Nishan:

Listen to Diverse Voices of the World
True Records of the First Nishan Forum on World Civilizations

Compiled by the Secretariat of the Nishan Forum on World Civilizations

CHINA INTERCONTINENTAL PRESS
Harmony with Difference and Harmonious World
Xu Jialu  President of the Nishan Forum

Dr. Xu Jialu, Vice Chairman of the Ninth and Tenth NPC Standing Committee of China, a well-known linguist, social activist and cultural scholar.

Xu Jialu, a native of Huaian, Jiangsu Province, was born in June 1937 in Beijing and graduated from the Department of Chinese Literature of the Beijing Normal University. He is a member of the China Association for Promoting Democracy, a professor, a doctoral supervisor, Director of the Institute for Advanced Study of the Humanities and Religion of the Beijing Normal University, Dean of the College of Chinese Language & Culture of the Beijing Normal University, Dean of the Advanced Institute for Confucian Studies of the Shandong University, an adjunct professor at the Chinese Academy of Social Sciences, the Zhejiang University, the Nanjing University, the East China Normal University and other institutions of higher learning, an honorary doctor of literature of the Hong Kong Baptist University, and an honorary doctor of education of the Hong Kong Institute of Education. He concurrently serves as Director-General of the China Social Assistance Foundation, President of the International Society for Chinese Language Teaching, Chairman of the China Great Wall Society, President of the Association for Yan Huang Culture of China, President of the Association for the Development and Promotion of the Chinese Culture, a senior advisor to the Chinese People’s Institute of Foreign Affairs, a senior advisor to the China Association for International Friendship Contact, etc. He served as Vice Chairman of the Ninth and Tenth NPC Standing Committee of the People’s Republic of China, a member of the Seventh and Eighth NPC Standing Committee, a member of the Education, Science, Culture and Public Health Committee, Chairman of the Tenth and Eleventh Central Committee of the China Association for Promoting Democracy, Chairman of the State Language Work Committee, and Vice President of the Beijing Normal University. He proposed to launch the Nishan Forum on World Civilizations in April 2008, and is the President of the Organizing Committee. He has been committed to the promotion of the Chinese culture and cross-cultural dialogue and exchange in the world and published For World Peace and other works on dialogue among civilizations.
The Nishan Mountain is a famous mountain with five peaks in a line among the Tai-yi Mountains at the southern foot of Taishan Mountain. According to records, the great ancient Chinese thinker and educator Confucius was born in the Kunling Cave in the Nishan Mountain in the Spring and Autumn Period more than 2,500 years ago. On the 2,561st anniversary of Confucius’ birth, under the proposal and leadership of Xu Jialu, Vice Chairman of the Ninth and Tenth NPC Standing Committee of China, the First Nishan Forum on World Civilizations was held in the primitive Nishan Valley. More than 100 important figures from the United Nations, Asia, Europe and America including famous politicians, educators, diplomats, thinkers and theologians attended this groundbreaking grand gathering for dialogue between Eastern and Western civilizations. Nishan listened to voices from the world’s diverse civilizations historically for the first time. Nishan began to attempt to play an important role in promoting the building of a “harmonious world”.

Themed on carrying out dialogue among different world civilizations as is advocated by the United Nations and aiming to maintain the world’s cultural diversity, promote world cultural exchange and advance the building of a harmonious world, the Nishan Forum on World Civilizations, or the Nishan Forum for short, is a forum on world civilizations which is saliently academic, nongovernmental and open. This is the first forum on world civilizations for the purpose of promoting dialogue among different world civilizations to establish a permanent venue in the cradle of the Confucian civilization. In this sense, the Nishan Forum is an extraordinary and pioneering undertaking.

The First Nishan Forum aroused wide concern and gained support from related institutions and individuals at home and abroad. Mr. Sha Zukang of UN Under-Secretary-General, Mr. Jacques Chirac of the Former France President, and Ms. Irina Gueorguieva Bokova of the Head of UNESCO, etc. sent congratulatory letters to the Forum. Many celebrities and officials participated in the opening ceremony and delivered speeches, such as Ms. Megawati Sukarnoputri of the Former Indonesian President, Mr. Megyessy Peter of Former Hungarian Prime Minister, Ms. Lan Qin, Official of UNESCO, and Mr. Fang Maotian of Secretary General of the Chinese National Commission for UNESCO.

Themed on “harmony with difference and harmonious world”, the First Nishan Forum on World Civilizations carried out the first high-level and high-standard dialogue between the Confucian civilization and the Christian civilization focusing on “social responsibility”, “social credit”, “tolerance of diversity”, “harmonious integration” and other topics. Oriented towards the three qualities of the academic style, natural charm and heritage atmosphere, the forum highlighted high-end dialogues, the declaration of harmony and original works, conducted 18 dialogues and exchanges in many forms such as high-end dialogues, TV forums, interviews with scholars, academic branch sessions and academic plenary sessions, and exchanged 64 papers. The participation by the Chairman and Vice Chairmen of the Nishan Forum in the dialogues and the full participation by students, audiences and media showed that this forum was saliently academic, nongovernmental, international and open.

Chinese and foreign figures carried out academic exchange and ideological dialogue with a tolerant and equal attitude, and reached consensus on many important issues. The
experts and scholars attending the forum thought: the diversity of civilizations and the differences between different civilizations should be the driving force and starting point of world exchange and cooperation instead of the origin of world conflicts; we should respect and maintain cultural diversity, carry out dialogue and exchange between different civilizations in depth, and build a harmonious world together. The experts and scholars attending the forum were highly identified with the forum’s slogan “harmony, charity, integrity and tolerance”, thinking: “harmony is prized”, “harmony with difference”, “man can’t do anything without credit” and “If three of us are walking together, at least one of the other two is good enough to be my teacher” advocated by Confucius perfectly embodied these ideas; the core values in Chinese traditional culture such as harmony with difference, harmonious integration, fairness and justice, charity, comity, integrity and responsibility have value and significance widely recognized by the international community; harmony with difference, respect for differences and tolerance of diversity should be the basic consensus of dialogue among civilizations.

The First Nishan Forum adopted The Declaration of Human Harmony. It is the first world cultural declaration manifesting the great thought of “a harmonious world” and the core values of Chinese culture, and an important achievement of the first forum. The Monument of the Nishan Forum on World Civilizations, the Nishan Forum Library, the large-scale folk symphony orchestra choruses Nishan Carol and Ode to Confucius as well as warm-up academic publicity activities launched by the forum and the Nishan Forum logo, flag, emblem, special clothes, calligraphic works, etc. designed and made for the forum became important highlights of the first forum.

Various countries’ media and people from various circles had high regards for the First Nishan Forum. They generally thought that the Nishan Forum gave play to the peculiar resource advantages of Confucian culture, built a Chinese platform for dialogue among different world civilizations, gave out China’s voice in the dialogue among different world civilizations, showed that China carried out dialogue among civilizations consciously, confidently and independently, and would exert important positive influence on promoting dialogue and exchange among different civilizations and building a harmonious world.

The First Nishan Forum with salient characteristic achieved fruitful results and complete success thanks to the guidance, support and joint efforts of various quarters. The conference staff and volunteers worked hard. I would like to express gratitude for them here.

To fully display the grand occasion of the First Nishan Forum and the results, we edited Nishan: Listen to Diverse Voices of the World - True Records of the First Nishan Forum on World Civilizations this book with both pictures and texts. Because our abilities are limited, there are inevitably shortcomings and omissions in the book. We hope readers will make comments and criticisms.
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1. Building a Platform for Dialogue among World Civilizations
— About the Nishan Forum on World Civilizations

Themed on carrying out dialogue among different world civilizations as is advocated by the United Nations and aiming to maintain the world’s cultural diversity, promote world cultural exchange and advance the building of a harmonious world, the Nishan Forum on World Civilizations, or the Nishan Forum for short, is an international platform named after Nishan, the place where the great ancient Chinese thinker and educator Confucius was born, and characterized by being academic, nongovernmental and open.

From September 26 to 27, 2010, the First Nishan Forum was successfully held in Nishan, Shandong, China, marking the official establishment of the “Forum on World Civilizations” in Nishan, Shandong, China.

Keynote of the Nishan Forum

Adhering to the cultural idea of “creating your own beauty, discovering others’ merits, sharing with each other for a harmonious world”, the Nishan Forum is facing the world and the future to carry out interactions and exchanges among different human civilizations, maintain the world’s cultural diversity, promote mutual understanding, mutual respect, harmonious coexistence and common development among the peoples of various countries at the cultural level and make due contributions to the building of a harmonious world.

Logo of the Nishan Forum

Meaning of the logo:
The Nishan Forum adopts the logo of “five-colored propitious clouds”. The “five propitious clouds” represent the “five continents in the world”; the “five colors” represent cultural diversity; the “five propitious clouds” form the outline of a piece of jade, representing “harmony with difference”; the “five-colored propitious clouds” linked head-to-tail imply dialogue and exchange among civilizations; the whole pattern implies
the “harmonious but different” cultural diversity of human civilizations and the colorful “harmonious world”.

**Interpretation of the graphic structure:**

The whole logo has many layers and much impact, using only one graphic element. This graphic has different symbolic meanings in different types of human civilizations. It symbolizes propitious clouds in Chinese culture, oceans in Japanese culture, the sun in European culture and the God of Life in American Indian culture. This graphic with a long history is found on many primitive cave frescoes in many parts of the world. The reason for such commonality should be that this graphic is simple but inclusive and can be completed in a random stroke without the assistance of any modern tool. Such a curve makes people feel very comfortable, pleasant and peaceful. The grain pattern on Chinese ancient jade and “ruyi”, an object for gentlemen, have this curve, which is a form of people’s emotional expression or materialized expression of “luck and happiness”.

