.

Robert F. Arnove sees "The field of comparative education is moving toward more sophisticated examinations of education in relationship to economic, political, and social focus and calls for a world-system analysis, which is based on the notion that the world is controlled and ruled by capitalism."[88] Here, we can see, the meaning of "comparative" has changed from Western optimistic modernization to a more realistic and pessimistic "center vs. periphery" analysis. My inquiry is an attempt to further explore the dialogic characteristics of the meaning of comparative.

Erwin Epstein identifies three developed theoretical trends in comparative education: neo-positivism, neo-relativism, and neo-Marxism, based on two dimensions: the researcher's view of social reality as subjective or objective, and the researcher's view of society as in conflict or at equilibrium.[89] Epstein revised his earlier analysis and added critical theory, cultural relativism, and phenomenology into his subjective-objective and conflict- equilibrium framework.[90] Rolland Paulson also contributes to mapping the theoretical trends of comparative education. His analysis shows the changing representations of knowledge from orthodoxy, heterodoxy to emergent heterogeneity, from functionalist, radical functionalist, radical humanist/critical theorist to humanist/interpretivist, and the changing focus of analysis from macro structure to micro agency/subject, and from an objective to a more humanistic orientation.[91]

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[88] Robert Arnove, "Comparative Education and World-System Analysis," *Comparative Education Review* 24, no. 1 (Feb.1980): 48-62.

[89] Erwin H. Epstein, "Against the Currents: A Critiques Of Critique of Ideology in Comparative Education," *A Journal of Comparative and International Education,* vol.17, no. 1 (1987): 17-28.

[90] Erwin H. Epstein, "Towards the Internationalization of Comparative Education: A Report on the World Council of Comparative Education Societies," *Comparative Education Review*, vol. 25, no. 2 (1981): 261-71.

[91] Rolland Paulson, "From Paradigm Wars to Disputatious Community," (*Colloquy on Comparative Theory).* 34(August 1990): 395-400. Rolland Paulson, "Social and Educational Change: Conceptual Frameworks," *(Special Issue: The State of Art),* 21 (June/October 1977): 370-95. Rolland Paulson, "Mapping Comparative Education after Postmodernity," *(Colloquy on Comparative Theory).43(November 1999):438-463.*

1-2-3-3. Towards Cross-Cultural Inquiries

We could see such trend from Noah and Eckstein's scientific positivism to King Edmund's cultural relativism. Whereas positivists such as Noah focus on the study of objective educational reality, King changes the research focus to human being's subjectivity, the researcher's subjectivity and the subjectivity of his studied.[92] As comparative researchers, we are all concerned about how can we understand people who are from a different cultural context. Like Raymond Williams' structure of feeling which indicates that on the one hand, those who live within a culture have an understanding of which is difficult for the outsider to gain; and on the other hand, anyone within a culture lives a particular personal life-form of the society and may be blind to what it is to live some of the other life-forms. For example, how many men in our society know what it is like to live the life of women? How many white people in the United States know what it is like to live the life of a black person in our society? How much are we capable of without understanding others?

King answers that we must get to know that our thoughts (are the same as theirs) and only have relative but not absolute value. If we can achieve such truth, this humanistic research methodology is as safe and accurate as the logic in mathematics.[93] Chinese comparative scholars, Gu and Xue, suggest four types of reference system: nationalism, relativism, scientism, and internationalism/universalism.[94] Nationalism means researchers use their own cultural perspectives, its conceptual, epistemological, and value reference frameworks to examine and analyze education that exist in other cultural settings. Relativism means researchers use other cultural thinking and value

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[92] Edmund King, "Analytical Frameworks in Comparative Studies of Education," *Comparative Education* 11, (1975).

[93] Edmund King, *Other Schools and Ours—Comparative Studies Today* 5th ed. (Holt, Rinehart and Winston, 1979).

[94] Gu & Xue, *Introduction to Comparative Education.*

standards to study and judge education that exists in another different cultural context. Scientism assumes its standpoint is neutral and value-free. Universalism proposes there is an internationally common consensus on epistemological, conceptual, and value criteria. I think each researcher would choose one of these orientations but it is difficult for us not to own more than one perspective. Therefore, researchers always have to find a balance between their choices. Ruth Hayhoe captures such moment,

> The methodology of comparative education has been characterized over many years by a dichotomy between tendencies to seek universally valid explanations of educational-societal connections on the one hand and to identify and understand the particular in educational, cultural, and societal patterns on the other. Thus the researcher takes up concepts such as university, college, and academy with a critical awareness that their very use may hide the cultural features of greatest interest in a particular context. To give up universality and attempts at the definition of common terms could result in a relativism that admits of no dialogue. However, by using these terms tentatively and critically, in ways that open up insight into the culturally particular, we may be able to identify an alternative to the dominating narratives that have tended to shape our perceptions and our vocabulary.[95]

As we see, comparative scholars have identified alternative notions including typologies of national systems, historical studies in cross cultural perspective, and influences across national borders. They attempt to unravel interrelationships between individuals, schools of thought, or national literatures across time and space. However, as Rust points out, studies in comparative education related to influences across cultures do not form a part of the systematic research agenda of those in the field of comparative education. Whereas comparative literature has developed a framework to chart cumulative literature on influence, comparative education work regarding influences remains no cumulative.

The above review shows that the focus of comparative theories has changed from pursuit of scientific methodology (Kandel, Hans, Schneider, Bereday, Holmos, Noah, Eckstein), to the theory

[95] Ruth Hayhoe, *China's Universities: 1895-1995: A Century of Cultural Conflict* (New York: Garland Publishing Inc., 1996).

of modernization (Kelly Altbach), to world-system analysis (Arnove), to a subjective-objective and conflict-equilibrium framework (Epstein), to a macro structure–micro subject perspective (Paulson), and further to King Edmund's cultural relativism analysis. First generation of comparative education scholars, argued that education should be understood only within the context of the broad economic, political, cultural, and social forces. We need to extend this perspective into the cross-cultural context.

In response to the three dilemmas listed at the beginning of this section, we could say, first of all, that comparative education doesn't lack theory; and it doesn't lack scientific theory. Indeed, compared to other disciplines, the development of the field of comparative education embodies the richest of theoretical visions. Its shift from objective to a more humanistic orientation is a good combination that absorbs the strengths of the natural sciences, the social sciences, and the humanities. Based on these theoretical explorations in the field of comparative education, I want to join this intellectual community to further extend comparative study to a cross-cultural context and explore humanist education based on dialogue between Western and Eastern civilizations.

1-2-4. Methodology and Methods:

1-2-4-1. Historical Comparative Analyses:

This project will employ historical comparative analysis methodology to study the origins and developments of humanist education in the West and in China. Comparative historical analysis has a long and distinguished history in the social sciences. "Those we now regard as the founders of modern social science, from Adam Smith to Alexis de Tocqueville to Karl Marx, all pursued comparative historical analysis as a central mode of investigation. Even when social science began to organize itself into separate disciplines in the early twentieth century, comparative and historical

investigation maintained a leading position, figuring prominently in the research of such eminent scholars as Otto Hintze, Max Weber, and Marc Bloch." [96]

There are many landmark comparative studies in the comparative field. Max Weber studied the historic religions, such as those of India and China, ancient Judaism and Protestantism, seeking light on the question why capitalism should have developed in the West rather than elsewhere, e.g. in Asia?[97] Joel Spring employs an inter-Civilizational approach to explore the meaning of equality and freedom of education in the global context to the universal right of education in Confucius, Islamic, Western, and Indian civilizations.[98] Charles Taylor proposes to establish an unforced, cross-cultural consensus on human rights. Taylor imagines a cross-cultural dialogue between representatives of different cultures and civilizations.[99] Though three scholars examined different issues, capitalism, educational rights, and human rights, they all hold a comparative perspective to find the answers.

It is important that we see the historical trend from Weber's emphasis on the advantages of the West, Spring's openness to the meanings of educational rights in different civilizations, to Taylor's approach on how to deal with these differences. Following this trend, my intellectual interest is to explore the possibility of creating collective cultural grounds for new humanist education with the recognition of each civilization's distinctiveness and in turn to further enhance inter-Civilizational dialogues.

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[96] James Mahoney and Dietrich Rueschemeyer *Comparative Historical Analysis in the Social Science: Achievements and Agenda* (Cambridge: Cambridge University Press, 2003).

[97] Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (New York: Routledge, 2009).

[98] Joel Spring, *Globalization and Educational Rights: Intercivilizational Analysis* (New Jersey**:** Lawrence Erlbaum Associates, 2001).

[99] Charles Taylor. "From *Conditions of an Unforced Consensus on Human Rights*," in *The East Asian Challenge for Human Rights*, eds. Joanne R. Bauer and Daniel A. Bell (New York: Cambridge University Press, 1999).

1-2-4-2. Hermeneutic Dialectical Explanatory Methodology

The hermeneutic philosopher and cultural historian Wilhelm Dilthey uses the term "hermeneutics" to describe the methods of the cultural sciences. For him, in contrast with natural scientific causal explanation, interpretation is the task of the cultural sciences. Raymond and Morrow emphasize that the resulting Hermeneutic-dialectical tradition interpreted society, which made the critique of ideologies the central interpretative task.[100] The critical hermeneutic approach refers to the insistence on the interplay between the social being as an objective fact and acts of interpretation as something more than a process of culture reflecting economics or technology. According to modern hermeneutics, the meaning of the "text" doesn't refer to the writer's original idea or to the first reader's interpretation. Both the interpreter and the explained are in connection with the historical context. The true meaning of the text is dependent on the accumulative effort made by generation after generation.

That said, the meaning of educational reality in a culture might not be fully understood by people within the same culture; instead, the true meaning is reinterpreted by the collective effort made by people from different cultures and from different generations. This comparative study is an attempt to reinterpret original classics in current cross-cultural contexts and take them as mirrors to reflect upon our present situation and problems. Revisiting and reinterpretation of Plato and Confucius's classics certainly can provide us with inspiration and guidance. In the project of this dissertation, I identify my role as both insider and outsider of both Western and Chinese cultural contexts.

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[100] Morrow & Brown, *Critical Theory and Methodology*, (London: Sage Publication, 1994), 95.

1-2-4-3. Reading Classics Analysis and Questionnaire—Dialogue with Young People

Since its very beginning in both Western and Chinese traditions, humanist education has taken culture as its foundation and reading classics as it content. I therefore choose "reading classics" as an angle through which to examine and discuss current problems in humanist education. In the "reading classic" analysis, I compare classic reading lists, three from Western universities, Columbia University *Classics Reading in Literature Humanities*, Harvard University *Literature Humanities*, Yale University *Directed Studies*, and three from Asian Universities, Seoul National University *100 Recommended Books*, Tsinghua University *Required Reading List in Humanities*, and *Classics in GE Program at Chinese* University of Hong Kong. Study of these lists is aimed to discover what to read and for what purpose. Discussion is centered on what cultures have been considered the common foundation of current humanist education and the implications. In addition, a questionnaire was designed to further examine students' perspectives on critical topics. The questionnaires provided me with an opportunity to communicate with young people and to understand their sincere and critical thoughts.

1-3. Personal Motivation

This inquiry originates from my personal curiosity, interest, cultural sensitivity, and social conscience, which all together have formed and sustained my intellectual passion. Just as some people are keen for natural science, others are insightful in social science, and even others are luckily good at both, I am naturally close to human science. Whenever and whatever I read, the words 'humanity' or 'humanism' always catch my attention. As I prepared for this project, I always had two piles of books in front of me, Chinese and English works. Such a cross-culture adventure is exciting and difficult as well. Beyond my personal interest and cultural sensitivity, I know that it is social conscience that pushes me to think about the issue in a more meaningful and critical way.

With many years academic study, my deep concerns about crisis of humanity indeed come from life experiences and observations crossing time and space. Looking back to my parents' generation, I admire them because although they lived in a much poorer life condition compared to our generation, they have always felt ready to make a contribution and dedication to society. In their words, "We have rarely considered for ourselves; we are not financially rich, but we are rich in spirit…." I still remember what my grandmother kept telling me, how much suffering she had experienced when she suddenly missed her daughter who had gone far away to devote herself to the "social construction movement…"

Looking at our own and later generations, there is a trend that people, especially the youth are now more concerned about success for themselves, especially financial success (which indicates the "decent identity") rather than caring about others, local, national, and global Along with my frequent travels between countries, crossing borders, oceans and beyond, I became more aware and too often upset about the reality. Here, I cannot forget Hegel's thoughtful reminder: a nation needs its people to look up into the sky but not to look down to their feet. We need to have lofty ideals for us to pursue rather than focusing on individual benefits only. Facing the ever-increasing crises at global, national and individual levels, I still hold the belief that education, especially humanist education, can contribute to making a difference. With this aspiration, I will start my philosophical journey. The starting point is what Karl Jaspers once wisely pointed out,

> Until today mankind has lived by what happened during the Axial Period, by what was thought and created during that period. In each new upward flight it returns in recollection to this period and is fired anew by it. Ever since then it has been the case that recollections and reawakenings of the potentialities of the Axial Period---renaissances---afford a spiritual impetus. Return to this beginning is the ever-recurrent event in China, India and the West.[101]

[101] Karl Jaspers, *Origins and Goal of History* (Nestport, Connecticut: Wood Press, 1953).

Part One: From Individual to Social Being

Chapter Two

Theoretical Inspirations: Return to Western Classic Ideals

We are not so rich that we can do without tradition. ---Walter Kaufmann[102]

Everything has been said, but nobody listens. Therefore it has to be said all over again---only better. In order to say it better, we have to know how it was said before.

---Roger Shattuck [103]

The creation of any ideal is surrounded by all the secrecy and wonder of birth; and, with the increasing danger of degrading even the highest by daily use, men who realize the deeper values of the human spirit must turn more and more to the original forms in which it was first embodied, at the dawn of historical memory and creative genius… the spiritual source to which, as we reach every new stage of development, we must constantly revert in order to reorient ourselves. That is why through our history we always return to Greece.

---Werner Jaeger[104]

In this chapter, I will analyze Plato and Aristotle's thoughts on human nature*, arete*/ethics and discuss the tensions between individual perfection and the public good, and their integration. Then, I will examine the development of their ideas. I will conclude by examining the changing dynamics of humanist education that embodies its essential elements while it has undergone development in response to specific historical realities. Before I begin, let me first introduce a Western concept, the "metaphor of Concentric Circles model", which outlines the basic meaning of the I-Thou relationship and which, I hope, can be helpful for the discussion that follows.

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[102] Walter Kaufmann, A Prologue *to I and Thou* (New York: Simon & Schuster, First Touchstone Edition, 1996), 31.

[103] Roger Shattuck said in a speech in 1994 to the first gathering of the Association of Literary Scholars and Critics, a group he helped to found. Reading from *New York Times* (December 10, 2005).

[104] Werner Jaeger, *Paideia: The Ideal of Greek Culture*, vol. 1, *Archaic Greece: The Mind of Athens* (Oxford: Oxford University Press, 1939), 544.

2-1. Metaphor of Concentric Circles Model

Whereas ancient Chinese culture has two integrative structures to illustrate ethical relationships: the Oneness of Heaven and Man, and the Monism of Morality, Western philosophy has the Metaphor of Concentric Circles to reflect moral bonds. The Oneness of Heaven and Man approach suggests an expansion of morality from the universe to society, to family, and to the individual; the Monism of Morality approach suggests a reverse direction; the metaphor of the Concentric Circles assumes two opposite ways of expansion.

Derek Heater traces the origin and development of the concept of Concentric Circle. In his analysis, the origin of this metaphor can be traced back to around 300 B.C.E., in the arguments of the philosopher Theophrastus[105]. One way to interpret the metaphor is to see the individual as the centre, the beginning point that expands to other relationships. "In general, each of us is, as it were, circumscribed by many circles, some smaller, others larger, some enclosing and others enclosed, depending on their differing and unequal relations."[106]Following this idea, Mazzini emphasizes humanity as the center,

> Your first duties, first…because without understanding these you can only imperfectly fulfill the rest…are to Humanity. You have duties as citizens, as sons, as fathers…but what makes these duties sacred and inviolable is the mission, the duty, which your nature as men imposes on you.[107]

Henry Shue interprets the relationship in a more vivid way,

> An almost irresistibly natural-seeming image dominates much thinking about duties. We often see our duties from the point of view of a pebble dropped into a pond: I am at the

[105] Derek Heater, *World Citizenship: Cosmopolitan Thinking and Its Opponents* (New York: Continuum, 2002). Theophrastus's main argument is " We describe as naturally akin to each other those who are born of the same father and mother, and we further regard as kin those descended from the same ancestors, and moreover those who are fellow-citizens, because they are partners in a single country and society…. Hence we regard all men as kin and related to each other" (quoted in Heater, 2002, p. 45).

[106] Julia Annas, *The Morality of Happiness* (New York: Oxford University Press, 1993), 267. Hierocles is the earliest philosopher to use this metaphor.

[107] Joseph Mazzini, *The Duties of Man and other Essays* (London: Dent, 1961), 41.

> centre of a system of concentric circles that become fainter as they spread…my duties are exactly like the concentric ripples around the pebble; strongest at the centre and rapidly diminishing toward the periphery… my duties to those on the periphery are going to diminish to nothing.[108]

In contrast, another way of interpretation of the metaphor sees the citizen of the world as the central concern. "Consider who you are. To begin with, a Man, you are a citizen of the world."[109] Montesquieu states this point more straightforwardly, early in the 18th century,

> If I know of anything advantageous to my family but not to my country, I should try to forget it. If I know of anything advantageous to my country which was prejudicial to Europe and to the human race, I should look upon it as a crime. [110]

Derek Heater further relates this model with the concept of world citizenship as he puts,

> Humans, being social animals who have devised various groupings to satisfy this need for togetherness (family, tribe, state) are faced with a quandary that springs from this very social inventiveness. Are the bonds of group commitment felt to be tighter in some relationships than others and are there moral guidelines to help in striving to accord priorities? The inclusion of world citizenship, whatever meaning we attach to the idea, adds an ultimate layer for consideration in attempting a resolution of this dilemma.[111]

The discussion of Concentric Circles aims to sketch the dynamics of ethical relationships that concerns the interaction between individual good and common good. With this background, I will start with the study of Plato and Aristotle.

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[108] Henry Shue, *Mediating Duties: Ethics* 98 (4) (1988), 684-704.

[109] Epictetus, *The Discourses as Reported by Arian*, trans. W. A. Oldfather, vol. 1 (London: Heinemann, 1961), 63.

[110] Derek Heater, *World Citizenship: Cosmopolitan Thinking and Its Opponents* (New York: Continuum, 2002), 48.

[111] Heater, *World Citizenship*, 44.

2-2. Plato and Aristotle: Origins

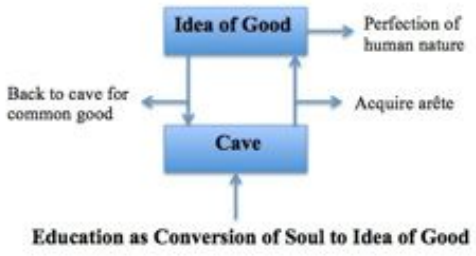


Figure 1. Plato Education as Conversion of Soul to Idea of Good

2-2-1. Plato: Education as Conversion of the Soul to the Idea of Good

There are many different ways of interpreting Plato's thoughts. After intensive reading of his work, my understanding is that his sophisticated educational philosophy embodies two processes: the conversion of the soul into the idea of good by obtaining arête, which accomplishes the individual self-perfection; returning from top perfect realm back to the cave, which transforms the personal good to the common good. As the above diagram shows, education is the means by which to accomplish these two processes. In the following, my job will be to analyze these two processes in detail and further study how through Plato's philosophy, he reconciles the tensions in the harmonious relationships between the Soul and the State. From this analysis, I look for his ideal philosophy of humanist education.

2-2-1-1. Individual Self-Perfection: Human nature—Ethics---Idea of Good

In both Western and Chinese traditions, human nature is the starting point for philosophers to ponder education. How did the Greeks think about 'human nature'? Plato's book is entitled *The Republic*, but as Werner Jaeger insightfully points out,

> Man is the center of their thought. Other nations made gods, kings, spirits but the Greeks alone made men. By discovering man, the Greeks did not discover the subjective self, but

> realized the universal laws of human nature. Therefore, the intellectual principle of the Greeks is not individualism but 'humanism', to use the word in its original and classical sense. It comes from humanitas, which, since the time of Varro and Cicero at least, possessed a nobler and severer sense in addition to its early vulgar sense of humane behavior.[112]

The true Greek *Paideia* is a process of educating man into the Platonic true form, the real and genuine human nature. It starts from the ideal, not from the individual. The Athenian mind has now become anthropocentric; humanism has been born—not the emotion of love for all other member of society, called *philanthropia* by the Greeks, but the intellectual search for, and interest in, the true nature of man.[113]

So the question remains, what is distinctively human nature? Ancient philosophers pay special attention to the Soul to understand human nature. For instance, while Augustine considered the soul as a spiritual substance, Aquinas thinks soul is a physical substance. Plato doesn't really define what human nature is but he uses the concept of Soul to explain the complexities of human nature. In his description,

> The ***soul*** is like the eye: when resting upon that on which truth and being shine, the soul perceives and understands and is radiant with intelligence; but when turned towards the twilight of becoming and perishing, then she has opinion only, and goes blinking about, and is first of one opinion and then of another, and seems to have no intelligence.[114]

Indeed, what Plato described is the function of soul. The soul "accounts for our human capacity that is located in the intellect, making us rational animals and conferring upon us the means by which to attain the contemplation of God."[115] For Plato, the soul is the form of the body; however, soul is imprisoned in the body. Plato's famous Cave allegory implies that for most of us, our soul dwells in

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[112] Jaeger, *Archaic Greece*, xxiii.

[113] Ibid., 280.

[114] Plato, *The Republic*, trans. Benjamin Jowett (New York: The Heritage Press, 1944), 339.

[115] Stumpf and Fieser, *History of Philosophy*, (Beijing: Beijing University Press, 2006), 182.

the darkness of the cave. People orient their thoughts around the blurred world of shadows. Let us read his detailed description of the soul in the cave:

> And now I will describe in a figure the enlightenment or unenlightenment of our nature: imagine human beings living in an underground den which is open towards the light; they have been there from childhood, having their necks and legs chained, and can only see into the den. At a distance there is a fire, and between the fire and the prisoners a raised way, and a low wall is built along the way, like the screen over which marionette players show their puppets. Behind the wall appear moving figures, who hold in their hands various works of art, and among them images of men and animals, wood and stone, and some of the passers-by are talking and others silent. They are ourselves and they see only the shadows of the images that the fire throws on the wall of the den; to these they give names, and if we add an echo that returns from the wall, the voices of the passengers will seem to proceed from the shadows. Suppose now that you suddenly turn them round and make them look with pain and grief to themselves at the real images; will they believe them to be real? Will not their eyes be dazzled, and will they not try to get away from the light to something which they are able to behold without blinking?[116]

Let us read more of Plato's words to see the process by which he moves from the cave to the Idea of Good, that is, the process of cultivation of self-perfection:

> And suppose further that they are dragged up a steep and rugged ascent into the presence of the sun himself, will not their sight be darkened with the excess of light? Some time will pass before they get the habit of perceiving at all; and at first they will be able to perceive only shadows and reflections in the water; then they will recognize the moon and the stars, and will at length behold the sun in his own proper place as he is. Last of all they will conclude: this is he who gives us the year and the seasons and is the author of all that we see. Now that the cave or den is the world of sight, the fire is the sun, the way upwards is the way to knowledge, and in the world of knowledge, the ideal of good is last seen and with difficulty, but when seen is inferred to be the author of good and right—parent of the lord of light in this world, and of truth and understanding in the other.[117]

In this paragraph, Plato describes the path of conversion. For him, the conversion of the soul is not to put the power of sight in the soul's eye, which already has it, but to insure that instead of looking in the wrong direction, it is turned the way it ought to be. But looking in the right direction does not come easily. The key concept in Plato's philosophy is Idea of good,

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[116] Plato, *The Republic*, 344.

[117] Ibid., 345.

> Now that which imparts truth to the known and the power of knowing to the knower is what I would have you term the ***idea of good***, and this you will deem to be the cause of science, and of truth in so far as the latter becomes the subject of knowledge; beautiful too, as are both truth and knowledge, you will be right in esteeming this other nature as more beautiful than either; and, as in the previous instance, light and sight may be truly said to be like the sun, and yet not to be the sun, so in this other sphere, science and truth may be deemed to be like the good, but not the good; the good has a place of honour yet higher.[118]

Plato further explains what he meant by the Idea of Good,

> The sun is not only the author of visibility in all visible things, but of generation and nourishment and growth, though he himself is not generation. In like manner the good may be said to be not only the author of knowledge to all things known, but of their being and essence, and yet the good is not essence, but far exceeds essence in dignity and power. [119]

The Platonic sense of knowledge is very different from the concept that we have today. Whereas Socrates believes that knowledge is virtue, Plato makes it even clearer, "the highest knowledge is the Idea of Good and that all other things become useful and advantageous only by their use of this."[120] In this way, there is a natural progression from Plato's theory of Forms to his ethical theory. That said, if we can be deceived by appearances in the natural physical world, we could be equally deceived by appearances in the moral realm. Here, the soul becomes the key concept for the discussion of virtues.

In Plato's analysis, the soul includes three parts, rationality, spirit, and appetite. The Soul can achieve harmony only if its rational part is in control of its spirit and appetite.[121] Throughout Plato's discussion of morality, he views the good life, as the life of inner harmony, of well being, and of happiness. He frequently compares the good life to the efficient functioning of thing. For Plato,

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[118] Ibid., 339.

[119] Ibid., 340.

[120] Ibid., 334.

[121] According to the Stoics, "Human rationality means that a person's nature participates in the rational structure and order of the whole of nature. Human rationality represents our awareness of the actual order of things and our place in this order. It involves our awareness that all things obey law. To relate human behavior to this order of law was the chief concern of Stoic moral philosophy" (Samuel Stumpf & James Fieser, p. 112).

morality consists in the recovery of our lost inner harmony. It means reversing the process by which our rationality has been overcome by our appetites and the stimuli of our body. A person's ultimate happiness is in his complete fulfillment of natural ethics and function.

Here is the central point: education means the awakening of abilities asleep in the soul. As if the only way our eye could face towards the light were by turning the whole body round, so we must turn with our whole soul away from the realm of becoming, until it can bear to look at the brightest pinnacle of reality. Therefore the essence of philosophical education is 'conversion', which literally means 'turning round'. 'Conversion' is a specific term of the Platonic *Paideia*, and indeed, an epoch-making concept. It means more specifically "the wheeling round of the 'whole soul' towards the light of the Idea of Good, the divine origin of the universe."[122]. From the discussion of these concepts, soul, idea of good, morality, and conversion, we can begin to comprehend Plato's thought on cultivation of personal good, which is the first process. Now I will turn on to a discussion of the second process.

2-2-1-2. Philosophers as Transformer: From the Heavens Back to the Cave

While we see rising from the cave to the light as a process of the human being's personal cultivation of perfection, we also see Plato as, indeed, even more concerned about education for the common good, which demands a reverse direction from the top (heaven), to the cave. Clearly, there are integrations and tensions as well. Plato asks how can those who got chosen, like to go back to the cave or den? He emphasizes the importance of the common good of all. As he puts it,

> And have we not decided that our ruler must neither be so uneducated as to have no fixed rule of life, nor so over-educated as to be unwilling to leave their paradise for the business of the world? We must choose out therefore the natures who are most likely to ascend to the light and knowledge of the good; but we must not allow them to remain in the region of the

[122] Werner Jaeger, *Paideia: The Ideal of Greek Culture*, vol. 2*, In Search of the Divine Center*, (Oxford: Oxford University Press, 1986), 295.

> good; they must be forced down again among the captives in the den to partake of their labors and honors. "Will they not think this a hardship?" You should remember that our purpose in framing the State was not that our citizens should do what they like, but that they should serve the State for the common good of all.[123]

Plato reemphasized that State is not a mere aspiration, but may really come into being when there shall arise philosopher-kings, one or more, who will despise earthly vanities and will be the servants of justice only. So the allegory has a political as well as philosophical meaning. The difference between the politician turned into a philosopher and the philosopher turned into a Politian, is symbolized by the two kinds of disordered eyesight, the one which is experienced by the captive who is transferred from darkness to day, the other, of the heavenly messenger who voluntarily for the good of his follow-men descended into the den. Plato further defends his idea:

> May we not fairly say to our philosopher—Friend, we do you no wrong; for in other states philosophy grows wild, and a wild plant owes nothing to the gardener, but you have been trained by us to be the rulers and kings of our hive, and therefore you must insist on your descending into the den. You must, each of you, take your turn, and become able to use your eyes in the dark, and with a little practice you will see far better than those who quarrel about the shadows, whose knowledge is a dream only, while yours is a waking reality. It may be that the saint or philosopher who is best fitted, may also be the least inclined to rule, but necessity is laid upon him, and he must no longer live in the heaven of ideas. And this will be the salvation of the State.[124]

Plato expects philosophers to have such human characteristics such as the ability to understand ideas, a good memory, bravery, and generosity. He gives specific educational guidance according to the natural stages of a human being's development:

> In childhood and youth their study and what philosophy they learn, should be suited to their tender years: during this period while they are growing up towards manhood, the chief and special care should be given to their bodies that they may have them to use in the service of philosophy; when the intellect begins to mature, let them increase the gymnastics of the soul: but when the strength of our citizen fails and is past civil and military duties, then let them range at will and engage in no serious labor, as we intend them to live happily here, and to crown this life with a similar happiness in another.[125]

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[123] Plato, *The Republic*, 346.

[124] Ibid., 330.

[125] Ibid., 326.

Plato's emphasis on the cultivation of the philosopher reflects his serious concern about public good. Such concern can be seen even more obviously in his idea of State: The Republic. From his repeated defenses of the idea that philosophers should return to the dark den, we can see that, indeed, there do exist tensions between the individual good and the public good. Then, the question is how does he reconcile the conflicts between the individual with others, and with the State? I think Plato's great thought on the relationship between the individual and the State has become the solid foundation for his successors to follow and to develop accordingly.

2-2-1-3. Harmonious Correspondences between Soul and State

According to Plato, the relationship between the individual and the State is naturally harmonious, since the state grows out of the nature of individuals. So the individual comes logically prior to the state. In other words, the state is a natural institution—natural because it reflects the structure of human nature. Corresponding to the three parts of the soul: rationality, spirit, and appetite, there are three classes of citizens, in the State: philosopher as first class, guardian as second class, and farmers, artisans, and traders as third class. When each class fulfills its own function, the State attains harmony and achieves justice. In this logic, tensions among the different classes of citizens and between individuals and the State are "functionally harmonized."

Plato makes a clear distinction between an individual's private and public life. In his philosophy, the polis gives each individual a due place in its political cosmos, and thereby gives, besides a private life, a sort of second life. Every citizen belongs to two orders of existence, and there is a sharp distinction between what is the person's own and what is communal. For Plato, aristocracy is the first vital stage of development of humanistic deal of a universal ethical-political culture, and the

early city-state is the second.[126] The enormous influence of the polis upon individual life was based on the fact that it is an ideal. In fact, the historical mission of the city-state was to lead Greece towards that ideal. The Greeks believed there is a universally valid model of humanity that all individuals are bound to imitate.

On the one hand, the State grows out individual nature; on the other hand, the State plays a role in developing the second nature of the individual. "Man is politic, so the new concept would have valued each individual by the work he did in the world and would have taught that the good of the community was achieved when each individual did his work as well as possible."[127] Hard work is no shame but the basis of each man's citizenship. The education in arête from youth onwards, which makes men passionately desire to become perfect citizens, knowing both how to rule and how to be ruled on a basis of justice.

So we can see that at the time, there was no clear definition of citizenship; however, there is a very clear recognition that the citizen should serve the State for the common good of all. For Plato, the role of education is enormous. He believes it would be simple to carry his plan thorough, if the citizens would only maintain one thing; that one thing being good education, on which the state depends. Jaeger aptly captures Plato's great emphasis on education,

> In the Republic, Plato tried to make education so perfect that legislation would be superfluous. In The Laws he assumes that laws are normally indispensable in the life of the state; and now sets out to subordinate legislation to the educational principle, and make it its instrument---as in The Republic he had converted the entire state into an educational institution.[128]

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[126] Werner Jaeger, *Paideia: The Ideal of Greek Culture*, vol. 3, *The Conflict of Cultural Ideals in the Age of Plato* (Oxford: Oxford University Press, 1986), 420.

[127] Jaeger, *Archaic Greece*, 111.

[128] Jaeger, *The Conflict of Cultural Ideals in the Age of Plato*, 216.

The essence of education is to make each individual in the image of the community; "Education is not a practice which concerns the individual alone: it is essentially a function of the community."[129] Moreover, "the education of the individual is not decisively important for the community but the education of all educated men together is vitally important for the polis, for it makes them into men of real ability who do everything properly."[130] Any future humanism must be built on the fundamental assumption of all Greek education- the fact of political character of the human being. Later thinkers, among whom the most important is Aristotle, have largely developed Plato's great ideas, such as soul, morality, State, and, most importantly, his ideal of a humanist education that emphasizes both personal good and public good.

2-2-2. Aristotle: Function---Virtue---*Eudaimonia*

Following Socrates and Plato, Aristotle continues the exploration of what human nature distinctively is, and the meaning of good. Aristotle begins his *Nicomachean Ethics* by stating that "every art and every inquiry, and similarly every action and pursuit, is thought to aim at some good". Whereas Plato believes that the Idea of Good refers to the knowledge of the Form that is separate from the world of experience and from individuals, Aristotle thinks the principle of good is embedded within each person and that this principle can be discovered by studying human nature and could be attained through actual behavior in daily life. Based on his previous thoughts, Aristotle develops the theoretical scheme, function-virtue-*eudaimonia*. He builds his grand theoretical systems on the theory of *eudaimonia,* function argument, theory of ethics, theory of practical wisdom, and theory of

[129] Jaeger, *Archaic Greece*, xiii.

[130] Plato, *The Republic*, 223.

potentiality and actuality. All these, together, can help us to understand his perspectives on human nature, morality, and the I-Thou relationship.

2-2-2-1. Soul, Function, and Rationality

When exploring what human nature is, Greek philosophers focus on the human soul, its function and its rationality, since they believe human being has a distinctive end to achieve and a *function* to fulfill. For Aristotle, to discover the good, at which a person should aim, we must discover the distinctive function of human nature. Whereas Plato defines function as "what it alone can do or what it does better than anything else,"[131] Aristotle identifies human function as rational human activity.[132] For him, soul is a composite of rational and non-rational parts, a mix of good and evil elements. Both philosophers think that human function is precisely the essence of being human, or human primary substance, and is distinguished from other animals because humans uniquely have rational power.

Whereas Plato explained that the body is the prison house of the soul, Aristotle believes that the soul is the definitive form of the body. Without the body, the soul could neither be, nor exercise its functions. So the human function of rational activity is a part of the natural human endowment and an inborn human feature. However, Aristotle admits that the rational part itself doesn't lead automatically to moral good.. For him, human good and rationality are related in such a way that the former is "activity of soul in conformity with virtue."[133] So human good is not just the employment of intelligence but the employment of intelligence in conformity with the virtues. That said, it is virtuous rational activity that defines human good. Aristotle follows in Plato's footsteps when he

[131] Ibid., 353.

[132] Aristotle, *Nicomachean Ethics*, trans by Roger Crisp (Cambridge: Cambridge University Press, 2000), 1098a 2-3.

[133] Ibid., 1098a16-17.

defines *arete* as the state or quality that makes the thing perform its function or characteristic activity well. "Each thing is completed well when it possesses its proper virtue."[134] In relation to human beings, Aristotle says, "The virtue of man also will be the state which makes a man good and which makes him do his own work well."[135]

Aristotle's theory of potentiality and actuality suggests morality has to do with developing habits: the habits of right thinking, right choice, and right behavior. According to him, virtue is grounded in an ethos that refers to the traditional social and cultural settings and accepted ways of behavior. To learn to be virtuous requires a process of habituation. As he states, "We become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts."[136] Aristotle thinks virtue in general is identified with what is lawful. As he says,

> The Education should be regulated by law and should be an affair of state is not to be denied, but what should be the character of this public education, and how young persons should be educated are questions, which remain to be considered.[137]

Therefore he affirms that moral education should be the subject of concern for the law and is related to what the community believes to be appropriate. For him, a good society must provide good laws that regulate what a virtuous act is, provide the norms for legislators to be concerned with habituation. Aristotle made it clear that "the goodness or badness of a political system is judged according to whether it hinders or neglects the development of virtue, and whether it nurtures good habits in its citizens."[138] How to deal with the tensions between the self and others? Aristotle explains that human effort is the product of an ennobled self-love, as against the current beliefs of his own enlightened and altruistic age. A man who loves himself will always be ready to sacrifice himself for

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[134] Ibid., 1098a15.

[135] Ibid., 1106a21-23.

[136] Ibid., 1103a, 34, b1.

[137] Aristotle, *Aristotle: Politics*, (Forgotten Books, 1977), 180.

[138] Aristotle, *Nicomachean Ethics*, 1103b, 3-6.

his friends or his country, to abandon possessions and honors in order to take possession of the beautiful.

2-2-2-2. Natural Creation of State and Citizenship

While Aristotle's theory of human nature and theory of ethics provides us with a rich understanding of the human being and of morality, his concepts of "political animal", and his argument of the natural creation of state, indeed illustrate the social and political nature of the human being. Aristotle believes that we grow and live in a social web within which each person is formed. This belief is expressed in his well-known thesis that man is a political animal. Once there exists cooperative activities that lead to a common goal, animals are political).[139] The basic characteristic of a political animal is, "One cannot live a solitary life also for parents, children, wife, and in general for his friends and fellow citizens, since man is sociably by nature."[140]

Plato points out three parts of the soul: desire, spirit, and rationality, and relates these to three types of people, farmer, guardian, and philosopher in the State; Aristotle takes desire, reason, and moral sense as the three social elements of human nature that need to develop into actualization. Like Plato, who emphasizes the role and function of community, Aristotle says a social instinct is implanted in all men by nature. For him, these impulses are the driving forces for human beings to form various communities. They make human beings join with others in order to be fulfilled or perfected, thus initiating the inevitable process of the creation of a State.[141] For Aristotle, human community starts with the family, develops through the village, and eventually leads to the formation of the state. He explains further by describing the relationship between the individual and the *polis:*

[139] Aristotle, *Aristotle: Politics*, 488a, 8.

[140] Aristotle, *Nicomachean Ethics*, 1097b, 9-11.

[141] Jiyuan Yu, *The Ethics of Confucius and Aristotle* (New York: Routledge, 2007), 109-110.