**Flag of the Nishan Forum**

The flag of the Nishan Forum is a combination of the logo of the Nishan Forum “five-colored propitious clouds” and the blue background color of the flag of the United Nations, implying that dialogue of world civilizations was first proposed and promoted by the United Nations and that China implements its solemn commitment to support the United Nations to conduct dialogue among world civilizations. The activity of dialogue among world civilizations was conducted in the Nishan Mountain for the first time.
Organizational Structure of the Nishan Forum

Organizing Committee of the Nishan Forum

President:

Xu Jialu
Vice Chairman of the Standing Committee of the 9th and 10th National People’s Congress

Vice Presidents (in the stroke order):

Ye Xiaowen
Member of the Standing Committee of the CPPCC National Committee, Party Secretary and First Vice President of the Academy of Chinese Culture, and President of China Religious Culture Communication Association

Xing Bensi
Former Vice President of Party School of Central Committee of CPC, Former Editor-in-Chief of Qiushi Magazine, and Dean of School of Marxism, Tsinghua University

Xing Yunming
Standing Vice President of China Association for International Friendly Contact

Ji Baocheng
President of Renmin University of China

Liu Chuansheng
Party Secretary of Beijing Normal University

Liu Changle
Chairman and CEO of Phoenix Satellite Television Holdings Ltd. Hong Kong

Zhu Zhengchang
Party Secretary of Shan dong University

Xu Lin
Director of China Hanban and Secretary General of Confucius Institute Headquarters
Executive Directors (in the stroke order):
Ma Jianfei  Ye Qilian  Liu Wei  Liu Baoju  Zhu Xiaojian
Zhang Xiaoan  Zhang Shuping  Yang Huilin  Lu Cairong
Chen Zuming  Chen Yan  Zhao Shuguo  Liang Guodian
Huang Xingyuan  Huang Yiyu

Secretary-General: Xu Xianghong

Deputy Secretaries-General (in the stroke order):
Wang Daqian  Zhu Ruiping  Li Jianjun  Li Daoxiang
Mou Feng  Chen Qingli  Zhang Fang  Zhang Chun
Zheng Min  Zhang Wu  Liang Shu
Gao Shuqun (responsible for routine work)
Fu Youde  Yan Binggang

Executive Deputy Secretaries-General:
Kong Fanke  Wang Zhong  Wang Mingqiang
Zheng Zhongxun

Ru Xin
Former Deputy President of
China Academy of Social
Sciences

Yang Wenchang
President of Chinese
People's Institute of Foreign
Affairs

Li Zhaoxing
Member of the Standing
Committee and Director of
Foreign Affairs Committee
of the National People's
Congress, Former Minister
of Ministry of Foreign Af-
fairst, Honorable President of
Chinese People’s Institute
of Foreign Affairs, and Presi-
dent of China Association for
International Friendly Contact

Wu Jianmin
Honorable Chairman of
International Exhibitions
Bureau and Vice President
of European Academy of
Sciences

Zhao Qizheng
Member of the Standing
Committee and Director of
Foreign Affairs Committee
of CPPCC National Committ-
tee, Former Minister of State
Council Information Office,
and Dean of School of Jour-
nalism and Communication
of Renmin University of
China

Zhong Binglin
President of Beijing Normal
University

Hu Zhanfan
Editor-in-Chief of Guang-
ming Daily

Xu Xianming
Member of the Standing
Committee of the National
People’s Congress, Presi-
dent of Shandong University

Chen Jian
President of U.N. Associa-
tion of China, Former UN
Under-Secretary-General,
Dean of School of Intern-
ational Studies of Renmin
University of China
The Declaration of Human Harmony

On September 27, 2010, the Chinese and foreign experts and scholars attending the First Nishan Forum jointly issued the Nishan Declaration – The Declaration of Human Harmony. It is the first theme declaration on human harmony in the world and an important achievement of the First Nishan Forum, which will exert important influence on dialogue and exchange between different civilizations and the building of a harmonious world.

The full text

“On September 27, 2010, one day before the 2,561st anniversary of the birth of the great ancient Chinese thinker and educator Confucius, we review the human wisdom of that age when wise people were needed and emerged more than 2,500 years ago and jointly issue the following a declaration of harmony at the First Nishan Forum on World Civilizations:

Troubled over the present state of world affairs;
Anxious about our common human future;
Distressed by the brutal reality of war, slaughter, and conflict;
And confronted with a deteriorating global environment,
Human beings everywhere are perplexed and confused.
Having solemnly pondered and acknowledged the wisdom of our predecessors,
We advocate harmony;
We advocate loving-kindness;
We advocate tolerance;
We advocate decorum and civility;
We advocate faithfulness and reliability;
We advocate “never doing to others what you would not have done to yourself”;
We advocate “loving all creatures as we would love ourselves” and “the unity of Heaven and humanity”;
We advocate the principle that “while we enjoy the beauty of our own culture, we also appreciate the beauty of other civilizations”;
We advocate the belief that within the four seas, all people are brothers and sisters;
We advocate for a harmonious world and for the principle of “harmony with diversity”.
For the purpose of building a harmonious world,
And for the purpose of conserving our common globe,
We appeal for mutual understanding and respect by which to resolve grievances;
We appeal for dialogue and communication as a means to avoiding conflicts;
We appeal for frugality and low-carbon emissions in order to sustain our home earth;
We appeal for solidarity and collaboration to build our future together.
We hope and pray that—
Our advocacies and appeals will be echoed and embraced by the entire world.
We hope and pray that—
Our advocacies and appeals will be transformed into common practices for all human beings.
The Monument of the Nishan Forum on World Civilizations

The inscription on the Monument of the Nishan Forum on World Civilizations was composed by Mr. Xu Jialu, Vice Chairman of the Ninth and Tenth NPC Standing Committee and President of the Organizing Committee of the Nishan Forum and handwritten by Mr. Ouyang Zhongshi, a well-known Chinese calligraphy artist. The monument is 9.6 meters long and 1.5 meters high, located at Nishan, the birthplace of the great ancient Chinese thinker and educator Confucius. Xu Jialu’s words are precise and clear, highlighting his broad vision of “harmony with difference” and rich and refined knowledge about literature and history; Ouyang Zhongshi’s calligraphy is refreshing, elegant, simple and beautiful, showing the charm of a masterpiece. The inscription jointly created by the two people can be called a perfect combination. As high-end dialogues and exchanges among different world civilizations are conducted continuously, the Monument of the Nishan Forum on World Civilizations will become a new landmark on the holy land of Nishan under the influence of profound cultural integration.

Inscription:

At the end of September 2010, outstanding scholars of Confucianism and Christianity from China, US, UK, Germany, Italy, Austria, Japan and Korea gather at the foot of the Nishan Mountain and discuss “harmony with difference and world harmony”. This is the beginning of dialogue among different civilizations in globalization in China, which will be conducted regularly. Where does the topic come from? Civilizations are inherently diverse, and human progress needs inheritance, respect, appreciation and learning; today, spiritual, social and environmental crises, impetuosity, fraud and hate are everywhere, and man is in grave danger! Few wise people can solve these problems without thinking. The reason why discussion is conducted here is that it is the birthplace of the Confucian sage Confucius, a holy land in the mind of the Chinese people. The theories of “harmony with difference”, “never doing to others what you would not have done to yourself”, “benevolent love”, filial piety and fraternal submission as the root of all benevolent actions, and cultivating oneself, putting family in order, governing the state, and pacifying the world advocated by Confucius have been the national spirit for a long
time and are the reason why China progresses further after suffering many frustrations. We should dedicate them to the world and learn from the essence of foreign civilizations. Thus, world peace can be expected. This grand gathering dedicated to Confucian sages is held now because of the 2,561st anniversary of Confucius’ birth.

**Nishan Forum Library**

The Nishan Forum Library has been published by China Intercontinental Press with Xu Jialu, Vice Chairman of the Ninth and Tenth NPC Standing Committee and President of the Organizing Committee of the Nishan Forum, as the chief editor and the Secretariat of the Organizing Committee of the Nishan Forum as the editor. The first book *The Day of Dialogues among Civilizations: Voice from China* is a collection of speeches made at the High-level Symposium for Commemorating the UN Day of Dialogues among Civilizations by well-known experts and scholars. The second book is this book: *Nishan: Listen to Diverse Voices of the World - True Records of the First Nishan Forum on World Civilizations*. The third book is the *Proceedings of the First Nishan Forum on World Civilizations*. The Nishan Forum Library will continue to introduce important academic achievements and become an ideological and academic platform of the Nishan Forum.

**Nishan Carol and Ode to Confucius**

The large-scale folk symphony orchestra choruses *Nishan Carol* and *Ode to Confucius* elaborately created by the well-known modern Chinese composer and conductor Mr. Liu Wenjin (Former President of the China National Orchestra and Former President of the China Opera) were performed by the National Orchestra of the Shandong Opera and the chorus of the Shandong University for the Aged. As original music of the First Nishan Forum, Nashan Carol (a song without words) sounds solemn, elegant, deep, distant, profound and grand. It is the first Oriental “carol” that extols Nishan, the birthplace of Confucius. The lyrics of *Ode to Confucius* are from the famous classic words of *Analects of Confucius*, which are chanted repeatedly. Climaxes come one after another, promoting the unfolding of the musical theme structure.

The themes of the two musical works both come from elements and materials of Shandong’s folk and classical music. The composer adopted the creative concepts and skills of neo-classicism and romanticism to create the works extolling Confucius. They sound intimate and moving, leaving a lasting aftertaste.
About Nishan

Nishan is the birthplace of Confucius, the ancient Chinese thinker and educator. Located 25 kilometers southeast of Qufu, Shandong Province, Nishan is at the junction of Qufu, Zoucheng and Sishui counties with 340 meters above the sea level. It was originally named Niqiu mountain and consists of five small mountains only with the mountain in the middle called Niqiu. According to the “Historical Records”, Confucius’ parents prayed on the Niqiu mountain to have a son. So Qiu became Confucius’ given name, also known as Zhongni. The later generations renamed the mountain to Nishan to avoid offence to Confucius.

Nishan mountain enjoys a picturesque scenery and rich cultural atmosphere, with natural and cultural heritage scattered around. It is known as the “Holy Land” in China. At the east of Nishan sits the Confucius Temple and Nishan Academy which are under the state protection. The pavilion, carved beams and cypress trees can be dated back to some 1000 years ago. The cave where Confucius was born, the pavilion where Confucius lamented “Time goes on and on like the flowing water in the river”, the gully, the well where Confucius mother fetched water, the brook of wisdom, Baiyun peak and Changping mountain are all attractions.

Nishan mountain is famous for eight historical sites: Wulao peak, Luyuan forest, brook of wisdom, Kunling cave, Guanchuan pavilion, Zhonghe gully, Wende forest and Baiyun cave, and the Nishan reservoir with rippling blue waves, which offers
an enchanting experience. Most sagas in Nishan are related to Confucius, including “Nishan Prayers”, “Kirin Jade Book”, “Two Dragons and Five Old Men”, “Music from Heaven”, etc. These can be found in classics and historical books, notes, stone carvings of the Han dynasty, inscriptions on the tombstone, opera literature and folk stories. With significant cultural aesthetic values, they are collections of history and culture.

The opening ceremony of the first Nishan Forum debuted at the Conference Hall of Nishan Birthplace of the Sage Academy. The Academy located in the east of Nishan Mountain, Sishui County, and around 600 Meters to Fuzi Cave was built by socialites and noted scholars of domestic and overseas in June, 2009. It is embraced by mountains and rivers with thick forest around.

Nishan mountain is known for the Confucius. It is believed that Nishan will send immortal voices of multi-civilizations from the world and make great contributions to progress the cultural improvement and harmony of mankind in the coming years.
2. This World Needs Dialogue

—Xu Jialu Proposed to Launch the Nishan Forum

Xu Jialu, Vice Chairman of the Ninth and Tenth NPC Standing Committee of China, proposed to launch the Nishan Forum, which underwent nearly three years of preparation and received great support from relevant circles both at home and abroad.

- In April 2008, Xu Jialu, Vice Chairman of the Ninth and Tenth NPC Standing Committee of China, proposed at the first work meeting of the Expert Advisory Committee of the Chinese Cultural Symbolic City to hold a forum on world civilizations with the theme of carrying out dialogue among different world civilizations at Nishan, Qufu, Shandong (Confucius’ hometown and a main landmark of the Chinese civilization). It is also known as the Nishan Forum for short.

- On September 28, 2008, the international preparatory meeting for the Nishan Forum was held in Jining, Shandong Province. Xu Jialu presided over the meeting, and scholars from Asia and North America attended and addressed the meeting. Important consensus on the significance, purpose and name of the forum was reached at the meeting.

- On June 25, 2009, Xu Jialu presided over the second work meeting of the Expert Advisory Committee of the Chinese Cultural Symbolic City. Opinions on the implementation of the First Nishan Forum were reviewed and approved at the meeting.

- In September 2010, Xu Jialu’s monograph *For World Peace* was published. The book records 14 dialogues and talks between Xu Jialu and representative figures of Buddhism, Taoism,
Christianity and Judaism conducted between April 2008 and March 2010. Actually this was a tentative rehearsal of the First Nishan Forum.

○ On February 7, 2010, the first work meeting of the Organizing Committee of the Nishan Forum was held in Beijing. Xu Jialu presided over the meeting, and important opinions on the First Nishan Forum were formed at the meeting.

○ On March 15, 2010, the Organizing Committee of the Nishan Forum held the second work meeting in Beijing, Xu Jialu presided over the meeting.

○ On April 21, 2010, Xu Jialu, Vice Chairman of the Ninth and Tenth NPC Standing Committee, Chairman of the Nishan Forum and Dean of the Advanced Institute for Confucian Studies of the Shandong University, and Jiang Daming, Deputy Secretary of the CPC Shandong Provincial Committee and Governor of Shandong Province, attended the meeting for the establishment of the Advanced Institute for Confucian Studies of the Shandong University. Xu Jialu gave a lecture entitled Small Learning and Confucianism at the “Nishan Classroom” Academic Seminar to launch warm-up academic activities of the First Nishan Forum.

○ On May 17, 2010, the Organizing Committee of the Nishan Forum and Guangming Daily held the High-level Symposium for Commemorating the UN Day of Dialogues among Civilizations and the ceremony of launching the official website of the Nishan Forum. Xu Jialu, Xing Bensi, Zhao Qizheng, Ye Xiaowen, Hu Zhanfan, Ru Xin, Wu Jianmin, Zhang Xiaolan, Zhang Qizhi, Li Xueqin, Zhang Liwen and Mou Zhongjian attended the activities.

○ On July 24, 2010, the Organizing Committee of the Nishan Forum and Guangming Daily held the theme symposium on the Nishan Forum for Chinese and foreign scholars in Beijing. Xu Jialu and Roger Ames presided over the symposium attended by well-known scholars from the United States, Britain, the Netherlands, Belgium, Israel and Bosnia-Herzegovina.

○ From August 23 to 24, 2010, Mr. Xu Jialu presided over the work meeting for holding the Nishan Forum. Xing Bensi, Zhao Qizheng, Ye Xiaowen, Ru Xin, Wu Jianmin, Chen Lai, Huang Xingyuan and experts and scholars from more than ten institutions of higher learning and institutions of social science attended the meeting.

○ On August 25, 2010, World Peace Dialogue Day: Voice from China, the first book of the Nishan Forum Library, was published by China Intercontinental Press with Xu Jialu as the chief editor and the Secretariat of the Organizing Committee of the Nishan Forum as the editor.

On September 17, 2010, Xu Jialu was exclusively interviewed by Liang Shu, Chief Editor of the Sinology Page of Guangming Daily, and Anthony Yuen, a host of the Phoenix Satellite TV, and elaborated the purpose and significance of the Nishan Forum.

On September 23, 2010, before the opening of the First Nishan Forum, Guangming Daily published *This World Needs “Dialogue” – Record of an Interview with Mr. Xu Jialu, Chairman of the Nishan Forum* on Page 3. The interview record, which reviews the course of preparing for the Nishan Forum and systematically elaborates the forum’s purpose, significance, orientation and characteristics, kicked off the First Nishan Forum.
This World Needs “Dialogue”

—Record of an Interview with Mr. Xu Jialu, Chairman of the Nishan Forum

Date: September 13
Place: Headquarters of the Confucius Institute
Host: Liang Shu (Chief Editor of the Sinology Page of Guangming Daily)

Host: Hello, Mr. Xu! First of all, thank you for finding time in the midst of pressing affairs to take our exclusive interview. In the course of preparing for the Nishan Forum, the Sinology Page fortunately participated in some work such as reporting the Symposium for the UN Day of Dialogues among Civilizations and publishing a series of articles on comparative analysis of the Chinese and Western civilizations through columns. The work of preparing for the forum, from every link carried out orderly to every detail shown in the process, delivers a very strong message to people: this forum will be a “dialogue” in the real sense and a dialogue among different civilizations and cultures hosted by the Chinese people. “Dialogue” is the “core word” of the First Nishan Forum. Besides, at various current “forums”, “dialogue” will also represent the Nishan Forum and show its characteristics. As the initiator and leader of this forum, can you show your ideas about “dialogue” to our readers?

I

Xu Jialu: In recent years, I have conducted exchanges with representative figures of Buddhism, Taoism, Christianity and Judaism in a planned way; I have also talked with figures of Islamism, Shintoism and Brahmanism freely. The reason why I want to carry out exchanges with various civilizations and their religions other than Confucianism is based on the following thought: in the past nearly 300 years, the world entered the era of coexistence of and fierce competition between two views and trends, namely the diversification and unification of civilizations; since the end of the last century when economic globalization gathered momentum, this competition has become increasingly highlighted. The result of this competition will determine the future fate of mankind.

*Guangming Daily, Sep. 23, 2010.*
Before the Industrial Revolution, the dialogue among different civilizations was local, linear and spontaneous mainly in the forms of trade, preaching and war. After the Industrial Revolution, the mode and nature of dialogue among different civilizations changed fundamentally. For example, in the 18th and 19th centuries, Europe regarded itself as the center of the world, and the “colonial movement” was accompanied with the forced dissemination and penetration of the Gospel of Christ all over the world; in the 20th century, the United States succeeded Europe as the “center of the world” and continued to promote the unification of world civilizations. Facing wave after wave of unification, weak countries and regions in the past nearly 300 years were forced to unwillingly endure the cruel fact that their traditions were stifled, despised and forgotten.