> When several villages are united in a single complete community, large enough to be nearly or quite self-sufficing, the state comes into existence, originating in the bare needs of life, and continuing in existence for the sake of a ***good life***. And therefore, if the earlier forms of society are natural, so is the state, for it is the end of them, and the nature of a thing is its end. For what each is when fully developed, we call its nature, whether we are speaking of a man, a horse, or a family. Besides, the final cause or the end of a thing is best, and to be self-sufficient is the end and the best.[142]

Aristotle thinks there exists a dialectic relationship between a human being and the State. In his logic, individual and State are perfectly consistent with each other. It is evident that the State is the creature of nature, and that human beings are by nature political animals. On the one hand, the State is a natural creation because it is grounded in human social nature and is the actualization of it. On the other, man is by nature a political animal not only because he has natural social desires, but also because a political community is indispensable for the fulfillment of these desires. Therefore, the existence of polis is to meet the basic needs of life and to further live a happy life, which is equivalent to happiness. In other words, the existence of the polis is the necessity for people to seek happiness.

To perfect one's innate social nature, one must be a member of a political community. From a narrow perspective, one needs to live with others to maintain life security; from a higher perspective, one's social nature can be realized and developed only in a society with laws and justice. He defines that justice in its broad sense, which is the complete virtue in relation to others, means what is lawful. He believes that "Evidently all lawful acts are in a sense just acts; for the acts laid down by the legislative art are lawful, and each of these, is just."[143] For him, all legal systems are just because a community regulated by laws is better off than a lawless state, although a society must have a system of laws based on a proper understanding of human well-being in order to promote the happiness of

[142] Aristotle, *Aristotle: Politics*, 125b28-1253a, 4.

[143] Aristotle, *Nicomachean Ethics*, 1129b, 13-14.

its citizens.[144] So the function of State is to ensure the supreme good of people, namely our moral and intellectual life.

In his theory of human nature, spirituality is favored over body, rationality over emotion, society over individual, and morality over desires. In order to create social order, he emphasizes human nature's social and political attributes. The two thinkers, Plato and Aristotle, have an optimistic perspective on the natural and harmonious relationship between the individual, others, and the State. Following Plato and Aristotle's ideal thoughts, there are a group of key thinkers who keep exploring these fundamental ideas in a more realistic version. From different perspectives, they point out the conflicts between the individual, others, and the State. Their thoughts reflect the changing trend of Western perspectives on human nature, morality, social being, and the role of State. No matter how different in their theoretical angles and arguments, their common concern remains the same that is, how to reconcile the tensions between individual good and public good.

2-3. Theoretical Trends of Humanism: From the Classical to the Modern

2-3-1. Natural Laws and Social Contract

Following Aristotle's theory of naturalistic morality, Aquinas develops the theory of Natural Law. He believes that built into our nature are various inclinations and because human beings have a common inclination to seek for truth, we can do this best by living in peace in society with all others who are also engaged in this quest to ensure an ordered society. Aquinas calls this characteristic of human beings, Natural Law. [145] Like Aristotle, Aquinas agrees that the State is a natural institution derived from human nature and secures the common good. For him, a common life could not exist,

[144] Yu, *The Ethics of Confucius and Aristotle: Mirrors of Virtue*, 112.

[145] Aquinas. "Philosophical Texts," in *The Selected Reading of Western Original Works* (Beijing: The Commercial Press, 1989.), vol. 1., p.259-278.

unless there were someone in control, to attend to the common good. Aquinas emphasizes that the common good must be the good of concrete people and "since every person is a part of the state, it is impossible that a person be good unless he will be proportionate to the common good."[146]

Whereas Plato, Aristotle, and Aquinas all see the consistence between individual and state through natural law and moral law, Thomas Hobbes holds the relatively more realistic view. He sees conflicts among the individual, others, and society. Instead of asking, when did civil societies emerge? He is concerned about how do you explain the emergence of society. Unlike Aquinas, who believes that human beings have a common inclination to seek for truth, and therefore can live in peace in society with all others, Hobbes points out that our "state of nature" is fundamentally egotistical in that we are concerned chiefly about our own survival, and identify goodness with our own appetites.[147]

Hobbes realizes that there is no obligation for people to respect others.[148] However, he also realizes that even when we act to preserve ourselves, we are not free from rational natural laws, for even in the state of nature we ought to act in good faith. Hobbes called it our natural law, "...a percept, or general rule, found out by reason, telling us what to do and what not to do."[149] By following the dictates of natural law, we seek peace, renounce some of our rights or freedom and enter into a social contract,

> As if every man should say to every man, I authorize and give up my right of governing myself, to this man, or to this assembly of men, on this condition, that you give up your right to him, and authorize all his actions in like manner.[150]

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[146] Stumpf & Fieser, *History of Philosophy,* 180.

[147] Thomas Hobbes, "Human Nature,*"* in *The Selected Readings of Western Original Works* (Beijing: The Commercial Press, 1989), vol. 1, 396-397.

[148] Thomas Hobbes, "Leviathan*,"* in *The Selected Readings of Western Original Works* (Beijing: The Commercial Press, 1989), vol. 1, 382.

[149] Ibid., 397.

[150] Ibid., 401.

So the State appears as an artificial person—that great leviathan. The contact by which each one avoids the state of ego nature and enters into civil society is an agreement between individuals.[151] Clearly, here we see the different interpretations of the emergence of the State. As for Plato, Aristotle, and Aquinas, the State is the creature by nature; for Hobbes, the State is a social contract to reconcile the contradiction between a human being's ego desires and regulated social orders.

Like Hobbes, Rousseau also suggests a social contract, however with different emphasis. The reason he studies human nature and society is for the realization of human freedom. By studying human nature, he finds that the human being is born with freedom and equality.[152] However, it is society that creates social inequality. With the study of society, Rousseau argues that human nature has changed with the development of civilization. For him, the human being is a contradiction: born with freedom, yet not well developed; society is supposed to help develop and perfect that nature, but society also creates inequality and moral degeneration. [153]

His critique of civilization is not aimed at getting rid of the sick society, but to reconstruct it. For this goal, he suggests that the free democratic society should combine freedom and morality, emotion and rationality, self-love and benevolent love for others. Like Plato, who takes Idea of Good as the foundation of his Republic, Rousseau takes the freedom of the human being as the foundation of his ideal society. In contrast to Plato, Rousseau aimed to construct not an ideal, but a civic society. Unlike Hobbes who takes the Social Contract to reconcile the contradictions between a person's ego desires and regulated social orders, Rousseau's theory of the Social Contract tries to solve the conflicts between human rights and the law. For him, the principle of law should consider human rights. Plato

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[151] Stumpf and Fieser, *History of Philosophy*, 217-219.

[152] Jean-Jacques Rousseau, *Emile* (New York: Basic Books Inc., 1979), 676.

[153] Jean-Jacques Rousseau, "Discourse on the Origin of Inequality," in *Selected Readings of Western Original Works* (Beijing: The Commercial Press, 1989), vol. 2, 73-79.

and Aristotle both take the law as the reflection of human nature and a guarantee for the good development of human nature, while Rousseau starts to see the problems of law, its disconnection with human nature and human rights.

2-3-2. Humanity and Existentialism

In contrast with previous thinkers' emphasis on rationality, for Hume, the central fact about ethics is that moral judgments are formed not by reason alone but through feelings,

> "In whichever way you take it, you find only certain passions, motives, volitions and thoughts. There is no other matter of fact in the case…you can never find it, till you turn your reflection into your own breast and find a sentiment of disapprobation which arises in you toward this action. Here is a matter of fact; but it is the object of feeling, not reason. It lies in yourself, not in the object."[154]

Moral assessments are emotional reactions. Hume gives a clear criterion for moral judgment: "Personal merit consists altogether in the possession of mental qualities, useful or agreeable to the person himself, or to others."[155] What Hume wanted to build was a Science of man, to study human nature by using the methods of both physical science and human science since human nature itself includes two parts, rationality and sentiment.

Compared with both Classic and Romantic humanistic thoughts, the uniqueness of the existential approach relies not on a God in heaven, nor on the regularity of the order of nature, not on the "real self" latent in the soul of the individual. On the one hand, Existentialists reject the classical notion of human beings as rational, as well as the romantic assumption that there exists in every one of us an inner nature or fixed self that is fundamentally good and, on the other hand, unique. For Existentialists, being a human being means the full and active acceptance of your

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[154] David Hume, "A Treatise of Human Nature," in *The Selected Readings of Western Original Works* (Beijing: The Commercial Press, 1989), vol. 2, 532.

[155] David Hume, "An Enquiry Concerning Human Understanding," in *The Selected Readings of Western Original Works* (Beijing: The Commercial Press, 1989), vol. 2, 517-531.

freedom and the responsibility for what you are. Nothing else but what the person makes of him- or herself. To exist "implies being a kind of individual who strives, who considers alternatives, who chooses, who decides, and who above all, makes a commitment."[156]

Kierkegaard, the representative of Existentialism reserved the term "existence" for the individual human being. For him, each person is a particular example of the universal conception of Humanity. "The essence of humanity is passionate."[157] Another Existentialist, Sartre, asserted more directly that existentialism is humanism. Though Sartre began with the analysis of amoral subjectivism, he basis ethics based on individual responsibility**.** Sartre states,

> When I choose in the process of making myself, I choose not only for myself but for all people. I am therefore responsible not only for my own individuality but I am responsible for all people. When we chose this or that way of acting, we affirm the values of what we have chosen and nothing can be better for any one of us unless it is better for all. We are in the world of subjectivity. I am always obliged to act in a situation, that is in relation to other people."[158]

2-3-3. Categorical Imperative and Dialectic Unity

When Kant thoughtfully observes, "Two things fill the mind with ever new and increasing admiration and awe…the starry heavens above and the moral law within." He has realized that these two realms are equally important for human beings. Kant asks three questions, What can I know? What can I do? What can I expect?[159] What he is really concerned about is the human being. According to him, people embody dual abilities, seeking not only realistic happiness but also transcendental moral existence.

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156 Stumpf and Fieser, *History of Philosophy*, 357.

157 Soren Kierkegaard, *Fear and Trembling and Repetition* (Princeton, New Jersey**:** Princeton University Press, 1983), 121.

158 Jean-Paul Sartre, Existentialism is A Humanism. Lecture given in 1946. Source: *Existentialism from Dostoyeosky to Sartre*, ed. Walter Kaufman (Maridian Publishing Company, 1989).

159 Immanuel Kant, "Critique of Pure Reason*,"* in *Selected Readings of Western Original Works* (Beijing: The Commercial Press, 1989), vol. 2, 239.

Just as Aristotle suggests a Golden Mean, Kant suggests the Categorical Imperative, which states, "Act only on that maxim whereby you can at the same time will that it should become a universal law."[160] The two basic principles of moral law include, universality that is applicable to all rational beings, and necessity, that is, what is necessary. His second formulation of the Categorical Imperative says that "So act as to treat humanity, whether in your own person or in that or any other, in every case as an end withal, never as a means only."[161] Clearly, for Kant, the highest moral code is that the human being is not a means but an end. Kant believes there is an *a priori* faculty that decides that human beings have both an individual nature and a social character. He therefore suggests that pubic education is better than private education because only through interaction with other citizens, the principles that are used to constrain human beings can show their ethical results. He says,

> If we wish to establish morality, we must abolish punishment. Morality is something so sacred and sublime that we must not degrade it by placing it in the same rank as discipline. The first endeavor in moral education is the formation of character.[162]

For Kant, this is the central foundation of a liberal education that must lead to the perfection of the human being and the ideal. That said, education should be constructed with the consideration of the human ideal and its whole fate. He asserts the task of moral philosophy is to discover how we are able to arrive at principles of behavior that are binding upon all people.

All the above thinkers, from different perspectives, have explored the essence of human nature and the basis of morality. Plato, Aristotle, and Aquinas tend to see a consistent relationship among the individual, others, and the State; while others, such as Hobbes, Lock, Rousseau, and Kant, try to be more realistic and find the way to resolve the tensions. Hegel's great contribution to solving

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[160] Immanuel Kant, "Grounding for the Metaphysics of Morals," in *Selected Readings of Western Original Works* (Beijing: The Commercial Press, 1989), vol. 2, 317.

[161] Ibid., 318.

[162] Immanuel Kant, *On Education*, trans. Annethe Churton, (Courier Dover Publications, 1899), 84.

tensions is in his concept of "dialectic."[163] Whereas the previous thinkers focus on natural law, social contract, and natural rights, Hegel asserts that there is more in 'goodness' than merely obeying laws and keeping contracts. Moral duty derives from the requirement of identifying a person's individual will with the universal will. "Morality is therefore an element in the dialectic process: the thesis is the abstract right of each individual; the antithesis is morality, for morality represents the duties that the universal will raises as limitations to the individual will."[164]

The dialectic process in this ethical sphere is constantly moving toward a greater harmony between subjectivity and objectivity. Hegel thinks the State is the Idea of Spirit, the Divine Idea as it exists on earth. The State is an absolutely rational, substantial will and is the actualization of the ethical idea. In other words, the dialectic process of the actualization of ethics is completed in the State.[165] While Kant defines moral law as universal and necessary, Hegel resolves the tension "between universality and particularity by unifying the two in the concept of the State, the true individual, a unity of partial individuals."[166] For him, what makes an act rational is that it at once achieves a person's private good as well as the public good.

2-4. Educational Ideal: Cultivation of the Individual and Cultivation of Public Good

Above, we have discussed various philosophical approaches to the question of human nature, morality, and the relationship between the individual and the social being. No matter how different in perspective, we see that I-Thou relationships are typically manifested in the tensions and integrations

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163 Hegel, " Introduction to the Philosophy of History," in *Selected Readings of Western Original Works* (Beijing: The Commercial Press, 1989), vol. 2, 377-385.

164 Stumpf and Fieser, *History of Philosophy*, 317.

165 Hegel, " Phenomenology of Spirit," in *Selected Readings of Western Original Works* (Beijing: The Commercial Press, 1989), vol. 2, 361-374.

166 Stumpf and Fieser, *History of Philosophy*, (Beijing: Beijing University Press, 2006), 319-320.

between individual perfection and pubic good. In correspondence, the Western ideal of humanist education mainly deals with this problem. Plato sets up an ideal reflected in his two-stage educational philosophy: first, conversion of the soul to the ideal of the good, and then a return to the "cave" for the public good. Following Plato, later generations have developed this classic tradition to deal with their own historical realities, such as Rousseau's advocacy for the child, Wollstonecraft's defense of woman, Dewey's reconstruction of democracy, and Freire's struggle for the oppressed. We see here the definition of public good indeed has become broader but meanwhile more specific, aimed towards disadvantaged groups. We also see the transformation from individual good to public good as an extension from subjectivity to inter-subjectivity. The essence of the Western ideal of the humanist education remains the same; it insists on the cultivation of the individual on the one hand, and reconstruction of public good on the other.

2-4-1. Rousseau's Moral Education: Cultivation of Human Nature and Democracy

Among Enlightenment philosophers, Rousseau is considered to be the one who invents nothing but ignites everything. He advocates a radical break with the present, which he thought is completely corrupt and is against the nature of children. Rousseau argues that education is for life, for the development of the human being, and not to make individuals 'civilized' to conform to the existing society. He presents a challenge, a provocation, to rethink education: what constitutes a proper education, indeed a humanistic education, for a child?

Classic humanistic and Aristotelian naturalism focuses on the general humanity common to all of us. For both Plato and Aristotle, the existence of an ideal of human perfection should serve as the universal and objective model for regulating the education of all human beings qua human beings. In contrast, Romantic naturalism is more individualistic, not towards the universal and objective, but towards the inner essence of individuals. Rousseau blamed "the obsession with cultural progress,

encyclopedic knowledge, authoritarian education, and the pursuit of social status for the ills of society and for the production of the alienated, other-directed, and corrupt personality of the bourgeois. An alternative conception of the good life is one that ascribes goodness to man's natural inclinations and self-regulated development, to the spontaneous and playful exercise of natural powers, and to self-directedness and personal authenticity."[167]

Rousseau points out the tensions between education that develops a complete human being and education for citizenry. He emphasizes the cultivation of the individual. He states that each individual is born with a distinctive temperament. According to him, a good social system will help an individual to develop his nature and transfer such nature into a common community. The distinction between the two is about "human being" and "citizen". This basic distinction is due to different attitudes towards nature. The former reflects the particularity of nature, while the later shows the commonality of nature.

Whereas family education places emphasis on the particularity of human nature, citizen education puts attention on the commonality of human nature by removing differences. Specifically, Rousseau is a strong proponent of moral education, educating the individual to be virtuous. As he puts it, "Men, be humane, this is your first duty."[168] In addition, Rousseau is concerned with how to shape our natural and social impulses in accordance to the requirements of social relations and institutions. In Torres' analysis, Rousseau theorized about the conditions that would assure the existence of democracy and freedom by reducing the differences between the extreme classes.[169]

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[167] Nimrod, Aloni, *Enhancing Humanity: The Philosophical Foundations of Humanistic Education*, (New York: Springer, 2002), 38.

[168] Rousseau, *Emile*. 213.

[169] Carlos Torres, *Democracy, Education, and Multiculturalism: Dilemmas of Citizenship In a Global World*, (Boston: Rowman & Littlefield Publisher. Inc., 1998).

Rousseau's education has both internal and external dimensions. Internally, education was to cultivate the individual to develop each person's talents and abilities, to realize individuality and uniqueness and independence. Externally, every individual was to cultivate the social virtues and trained for citizenship in order to participate in the world around. Rousseau's advocacy of natural education for equality and freedom, however, was intended only for men and boys.

2-4-2. Mary Wollstonecraft: Cultivation of Individual Dignity, Independence, and Reason

Facing such bias, Wollstonecraft writes, "I plead for my sex--not for myself." *A Vindication of the Rights of Woman* is a result of the Enlightenment, the French, and also the Protestant revolutions.[170] For Wollstonecraft, the enlightenment doesn't enlighten women but false them further. In other words, the oppression of women is irrational, which contradicts those Enlightenment principles that value democracy, rights, equality, and freedom. Wollstonecraft believes that women have humanity and reason equal to men; to keep them down is irrational and impedes social progress. Women should get an equal education; that is better for themselves, for their husbands, for children and for society as a whole. So education is the key to make them worthy citizens and participants in all forms of society. Wollstonecraft is the first to attack the social construction of femininity and calls for new competition, new self-images for women. She writes:

> Let an Enlightened nation try what effect reason would have to bring them back to nature, and their duty, and allow them to share the advantages of education and government with man, see whether they will become better, as they grow wiser and become free. [171]

Wollstonecraft therefore believes that the most salutary effects tending to improve mankind might be expected from a revolution in female matters, otherwise women do harm not only to themselves but also to the entire civilization. She advocates independence and emphasizes that reason should be the

[170] Mary Wollstonecraft, *Vindication of the Rights of Women* (New York: W.W Norton, 1975). Preface. 1.

[171] Ibid., 167.

simple power of improvement, of discerning truth. Wollstonecraft does not argue that reason and feeling should act independently of each other; rather she believes that they should inform each other.

National/Public Education: Cultivation of Democracy

Wollstonecraft advocates national public education and that women be part of it. She argues that it is time to restore to women their lost dignity and to make them part of the human species by reforming themselves in order to reform the world. Her proposal on national education concerns and covers many aspects of women's life, from religion, moral, modesty to woman's domestic taste, and even habitual cruelty. Wollstonecraft strongly promotes democracy in the form of equal education for both sexes. She suggests "to improve both sexes they ought, not only in private families, but in public schools, to be educated together."[172] In terms of virtue, she argues that "The virtue will never prevail in society till the virtues of both sexes are founded on reason; and till the affections common to both are allowed to gain their due strength by the discharge of mutual duties."[173] In all, she expects, through education, women could attain true dignity and human happiness that will change their self-image and create independence, which she considers to be "the grand blessing of life, the basis of every virtue."[174] She believes education deserves emphatically to be termed cultivation of the mind.

Critique and Reconstruction of Society: Cultivation of Social Justice

As for social justice, Wollstonecraft presents a radical critique of society and the system of gender inequality of the day and argues for radical reconstruction of society. But in her national plan for education, she suggests that, after the age of nine, the poor, except for those who are brilliant, should be separated from the rich and taught in another school. Limited by a bourgeois view of the

[172] Ibid., 165.

[173] Ibid., 163.

[174] Ibid., 75.

world, she addresses her text to the middle-class, which she describes as the most natural state. It is from this bias, we turn to Dewey, who advocates education for democracy for everyone.

2-4-3. John Dewey: Cultivation of the Individual and Democracy

Dewey suggests the devotion of democracy to education is a familiar fact. Dewey points out, it is not whether education should influence society, but in what direction to influence it.[175] He strongly advocates cultivation of democracy and the individual. His chief expression of pragmatism was in the social rather than individual realm. There are three main lines of argument for democracy in Dewey's mature political philosophy: democracy as the protection of popular interests; democracy as social inquiry; and democracy as the expression of individuality. Dewey defines two elements in the criterion that point to democracy:

> The first signifies not only more numerous and more varied points of shared common interest, but greater reliance upon the recognition of mutual interests as a factor in social control. The second means not only freer interaction between social groups but change in social habit—its continuous readjustment through meeting the new situations produced by varied intercourse. And these two traits are precisely what characterize the democratically constituted societies.[176]

For him, such societies were found to be democratic in quality because of the greater freedom allowed the constituent members, and the conscious need of securing in individuals a consciously socialized interest, instead of trusting mainly to the force of customs operating under the control of a superior class. The sort of education appropriate to the development of a democratic community was explicitly taken as the criterion of a further, more detailed analysis of education. Dewey championed progressive education in two senses: as the most advanced scientific and technical education to

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[175] John Dewey, "Education and Social Change," in *SOURCES: Notable Selection in Education* 3rd ed, F. Schultz (New York: McGraw-Hill, 1997), 333-341.

[176] John Dewey, *Democracy and Education*, (New York: The Free Press, 1916), 87.

promote social progress, and democratic education to promote "progressive" social change. For Dewey, democracy is more than a political system, but also a moral standard for personal conduct, which reveals a thinker whose faith is in the better possibilities of the individual. In *The Public and Its Problems*, Dewey discusses the notion that before individuals can learn to be human, they must develop an effective sense of being an individually distinctive member of a community.

Dewey advocates education as a necessity of life, of social function, of direction, and as a necessity for growth. Life, for him, is a self-renewing process through action upon the environment. For him, Education is social life that covers customs, institutions, beliefs, victories and defeats, recreations and occupations.[177] For him, the educational process has no end beyond itself; it is its own end; and that the educational process is one of continual reorganizing, reconstructing, transforming. Education is thus a fostering, a nurturing, and a cultivating process of the individual and of democracy as well.[178] Although Dewey advocates democratic education for all, we understand that he was in an era of strong nationalism, which suggests his remarks were located within a national imaginary and therefore limited by various sentiments about democracy and about the role of education in producing a certain kind of citizen.

2-4-4. Paulo Freire: Education for Liberation

In Freire's educational philosophy, teaching is a human act. While Dewey advocates evolution through a pedagogy and politics of liberal reform, Freire tends to equate progressive education with revolutionary organization and struggle to transform the world. His philosophy of

[177] John Dewey, *Democracy and Education.* p. 2.

[178] Ibid,. 3.

education focuses on dialectical humanity liberation, and democratic dialogue. The former explores the complex interplay between humanization and dehumanization, oppressed and oppressor, subject and object, oppression and domination; the latter shows us the educational pedagogy, the key to reversing relations between oppressed and oppressors, to creating a radically new philosophy and pedagogy, and to revolutionizing education and social life.

Freire starts with the concepts of dehumanization, which marks not only those "whose humanity has been stolen but also those who have stolen it."[179] For him, both "Humanization and dehumanization are possibilities for a person as an uncompleted being conscious of their incompletion."[180] Oppressors are those who act upon the people to indoctrinate them and adjust them to a reality that must remain untouched. For the oppressed, they hold false consciousness of the "model of humanity" by having internalized the image of the oppressor and through adopting his guidelines are fearful of freedom"[181]. Freire reminds us that one of the gravest obstacles to the achievement of liberation is that oppressive reality absorbs those within it and thereby acts to submerge human beings' consciousness. The more the people '...unveil this challenging reality which is to be the object of their transforming action, the more critically they enter that reality."[182] However, "They will not gain this liberation by chance but through the praxis of their quest for it, through their recognition of the necessity to fight for it."[183] That said, the transforming of that reality is an historical task, a task for humanity.

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[179] Paulo Freire, *Pedagogy of the Oppressed, revised* (New York: Continuum, 1970), 44.

[180] Ibid,. 43.

[181] Ibid., 47

[182] Ibid., 53

[183] Ibid., 45

From the Platonic ideal, to the Enlightenment, and further, into the 20th century, classical humanistic education has become more egalitarian, critical, and liberal. In Kellner's analysis, educational philosophy is concerned with knowledge, with truth, with wisdom, with values, with living the good life and with construction of the good society. However, there always exist tensions in education between the cultivation and perfection of human nature at an individual level and the advocacy of democracy and social justice, at the level of society. This review of major thinkers' thoughts can illustrate such trend in Western history. This is one major characteristic of humanist education. Another important characteristic is its emphasis on a cultural ideal and on spiritual nature. I will analyze this aspect in Part Two. Now, I will turn to Chinese thought. There are striking parallels between Western and Chinese perspectives.

Part One: From Individual to Social Being (Continued)

Chapter Three

Theoretical Inspirations: Return to Chinese Classic Ideals

When learning is rooted firmly in respect for the past, the Way grows.

---Confucius

What Heaven imparts to man is called human nature (Xing). To follow our nature is called the way (Dao). Cultivating the way is called education.[184]

---*Mean*

Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons being cultivated. Their persons being cultivated, their families were regulated. Their families being rightly regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy.

---*DaXue*

These three epigrams represent three Chinese ancient philosophies: resources of the Way; the relationship among the Way of heaven, human nature, and education; the whole process of education including self-cultivation, and expansion of individual good to others, and to society. What are the forces that have integrated the I-Thou ethical relationship in Chinese ancient history? What constitutes a Chinese classic humanist education? These two questions are the central concerns in this chapter. I will start with Confucius' theoretical scheme Dao-De-Ren. Its development and reconstruction through Han, Song, and Ming Confucian scholars will be further examined. The purpose is to look at how the Confucian ideal of humanist education has contributed to the integration of individual morality, family ethics, social justice, and cosmopolitan values. It is such a coincidence that in the West, there is a metaphor of Concentric Circles to describe ethical

[184] 天命之谓性，率性之谓道，修道之谓教　*中庸*

relationships; in China, there are two theoretical approaches that have the very similar explanatory structure. I will first explain One Ultra-stable Culture Structure and two theoretical approaches. I hope it will be helpful to better understand the Chinese cultural background.

3-1. Moral Approach and Cosmopolitan Approach

From the Qin dynasty (221B.C) to the Qing dynasty (1911), Chinese culture embodied an ultra-stable structure that functions to integrate three levels of social institutions including royal power, the landing-owing class, and family-based organization.[185] The core of this One Structure is to use Confucian social, political, and moral ideology to reduce conflict among these three levels, to realize social unification, and to maintain the stability of society.

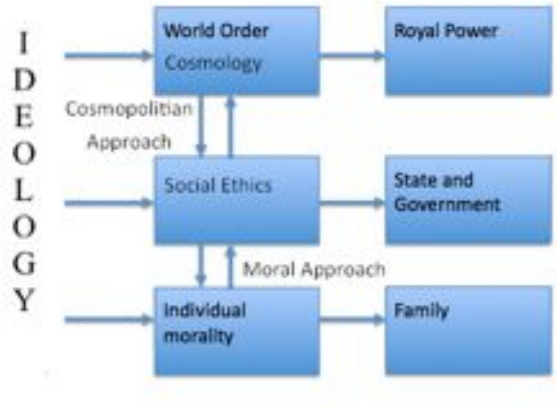


Figure 2: Chinese One Ultra-Stable Cultural Structure

(Information from Jin Guantao and Liu Qingfeng's *The Origins of Modern Thought*)

[185] Guantao Jin & Qingfeng Liu, *The Origins of Modern Thoughts: The Evolution of Chinese Political Culture from the Perspective of Ultra-stable Structure* (Beijing: Law Press China, 2011): 13-21.

The ultimate concern of the Confucian Project is to seek Dao and to reconstruct social order.[186] Through its core idea of "Inner Sageliness and Outer Kingliness," Confucianism contributes to transforming moral principles into political power to integrate family, society, and State.[187] As the diagram shows, Confucian ideology embodies different levels of sub-theories including Cosmology (philosophy); to support royal power, social ethics to support the State, government, and middle organizations at the landlord level, and finally family and individual morality to support the lower organization at the family and clan level. The specific strategy is that the State promotes moral education with an emphasis on the co-existence of the family and the country, filial and loyalty.

In the history of Chinese philosophy, there are two theoretical frameworks to understand human nature and morality, one with a focus on subjectivity and the other with a focus on objectivity.[188] The moral approach begins with Confucius, develops through Mencius, and becomes mature with the Ming Confucian scholar Wang Yangming. As the diagram shows, this way of thinking emphasizes the human's moral subjectivity, which extends from individual to others, and to society; from particularity to universality. However, the problem with this way of thinking is that there exists a break of extension from country to universe. In other words, it integrates personal morality with social justice but does not integrate these two levels with universal ethics.[189]

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[186] Yingshi*,Yu, Song-Ming Confucianism and Chinese Political Culture* (Jilin: Jilin Publishing Press, 2008): 3-9.

[187] Tongzu Qu, *Chinese Law and Chinese Society* (Taiwan: ZhongHuaShuJu, 1981).

[188] Zongsan Mu, *Characteristics of Chinese Philosophy*. (Hong Kong: Rensheng, 1963), 51

[189] Jin & Li, *The Origins of Modern Thoughts: The Evolution of Chinese Political Culture from the Perspective of Ultrastable Structure*, 25.

In contrast, the Cosmopolitan approach starts from the Mean, Daoism, develops through WeiJinXuanXue[190], and becomes mature with Song Rational Confucian scholars represented by Zhu Xi. This line of thinking believes, "What Heaven imparts to man is called human nature (Xing). To follow our nature is called the way (Dao)." While the moral approach emphasizes moral subjectivity, this approach points to cosmopolitan **o**bjectivity that extends from the Cosmic mind, to social ethics, and further to individual morality; from universality to particularity (please see diagram). It assumes that the Cosmos has a morality (order).[191] Family ethics and individual morality are part of Cosmic order. The ultimate purpose of these two approaches is to remove blocks, to reduce conflict, to open access, and to establish connections within the cosmos order, social justice, family ethics, and individual morality, to form a unified system of thought with moral values as its core. This two-ways expansion is very similar to the Western metaphor of Concentric Circles. This similarity indicates that both Western and Eastern civilizations have common concerns about ethical relationships.

Confucianism itself is not dynamic but it keeps transforming and reconstructing itself through Confucian scholars' persistent efforts from generation to generation.[192] During the Spring and Autumn Period (770-476 B.C.E), there were different schools of thought. Among them, Confucius had the conceptual framework of the Dao (Way)—De (Virtue)---Ren (Excellence). Following Confucius, Mencius further develops the theory of goodness and confirms the subjective power of humans. In contrast to Mencius, Xun Zi believes that humans are born with an evil nature, therefore rites should be used to control people. Mo Jia criticizes Confucianism for its lengthy rituals.

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[190] Weijingxuanxue---With the decline of Dong Han dynasty, there emerged a school of philosophy that absorbed thought from Daoism and studied metaphysical universe. It was not aimed to replace Confucianism with Daoism but to reconcile the tensions between these two schools of thoughts. I will discuss it more with another important concept Chinese Common Sense Rationality in Part Three.

[191] Dainian Zhang, *History of Chinese Philosophy* (Beijing: ZhongGuo DaBaiKe QuanShu ChuBanShe, 2010), 173.

[192] Yingshi Yu, *Song-Ming Confucianism and Chinese Political Culture* (Jilin: Jilin Chuban Jituan Youxian Gongsi, 2008), 86.

Instead, Mo emphasizes science and technology and suggests getting rid of the hierarchy of class. Fa Jia is the most progressive school of thought that believes in Law rather than ethical education to control and manage society.

Different from all of these perspectives, Lao Zi has a deep understanding of dialectics and contributes to the creation of Cosmopolitan Confucianism. He advocates "nature", and "no action." These schools of thought reflect Chinese culture's first emancipation in history.[193] Following Qian Qin and Han traditions, Song-Ming Confucian scholars reconstruct Confucianism and further develop Chinese Cultural Rationality. I will discuss this concept in detail in Part Three. Now, I begin with Confucius conceptual framework Dao-De-Ren, focusing on Ren's personal and social dimensions, and further look at the trends of reconstruction of Confucianism. With these theories, my intellectual interest is to unravel how Chinese philosophical thoughts, political culture, and ideal of humanist education contribute to regulating the I-Thou relationship.

3-2. Confucius and Mencius: Origins

3-2-1. Confucian Conceptual Framework: Dao---De---Ren

It is amazing to see that Western and Chinese great thinkers have very similar philosophical goals. Plato suggests Conversion of soul into the Idea of Good*;* Aristotle proposes a function-virtue-eudaimonia structure; Confucius constructs the Dao-De-Ren theoretical framework to explain what a distinctively true human being should be. Confucius's subject matter of ethics is to search for Dao (way), to cultivate De(virtue), and to become Ren (excellence).

[193] Jin & Li, *The Origins of Modern Thoughts: The Evolution of Chinese Political Culture from the Perspective of Ultrastable Structure*, 46-52.

The historical period in which Confucius (551-479 B.C.E.) lived had a big influence on his political and moral philosophy. Along with the privatization of land, royal power had weakened. Social principles built upon clan and the blood system had been destroyed and society gradually lost its integration and stability. Traditional ideas started to shake while humanistic thought was being developed. Confucius' highest political ideal was to reconstruct harmonious society through education and his ultimate goal was to recover Zhou Li (rituals of the Zhou dynasty).

At the time, the One Ultra-stable Structure demanded an ideology that embodies integrative power to unify the country. Confucianism met this demand and gradually became an official ideology. The fact that Confucius emphasizes management of the country through moral ethics shows his belief in human subjective power. Western philosophers, such as Socrates, Plato, Aristotle, all from different perspective analyzed human nature; for example, Plato's analysis of the soul and Aristotle' theory of rationality. In contrast to them, Confucius does not give an exact definition of human nature; however, like Western thinkers, Confucius builds his theory of ethics and educational philosophy based on human nature. Instead of asking what human nature is, he is more concerned about what human nature should be. The opening passage of the Mean perfectly illustrates this point.

> What Heaven imparts to man is called human nature (Xing). To follow our nature is called the Way (Dao). Cultivating the Way is called education. The Way cannot be separated from us for a moment. What can be separated from us is not the Way.[194]

The master said, "I set my heart on the Way, base myself on virtue, lean upon benevolence for support and take my recreation in the arts." Human nature is transcendent in the sense Heaven endows us with our natures. But it is also immanent when transplanted into a human being. The unfolding process of this nature is a process of cultivation or education, since this nature is not perfect enough. With Confucius' conceptual framework of Dao, De, Ren, he implies that we must

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have the root of De in our original nature obtained from Heaven. Ren (excellence) has a natural basis in our human nature.

How is De (virtue) related to the Dao of Heaven? The master answers, "Heaven is the author of the virtue in me."[195] The original sense of De is to "get." Daoist classic Dao-De Jing says, Dao produces them and Virtue fosters them. So De is the manifestation of Dao. The relationship among Heaven, Way (Dao), and Virtue (De) can be understood in this way: Heaven has its way and everything in the world also has its own way. Each thing's goodness depends on whether it grows its own potential virtue and whether it exists in a manner conforming with the way of Heaven. So Confucius' theory of the cultivation of virtue implies that each person's heavenly imparted virtue is the potential to be a good person. Human virtue, however must be nourished and cultivated.

The breakdown of social and moral order in his time pushes Confucius to think about where was the ***Dao*** that the Zhou dynasty once claimed to possess, but was now lost. He believes that it is necessary for the world to have its Dao in order to be in a peaceful and harmonious state; meanwhile it is necessary for human beings to have Dao in order to live in a meaningful and authentic way. The Monism of Morality is Confucius's greatest contribution to Chinese political culture. By suggesting that Ren is "returning to observe and practice rituals," he transforms social and institutional principles into moral values and advocates using ethics to manage government and society at large. Virtue (De) therefore is a crucial concept in the Analects. The Master explains,

> Guide them by ethics, keep them in line with punishments, and the common people will stay out of trouble but will have no sense of shame. Guide them by virtue, keep them in line with the rites, and they will besides having a sense of shame, reform themselves.[196]

Confucius retains the original sense of the good power of a ruler with virtue,

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[195] 天生德于予（*论语。述而篇*）

[196] 道之以政，齐之以刑，民免而无耻；道之以德，齐之以礼，有耻且格（*论语为政篇第二*）

> The rule of virtue can be compared to the Pole Star that commands the homage of the multitude of Stars simply by remaining in its place.[197]

He believes that Dao is located in Chinese traditional rites (Li). The Master says,

> The Zhou is resplendent in culture, having before it the example of the two previous dynasties. I am for the Zhou.[198]

That is, for a person to live in accordance with the way, it is essential to be shaped or transformed by traditional values. For him, restoration of the Way becomes a task to regain the spirit of traditional culture. Like Plato, Confucius defends the interest of the aristocrat and advocates enlightened aristocratic politics. He is neither a revolutionary nor a conservative, but a reformer. Confucius's highest political ideal is to recover the Zhou dynasty's harmonious society. He suggests taking ancient sacred kings or sage rulers as role models. The Master said, "At one stroke, Qi can be made into Lu; and Lu, at one stroke, can be made to attain the Way."[199] Following Confucius's Dao-De-Ren scheme, we understand why the Master maintains that to be Ren is "to control the self and to return to Li."[200] A return to Zhou culture is to obtain the Way (Dao) and further to become Ren. What, then does Ren really mean?

3-2-2. Ren's Integrative Power: Personal, Social, and Cosmopolitan Dimensions

Whereas Plato's highest ethics is the Idea of Good, Confucius' highest virtue is Ren. In his approach to define virtue, Confucius introduces the term, Ren. Ren is the most important but also the most difficult concept in Confucian philosophy. Just as Confucius himself gives many descriptions of Ren in the Analects, many scholars, from ancient times to the present, from the West to the East, all

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[197] 为政以德，譬如北辰居其所而众星共之（*论语。为政篇.*）

[198] 周监于二代，郁郁乎文哉！吾从周（*论语，八佾篇*）

[199] 齐一变，至于鲁；鲁一变，至于道（*论语。雍也篇*）

[200] 克己复礼为仁（*论语，颜渊篇*）

try to understand and interpret the essential meaning of Ren. Tu Weiming, the Neo-Confucianist, suggests,

> It seems that the best way to approach the concept of Ren is to regard it first of all as the virtue of the highest order in the value system of Confucianism. In other words, Ren gives meaning to all the other ethical norms that perform integrative functions in a Confucian society.[201]

In contrast to other interpretations of Ren, I argue that one of the most significant reasons why Confucianism can have integrative power to unify various social institutions is because Ren itself, in fact, already embodies personal, social, and cosmopolitan dimensions. I will discuss its personal and social dimensions here and analyze its cosmopolitan dimension in Part Three.