This trend of unification released great energy worldwide, and it also inevitably influenced the thinkers of that era. What did such unification bring to the thinkers of that era? From institutional design to religions belief and philosophical thinking about measures of value and ultimate truth, this trend of unification was totally accepted in one way or another and formed the “monistic” mode of thinking.

However, civilizations’ greatness and tenacity were beyond the thinkers’ imagination. While applying great pressure, the unification of civilizations naturally bred and aroused great power of sticking to traditions and resisting transplanted civilizations. Since the end of the last century, the trend of unification began to be slowed down by the call for the diversification of civilizations to some extent. The voices calling for diversification all over the world were dialectically induced by the powerful trend of economic globalization and scientific and technological modernization initiated by the West. Things will develop in the opposite direction when they become extreme. When the power of promoting unification approached the extreme, its opposite emerged.

Host: When this scenario enters the vision of thinkers, they will certainly be disturbed.

Xu Jialu: Today more and more people realize that diversification is an inherent property of human civilizations. The contact, clash, compromise and mutual absorption among diverse civilizations are great motive forces for the progress of various civilizations. Only through diversification can various civilizations obtain external motive forces for mutual contact, appreciation and absorption and self-development to adapt to, maintain and promote the constantly evolving and developing social life and world trend. In other words, if a civilization is unitary or lacks sufficient contact with the outside though diverse inside, then this civilization will certainly decline gradually and even perish. If we set our eyes on the whole world, then we can expect that the unification of civilizations will also forebode man’s stagnation, retrogression and doom.

However, the power of the need for diverse civilizations hidden in the people’s consciousness and wave after wave of argumentation, appeal and contention in the academic circles is still weak now in reality. We should see that civilizations have an
instinct for rejecting heterogeneity, so “monists” must resort to knives and guns in order to realize the situation in their imagination though they mainly rely on popular cultural forms and material products ordinarily. To completely get rid of the shackles of the past more than 200 years and dispel the pain of forgotten national wisdom, lost self, indecision and empty souls, people will undergo a long and complex process.

Therefore, I say the two theories and practices of the unification and diversification of civilizations are in a long game. At present, wise people must reveal the necessity and inevitability of the diversification of civilizations to people to counteract the influence of opposite theories and practices and then, after years of efforts, take off the armor, open their hearts, let civilizations go beyond borders and really turn the world into a homeland of friendliness, tolerance, harmony and happiness.

Man needs candid and goodwill exchange intended to achieve mutual understanding and comprehension, which is usually called “dialogue”. This world needs dialogue. Such dialogue often begins with scholars because scholars think against a broader background (historical, philosophical, cultural, etc.) and are more concerned about historical and social trends than politicians, entrepreneurs and strategists. The people are the creators of civilizations, the most powerful promoters of the diversification of civilizations, and the masters of history. Wise people’s words can act on the will of the people. As long as the people who truly long for human harmony make unremitting efforts, coexistence and common prosperity of different civilizations in the world will certainly be realized one day.

II

**Host:** You have fully demonstrated the necessity of dialogue among civilizations; the Nishan Forum to be held soon will also effectively promote exchange and understanding among different civilizations. But this also makes me want to consult you about one issue: as you have said, civilizations themselves are products of competition and have been influenced by the mindset of “unification” for a long time. How can they possibly conduct dialogue as competitors?

**Xu Jialu:** In light of the laws revealed by the history of human society’s development and the history of thinking, if we can look beyond the narrow vision of contradiction among countries, nations, regions and social groups in terms of material interests (of course, this must not impede the principle of justice and equality commonly pursued by human beings) to examine the characteristics of the modern world, then the perplexities and pains faced by all countries, nations, regions and social groups, i.e. all human beings, are rather consistent. This is the same for developed countries and developing countries, hegemonic countries and post-colonial countries, rich people and poor people, and majority group and disadvantaged group alike.

Industrialization greatly expanded man’s vision and the scope of knowledge and greatly improved the convenience and quality of people’s material life, but it caused the opposition between man and nature, the opposition between different
people, the opposition between different groups of people, the opposition between human body and mind, the opposition between the present and future, and the opposition between phenomena and essence. We can say that these contradictions have crystallized into two issues that few people think about but are extremely realistic: what is happiness and what end man will head to? The manifestation of various contradictions in reality is the sharp contradiction between the uncontrollable acceleration of scientific and technological development and desire to pursue wealth and man’s need for certain spiritual quietness and belief, not only materials, but also the spirit of self-recognition. The spiritual bewilderment of human individuals and groups, the inexplicable hatred, the social fracture and the frequent occurrence of crises caused by this contradiction have shown a horrible future to man. Therefore, dialogue among different civilizations should be not only the need of disadvantaged countries, nations, regions and social groups tormented by the unification of civilizations, but also the internal need of developed countries, hegemonies, rich people and powerful groups though he/they might not have truly realized this. The achievements of dialogue among different civilizations obtained will benefit the whole mankind.

III

Host: As far as I know, the Nishan Forum will be the first forum on world civilizations hosted by the Chinese people. Does this mean that we have a greater say over the issue of civilizations?

Xu Jialu: Several dialogues between Christianity and Islamism have been conducted in the world. They were been conducted in the Untied States, Spain and Singapore, but we had no say in these dialogues because none of us participated. We only attended a dialogue between two parties in Madrid as guests. Master Xuecheng made a short speech about Buddhist ideas as the representative of the delegation of guests then. Because people had never heard of them, they were highly welcomed. This made me think that there should be China’s voice in the world and that we should let the world know the core of Chinese culture. What should we do? China should hold forums! Forums can invite friends in and at the same time let culture go out.

The Chinese civilization should and must achieve something and make some contributions in dialogues among different world civilizations. This is because the Chinese nation has always been known for its great tolerance, emphasis on harmony and love for peace; we have the civilization factor and abundant experience that ensure that the unity and stability the Chinese nation has uniquely maintained for thousands of years. Other civilizations can really draw on many connotations of the Chinese civilization to supplement, correct and balance the Western civilization dominating the whole mankind so that human beings will jointly create new civilizations that can truly promote self-progress and ensure peace and harmony on earth in the
future. For example, the Chinese civilization takes the endless improvement of ethics as the highest pursuit; regards itself as a part of the universe integrated with “others”, and advocates boundless “benevolence”; is in awe of “the ordinances of Heaven, great men and the words of sages” though no civil religion for worshipping personal gods was formed in ancient times. What the Nishan Forum on World Civilizations pursues is also the truth that was repeatedly demonstrated by the idea of the united world in the Chinese civilization and proved by history a long time ago.

**Host:** As you said, diversification is an inherent property of human civilizations and cultures, while the core of Chinese traditional culture fully manifests this inherent property of cultures. So giving out China’s voice through the forum also means giving out the voice of cultures.

**Xu Jialu:** Yes.

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**IV**

**Xu Jialu:** Another purpose is to promote our Confucian studies through dialogue. There has been the research tendency of discussing Confucian studies in isolation in the Chinese academic circles for a long time. The value of Confucian studies and the value of Confucian culture can only be learned in comparison. People engaging in Confucian studies should study Islamism, Christianity, Brahmanism, Hinduism and Shintoism at the same time. Only through comparison can we see the value of the things left by our ancestors and the shortcomings of our ancestors. Thus Confucianism and Chinese culture can go forward. Many of the foreign scholars invited this time have talked with me. We invited many friends to give a broader vision to our researchers in Confucianism and promote the progress of our Confucian studies.

I just think that the revitalization of a nation’s culture should depend on the nation’s cultural consciousness. The phrase “cultural consciousness” was put forward by Mr. Fei Xiaotong. I also use this phrase but have redefined it. Generally speaking, cultural consciousness means that a nation should have a clear, full and deep understanding of its own culture. In other words, a nation should understand the laws, connotations and trends of its culture. Such cultural consciousness first requires intellectual elites to assume the responsibility for understanding, studying, interpreting and disseminating their national culture against the world background and the historical background.

**Host:** Through dialogue, our state can be improved and our academic building can be promoted in the international vision.

**Xu Jialu:** At present, China is participating in various dialogues at different levels in different forms in the world, but such philosophical dialogues directly addressing cultural foundations are indispensable and should be deepened. Otherwise other cultural forms might go out unconsciously. So we should have a platform of high-end dialogue.

**Host:** Thanks!
The World Needs “Dialogue between the Confucian and Christian Civilization”

—Xu Jialu Takes the Phoenix Satellite TV’s Exclusive Interview

Place: Diaoyutai State Guesthouse in Beijing
Host: Anthony Yuen (a host of the Phoenix Satellite TV’s News Talk)

Anthony Yuen: Mr. Xu, the Nishan Forum on World Civilizations will open soon. The themes of your speeches also focused on dialogue among civilizations in the past two years. You will publish a book titled For World Peace soon. Why do you want to carry out dialogue between the Confucian and Christian civilization?