3-2-2-1. Ren's Personal Dimension

There are different views about the use of this word in pre-Confucian texts, but the concept clearly involves a process of evolution.[202] In the *Book of Poetry* or the *Book of Songs*, a noble hunter is praised as "so handsome, and so Ren (good, brave, and strong). In this context, Ren originally meant "manly" "manliness", or "manhood;" Ren also means "aristocratic clans of Zhou, used to distinguish noble man from the common people."[203] In pre-Confucian texts, "Ren is a particular virtue of kindness, more especially the kindness of a ruler to his subject."[204] Different understandings lead to various translations of this term, including affection, humanness, humanity, benevolence, love, goodness, and authoritative person.

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[201] Weiming Tu, *Humanity and Self-Cultivation: Essays in Confucian Thoughts* (Berkeley, CA: Asian Humanities Press, 1979), 6.

[202] Yu-sheng Lin, "The Evolution of the Pre-Confucian Meaning of Ren and Confucian Concept of Moral Autonomy," *Monumenta Serica* 31 (1974): 172-204.

[203] Angus Graham, *Studies in Chinese Philosophy and Philosophical Literature* (Albany, NY: State University of New York Press, 1990), 19.

[204] Wing-Tsit Chan, "The Evolution of the Confucian Concept Ren," *Philosophy East and West* 4, no.4(January, 1955): 295.

One of the major aspects of Ren (benevolence) is "to love one's fellow men."[205] However, Confucius goes far beyond this. In the *Analects*, there is a distinction between Ren as a particular virtue and Ren as a general virtue. Yu Jiyuan describes the clear distinction. According to him, "Ren as a particular virtue is distinguished from other virtues, such as courage,[206] knowledge,[207] trustworthiness, uprightness, and resoluteness.[208] When Ren is described as a general quality, it embraces particular virtues or character traits, and is thus virtue in its entirety or in its inclusiveness. It includes knowledge,[209] courage,[210] filial piety,[211] loyalty,[212] respectfulness, tolerance, trustworthiness in word, quickness and generosity."[213] In any case, it is clear that one single translation can hardly cover both general Ren and particular Ren.[214]

Generally, Ren means the real life, real substance, real subject and real self. To be Ren is to be a person. Particularly, Ren refers to benevolence. In this sense, Ren means "love people," taking other people as human beings. Confucius has employed Ren to denote virtue in its entirety, but still keeps the narrow sense of Ren to express the inner attitude that one should possess in the observance of social rites. In observance of social rites, one must have a benevolent or caring attitude. Ren is the highest realm or state of morality, personality, and dignity.

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[205] 子曰，"爱人"（论语。颜渊篇）

[206] *Analects* (A.14: 28)

[207] (A, 4: 2, 6:21, 9:20, 14:28)

[208] (A, 17: 8).

[209] (A, 5:18, 18:1)

[210] (A, 14:5)

[211] (A, 17:21)

[212] (A, 5:18), li(A, 12:1)

[213] (A, 17:6)

[214] Jiyuan Yu, *The Ethics of Confucius and Aristotle: Mirror of Virtue* (New York: Routledge, 2007), 33-34.

In Yu's analysis, Mencius also finds distinction between Ren as a particular virtue and Ren as a general virtue. He points out that, Ren, as one of the four root virtues, is the affective concern for others, which is equivalent to the particular Ren of Confucius and can be translated as "benevolence." However, Mencius also claims, "to be Ren is to be a person."[215] In other words, Ren is the quality that makes one truly a person. A person of Ren is one who has fulfilled and manifested what is genuinely human.

As a concept of personal morality, Ren is used to describe the highest human achievement ever reached through moral self-cultivation. Tu Weiming interprets Ren as humanity that rests on the existential choice to enter onto the path of self-transformation to Sagehood. Confucius' framework of ethics is centered on "the Way and ethics." Practicing morality is the key emphasis. Confucius suggests practicing Ren, and Mencius advocates accomplishing Xing. A person's whole life is to live for achieving morality and to become Junzi, a gentleman. Again, Confucius aimed to cultivate people to manifest the Dao of Heaven and further to practice Ren and become a Sage.

3-2-2-2. Ren's Social dimension

Although self-cultivation of Ren is highly emphasized in Confucianism, Ren is primarily a concept of human relations. The etymological meaning of Ren is "man in society."[216] Ren implies a profound care for the practical affairs of the world, which historically has been expressed in terms of the "five human relations," namely co-humanity.[217] From the Confucian point of view, therefore, one can never become truly human if one fails to be sincere to one's inner self and one can never delve

[215] 仁者人也（孟子，7b／16）。

[216] Peter Boodberg, *The Semasiology of Some Primary Confucian Concepts* (Taiwan: Philosophy West and East, 1953), 317-332.

[217] Tu, *Humanity and Self-Cultivation: Essays in Confucian Thoughts,* 18.

deeply into one's genuine selfhood if one refuses to manifest sincerity in the context of human-relationship.

According to Confucius, Ren means the significance of relationships in a person's becoming good. In *Analects*, the gain of Ren is a process of self-cultivation while the essence of ethics is filial. Family is the origin and basis for self-cultivation, which is therefore a process of extending these essences to a larger groups or communities. On the one hand, Confucius emphasized that *arêtes* should be gained by self-cultivation rather than by external forces. He asks, "Is benevolence really far away? No sooner do I desire it than it is here."[218] The master said, "What the gentleman seeks, he seeks within himself; what the small man seeks, he seeks in others."[219] He also states,

> To return to the observance of the rites through overcoming the self constitutes benevolence. If for a single day a man could return to the observance of the rites through overcoming himself, then the whole Empire would consider benevolence to be his.[220]

On the other hand, the master emphasizes that ethical cultivation should not be done only by one but should gain it through social practice. Ren is the highest ethics for one who ought to be a human being; written the character consists of two components in Chinese: the character for human and for the number two, symbolizing the most basic mode of human relatedness. It indicates that relationship is indispensable to achieving human excellence. Confucius does not believe that one could achieve the Way or ethics simply by oneself. Instead, self-reflection associates with a human being' relationships. Then, the question becomes how should one relate to each other to pursue Ren. Here, another important concept, Li, should be discussed.

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[218] 仁远乎哉？ 我欲仁，斯仁至矣（*论语, 述而篇*）。

[219] 君子求助己，小人求助人(*论语卫灵公篇*)。

[220] 克己复礼为仁。一日克己复礼，天下归仁焉，为仁由己，而由人乎哉(*论语，颜渊篇*)?

3-2-2-3. Li as a Process of Humanization

When the Master says, "to return to Li is Ren," what does he mean about the relationship between Ren and Li? Some interpretations see Li as political hierarchy, ethical morality, and social etiquette. Its function is to prevent society from social unrest or turmoil. The master says, "In order to secure the society and to govern the people, nothing is better than Li (Rites).[221] The Master also says, "Unless you study the rites you will be ill-equipped to take your stand in society."[222]

Li is considered the regulated principles that human beings need to obey. This way of interpretation sees Li as structured ceremonies and social control. However, Li could have a very different meaning in a positive way. Humanity is the inner essence of human nature, the Heavenly principle that needs to express itself externally in social relations. The process of self-cultivation involves the dialectic of determining one's relations with others and with the structure of society. Tu Weiming points out the dialectic relationship between *Ren* and *Li*. According to him,

> Li can be conceived as an externalization of Ren in a specific social context. No matter how abstract it appears, Ren almost by definition requires concrete manifestation…social impact is inherent in the principle of inwardness because the main point is not to achieve perfect equilibrium in order to eliminate all worldly entanglements but to be of great "use," although this is quite different from both positivistic utiltarianism and Dewey-type instrumentalism. Nevertheless, it is in this concern for workability and practicability that the true "meaning" of Li should be found.[223]

Tu argues there is a creative tension between *Ren* and *Li*. *Li* as the process of humanization, exists for self-cultivation. Tu makes the point in an even more straightforward way,

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[221] 安上治民，莫善于礼（*礼记经解*）。

[222] 不学礼，无以立（*季氏第十六篇*）。

[223] Tu, *Humanity and Self-Cultivation: Essays in Confucian Thoughts,* 9-11.

> Sociality as a spiritual value is justified neither on grounds of transcendent reference nor on grounds of collective goal. It is in the perfectibility of man as an ethicoreligious being that the justification for sociality really lies. Indeed, a Confucian tries to be social for the sake of self-realization. His personal authenticity is inseparable from his sociality. Unless he cultivates himself in the context of human-relatedness, no matter how high a spiritual level he is able to attain, from the Confucian point to view, his claim to self-realization is inauthentic.[224]

Clearly, one's personal self and social self exist "dependent on" each other through practicing Li. Li indicate the existence of an "other". Therefore, to relate oneself to another is the underlying basis of Li. According to Confucian contention, the ultimate basis for man's self-realization lies in his own nature, and yet for man to attain personal authenticity, he must undergo a process of self-transformation in the context of human relations. As Robert Cummings Neville puts, "Ritual conventions are constitutive of individuals because they allow individuals to act with shared meanings and thus to be. The road to sagehood is between spiritual individualism and ethical socialism."[225]

Let me repeat my point of view. I argue that the reason why Confucianism has integrative power to unify individual, family, society, and universe is because Ren itself has personal, social, and cosmopolitan characteristics. Further, it is Li that makes Ren's social dimension manifested and therefore its integrative power be applied. There exists a dialectic relationship between Ren and Li that suggests a kind of interdependence. In Tu's analysis, Confucian philosophers acknowledge the coercive nature of society not only passively as a given condition, but also positively as creative instrumentality. We might see it is this creative tension between Ren and Li that has contributed to reducing conflict between individual and society.

Like Confucius, Mencius also sees Li as a part of self-transformation. For him, the existence of the other is an integral part of man's pursuit of attaining his personal authenticity, the inseparability

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[224] Ibid., 26

[225] Robert Cummings Neville, *Ritual and Deference: Extending Chinese Philosophy in a Comparative Context* (New York, NY: SUNY Press, 2009).

of man and his co-humanity. In this way, the quest for an authentic relationship becomes essentially a problem of self-transformation. In his words,

> All the ten thousand things are there in me. There is no greater joy for me than to find that I am true to myself. Try your best to treat others as you would wish to be treated yourself, and you will find that this is the shortest way to benevolence (Ren). So if we can give full realization to our mind, we will understand our own nature and we therefore would understand Heaven.[226]

When Mencius emphasizes the internality of creating an authentic relationship with another, we see his thought goes beyond subjectivism and embodies both social and transcendent dimensions. Like Confucius, Mencius's perspective further contributes to reconciling the tension between individual and society. According to him, the self must be extended beyond its physical existence to attain its authenticity, for sociality is in essence an extended self. On this point, Mencius has very similar perspective with Aristotle and Kant. According to Aristotle, there is a dialectic relationship between human being and State. Individual and State are perfectly consistent with each other because it is evident that the State is the creature of nature, and that human beings are by nature political animals. On the other hand, man is by nature a political animal not only because he has natural social desires, but also because a political community is indispensable for the fulfillment of these desires.

In addition, whereas Mencius suggests achieving harmony between individual and society through cultivation of an "authentic self", Aristotle suggests an ennobled self-love. According to him, the self is not the physical self, but the ideal that inspires us, the ideal that every noble man strives to realize in his own life. The highest kind of self-love makes man reach out towards the highest *arête*: through which he takes possession of the beautiful, an act of moral heroism. A man who loves himself will always be ready to sacrifice himself for his friends or his country, to abandon possessions and honors in order to take possession of the beautiful.

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[226] *Mencius* 7a/4, *Works of Mencius* in James Legge, Trans., *The Chinese Classics* (Oxford: Clarendon Press, 1895): 450-451.

While Mencius proposes that "Try your best to treat others as you would wish to be treated yourself, and you will find that this is the shortest way to benevolence (Ren)." Kant suggests the Categorical Imperative to "act only on that maxim whereby you can at the same time will that it should become a universal law." For Kant, moral goodness is the human being's primitive nature and meanwhile it is the basic need of social life. His second formulation of the Categorical Imperative says that "so act as to treat humanity, whether in your own person or in that or any other, in every case as an end withal, never as a means only."[227] In contrast with all the above thinkers who use "self" to explain, Buber uses "innate you" to explain the same dynamics. For him, I-You relationship embodies "outside you" and "innate you", the two should be the same at some subtle moments,

> In the beginning is the relation---as the category of being, as readiness, as a form that reaches out to be filled, as a model of the soul; the
> of relation; the innate you. In the relationships through which we live, the innate You is realized in the You we encounter: that this, comprehended as a being we confront and accepted as exclusive, can finally be addressed with the basic word, has its ground in the *a priori* of relation. We must remember the reach beyond that undifferentiated, not yet formed primal world from which the corporeal individual that was born into the world has emerged completely, but not yet the bodily, the actualized being that has to evolve from it gradually through entering into relationships.[228]

Buber further explains the transformative process from true I through You,

> Man becomes an I through a You. What confronts us comes and vanishes, relational events take shape and scatter, and through these changes crystallizes, more and more each time, the consciousness of the constant partner, the I-consciousness. To be sure, for a long time it appears only woven into the relation to a You, discernible as that which reaches for but is not a You; but it comes closer and closer to the bursting point until one day the bonds are broken and the I confronts its detached self for a moment like a You---and then it takes possession of itself and henceforth enters into relations in full consciousness.[229]

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[227] Immanuel Kant, "Grounding for the Metaphysics of Morals," in *Selected Readings of Western Original Works* (Beijing: The Commercial Press, 1989), vol. 2, 318.

[228] Martin Buber, *I and Thou*, trans. Walter Kaufmann (New York: Simon & Schuster, First Touchstone Book, 1996), 79.

[229] Ibid., 80.

The philosophers' common perspective is significant in two ways. First, it indicates that by pursuit of the "authentic self," "self-love," and the "categorical imperative," that tensions between the individual and society can be reconciled without external force; second, it unravels the inner dynamics of extension from personal morality to family ethics, social justice, and universal goodness. It explains why such expansion could be possibly take place. As Tu Weiming has elaborated,

> Yet despite the tension and conflict within the Confucian tradition, it seems that there is an agreement among virtually all of the Neo-Confucianists: man is a moral being who through self-effort extends his human sensitivity to all the beings of the universe so as to realize himself in the midst of the world and as an integral part of it, in the sense that his self-perfection necessarily embodies the perfection of the universe as a whole.[230]

Tu suggests Ren as a process of manifestation in four developmental stages: (1) cultivating personal life (2) regulating familial relations (3) ordering the affairs of the state and (4) bringing peace to the world. The logic here is, cultivating one's personal life necessarily leads to the regulation of familial relations that in an ultimate sense must entail peace in the world. In Tu's interpretation, ideally self-cultivation results in universal peace, which in turn has its practical root in each man's cultivation. Man authenticates his being not by detaching himself from the world of human relations but by making sincere attempts to harmonize his relationships with others. Through the dialogue between Confucius and his disciple, we can get his true thought on self-cultivation. When Zi-Lu asked about the gentleman, the Master says,

> "He cultivates himself and thereby achieves reverence."
> " Is that all?"
> "He cultivates himself and thereby brings peace and security to his fellow men."
> "Is that all?"
> "He cultivates himself and thereby brings peace and security to the people. Even Yao and Shun would have found the task of bringing peace and security to the people taxing."[231]

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[230] Tu, *Humanity and Self-Cultivation: Essays in Confucian Thoughts*, 79.

[231] 修己以敬，修己以安人，修己以安百姓，饶舜其犹病诸（*论语。宪问篇*）

Although the Master has repeatedly reminded us what we should do, he leaves some basic question untouched. On the one hand, Confucius suggests the Dao-De-Ren conceptual scheme and therefore implies that we must have the root of virtue in our original nature that is from Heaven. On the other hand, Confucius maintains that Ren (excellence) is to return to the ritual and cultural practices, and the way is to be found in tradition. Yet he doesn't specify what the natural basis of virtue is, and there is no argument in the Analects to show how Ren (excellence), which has a natural basis in human nature, is intrinsically related to social rites. It is from here I come to Mencius to study how he makes an effort to unravel what Confucius does not point out either deliberately or not. My intellectual interest is to further unravel the root of morality and to explain why Ren has an integrative power to expand individual morality to others and to society as the Metaphor of Concentric Circles and Moral Approach have tried to demonstrate.

3-2-3. Mencius and the "Four Origins of Human Nature"

Here we see the striking parallel between Western and Chinese philosophy. Whereas Rousseau's natural humanism challenges Platonic idealized/fixed humanism, Daoism and Mozi challenge Confucius' Way of traditionalism. Their challenges expose a weakness of Confucius' Way in its treatment of the natural basis of Ren (excellence). Is the Confucian Way against human nature or is Confucius' vision is in accordance with the Way of Heaven? Mencius contributes to developing an alternative theory of *xing* in order to show what a human genuinely is and to is how that the Confucian value is inherent in human nature. During the Warring States period (475-221 BCE), the conception of human nature was deepened with hot debates. Mencius represents one of the major schools of thought. In response to the challenges of Mozi's utilitarianism and Xunzi's egoism, Mencius develops his humanity-based approach to explain the existence of innate human goodness

and to defend the Confucian way. Following Confucian analytical framework of Dao-De-Ren, Mencius unravels the innate dynamics of each concept.

When Mencius argues that human nature is good, he does not mean that the whole of human nature is good. For him, human nature itself is complex, including not only elements that are good, but also of elements that are either morally neutral or of little moral value. Mencius believes that in everyone's natural endowment, there is an organ called Xing (heart/mind).[232] Xing means what is inborn. He therefore claims that "the heart/mind is what Heaven has given to us."[233] Mencius defines heart and nature at an ethical level. That said, the heart represents the subjective principle. Heart is moral heart and meanwhile it is cosmic mind as well. So for him, moral good is in human nature that starts with moral consciousness. To demonstrate what this morality is, he points out the four moral origins of human nature.[234]

> The heart/mind of compassion is possessed by all men alike; likewise the heart/mind of shame, the heart/mind of respect, and the heart/mind of right and wrong. The heart/mind of compassion pertains to benevolence (Ren), the heart/mind of shame to dutifulness, the heart/mind of respect to the observance of the rites, and the heart/mind of right and wrong to wisdom. Benevolence (Ren), appropriateness (Yi), observance of the rites (Li), and wisdom (Zhi) do not give me a luster from the outside, they are in me originally.[235]

According to Mencius, in order to become a good people, all these four origins must be developed but they can be developed only in the well-regulated society. Mencius's Xing and Aristotle's *Ergon* both have a dynamic characteristic. That said, we are not born with good but are born with a natural basis for the development of goodness. As Mencius says,

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[232] *Mencius* (M, 6a/3).

[233] (M, 6a/15).

[234]恻隐之心人皆有之，羞恶之心，人皆有之，恭敬之心，人皆有之，是非之心，人皆有之。恻隐之心，仁也；羞恶之心，义也；恭敬之心，礼也；是非之心，智也（孟子，告子上）。

[235] (M. 6a/2).

> As far as what is genuinely in him is concerned, a man is capable of becoming good. That is what I mean by good. [236]

He further explains,

> The desirable is called "good;" to have it in oneself is called "true;" to possess it fully in oneself is called "beautiful;" but to shine forth with this full possession is called "great;" to be great and be transformed by this greatness is called "sage;" to be sage and to transcend the understanding is called "divine."[237]

Following the Confucian Dao-De-Ren philosophy, all Mencius tries to accomplish is to demonstrate that the actualization of humanity lies in the manifestation of Confucian values. De that is imparted from Heaven, increases or withers, depending on whether it is cultivated. Aristotle thinks the human being is by nature a political animal; Confucius and Mencius believe the human being embodies a relational self. Both indicate that everyone is social and relational in essence. They all suggest the responsible relationship between individual and society.[238]

Like Plato, who defines justice as a kind of balance among philosophers, guardians, and farmers, Mencius also advocates social division of labor. According to him, no matter who are the sages or farmers, no one can accomplish everything only by himself. Social division of labor is a reasonable way to make a balanced society in which everyone should function at his best.[239] Here we clearly see Mencius has legitimated the social division of labor, which further legitimates class stratification.

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[236] *Mencius* (M, 6a/6).

[237] (M, 7b/25).

[238] 天下兴亡，匹夫有责。先天下之忧而忧，后天下之乐而乐;

[239] 或劳心，或劳力，劳心者治人，劳力者治于人；治于人者食人，治人者食于人， 天下之通义也（***孟子***滕文公上）。

3-3. Theoretical Developments: Moral Subjectivity and Cosmopolitan Objectivity

3-3-1. Egoistic Human Nature and Natural Desires

While Mencius's philosophy of good nature is considered to be optimistic, Xun Zi's view is thought to be more realistic similar to the prevailing Western view that humans are by nature egoistic, which can be found in Hobbes's theory of the state of nature[240]. Xun Zi criticizes what he sees as the fundamental mistake of Mencius's theory, the failure to distinguish between true nature and acquired virtues. For him, human nature is something that one is born with.[241] In contrast with Mencius who believes human beings are born with good roots, Xun Zi thinks these "good roots" are not innate but something human beings acquire through education. He named goodness as "Wei," which means "learned rites." With this recognition, he asserts that human nature is not good but evil. For Xun Zi, the relationship between the nature that human being are born with and the later, gained quality are antithetical but unified similarly to the relationship between raw material and a polished one. That means the two coexist and depend on each other. The aim to distinguish them is to integrate them.[242]

Most Confucian scholars have a strong consciousness about society. Xun Zi is not an exception. Group is a category that Xun Zi brings up, which has philosophical, social, economic, and educational meanings. Xun Zi thinks the creation of a group is to help human beings to fight with and to get alone with Nature, therefore the major task of education is to protect the existence of "group" by teaching students to learn life skills. In this way, he takes education as a means for human beings to

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[240] 学恶乎始？恶乎终？曰。。。其义则始乎为士，终乎为圣人（荀子 *劝学*）。

[241] 凡性者，天之就也，不可学，不可事。礼仪者，圣人之所生也，人之所生也，人之所学而能，所事而成者也。不可学，不可事而在人者，谓之性；可学而能，可事而成之在人者，谓之伪，是性伪之分也（荀子 *性恶*）。

[242] 无性则伪之无所加，无伪则性不能自美。性伪合，然后成圣人之名，一天下之功于是就也。故曰：。。。性伪合而天下治（荀子*礼论*）。

survive Nature. This is similar to Hobbes's idea that the State is created first of all for seeking individual safety.

According to Xun Zi, human beings can fully develop themselves only when they are in the group. So the social group exists for the realization of human nature. This point of view is very similar to Aristotle who thinks the State is a creation of nature and humans are, by nature, political animals. Meanwhile, Xun Zi points out that all people have desires that cause competition and disputes that further destroy the existence of the group. Here we can see Xun Zi has a concern similar to Hobbes, who calls this the "war against each other." Whereas Hobbes suggests the Social Contract, Xun Zi thinks education is able to protect the existence of the group by teaching students social rites, rules, and principles.

Like Mencius, Xun Zi suggests the social division of labor as a guarantee of the stability of society. Human beings rely on division and cooperation to live together. For him, education itself is one such division. Xun Zi thinks human beings are not able to accomplish all tasks.[243] So he suggests people should function appropriately based on their own abilities. Gentlemen do not need to farm, to trade and to know everything. His job is to use his knowledge to manage the country.[244] Here we see a similarity between Plato and Xun Zi. Plato suggests to function well is virtuous; justice means everyone functions well in the State.

Classical Chinese philosophers share Confucius's Dao-De-Ren framework. They all agree that Heaven has its Way and the wellbeing of each thing depends on whether it exists or acts in accordance with the Way of Heaven. However, different philosophical schools offer competing accounts of where to find the Way. The philosopher Mo Zi, in his influential criticism of Confucius,

[243] 人不能兼技，人不能兼官（荀子 *富国*）。

[244] 言必当理，事必当务（荀子 *儒效*）。

contends that the Way of Heaven should be detected from men's natural desires rather than from the ancient classics. Since it is man's natural desire to seek benefit and avoid harm, the right way is to maximize the amount of material goods of the State and to satisfy people's natural desires. Mo Zi thus rejects the ritual-grounded traditionalism that Confucius holds, and seeks to replace it with an utilitarian position. We might see the similarities between Mo Zi and Locke in terms of their emphasis on protection of human rights, such as property rights, although Mo Xi emphasizes "human desires for material good " instead human rights. To this extent, it is a little hard to say whose thought are more humanistic, Confucius and Mencius on the one hand, or Mo Zi and Xun Zi on the other.

3-3-2. Daoism and Cosmopolitan Confucianism

At the beginning of this chapter, I discussed two philosophical approaches to the question of morality in Chinese thought. The first one is the Moral Approach, created by Confucius, developed by Mencius, and was matured with Wang Yangming. This body of thought suggests that morality is generated from the human heart, and then extends to family ethics, social justice, and universal good. It follows the way of inwardness from particularity to universality. However, as Jin Guantao points out, the moral approach suggests an extension from the individual, to family, to the State, but there is a break that prevents expansion from the State to the universe. In a second body of thought, the Cosmopolitan approach, the Oneness of Heaven and Man describes an inward direction from the cosmic order, to social justice, family ethics, and finally to individual morality, that is, from universality to particularity**.** This direction of expansion assumes that there is moral order in the Cosmos. Family ethics and individual morality are part of the Cosmic order. The opening passage of the Mean illustrates this direction perfectly:

> What Heaven imparts to man is called human nature (Xing). To follow our nature is called the way (Dao). Cultivating the way is called education. The Way cannot be separated from us for a moment. What can be separated from us is not the Way.[245]

Confucius spent his whole life seeking the Dao of Heaven, the Dao of humanity and the Way to realize the moral path of Dao, De, Ren. For Confucius, Dao is embodied in Zhou Li. He suggests that returning to rites is Ren. That said, morality should be found from Zhou Li. [246]

Along with Confucianism, Daoism, another classic tradition in China, challenges all conventional notions regarding strength, achievement, and knowledge and believes that only through Dao can one understand the self or the world as it is a path between the person and the universe. The Daoist notion of harmony incorporates difference, opposition and multiplicity. Daoist creativity is ecological, leading to the formation of a balanced, interconnected whole. In contrast to the Confucian moral structure approach, pre-Qin Daoism already had the structure of the Oneness of Heaven and Man. Lao Zi emphasizes the integration of cosmology, social ethics, and individual morality. He believes that the Dao of Heaven is the ultimate resource of the cosmic order and individual value.[247] From the time of the Qin dynasty (221 B.C.E.-206 B.C.E.) and through the Han dynasty (202 B.C.E.-220 C.E.), Daoism developed the Oneness of Heaven and Man structure.

In contrast to Confucianism, Daoism emphasizes human nature rather than social rites. According to this school of thought, everything has its rational for being. So to follow nature is the major principle of behavior. Daoism's contribution is to reconcile the tension between human nature and social rites. To this extent Daoism has a very similar philosophy to Rousseau's perspective, since both see the tensions between human nature and social impositions. However, they have different

[245] 天命之谓性，率性之谓道，修道之谓教 （*中庸开篇*）

[246] 克己复礼为仁（*论语，颜渊篇*）

[247] 人法地，地法天， 天法道，道法自然（老子， 道德经第二十五篇）。

methods for reconciling the tensions. Whereas Rousseau suggests that a Social Contract should be created based on human nature, Daoism suggests formulating a principle based on people's human nature. For example, in order to teach someone to show filial piety, Daoism inspires one's gratefulness for parents from the heart, rather than by imposing external force.

Originally, Confucianism and Daoism had fundamental differences. Han Confucian scholars tried to reconstruct Confucianism by absorbing Daoism's concept of the Oneness of Heaven and Man.[248] Dong Zhongshu is one of such scholars. In this sense, Dong is considered to be a Neo-Confucian scholar.[249] The nature of human beings is equivalent to that of the Cosmos, or so to say, a human being's morality is a copy of that of the Cosmos.[250] Gradually, Confucianism has development from a life philosophy (Pre-Qin dynasty), to a moral philosophy (Confucius and Mencius), and to Cosmopolitan Confucianism (Han dynasty). In this way of thinking, heaven has a moral spirit that is manifest in social and political principles and systems. The emphasis on moral subjectivity tends to become weak.

From the Han to the Weijin dynasty, there was a big transformation with theoretical emphasis changing from cosmology to ontology. Weijin Xuanxue takes "no action" as a moral ideal, and creates a moral utopia. The ultimate foundation of morality for humans is not even from Heaven but from metaphysical "nature" From then on, the Pre-Qin Confucian humanistic spirit largely falls back due to the new thought of the Oneness of Heaven and Man. No matter if it is Confucianism, Daoism, or Cosmopolitan Confucianism, human nature is always the central concern of the ancient

[248] Mingguang Yu, "*Dong Zhongshu and Huanglaozhixue*," in *Study of Daoism* (Shanghai: Shanghai Guji Chubanshe, 1982), 209-222.

[249] Pumin Huang, *Dong Zhongshu and Neo-Confucianism* (Beijing: Wenjinchubanshe, 1992), 28-52.

[250] Siguang Lao, *Chinese Philosophy* (Taiwan: Sanmin Shuju, 1981), 27.

thinkers. Dong defines human nature as an inborn quality.[251] He advocates moral politics rather than penalties to manage a country.[252] With the cosmopolitan concept, Dong emphasizes the power of heaven. The Dao of heaven enhances the growth of morality by reducing the politics of punishment.[253] In terms of the relationship between the individual and others, Dong suggests two points, Ren and Yi. Ren, means cherishing individual life and respect for human rights. Yi, refers to one's responsibility and obligation for others and society as a whole.[254] Dong develops Pre-Qin's subjective moral awareness and emphasizes first of all respect for others and reflection on the self.[255]

3-3-3. Law of Heaven and Conscience

Since the Qin dynasty (221 B.C.E.-206 B.C.E.), the Confucian project aimed to reconstruct social order through the conceptual framework of "Inner Sageliness and Outer Kingliness"[256]. As we know, from very beginning, the Moral approach and the Cosmopolitan approach, have been the two major philosophical frameworks for integrating different levels of social institutions. These two philosophical traditions, with their emphasis on the human heart and emphasis on the cosmopolitan order respectively, have developed from the Qin dynasty (221 B.C.E.-206 B.C.E.), Han dyna.). The Neo-Confucian Rationalistic School (from the Song to the mid-Qing eras, 1000-1750 C.E.) is typified by the teachings of Cheng Hao, Cheng Yi, and Zhu Xi. As we have learned, Confucius seldom talks

[251] 生之自然之资谓之性，性者，质也（*春秋繁露，深察名号*）。

[252] 教，政之本也；狱，政之末也（*春秋繁露。精华*).

[253] 天常以爱利为意，以养长为事，春秋冬夏皆其用也。天道之大者在阴阳，阳为德，阴为刑，刑主杀，而德主生。。。以此见天之任德而不任刑也（*汉书，董仲书传*).

[254] 仁之法在爱人，不在爱我； 义之法在正我，不在正人（*春秋繁义，仁义法*）.

[255] 躬自厚而薄责于外（*春秋繁义，仁义法*）.

[256] This concept refers to two processes, self-cultivation and extension individual morality to others and society.

about nature and the Dao of Heaven, Mencius tries to illustrate what Confucius fails to point out, and Song Confucian scholars have largely developed what Mencius originated. They contribute to the exploration and enrichment of the meaning of Inner Sageliness.

In the reconstruction of Confucianism, Neo-Confucian Rationalists have aimed to create a metaphysical cosmology to provide spiritual support.[257] They have a common belief that the failure of Outer Kingliness is due to the weakness of Inner Sageliness. They still insist that the achievement of self-cultivation should be extended to others. Song Rationalists' ultimate concern is to reconstruct the social order of the human world. Zhu Xi, a famous Song Confucian scholar, has contributed to unifying metaphysical cosmology with personal cultivation by developing the concept of the Law of Heaven.[258] His metaphysical theory system includes cosmology, ethics, and self-cultivation. According to Zhu Xi, human "nature" follows the law of heaven.[259] Nature is given by heaven and its ideal state is reflected in four moral principles, Ren (humanity), Y (appropriateness), Li (propriety), and Zhi (wisdom). To this extent, the ideal relationship follows the Law of Heaven, which provides guidance for order in the human world. The Law of Heaven refers to the "ought to be" state while the real world is the "it is" state. Zhu Xi thinks an ethical relationship is part of cosmopolitan order. The transformation of the Dao of Heaven to the Dao of the human world includes a process first, from cosmic order to the innate human world and then from the innate world to social institutions. So Zhu's theory is a unification of cosmology and moral philosophy.[260]

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[257] Jin & Liu, *The Origins of Modern Thoughts: The Evolution of Chinese Political Culture from the Perspective of Ultrastable Structure*, 88.

[258] Ibid,. 129-136.

[259] Tian Li--Zhu Xi points out Dao of Heaven is the idealized cosmos order that includes idealized ethical relationships. However, for him, the idealized relationships indeed refer to Confucian's principles and virtues.

[260] Jin & Liu, *The Origins of Modern Thoughts: The Evolution of Chinese Political Culture from the Perspective of Ultrastable Structure*, 136.

While Zhu Xi's philosophy of objective idealism suggests the law of heaven as the original source of morality, Ming Confucian educational theorist, Wang Shouren (1472-1529), develops Mencius's theory of intuitive conscience. He doesn't agree to Zhu Xi, who separates the law of heaven from the heart. Wang thinks the heart also possesses the law of heaven. According to him, the ultimate rationality is from the innate heart, then extends to family ethics, and to social principles. Clearly, the fundamental difference between Zhu and Wang is their argument about the location of the basis of morality. According to Zhu Xi, the law of heaven represents the idealized human relationship and transforms into Xing. This is the process of internalization of moral regulations.

In contrast, Wang suggests it is not Xing but the Heart that represents the law of heaven.[261] He sees the human moral conscience as the basis of ethical relationships.[262] The human being is born with a conscience.[263] Everyone is embodied with conscience;[264] conscience cannot be obliterated.[265] Conscience is the unification of the heart and the law of nature. For Wang, it is not the Dao of Heaven but human conscience that should inspire management of the country.[266] In this way, Wang Yangming gives up obtaining Dao from royal power but turns to the common people. This is the unprecedented attempt of Confucian scholars throughout history. Everyone has a conscience no matter how great or how poor he is. So everyone has the innate condition for receiving education.

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[261] Yu, *Song-Ming Confucianism and Chinese Political Culture.* 175-188.

[262] 见父自然知孝，见兄自然知弟，见孺子入井，自然知恻隐，此便是良知，不假外求（王文成公全书）。

[263] 不待虑而知，不待学而能，是故谓之良知（王文成公全书）。

[264] 良知之在人心，无间于圣愚（王文成公全书）。

[265] 良知在人，随你如何，不能泯灭（王文成公全书）。

[266] Yu, *Song-Ming Confucianism and Chinese Political Culture,* 190.

The social implication of the theory of conscience is that it liberates the law of heaven from privilege, owned only by Confucian scholars. Wang believes anyone can obtain the law of heaven, since everyone has a conscience. Moreover, he recognizes everyone has a different conscience. In this way, the theory of conscience shows respect for the subjective value of the individual and gives spiritual motivation for self-consciousness. Put more directly, it is the individual himself who should make choices.[267] This strong advocacy of individual rational choice is very similar to the perspective of Western Existentialists.

The strength of Wang's thought is more natural and more humanistic, but the weakness is that it is difficult basis on which to build a comprehensive metaphysical cosmopolitan moral philosophy. However, Song-Ming Confucians, Zhu Xi and Wang Yangming, have made great contributions to developing Chinese Common Sense Rationality. I will come back to this concept in Part Three. Above, I have discussed Confucius' theoretical scheme Dao-De-Ren, and its developments and reconstructions through Confucian scholars who followed. We clearly see that although they have different perspectives on human nature and the basis of morality, they share one common goal: the Confucian project is aimed at seeking Dao and reconstructing the social order. Cultivating Jun Zi, the gentleman, through education, is the way to accomplish such cultural and political ideals Again, the opening passage of the Mean perfectly illustrates this process.

> What Heaven imparts to man is called human nature (Xing). To follow our nature is called the Way (Dao). Cultivating the way is called education. The Way cannot be separated from us for a moment. What can be separated from us is not the Way.[268]

Then, the question becomes, what is the Confucian ideal of humanist education?

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[267] Ibid., 206.

[268] 天命之谓性，率性之谓道，修道之谓教　（中庸开篇）。

3-4. Confucian Ideal of Humanist Education

The One Ultra-stable Cultural Structure illustrates the integrative relationship between Confucian ideology and social institutions. How are these two closely related to each other? First, the power to integrate different levels of institutions is generated from the inner integration of the conceptual system. In other words, different levels of social and political institutions are based on a unified ideology.[269] Secondly, it relies on people, especially Confucian scholars who identify themselves with the dominant ideology, becoming social organizers.[270] Specifically, the class of Shi, combine multiple roles such as officer, local elite, clan and family leader into one identity. Once there is a class of people who have a shared belief and take social conformation as self-responsibility, this class of people can become the transformers of political culture, similar to the "philosophers" in Platonic educational philosophy.

The culture that they are identified with becomes the grand tradition of Chinese culture. In other words, their close identification with culture or ideology is due to their pursuit of ideal ethics. In this way, the Confucian ideology combines moral ethics with the social political system. Moral principles can be transformed into strong power to integrate family, society, and the State. Cultivation of the scholar through education is one of the major goals.[271] This clearly shows that it is Confucian scholars who are the key factor that contributes to social integration. Although different schools of thought have different perspectives on human nature and the basis of morality, they all agree on the importance of education to cultivate the human being on the one hand, and reconstruct society on the other. Their differences and commonalities constitute Chinese humanist education.

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[269] Jin & Liu, *The Origins of Modern Thoughts: The Evolution of Chinese Political Culture from the Perspective of Ultrastable Structure*, 136.

[270] Yingshi Yu, *The Emergence and Development of Chinese "Shi" Class* (Taiwan: Taiwan Lianjing Chubanshiye Gongsi, 1980), 86.

[271] Weizheng Zhu, *Confucianism and Educational Tradition* (Liaoning: Liaoning Jiaoyu Chubanshe, 1995), 60-86。

Confucius is, first of all, an educational thinker and practitioner. He suggests education plays an important role in the development of society. Development of society relies on human being's progress that relies on education. Confucius does not give an exact definition of what human nature is and is reluctant to talk about the Dao of heaven. His disciple, Zi-gong says, "One can get to hear about the Master's accomplishments, but one cannot get to hear his views on human nature and the Way of Heaven." His perspectives on human nature seem a little contradictory. On the one hand, like Plato who groups citizens into three levels, philosopher, guardian, and farmer, Confucius also divides human beings into three types according to their natures. In his words,

> Those who are born with knowledge are the highest. Next come those who attain knowledge through study. Next again come those who turn to study after having been vexed by difficulties. The common people, in so far as they make no effort to study even after having been vexed by difficulties, are the lowest.[272]

On the other hand, he focuses on the second level of people. The Master said, "Men are close to one another by nature. They drift apart through behavior that is consistently repeated."[273] With this recognition of human nature, Confucius suggests that anyone, no matter whether rich or poor, has equal opportunity to receive education. Education is tailored to meet individual need and to fully consider each student's nature. For example, Confucius's different answers to the question, what is Ren, reflects this educational philosophy.