Xu Jialu: Mr. Yuen, you know that actually speaking of my profession, I am not a researcher in religion or philosophy, but as a modern intellectual, I often pay attention to the society, the people’s livelihood and even the world’s trend apart from my professional work. I am also stimulated by Mr. Huntington’s works. In my opinion, his logic is not incidental. He reached this conclusion on the basis of his religion and philosophy as a matter of course. I will reach the opposite conclusion based on the three pillars of Chinese culture: Confucianism, Taoism and Buddhism. So I conducted a test myself and carried out dialogues with representative figures of various civilizations in many forms. As a result of the test, I found that civilizations do not necessary cause conflict and should not cause conflict. Chinese philosophy is right: there should be “harmony with difference” because “the most valuable use of the rites is to achieve harmony”. So how can this goal be achieved? I think the society’s elites, i.e. the representatives of intellectuals, should first carry out heart-to-heart communication instead of hand-to-hand and face-to-face communication. Through communication, we can discover our differences and similarities. Therefore, this can be done based on my experience, so I proposed that we establish a forum that can be held regularly. We will hold it every other year or every three years to make it a well-known forum. This year, dialogue between Christianity and Confucianism will be conducted as you said just now. My personal thought is that dialogue between Islamism and Confucianism will be conducted next time and so on. The dialogue can be deepened because during my dialogues with religionists and scholars, we often talk according to each other’s interest. Besides, at the first meeting, we need to understand each other and cannot get to the point and the more fundamental idea directly. This idea is philosophy. I think the Nishan Forum can directly go to the core of civilizations. Such communication is too necessary. We should say that

Christianity is quite different from our Confucian philosophy. The ultimate truth they want to pursue comes from God, while our ultimate truth comes from life: it is not created or bestowed by anybody and but created by the whole humanity. Our ultimate truth is diversified integration, and theirs is dualistic opposition. But I found that despite such philosophical differences, there are still many similarities at the level of the pursuit of life value and the pursuit of personal life. So why should we always emphasize differences instead of paying attention to similarities? Thus, I put forward a proposal. People in Chinese and foreign academic circles and religious circles responded actively, all wanting to participate in the Nishan Forum. The repercussions caused by the Nishan Forum both at home and abroad now are beyond my personal expectation. This shows that all people want dialogue and communication.
From the middle of May 2010 to the middle of September 2010, academic warm-up activities and preliminary publicity activities were conducted for the First Nishan Forum and created a strong atmosphere for the opening of the forum.

High-level Symposium for Commemorating the UN Day of Dialogues among Civilizations

On May 17, 2010, the Organizing Committee of the Nishan Forum and Guangming Daily held a high-level in Beijing to commemorate the UN “Day of Dialogues among Civilizations”¹. Xu Jialu, Chairman of the Nishan Forum, presided over the meeting. Vice Chairmen of the Nishan Forum Xing Bensi, Zhao Qizheng, Ye Xiaowen, Ru Xin and Wu Jianmin, well-known Chinese scholars Zhang Qizhi, Li Xueqin, Zhang Liwen and Mou Zhongjian, Chief Editor of Guangming Daily Hu Zhanfan, Vice President of the United Nations Association of China Zhang Xiaoan, Vice Chairman of Shandong CPPCC Wang Zhimin, etc. attended and addressed the meeting. At the symposium, the “Official Website of the Nishan Forum on World Civilizations” was

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¹ In 2002, the United Nations General Assembly declared May 21 as World Day for Cultural Diversity for Dialogue and Development.
Xu Jialu pointed out: China needs the world and the world needs China. The respect for and maintenance of cultural diversity will have an important pushing effect for fully displaying Chinese culture’s openness, diversity, tolerance and idea of pursuing harmony, promoting Sino-foreign cultural exchange, enhancing mutual understanding and mutual respect at the level of culture among the peoples of various countries, and building a harmonious world together.

The meeting approved the proposal on holding the Nishan Forum on World Civilizations in Confucius’ hometown, and considered it as an important measure for China’s active participation in and promotion of dialogue among world civilizations under the situation of world multi-polarization and economic globalization. The meeting recognized the First Nishan Forum’s idea of “harmony, charity, integrity and tolerance”, and held that it would provide valuable support for the activities of dialogue among civilizations advocated by the United Nation. The meeting expected that the First Nishan Forum on World Civilizations could absorb Confucius’ wisdom, make peculiar contributions to the “International Year for the Rapprochement of Cultures”, and build a bridge and platform for dialogue and exchange among different world civilizations.

Symposium of Foreign Scholars for the Nishan Forum

On July 24, 2010, the Organizing Committee of the Nishan Forum and Guangming Daily held the Symposium of Foreign Scholars for the Nishan Forum in Beijing. Xu Jialu, Chairman of the Nishan Forum, and Roger Ames, Professor at the University of Hawaii, presided over the symposium.

Foreign experts and scholars including Roger Ames, Professor at the University of Hawaii, US, Jaap Van Brakel, Professor Ordinarius of the Higher Institute of Philosophy, K.U. Leuven, Belgium, David Jasper, Professor of Literature and Theology,
University of Glasgow, UK, Mary Phillips, President of the Asian Scholar Fund, Washington, DC and Researcher at Harvard University Asia Center, Alison Jasper, Professor of Religious Studies, University of Stirling, UK, Guy Kivetz, Director of Communications and Public Diplomacy at the Embassy of Israel in China, Farzam Kamalabadi, President and Chairman of the Board, Future Trends Group, US, Nevad Kahteran, Associate Professor of Philosophy, University of Sarajevo, Bosnia and Herzegovina, Thijs Kouwenhoven, Professor at the Kavli Institute for Astronomy and Astrophysics, Peking University, Tian Chenshan, Director of the Center for East-West Relations, Beijing Foreign Studies University, and James Garrison, PhD. Candidate, University of Hawaii, US, carried out in-depth discussion on the topics of promoting equal dialogue among different civilizations, holding the Nishan Forum and “world civilizations and Confucian wisdom”.

Xu Jialu pointed out: this year is the “International Year for the Rapprochement of Cultures” designated by the United Nations, and the First Nishan Forum is an important part of the activities for the “International Year for the Rapprochement of Cultures” to be conducted in China. We should respect and maintain cultural diversity, carry out dialogue among different civilizations in depth, promote Sino-foreign cultural contact and exchange, and build a harmonious world together.

Roger Ames pointed out: globalization has become an unstoppable trend of the 21st century, and mutual dialogue and exchange among various civilizations and philosophical thoughts are urgently needed. “China is coming” just like the gradually expanding economic and political influence, and Chinese philosophy and Chinese culture are also going out.

The meeting highly commended the Nishan Forum on World Civilizations to be held in Confucius’ hometown, and considered it as an important measure for China’s active participation in and promotion of dialogue among world civilizations under the situation of world multi-polarization and economic globalization. The scholars attending the meeting expected that the Nishan Forum could absorb Confucian wisdom, build a bridge and platform for dialogue and exchange
among different world civilizations, and make contributions to building global ethics based on “dialogue among civilizations” together.

**Press Conference on the First Nishan Forum**


On the afternoon of September 25, 2010, Vice Chairmen of the Nishan Forum Zhao Qizheng and Wu Jianmin had a dialogue titled “Showing China to the World” in Shandong TV’s “New Educational Circles” program.

When talking about dialogue among civilizations, they thought that the Nishan Forum was a platform for dialogue among different civilizations and that holding it at Confucius’ birthplace Nishan with profound cultural heritage was timely. The goal of a harmonious world is needed by the whole humanity, and the right way to advance towards this goal is dialogue among civilizations. In this sense, the Nishan Forum is also the Chinese people’s contribution to the efforts for realizing lasting peace and common prosperity in a harmonious world.

Wu Jianmin Talks Freely about Dialogue among Civilizations

From August 3 to 4, 2010, Wu Jianmin, Vice Chairman of the Nishan Forum, came to Nishan to inspect the preparation for the forum. Wu Jianmin was exclusively interviewed by journalists from Shandong TV and Jining TV, and talked freely about dialogue among different civilizations, the Nishan Forum and other issues.
Wu Jianmin pointed out: carrying out dialogue among different civilizations at Nishan is timely and of extraordinary significance. Only by constantly deepening exchange, dialogue and comparison among different civilizations and different nations and enhancing mutual understanding, mutual respect and harmonious coexistence can we establish a new relationship among civilizations on a new basis. The thought of “harmony with difference” is profound. The Chinese civilization is a civilization of dialogue originated from the traditional concept of harmony and humanistic traditions of Confucianism. It provides spiritual resources that can be drawn on for the peace, development and cooperation of today’s world and has important value for the times.

**Wu Jianmin/Yu Dan:**
**Dialogue among Civilizations for a Better World**

On the morning of September 26, 2010, Wu Jianmin, Vice Chairman of the Nishan Forum, and Mrs. Yu Dan, Professor at the Beijing Normal University, had a dialogue titled “Dialogue among Civilizations for a Better World” at the Nishan Birthplace of the Sage Academy.

Wu Jianmin pointed out: “harmony with difference” is highly tolerant, recognizing difference, accepting diversity instead of taking diversity as a target to be eliminated, thinking of ways to solve divergences through dialogue and at the same time discovering various common interests. There are both differences and similarities among different civilizations. Constantly enriching Chinese culture and promoting it in the world will bring peace and prosperity instead of disasters to the world.

Yu Dan thought: in today’s global village, we should highlight the good qualities in various cultures and integrate them into a universal solution with “harmony with difference”. At this moment, everybody is the total of all his historical accomplishments and every nation takes all its profound long-standing theories with it.
The Reception Banquet for the First Nishan Forum

On the evening of September 25, 2010, the people’s government of Shandong Province and the people’s government of Jining City held a reception banquet at Jining Shengdu International Conference Center to welcome the Chinese and foreign guests, experts and scholars who would attend the First Nishan Forum.

Xu Jialu, Chairman of the Nishan Forum, attended. Li Qun, a member of the Standing Committee of the CPC Shandong Provincial Committee and Director of the Propaganda Department of the CPC Shandong Provincial Committee, made a speech. Sun Shougang, Secretary of the CPC Jining Municipal Committee and Chairman of the Standing Committee of the Jining Municipal People’s Congress, presided over the reception banquet. Vice Chairmen of the Nishan Forum Xing Bensi, Zhao Qizheng, Ye Xiaowen, Xing Yunming, Wu Jianmin, Chen Jian, Liu Chuansheng, Xu Xianming and Xu Lin, relevant leaders of the International Communication Office of the CPC Central Committee, the State Administration for Religious Affairs, the Taiwan Affairs Office of the State Council and the China National Commission for UNESCO, Former Hungarian Prime Minister Medgyessy, experts, scholars and guests from various circles other than the participants, Executive Directors, Secretary-General and Deputy Secretaries-General of the Organizing Committee of the Nishan Forum, relevant leaders of the departments directly under the provincial government and Jining City, etc. attended the reception banquet.

The News Briefing for the First Nishan Forum

On the afternoon of September 25, 2010, the Organizing Committee of the Nishan Forum held a news briefing for the First Nishan Forum in Hong Kong Hotel – Jining. Chen Jian, Former Under-Secretary-General of the United Nations, President of the United Nations Association of China and Vice Chairman of the Nishan Forum, Zhang Xiaohan, Vice President of the United Nations Association of China and Executive Director of the Nishan Forum, and Kong Fanke, Executive Deputy
Secretary-General of the Nishan Forum, attended the news briefing.

The First Nishan Forum received high attention from news media. 93 journalists from more than 20 central media and local media of Shandong Province and Jining City including more than 60 journalists from central media came to conduct interviews. Xinhua News Agency, People’s Daily, China Central Television, China National Radio, China News Service, China Daily and China Radio International all sent many journalists to specially attend the forum for reporting, and Hong Kong’s Phoenix TV sent a reporting team. More than 40 TV recording personnel from Shandong TV and Jining Radio and Television Station recorded the forum live.

Shandong’s Famous Calligraphers Get Together at the Calligraphy Party for the Nishan Forum

Before the First Nishan Forum was held, the Secretariat of the Nishan Forum and the Shandong Federation of Literary and Art Circles jointly held a calligraphy party. Shandong’s well-known calligraphy artists including Yu Qinyan, Zhang Yefa, Gu Yalong, Yu Maoyang, Zhang Zhongting, Li Xiangdong, Zheng Xunzuo, Fan Zhenghong, Yan Shougu, Huang Bin, Lai Fei, Meng Hongsheng, Wu Ling and Jin Yong were invited to gather at the Jinan Painting Academy and write with brushes to express the Nishan Forum’s idea of “a harmonious but different world” and the hope for mutual integration of different civilizations. The good calligraphic works created at the calligraphy party were given as gifts to the Chinese and foreign guests who would attend the First Nishan Forum.
4. Academic Style, Natural Charm and Heritage Atmosphere
—Orientation and Characteristics of the Nishan Forum

Nishan is the ancient Chinese thinker and educator Confucius’ birthplace. Confucius advocated “harmony is prized” and “harmony with difference”, respected different beliefs, and absorbed different cultures in the spirit of “If three of us are walking together, at least one of the other two is good enough to be my teacher”. The Nishan Forum named after and held at Nishan is intended to inherit Confucius’ spirit, display the academic style, reflect the natural charm, highlight the heritage atmosphere and provide an important platform for promoting dialogue among different world civilizations against the backdrop of globalization.

Display Three Characteristics

Secretary-General of the Nishan Forum Xu Xianghong

Nishan is Confucius’ birthplace. From the time when Confucius’ parents “prayed at Nishan” and gave birth to Confucius to the time when Confucius stood beside the Yellow River and sighed “time flies like this” and the time when Zhu Xi “looked for flowers in a sunny day” and searched for “headwaters”, this beautiful mountain and river gave birth to a great Chinese educator, thinker and cultural sage in the context of Chinese culture and carried ancient and profound historical and cultural information. It is precious historical and cultural heritage of the Chinese nation and even the whole mankind and a piece of pure land with deep connotations. We can say it is quite suitable to hold the forum on world civilizations here and carry out dialogue and exchange by putting the excellent Chinese culture with Confucian culture as the core on the platform for different world civilizations in order to achieve the goal of defusing cultural conflict and building a harmonious world together.

I. Displaying the academic style. Confucius made deletions from the Book of Songs and the Book of History, laid down rites, annotated the Book of Changes, gave lectures to many students and taught rites and culture in his late years in the Ancient Sage’s Classroom, the predecessor of the Zhusi Academy. It is a holy land where Confucian students pursued their studies, self-cultivation and enlightenment and the academic system originated. The Nishan Danyu Academy or the Nishan Academy located on the Nishan Mountain was founded in the second year
of the Zhiyuan Period of the Yuan Dynasty (1336) more than 670 years ago. The Nishan Birthplace of the Sage Academy at the east foot of the Nishan Mountain built by well-known scholars and celebrities in the Chinese and foreign cultural circles implements the mechanism of “private management and public assistance, ownership of the academy, independent operation and inheritance from generation to generation”, carries forward the headwaters of Chinese culture, and integrates academic research, exchange and training. The Nishan Forum will be held in the Nishan Birthplace of the Sage Academy beside the Zhu River and the Si River at the foot of the Nishan Mountain. This is not only the continuation of the history of China’s culture of ancient classrooms and academies, but also the best platform for ideological and cultural exchange and integration between China and the West. It is a salient characteristic that distinguishes the Nishan Forum from many Chinese and foreign forums. The strong academic atmosphere and academic style of the Nishan Forum as an activity of international cultural and academic exchange characterized by being academic, nongovernmental, international and open at the same time will further enhance its spiritual and cultural qualities and ideological and academic connotations, enable people to experience the historical and cultural scenes of the revision and compilation of classics, the refutation and presentation of arguments, the writing of works and the education of people by Chinese and Western sages of the “Axial Period” such as Confucius, Plato and Aristotle in different classrooms, academies, schools and educational institutions, and better reflect the spiritual characteristics of dialogue, exchange, integration and development among world civilizations. Various activities of the Nishan Forum to be carried out in the academy will fully display the academy’s
characteristics. From the “Nishan Classroom” of the Nishan Academy, the Nishan Birthplace of the Sage Academy and the Advanced Institute for Confucian Studies of the Shandong University at the earlier stage to the opening and closing ceremonies and several main dialogue activities, from the Nishan Birthplace of the Sage Academy’ internal and external environment, furnishings and layout, and creation of an atmosphere for exchange between teachers and students, etc. to the planning and design of the links of hosting dialogue activities, commenting, explaining difficult issues, answering questions and teaching mutually between teachers and students, the profound and grand academic style with a long literary tradition will be highlighted and an academic flavor will be formed.

II. Reflecting the natural charm. The natural and ecological environment of Confucius’ birthplace Nishan including the mountains, rivers, scenery, topography and landforms was not seriously damaged or fundamentally changed in the past more than 2,500 years because it was relatively isolated and inaccessible to traffic in the past. In particular, it has not been invaded by modern large-scale urbanization and reconstruction and commercial real estate development. Zhang Min, a Ming poet, wrote a poem to praise it: “The water from the source of wisdom returns to Shandong in the east, and the lofty Yanmu Mountain towers into the sky. The moon shines above a leafless forest, and wild geese fly to autumn fields in cold rain… I come to pay my respects to the birth of a sage occasionally, and fresh red leaves and yellow flowers are everywhere.” The Nishan region was chosen as the site of the opening and closing ceremony and the dialogues of the Nishan Forum because such an ecological and natural environment where man and nature are united is rare. Familiar geographic sites such as Fuzi Cave, Hongcao Slope, Bandao Well, Yanmu Mountain and Zhiyuan Stream and pastoral scenes such as green
pines and ancient cypresses, five towering peaks, three rivers flowing side by side, sheep grazing on grass slopes, hillside plots and farmhouses away from the hustle and bustle of cities enable people to get out of their impetuous mood, transcend space and time to talk with ancient sages, reflect on history, seize the moment and perceive the future. A basic consideration about holding the Nishan Forum here is to reflect and display the spirit of primitive ecology. The Nishan Forum itself will use sages’ wisdom to solve various crises facing mankind including the ecological crisis. The style of the forum should be based on the idea of returning to nature, wild fields and villages, highlight the characteristics of “primitiveness, naturalness, simplicity, frugality, quietness and conciseness”, and reflect the integration and unity between learning and education, the forum and academy, students and teachers, conferences and cultures, and dialogue and dissemination. This is another salient characteristic that distinguishes the Nishan Forum from other forums. The atmosphere created for the whole forum, the design and the application will all strengthen this characteristic.