Like Plato, who believes that only philosophers are qualified for running the Republic, Confucius aimed to cultivate Junzi, gentleman, who are knowledgeable, capable and ethical. The most important political purpose of education is to cultivate officials who will make a contribution to society. In other words, people who get a good education are able to become gentleman and further

[272] 生而知之者，上也；学而知之者，次也；困而学之，又其次也；困而不学，民斯为下矣（*论语，季氏篇*）

[273] 性相近，习相远也（*论语，阳货篇*）。

to become an official.[274] It is this promise that reconciles the tension between education for the individual and education for citizen. In *Analects*, Confucius mentions gentleman, 107 times. He requires gentlemen to have three virtues,

> There are three things constantly on the lips of the gentleman, none of which I have succeeded in following: a man of benevolence never worries; a man of wisdom is never in two minds; a man of courage is never afraid.[275]

Confucius' philosophy of education focuses on ethics and culture. Moral education includes three steps, learning knowledge, forming concepts, and practicing morality. Though morality is the number one concern in Confucian education, there is no specific subject for it. Instead, Confucius emphasizes the importance of gaining knowledge and insists that students should learn both knowledge and virtues. The Master said,

> To love benevolence without loving learning is liable to lead to foolishness. To love cleverness without loving learning is liable to lead to straying from the right path. To love trustworthiness in world without loving learning is liable to lead to harmful behavior. To love forthrightness without loving learning is liable to lead to being unrelenting. To love courage without loving learning is liable to lead to insubordination. To love unbending strength without loving learning is liable to lead to indiscipline.[276]

The master instructs under four heading: culture, moral conduct, doing one's best, and being trustworthy in what one says.[277] In terms of pedagogy, Confucius advocates the combination of learning, thinking, and conduct. "If one learns from others but does not think, one will be bewildered.

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[274] 学而优则仕（论语，子张篇）。

[275] 仁者不忧，知者不惑，勇者不惧（论语，子罕篇）。

[276] 好仁不好学，其蔽也愚；好知不好学，其蔽也荡；好信不好学，其蔽也贼；好直不好学，其蔽也绞；好勇不好学，其蔽也乱，好刚不好写，其蔽也狂（*论语阳货篇*）。

[277] 文，行，忠，信（*论语，述而篇*）。

If one thinks but does not learn from others, one will be imperiled."[278] In addition, Confucius suggests using the heuristic method to inspire, enlighten, and arouse the student's interest,

> I never enlighten anyone who has not been driven to distraction by trying to understand a difficulty or who has not got into a frenzy trying to put his ideas into words. When I have pointed out one comer of square to anyone and he does not come back with the other three, I will not point it out to him a second time.[279]

We have discussed Ren's personal and social characteristics. The purpose is to illustrate that Ren is the central spirit in Confucian moral education and runs through his whole educational philosophy. Confucius emphasizes not only learning morality but also practicing morality. For him, practicing morality is the way to draw close to Ren,

> A man who insists on keeping his word and seeing his actions through to the end can, perhaps, qualify to come next, even though he shows a stubborn petty-mindeness.[280]

The Master also said,

> I used to take on trust a man's deeds after having listened to his words. Now having listened to a man's words I go on to observe his deed.[281]

Confucius emphasizes the Mean, the moderate way of deed. The mean is the highest virtue that a gentleman should have. We can find this perspective from his dialogue with his disciple Zi-gong:

> Zi-gong asked, "Who is superior, Shi or Shang?"
> The Master said, "Shi overshoots the mark; Shang falls short."
> Zi-gong further asked, "Does that mean that Shi is in fact better?"
> The Master said, "There is little to choose between overshooting the mark and falling short."[282]

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[278] 学而不思则罔，思而不学则殆(*论语为政篇*)

[279] 不愤不启，不悱不发。举一隅不以三隅反，则不复也（*论语述而篇*）

[280] 言必行，行必果（*论语子路篇*）

[281] 始吾于人也，听其言而信其行；今吾于人也，听其言而观其行（*论语公冶长篇*）

[282] 自贡问：师与商也孰贤？子曰：师也过，商也不及。曰：然则师愈与？过犹不及（*论语先进篇*）。

Confucianism sets up the goal of higher education in three stages.[283] The first realm starts with people's self-cultivation by developing innate goodness. The second realm expects an extension of this goodness to other people. In the third realm, people are desired to function well in their different social roles, for example, as gentleman, as children, as parents, as friends. We can see this is a process from lower to higher, from simple to complex, and from individual to social levels. The Master said,

> A benevolent man helps others to take their stand in that himself wishes to take stand, and gets others there in that he himself wishes to get there. The ability to take as analogy what is near at hand can be called the method of benevolence.[284]

Confucius elaborates the complete process of self-cultivation and extension to others as, "A gentleman needs to embody, including not only cultivation of self, conformation with other people, but also making a contribution to family, to country, and to the world.[285] This is Confucius' fundamental and highest standard of education. Put more directly, this is the ideal of Chinese humanist education, the model for all later generations.

There is a long tradition that education should be based on human nature. At a theoretical level, Mencius is the first Chinese thinker who carefully elaborates what is human nature and forms a thinking pattern for argument. He argues that politics should start from education and education should start with human nature. Mencius believes human beings are born with good roots that will grow and develop into a good nature through education. The unfolding process of this nature is a process of cultivation or education. In this way, Mencius gives the metaphysical and psychological foundation of Confucius' theory of Ren. However, Mencius's strong emphasis on innate human

[283] 大学之道，在明明德，在亲民，在至于善（大学）。

[284] 己欲立而立人，己欲达而达人。能近取譬，可谓仁之（论语，雍也篇）。

[285] 修身，齐家，治国，平天下(礼记，大学）。

nature somehow ignores the influence of social dimensions and social practice of human nature, which shows his ethical absoluteness, a kind of *a priori*.

On the other hand, Mencius believes human nature is a product of learning and this can be taken as new roots for further evolution. In this way, he values education is a process to cultivate human nature. His theory of goodness is carried out in his pedagogy in which educational activities should follow human beings' innermost subjectivity and inner rationality. The purpose of education is to enhance the understanding of clan and blood system and further to serve the politics of country.[286] Mencius set up the ancient Chinese educational paradigm characterized with the clan system focusing on moral and ethical education. His value system includes five virtues, Ren (humanity), Yi (appropriateness), Li (propriety), Zhi (wisdom), Xin (trustworthiness).[287] Whereas Plato takes the philosopher as the ideal person and Confucius takes the "Gentleman" as ideal character, Mencius creates his ideal human being as the "Big Man." He believes the most valuable thing in the world is in human being's innate world, people's ethical quality and spirit state. According to him, the big men have noble or lofty virtues. They don't surrender to any authority. Instead, they maintin their foothold on Ren, Yi, Li, Zhi, Xin, and they respect only truth.[288]

Cultivation of the innermost is Mencius's central idea. Human beings need aspire to and nurture good spiritual state.[289] The best way to nurturethe heart is by restraining desires.[290] He advocates using human rationality. When Heaven intends to give a commander to the people, he must first suffer his will, tire his bones hunger with his skin, empty his body, and distract his action; we

[286] 父子有亲，君臣有义，夫妇有别，长幼有序，朋友有信（孟子，滕文公上）。

[287] 仁，义，礼，智，信（孟子，告子上）。

[288] 富贵不能淫，贫贱不能移，威武不能屈（孟子 滕文公下）。

[289] 夫志，气之帅也。夫志至焉。故曰：持其志，无暴其气(孟子，公孙丑上)。

[290] 养心莫善于寡欲（孟子 尽心下）。

need to control ourselves and gain whatever we lack.[291] If you don't get a response from others, you should first reflect on your own action.[292]

Although Mencius and Xun Zi have different perspectives on human nature, they both believe that anyone can become a sage.[293] Both thinkers had the concept of equality in their educational philosophy and theory. Xun Zi was optimistic about the influence of education on human beings.[294] The purpose of cultivating the gentleman is to manage society. In the educational philosophy of Xun Zi, Confucian scholars should be knowledgeable and dialectical, honest to the sovereign but keep an independent personality. He suggested using ethics and skills as standards for selection rather then relying on family background.

Mencius believes in human nature is born from good roots; Xun Zi raises the opposite perspective, that humans are inherently bad. This fundamental distinction determines their different educational philosophies. Mencius is more likely inward with emphasis on self-awareness or conscientiousness to expand innate goodness; Xun Zi tends to be more outward with the focus on social rites that people need to learn and obey. Mo Zi aimed to create a society with equality and love. Like Confucian, he believes education can help to realize such an ideal society.[295] For him, in an ideal society, every one should obtain an equal education. In contrast with the Confucian tradition, Mo Zi believes human beings are not born with an inner nature but gain it through education. In terms of educational philosophy, he seems more advanced than Confucius because his educational theory starts

[291] 天将降大人于斯人也，必先苦其心志，劳其筋骨，饿其体肤，空乏其身，行拂乱其所为，所以动心忍性，曾益其所不能（孟子 告子下）。

[292] 爱人不亲，反其仁；治人不治，反其智；礼人不答，反其敬。行有不得，皆反求诸己（孟子 离娄上）

[293] 人皆可以为尧舜，涂之人可以为禹（孟子，告子上）。

[294] 我欲贱而贵，愚而智，贫而富，可乎？曰：其为学乎！。。。上为圣人，下为士君子，孰禁我哉！（荀子 儒效）

[295] 有力者疾以助人，有财者勉以分人，有道者劝以教人（墨子 尚贤下）。

with the concept that human beings have equal human rights. This is very similar to Lock's recognition of equal natural rights owned by everyone.

Confucius holds the gentleman to be the ideal character; Mozi considers Jianshi as the completed man who should have three virtues, rich in morality, eloquent in knowledge, and wise in Dao.[296] Knowledge will help him participate in social practice; Eloquence will assist him to advocate and spread his ideal of universal love. Moral consciousness will allow him to reconstruct a good society regardless whether they are rich and poor. For Mozi, education is aimed to cultivate the ideal man who helps others even at the cost of self-sacrifice. In order to achieve this goal, he suggests political and moral education, science education, and cultural education.

Confucian scholar Dong Zhongshu thinks human nature is the possibility and inner condition of morality. Education serves to transform the nner quality to kindness.[297] Like Confucius, he also divides people into three hierarchies, lower class, ordinary people, and sage.[298] Dong believes education plays different roles to different people. Only people in the middle section are the major targeted group for receiving education. Song Confucian scholar Zhu Xi advocates education to protect the law of heaven and control human desire.[299] Central to his education is to obtain nature of heaven by recovering the Confucian five ethical relationships.[300] In Zhu Xi's theory, the moral realm includes contemplative and practical levels. Wang emphasizes moral practice while criticizing solely

[296] 厚乎德性，辩乎言谈，博乎道术（墨子，尚贤）。

[297] 性者天质之朴也，善者，王教之化也，无其质，则王教不能化；无其王教，则质朴不能善（春秋繁露，实性）。

[298] 有斗肖之性，中民之性，圣人之性（*春秋繁露，实性*）。

[299] 复尽天理，革尽人欲（朱文公文集）。

[300] 古之圣王，设为学校，以教天下之人。。。必皆以去其气质之偏，物欲之蔽，以复其性，以尽其伦而后已焉（朱文公文集）。

reading and contemplating.[301] Wang sees human being's moral conscience as the basis of ethical relationship.[302] But Wang points out that conscience has a weakness that could be enticed by material desire. For him, the purpose of education is to keep the heart bright by removing "dust" and to get rid of barriers from heart.[303] In contrast to other educational thinkers, Wang advocates that learning is not to gain but to reduce.[304] Wang's theory of human nature and education reflects the positive emphasis on a human being's subjectivity. In addition, he criticizes the prevailing problem that seeks utility while ignoring cultural cultivation. Clearly, such educational philosophy is still very inspiring in the present situation, where humanist education has a risk of losing its cultural foundation while being replaced with market-based education.

With this review, we clearly see that after Confucius set up the highest standard of education, other thinkers, no matter how different their perspectives on human nature and on the basis of morality, all believe the significant role of education and have developed and enriched Confucian educational philosophy. All together, these constitute the ideal of Chinese humanist education.[305] There are two major characteristics. One is taking culture as its foundation. Second, from XianQin to Ming Dynasty, although scholars have different perspectives, the educational tradition remains the

[301] Wang Chuanshan , Qing Dynasty Confucian realized that Zhu Xi's theory weakened the Confucian's ability of action. In order to enhance this ability, people need to eliminate that contemplative moral realm and integrate these two sections into one. His method is to reverse the relationship between *law of nature* and *air* that Zhu Xi suggests. When *law of nature* controls *air* the emphasis of self-cultivation is on contemplating. In different, when *law of nature* is reflected in *air*, the emphasis of self-cultivation is on moral practice. Practice becomes the basis of epistemology.

[302] 见父自然知孝，见兄自然知弟，见孺子入井，自然知恻隐，此便是良知，不假外求（王文成公全书）。

[303] 君子之学，以明其心，其心本无昧也，而欲为之蔽，习为之害，故去蔽与害而明复（王文成公全书）。

[304] 吾辈用功只求日减，不求日增，减得一份人欲，便是复得一份天理（王文成公全书）。

[305] 大学之道，在明明德，在亲民，在止于善（大学）。

same, that is, to start with self-cultivation and then extends morality to others, and to society.[306] The whole process of the Chinese ideal of humanist education is reflected in the following paragraph,

> Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons being cultivated. Their persons being cultivated, their families were regulated. Their families being rightly regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy.[307]

[306] 德性之于人大矣，则不唯可以修身，而推之可以治人，又可以及夫天下国家。故古之教者，莫不以是为先（*学校贡举私议*）。

[307] 古之欲明明德于天下者，先治其国；欲治其国者，先齐其家；欲齐其家者，先修其身；欲修其身者，先正其心；欲正其心者，先诚其意；欲诚其意者，先致其知；致知在格物。格物而后知至，知至而后意诚，意诚而后正心，心正而后身修，身修而后家齐，家齐而后国治，国治而后天下平（*礼记正义 大学*）。

Part Two: From State Citizenship to Cosmopolitan Citizenship

Chapter Four

Seen Through Ideals: Whose Cultures Are the "Common Foundations?"

Every great culture that embraces more than one people rests upon some original encounter, and essential act of the spirit. Reinforced by the energy of subsequent generations that points in the same direction, this creates a distinctive conception of the cosmos in the spirit; only thus does a human cosmos become possible again and again.

---Martin Buber

Human history is the history of civilizations. It is impossible to think of the development of humanity in any other terms. The most popular, crucial, and dangerous conflict is not occurred classes, between the rich and the poor, or between groups divided by different economic organizations but between different cultures and civilizations.

---Samuel Huntington

In the age of globalization, to be a human being means something slightly different from that of the old days. Culture becomes the pivot in the I-You relationship, which can separate and connect people as well. As we have observed, the I-Thou relationship becomes more complicated. In correspondence, humanist education faces a more difficult challenge. In Part One, the study focuses on Western and Chinese perspectives concerning the tensions and integrations between individual perfection and pubic good. Plato sets up that educational Ideal. From then on, we see the meaning of public good indeed has become broader. The transformation from individual good to public good shows an extension from subjectivity to inter-subjectivity.

Now, the meaning of public becomes even much broader, beyond tensions between "children and society" (Rousseau), "men and women" (Wollstonecraft), "oppressor and oppressed"(Freire), but towards "West" and "East", and "cross-cultural" context. The concept of society has been enlarged, for example, from polis, community, and State, to our present global village. If we see that "citizenship" embodies the tensions and unification between individuals and states, we would admit that the ideal of world citizenship in fact reflects the expanded tensions and unification among individuals, state, and the world.

The emphasis on moral and social dimensions shifts to cultural orientation, reflecting on cultural conflicts in a negative sense and cultural dialogue in a positive way. I will start with the discussion of the changing meaning of cosmopolitanism and cosmopolitan citizenship education. It has been observed that it is culture rather than "state" that makes a major distinction between citizen and cosmopolitan citizenship. I will then take classic ideals as lenses to see through and to reflect on and examine current humanist education.

4-1. Cosmopolitanism and Cosmopolitan Education

4-1-1. Ancient Meanings of Cosmopolitanism: Greek and China

4-1-1-1. Greek Perspectives

Cosmopolitanism is both ideal and reality. The clear understanding of its changing meaning would help us know about its history, development and currency. The concept of cosmopolitanism in ancient times is different from what it means in our present era. The meanings of cosmopolitanism have changed from abstracted (Plato), integrative (Confucius), and metaphysical orientations to more institutional, moral, universal, global, cultural, and individual emphasis at present.

In Greece, cosmopolitanism means universe that has ultimate power to explain reality. Socrates (470 B.C.E.-399 B.C.E.), an original philosopher, develops a new method of intellectual inquiry, to discover some immovable foundation upon which to build the edifice of knowledge. He is committed to the pursuit of truth and considered it his mission to seek out the basis for stable and certain knowledge. He is also attempting to discover the foundation of the good life. For him, "knowledge is virtue." Socrates has a clear concept of humanness that provides him with a firm basis for thinking.

> The factual differences between people did not obscure the equally certain fact that they are all people. By this process of definition, he cut through the obvious factual differences about particular people and discovered what makes each person a person, in spite of the differences. For him, there are many kinds of things in the universe, not because of some haphazard mixture, but because each thing does one thing best, and things acting together make up the orderly universe.[308]

Behind the world of facts, then, Socrates believed there was an order in things that we could discover. This leads him to introduce into philosophy a way of looking at everything in the universe, namely a teleological conception of things, the view that things have a function or purpose and trend toward good. Following Socrates, Plato continued to pursue that "good." Plato clearly feels that his theory of the Forms—as well as his notions of morality, evil, and truth required a view of the **c**osmos in which all these elements of his thought could be brought together in a coherent way. Plato "desires to develop in the human mind the faculty of seeing the universal in all things; until at last the particulars of sense drop away and the universal alone remains."[309]

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[308] Samuel E. Stumpf & James Fieser, *A History of Philosophy*, ed. 5 (New York: McGraw-Hill, 1993), 41.

[309] Plato, *The Republic*, trans. Benjamin Jowett (New York: The Heritage Press, 1944), 666.

For Plato, the cosmos must therefore be the work of intelligence, since it is the mind that orders all things. The self-formation follows that concept of wholeness and the divine order. "The whole nature of education is therefore changed by the realization that it must start from that conception of the cosmos, and move around the Idea of the Good like a planet round the central sun."[310] The Idea of the Good is placed in a dominating position in the centre of the cosmos. Here, Cosmopolitanism means divine, the Idea of Good.

Whereas Socrates and Plato's concept of cosmopolitanism involves finding the ultimate knowledge and creator of the world, the Stoics developed a strong notion of cosmopolitanism—a more humanistic idea that all people are citizens of the same human community.[311] They transfer the emphasis of cosmopolitanism from knowledge to human concern. The stoics viewed human relations as having the greatest significance, for human beings were the bearers of a divine spark. What relates people to each other is the fact that each person shares a common element. Universal brotherhood and the theory of a universal natural law of justice were among the most impressive contributions made to the Western thought by the Stoics.[312]

4-1-1-2. Chinese Perspectives: Cosmopolitan Confucianism

The ancient Chinese conception of cosmopolitanism has similar and different meanings compared with the Greek concept. The similarity lies in the idea that both Greek and Chinese philosophers realize there is a cosmos or universal order that gives the guidance for the human world. For the Greeks people, the cosmos has become a teleological system, and God is the "teacher of the

[310] Werner Jaeger, *Paideia: The Ideal of Greek Culture*, vol. 2, *In Search of the Divine Center* (Oxford: Oxford University Press, 1986), 225.

[311] Since reason exists both in people and God, the first common possession of human beings and God is reason. But those who have reason in common must also have right reason in common. And since right reason is Law, we must believe that people have law also in common with the Gods. Further, those who share Law must also share justice, and those who share these are to be regarded as members of the same commonwealth (Cicero).

[312] Samuel Enoch Stumpf & James Fieser, *From Socrates to Sartre: A History of Philosophy*, 114

whole world". So the idea of God becomes the center and source of all legislation, while legislation became its direct expression and its realization on this earth. For Chinese philosophy, the concept of cosmopolitanism is associated with Heaven. Heaven has at least six meanings. 1. Heaven is considered the personalized god, 2. Heaven is the creator of everything. 3. Heaven is an alternative or substitute word for morality, 4. Heaven is nature. 5. Social order is the manifestation of order of Heaven. 6. Heaven represents ideal character.[313]

Although Heaven contains so many meanings, in my painstaking study, I try to find some major points. Throughout Chinese ancient history, the formation of the concept of cosmopolitanism is mainly based on the reconstruction of Confucianism in two historical periods with two purposes. One is aimed to create the power of heaven for unifying the country in Han dynasty. The other is to create a metaphysical realm for liberating the mind from reality in the Song Dynasty, which represents the maturity of Chinese cultural rationality. The two creations have very different purposes and social functions. I will discuss the first one here and save the second one for more analysis in next chapter.

In Chapter 3, we pointed out that Confucian ideology is used to integrate three levels of social institution. The moral approach emphasizes that morality is generated from human nature and can be extended from human morality, to family ethics, to society, and to country, from particularity to universality. However, as we mentioned before, there exists a break between personal morality and social justice, with universal ethics. This is because Confucianism in fact is a philosophy of life that lacks a cosmos perspective and Oneness of Heaven and Man structure.

Confucian ideology worked well in the Qin dynasty but in the Han dynasty a new ideology was demanded to provide a legitimate rationale for unification of the country and to give guidance for royal power. In contrast to the Moral approach, the Cosmological approach has a comprehensive

[313] Zhengtong Wei, *Dong Zhongshu* (Taiwan: Dongda Tushu Gongsi, 1986), 66-71.

philosophical theory of cosmopolitanism. When it is further developed in the Han dynasty, it is used by Confucianism to form a theoretical framework for the Oneness of Heaven and Man. This new ideology can be introduced only from the cosmic order. This is the major reason why moral Confucianism transformed into Cosmopolitan Confucianism that becomes a new ideology integrating all levels of institution from nation, society, family, to individual. In contrast to a moral approach that centers upon moral subjectivity, this way of thinking put more emphasis on cosmic objectivity on the one hand, and metaphysical reality on the other.

4-1-2. Contemporary Meanings of Cosmopolitanism

As we see, in Plato's concept and in Confucian theory, cosmopolitanism has metaphysical orientations. In contemporary theories of cosmopolitanism, we find some different meanings. Thomas Pogge offered three elements, individualism, universality, and cosmopolitanism, which are shared by all cosmopolitan positions.[314] Pogge makes the distinction between moral and legal cosmopolitanism. According to him, legal cosmopolitanism concerns a concrete political ideal of a global order under which all persons have equal rights and duties while moral cosmopolitanism imposes limits upon our efforts to construct institutional systems. Likewise, Charles Beitz also makes a distinction between institutional and moral cosmopolitanism.[315] Beitz is aimed to find a moral basis to judge whether institutions can ensure that the cosmopolitan ethical principle of the equal worth of all human beings as world citizens is honored in both political theory and practice.

[314] Thomos W. Pogge, "Cosmopolitanism and Sovereignty," *Ethics* 103 (1992): 48-49.

[315] Charles Beitz, "International Liberalism and Distributive Justice," *World Politics* 51 (1999): 287.

Gerard Delanty identifies four conceptions of cosmopolitanism[316]---legal or internationalism, political or globalization, cultural or trans-nationalism, and civic or post-nationalism. David Held observes that the world since 1945 has changed fundamentally: might no longer makes right; human rights and the standards of self-determination cannot simply be trodden on; freedom cannot be achieved through war and organized violence; a lasting peace can be won only through the consent and act of participation of the many; and power is becoming more diffuse as the world becomes more multi-polar. Held argues that it is against this background that one can begin to understand why realism and hegemonic state projects are a narrow, impoverished and counter-productive way of seeking to organize politics in a global era. Held argues that cosmopolitanism is the new realism – a sounder framework for political activity than realpolitik. He suggests cosmopolitan principles as follows,

> These principles include: the equal moral worth of each and every human being (without which the human rights regime makes no sense); active agency and self-determination (without which the unique human capacities of reasoning and moral choice cannot be recognized); and deliberation and consent (without which the democratic process would be stillborn). [317]

From above review, we do see the meanings of cosmopolitanism have changed from abstracted, integrative, and metaphysical orientations to more global, institutional, cultural, moral, and individual emphasis at present.

4-1-3. Cosmopolitan Citizenship Educations as an Ideal

In ancient times, understanding of cosmopolitanism gives philosophical guidance for educations, for example, Platonic education for achieving Ideal of Good, and Confucian education for obtaining *Ren*. Likewise, today, our understanding of cosmopolitanism could also offer guidance

[316] Gerard Delanty, *Citizenship in a Global Age* (Buckingham: Open University Press, 2000).

[317] David Held, *From the American Century to a Cosmopolitan Order*, 2011, http://www.social-europe.eu/author/david-held/. Held is a professor of political science at the London school of Economics.

for cosmopolitan citizenship education. But the question is what is the specific goal we should have today. Let us first read some perspectives about cosmopolitan citizenship education.

Just as the concept of "citizenship" once was an Ideal, so is the concept of "cosmopolitan citizenship." The title of Part Two, "From National Citizenship to Cosmopolitan Citizenship" suggests a brief review of the current debate about whether a world citizenship commitment should be allowed to vie with one's loyalty to the nation-state. Does the status of world citizenship already exists, or will it exist in the future, or should it exist? Derek Heather gives the very comprehensive observation and analysis by clarifying all the ambiguity in the previous literature. He argues that since the essence of citizenship is the individual's relation to a state, the most precise commitment to the idea, indeed ideal, of world citizenship is that which embraces the need for some effective forms of supra-national political authority and for political action beyond the nation-state. Those who are against a cosmopolitan morality believe that,

> States need citizens and citizens need states; and the reciprocal need can be satisfied only if citizens and state are bonded together by deeply held and shared community values and heartfelt patriotism…world citizenship as an identity has no rooted and felt cultural tradition…the perception that humankind is homogeneous.[318]

For Heater, the ideal of world citizen has its legitimate basis,

> If we can interpret the increasingly interdependent condition of the planet as a global community or world society, surely, the term 'world citizen' is a legitimate one. Thus the concept is significant not only for our understanding of the changing nature of the state as a political-ethical unit and of the individual as a political-ethical animal, but also for our understanding of the nature of the world. If the modern state has needed citizens for its legitimacy and stability, so too does the emerging global community.[319]

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[318] Derek Heater, *World Citizenship: Cosmopolitan Thinking and Its Opponents* (New York: Continuum, 2002), 56-63.

[319] Ibid., 6-7.

Richard Falk describes five images of global citizenship, the individual who advocates institutional reform, the global business elite, who are taking on a cosmopolitan identity; the person who adapts his or her lifestyle in accordance with the precept of global economic and environmental sustainability; a regional version of a transnational citizenship; and groups that have global agendas and a global reach. Falk argues that the cosmopolitan position starts with the assertion that all human beings are morally equal.[320]

James Bank argues that the increasing ethnic, racial, cultural, and language diversity in nations throughout the world is forcing educators and policymakers to rethink existing notions of citizenship from global perspectives.[321] Mark Mason emphasizes that "students need a globally oriented rather than a nationally oriented citizenship education, which would encourage them to question the Westphalian principle of state sovereignty and would educate them in their rights, responsibilities and commitments as global citizens."[322]

Torres analyzes the changing notions of citizenship. His analysis has traced the historical path from the Enlightenment as the foundation of citizenship (Kantian proposal, Hegelian proposition, and Marxist contention) to T. H. Marshall's three elements of citizenship: civil, political and social rights; from welfare state liberal to the neoconservatives; from feminism, post-colonialism, critical race theory, to new social movements. Torres emphasizes that "citizenship should be understood as civic virtues beyond identity."[323] The essence of his democratic multicultural citizenship theory is, virtues of tolerance, curiosity, hope, love, and ability to dialogue.

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320 Richard Falk, *The Making of Global Citizenship*, (London: SAGE Publications, 1994), 131.

321 James Banks. & C. Banks, *Multicultural Education: Issues and Perspectives,* ed. 4, (New York: John Wiley & Sons, Inc., 2001), 110-132.

322 Mark Mason, "From *Multiculturalism, Shared Values, and an Ethical Response to Globalization*," in *Changing Education*, eds. P.D. Hershock, M. Mason, & J. Hawkins, (Hong Kong: Comparative Education Research Center, 2007), 93-114.

323 Carlos Torres, *Democracy, Education, and Multiculturalism: Dilemmas of Citizenship in a Global World* (Boston: Rowman & Littlefield Publisher Inc., 1998), 255.

Schools in the UK advocate "education for world citizenship," UNESCO uses the term "education for international understanding," and US schools use "global education." With different titles, the basic objective is, "to ameliorate the world's troubles by cultivating in the younger generation an understanding of global issues and other peoples, 'understanding' to be taken to mean both comprehension and empathy."[324]

As we see, the current dividing point of the debate or the tensions between citizen and world citizen, is centered on the concept of state. However, I am not going to follow this line of discussion. Instead, my interest is to explore the role of cultures. We see the importance of cultural cosmopolitanism has been emphasized. A dialogic ethic that refers to more about communications between cultures rather than among nations are of cardinal importance for cosmopolitan citizenship. Just as Huntington sharply asserts "at present, the most popular, crucial, and dangerous conflict is not occurring between classes, between the rich and the poor, or between groups divided by different economic organizations but between different cultures and civilizations."[325] It is from here, that I turn to a discussion of culture.

4-2. Cultures and Cultural Foundation of Humanist Education

4-2-1. Cultures and Civilization

Culture can be understood in many different ways. From a philosophical perspective, culture means the nobleness of life, the epitome of the spirit of Man, and a high level of thinking. From an anthropological perspective, culture refers to a system of goals, values, knowledge, skills, and norms that direct our shared social practice on the communal, ethnic, national, or universal levels. From a

[324] Heater, *World Citizenship: Cosmopolitan Thinking and Its Opponents Continuum*, 163.

[325] Samuel Huntington, *The Clash of Civilizations and Remaking of World Order* (New York: Simon & Schuster, 1996), 20.

sociological perspective, culture is the integrality of the whole society. Historians suggest the biological, geographical, historical, and economical impacts on culture, therefore there are no certain patterns for cultural development. Proponents of cultural relativity believe that different culture should have equal status and there is no universal standard that fits into all societies. Theorists of Functionalism suggest that culture is constituted of different parts and each part has its own function. The perspective of Evolution emphasizes the vertical development of culture. From the perspective of cultural transmission, culture is a whole entity, and spreads to different parts of the world. Transmission of culture includes evolution, spread, and interaction.

Above, we see the general meaning of culture from philosophical, anthro-philosophical, and social perspectives. Indeed, this is just one side of the story. What is more interesting is culture's particular characteristic, which causes us to think about the term in its plural form, cultures. By relating culture to civilizations, Huntington points out the multiple, particular, and conflict characteristics of culture. According to him,

> Culture is indeed the common theme for all definitions of civilizations. Civilization is the broadest cultural entity. Civilization and culture both refer to the overall way of life of a people, and a civilization is a culture writ large. Civilizations are comprehensive, that is, none of their constituent units can be fully understood without reference to the encompassing civilization. Civilizations are mortal but also very long-lived; they evolve, adapt, and are the most enduring of human associations. They are dynamic; they rise and fall; they merge and divide; they also disappear and are buried in the sands of time.[326]

From Huntington's analysis of culture and civilization, we see the rise and fall of culture, to some extent, depends on the role of education to transmit it on the one hand, and on the other hand, education takes culture as its foundation. So the two are interactive with each other. Kellner points out that culture has been the particularizing localizing force that distinguished societies and people

[326] The major contemporary civilizations are Sinic , the term has been used by many scholars, appropriately describes the common culture of China and the Chinese communities in Southeast Asia and elsewhere outside of China as well as the related cultures of Vietnam and Korea, Japanese, Hindu, Islamic, and Orthodox. Western civilization is usually dated as emerging about A.D. 700 or 800, it is generally viewed by scholars as having three major components, in Europe, North America, Latin America and African(p.46).

from each other and in turn education enable individuals to participate in their culture in a creative way.[327]

4-2-2. Cultural Nature of Humanist Education: Greek and China

By tracing back to classic educational thoughts, we see both the West and China have a solid tradition that takes culture as the foundation of a humanist education. In his *Paideia: The Ideal of Greek Culture*, Jaeger points out the differences among civilizations. He emphasizes that "the law and the prophets of the Israelites, the Confucian system of the Chinese, the Dharma of the Indians are in their whole intellectual structure fundamentally and essentially different from the Greek ideal of culture."[328]. Jaeger coined the term *Paideia*, shorthand for Greek education and culture,

> The word "Paideia" which at its first appearance meant 'childrearing', and which in the fourth century, the Hellenistic, and the Imperial Roman ages constantly extended its connotation, was now for the first time connected with the highest arête possible to man: it was used to denote the sum total of all ideal perfections of mind and body---complete kalo-kagathia, a concept which was now consciously taken to include a genuine intellectual and spiritual culture. This new comprehensive conception of the cultural ideal was firmly established by the time of Socrates and Plato.[329]

So education has from the very beginning been closely connected with the study of the ancient world. The ages that succeeded it always regarded classical antiquity as an inexhaustible treasure of knowledge and culture---first as a collection of valuable external facts and arts, and later as a world of ideals to be imitated.

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[327] Douglas Kellner, "Globalization and New Social Movements: Lessons for Critical Theory and Pedagogy," in *Globalization and Education Critical Perspectives*, eds. Nicholas Burbules & Carlos Torres (New York: Routledge, 2000), 299-321.

[328] Werner Jaeger, *Paideia: The Ideal of Greek Culture*, vol. 1, *Archaic Greece: The Mind of Athens* (Oxford: Oxford University Press, 1939), 544.

[329] Ibid., 286.

In Greece, sophists were the first humanists who create the concept of culture and take culture as the whole foundation of education.[330] That held that the ideal of culture was the climax of civilization in the broadest and most universal sense, which embraces everything between the first rude attempts of man to impose his will on elemental nature, and the highest self-education and self-shaping of the human spirit. By basing education on such a wide and deep foundation, the sophists revealed once more the true nature of the Greek spirit, its concentration on the universal, the whole of life. Cultural education aims at fulfilling an ideal of man as he ought to be.

Aloni traces the historical milestones in the perception of culture that is a central component of the idea of humanistic education. In ancient Athens the concept of *paideia* indicated what we today call the idea of high culture. In 1st century Rome, "the Greek *paideia* was translated into *humanitas*, as a concept that stood for both the educational process of developing Man's humanity, and as the desired product of civilized humanity—full and at its best. During the Renaissance, Cultured Man was identified mainly with a polymath who was knowledgeable, educated, and proficient in a wide range of fields, possessing broad horizons and conversant with the masterpieces. From the seventeenth century, a perception became prevalent in Europe that identified the educational process with cultivation, and the educational product with culture. In the nineteenth century, culture is first and foremost a striving towards the most sublime in us: the love, learning and internalization of the excellent and sublime in human existence."[331]

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[330] Sophists make a good metaphor between culture and agriculture. Although they could not guess that their metaphor would one day grow far beyond the simple idea of education, and become the highest symbol of civilization. In their description, successful agriculture requires first, good soil, then a skilful farmer, and lastly good seed. In education the soil is human nature, the teacher corresponds to the farmer, and the seed is the instruction and advice imparted by the spoken word. When all these three conditions are perfectly fulfilled, the product is outstandingly good (312).

[331] Nimrod, Aloni, *Enhancing Humanity: The Philosophical Foundations of Humanist Education* (Springer, 2002), 80-86.

China also has a long tradition of humanist education that takes the ideal of culture as its foundation. In Chinese words, humanist education, 人文教育 means cultural cultivation of human being. This point can be clearly seen from Confucius's educational philosophy. Confucius advocates, "To return to the observance of the rites through overcoming the self, constitutes benevolence."[332] Here Li refers to culture of the Zhou Dynasty. Confucius believes that Dao is embodied in Zhou Li. For the Master, moral education should be based on culture. So he requires students to read six classic books, including *Shi* (Poem) for cultivating a gentle and honest character, *Shu* (Classic Books) for learning about history, *Li* (Rituals) for learning discipline, *Yue* (Music) for cultivation of a bright heart and mind, *Yi* (Change) for distinguishing between rightness and wrongness, and *Chun Qiu* (Spring and Autumn) for appropriate manner and principles. Following the Confucian tradition, cultural education has been the major characteristic of Chinese humanist education.

4-2-3. Ideals as Inspiration and as Limitation: Culture is Double Edge

Western and Chinese civilizations share very similar humanistic ideals of education. There are two common characteristics. Both Platonic and Confucian humanist education takes culture as the foundation and pursuit of a high spirit. In addition, the essence of the Western ideal of humanism is to seek a balance between the cultivation of the individual on the one hand and reconstruction of societal good on the other. Similarly, Chinese humanist education emphasizes the expansion from individual morality to social ethics, and further to universal good.[333] Obviously, these ideals are inspirational for our discussion about current humanist education.

However, taking culture as foundation is like a double-edged sword that has both strength and weakness. Admittedly, both Platonic and Confucian ideals of humanist education have similar

[332] 克己复礼为仁（*论语颜渊篇*）。

[333] 修身，齐家，治国，平天下（*礼记，大学*）。

limitations. I would say their emphasis on culture as the foundation of a humanist education makes it both powerful, and vulnerable as well. In Greek, Paideia is an ideal aiming to raise students' understanding---the cultural concept and true meaning of being a human being. Paideia differs from other types of education but is a spiritual process of experience, from which human beings absorb knowledge from different perspectives and therefore develope relationships to these different ideas and to the world. In other words, through Paideia, human beings realize that the self is the part of a whole process of the birth and extension of a nation and a world. However, the Greek conception of man and his *arête* developed along an unbroken line throughout Greek history. Although it was transformed and enriched in succeeding centuries, it retained the shape that it had taken in the moral code of the nobility. The aristocratic character of the Greek ideal of culture was always based on this conception of *arête*. Jaeger further points out,

> A conscious education of the young works towards the aristocratic ideal, under the severe discipline of courtly manners and morals. Aristocracy in all ages, and all nations, is marked by discipline, the deliberate formation of human character through wise direction and constant advice. The superior rank and worth of the aristocracy imply an obligation to shape its members during their malleable youth into the accepted ideal of nobility. In this process education becomes culture for the first time: that is, it becomes a process by which the whole personality is modeled on a fixed pattern.[334]

All later culture, however high an intellectual level it may reach, and however greatly its content may change, still bears the imprint of its aristocratic origin. Culture is simply the aristocratic ideal of a nation, increasingly intellectualized.

Whereas Plato takes aristocracy as the ideal model, Confucius takes Zhou Li as the only resource for his educational theory and practice. Both thinkers have great thoughts on the universe or cosmos, but they could hardly have a real sense of the cosmos maybe because of everyone's historical limitation, which is hard to transcend. Put more directly, they have no chance to witness what we have

[334] Werner Jaeger, *Paideia: The Ideal of Greek Culture,* vol. 3, *The Conflict of Cultural Ideals in the Age of Plato* (Oxford: Oxford University Press, 1986), 21.

experienced today; in Jaspers' words, these major civilizations encounters, however without acknowledging each other. We are lucky to experience real cosmopolitan reality today. My purpose with this critique is not to deny the greatness of these philosophers. Instead, my true purpose is to use their classic ideals to reflect upon the problems of current humanist education and try to be more critical about the implications of cultural education. I will discuss common cultural foundation now. If the reading of the classics is one of the major ways to cultivate a cultured human being, then, what is the significance of humanist education for creating world cultures that in turn, cultivate cosmopolitan citizenship? What are the obstacles for achieving inter-Civilizational dialogue? Does humanist education enhance or prevent a positive I-Thou relationship?

4-3. Reading Classics

4-3-1. What to Read and Read for What

4-3-1-1. Is "General Education" Really General?

Since the very beginning, reading classics is the central concern or pedagogical approach of general, liberal and humanist education. The core of the classics earlier had been "ways of living," i.e what "the Good Life" could mean in human terms, but this was premised on what it meant to be human. Following this tradition, in West, since the end of the 14th century, the humanities have developed into a canon of scholarly disciplines: grammar, rhetoric, history, poetry and moral philosophy; now the study of the humanities is often "restricted" to the school of the arts and the humanities. In the U.S., there are models of classical liberal education such as the Robert Hutchins' *General Education* or *Great Books* program, started at the University of Chicago in the 1930s; the *Harvard Core Curriculum* of the 1970s; the *General Education Curriculum, Humanities A*, with Jaques Barzun at Columbia University; and the H. Adler, *Great Books Curriculum* at Johns Hopkins University.

In 1946, Robert Hutchins wrote *The Higher Learning in America*, the third chapter is entitled *General Education*. He emphasized that the essence of a university is to share common spiritual and cultural foundations among all students. That means students who are majoring in different subjects should receive a kind of common education, a general education. The university should keep its independent and lofty educational concepts and ideals rather than being controlled and influenced by the market and the economic requirements for specific skills. The university should take leadership in society. Hutchins therefore argues that only when the modern university develops general education, can it reflect the spirit of the university. In his ideal, general education can help to create the common communicative foundation for all students. He suggests that general education in the university should be a permanent study that is not about the specific or special problems encountered by people in modern society but about the fundamental question of common human nature, the attributes of the race, and what it means to be a human being. Specifically, he advocates that, through reading the Western classics, general education is aimed to cultivate a common spiritual foundation among all undergraduate students.

Ten years later, in 1945, James Conant, president of Harvard University, published *General Education in a Free Society*. Conant analyzed the reasons for the reemergence of general education in the universities. According to him, after two world wars, the crisis in Western civilization was the most significant reason that called for the promotion of general education. *The Problems of Citizenship* is the title of the course. The goal was to show the connection of American, to European civilization. Conant asserted that all development, from information, technology, math, physics, and to science cannot offer a sufficient and solid foundation for education, because all these together still cannot answer the question as to what our cultural pattern is and what the wisdom of the ages is. For him, the core value of general education is to maintain the Western classical humanistic tradition.

Today's general education at the University of Chicago can be traced back to the grand designs of the 30s and 40s of the last century. During the 1930s, humanities series indeed were solely about Western civilizations. The big distinction between Western and European civilization courses is that the former one starts from ancient Greece, and the later one starts from the Middle Ages. Courses are offered for two reasons: First, at the time, there were many immigrant students who had European origins, but they only studied American history in middle school, so relevant courses were offered to help these students learn and understand their cultural origins. Secondly, through reading the classics, the aim is to cultivate students with analytical and independent thinking skills. Its concern is how to pass on Western civilization. Today, American civilization has become a root course, and taking the *European Civilization* course is mainly based on personal interest. But the purpose of learning the classics as a skill has never been out of date.[335]

Pioneer thinkers and educational theorists offered us important inspirations. Early advocates such as Mark Van Doren and Stringfellow Barr, referred to the dialogue among the great writers and thinkers as the *Great Conversation*. Hutchins advocacy of creating a common spiritual foundation is without doubt a thoughtful suggestion. Conant's concern with the Western civilization crisis and the problem of citizenship is insightful. Clearly, they all take reading classics as a good method of dialogue with the past, a good way to pass on Western civilization and to keep it growing. However, their thoughts also reveal some problematic moments when their conception of general education is solely restricted to Western civilization while leaving other civilizations blank. May we ask "is general education" really "general?" Is "common spiritual foundation" really common? Is the "dialogue" really dialogic among cultures? In the following, let us examine some reading classic lists from Western and Asian universities.

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[335] Liberal Education at Chicago see http://collegecatalog.uchicago.edu/liberal/index.shtml 2006).

Table 1: Harvard University Literature Humanities

No	Author and Works
1	Homer, The Iliad. The Odyssey
2	Aeschylus, The Oresteia Trilogy
3	Sophocles, Oedipus the King, Oedipus at Colonus, Antigone
4	Euripides, Alcestis, The Medea, Hippolytus, The Bacchae
5	Plato, The Republic, The Symposium
6	Aristophanes, The Frogs, The Bhagavad Gita
7	Thucydides, The Peloponnesian War
8	Aristotle, The Nicomachean Ethics, The Poetics
9	Tacitus, Agricola, Germania
10	The Holy Scriptures: Hebrew Bible: Genesis, Exodus, Psalms
11	The Holy Scriptures: The New Testament: Mattew, Romans, I Corinthians
12	Virgil, The Aeneid
13	St. Augustinge, Confessions, The Lotus Sutra
14	Abu Mansur al-Ghazali, Deliverance from Error

No	Author and Works
15	Dante Alighieri, The Divine Comedy, I: Inferno
16	Giovanni Boccaccio, The Decameron
17	Michel de Montaigne, Essays
18	William Shakespear, King Lear, The Tempest
19	Johann Wolfgang von Goethe, Faust, Part I
20	Jane Austen, Pride and Prejudice
21	Leo Tolstoy, The Death of Ivan Ilyich
22	Fyodo Mikhailovich Dostoevsky, Notes from Underground
23	T.S. Eliot, The Waste Land
24	James Joyce, Dubliners: "The Dead"
25	Virginia Woolf, To The Lighthouse
26	Vladimir Nabokov, Pale Fire
27	Mikhail Bulgakov, The Master and Margarita

Information from *Classics for an Emerging World: Proceedings of A Conference on Liberal Education and the Core Curriculum 2008*. Edited by Wm.Theodore de Bary, Shang Wei, and Rachel E. Chung. New York: The Columbia University Committee on Asia and The Middle East

The reading list in ***Harvard University Literature Humanities*** contains mainly Western classics including four Russian works: Mikhail Bulgakov's *The Master and Margarita*, Vladimir Naborkov's *Pale Fire*, Fyodo Mikhailovich Dostoevsky's *Notes from the Undergroud,* and Leo Tolstoy's *The Death of Ivan Ilyich*; and one Islamic work, Abumansur al-Ghazaliv's *Deliverance from Error*. Similarly, *Classics Readings in Contemporary Civilization, Columbia 2007-2008(see table 2)* includes 36 great works, again mainly Western books. The words 'contemporary civilization' becomes a little bit confusing here. When "general education" is narrowed down to "Western civilization," the meaning of "world classics" seems lose the meaning of "world." *The Yale University Directed Studies(see table 3)* includes three parts, literature, philosophy, and history, and politics. We can see most are Western classics including Leo Tolstoy's *War and Peace* and *Gandhi, Essays* at the very end of the list. Columbia University's *Classics Readings in Literature of the Humanities* includes mainly Western literature.

Table 2. Columbia University Classics Reading in Literature Humanities

No	Author and Books	No	Author and Books
1	Homer, *the Iliad*	11	Sophocles, *Oedipus*
2	Plato, *Apology*	12	Virgil, *The Aeneid*
3	Boccaccio, *the Decameron*	13	Austen, *Pride and Prejudice*
4	Homer, *the Odyssey*	14	Euripides, *Medea*
5	Plato, *Symposium*	15	St.Augustine, *Dostoevsky, Crime and Punishment*
6	Montaigne, *Essays*	16	Thucydides, *The History of the Peloponnesian War*
7	Herodotus, *The Histories Genesis*	17	Dante, *Inferno*
8	Shakespeare, *Hamlet*	18	Aristophanes, *Clouds*
9	Aeschylus, *The Oresteia*	19	Woolf, *To the Lighthouse*
10	Luke/John *Cervantes, Don Quixote*	10	

Information from *Classics for an Emerging World: Proceedings of A Conference on Liberal Education and the Core Curriculum 2008*. Edited by Wm.Theodore de Bary, Shang Wei, and Rachel E. Chung. New York: The Columbia University Committee on Asia and The Middle East

We might see some implications here. The fundamental analytical assumption of my study is that: human nature can be fully realized only in the ever-expanded social context. However, when "general" means "West" and "West" means, "world" and "universal," we can see for those students who are exposed to Western civilization only, in fact, their "reality" has not been expanded but "narrowed." In addition, considering students' benefit, we would say, when "general" means "West" and "West" means "world" and "universal," what a big loss for students who seek a general education. There is the misunderstanding that only those who are from disadvantaged cultural backgrounds should have cultural self-awareness. Indeed, self-awareness requires students to know not only about one's own culture but other cultures as well. From standpoint theories[336], Sandra Harding argues that it is certainly the case that each group's social situation enables and sets limits on what it can know. However, the critically unexamined dominant social groups tend to be more limiting than others in this respect.

[336] Sandra Harding, *Whose Science? Whose Knowledge? Thinking From Women's lives* (Ithaca, NY: Cornell University Press, 1991).

Table 3: Yale University Directed Studies

Literature	Philosophy	History and Politcs
Homer, The Iliad	Plato, Plato: Complete Works	Herodotus, The History
Homer, The Odyssey	Aristotle, New Aristotle Reader	Thucydides, The Landmark Thucydides: A Comprehensive Guide to the Peloponnesian War
Aeschylus, The Oresteria	Sextus Empiricus, Outlines of Sekpticism	Plato, Plato: Complete Works
Sophocles, Antigone	Epictetus, Handbook	Aristotle, The Politics and the Constitution of Athens
Euripides, The Medea	St. Augustine, On Free Choice of the Will	Livy, The Rise of Rome
Virgil, The Aeneid	Decartes, Meditations on First Philosophy	Polybius, The Rise of the Roman Empire
Ovid, Metaamorphoses	Leibniz, Philosophical Essays	Tacitus, The Annals of Imperial Rome
New Oxford Annotated Bible with Apocrypha	Berkeley, Three Dialogues between Hylas and Philonous	St.Augustine, The City of God
Dante, Divine Comedy	Hume, Enquires Concerning Human Understanding and Concerning the Principles of Morals	St.Thomas Aquinas, Selections
Medieval Lyric	Hume, A Treatise of Human Nature	Machiavelli, The Prince
Petrarch, Rime Sparse	Kant, Critique of Pure Reason	Thomas Hobbes, Leviathan
Cervantes, Don Quixote	Kant, Grounding for the Metaphysics of Morals	John Locke, Second Treatise of Government
Shakespeare, Sonnets	Mill, Utilitarianism	David Hume, Essays, Moral, Political, and Literary
Shakespeare, King Lear	Hegel, Phenomenology of Spirit	Jean-Jacques Rousseau, Basic Political Writings
Milton, Paradise Lost	Nietzsche, On the Genealogy of Morality	Edmund Burke, Reflections on the Revolution in France
Blake, Songs of Innocence and Experience	Nietzsche, On the Genealogy of Morality	Alexander Hamilton, James Madison, and John Jay, The Federalist Papers, with Letters of Brutus"
Wordsworth, Selected Poems and Prefaces		Alexis de Tocqueville, Democracy in America
Goethe, Faust, Part I		Karl Marx, Selected Writings, ed, L. Simon(Hackett, 1994)
Flauber, Madame Bovary		Friedrich Niezsche, Unitmely meditations
Tolstoy, War and Peace		Hannah Arendt, Origins of Totalitarianism
Proust, Swann in Love		Immanuel Kant, "What Is the Enlightenment," "Perpetual Peace," "Idea for a Universal History"
		Jean le Rond D'Alembert, "Preface to the Encyclopedia"
		Carl Schmitt and Mohandas K. Gandhi, Essays

Information from *Classics for an Emerging World: Proceedings of A Conference on Liberal Education and the Core Curriculum 2008*. Edited by Wm.Theodore de Bary, Shang Wei, and Rachel E. Chung. New York: The Columbia University Committee on Asia and The Middle East

As we see, cultural self-awareness expects a critical understanding between cultural particularity and universality. When "general" means "West" and "West" means "world," the distinction between particularity and universality becomes faint. However, as Foucault once aptly reminds us, all authority generates its own opposition, and the official cultures of the modern West are by no means the total culture. We expect a transformation from this narrow "Westernized universality" to true "universality" through critical cultural self-awareness.

4-3-1-2. Asian Classics as "Presence" or as "Representation?"

Let me change an angle a little bit to discuss the issue. Based on the *Columbia Classics of the Western World*, we can see the time span, from Homer, Plato, St. Augustine, Thomas Aquinas, Francis Bacon, Thomas Hobbes, Baruch Spinoza, John Lock, Voltaire, David Hume, Rousseau, Adam Smith, Immanuel Kant, Hegel, John Stuart Mill, Charles Dickens, Karl Marx, Friedrich Nietzsche, Sigmund Freud, to Fanon's *The Wretched of the Earth.* In comparison, the interesting finding from Columbia University's *A Guide to Asian Classics*[337] shows that the time span covered is only short. For example, the *Classics of the Islamic Tradition* starts from *The Seven Odes to Leyla and Mejnun* by Fuzuli, 1556. The *Classics of the Chinese Tradition* start from *Analects* and ends at *The Dream of the Red Chamber*, written in 1763. From then on, Chinese classics are left blank. Later, I realized that Professor de Bary indeed already keenly observed the problem. As he states,

> Western writers recognized that Asian traditions had classic thinkers who spoke to the same issues and concerns, though perhaps in somewhat different terms, but as the twentieth century, though the most creative minds were already extending the Great Conversation to Asia, it had as yet little effect on Western education at the base level. Asian classics did not become part of the Great Books program. They were not among Mortimer Adler's 100 Great Books; nor did his 100 Great Ideas include any Asian concepts.[338]

[337] Columbia 1966, 1989. From *Classics for An Emerging World,* eds. Wm. Theodore de Bary, Shang Wei, Rachel E. Chung (New York: The Columbia University Committee on Asia and the Middle East, 2008).

[338] William M. Theodore de Bary, "The Great "Civilized" Conversation: A Case In Point," in *Classics for An Emerging World,* eds. Wm. Theodore de Bary, Shang Wei, Rachel E. Chung (New York: The Columbia University Committee on Asia and the Middle East, 2008), 11.

De Bary further points out,

> West has the tendency to focus the conversation on the classic writers of the Asian traditions but not as part of a continuing conversation over time that matured well beyond ancient times… the time has come, for us to extend the conversation to twenty-first century education in ways that do justice to Asian classics, not just as museum pieces but also as part of the historical process to be factored into an emerging world civilization.[339]

I would say, sometimes, such weak presence is even worse than total absence, because the unauthentic presence is only a representation that causes more misunderstandings and bias. Malcolm David Eckel from Boston University points out the same problems,

> To sprinkle just a few Asian texts in a course that is largely Western in orientation risks being perceived as tokenism or worse. It can treat the texts in a prejudicial way by looking at them only through Western eyes.…But we do not have the luxury, in our present curriculum, to dedicate a whole course to Asia. For us it is enough if the Asian texts in our curriculum set up an uneasy dialogue with the Western tradition and challenge presuppositions about its cultural primacy.[340]

I especially appreciate professor Eckel's positive admittance:

> Our courses do not explore the Chinese and Indian traditions in depth, but they do give students an opportunity to encounter their difference and sense their moral and intellectual seriousness. To us this is a useful beginning…we could think these initiatives as mere tokens, but I prefer to think of them as seeds that we plant in the hope that students will nurture them and bring them to flower, when they move beyond the Core Curriculum.

4-3-1-3. Problems and Advantages from Asian Universities

In comparison, Reading Classics courses in Asian universities show us some different characteristics. Let us first look at Tsinghua University's curriculum. *Required Reading List in Humanities* includes four parts, (1) *Chinese Culture Classics,* (2) *Chinese Literature Classics (*on page 133*),* (3) *World Culture Classics,* (4) *World Literature Classics* (on page 134).

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[339] Ibid., 12

[340] Malcolm David Eckel, "The Boston University Core Curriculum," in *Classics for an Emerging World: Proceedings of A Conference on Liberal Education and The Core Curriculum,* eds. Wm. Theodore de Bary, Shang Wei, Rachel E. Chung (New York: The Columbia University Committee on Asia and the Middle East, 2008), 112.

Table 4. Tsinghua University Required Reading List in Humanities

Chinese Cultural Classics	Chinese Literature Classics
Confucius, Analects	Classic of Odes(Shijing)
Mozi, Mozi	Songs of Chu(Chuci)
Sunzi, Art of War (Sunzi Bingfa)	Selected Poem of Wei, Jin, Southern and Northern Dynasties Selected Poem of Han, Wei, and Six Dynasties
Mengzi, Mengzi	Selections from the Three Hundred Poems of the Tang Dynasty
Laozi, Dao De Jing	Selections from the Three Hundred Poems of the Song Dynasty
Zhuangzi, Zhuangzi	Selection and Commentary of the Song Dynasty
Xunzi, Xunzi	Selection and Commentary of Tang-ci and Song-ci
Classics of Changes (Yijing)	Guwen Guanzhi
Sima Qian, Records of the Grand Historian (Shiji)	Luo Guanzhong, Romance of Three Kingdoms(Sanguo Yanyi)
Wang Chong, Lun Heng	Shi Nainan, Water Margin(Shubu Zhuan)
Seng Zhao, Bu Zhen Kong Lun	Cao Xueqin, Dream of Red Mansion(Honglou Meng)
Seng Zhao, Wu Bu Qian Lun	Lu Xun, Complete Collection of Lu Xun
Fan Zhen, Shen Mie Lun	Guo Moruo, The Goddesses(Nvshen)
Hui Neng, The 6th Patriarch Platform Sutra (Tanjing)	Mao Dun, Midnight(Ziye)
Zhang Zai, Works of Zhang Zai (Zhangzai Ji)	Ba Jin, The Family(Jia)
Zhu Xi, Collection and Commentary of Four Books (Sishu Jizhu)	Lao She, Camel Xiangzi(Luotuo Xiangzi)
Wang Yangming, Chuan Xi Lu	Qian Zhongshu, Fortress Besieged(Weicheng)
Huang Zongxi, Ming Yi Dai Fang Lu	Cao Yu, Selected Works of Cao Yu
Wang Fuzhi, Du Tong Jian Lun	Yang Mo, Song of Youth (Qingchun Zhige)
Yan Fu, Works of Yan Fu (Yanfu Ji)	Luo Guanbin, Yang Yiyan, etc., Hongyan
Tan Sitong, Ren Xue	Ai Qing, Selected Poems of AiQing
Sun Zhongshan, Selected Works of Sun Zhongshan	

World Cultural Classics	World Literature Classics
Plato, The Republic(Greece)	Homer, The Iliad (Greece)
Aristotle, Metaphysics(Greece)	Homer, The Odyssey (Greece)
St.Augustine, The Confessions (Rome)	Dante, The Divine Comedy (Italy)
Blaise Pascal, Thoughts(France)	Miguel de Cervantes, Don Quixote (Spain)
Francis Bacon, New Organon(UK)	William Shakespeare, Hamlet (UK)
Baron de Montesquieu, The Spirit of Laws(France)	Johann Wolfgang von Goethe: Faust (France)
Jean-Jacques Rousseau, The Social Contract(France)	Charlotte Bronte, Jane Eyre (UK)
Baruch Spinoza, Ethics(Holland)	Stendhal, The Red and the Black (France)
Bertrand A. W. Russell, A History of Western Philosophy(UK)	Victor Hugo, Les miserable's (France)
W.C.Dampier, (A History of Science and Its Relations with Philosophy and Religion UK)	Honore de Balzac, Father Goriot(France)
Hegel, Hegel's Lectures on History of Philosophy(Germany)	Harriet Beecher Stowe, Uncle Tom's Cabin (U.S.)
Oswald Spengler, The Decline of the West (Germany)	Leo Tolstoy, Anna Karenina (Russia)
F.W.Nietzsche, The Birth of Tragedy (Germany)	Ibsen, A Doll's House (Norway)
Sigmund Freud, An Outline of Psychoanalysis (Austria)	Maksim Gorky, Mother (Russia)
Heinrich Rickert, History and Nature (Germany)	Franz Kafka, Collected Short Stories of Kafka (Germany)
Ernst Cassirer, An Essay on Man (Germany)	Rabindranath Tagore, Collected Poems of Tagore (India)
Max Weber, The Protestant Ethic and the Spirit of Capitalism (Germany)	Nikolay Ostrovsky, How the Steel Was Tempered (Russia)
Joseph, T.M. Needham, History of Chinese Science (UK)	Yasunari Kawabata, Snow Country (Japan)
Daniel Bell, The Cultural Contradictions of Capitalism (U.S)	Ernest Hemingway, The Old Man and the Sea (U.S)
Ilya Prigogine, Order out of Chaos (Belgium)	Garcia Marquez, One Hundred Years of Solitude (Columbia)

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From this list, we see there are only two categories; China and the world. Such an arrangement is problematic in two ways. Is China part of the world? It could be even more misleading when "world" simply means "the West." The world cultural classics list includes Greece (2), Rome (1), France (3), UK (4), Germany (6), Belgium (1), Holland (1), and Austria (1), leaving other civilizations, for example Islamic civilization and Asian civilization totally out of consideration. Likewise, World Literature Classics includes Greece (2), Italy (1), Spain (1), UK (2), France (4), US (2), Russia (2), Norway (1), Germany (1), India (1), Japan (1), Columbia (1), with Western works 15 out of 19, Asian works 4 out of 19.

Let us further examine Seoul University's reading list. *100 Recommended Books* [341] consists of five parts: Korean Literature (17), Foreign Literature (31)(on page 136), Oriental Thought (13), Western Thought (27), and Science and Technology (11)(on page 137).[342] In comparison to reading lists in some Western universities, Seoul's reading the classics list shows relatively comprehensive categories; at least they put classics from different civilizations into one list. By being exposed to such a reading list, visually, students can get a first impression that world classics do not refer to only Eastern or only Western works but includes both Eastern and Western works. I would say this open vision is the most fundamental and important starting point. But we still can find some unbalanced arrangements that show overall numbers of Western works overweigh those of Oriental works, for example Korean Literature (17), Foreign Literature (31), Oriental Thought (13), and Western Thought (27).

341 Published by *Seoul National University*(2005).

342 Professors Chongko Choi and Yung-Sik Kim from Seoul National University explain that, "The work is significant in that the texts were selected by a committee of sixteen SNU faculty from various departments on the basis of both their historical status as "classics" and their relevance for liberal education in today's emerging world".

Table 5. 100 Recommended Books Published by Seoul National University

Korean Literature	Foreign Literature
Traditional Korean Poems	Tang Poetry
Yon' amjip of Pak Jiwon	Honglou meng of Cao Xueqin
Gu'unmong(Dream of Nine Clouds) of Kim Manjung	Lu Xun's Stories
Ch'unhyangjon(Song of Ch'unhyang)	Byunshin Inbyong of Wang Meng
Hanjunglok of Lady Hong	Kokoro of Natsume Soseki
Ch'onggu Yadam(Folktales from the Orient)	Snow Country of Kawabata Yasunari
Mujong of Yi Kwangsu	The Iliad and The Odyssey of Homer
Samdae(Three Generations) of Yom Sangsop	Metamorphoses of Ovie
Ch'onbyon P'unggyong(Riverside Landscape) of Pak T'aewon	Greek Tragedies
Gohyang(Hometown) of Yi Kiyong	La Divina Commedia of Dante
T' akryu(Turbid Flow) of Chae Mansik	Greek –Roman Mythology
Ingan Munjae(Human Problem) of Kang Kyong' ae	Hamlet of Shakespeare
Poetry of Chong Jiyong	Great Expectations of Charles Dickens
Poetry of Baek Sok	The Scarlet Letter of Nathaniel Hawthorne
Cainui Huye(Descendants of Cain) of Kang Kyong'ae	A Portrait of the Artist as a Young Man of James Joyce
Poetry of Chong Jiyong	Adventures of Huckleberry Finn of Mark Twain
Poetry of Baek Sok	The Wasteland of T.S.Eliot
Cainui Huye(Descendants of Cai) of Hwang Sunwon	Madame Bovary of Gustave Flaubert
T'oji(The Land) Pak Kyongri	Du cote de chez Swann of Marcel Proust
Kwangjang(The Square) of Choi Inhoon	La condition humanine of Andre Malraux
	Faust of Goethe
	Der Zauberberg of Thomas Mann
	Die Verwandlung of Franz Kafka
	Die Blechtrommel of Gunter Grass
	Don Quixote of M.de Cervantes
	Cien anos de soledad of Gabriel Garcia Marquez
	Fictiones of Jorge L.Borges
	En attendant Godot of Smuel Beckett
	The Brothers Karamazov of Dostoevsky
	Anna Karamazov of Dostoevsky
	Anna Karenina of Tolstoy
	Anton Chekhov's Dramas

Oriental Thoughts	Western Thought	Science and Technology
Samkuk Yusa of Iryon	Historiai of Herodotus	Classics of Science of Copernicus , Galileo, etc.
Bojo Bopo of Chinul	De officiis of Cicero	Novum Organum of Francis Bacon
T' oegye Essays of Yi Hwang	Politeia of Plato	The Origin of Species of Charles Darwin
Yulgok Essays of YI	Ethika Nikomacheia of Aristotle	Structure of Scientific Revolutions of Thomas Kuhn
Dasan Essays of Chong Yagyong	Confessions of St.Augustine	Goedel, Escher, Bach: An Eternal Braid of D. Hofsadter
Yijing	Il Principe of Machiavelli	Der Teil und das Ganze of Werner Heisenberg
Analects of Confucius	Discourse de la methode of Descartes	Entropy of Jeremy Rifkin
Mencius	Leviathan of Thomas Hobbes	The Selfish Gene of Richard Dawkins
Great Learning and the Mean	Two Treatises on Government of John Locke	The Chaos of James Gleick
The Hundred Disciplines	De l'esprit des lois of Montesquieu	Edge of Objectivity of Charles Gillispie
Zhuangzi	Emile of Rousseau	The Same and Not the Same of Roald Hoffmann
A' hamgyong	The Wealth of Nations of Adam Smith	
Records of the Grand Historian(Shiji) of Sima Qian	Kritik der praktischen Vernunft of Kant	
The Upanishads	The Federalist Papers of Hamilton, Madison, and Jay	
	Democracy in America of Tocqueville	
	On Liberty of J.S. Mill	
	Das Kapital of Karl Marx	
	On the Genealogy of morals of Nietzsche	
	Die Traumdeutung of Freud	
	Die Protestantische Ethik under Geist des Kapitalismus of Weber	
	Discipline and Punishment of Foucault	
	An Autobiography of Gandhi	
	Civilisation materielle, economie et capitalisme of F.Braudel	
	The Age of Revolution, etc., of Eric Hobsbawm	
	Tristes tropiques of Claude Levi Strauss	
	Sozialgeschichte der Kunst und Literature of Arnold Hauset	
	Understanding Media of Marshall Mcluhan	

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In comparison, the GE Programs at the Chinese University of Hong Kong shows us the most comprehensive curriculum. It is not designed by names of civilizations (e.g., Western, Chinese civilization, etc.), not by chronological order (ancient, middle age, modern times), but by themes. It includes two themes: (1) **I**ndividual Well-Being and Good Society in Different Cultures (on page 138), (2) Ways to Organize a Better Society(on page 139). The strength of this organization is, first of all, it opens the possibility of dialogue among different civilizations such as Chinese, Greek, and Christian, Islam, and Buddhism by discussing common concerns. However, I think there is one insufficient part of this design. In the section on Ways to Organize a Better Society includes only the political and social perspective. It is better to have other perspectives, for example, economical and cultural perspectives.

Table 6. Classics in GE Program at Chinese University of Hong Kong

Part 1				
Individual Well-Being and Good Society in Different Cultures				
Chinese	Greek	Christianity	Isalam	Buddhism
• Confucian School: Man as Moral Being and Harmony in society	• Thucydides, Pericles'Funeral Oration: Freedom and Democracy	• Old Testament: Original sin, human finitude, and justice of God	The Qur'an; Iman Nawawi, Gardens of the Righteous: Islam, Oneness of God, Moral Obligations and Authority	The Buddha, Two Lesson: Middle Path, Four Noble Truths, and Nirvana
• Daoist School: Human in a cosmic process and society in returning to an original simplicity	• Plato, Crito: Life, Good life, law and justice	• New Testament: Faith, hope, and kingdom of God		
• Legalist School: Selfish human nature and necessity of a strong state	• Aristotle, On Happiness: Life's goal, happiness, and politics			

Part 2	
Ways to Organize a Better Society	
Political Perspective	Social Perspective
• Critics of Dynastic Government	Smith, The Wealth of Nations: Human selfishness, free market, division labor, and distribution of wealth
• Contract and the Nature of Society	Marx, Alienated labor: Capitalism, labor, and self-alienation
• Civil Rights, Human Rights, and the Nature of Government	

Information from *Classics for an Emerging World: Proceedings of A Conference on Liberal Education and the Core Curriculum 2008*. Edited by Wm.Theodore de Bary, Shang Wei, and Rachel Chung. New York: The Columbia University Committee on Asia and The Middle East

What might the reading program of the Chinese University of Hong Kong offer us? As we know, for historical reasons, in comparison to the West and China, Hong Kong is more open to both Western and Chinese cultures. Can we assume that such multiple exposures may contribute to this relatively more balanced perspective? If this assumption is right, then we can expect that being exposed to multiple civilizations is going to be beneficial for students to form a more comprehensive understanding of the self, others, and the world as a whole.

An analysis reading classics programs illustrates that there are both strengths and weaknesses of general education in Western university. On the one hand, educators such as Robert Hutchins and James Conant provide us with inspirational guidance to take general education as a means to form a common spiritual foundation among students. So the programs they advocate are always the great

educational models for us to learn. However, on the other hand, as we have observed, there are problems with the meaning of "general." When Western civilization becomes the representative of world civilization, the consequences are not very optimistic. If this is one side of the story, the other side is even less optimistic.

Examining the reading classics lists of Asian universities, we found similar problems. Just as Western universities tend to take "the West" as "the World," Chinese universities also have a tendency to confuse the two concepts. For example, Tsinghua University has two categories, Chinese Classics and World Classics. Likewise, Fu Dan University also has two categories, Chinese Classics and Western Classics. The design of the two categories is problematic. We may ask Tsinghua University "Are Chinese classics not part of World classics?" We also want to ask Fudan University "Are Chinese and Western classics the only classics in the world? How about other civilizations?"

I think these are the basic concepts we need to clarify because they directly influence students' understandings of their own culture, its relationship to other civilizations, and world civilizations as a whole. Another phenomenon is that, in Asian universities, Western literature has been given a lot of consideration, even more than has been given to local works, for example, seventeen examples of Korean literature are fewer than 31 examples of foreign literature, and 13 examples of Oriental thought fewer than 27 of Western thought.

In contrast to the overemphasis on Western civilizations in both Western and Asian contexts, other civilizations, such as Asian and Islamic civilization, become faintly discernible. As we said, sometimes a weak presence is even worse than none at all. "They are still others, in their presence as in their absence."[343] Their "presence" at most is symbolic, which reinforces cultural reproduction in the form of cultural production. Let us go a little further. Stuart Hall analyzes the effects and

[343] Bell Hooks, "Representing Whiteness in the Black Imagination," in *Displacing Whiteness*, ed. R. Frankenberg (Durham, NC: Duke University Press, 1997), 165-179.

consequences of representation, which is about the constructed outputs of political, economical, and cultural policies and their implementation.[344] Michael Apple critiques the add-ons about culture and history of the other as the most moderate, safest, and often the most conservative forms; it carries "ideological covers that flaunt inclusiveness and pluralism while at the same time bearing asymmetrical social relations embedded in class, race, and gender inequalities." [345] The implication is this might have influence on students' self-identity. Fox argues that identity becomes a moveable feast formed and transformed continuously in relation to the ways individuals are represented or addressed in cultural systems that surround them.[346] Hall reminds us that culture depends on its participants interpreting meaningfully what is happening around them. However, more often, people fail to do so.

Both Platonic and Confucian ideals of humanist education take culture as its foundation to cultivate personal perfection and to expand individual morality to social ethics, and further to universal goodness. However, Western exclusion of other civilizations and Asia's overemphasis on Western civilization causes us to think critically about what cultures should be considered as the common foundation of humanist education. The present situation might prevent students from understanding their own culture and its relationship to other cultures. The situation makes it hard to create common ground based on the collective world civilizations. Worse, it influences the positive cross-cultural I-Thou relationship.

In the age of globalization, I-Thou relationships become more complicated than before. In correspondence, humanist education faces tougher challenges. To think about this question, I believe

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344 Stuart Hall, "Introduction" in *Representation: Cultural Representations and Signifying Practices*, ed. S. Hall (Thousand Oaks, CA: SAGE, 1997), 1-11.

345 Michael Apple, *Cultural Politics and Education* (New York: Teachers College Press, 1996).

346 Christine Fox, "The Question of Identity From a Comparative Education Perspective," in *Comparative Education: The Dialectic of the Global and Local*, eds. Robert Arnove and Carlos Torres, ed. 3 (New York**:** Rowman & Littlefield Publishers, 2007), 117-128.

cultivation of cultural self-awareness is the starting point. In the following, I want to discuss the Chinese intellectual development of cultural self-awareness, starting from the May 4th movement, to the present, and ending up with students' perspectives. From Chinese experience, we see that although intellectuals have different focuses in different historical periods, their common concern is how to create a world civilization between West and East.

4-3-2. Cultural Self-Awareness: Chinese Experiences

4-3-2-1. Historical Confrontations with the West

Cultural self-awareness is an historical issue that has confused Chinese intellectuals for a long time. It is mainly reflected in intellectuals' attitude on Chinese traditional culture and Western culture. It has undergone four stages. Before the May 4th movement, it was reflected in theorists' comparative studies of the advantages and disadvantages between Western and Chinese Cultures. Contemporary Neo-Confucianism advocates the cultural values of the Confucian humanistic spirit. From 1920 to 1940, Neo-Confucian scholars Liang Shumin[347] and Qian Mu rebuilt the theory of nature and heart[348]; after the May 4th movement, studies shift focus to compare the advantages and disadvantages between "tradition" and "modernization."[349] From 1950 to 1970, Neo-Confucian scholars Tang Junyi[350] and Mu Zongsan[351][352] emphasized the close relationship between humanism, national character, and humanistic education; with introduction of Marxism to China, Chinese intellectuals

[347] Shumin Liang advocates the cultural values of the Confucian humanist spirit in his major work *Eastern and Western Cultures and Their Philosophies* (Beijing: Cai- Zheng- Bu Yin- Shua- Ju, 1921).

[348] Mu Qian reflects the similar idea in his book *Culture and Education* (Chongqing: Chongqing GuominChubanshe, 1942).

[349] Duxiu Chen "The Fundamental Differences Between Western and Eastern Nations," *Xin Qinnian(New Youth),*1.no.4.1915. 283-287.

[350] Junyi Tang has major works including *Collective Essays on a Comparative Study of Chinese and Western Philosophies* (Shanghai: Cheng-Chun, 1947) and *The Establishment of Moral Self* (Shanghai: Commercial Press, 1946).

[351] Zongsan Mu, *Characteristics of Chinese Philosophy*. (Hong Kong: Rensheng, 1963), 26-33.

[352] Zongsan Mu, *Fourteen Lectures on Chinese and Western Philosophy*, (Shanghai: Guji Chubanshe, 1997), 1-10.

started to think about the direction China should go. Now, when rethinking cultural self-awareness, scholars are concerned more about with how to make contributions of Chinese culture to world civilizations.

At the time, people confronted with the choice between Western modern culture and Chinese traditional culture.[353] Lian Shumin argued that due to the malaise of Western civilization, Confucian spirits would contribute to the renaissance of world culture in the future.[354] By contrast, Chen Duxiu strongly advocated Western liberal concepts, such as science, freedom, and democracy. By comparing the differences between Western and Chinese cultures,[355] he points out that Western culture takes individualism and law as the basic principles while the Eastern world takes peace, family, and feeling as the basic principles. In his analysis, the Western concepts of freedom, equality, and independence are far more advanced than Chinese Confucian moral principles, such as "three principles" and "five virtues."

In contrast to them, Li Dazhao thinks that Western civilization is dynamic while Chinese civilization is more "quite" From the perspective of world cultural development, Li Dazhao showed his dialectical way of looking at both strengths and weaknesses of Western and Chinese civilizations.[356] Hu Shi suggests seeking mutual influence and to form a world culture.[357] His suggestion is, we should use modern philosophy to interpret the Chinese classics and use Chinese philosophy to explain the modern world. But as he paid more attention to capitalism, he negated

353 Shubai Wang edited a book titled *Choice in the Cultural Conflicts: Chinese Thinkers' Western and Chinese Cultural Perspectives in Modern Times* (Hunan: Hunan Renmin Chubanshe, 1989. The book introduces the major thinkers' perspectives on cultural choices.

354 Liang further extends his idea of Confucian humanist spirit in *Eastern and Western Cultures and Their Philosophies*, 1921.

355 Chen, "The Fundamental Differences between Western and Eastern Nations", 1915, 285.

356 Dazhao Li, "Peaceful Civilization and Dynamic Civilization," in *Oriental Magazine* 13, no. 10 (1916): 10

357 Shi Hu, Ph.D dissertation advised by John Dewey.

Chinese culture, politics, and morality; instead he appraised Western civilization and advocated the wholesale of westernization and wholehearted of modernization.

The different cultural choices are also reflected in the different perspectives on education. In Liang Shuming's comparison, Western culture looks for solutions from outside; Indian culture relies on religion and metaphysics; Chinese culture seeks harmonious relationships among people. So education should be the means to achieve modern civilization by absorbing Western civilization, however based on our own culture. Some others criticized the harm of a feudal educational system on the development of humanity. Meanwhile they advocated a bourgeois educational philosophy. Specifically, they emphasized the four educational concepts; individualized education, which identifies values of individualism; public education; pragmatic education; and scientific education, which is aimed at cultivating rationality. In contrast, education for identifying with the nation argues against education for individualism. When rethinking culture self-awareness, the focus should go beyond the "tradition and modernization" dilemma and should not look only for which civilization is more advanced.