III. Highlighting the heritage atmosphere. Various kinds of national, provincial and municipal cultural legacies and remains are all over the Nishan region with rich cultural heritage. Here there are the so-called “Eight Scenes of Nishan” including the Wulao Peak, Luyuan Forest, Zhiyuan Stream, Kunling Cave, Zhonghe Gully, Wende Forest and Baiyun Cave, cultural remains such as the Nishan Confucian Temple, Nishan Academy and Yanmu Ancestral Temple, ancient village clusters such as Yanmu Village, Luyuan Village and Changping Township, and intangible cultural heritage including historical legends, folk stories and ordinary people’s tales. Nishan has many legends. Most of them are related to Confucius, including
“Nishan Prayers”, “Kirin Jade Book”, “Two Dragons and Five Old Men”, “Sage from Heaven”, etc., which are found in classics and historical books, notes and miscellaneous collections, relief stone sculptures of the Han Dynasty, inscriptions, drama literature and folk legends and have important cultural and aesthetic value. Built in the Xiande Period of the Later Zhou Dynasty (c. 954 – 960 AD) and located at the east foot of the middle peak among the five peaks in a row, the Nishan Confucian Temple has five courtyards covering a land area of 170,000 square meters. Red walls, green trees and golden roofs are hidden in a green and luxuriant mountain forest. The Yusheng Memorial Temple where the Nishan God is enshrined is between the west and middle ancient building clusters. The primitive and elegant Guanchuan Pavilion with four cornice corners and green roof tiles still seems to echo Confucius’ sigh: “time flies like this day and night”. A natural cypress forest is in front of the Nishan temple. There are many ancient cypresses with pointed treetops, slick trunks and needle-shaped leaves growing upwards and clinging together at the tree tops. Because they are quite similar to writing brushes (calligraphy tools), they are called “literati cypresses”. These cypresses’ seeds can be used to make ink and their wood can be used to make paper. Ordinary people say that there was originally no cypress on the Nishan Mountain. Because Confucius used writing brushes the most to write *Analects of Confucius* and *Spring and Autumn Annals* and sort ancient cultures such as poetry, history, rites and music and made the greatest contribution, “God” was moved by his sincerity and bestowed the “literati cypresses” on Confucius’ birthplace. When carrying out dialogue among world civilizations in such a spiritual and cultural space and extremely strong cultural atmosphere, people can conduct exchange and discussion, visit historic spots, observe heritage, and listen to ancient footsteps and natural sounds. This is undoubtedly unique in the world. So it is another salient characteristic that distinguishes the Nishan Forum from other forums.
5. A Feast on Dialogue among Civilizations

—Opening Ceremony of the First Nishan Forum

On the morning of September 26, 2010, the autumn scenery of Confucius’ birthplace Nishan was beautiful and picturesque. The grand opening ceremony of the First Nishan Forum on World Civilizations was held in the temporary lecture hall of the Nishan Birthplace of the Sage Academy beside the Yi River at the east foot of the Nishan Mountain.

More than 170 people attended the opening ceremony, including Former Indonesian President Megawati, Former Hungarian Prime Minister Medgyessy,
Vice Chairman of the Ninth and Tenth NPC Standing Committee and Chairman of the Nishan Forum Xu Jialu, Vice Chairmen of the Nishan Forum Xing Bensi, Zhao Qizheng, Ye Xiaowen, Xing Yunming, Wu Jianmin, Chen Jian, Liu Chuansheng, Xu Xianming, Liu Changle and Xu Lin, relevant leaders of the State Council Information Office, the State Administration for Religious Affairs, the Taiwan Affairs Office of the State Council and the China National Commission for UNESCO, leaders of Shandong Province including Li Qun, Huang Sheng, Wang Zhimin and Mo Zhennui, the persons in charge of the members of the provincial leading group for the preparation for the Nishan Forum, leaders of Jining City including Sun Shougang, Zhao Shuguo and Zhang Shuping, Executive Directors, Secretary-General and Deputy Secretaries-General of the Nishan Forum, leaders of Qufu City, Zoucheng City and Sishui County, cultural celebrities including Ouyang Zhongshi and Liu Wenjin, the founder of America’s Crystal Cathedral Robert Schuller, high Christian priests including the Billy Graham Evangelistic Association’s priest Henry Holley, Experts and scholars from many countries and regions including China, the United States, Germany, Britain, France, Korea, Japan, Indonesia, Hungary, Italy, Austria,
Hong Kong and Taiwan, Secretary-General of the World Fellowship of Buddhists, Secretary-General of the Maha Chakri Sirindhorn Foundation, different Chinese representatives for different civilizations including Buddhism, Taoism and Catholicism, and media reporters.

Before the opening ceremony, the ceremony of unveiling the Monument of the Nishan Forum on World Civilizations was held. Director of the Office of Chinese Language Council International, Director-General of the Headquarters of the Confucius Institute and Vice Chairman of the Nishan Forum Xu Lin presided over the ceremony. Xu Jialu who wrote the inscription and Ouyang Zhongshi who handwrote inscription unveiled the monument together. The National Orchestra of the Shandong Opera and the chorus of the Shandong University for the Aged performed the large-scale folk symphony orchestra choruses *Nishan Carol* and *Ode to Confucius*. 
Dear friends, experts, ladies and gentlemen,

After more than two years of planning and preparation, now the Nishan Forum is finally open at the predetermined time and place. I would like to thank Chinese and foreign friends for understanding, responding to and supporting this very meaningful activity. Without your participation, the organizers’ efforts and all the things done by Confucius’ hometown – Jining City, Sishui County and Qufu City, the plan of holding the Nishan Forum could never be realized. In the process of planning and preparation, I was always in the emotion and excitement aroused by various quarters’ generosity, diligence and tolerance. China has never held such a forum before. We lack experience, and the hard work done by various quarters for this can well be imagined. Therefore, please allow me to express my heartfelt thanks to the warmhearted friends and the people who have worked hard to make every detail of the forum as perfect as possible on behalf of the organizing committee of the forum and in my own name!

Dear friends, experts, ladies and gentlemen,

The reason why my Chinese colleagues and I proposed to hold this forum is that we strongly feel today’s world is in great need of dialogue, especially dialogue among different civilizations; through dialogue, we can understand each other, appreciate each other, learn from each other, enhance friendship and coexist peacefully. The opposite of dialogue is opposition and conflict, the highest form of which is horrible and abominable war. The reason for conflict is economic oligarchs’ insa-
tiable greed, and its social basis is the universally existing misunderstanding and prejudice. When choosing between dialogue and conflict, people naturally favor the former.

Actually, pushed by economic globalization, all countries in the world now face common problems including the deteriorating natural environment, expanding income gap, impetuous people, social unrest and moral bankruptcy. In today’s era of economic globalization, each country cannot solve these problems alone; hence the greater necessity and urgency of international dialogue and cooperation. Facing the human dilemma, some people in various countries are helpless and afraid; some are numb and indifferent; some expect and intensify crises. But the hope lies in those who soberly contain this adverse situation. As a class caring for the present and future, the earth and the universe the most and feeling and thinking most sharply, we naturally should belong to the last category; therefore, we should carry out communication especially. Although we cannot directly make political decisions on international relations and some friends even think the voice of the thinking circles and the press advocating dialogue is weak and the advocates are lonely and painful, we can think rationally and show it with real action, arouse people’s long-dormant conscience, discover universality in the characteristics of various civilizations, and check and even contain the occurrence of conflict among civilizations at a time when social responsibility is generally ignored. We are not alone because our view is in conformity with the laws of human development and growth, the wish of the vast majority of people and the teachings of ancient sages and prophets of different civilizations. The silent words and helpless eyes of hundreds of millions of kindhearted people longing for friendship, peace, stability and happiness are behind us.

Dear friends, experts, ladies and gentlemen,

We chose to hold the forum in Jining, Shandong Province and named it after Nishan because, as is mentioned in our letter of invitation, Nishan is Confucius’ birthplace. He lived in Qufu and Sishui for the longest time. As the second most populous province in China, Shandong is not only the birthplace of Confucius, a great man for all ages, but also the place where learning was the most developed and scholars were the most concentrated in the Warring States Period from the 5th century BC to the 3rd century BC when ancient Chinese thinking was the most active and great sages emerged in great numbers. Although the Warring States Period is more than 2,000 years from now, the light of the Chinese nation’s wisdom that emerged then is still shining on the Chinese people’s management of state affairs and vividly existing in people’s daily life. The traces left by them are still preserved aboveground and underground here. When carrying out dialogue and discussion and gazing at the green and luxuriant Nishan Mountain, perhaps we can imagine why Confucius sighed and discussed “time flies like this day and night”, “Confucius ascended the eastern hill, and Lu appeared to him small; he ascended
Tai Mountain, and all beneath the heavens appeared to him small”, “kindhearted people love mountains and wise people love waters” and many great teachings people are familiar with, imagine the loyal and persistent expression he had when he stood on a wooden cart with no shock absorber and ball bearing running on a bumpy and zigzag ancient dirt road and called for various vassal states to implement the policy of benevolence, and imagine his extraordinary fortitude and tenacity he showed when he failed to implement his doctrine and withdrew to teach in Qufu, hoping that his students could pass on his theory transcending that time and place and covering all times and the whole universe. I think these regional characteristics can add a sense of the quick lapse of time and the perpetual continuation history to our gathering. The sense of time and the sense of history are very important to the wise people thinking about today’s world.

Dear friends, experts, ladies and gentlemen,

The Confucian civilization and the Christian civilization both have made very great contributions to mankind and are still influencing most people on Earth. Some people assert that intense conflict between the two is unavoidable. If really so, it will certainly cause a great disaster to mankind. Of course we do not agree to this view. This theory only focuses on the differences between the two and does not consider the fact that different things always have many similarities and can communicate and supplement each other. Besides, we cannot abandon the fact that civilizations are always on the move and have never stopped evolution, diversification and improvement in order to adapt to the new times since their emergence. In this long process, every civilization looks for contents suitable and useful to itself in heterogeneous civilizations and takes them as nutrition for its progress. We do not evade the differences between Confucianism and Christianity because differences lead to diversification so that both sides are pushed by external forces to advance constantly. Only when the differences between them are clarified can we find the similarities between them. In this sense, in the dialogue, “clarifying differences” is the precondition and basis and “seeking common ground” is the effect and purpose. I believe that at this forum, all parties in every dialogue will cherish the thought of “looking for differences” in order to “seek common ground” and feel others’ sincerity and their ease of mind and that every attendant will gain something because we have come for friendship, rapprochement and the world’s bright future.