4-3-2-2. Rethinking About Cultural Self-Awareness

On June 18th, 2005, at the opening of the First China Cultural Seminar, Nobel Prize winner in Physics, Yang, Zhenning advocated that the most important task for Chinese humanist education is to aim to awaken "cultural self-awareness." First, it should aim to build a common cultural platform to overcome the increasingly individualistic dissociation. Second, he suggests learning about the strengths and limitations of own culture, from perspective of world civilizations. Cultural self-awareness has become a critical concern again. It concerns, how to unit people in this global village. If China will take a leading responsibility in the future world, what ethics shall we cultivate in students? The purpose is to look for common ground for dialogue. Again, humanist education becomes the

means to such a goal. At the opening of *Humanities and Social Science Forum* in China, 2009, the president of RUC, Ji Baocheng emphasized that the mission of the humanities is,[358]

> …besides paying attention to and solving domestic problems, speaking to the world and making a contribution to the construction of a harmonious world and progress of human civilizations; communication and confrontation between different civilizations under the background of globalization, dealing with the global financial crisis, complicated struggles of international ideologies, major issues of new hegemony, ethic conflict and terrorism, constructing new political and economic orders of the world.

William C. Kirby,[359] a professor at Harvard University, advocates revitalizing the role of the humanities as part of the general education of undergraduates at universities, seeking to educate individuals with the capacity for critical thinking and leadership, rather than training students in skills that will become obsolete in their lifetimes. Liu Xiaofeng, points out that general education and reading classics should be two foundations that constitute humanistic education.[360]

Professor Gan Yang, a leading figure in promoting humanist education, suggests that the most critical and fundamental question about humanist education in China is about general education in the university. General education should be the major component of a humanist education. According to him, the newer GE curriculum includes four elements: (1) Chinese civilization, (2) global vision, (2) science, economy and society, and (4) reading of the classics. The goal of general education is to cultivate high quality citizenship, critical thinking capacity, and gradually to form a new value system.[361]

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[358] President of Ren Min University gives speech on 60 years Progression and Contemporary Mission of Humanities and Social Sciences.

[359] William C. Kirby gives speech on *Chinese and American Universities: Challenges for the 21st Century.*

[360] Xiaofeng Liu. "Humanistic Education in Marketilized University," in *Humanistic Education In Chinese University*, eds. Ganyang, Chenlai, Suli, (Beijing: SanLianShuDian, 2006), 87-99.

[361] Yang Gan, Lai Chen, Li Su, "First China Cultural Forum and Its rationale, Purpose, and Problem," in *Humanistic Education In Chinese University*, Ganyang, Chenlai, Suli, eds, (Beijing: SanLianShuDian, 2006), 4.

Many scholars agree that humanist education should lead students to read original Western and Chinese classics. However, the purpose of a humanist education is not to offer a list of readings, but to help the student learn to think, to really encounter the situation. Gan Yang offers the criticism that courses of humanist education have become a symbol, which has lost its essence but considered an extra class for the purpose of knowing something not so useful. Chongko Choi and Yung-Sik Kim at Seoul National University observe the same problem,

> Generally speaking, Koreans relates to "classics" in two ways. On the one hand a classic is imagined as something "instructive" and "eternal;" on the other, it is regarded as a text that takes up too much time to master or even to read through. Oriented by a long cultural tradition that desires familiarity with the classics, yet pressured by the *palipali* (quick-quick) pace of contemporary society, many Koreans—especially young people—read "abbreviated classics" or "ready-made classics."

At the China Cultural Forum 2, cultural self-awareness was still a central concern. Scholars suggested using multiple ways to think about humanistic education. Professor Chen Lai is concerned with how to use alternative perspective or ideal to transform or change the reality. In other words, how to think about the issue out of the existing box? How to educate students become citizens in the twenty-first century? Some scholars suggest that students should master micro-knowledge, macro-frameworks, independent thinking and study skills, value judgment, and self-identification. Others think that humanistic education should focus on democracy and equality rather than an elite education while even others ask how to reflect the values such as democracy, science, and morality in humanist education.

Some scholars ask, why do we need to expand Western civilization history and Western classics courses. They are concerned whether a Chinese humanistic education should focus on Chinese tradition or Western tradition. Some insist that humanistic education should be put in the context of Chinese tradition, while others state that students should learn about our own cultural tradition, however from a world perspective.

Cultural scholar Le Daiyun raised two questions. First, should we put Chinese literature in the background of world literature? Second, when we teach Mencius, Lao Zi, are we critical about their weaknesses? Cultural self-awareness does not mean we only care about our own culture. On the contrary, the more we know about the West, the more we will become critical about it. Students should be open minded, to be exposed to both Western and Chinese civilizations. Gan Yang suggests that there needs to be a common foundation, upon which a citizen can realize his rights and responsibility for the common entity. The core courses should include: Chinese civilization history, Chinese humanities classics, Chinese ancient literature, Western humanities classics, and Western civilization history. And the last but not least concern for Chinese scholars, is the contribution of Confucian humanistic ideal to world civilizations. Leading humanistic scholars Tu Weiming focuses on the multiple dimensions of 'dialogue' between the West and the East.[362] By analyzing humanity, its inwardness, sociality, and the interface between one's initial condition and one's natural, social, and cultural environment, Tu develops multidimensional stages: *c*ultivating personal life, regulating familial relations, ordering the affairs of state, and bringing peace to the world.

We have observed that Chinese intellectuals' cultural self-awareness has developed from historical borrowing of Western scientific technology,[363] Western concepts of political institutions (i.e., democracy), and Western cultural concepts (i.e., freedom), to creating a cultural dialogue between West and East. Along with the discussion of Chinese intellectuals of cultural self-awareness in historical and present-day context, now I will present the most exciting part, my dialogue with young people. I intend to explore their perspectives on (1) common problems we are facing, (2)

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362 Weiming Tu & Gianni Vattimo, "Prologue Toward a Dialogical Civilization: Identity, Difference and Harmony, Dialogue," in *Dialogue of Philosophies, Religions and Civilizations in the Era of Globalization: Chinese Philosophical Studies,* ed. DunHua, Z. (Washington DC: Department of Philosophy, 2007), 11-18.

363 Yang Wu Yuan Dong refers to the movement of learning Western technologies during the period of 1861-1894.

relationships between Western and Eastern civilizations, (3) the ideal of world citizenship, and (4) inter-Civilizational dialogue.

4-3-3. Dialogues with Young People through a Questionnaire:

4-3-3-1. Descriptions and Analysis of Questionnaire

This survey has been seen as a "pilot study" and the insights I gained must be seen as provisional in nature. A questionnaire was designed to further examine students' perspectives on critical topics. Description of the questionnaire is as follows,

(1). Using Beijing University as my research field, and after having received permission from the instructors, I distributed my questionnaires to two classes. One class was large with about 100 undergraduate students from different departments as described in the following section (2). I personally passed out the questionnaires on November 18, 2011 and collected them back the following week on November 25, 2011. In that winter term, the students were taking the course, *Reading Western classics*. Out of 100 questionnaires distributed, 73 were returned completed. The second class was a graduate student class with about 25 students. I passed out the questionnaires on November 28, 2011 and collected them back on December 5, 2011. Out of 25 questionnaires distributed, 20 were returned to me completed. In that winter term, this group of students was also taking the course, *Reading Western Works*. Total number of questionnaires for this study, was 93 (of a total of 125 questionnaires distributed).

(2). The students surveyed were from departments of Philosophy, Religion, History, Foreign Language (English, Japanese, Korean, Social Science, Chinese, Arts, International Relationship, Life Sciences, Linguistics, Chemistry, Meteorology, and the YuanPei Institution (Urbanism, Economics, PPE, Sociology, Philosophy, Politics).

(3). The questionnaire included three types of questions, single answer (a.b.c representing Yes, No, Not sure, respectively), multiple choice, and short response.

(4). The Questionnaire included five themes: A. Awareness of crisis, B. Understanding of the West, C. Cultural self-consciousness, D. Relationship between civilizations. E. Humanist Education and Inter-Civilizational Dialogue.

Theme 1: Global Crisis and Awareness.

1. Against the background of globalization, people face many common problems, such as crisis of resources, environmental problems, peace, belief, and crisis of values, do you agree or not?

89 out of 93 students chose "Yes"; 2 out of 93 chose "No" while 2 out of 93 chose " Not sure."

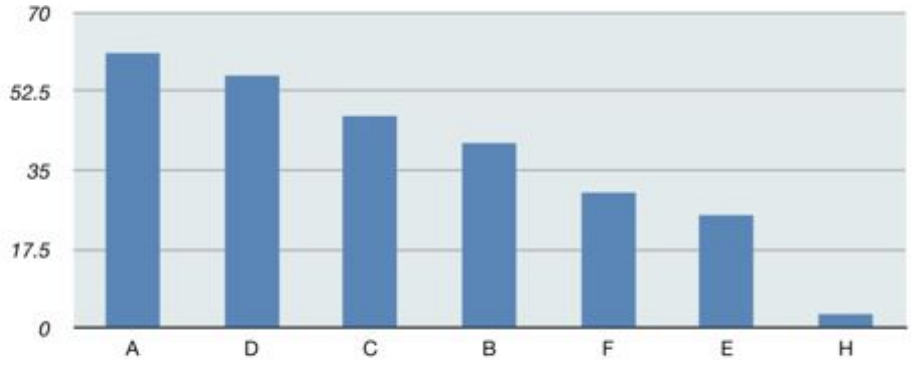
2. Reading world classics could provide some important spiritual and inspiring resources to deal with the problems faced by people.

73 out of 93 students chose "Yes"; 13 chose "No" while 7 chose "Not sure." The numbers show that most students are aware of the common problems faced by people around the world, and most of the students believe reading world classics can provide some important spiritual resources to deal with the problems.

Theme 2: Reading Western Classics

1. Why do you choose reading course on Western classics?

Figure 3. Reasons Students Choose Reading Course on Western Classics



A Enhancing personal understanding of the tradition of Western civilization 61
B Cultivating an ability to make comparisons and creating a dialogue between Western and Eastern civilizations. 41
C Laying a foundation for later related study 47
D Improving personal cultural quality 56
E Personal interest 25
F Attracted by professor's scholarly erudition 30
H Other reasons 3

The diagram shows the answers from the most popular to the least popular: Enhancing personal understanding of the traditions of Western civilization (61), Improving personal cultural quality(56), Laying foundation for later related study(47), Cultivating an ability to make comparisons and creating a dialogue between Western and Eastern civilizations(41), Attracted by professor's scholarly erudition(30), Personal interest(25), and other reasons(3).

2. Through reading Western classics, have you enhanced your understanding of Western civilization and its traditions?

43 out of 93 students answered "yes" and 49 out of 93 students said "a little bit."

3. After reading Western classics, do you think there are some values that you feel difficult to agree with or identify with?

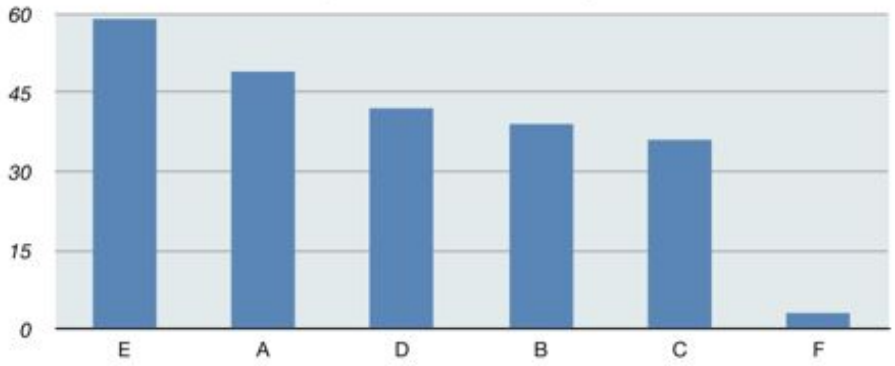
41 out of 93 students answered that there were some values that they felt were difficult to agree or identify with. 31 students chose "no", and 21 students chose "not sure".

4. Based on your observation and reading of Western classics, do you think there exists "Western hegemony?"

Over half of the students, 57 out of 93, believed that Western hegemony does exist. 16 out of 93 students chose "no", and 20 students chose "not sure".

5. What are your major benefits by taking this course?

Figure 4. Major Benefits From Taking the Course



The diagram clearly shows that answers from the most popular to the least popular would be in this order: Becoming more open minded using multiple ways to think about values (59); Enhancing self-understanding of Western civilization (49); Practicing of rational thinking (42); Cultivating an ability to make comparisons and create a dialogue between Western and Eastern civilizations (39); Learning about the method and methodology of the humanities and social sciences (36); Not benefit so much and Others(3).

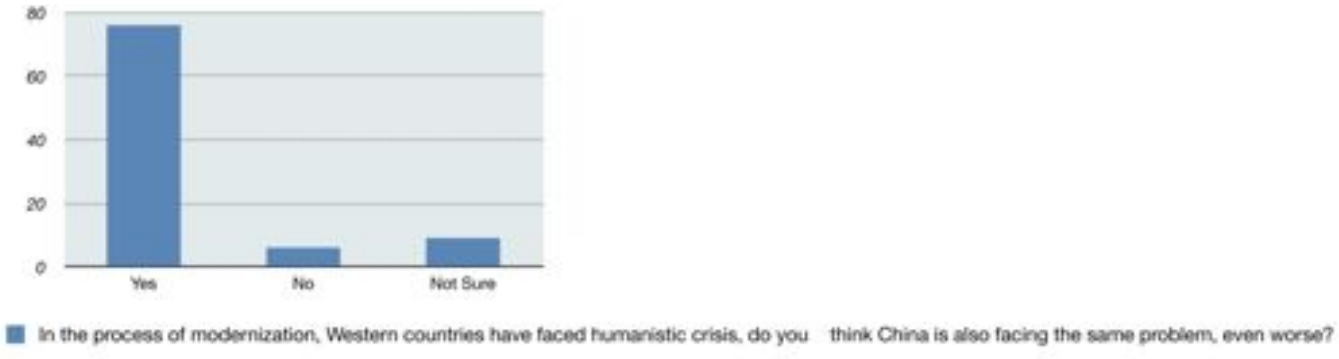
Findings indicate that, "enhancing personal understanding of Western civilization" and "becoming open minded to think about values" are more important than "cultivating an ability to make comparisons and create a dialogue between Western and Eastern civilization." A vast majority of the students claim that they have more or less enhanced their understanding of Western civilization. More than half of the students admit there are some Western values that they feel difficult to agree with and also admit that there does exist Western hegemony.

Theme 3: Cultural Self-Consciousness

1. Do you become more interested in reading Chinese classics after reading Western classics?

88 out of 93 students chose "Yes," 4 students chose "No" while 3 students chose "Have not considered yet".

Figure 5. Cultural Self Consciousness



2. In the process of modernization, Western countries have faced humanistic crisis, China is also facing the same problem and even worse.

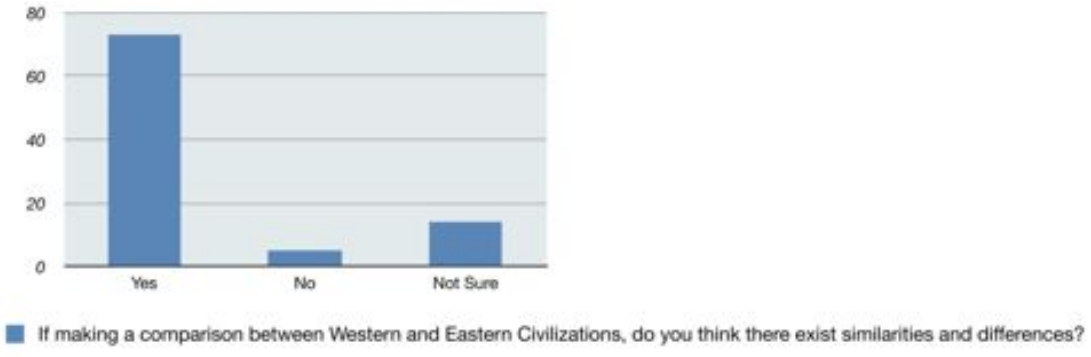
A vast majority of students, 76 out of 93, chose "Yes"; 6 students chose "No" while 9 students chose "Not sure." Findings indicate that almost all students became more interested in reading Chinese classics after reading Western classics. More than half of them realized that, in the process of modernization, like Western countries, China is also facing the same problem of a humanistic crisis, and even worse.

Theme 4: Relationships among Civilizations

1. If making a comparison between Western and Eastern Civilizations, do you think there are similarities and differences?

A vast majority of students (73 out of 93) believed there are similarities and differences between Western and Eastern civilizations. 5 students chose "no" while 14 students chose "not sure."

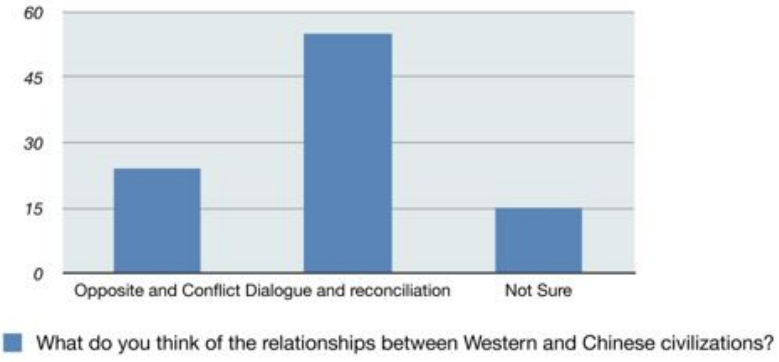
Figure 6. Relationships Among Civilizations: Similarities and Differences



2. What do you think of the relationship between Western and Chinese civilizations?

Over half of students (55 out of 93) believed the relationship between Western and Chinese civilization tends to be dialogical rather than conflict. 24 students chose relationships as "conflict." 15 students chose "not sure."

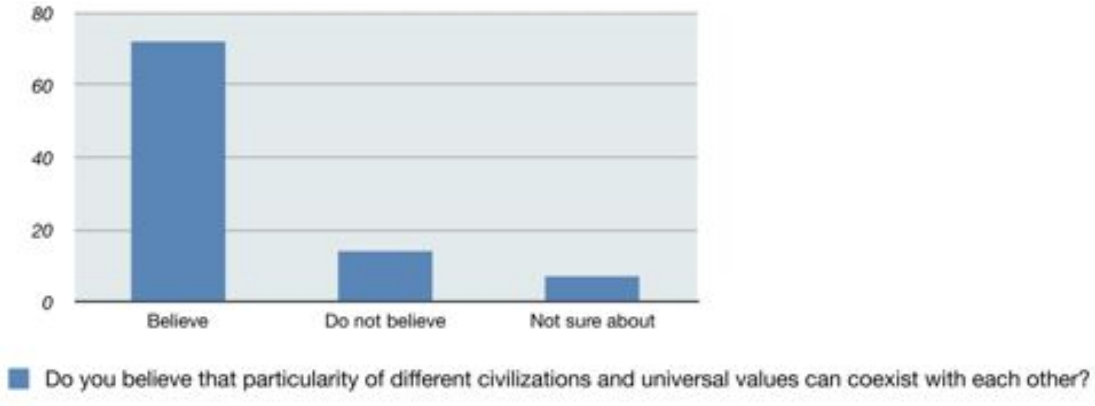
Figure 7. Relationships Among Civilizations: Conflicts and Dialogue



3. Do you believe that particularity of different civilizations and universal values can coexist with each other?

72 out of 93 students believe that particularity of different civilizations and universal values can coexist with each other. 14 students choose "do not believe," while 7 students choose "not sure."

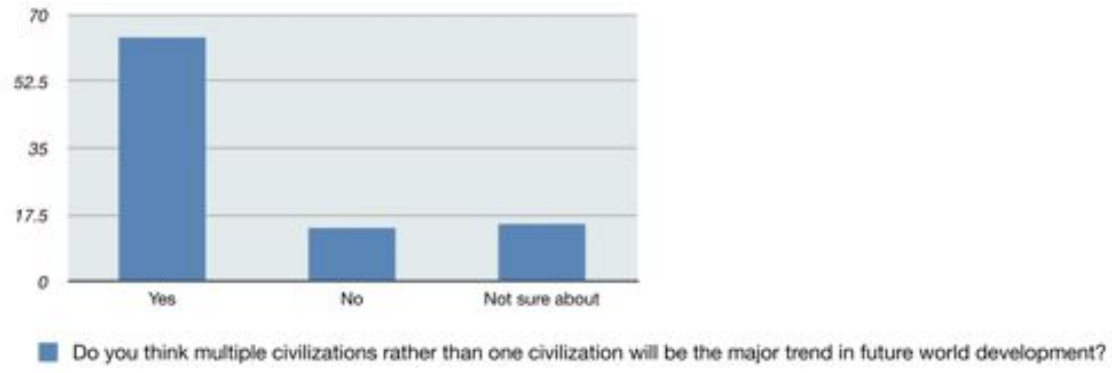
Figure 8. Relationships Among Civilizations: Particularities and Universality



4. Do you think multiple civilizations rather than a single civilization will be the major trend in future world development?

64 out of 93 students believe that multiple civilizations rather than one civilization will be the major trend in future development. 14 students choose "No," while 15 students choose "Not sure."

Figure 9. Relationships Among Civilizations: One Civilization vs. Multiple Civilizations



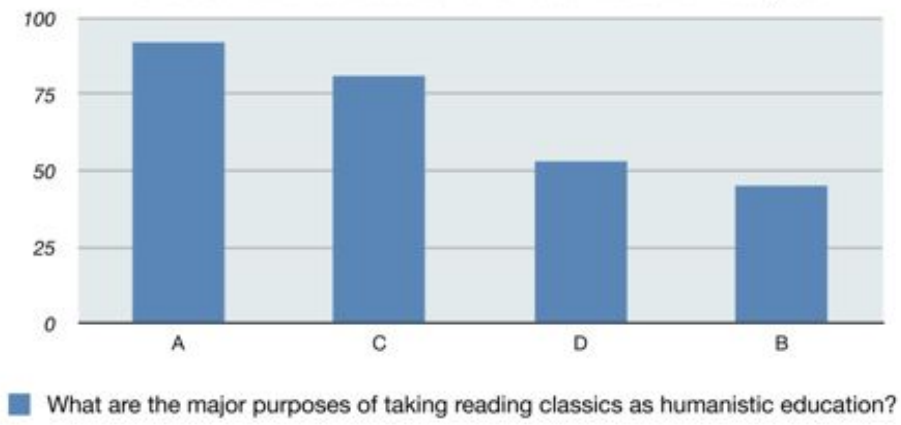
Findings indicate that a vast majority of students think there are similarities and differences between Western and Eastern civilizations. Over half the students think the relationship between Western and Chinese civilization tends to be dialogical rather than conflicting. Most students believes that the particularity of different civilizations and universal values can coexist with each other. Over

half the students believe that multiple civilizations, rather than one civilization will be the major trend in future development.

Theme 5: Humanistic Education and Inter-Civilizational Dialogue

1. What are the major purposes of Reading Classics?

Figure 10. Humanist Education and Inter-Civilizational Dialogue



To categorize these answers from the most popular to least popular, the answers would be in this order: to improve personal cultural quality (92); to enhance inter-Civilizational understanding and dialogue (81); to cultivate consciousness of cosmopolitan citizenship (45).

2. After reading Western classics, did your confidence for inter-Civilizational dialogue become enhance?

Over half the students (53 out of 93) chose "enhanced;" 14 students chose "confidence got weakened;" while 27 students responded that reading classics did not change their confidence a lot.

Findings indicate that, for students, it is more important to improve personal cultural quality than to cultivate consciousness of cosmopolitan citizenship. Most of students admit that after reading Western classics, their confidence in an inter-Civilizational dialogue became enhanced.

Answers to Short Response Questions:

When I designed short response questions, I didn't expect many responses because I thought students would not like to spend time answering the questions. To my great surprise, most of the students not only answered questions but also answered in a very thoughtful and insightful way. After careful reading of 93 questionnaires, I feel very touched and inspired! I will try to present their ideas and more important, try to keep their answers as much in the original as I can.

Question 1: In your opinion, what are the basic values in Western and Chinese civilizations? What aspects of them are communicative and dialogic and which are in conflict?

Students point out Chinese basic values include "humanity," "harmony," "moderation," "obedience," order," philosophy of 'this life,' and the harmonious relationship among personal cultivation, family ethics, social justice, and universal goodness. They think the drawbacks of Chinese ancient culture include:

- Strong protection of feudal political power; repression of individual humanity and over-emphasis on common humanity; group benefit over individual rights;
- Conflict between the Confucian philosophy of "entering the world," Buddhism's "escaping from the world." and Daoism's "no action;"
- No theoretical system; lack of scientific attitude; taking mastery as sophisticated idea; obedience to power; too much emphasis on "moderate, the mean," less respect for law and for human equality; hierarchy ethical relationships has repressed human's thinking capacity.
- Closed mind to outside world; passive about foreign civilizations; repression of religion and belief that cause obstacles to communicate with the West
- One student asks, "What frame of reference should be used when reflecting on Chinese culture's weakness?"

In comparison, students point out basic Western values include rationality, individualism, value of each human being, religion, God, eternal truth, freedom, humanism, equality, democracy, universalism, and truth supported by abstract paradigms. Here are some Western values that students felt were difficult to agree with:

- Too much emphasis on freedom and democracy while ignoring national sovereignty;
- Crazy for religion; original sin, God above man;
- Western concept of "race;"
- Western cultural hegemony that asserts their values are universally true.

In terms of the commonalities and differences, most students agree that both civilizations have the same goals in pursuit of a happy life, love, truth, goodness, ethics, humanism, and spirituality, all which could be the foundation for dialogue. The interesting finding is that, although students give few comments on commonalities, they comment a lot on the differences between Western and Chinese civilizations mainly in three major areas: (1) different approaches toward same ultimate life goal, (2) different views on religion, (3) different perspectives on the I-Thou relationships. Almost all students agree that,

> "Western and Chinese philosophy share the same ultimate goal, that is, the pursuit of a happy life, true humanity, and goodness, but that the two civilizations have different perspectives on the meaning of life, humanism, ethics, and different ways towards the goal;" "both Western and Chinese civilizations set up the highest symbolic value, with Western emphasis on entity and Chinese focus on spirituality;" "Western scientific thoughts on cosmology while Chinese thoughts on moral being."

Many students recognize that the most difficult part of dialogue is religion as they said,

> "Western emphasis on religion, such as the concept of original sin forms a different way to look at the world; Buddhism points to this life and self control while Christianity points to next life and forgiveness; Chinese emphasis on "Dao of heaven" and Western's emphasis on "rationality;" "China is more 'involuntary' while West is more 'nature' oriented;" "both Chinese and Western civilizations pursue love and the good life but Western civilization emphasizes dualism, that universe is made of two different substance (e.g. mind and matter or good and evil) while Chinese civilization believes in the oneness of Heaven and Man;" "Western civilization is more outward and expansive while Chinese civilization is more inward to the heart;" "both civilizations are concerned with freedom, however Western civilization suggests external freedom while Chinese philosophy seeks internal freedom;" "the two civilizations are communicative at practical level but it is difficult to have a dialogue at the transcendental level."

In terms of the I-Thou relationship, students offer vivid description. In their words,

> "There is a distinctive difference between Western's 'big individual' in a 'small society' and Chinese 'small individual' in a 'big society;'" "Western philosophy is concerned with rationality and individual value, while Chinese philosophy cares about emotion and ethical relationships;" "though the West and China have a common concept of world peace but Chinese philosophy advocates the harmonious relationship between the individual and society, while Western philosophy sees these two in conflict;" "Western philosophy insists human beings are born with rights while Chinese philosophy believes in personal cultivation;" "it is easy to communicate about people's responsibility to society but it is hard to communicate about political ideology and economic value;" "Chinese culture emphasizes moderation, human emotion and ethical relationships while Western civilization emphasizes logic and laws."

Question 2: World citizenship is a popular concept among Western academics. We also have such an ideal in Chinese culture.[364] *Do you agree with such an ideal, do you expect to become a cosmopolitan citizen? Please share with us your opinion?*

Students answered in different ways. I will try to group them into three categories based on their opinions.

Some students said they do not agree to such an ideal because…

> "It is aimed at ignoring cultural differences, which would deliberately support globalization;" "because it is not realistic;" "because world citizenship is a Western concept which is very different from the Chinese understanding of "world;" "it is aimed at bringing people into a Western framework, so world citizenship is in fact, 'Western citizenship;'" "because the reasons for advocacy of this ideal are, on the one hand, the world needs China to take responsibility and on the other China hopes to represent itself in the world;" "because I am more concerned about the human heart rather than unrealistic things;" "Chinese concept of world citizenship emphasizes personal cultivation;" "with Western hegemony, other civilizations are simply decorative or representations;" "no true dialogue will be possible without solving these problems."

63 风声，雨声，读书声，声声入耳，家事，国事，天下事事事关心
It means caring about self, others, and society as well.

Many students agree with such an ideal but do not look forward to becoming a world citizen as they put,

> "Because the concept of citizen refers to a subject's rights and obligations that contrast with the concept of 'political power.' However, the realization of rights and obligation is through political power. At present, world citizens only have obligations without rights; there is no legitimate way to realize their obligation. So, there is no true world citizen;" "Each country faces its own problems that make it difficult to cross border." "It is difficult to integrate sixty billion people into one entity. World citizen is meaningful in dealing with global common problems, however I still first want to be a national citizen." "I am more likely to care about the realistic life around me." "Such an ideal would be influenced by world politics and the economic situation." "I do not know about this concept;" "I am not sure about this question."

There are also quite a lot students who agree with such an ideal and look forward to it because they think,

> "It is a necessary trend;" "because we need collective wisdom to deal with common crises;" "with the development of globalization and enhanced mutual understanding among people, the realization of world citizen becomes possible, which is the trend of global cultural development; university student should cultivate a global perspective and promote human development"; "we should go beyond nationalism;" "The most important purpose of cultivation of world citizenship is to help human beings to have common goals, to deal with common problem and to achieve world peace; world citizenship should be based on the common recognition of the public virtues that allow 'small differences to exist in big commonalities';" "The significance of world citizenship is to search commonality to form mutual relationships". "World citizen is the common goal shared by Chinese Confucianism, Marxist communism, and Western Christianity. However world citizenship is only a political concept and it will take long time to realize such an ideal at the cultural level." "It acknowledges mutual equality but does not recognize the essential differences." "In this global age, only when we become world citizens, can it be possible to understand the trends of this era." "Due to geographical and historical factors, Eastern and Western civilizations have been separated while some are even marginalized." "At present, due to the culture, economy, and technology interaction at the global level, there is a new opportunity to have different civilizations convergent into a shared world context."

Question 3: Through reading western classics, what do you think of Inter-Civilizational dialogue?

Students who are optimistic about inter-Civilizational dialogue emphasize that dialogue should be based on mutual understanding as they said,

> "It is like black and white in Chinese Taiji. The true dialogue is to appreciate and to absorb each one's strength and to seek a happy life;" "The differences between civilizations have a long history. The premise of a dialogue should be based on mutual understanding and respect;" "It is difference that makes dialogue becomes so meaningful. It is going to be mutual enrichment;" "Although there exist cultural relativism and multiculturalism, there must also exist some common cultural values that constitute universalism among civilizations;" "Since thoughts embodied in Western classics also advocates world peace, so reading classics could provide guidance for dialogue." "Premier Zhou's Five Principles is the foundation of inter-Civilizational dialogue;" "Cultural confrontation is a wonderful experience".

A group of students are concerned about "Who should participate in the dialogue?" as they questioned,

> "The subject of inter-civilization dialogue should be made clear. Who are the representatives who will engage in the dialogues?" "Due to the big differences between Western and Chinese culture, only those who are knowledgeable in both Western and Chinese cultures can promote true cross-culture dialogue;" "Inter-civilization dialogue should not be limited to the academic realm but should be extended to the community and common people." "Dialogue should not be communication only between scholars;" "Those who know (just) a little about Western and Chinese classics are not helpful in true dialogue."

Some students distinguish the relationships between cultural particularity and cultural universality,

> "For a good dialogue, first of all, we should understand clearly the concept of civilization. If civilization takes religion as its core, then dialogue should emphasize its multiple characteristics and meanwhile considering its particular characteristic." "For a good dialogue, both the West and China should give up its own 'universalism, and respect the multiplicity of civilizations." "Dialogue should take both civilizations as core, to find commonality and difference, to communicate while retaining the differences." "The commonalities shared by both cultural origins should be the starting point for a dialogue."

Students also point out the problem of Bias in dialogue,

> "The hardest part of dialogue is to find commonalities that might be manifested in inconceivable forms in each civilization, which may causes misunderstanding." "True dialogue should avoid existing bias and sincerely encounter other cultures and find the interconnection." "China has been experiencing disconnection from the traditional culture and lacks true understanding of the Western world, so dialogue is aimed at reducing misunderstanding and bias between the West and China." "To have an open mind, to think about the background of the classics and to avoid subjective bias."

Quite a few students feel pessimistic about inter-Civilizational dialogue and remind us that too much emphasis on dialogue is not necessarily good as they said,

> "I believe in multicultural civilizations but I do not think such an ideal should depend on communication and dialogue." "Since there are differences between civilizations, one should not be too meticulous in advocating dialogue, otherwise conflicts would be enhanced." "Dialogue is the oldest form between Chinese and Western civilization, which is natural, so over-emphasis on dialogue is not necessarily good." "At present, conflicts over weigh dialogue so there is no space for dialogue." "So it is uncertain to what degree dialogue could be sustained;" "Long way to go!"

I am especially glad to read some very critical responses. Some of them even make a distinction between superficial dialogue and dialogue in depth. Let us read some of them:

> "Dialogue should be conducted with the deep analysis of Eastern and Western philosophical thought, which should be independent of the real political issues;" "I feel no doubt that dialogue could be created at a superficial level, however I am pessimistic about whether it is possible to conduct dialogue at a deep level. For example, in terms of reading classics, we are unable to capture the essence of the language and thoughts behind the translations;" "If dialogue is only at a superficial level, then the common recognition of the importance of life is good enough; if a deep dialogue is expected, then there needs to be a serious examination of each civilization's history." "To be a neutral man means lack of sincerity. To know about others is to seek a strange feeling of the familiar object, for example, self. Western Classics is for people to understand the origins of the Western world. Inter-Civilizational dialogue should start from a deep understanding of one's own culture and understanding of other cultures as well."
>
> One students writes, "Dialogue is not enough; instead, we need action!!"

4-3-3-2. Hope: From Synthesis of Findings

Students' answers stop here but their thoughts are just beginning to flourish. Some of them write to me, "You make us to think more about ourselves and about others and the world." Findings indicate three major characteristics. First, most students have a strong consciousness of crisis. Many of them become aware of the common problems faced by people world around and believe reading world classics could provide some important spiritual resources to deal with the problems. Some

students admit that Western hegemony does exist. In addition, they realize that in the process of modernization, China, like Western countries, has also been facing the same problem of a humanistic crisis, and even worse.

In addition, students showed quite positive and critical understanding about the relationships between civilizations. A vast majority of students think there are similarities and differences between Western and Eastern Civilizations. They agree that Western and Chinese philosophy share similar life goals for the pursuit of love, truth, and happiness; however they have different ways to achieve these goals. Over half the students think the relationship between Western and Chinese civilization tends to be dialogic rather than conflict. They believe that particularity of different civilizations and universal values can coexist with each other and multiple civilizations rather than one civilization will be the major trend in future development. Further, they point out that the West and China have different perspectives on the I-Thou relationship. Yet, different beliefs and religions make true dialogue difficult.

Third, although students admit that after reading Western classics, their confidence about inter-Civilizational dialogue was enhanced, they still think it is more important to improve personal cultural quality than to cultivate consciousness of cosmopolitan citizenship. This probably could explain why there are quite few students who are pessimistic about inter-Civilizational dialogue and the ideal of world citizenship. Findings imply that some students are unsure to what degree inter-Civilizational dialogue might be conducted in depth and could be sustained. They think the ideal of world citizenship is still a Western concept, the deliberate spread of globalization. At the same time, many students believe that the significance of world citizenship is to search for commonality to form mutual relationships. Many of them are positive about inter-Civilizational dialogue in the sense they believe it is a "must trend" for people to build collective wisdom to deal with a common crisis.

They suggest dialogue should take both civilizations as core, to find commonality and difference, to communicate while keeping differences. Although there are many uncertainties, from students' responses, one point is quite certain. We see that no matter if they are optimistic or pessimistic about what has been happening around us, they have a sincere and serious concern about the situation. This is hope!

Part Three: From Becoming to Being

Chapter Five

Crisis of Humanist Education: When Cultural Ideals Are Lost

The vision of knowledge of which I speak is seen not with the eyes, but with the mind. True Education doesn't focus solely on information and knowledge but on character and ethics. The final product of education is to create a new "human being."[365] ---Plato

君子不器[366] —Confucius

Without It a human being cannot live. But whoever lives only with that is not human being.[367]

--Martin Buber

True education must not be despised, since of the best of men it is the highest of all ideal values. If it ever dies out, and if it is capable of being restored, everyone must try throughout his life to restore it.[368]

--- Werner Jaeger

In Part Two, we discussed a major problem of humanist education, that is, whose culture should be considered as the common spiritual foundation. That is the critical issue in terms of the transformation from citizenship to cosmopolitan citizenship. In Part three, I will discuss a second problem of humanist education; it is an even more challenging problem: humanist education faces the

[365] Plato, *The Republic*, trans. Benjamin Jowett (New York: The Heritage Press, 1944), 125.

[366] The Master said, "The gentleman is no vessel". i.e. He is no specialist, as every vessel is designed for a specific purpose. (*The Analects*, *Weizheng*).

[367] Martin Buber, *I and Thou*, trans. Walter Kaufmann (New York: Simon & Schuster, First Touchstone Edition, 1996), 85.

[368] Werner Jaeger, *Paideia: The Ideal of Greek Culture*, vol.1, *Archaic Greece: The Mind of Athen* (Oxford: Oxford University Press, 1939), 384.

risk of loosing its cultural foundation entirely, being placed on a "materialized" foundation. In this chapter, I will start with a discussion of globalization and its implications for humanity and on education. Then I will make an attempt to explore how Confucian thoughts (Common Sense Rationality and Ren) might be used as an alternative to meet the crisis of humanity caused by the wide expansion of instrumental rationality. This is the critical issue in terms of the transformation from becoming to true being.

5-1. Globalization

5-1-1. Who am I ---Autonomous Human or Imaginary Subject?

Jacques Lacan first introduced the term "social imaginary" which represents the system of meanings that govern a social structure, not necessarily real; it is an imagined concept contingent on the imagination of a particular social subject.[369] The term causes us to think about a question: is "reality" truly true? Do we really know about our self and the world in which we have been living? As Plato's Cave metaphor reminds us, usually we fail face reality and ourselves critically. Whereas French philosopher Paul Ricoeur[370] suggests a hermeneutic way of understanding oneself in the face of reality, cultural theorist Stuart Hall questions the possibility of ever finding a "real me."[371] As socially constructed human beings, we belong to a social class, race, and gender and these proceed critically reflecting upon our situation.

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369 Jacques, Lacan, "Principe de realite" in his *rits*. Paris: Seuil. In 1936, Lacan developed his theory of the "Mirror Stage", and published a number of articles about its importance in the development of the subject. Imaginary is one of these articles.

370 Paul Ricoeur, *Hermeneutics and The Human Sciences*, ed. John B. Thompson (Cambridge: Cambridge University Press, 1981).

371 Stuart Hall, *Introduction to Representation: Cultural Representations and Signifying Practices* (Thousand Oaks, CA: SAGE, 1997), 1-11.

We understand subjectivity as prejudice. Many theorists illustrate the reasons. Althusser. L argues that ideology transforms human beings into subjects, leading them to see themselves as self-determining agents, when they are in fact shaped by ideological processes.[372] Bourdieu, through analyzing concepts such as cultural capital and habitué, seeks to find how objective structures tend to produce structured subjective dispositions. Foucault explores the discursive social practice that enters into the formation of human subjects, the ways in which external forces of control are internalized. Similarly, Ricoeur's "anticipatory structure of understanding," Raymond William's "structures of feeling," and Wittgenstein's "background" all illustrate how and why subjects internalize the socially constructed condition.

Examining the "objective world", we understand this as "the precession of simulacra that engenders the territory; It is no longer a question of imitation, nor duplication, nor even parody. It is a question of substituting the signs of the real for the real." [373] Our eyes are "lensed" to see the overwhelming representations that don't reflect a real world but make reality hyper-real.

5-1-2. I-It Relationships

Buber's thought is inspiring not only because he has contributed to the unraveling of the I-Thou relationship but also because of his analysis of the I-It relationship. In diagnosing the various perceived ills of modernity (e.g. isolation, dehumanization, etc.), Buber believed that the expansion of a purely analytic, material view of existence was at heart an advocating of the *Ich-Es* relation - even between human beings. He reminds us that this paradigm devalues not only existence, but also the

[372] Louis Althusser, *Ideology and Ideological: State Apparatuses* (New York: Monthly Review Press, 1971), 86-127.

[373] Jean Baudrillard, *The Precession of Simulacra, In Simulacra and Simulation* (Ann Harbor, Michigan: University of Michigan Press, 1994), 1.

meaning of all existence.[374] Chinese Confucian scholar Tu Weiming also points out the problem of a materialized mind,

> When the mind encounters a thing, it faces the danger of being fixated in its intended object. If such a fixation is prolonged, the mind is gradually "materialized" by the inertia of the thing. When this occurs, the Heavenly principle becomes functionally neutralized. Consequently the dynamism and creativity essential to self-realization will not be generated, and the original substance of the mind is "buried.[375]

Fixation on intended objects is what the Confucian tradition has interpreted as "selfish desires" that are individually and socially destructive. When mind may be controlled by human desires, its normal functions are obstructed and distorted, which means the mind is existentially alienated from its original substance.

Whereas Buber says Man's world is twofold and his attitude is twofold, Kaufmann extends this that Man's world is manifold, and his attitude is manifold.[376] According to Kaufmann, there are many ways of living in a world without you, I-I, I-It, It-It, We-We, Us-Them. In these relationships, "people are not merely interested in some thing or subject, but the object of their interest dominates their lives, which would smack of subjectivity. His or her 'subject' is no subject in its own right. It has no subjectivity. No individuality has yet emerged. In the Us-We relationship, righteousness, intelligence, integrity, humanity, and victory are the prerogatives of us, while wickedness, stupidity, hypocrisy, brutality, and ultimate defeat belong to them."[377]

The ills of modernity (e.g. isolation, dehumanization, etc.) perceived by thinkers have intensified in the age of globalization. Both Western and Chinese civilizations have humanistic

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[374] Buber, *I and Thou*.

[375] Tu, *Humanity and Self-Cultivation: Essays in Confucian Thoughts*, 9.

[376] Walter Kaufmann, *Introduction to I and Thou,* (New York: Simon & Schuster, First Touchstone Edition, 1996), 18.

[377] Ibid, 13-14.

traditions, however, both are complex and change a great deal in response to various internal and external pressures. We may ask why we invoke the concept of humanism now, which, since its conception, has always been in crisis, complicit, as it has been, with the project of modernity, the expansion of colonialism, the growth of imperialism, and now the domination of global capital?

5-1-3. Lost Cultural Ideals: Globalization and Neo-Liberal Ideology

Globalization is a paradox. Burbules and Torres ask,

> "What are the origins of globalization? Whether we are facing a new historical epoch, the configuration of a new world system, or whether these changes are significant but not unprecedented, paralleled for example by similar changes in the late Middle Ages. But this issue is not an either/or. We are in a new historical epoch; a new global order in which the old forms are not dead but the new forms are not yet fully formed." [378]

Kellner views globalization as "neither innocent nor neutral in many of its uses but a theoretical construct that is itself contested (from above and from below) and open to various meanings and inflections with multi-valently describe, highly complex and multidimensional processes in the economic, polity, culture, and everyday life."[379] Kellner reminds us to rethink education and critical pedagogy. Likewise, Torres articulates the dialectics of globalization, its discontents, and the impacts of global economy, culture, and political systems on education.[380]

Living in this era, we can witness historical impacts on the present. In retrospect, when Adam Smith as both moral philosopher and economic thinker, believed that the free and open operation of the market would contribute directly to the common good, he might not imagine how overwhelming 'market-orientations' have threatened public good today. When Antonio Gramsci developed the

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[378] Nicholas Burbules & Carlos Torres, *Introduction to Globalization and Education Critical Perspectives* (New York: Routledge, 2000), 1-27.

[379] Douglas Kellner, "*Globalization and New Social Movements: Lessons for Critical Theory and Pedagogy,"* in *Globalization and Education Critical Perspectives*, eds. Nicholas Burbules & Carlos Torres (New York: Routledge, 2000), 211-236.

[380] Carlos Torres, *Comparative Education: The Dialectics of Globalization and Its Discontents in Comparative Education,* eds. Arnove & Torres (Oxford: Rowman and Littlefield, 2003), 491.

classic concept of hegemony, he might not believe neo-liberal hegemonic ideology could be so powerful in winning peoples' consent. When Louise Althusser illustrated the dynamics of educational "Ideological State Apparatuses," he might not think the ISA could be eventually distant from the state but very close to the market. Things happen beyond expectation and work together perfectly, making the "invisible hand" tangibly felt. New hegemonic discourse creates new logic. The welfare state coupled with a neo liberal strategy of globalization transformed the imperatives of international competition into the new basis for a social control.[381] In the realm of education, the rhetoric of international competitiveness wins global consent, resulting in "academic capitalism" and "individual entrepreneur." Education becomes ever more vulnerable.

Boxberger and Klimenta state, "now, no country, developed or developing, could escape from neo-liberal competitive ideology since the World Bank and IMF have transferred this idea into the most remote areas in the world."[382] With this trend, one finds across the world a neo-liberal educational agenda drift and direction to higher education policy, which includes an increased focus on assessment, efficiency, university outcome measures, privatization of higher education, and the devolution of management to local regions and schools. Burbules and Torres analyze "this process of privatizing education is occurring in the context of new relations and arrangements among nations characterized by a new global division of labor, an economic integration of national economies, the supranational organizations, and internationalization of nation-states."[383]

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[381] Raymond A. Morrow & David D. Brown argue about this point of view in *Critical Theory and Methodology* (London: Sage Publications, 1994).

[382] Gerald Boxberger & Harald Klimenta, *The Ten Lies about Globalization* (Beijing: Xinhua Publisher, 2000), 32.

[383] Nicholas Burbules & Carlos Torres, *Globalization and Education Critical Perspectives* (New York: Routledge, 2000), 8-9.

5-1-3-2. Dominant Educational Paradigms

John Hawkins has a thoughtful analysis of why education has come to mean such similar things to so many very different people in so many quite distinct settings.[384] As we have mentioned above, Lacan[385]first introduced the term social imaginary to represent the way of thinking shared in a society by ordinary people that make everyday practice possible, giving them sense and legitimacy. Taylor defines it as framework that is a descriptive and prescriptive conception of how educational practice is best directed toward certain outcomes and is organized around a set of norms.[386] Further, Fazal Rizvi points out that there are competing social imaginaries, among which "globalization has been interpreted through a neo-liberal imaginary which re-defined educational aims in largely economic terms, linked to the concerns of social efficiency and emphasizing the importance of market dynamics in the organization of education."[387]

The main component of the dominant educational paradigm's formula is, investment in education will lead to economic growth." This paradigm has spread around the world, reinforcing specialization, privatization, depoliticalization, and commodification of education, which leaves little room for advocacy and the development of a humanist education. Michael Apple notes that for many neoliberals and neoconservatives, alike, "fix the school and nearly everything else will follow, means fixing either by ratcheting up control through national curricula and testing or by once more letting the market enter through privatized choice plans."[388] In this way, the world becomes a vast

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384 John Hawkins, "The Intractable Dominant Paradigm," in *Changing Education*, eds. Peter Hershock, Mark Mason, & John. N. Hawkins, (Hong Kong**:** Comparative Education Research Center, 2007), 137-162.

385 Lacan, "Principe de realite", 1936.

386 Charles Taylor *Modern Social Imaginaries* (Durham: Duke University Press, 2004).

387 Fazal Rizvi, "Rethinking Educational Aims in an Era of Globalization*,"* in *Changing Education*, eds. Peter Hershock, Mark Mason, & John Hawkins (HongKong**:** Comparative Education Research Center, 2007), 87.

388 Michael. Apple, "Between Neoliberalism and Neo-conservatism: Education and Conservatism in a Global Context*,*" in *Globalization and Education Critical Perspectives*, eds. Nicholas Burbules & Carlos Torres (New York: Routledge, 2000), 257-284.

supermarket; consumer choice is the guarantor of democracy. In other words, the decisions of "democracy" are increasingly informed by and often completely conflated with the rules of capitalism and consumption.[389] According to Burbules' and Torres' analysis of the opening of borders, the creation of multiple regional markets and the shrinking of state services have in turn opened the way for increased commodification of education.[390]

Market-oriented reforms have been further implemented towards the privatization and decentralization of public education. Worse, equality, freedom, and democracy can be invoked to created their opposites, such as inequality and oppression. The meaning of social justice has been distorted to mean freedom of choice and equality for consumption. The overall effect is to shift education toward competence-based skills at the expense of the more fundamental forms of critical competence required for autonomous learning and active citizenship. Kellner says "one should see that globalization unleashes conflicts between capitalism and democracy. In its restructuring process, this creates new opening for struggle, resistance and democratic transformation."[391] We believe that as long as the struggle for a socially just and critically democratic education continues, there will be no end in sight.[392]

5-1-3-2. The Plight of Humanism and the Humanities: Senseless and Useless

Edward Said reminds us, the difficulty, to begin with, is that humanism in many ways has been discredited.[393] The term has been used in such a variety of senses as to seem nearly senseless. In

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[389] Michael Apple, *Cultural Politics and Education* (New York: Teachers College Press, 1996), 149.

[390] Nicholas Burbules & Carlos Torres, *Introduction to Globalization and Education Critical Perspectives*, 1-27.

[391] Douglas Kellner, *Globalization and New Social Movements: Lessons for Critical Theory and Pedagogy,* 19.

[392] Michael Apple, *Ideology and Curriculum* (New York: Rouledge, 2004).

[393] Kerry Chance had an interview with Said on 02/13/01 and wrote, ***Interview: Edward Said on Humanism.***

the realm of education, the postmodern university has resulted in a mere professionalism based on a technical ideal of competence and the technical demands of the market. It is said that the humanities bake no bread, that they don't have practical value. On March 10th, 2009, Steen Knapp, the president of the office from George Washington University lectured on *Humanities in a Time of Crisis* at the National Humanities Alliance. Knapp lists the gap of funding for NIH, NSF, and NHE, showing the dangerous decline in both absolute and relative support for research across most areas of humanistic scholarship.

Table 7. NIH, NSF, and NEH Funding

2007 NIH: $30 billion	NSF: $5 billion	NEH: $138 million
2009 NIH: $30.3 billion	NSF: $6.5 billion	NEH: $158 million
*2011 NIH: $10 billion	NSF: $3 billion	NEH: 0

*The additional funding for the next two years is the Economic stimulus bin that Congress has already passed.

NIH: National Institution of Health
NSF: National Science Foundation
NEH: National Endowment for Humanities

(From Lecture on *Humanities in the Time of Crisis* by Steen Knapp 2009)

We may ask, will the humanities departments of the universities soon be the least likely place a humanist can hope to find a home before this endangered species becomes extinct? As Nussbaum argues, we should have no objection to good scientific and technical education. But other abilities—abilities crucial both to the health of democracy and to the creation of a decent world culture and a robust type of global citizenship—are at risk of getting lost in the competitive flurry.[394]

[394] Martha C. Nussbaum, *Cultivating Humanity: A Classical Defense of Reform in Liberal Education* (Cambridge, MA: Cambridge University Press, 1997), 6-13.

5-1-3-3. Ideal of the University: Withered Social Responsibility

As the twenty-first century continues, it is becoming increasingly clear that technical progress has not necessarily promoted social or moral progress and that a dramatic expansion and specialization of higher education has not necessarily resulted in a more democratic, peaceful, and ethical world. Do universities have a social responsibility? Scholars and practitioners have deep concerns about its autonomy, value, and public good. Daniel Schugurensky analyzes five types of university:

> The first version academic haven is followed the liberal education tradition and was influenced by Cardinal Newman's classic Idea of a University (1873). The second vision inspired by the tenets of human capital theory (Schulz1961), argued that the intellectual infrastructure, the professional training, and the scientific technical capability provided by the university are prerequisites for economic development, particularly in emerging 'knowledge-based societies. The third vision views university as a means of social transformation**.** Its proponents argued that universities have an obligation to contribute not only to the equalization of educational opportunities but also to collective projects that promote social justice and ultimately alter existing social, economic, and political relationships. The forth vision is service university which conceives of the university as an enterprise, academics as entrepreneurs, and knowledge as a commodity, identified as academic capitalism. The fifth vision is heteronomous university which is subject to external controls and impositions.[395]

There is general concern that the heteronomous university can gradually lead to the erosion of the academic environment and the ascendance of a business environment. The subsequent emergence of neoliberal models of globalization, has provided a theoretical basis for undermining the original intentions of science and research policy by subordinating them to the rhetoric of privatization and global competitiveness, and thus opening the way for private interests to dominate the space opened up by declining university autonomy.

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[395] Daniel Schugurensky, "From *The Political Economy of Higher Education in the Time of Global Markets: Whither the Social Responsibility of the University,"* in *The University, State, and Market: The Political Economy of Globalization in the Americas*, eds. Rhoads & Torres (Stanford: Stanford University Press, 2006), 301-321.

When universities are not seriously concerned with the preservation and transmission of democratic values, they become merely places for workplace and professional training that are indifferent to human suffering and to social justice. In an era in which universities are developing a close relationship with the market, it is not inappropriate to remind ourselves that a university needs to be accountable to the public, to keep its transformative leadership in society, and to hold up its lofty ideal. As we know, "the cult of technical specialization cannot be overcome by abstract and irrelevant humanistic demands; the path of true humanism leads through the midst of the specialized and technical problems, insofar as one succeed in gaining insight into their significance within the societal whole and in drawing conclusions from this."[396]

Here we have observed some manifestations of the crises of humanistic education. Humanist education faces a risk of losing its cultural ideal entirely. We admit that, more than ever, along with the increasing development of scientific technology, facing global crises of humanity, it is time to search for global solutions. Among many, I would like to believe the dialogic humanistic education that emerges in the global era should be one possible solution to deal with crises. Heidi Ross critically analyzes the importance of relational theories by pointing out "what is fundamentally missing from education is empathy, caring social imagination, and personal connection---an ethics of care."[397] Living in this neo-liberal social imaginary which is filled with the illusionary relations between people and their objective world, we have been facing citizen/identity crisis as people tend to care more for private goods (benefit) rather than for public good (value). Let us read Kandel's analysis of this issue,

> There is undoubtedly a greater and more universal desire to understand the meaning of the world in which we live; totalitarian states are able to give the kind of understanding which they consider necessary for their stability; democratic, liberal states are seeking to provide that education which will furnish each of their citizens with a sense of their responsibilities and

[396] Frankfurt Institute for Social Research 1972. p. 127.

[397] Heidi Ross, "President Address: The Space between Us: The Relevance of Relational Theories to Comparative and International Education," *Comparative Education Review* 46, no. 4 (2002): 408.

> that knowledge which will make it possible to meet them. The issue is, however, much broader. Education is not organized and provided primarily for the benefit of the individual but to enable him to play his part in the social community of which he is a member. There are certain categorical imperatives in education as there are for membership in a society. This means that what is taught in the schools must have affirmative values.[398]

When the global community becomes ever more borderless and interconnected, people instead become more privatized individuals, subjectively dissociated from the rest. Capella observes that, "with the globalization, large populations all over the planet gain modernization without citizen."[399] That means, "There will be no citizens or even persons, only replicas since the individuals would be homogenized by consuming categories which in turn are determined by the demands of the productive system." The materialization of this tendency makes people lose autonomy and freedom, becoming a variable dependent on mass production, since the origin of the needs they experience is increasingly alienated. The trend toward depoliticization and passivity among the peoples and a growing enhancement of economic citizenship while weakening of cultural citizenship causes the loss of vitality in their citizenship. West has already expressed the same worry: unprecedented cultural decay causes the social breakdown of the nurturing system for children, the inability to transmit meaning, value, purpose, dignity, and decency to children.[400] This is the "corruption" made by society, echoing Rousseau's pessimistic thoughts.

"The world market and society produce convergence by subjecting all societies to the same forces; they produce divergence by creating different roles for different societies in the world stratification system. Market competition in the context of neoliberalism affects the notion of

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[398] Isaac Kandel, "The Meaning of Liberal Education," *Teacher College Record* 41, no. 2, (1939): 91-101.

[399] Juan-Ramon, "From *Capella Globalization, a Fading Citizenship"* in *Globalization and Education Critical Perspectives*, eds. N.C. Burbules & C.A. Torres (New York: Routledge, 2000), 227-252.

[400] Philip West, *Yenching University and Sino-Western Relations, 1916-1952,* (Cambridge, MA: Harvard University Press, 1976).

citizenship and democracy on a global scale."[401] There is no citizen but homogenized replicate consumers, who are constructed as the rational market man and one-dimensional man, living in an enterprise culture. The economic man certainly exhibits values such as rationality, liberty, legality, and rights-consciousness. Yet, values such as responsibility, civility, decency, sympathy, empathy, compassion, and social solidarity are absent.

5-2. From Instrumental Rationality to Common Sense Rationality

The Confucian scholar Tu suggests that, as a powerful critique of an Enlightenment mentality, defined in terms of aggressive anthropocentrism, instrumental rationality, and possessive individualism, Confucian core values---humanity, sympathy, reciprocity, civility, responsibility, public-spiritedness, and communality could offer a persuasive alternative to Western modernism. It is no longer persuasive or adequate to characterize liberty, rationality, rule of law, human rights, and dignity of the individual as 'universal' values, whereas justice, righteousness, sympathy, civility, responsibility, and social solidarity are 'Asian' values.[402]

Western scholars Ames and Rosemont[403] contend that in an ideal Confucian society, human relationships are largely non-instrumental and communication appeals to a shared repository of discourse. Confucian humanity takes a loving filial relationship as the basis and aims at maximizing the relational potential of things, others, and ultimately the world. Educational wisdom is an organic part of Confucian and Taoist thought. The character *Ren* translated as humanity is the foremost project taken up by Confucius, and occurs over one hundred times in the *Analects.*[404] As Roger and Hall recognize, "The fact that Confucius is asked so often what he meant by the expression *Ren* would

[401] Robert Arnove & C. Torres, *Comparative Education: The Dialectic of the Global and the Local* (New York: Rowman & Littlefield, 2003).

[402] Weiming Tu, *Humanity and Self-Cultivation: Essays in Confucian Thoughts* (Berkeley, CA: Asian Humanities Press, 1979), 9.

[403] Roger T. Ames & H. Rosemont, *The Analects of Confucius: A Philosophical Translation* (The Random House Publishing Group, 1998).

[404] Ibid., 50.

suggest that he is reinventing this term." For example, when Fan Chi inquired about authoritative conduct Ren, the master replied: At home be deferential, in handling public affairs be respectful, and do your utmost in your relationships with others.[405]

When Tu suggests that, as a powerful critique of Enlightenment mentality defined in terms of instrumental rationality, Confucian core values---humanity, sympathy, reciprocity, civility, responsibility, public-spiritedness, and communality could offer a persuasive alternative to Western modernism. I am not fully convinced with his statement. I think these Confucian core values are not absent from Western civilization. Instead they could have deeper understanding and critical practice, for example the concept of community in Plato and Aristotle's theories. In the following, I will analyze two key concepts, Common Sense Rationality and Ren. For the first one, I will focus on its power of liberating subjectivity and transforming reality. For the second one, since I have discussed Ren's personal and social characteristic in part one, here I would further explore its metaphysical and cosmopolitan characteristics. I expect that careful analysis of these two concepts would provide relatively convincing thought to illustrate that Confucian core ideas could be considered an alternative to instrumental rationality and to deal with alienation manifested in I-It relations.

5-2-1. Instrumental Rationality

Whereas Monism of Morality and Oneness of Heaven and Man are the fundamental and integrative frameworks of Chinese political culture, Dualism of Rationalism represents the basic structure of Western culture.[406] As a product of the Scientific Revolution, Dualism of Rationalism refers to two separated realms, with belief, rationality, and morality on the one side, and cosmic order

[405] 居处恭, 执事敬, 与人忠 (*论语，子路篇*)。

[406] Albert G.A. Balz, *Descarter and the Modern Mind* (Hamden, CT: Archon Books, 1967).

and natural phenomenon on the other side.[407] It starts from Descartes, develops through Kant, and lays the philosophical foundation of Western dialectic materialism. According to Dualism of Rationalism, belief and rationality are the two resources of morality.

From a philosophical perspective, morality constitutes three parts, Human Will (heart with innate goodness), Virtues (value system), and Moral Behavior Principles.[408] In terms of the basis of morality, the West and China have different traditions and development.

Human Will---Virtues---Behavior Principles
Human Will (towards goodness)---Virtues---Principles (China)
Human Will (towards goodness)---Knowledge---Virtues---Behavior Principles (Greek)
Human Will (toward goodness)---God---Virtues---Behavior Principles (Hebrew)

In the West, God and knowledge are the ultimate sources of morality. In the Hebrew tradition, people's ultimate concern is the belief in God. A person's Will first points to God and then integrates with the value system. In Greek tradition, both Socrates and Plato take pursuit of knowledge as the ultimate concern. The reason people are immoral is because they do not know what is good[409]. So the human will first points to knowledge and then connects to moral values. The integration of will and values may break with the change of social knowledge. Will is associated with goodness through knowledge. Knowledge represents the "it is" world and morality refers to the "should be". When people come to believe that neither knowledge nor God can be the source of social ethics, the integration of the will and the value system breaks down. As a result, freedom and autonomous right become new values.[410]

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[407] Eduard Jan Dijksterhuis, *The Mechanization of the World Picture*, trans. C. Diskshoorn (Princeton: Princeton University Press, 1961).

[408] A. J. M. Mile, *Human Rights and Human Multiplicity—Human Philosophy*, trans. (Beijing: Chinese Encyclopedia Publisher, 1995).

[409] Alasdair MacIntyre, *A Short History of Ethics* (New York: Macmillan Publishing Company, 1966).

[410] Alasdair MacIntyre, *After Virtue* (Notre Dame: University of Notre Dame Press, 1984), 48-79.

Both the West and China have various theories of ethics. However theories of ethics can be categorized into two kinds, morality that is considered the means or instrument for other or higher purposes, and morality that is itself the end. Chinese culture takes morality itself as the ultimate pursuit. Will is directly linked to Virtues that further guide behavior principles. Humans being seek the moral ideal because morality itself is the end but not the means[411]. When a moral system becomes undesirable, the reverse moral system emerges. With the selective absorption of foreign values, new cultural values result.[412] Both knowledge-based and God-based morality reflects the high development of rationalism in the West.

Max Weber is the first thinker who uses the concept of ***rationalization*** to illustrate the modernization process of traditional society. According to him, rationalization has three meanings. First, rationality refers to a kind of ability to control things through instrumental measurement. It amounts to scientific knowledge. Rationalization means universalization and expansion of instrumental rationality. Second, rationalization means integration of conceptual system with metaphysical ethical rationality. Third, rationalization suggests systematic and regulated life attitudes that are reflected in social principles and behaviors.[413] In Weber's analysis, rationalization is the unification among social institutions, cultural systems, and rational standards.

Following Weber, Habermas emphasizes the combination between cultural, ethical rationalization, and social institutional rationalization.[414] Both Weber and Habermas insist that rationalization is a process of modernization. However, these two are not necessarily the same. The reason it tends to be the same in the Western world is because modernization is the result of the

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411 Junyi Tang, *The Establishment of Moral Self* (Shanghai: Commercial Press, 1946).

412 Guantao Jin & Qingfeng Liu, *The Origins of Modern Thoughts: The Evolution of Chinese Political Culture from the Perspective of Ultrastable Structure*, vol. 1 (Beijing: China Law Press, 2011), 37-42.

413 Wolfgang Schluchter, *Rationalization and Bureaucracy: Study on Max Weber* (1986).

414 Michael Pusey, *Jurgen Habermas* (New York: Routledge, 1988), 65.

expansion of instrumental rationality into all fields, which indeed has negative implications as we have discussed in the above.

5-2-2. Seen Through Mirrors: The West and China

The relationship between the West and the East is like a mirror, through which both sides see each other. Western scholars have analyzed China from philosophical, historical, scientific, and social perspectives. Hegel once doubted whether Chinese culture has any rational and contemplative thoughts besides moral principles. Weber thinks that Confucianism and Christianity represent two types of rationality that are very different from each other. Both Confucianism and Christianity encourage self-control. But the purpose of Confucianism is to obtain and maintain cultural status and further to adapt to this world. In contrast, Christianity is aimed at changing the world. Weber thinks these different goals can answer why capitalism becomes prosperous only in the West but not in China. Weber therefore asserts, "Confucian rationalism meant rational adjustment to the world."[415]

Habermas affirms Weber's perspective. He theorizes four types of cultural attitude toward the world, including the Christian attitude of changing the world, Buddhism's attitude of escaping from the world, the Greek's metaphysical observation of the world, and China's obedience to the world.[416] Chinese culture therefore is considered lacking rationality.

Talcott Parson states that Confucian theory of ethics is a collection of a series of precepts without a metaphysical foundation.[417] In his analysis, Confucius is interested in the present time rather than the future. Confucian rationality relies on social and moral discipline or orders, and the cosmic order charged by Heaven. With this ethical guidance, rational people avoid expressing their

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[415] Max Weber, *The Religion of China: Confucianism and Taoism*, trans. Hans H. Gerth (Glencoe, IL: Free Press, 1951), 226-249.

[416] Jurgen Habermas, *The Theory of Communicative Action*, vol. 1, *Reasons and the Rationalization of Society*, trans. Thomas McCarthy (Boston: Beacon Press, 1984), 211.

[417] Talcott Parsons, *The Structure of Social Action* (New York: McGraw Hill, 1937), 542-552.

emotions. The goal of doing this is to keep harmony with the accepted social order. Parson thinks that Confucius designed society as a relational web in which people care only about certain relationships, such as family members while ignoring other people. In his view, the Chinese don't take social issues seriously. This is very different from the Puritan who is concerned with all people. Parson thinks the Confucian ideal is traditional and static, different from the West's scientific and dynamic character. Confucian rationality reflects its suitability to traditional rules to avoid any disorder. Westerners do not adapt to the existing social order, but change and transform it.

However, some Western scholars have different perspectives on China. The philosopher Bertrand Russell visited China in 1920 and in 1922 wrote a famous book, *The Problem of China.*[418] In the first chapter, *Why Do I Study China,* Russell shows his deep concern about Western civilization that is represented by advanced science and industrial development, but which has lost its humanistic ideal and perhaps civilization altogether. Russell honestly admitted that, the reason he came to China was to teach, but found that he had a lot to learn from China. After comparison, Russell clearly states that the outstanding advantage of Western civilization is its scientific methodology, while the notable strength of Chinese civilization is its rational or reasonable pursuit of the human life. He believes that the encounter between the West and China should benefit both sides. Russell sincerely expected that, China should contribute her great tolerance and contemplative wisdom to the West and to the world as whole.

Historian Arnold Toynbee criticizes the unified conception of history as illusions; such as Western civilization, self-centered; static Orient; and linear progress of human history. Toynbee predicts that the unification of the future world won't rely on a military but on culture. For him, East

[418] Bertrand Russell, *The Problem of China (* London: George Allen & Unwin, 1992), 9-18.

Asia, such as China, will take a leading role in the future. He believes that we need global perspectives to unify the world.[419]

Scientist Joseph Needham in *Science and Civilization in China*, listed many pieces of evidence to illustrate that China, indeed, since ancient times has made great contributions to the progress of world science. He therefore highly disagreed that only the European or Western world has made scientific progress. He is concerned with whether there is a history of human thought and natural science in which each civilization has its own contribution regardless of its influence on others or whether others have influenced it. Are world science and philosophy the legacy of all human beings' common efforts? His answer to both is, yes. He concludes that the history of science is an interactive history between the West and China[420]. This is an open and optimistic perspective on both China and the West.

5-2-3. Common Sense Rationality

The neo-Confucian scholar Mu Zongsan suggests Chinese philosophy emphasizes subjectivity and inner-morality, while Western philosophy attends to objectivity and epistemology.[421] Another Neo-Confucian scholar, Tang Junyi, points out that the foundations of Western humanism are individualism and functionalism while the origin of Chinese humanism is human subjectivity.[422] In the following, I will analyze how Confucian' thought might be suggested as an alternative to respond to the common crisis we are facing in the age of globalization. I argue that Chinese common sense rationality has potential for creating a transcendental realm that helps people reflect upon

[419] Arnold Joseph Toynbee, *A Study of History*, vol. XI, (Oxford: Oxford University Press, 1959), 46-48, 218-224.

[420] Joseph Needham, *Science and Civilization in China*, (Cambridge: Cambridge University Press, 1956), 117, 217-277.

[421] Zongsan Mu, *The Characteristics of Chinese Philosophy* (Hong Kong: Ren Sheng Publisher, 1963).

[422] Junyi Tang, *Collective Essays on a Comparative Study of Chinese and Western Philosophies* (Shanghai: Cheng-Chun, 1947).

reality. In addition, a Confucian core concept, Ren, means recreation and growth, both of which suggest reinventing subjectivity. Put another way, I am concerned about how to transform relationships from I-It, to I-You.

5-2-3-1. Integration of Confucianism, Daoism, and Buddhism

The wisdom of Chinese culture originates from an interactive combination of Confucianism, Daoism, and Buddhism. Tension and integration among these three philosophies contributed to the growth and maturity of Chinese common sense rationality. With the decline of Cosmopolitan Confucianism at the end of the Eastern Han dynasty (220A.D) and the spread of Buddhism, it developed through the Tang dynasty (618-907) and matured in the Song (960-1125) and Ming dynasties (1368-1644). Common sense rationality refers to the rational spirit beyond Confucian ideology. It recognizes the rational existence of natural phenomenon and human emotions.[423] It developed in three stages. First, Cosmopolitan Confucianism became undesirable and the reverse morality (no action) took place; then, the absorption of foreign culture (Buddhism) and further negative, reverse morality, and finally, reconstructed Confucianism, making it desirable again. So in general, it has been a process of negation, recovery, and reconstruction of Confucianism through integration with Daoism's structure of Unity of Heaven and Man, the adoption of Weijinxuanxue's idea of "no action", and the absorption of Buddhism's metaphysical contemplation.

During the Spring and Autumn period (770BCE-476BCE), although Confucian thought already embodied the idea of human emotion, Confucian advocacy of Zhou Li (rituals) to some extent, represses natural human emotions. Natural emotion has to be subordinated to morality. Neither Confucius nor Mencius had interest in cosmopolitan order, so at that time the rational sprout

[423] Guantao Jin & Qingfeng Liu, *The Origins of Modern Thoughts: The Evolution of Chinese Political Culture from the Perspective of Ultrastable Structure*, 93-152.

did not come into fruit. Buddhism is rich in contemplation and belief in "escaping from this world", so it cannot become an official ideology. Although Daoism advocates "natural existence," it cannot distinguish "nature" from "no action", therefore it also failed to develop into cultural rationality.

All these limitations required the recovery of Confucianism as an ideology, to unify Daoism's structure of Oneness of Heaven and Man, Buddhism's Metaphysical Contemplation, and the Confucian inner worldly moral ethics and integrative power. Its rationality reflects in its accepting the Oneness structure while eliminating its superstitious tendencies, in the taking Buddhism's metaphysical structure while changing its philosophy of escaping from the world,[424] while keeping Confucianism' integrative power and tradition of moral practice while creating a transcendental moral realm to liberate natural human emotion from extraneous rituals. The continuing tension and integration among these three philosophical schools of thought in fact result in common sense rationality gradually becoming the most transcendent and fundamental structure of Chinese culture. It becomes a deep foundation upon which to build a conceptual value system and ideology. It is the ideological spirit behind existing ideology.

5-2-3-2. Liberating Subjectivity to Reflect Upon Reality

The significance of common sense rationality is to distinguish between the "ought to be" realm and "it is" realm. Morality has its metaphysical foundation transforming from cosmology to ontology. So the very original meaning of morality refers to the human pursuit of the metaphysical realm of I. In order to reduce the conflicts between "no action" morality and Confucian moral principles,[425] and based on Daoism's philosophy of "nature", WeijinXuanxue creates the moral utopian and transcendental consciousness that is different from the Confucian cultural concepts

[424] Dongsun Zhang, *Role of Buddhism in History of Chinese Philosophy* (Taiwan: Mutong Chubanshe**,** 1976), 354-358.

[425] Yingshi Yu, *History of Chinese Intellectuals* (Taiwai: Lianjing Publishing, 1980), 346-347.

attached to social institutions and principles.[426] Gradually, this moral utopian and transcendental consciousness formed the common reasonable and rational spirit. It further developed in the Song and Ming dynasties. The implication of these two realms is that culture and thought are liberated from social functions and become independent and autonomous.

Reflected in the human being, it includes two realms, Inner Sageliness and Outer Kingliness.[427] Common sense rationality helps to cultivate self-awareness.[428] Taking "no action" as a core value, people give up competition and instead, seek for true spiritual meaning. In reality, on the one hand, they still practice moral ethics; on the other hand, they might think critically about whether these values are reasonable or not.[429] This enhances the growth of the transformative consciousness, the detached existence, which provides a possibility for people to think about the true rationale behind everything, beyond social regulated value and ideological systems. Its lofty character makes it an ultimate and humanistic judgment to reflect on world and society. In this process, the importance of moral subjectivity is enhanced. This enhanced awareness of subjectivity is, I believe, very important in dealing with the problem of "alienated self" or "imaginary self," I discussed at the beginning of this chapter.

5-2-3-3. Transforming Realities

Common sense rationality is more universally rational than Confucianism in terms of expounding and demonstrating the rational existence of the universe. It suggests that "this life" has

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[426] Yongtong Tang, *Rationality, Buddhism, and Weijixuexue*, (Beijing: Beijing University Press, 1991), 349.

[427] It refers to self-cultivation and extends individual morality to others.

[428] Qian Mu, *Characteristic of Chinese Philosophy* (Shanghai: Shanghai GuJi Publisher, 1933), 150.

[429] Yu, *History of Chinese Intellectuals*, 205-327.

ultimate meaning and therefore creates a grand humanistic spirit.[430] In other words, it is aimed to change the world, however not using ways such as science in the West and Confucian morality in China. To this extent, it isn't as Habermas said, that the Chinese attitude to the world is to obey it rather than change it. Whereas the expansion of instrumental rationality contributes to Western modernization, we see Chinese common sense rationality reflecting the positive growth of what Weber refers to as the second kind of rationalization, metaphysical ethical rationality.

I want to suggest that there are a few reasons why common sense rationality can be suggested as an alternative approach to dealing with modern problems. Common sense rationality is a distillation of the essence of three philosophical schools thought, Daoism, Buddhism, and Confucianism. It provides not only sophisticated life wisdom but also and ultimate life goal.[431] Cosmopolitan Confucianism emphasizes Unity of Heaven and Man, which enhanced power of heaven while weakening human subjectivity. In contrast, common sense rationality recognizes natural human emotion, and suggests liberating human subjectivity from repression. The implication is that it allows people to reflect critically on the reality beyond existing ideology (for example Confucian ideology).

Thus, common sense rationality has the potential not only to reconstruct social order, but also to transform reality. Even more important, it sees every thing's existence as reasonable and rational, which then contributes to forming another important philosophical concept, harmony. It creates two realms, moral contemplation and moral practice, which makes self-cultivation not only possible but also desirable. While Western philosophy takes knowledge and God as ultimate pursuits, Chinese philosophy takes life, its creation, consciousness and growth, as the central concern. Such concern can be seen clearly in the persistent seek after *Ren*.

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[430] Jin & Liu, *The Origins of Modern Thoughts: The Evolution of Chinese Political Culture from the Perspective of Ultrastable Structure*, 97.

[431] Mu, *Characteristics of Chinese Philosophy*.

5-2-4. Ren as Moral Life Running Between Heaven and Human

5-2-4-1. Metaphysical and Cosmopolitan Dimensions

I return now to the Confucian core idea, Ren. In the previous discussion, I focus on Ren's characteristics of self-cultivation and benevolence to others. Here, I would emphasize Ren's other important meaning, creation and growth. In general, Ren is a concept of personal, social morality in classical Confucianism and of metaphysical justification in Neo-Confucianism. One is more inwardly oriented. The other trends more outwardly, echoing with transcendental Heaven. Admittedly, it is relatively easy to understand Ren's personal and social dimension but hard to understand its metaphysical characteristics. Ren means the energetic life flowing between Heaven and the human being. This is the subtlest and most thoughtful understanding of Ren. Let us see what that means.

Whereas Plato's highest ethic is the Idea of Good, Confucius' highest virtue is Ren. In a broad sense, it means the way to become a true human being and the narrow sense of Ren refers to benevolence. Ren means love people, taking other people as human beings. Neo-Confucian rational thought, such as that of Cheng Yi (1033-1107) has contributed to integrating moral consciousness into s metaphysical theory of cosmology by reinterpretation of the Confucian core concept of Ren. He thinks Ren is the spiritual realm of the Unity of Heaven and Human. Cheng Yi used a medical metaphor, taking heaven as the human body and all living things as the four limbs of the body. So for him, morality, Ren, first of all, means perception and consciousness. Life is consciousness. The universe nurtures life (such as trees, land, etc.), which is its morality, the Dao of Heaven. Therefore, the Dao of the Cosmos means life's endless growth, which is equivalent to the human being's morality. In this way, it is natural to associate Confucian's morality with metaphysical cosmology.

So Ren is not only the intrinsic moral content of rites (Confucianism) but also has the life meaning of every living thing, which is generated from the Cosmic order. Ren becomes the highest realm of individual morality and "Oneness of Heaven and Human." In this way, Ren is independent of the five Confucian virtues, Ren (benevolence), Yi(appropriateness), Li(propriety), Zhi(wisdom), Xin(true to one's words). It is distinguished from outer moral regulations but embodies a metaphysical and cosmic character. Cheng Yi gives universal common sense a moral meaning and combines human rationality with cosmic rationality. By doing this, universal rationality has the power to command everything in the world.

5-2-4-2. Unification of Objectivity and Subjectivity

As we have discussed, in Chinese philosophy, there are two theoretical approaches, one with emphasis on subjectivity and the other, focusing on objectivity.[432] The moral approach that begins with Confucius, develops through Mencius, and becomes mature in the work of the Ming Confucian scholar, Wang Yangming. This way of thinking emphasizes humanity's ethical subjectivity that extends from the individual to others, and then to society. Another way is the Cosmopolitan, which starts from Daoism, develops through WeiJin Xuan Xue, and becomes mature with the Song Rational Confucian scholars. This way of thinking emphasizes cosmopolitan objectivity that extends from the Cosmos mind to social ethics and further to individual morality. I believe that these two lines of thought do not produce conflict but become unified through Ren.

The essence of Confucianism is to help human beings embody and reflect the Dao of Heaven. Mu Zongsan compares three religions, Confucianism, Christianity, and Buddhism. In his analysis, Confucian moral practice springs from the consciousness of sorrow and calamity; Christianity's emotion is that of a feeling of Dread or Tremble, and Buddhism's spirit has its origin in

[432] Mu, *Characteristics of Chinese Philosophy*, 51.

Intentional Truth. Mu thinks that the latter two have pessimistic attitudes one, from original sin and the other, from suffering. In comparison, Confucianism starts with a relatively optimistic worldview. Chinese people's awareness of sorrow and calamity generates a positive moral consciousness, a kind of responsibility that further generates reverence for cosmic order.

Cosmic order is not only reflected in reverence but also reflected in humanity's substance. To this extent, the moral code is consistent with cosmic order. In other words, human being's subjectivity is the manifestation of the objective, Dao of Heaven. What human being got from heaven is not self-negation but self-affirmation. The Dao of Heaven becomes Metaphysical Reality when it transforms into human beings. Confucius's concept of Ren and Mencius's good origins of human nature both recognize this real subjectivity.

There are two opposing ways of keeping connection with both Heaven and with one's inner heart. One way is outwards towards far away Heaven that is transcendent and the other way is to internalize the Dao of Heaven into one's mind and heart. Ren embodies subjectivity possessed by human beings, and objectivity, and its connection to the Dao of Heaven. On the one hand, "In the process of self-cultivation, the very foundation of such an act relies on the moral mind, or in Confucian terminology, the mind of Ren, which is intrinsic to every human being."[433] It is inwardness. By inwardness, is meant that Ren is not a quality acquired from outside; it is not a product of biological, social, or political forces. However, on the other hand, "Ren is not only a personal virtue, but also a metaphysical reality. Not only psychologically has every human being the potentiality to embody Ren, but also metaphysically the moral mind, or the mind of Ren is essence identical with the cosmic mind, a meaning-structure above moral conduct."[434]

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433 Tu, *Humanity and Self-Cultivation: Essays in Confucian Thoughts*, 9.

434 Ibid., 8.

The central concern of Confucianism is how to manifest the Dao of Heaven. Ren and Cheng[435] are two the Ways of Heaven. The Way of Heaven is illustrated in Shi (*Poetry)* and *Shu (Books,*). Ren is illustrated in the *Analects*, and Cheng is illustrated in *Mean*. Both Ren and Cheng refer to creativity itself and the principle creativity. Through practicing Ren and Cheng, transcendent objectivity and immanent subjectivity become Real Unification and Real Unity.

5-2-4-3. Ren as Moral Life Running between Heaven and Man: 人能弘道，非道弘人

Ren indicates a balanced and harmonious state of mind and heart.[436] Ren embodies two meanings. The first meaning is silence and peace (Ji). Such silence has a tendency to grow quietly but actively. The second meaning is conscious sensitivity, which is powerful (Gan). Ren therefore means, "to live appropriately." Neo-Confucian theorist Mu Zongsan explains this concept further. Literally, it means benevolence and humanity. From sophisticated perspective, it means *creation*. Mu made a comparison. In Western Christianity, God is the creator. For Confucius, Ren is the creator, the noumenon of the universe, which is not material but spiritual. According to him, Ren means conscience (Jue) and growth (Jian). Conscience doesn't refer to a perception of Sensation but a feeling of sympathy, originating in the moral mind. In this sense, it is similar to Aristotle's function of nature and Kant's a priori faculty, as well as Mencius's four origins; all indicate the basis of moral obligation. Jian refers to the consistent creation and growth of the human spirit.[437]

In my understanding, Ren embodies two characteristics, its essence and its dynamics. Ren becomes the highest realm of Oneness of Heaven and Human, and individual morality. Meanwhile Ren means a moral life that keep creation and growth between Heaven and the Human being. For

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[435] Cheng means sincerity

[436] Shuming Liang, *Eastern and Western Cultures and Their Philosophies* (Beijing: Caizhengbuyin Shuaju, 1921), 134.

[437] 天行健，君子以自强不息(*周易*)。

Confucius, to be a sage is life's highest goal. Ren therefore is the way to connect among human beings, the sacred King, and the Dao of Heaven. Individual life and cosmic life should be conciliation.[438] The Master said, "human being's spirit life should not be materialized but grow energetically." When the Dao of Heaven represents objectivity while the human being represents subjectivity, Confucius emphasizes subjective power that can activate Dao, the potential or latent state. The Master said, "It is man who is capable of broadening the Way. It is not the Way that is capable of broadening Man."[439] Ren therefore means the energetic moral life running through heaven and earth. I would see this living and flexible flow echoes with Plato's classic concept of conversion of the soul.

5-2-5. Revisiting Plato: Conversion of the Soul

Here, Plato's thoughts become significant again. His idea of conversion of the soul from "images" to "idea of good" is especially unique and inspiring to transform human being from imaginary subject to true whole being. For Plato, soul is the form of the body, however, soul is iimprisoned in the body. Plato's famous CAVE allegory suggests that for most of us, our soul dwells in the darkness of the cave. Let us reread his description,

> The soul is like the eye: when resting upon that on which truth and being shine, the soul perceives and understands and is radiant with intelligence; but when turned towards the twilight of becoming and perishing, then she has opinion only, and goes blinking about, and is first of one opinion and then of another, and seems to have no intelligence.[440]

[438] 大人者与天地合其德，与日月合其明，与四时合其序，与鬼神合其吉凶（*周易*）。

[439] 人能弘道，非道弘人(*论语。卫灵公篇*)。

[440] Plato, *The Republic*, 339.

The metaphor of a cave reflects the reality in which people are not enlightened and not educated. Human beings in such a state lack critical thinking and self-reflection. Indeed, put more accurately, it is already not a case that people are not educated but people are educated in the wrong way. To this extent, conversion of the soul to good is even much harder. For Plato, the true education is that which draws men from becoming to being, and to a comprehensive survey of all being. His concept of *Paideia* embodies the meaning of wholeness. For him, no type of training in special activities can strictly be called Paideia, culture, or education. They are banausic, aiming at making money or at cultivating one particular skill that is devoid of a governing spiritual principle and right aim, and is merely a tool, a means to an end. So in those old days, they faced the same problem we have today. In Jaeger's words,

> True Paideia, which had always been the education of men for the 'whole of arete', had collapsed into purely specialist skills with no dominating aim in view. His philosophy is meant to put that purpose back into human life, and so give a new meaning and unity to all the disjointed activities of our existence. He must have felt that his era, in spite of all its astonishing wealth of specialist knowledge and ability was really marked by a decline in culture. [441]

Jaeger puts extensive consideration of both the earliest practices and later philosophical reflections on the cultural nature of education in Ancient Greece, which he hoped would restore a decadent early 20th century Europe to the values of its Hellenic origins. In his words,

> When our whole civilization, shaken by an overpowering historical experience, is beginning to examine its own values once again, classical scholarship must once more assess the educational value of the ancient world. The duty of classical scholarship is not to give flattering and idealistic description of the Greeks, but to interpret their imperishable educational achievement and the directive impetus, which they gave to all subsequent cultural movements, by studying their own intellectual and spiritual nature.

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[441] Werner Jaeger, *Paideia: The Ideal of Greek Culture,* vol. 3, *The Conflict of Cultural Ideals in the Age of Plato,* vol. 3, (Oxford: Oxford University Press, 1986)*,* 225.

However, there is a difficulty in proving to mankind that education is not only useful information but a purification of the eye of the soul, which is better than the bodily eye, for by this alone is truth, As Plato sees it,

> The vision of knowledge of which I speak is seen not with the eyes, but with the mind. True Education doesn't focus solely on information and knowledge but on character and ethics. The final product of education is to create a new "human being. [442]

And, what does Plato mean about true human being? I would understand he means the whole being not one-dimensional man, not imaginary subject, but whole being. How can one become a whole being? Among many analyses, I was inspired by Buber's idea,

> This is the activity of the human being who has become whole: it has been called not-doing, for nothing particular, nothing partial is at work in man and thus nothing of him intrudes into the world. It is the whole human being, closed in its wholeness, at rest in its wholeness, that is active here, as the human being has become an active whole. [443]

Buber's "not doing" seems very much like Daoism's "no action". Here, I think both Daoism and Buber do not mean passively giving up but means having a positive attitude against competition, utilitarianism, and materialization of the human being. To become a whole being means a transformation from the I-It relationship to the I-Thou relation. The concentration and fusion into a whole being can never be accomplished by me and can never be accomplished without me. For Buber, Man becomes an I through a You,

> What confronts us comes and vanishes, relational events take shape and scatter, and through these changes crystallizes, more and more each time, the consciousness of the constant partner, the I-consciousness. To be sure, for a long time it appears only woven into the relation to a You, discernible as that which reaches for but is not a You; but it comes closer and closer and the I confronts its detached self for a moment like a You---and then it takes possession of itself and hence forth enters into relations in full consciousness.[444]

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[442] Plato, *The Republic*, 425.

[443] Buber, *I and Thou*, 125.

[444] Ibid., 80.

In sum, I would believe, to be a true human being means only one thing, no other but one thing as Kant thoughtfully puts it, "So act as to treat humanity, whether in your own person or in that or any other, in every case as an end withal, never as a means only."[82]

[82] Immanuel Kant, "Critique of Pure Reason," in *Selected Readings of Western Original Works* (Beijing: The Commercial Press, 1989), vol. 2, 318.

Conclusion

Dialogical Humanist Education in the New Axial Age

Chapter Six

Recover the Lost Through Collective Wisdoms

There exist differences between the first and second Axial periods. During the first period, all three civilizations exist independently and in the second period, everything is universal because it is global. It is a unity reflected in the continuing interactions. Now the universality has influence on the formation of new humanity.

Karl Jasper

What a challenge for humanist education on a global scale; what a chance for developing a sense that we are all part of one global community

Paul Kurt

When they asked Socrates where he came from, he did not say from Athens, but from the world.

De Botton

I am in the world and the world is inside me.

Paul Valery

Four epigrams illustrate four themes: Where are we from? Where are we going? What is the desired relation between the self and the world? How will humanist education contribute to the desired? All four form a vision that guides my humanistic inquiry. To be true human being is a process of becoming civilized on the one hand, and ridding oneself of "civilization" on the other. Dialogue with historical thoughts and with present perspectives would enable us to see clearly how much we have gained, how much we have lost, and most importantly, how much further do we need to go. Through this exploration, I begin to understand more about the true strengths of classic inspirations.

6-1. Classics as Theoretical Inspirations

6-1-1. My Efforts

6-1-1-1. Ambitions and Vision

To explore the true meaning of being human is a risky choice. To some extent, the topic has been out of date, out of academic interest, and even out of social concern. And it is a big topic. But once I have chosen it, I cannot persuade myself to give it up. I therefore feel especially grateful to all of my committee members for their generosity and patience in allowing me and to encourage me to sustain my exploration. There have been many ways to study humanist education; yet, from perspective of inter-Civilizational dialogue, taking the transformative I-Thou relationships as a focus, to unravel the essence and dynamics of humanist education, is I hope, an original attempt.

6-1-1-2. An Amalgam of Two Lines of Thinking

This comparative study is conducted across time and space, which forms two lines of thinking flowing throughout the whole project. To make the two lines compatible has been my hardest effort but meanwhile my favorite moment. The moment when I see the agreeable match between the two, I was amazed deeply by the magic power of Classic inspirations.

Looking across the span of space, comparison is made between the West and the East. From very beginning, it did not take me too long time to come up with a thinking scheme, following the ever-growing progress from individual to social being, from state citizen to cosmopolitan citizen, and from becoming to being, which constitute the three parts of this project. In Part One, from philosophical and social angles, I compare Western and Chinese perspectives on human nature, morality, and humanist education, aimed at discussing the dynamic transformation from individual to social being. In Part Two, from a cultural and cosmopolitan perspective, I explain the problems of

humanist education in American and Asian universities. Part Three further discusses the problem of the crisis in the humanities.

I have confidence in my argument that dialogic humanist education should be constituted with three dimensions. However, I admit that I felt quite inadequate to analyze certain problems, for example, the problems reflected in the lists of Reading Classics in US and in Asian universities, and the problem of the crisis in the humanities. I had a difficult time to find theoretical frameworks through which to examine these problems. Therefore, they only look like some obvious phenomena; meanwhile, I find it difficult to find the internal connection among the three dimensions until I discovered the second line of thinking, which provides me with rationales to analyze the roots of the observable problems.

The second line of thinking follows time span in which a comparison is made between the past and present. At the beginning, I only focused on the tensions and integration between individual and social being, while failing to use Classical ideals to reflect on current humanist education. This caused me feel it was difficult to find the theoretical frameworks and to find the connections among the three dimensions. Through Part One and Part Two studies, the most important finding is, that both Platonic and Confucian humanist education emphasizes its cultural foundation and cultural ideals; both emphasize that the goal of humanist education is to cultivate individual good on the one hand, and extend it to others, society, and even to the cosmos on the other. When taking these ideals as a mirror to reflect the current situation, we clearly see two major problems have emerged. Here, I find the subtlest match.

Humanist ideal that takes culture as its foundation provides theoretical lenses to observe and raise questions, such as whose cultures have been taken as the "common foundation" of humanist education at present, is general education really "general". The analysis implies that students from

different cultural background (advantaged or disadvantaged) have to confront different challenges and opportunities to transform from state citizenship to cosmopolitan citizenship.

Likewise, the cultural nature of humanist education also offers me a theoretical framework to reflect on and to criticize the second major problem of current humanist education. It has faced a risk of losing its cultural foundations and ideals entirely while being replaced with materialization of the foundation of education. So seen through classical ideals, a construction of dialogic humanist education with three dimensions, transforming from individual to social being, from state citizen to cosmopolitan citizen, and from becoming to being, becomes reasonable and solid. As Horkheimer puts, the social function of philosophy lies in its reflection and criticism of what is prevalent.

6-1-2. Limitations

Just as my effort is obvious, so are my limitations. I admit each part has a lot of space to develop in depth. One of the majors concerns is about the validity of the units of comparison. For example, taking China as the representative of Eastern cultures to compare with the whole of Western civilization might be an unbalanced comparison. However, I hope this is acceptable as my first attempt to conduct a comparative study between the West and the East. Future study will try to expand the scope. In addition, I am interested in examining other Asian countries, such as Japan, Korea, and Singapore. Although Korea and Singapore also have long traditions of Confucian culture, their experiences might provide different perspectives.

A second limitation is, the questionnaire is conducted based only on Beijing University, by which I just grasp the one side of the story. What I want to do next is to research based on more Western universities and Hong Kong universities. I am curious to depict a picture in which students from different cultural backgrounds will present different and relatively more comprehensive

perspectives on the issues of global problems, relationships among civilizations, inter-Civilizational dialogues, and cosmopolitan citizenship.

The third major limitation also benefits me, too. As we know, one of the hardest things about conducting a comparative study between the West and the East is to truly learn about both civilizations. That means we need to master both Western and Eastern classical works in depth and in breadth. Through this study, I realized how limited my knowledge is; meanwhile, my biggest benefit is, more than ever, I also realize how sophisticated and how boundless is every civilization. What a beautiful thing it would be if we could truly dialogue with each civilization and create collective world wisdom!

6-2. Dialogic Humanist Education: Keeping Ideal as a Mission

From the questionnaire, we find that many students think that the concept of cosmopolitan citizenship is an unrealistic ideal. Admittedly, this is a pessimistic statement but meanwhile it is a good statement. An ideal is always unrealistic and that is why it is higher than reality. That is why we have something higher for us to pursue and to achieve. Just like the concept of citizenship once was an ideal, so is cosmopolitan citizenship. Just as Western civilization is considered the foundation for the cultivation of a citizen, collective world civilizations are the common foundation for cultivation of cosmopolitan citizenship. That said, cosmopolitanism is both ideal and reality.

Opening of cross-culture dialogue is such a requirement, to enlarge our shared reality. The theory of dialogue has been used for different purposes, dialogue for seeking truth and for moral practice, dialogues for liberation, and dialogues for positive encounter between human beings. I take the concept of "dialogue" as both means and ends. On the one hand, inter-Civilizational dialogue, as means, is used to create a common cultural ground for humanist education; on the other hand, in turn, new humanist education would contribute to authentic dialogue among civilizations.

Although we have seen clearly how Western civilizations got "favored" over other civilizations, which might be the obstacle for creating dialogue between the West and the East, we still see there are many Western intellectuals who have made great efforts to create and sustain dialogues.[445] De Bary has shown us an intellectual's more than fifty years' unending pursuit, of maintaining cross-cultural dialogue.[446] Now, he suggests establishing Classics for an Emerging World,

> Every major tradition has its own canon or canons, and in considering what texts might be worthy of global attention we start first with the idea that their classic status has been confirmed over time by the respect they have continued to receive in their own tradition. These are works that have commanded attention, been appreciated or contested, and have survived scrutiny over the ages. We do not read them because they conform to our own ideas or norms, but to show respect to what other human beings have valued. We are looking for common ground, but respect for differences is part of the process.[447]

So their importance as classics is enhanced by the way they take up themes of major importance in the larger world and contribute to new cross-cultural dialogue. Similarly, Fred Dallmayr, of Notre Dame, points out the possibility of dialogue when he states,

> Under the impact of globalization, civilizations are steadily pushed closer together, and a dialogue among cultures is emerging at least as a possibility. In this dialogue, each culture has to ask itself, what are the basic teachings or insights that we would like to bring to bear on the global interaction? A name for these basic teachings or insights is the classics.[448]

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[445] Here, I just mention a few of scholars who have made great effort to create dialogue. Roger T. Ames and David L. Hall are the translators of ***Dao de Jing***; Henry Rosemont is the translator of Analects; John Makeham is the writer of *Lost Soul: Confucianism in Contemporary Chinese Academic Discourse*; Suzanne Wilson Barnett, the editor of *Asia in the undergraduate curriculum: a case for Asian Studies in Liberal Arts Education*; Daniel, A. Bell, the writer of *China's New Confucianism: Politics and Everyday Life in a Changing Society*; David Schaberg , a young Confucian professor in Asian Languages & Cultures at UCLA.

[446] The following two books can show us professor de bary's great effort in developing and sustaining dialogue between West and Asia. The first one is *East Asian Civilizations, Approaches to the Oriental Classics*: *Proceedings of a Conference held at Columbia University, September 12 and 13,1958* edited by professore Theodore de Bary. After half a century, he edits the new one *Classics for an Emerging World: Proceedings of a Conference on Liberal Education and the Core Curriculum at Columbia University, Jan.2008*.

[447] William. M. Theodore De Bary, " A Shared Responsibility to Past and Future," in *Classics for an Emerging World: Proceedings of A Conference on Liberal Education and The Core Curriculum,* eds. Wm. Theodore de Bary, Shang Wei, Rachel E. Chung (New York: The Columbia University Committee on Asia and the Middle East, 2008), 6.

[448] Fred Dallmayr, "Revisiting the Classics," in *Classics for an Emerging World: Proceedings of A Conference on Liberal Education and The Core Curriculum,* eds. Wm. Theodore de Bary, Shang Wei, Rachel E. Chung (New York: The Columbia University Committee on Asia and the Middle East, 2008), 15.

Malcolm Eckel has observed a changing trend in the reading of the classics in Western universities. Let us read his detailed description:

> The concept of contemporary classics constantly changes. The first semester on the Foundations of the Social Sciences has been relatively stable, with readings of Hobbes's Leviathan, Locke's Second Treatise on Government, Rousseau's political writings, Adam Smith's Wealth of Nations, and so on, through the works of de Tocqueville, Montesquieu, Weber, Durkheim, Malinowski, and Geertz. But the curriculum of the second semester on The Individual and Modernity evolves constantly in response to new developments in the Social Sciences. Now that globalization and international education have become such important intellectual priorities in American higher education, we are eager to expand the international dimensions of this course.[449]

Considering these scholars' serious and positive concerns, we might be able to say that the time is ripe for seeking a true dialogue among civilizations. Such dialogue should focus on the core values that are necessary for human survival and flourishing. The danger of shared vulnerability as well as the hope of shared aspiration impels us to move beyond unilateralism in order to work toward a dialogical goal. The philosophical enterprise to identify the 'universal ethic' must be augmented by thick descriptions of paths of learning to be human in the global community. Civilizations do not clash. Only ignorance does.

We admit although each major cultural tradition has its own determinant factor in the course of its development, no philosophy can develop itself independently in any culture. In the historical and comparative perspective, both Western and Chinese scholars believe:

> Comparative and international education is enjoying a renaissance. Globalization has infused the ever-present need to learn about each other with an urgency and emphasis like no other in history.[450]

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[449] Malcolm David Eckel, "The Boston University Core Curriculum," in *Classics for an Emerging World: Proceedings of A Conference on Liberal Education and The Core Curriculum,* eds. Wm. Theodore de Bary, Shang Wei, Rachel E. Chung (New York: The Columbia University Committee on Asia and the Middle East, 2008), 110.

[450] Robert Arnove & Carlos Torres, "Reforming Comparative Education: The Dialectic of the Global and the Local," in *Comparative Education: The Dialectic of Global and the Local,* eds. Arnove and Torres (New York: Rowman & Littlefield, 2003), 419.

> The surest and the soundest way to accomplish this challenging enterprise is to tap all spiritual resources available to the human community in order to formulate a broadly defined humanistic vision which can transcend anterpo-centrism, scientism and aggressive individualism without losing sight of the liberating ideas and practices of the enlightenment as a movement, as an idea yet to be realized.[451]

Living in the era that is filled with different crises, we have reason to be pessimistic. However, we also have reason to be optimistic to recover what we have lost. To keep up our ideals, is our mission. For this goal, I hope I can be a bridge crossing lands and oceans, connecting minds and hearts. This is not only my intellectual exploration and thought but also my imagination and my dream…

My vision of Dialogic Humanist Education can be modeled through the diagram on the following page!

[451] Weiming. Tu, "The Spiritual Turn in Philosophy: Rethinking the Role of Philosophy in the Global Age." Series IIID, *South East Asia*, vol. 7. (2009), 112.



Model of Dialogic of Humanist Education

Appendices

Appendix 1: Questionnaire

亲爱的同学，你好!

我是美国加州大学洛杉矶分校教育研究院比较教育学博士候选人，正在进行博士论文调研。我研究的兴趣是通过考察中美大学生阅读中西经典著作的学术收获，来比较分析人文教育与文明对话的深层联系和相互影响。本学期即将结束之际，我希望通过本问卷来分享你阅读西方经典著作的心灵感受。我承诺你填写的内容将限用于本研究。你的个人信息将受到保护。

Thanks for your time, patience, and energy!

问　卷

性别 _____　　年级 _____

院系和专业 _____

主题1 背景理解

1.1 全球化背景下，人类面临很多共同的难题，比如，能源、环境、和平、甚至信仰与价值危机等，你同意吗?

（a）同意　（b）不同意　（c）不清楚

1.2 你是否认为阅读世界各大文明的经典著作（像哲学、宗教和人文等领域的），可为解决全球化时代人类所面临的共同难题提供重要的思想资源或精神启示?

（a）同意　（b）不同意　（c）不清楚

主题2 阅读西方经典

2.1 你选这门课的原因是（可多选）：

A 加深对西方文明传统的认识和理解

B 加强对东西文明比较及对话的认识和能力

C 为以后学习相关专业打基础

D 提升个人人文素养

E 个人特别有兴趣

F 为老师的学识所吸引

H 其他原因_____

2.2 通过阅读西方经典，你对西方文明传统的认识和理解

（a）加深了　（b）略有提高　（c）没有变化

2.3 你最喜欢的两、三部西方经典著作是 _____

2.4 你认为西方文明传统的核心价值是 _____

2.5 通过阅读西方经典著作和了解西方文明传统，你认为是否存在“西方中心论或霸权主义”

（a）的确存在　（b）不存在　（c）不清楚

2.6 阅读过的西方经典著作里，是否有你难以认同的价值观念?

（a）有　（b）没有　（c）不清楚

2.7 如果有的话，请列举一、两点：_____

2.8 你上这门课的主要收获是（可多选）：

A 学到了关于西方文明的大量知识

B 对东西方文明比较与对话发生了兴趣

C了解了人文科学的研究方法

D 理性思维得到了锻炼

E 思想观念和价值观更加开放，多元化

F 收获不大明显

主题3 文化自觉

3.1 通过阅读西方经典著作，你是否希望更多地阅读中国经典著作?

（a）是　（b）否　（c）没考虑

3.2 你最喜欢的两、三部中国经典著作是_____

3.3 你认为中国文明传统的核心价值是 _____

3.4 你认为中国文明传统中有无值得深刻反省的消极因素?

如果有的话，请列举一、两点：_____

3.5 在现代化进程中，西方发达国家已陷入“人文价值危机”，你认为，中国的现代化进程是否也遇到同样的困境，甚至愈发严重?

（a）是　　（b）否　　（c）不清楚

主题4 阅读经典与文明对话

4.1 若对中西方经典著作加以比较,你认为，中西方文明是否存在明显的相似性和差异性?

(a) 存在　　(b) 不存在　　(c)不清楚

4.2. 如果有，请列举两、三点:

相似性_____

差异性_____

4.3 你认为目前西方文明与中国文明的关系主要表现为

（a）对立与冲突　（b）对话与和解　（c）不清楚

4.4 通过阅读西方经典著作，你对目前倡导的文明对话的信心

（a）增强了　　（b） 减弱了　　（c） 没变化

主题5 人文教育与文明对话的目标

5.1 以阅读经典著作为教学内容的人文教育的主要目标是什么（可多选）？

A 提高个人人文素养

（a）同意　　（b） 不同意　　（c）不清楚

B 培养世界公民意识

（a）同意　　（b） 不同意　　（c）不清楚

C 增进文明间理解和对话

（a）同意　　（b） 不同意　　（c）不清楚

5.2 你认为各大文明传统的独特性和普世价值观可以共存吗?

（a）可以　　(b) 不可以　　(c) 不清楚

5.3 你认为“文明多元化”是人类文明的未来发展趋势吗?

（a）是　　(b) 不是　　(c) 不清楚

Part 3 自由发挥题

1. 在你看来，中西方文明的核心价值中，有哪些是易于沟通和对话的，有哪些是难以相互理解、甚至矛盾冲突的?

2.“世界公民”是西方学术界的一个常见概念。其实在我们的文化中也有这样的理想，诸如“风声，雨声，读书声，声声入耳，家事，国事，天下事事事关心”。 你是否认同这种“理想”？ 你会期待成为世界公民吗？ 请谈谈你的高见。

3. 通过阅读西方经典著作，你对文明对话有什么新见解?

问卷到此结束, 辛苦了！ 非常感谢你的合作！！

若对我的课题感兴趣，请在下面空白处留下你的联系方式。我请你喝咖啡，进行大约30min的访谈。

你的电话：_____邮箱：_____

我的联络方式：陈 佳红 15811120471；jiahongchen@ucla.edu

Appendix 2: Sample Survey

亲爱的同学，你好！

我是美国加州大学洛杉矶分校教育研究院比较教育学博士候选人，正在进行博士论文调研。我研究的兴趣是通过考察中美大学生阅读中西经典著作的学术收获，来比较分析人文教育与文明对话的深层联系和相互影响。本学期即将结束之际，我希望通过本问卷来分享你阅读西方经典著作的心灵感受。我承诺你填写的内容将限用于本研究。你的个人信息将受到保护。

Thanks for your time, patience, and energy!

问 卷

性别 男 年级 大二

院系和专业 社会学系 社会学专业

主题 1 背景理解

1.1 全球化背景下，人类面临很多共同的难题，如能源、环境、和平、甚至信仰与价值危机等，你同意吗？

(a) 同意 (b) 不同意 (c) 不清楚

1.2 你是否认为阅读世界各大文明的经典著作（像哲学、宗教和人文等领域的），可为解决全球化时代人类所面临的共同难题提供重要的思想资源或精神启示？

(a) 同意 (b) 不同意 (c) 不清楚

1

主题 2 阅读西方经典

2.1 你选这门课的原因是（可多选）：ABCDEF

A 加深对西方文明传统的认识和理解

B 加强对东西文明比较及对话的认识和能力

C 为以后学习相关专业打基础

D 提升个人人文素养

E 个人特别有兴趣

F 为老师的学识所吸引

H 其他原因 新亮和洪宝后

2.2 通过阅读西方经典，你对西方文明传统的认识和理解

(a) 加深了 (b) 略有提高 (c) 没有变化 《圣经》

2.3 你最喜欢的两、三部西方经典著作是 《奋斗的一生》《我拜理想的时》
《童话传说野猪和美女》

2.4 你认为西方文明传统的核心价值是 基督教价值观（今智前的基督教，包括不好的
5万年数）

2.5 通过阅读西方经典著作和了解西方文明传统，你认为是否存在"西方中心论或霸权主义"

(a) 的确存在 (b) 不存在 (c) 不清楚

2.6 阅读过的西方经典著作里，是否有你难以认同的价值观念？

(a) 有　　(b) 没有　　(c) 不清楚

2.7 如果有的话，请列举一、两点：_____

2.8 你上这门课的主要收获是（可多选）：

A 学到了关于西方文明的大量知识 ADE

B 对东西方文明比较与对话发生了兴趣

C 了解了人文科学的研究方法

D 理性思维得到了锻炼

E 思想观念和价值观更加开放，多元化

F 收获不大明显

G 其它收获

主题 3 文化自觉

3.1 通过阅读西方经典著作，你是否希望更多地阅读中国经典著作？

(a) 是　　(b) 否　　(c) 没考虑

3.2 你最喜欢的两、三部中国经典著作是 《论语》 《孟子》 《孟子》

3.3 你认为中国文明传统的核心价值是 仁义礼智与和合 (仁义礼) (和合)

3.4 你认为中国文明传统中有无值得深刻反省的消极因素？有

如果有的话，请列举一、两点：

3.5 在现代化进程中，西方发达国家已陷入“人文价值危机”，你认为，中国的现代化进程是否也遭遇同样的困境，甚至愈发严重？

(a) 是　　(b) 否　　(c) 不清楚

主题 4 经典阅读与文明对话

4.1 若对中西方经典著作加以比较，你认为，中西方文明是否存在明显的相似性和差异性？

(a) 存在　　(b) 不存在　　(c) 不清楚

4.2 如果有，请列举两、三点：

相似性

差异性

4.3 你认为目前西方文明与中国文明的关系主要表现为

(a) 对立与冲突　　(b) 对话与和解　　(c) 不清楚

4.4 通过阅读西方经典著作，你对目前倡导的文明对话的信心

(a) 增强了　　(b) 减弱了　　(c) 没变化

主题 5 人文教育与文明对话的目标

5.1 以阅读经典著作为教学内容的人文教育的主要目标是什么（可多选）？

A 提高个人人文素养

(a) 同意 (b) 不同意 (c) 不清楚

B 培养世界公民意识

(a) 同意 (b) 不同意 (c) 不清楚

C 增进文明间理解和对话

(a) 同意 (b) 不同意 (c) 不清楚

5.2 你认为各文明传统的"独特性"与"普世价值观"可以共存吗？

(a) 可以 (b) 不可以 (c) 不清楚

5.3 你认为"文明多元化"是人类文明的未来发展趋势吗？

(a) 是 (b) 不是 (c) 不清楚

自由发挥题

1. 在你看来，中西方文明的核心价值中，有哪些是易于沟通和对话的，有哪些是难以相互理解，甚至矛盾冲突的？

易于沟通对话：对人生境界的探索与追求，对社会问题的关切，中西相通，适合开展跨文明对话和对话。

矛盾冲突：每个国家都以自己的价值观来看待他人的价值观，是不可容忍的，也每个国家都有自己的特色价值观，文化不同。

2. "世界公民"是西方学术界的一个常见概念。其实中国文化中也有类似理念，如"风声，雨声，读书声，声声入耳；家事，国事，天下事事事关心"。你是否认同此类"理想"？你会期待成为世界公民吗？请谈谈你的高见。

3. 通过阅读西方经典著作，你对文明对话有什么新见解？

问卷结束，辛苦了！非常感谢你的合作！

若对我的课题感兴趣，请在下面空白处留下你的联系方式，我请你喝咖啡，进行大约 30min 的访谈。

你的电话：_____ 邮箱：zhaoxiaolong1200@163.com

我的联络方式：陈佳红，15811120471；jiahongchen@ucla.edu

Appendix 3: Dialogue with Professor John Scott Lee

What are the major characteristics of dialogic humanistic education? With such concern, I wrote an email to professor John Scott Lee, the Executive Director of Association for *Core Texts and Courses ACTC Liberal Arts Institute* at Saint Mary's College of California. To my big surprise, I received Scott's long reply in a couple of hours. My questions for him include: What is the context for dialogue? What are the topics or common concern for dialogue? What are the goals of dialogue? Is 'core text' or great books the effective way for cross-cultural dialogue?

Perspectives on Humanistic Education

I'll venture, then, a brief sally into the ends of EDUCATION, not training. The point of humanism is to be able to see, map, and relate all the resources that humans have developed or might develop for themselves in learning or coming to know -- so that they will be intellectually free to decide whether to know, to change, or to produce. Pluralistically, put in terms of Eastern education, I'll simply recur to some Confucian thought and reverse the order here: as nearly as I can tell, from a Confucian point of view, I would want to know cultural artifacts (e.g. the Songs) so as to find enlightening analogies that would help me to perceive the way (dao) to live in harmony with my person, my family, possibly my government, and ultimately the universe. Therefore, in any of these ends, it becomes of monumental importance what kind of dialogue is engendered. If it is a dialogue to "solve problems," then it will be useful, and students will learn, but they will not, except by accident, become educated in the humanistic senses discussed above. On the other hand, if there is a dialogue, between teacher and student, between student and student, and between students and texts, and if the dialogue is aimed at exploring the resources that human beings have developed over time on problems of permanent interest (what is education? what is time? What is motion? What is reality? What is religion? What is art? What is science? What is love? What is authority? What is honor? What is the good life? ... the list is nearly endless), then as students learn to think about works and these resources, they will become humanistically educated. (In today's parlance, they will become real critical thinkers, not just criticizing talkers.)

1. Education as problem, solution, and dialogue

How would a humanist look at education? Education would be seen as a permanent problem of human life in matters of learning. It might be contrasted to learning by habit and experience or by revelation. As a problem, a question about which one thinks, it would be seen as a kind of human resource, offering numerous solutions. As a cultural phenomenon, it might be seen as a ***dialogue among disciplines*** over what a student should study or, possibly, *a dialogue* among disciplines over how *cultural products* should be criticized, or *a dialogue* among citizens over what persons to model oneself after in trying to become educated. Plato, Aristotle, and Cicero each, respectively, exemplify these approaches. Humanistic, scholarly development -- a line of thought extending for over 2000 years -- would offer constant reformulations about what education is, can, or should be. Education, therefore, is not simply a matter of method or technique applied to a specific problem or one assumed end (employment...etc.); rather, education, as a human construction, would not only employ, say, *a dialogic method*, but it would be pluralistically formulated so that as various ends were considered, one would see what happens to learning, habit and experience, cultural products (especially including art), modes of criticism and so forth.

2. Education as global platform for the cross-continent cooperation

Can core text/great books, liberal arts, education and can Eastern/Chinese Confucian education (and, probably, also Indian and other civilizations' educations) do this? Can they build a dialogue about these permanent questions? I think so. I can, possibly, give you a few pointers on ancient or modern constructions of such an education within theory and within institutional practice. But, the model of the university inherited through the German research model rarely (occasionally but rarely) cares about this kind of humanistic education, and, often, is actively hostile to it. It does not matter whether the criticism comes from scientific, social scientific, humanistic or artistic quarters within an institution; many simply don't believe this kind of education is appropriate to something called a university (though they just might concede it is appropriate to a college, but in that case, they are likely to think a university is a superior kind of institution.) I repeat, I don't want to see research go away from undergraduate education, but I would like, whether in the science departments or the humanities departments, to see a growth of the kind of education I have tried to outline here. I also think that in some institutions in the U.S. and Canada, it exists. I also think that there is an analogous history in the Chinese example of the Shu Yuan, and I think that the growth of such education would, in fact, really benefit the disciplines, institutions, and, even, citizenry of each country in which it appeared. Thus, I come to a final point, one that tends to merge a bit with the scientific study and solution of very specific problems. While there are "global" systems of law and trade and finance, and while there are competing models over the globe for widespread deployment of higher education models (e.g., Europe is simply increasing its tendency to professionalize higher "education," while China is now seeming to open itself to the possibility of general, possibly liberal, education as it expands the degree to bachelor's degree to four years), I personally don't think there are "global systems" of education in the same sense as there are in law, trade, and finance. That may happen, but the internal structures of education, disciplinary diversity, and, possibly, the political-religious-local sense of education may mitigate against the same sweeping "systematization" that has affected these other areas. This can affect the deployment and development of dialogic humanistic education. I've tried to give hints of this in the foregoing. I foresee many different modes of institutional and associational cooperation in building a plurality of educations around the world. I foresee many different compositions of core text, great books programs in the liberal arts. Using international, cultural resources to build humanistic educations, particularly as they affect liberal art/general educations may become a significant institutional development across many continents.

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