I wish the forum a complete success.

Thanks!
Congratulatory Letter from Under-Secretary-General of the United Nations Sha Zukang

Congratulatory letter
Honorable Mr. Xu Jialu
President of the Organizing Committee of the Nishan Forum on World Civilizations
Shandong, China

Honorable President of the Organizing Committee of the Nishan Forum on World Civilizations Mr. Xu Jialu, respected guests and friends from various countries attending the First Nishan Forum on World Civilizations,

I am glad to learn that the First Nishan Forum on World Civilizations is open. First of all, I would like to express my sincere thanks and wishes to the participants from all over the world.

The United Nations actively advocates and supports dialogue among different world civilizations. When mankind entered the 21st century, an important and urgent task was to strengthen exchange among civilizations, protect cultural diversity and enhance mutual understanding and respect among different civilizations in order to meet new challenges to world peace and development.

The Chinese civilization has a long history. This forum themed on “harmony with difference and harmonious world” and carrying out dialogue among Confucian culture and Christian culture is of extraordinary significance. We have different skin colors, different civilizations and different beliefs, but we all pursue peace, development and cooperation. The core of Confucian philosophy is charity and harmony. I believe that carrying out dialogue among civilizations in Confucius’ hometown is conducive to promoting mutual understanding, mutual respect, mutual tolerance and peaceful coexistence among different world civilizations and building a harmonious world. Thank you for your strong support for the cause of dialogue among civilizations advocated by the United Nations.

I was very honored to receive the kind invitation from the Organizing Committee of the Nishan Forum on World Civilizations. Regrettably, I am unable to attend the forum because of other official business. Please accept my good wishes. I wish the First Nishan Forum on World Civilizations a success!

Sha Zukang
Under-Secretary-General of the United Nations Sha Zukang
UN headquarters in New York, September 20, 2010

Vice President Chen Jian Reads Congratulatory Letters from Mr. Sha Zukang of UN Under-Secretary-General, Mr. Jacques Chirac of the Former France President.
Today’s world faces the rising nationalism and the weakening characteristics of various countries. I am very glad to see China host a forum for dialogue among civilizations.

In the West, people often forget that the great ancient country of China used to be one of the places where the greatest thinkers of mankind emerged in history.

China has abundant humanistic and philosophical diversity and has been good at the art of dialogue since a long time ago. Buddhism, Confucianism and Taoism constitute China’s spirit and advocate the thought of change and movement. This also tells us that everything changes.

Today’s world is suffering from much unrest. Under this situation, China’s wisdom and pursuit of harmony are beneficial. The Nishan Forum draws inspiration from Confucius. Confucius told us: without respect for diversity, we cannot pursue harmony. This thought points out the way to go for us.

Dialogue among civilizations shows that man can solve the global crisis. This crisis affecting the world is a crisis in man’s journey.

I would like to express my respect to the organizers of the Nishan Forum advocating dialogue among civilizations. I wish your forum can achieve fruitful results, promote mutual respect among human beings and create a new environment for people to live together.

Jacques Chirac
Paris, September 23, 2010
Conratulatory Letter from Director-General of UNESCO
Irina Bokova

I am very glad to express my warm greetings to the respected representatives participating in the Nishan Forum on World Civilizations! This forum is dedicated to dialogue between Confucianism and Christianity. It is very timely. Please allow me to express my congratulations to the organizers of the forum! In the increasingly globalized world we live in, mutual contact among people is increasing day by day. Without mutual tolerance and mutual understanding, various aspects of our society will be threatened. Therefore, carrying out constructive dialogue among different cultures and religions and looking for new ways to guarantee and strengthen social stability and peace is our common responsibility.

As the main sponsoring institution of the International Year for the Rapprochement of Cultures, UNESCO makes great efforts to advocate dialogue among different cultures and different religions in the hope of promoting people’s mutual respect for human rights, different world views and beliefs and strengthening social harmony and unity. Besides, under the present situation, economic, environmental, social and moral crises are affecting the whole society. This compels us to think about the role played by philosophy in enhancing mutual dialogue and strengthening the common values of the world’s main religions and traditional thoughts.

Many modern social cultures have common values and beliefs. The world’s great thinkers have made great contributions to the shaping of these values and beliefs. This forum and other similar activities will further deepen our understanding of these thinkers’ great contributions. As we all know, about 500 years after the death of the great Chinese thinker Confucius, Confucianism deeply influenced the emergence of Christianity. In fact, both Confucianism and Christianity advocate the doctrine of the mean and mutually beneficial ethics. Meanwhile, both of them advocate harmonious coexistence of people in the world. The idea of “harmony with difference” is completely consistent with the main task of UNESCO, i.e. ensuring the protection and dissemination of different cultures. I sincerely hope this forum will achieve fruitful results. Meanwhile, I also hope this forum will exert far more extensive and profound influence than Confucius’ birthplace Qufu.

Irina Bokova
September 26, 2010
Speeches at the Speech by the Former Indonesian President
Megawati*

Ladies and gentlemen,

For me, the staging of this forum provides us with a very good opportunity and allows all of us to gather here and discuss our thoughts. Ladies and gentlemen, I hope to share my knowledge and experience with you very much. The First Nishan Forum is very important. It is held in Qufu, the place where the greatest thinker and philosopher in the world was born. Confucius was committed to seeking peace and harmony all his life. Through the forum we hold today, cultures in the world can better integrate.

The modern society more often faces modern concepts such as the political party, market, parliamentary election and even fast food. These similar institutions and value systems seem to mean that we can better establish trust and understanding and better solve issues between countries. This requires the peoples of various countries to go beyond different races, religions and social backgrounds and live together in peace and harmony. However, as we see, these integrations do not happen automatically. We need to have mutual understanding, natural intercommunication and dialogue between different cultures. The actual situation is just the opposite. Now there are many so-called thoughts of “neo-emancipation”. We have to face many saddening realities. Some people are using violence including terrorism.

The so-called “five principles of peaceful coexistence” are being implemented. They are linked to our peace culture, allowing various countries in the world to carry out exchange and conduct dialogue better. Our Indonesia is very lucky. A long time ago, our ancestors formulated a set of very effective values and principles: we should have both harmony and differences and should have both the past and the future. The five principles of peaceful coexistence created by our ancestors are also a philosophy that our first president believed in deeply. Some values and ideas of our society are all based on these five principles. They are manifested in ancestors’ thoughts and in the modern society, uniting all people and contributing to Indonesia’s prosperous development. We hope to build a very cultural, civilized and diversified society where all people enjoy the right to the most basic living

* Organized according to the simultaneous translation and not checked by the speaker.
conditions and the state provides various social services and social security with greater efforts.

Ladies and gentlemen, everybody and every nation have the right to live and should live in a very meaningful environment. Therefore, diversity is very important. We must respect each other. Besides, we should change such diversity into meaningful dialogue to enhance the quality and value of our civilizations and human nature and at the same time shoulder more social responsibility to create a better world for posterity. Our forum just provides such an opportunity. We can build a peaceful and harmonious world together.

Ladies and gentlemen, these are the messages I want to deliver to you. I hope my short speech can help us find better harmony and realize Confucius’ dream. At last, I would like to express the Indonesian people’s good wishes to you!
Speech by the Former Hungarian Prime Minister Medgyessy*

Ladies and gentlemen,

When Mr. Xu Jialu and I had a discussion yesterday, I learned a saying which is “difficult the first time, easy the second”. Can everybody understand my Chinese? It means that after two people meet, they are not familiar with each other at first and understand each other more and more later. For me, this is also a true picture of the process of establishing friendship with the Chinese people. When I came to China for the first time in 1987, I was a delegation’s member feeling very interested in China’s economy and culture and the people’s friendly attitude. Later, I came to this great country of yours 15 times. I am very proud of the true friendship between your country and me.

Ladies and gentlemen, I want to talk about my story. I come from a European country, which is a multi-ethnic, multi-cultural and multi-racial society. In Western Europe, it is a rare civilization because in comparison with other European countries, it has the old tradition of carrying out dialogue with different cultures. Now, I certainly should talk more about our present era. I think there are mainly two responses to globalization in our world: one is how modernization should face the challenge of globalization, how to make it more competitive and how to make people happier; the other is a very arbitrary and extreme nationalist response established on hallucinations and often cloaked in religion. I firmly believe that the first choice is right. That is we must carry out such dialogue between different cultures and civilizations. Obviously, China has chosen such a road. Since reform and opening up began in 1978, you have always been in the course of modernization. I believe that this policy has turned China into one of the most important powerful countries in today’s world. Although now it is so only in economic terms, it will be like this in an increasingly large and broad range. It is because a cultural force gathers us that we choose to hold the forum at Nishan this time. We are very thankful for having such an opportunity.

There is no good or bad culture in the world. In Europe, China, the United States, India or the Arabian region, many concepts such as democracy, diversity, harmony or happiness have different meanings based on the traditions of civilizations, cultures and histories. Such partnerships based on equality, mutual trust, common

* Organized according to the simultaneous translation and not checked by the speaker.
interest and good faith are paths of indispensable dialogue between different cultures, nations and civilizations. However, we also know that dialogue between cultures is difficult. Our recognition is often based on self-recognition different from others’ with emphasis on difference. On the contrary, in dialogue between civilizations, we must pay attention to overcoming such values and interest of ours and be more conscious of common benefits and interest. Thus, we can make more and better achievements together and at the same time learn from each other better.

Please allow me to quote a French writer and politician’s sentence. He wrote, “The 21st century will be a century of spirit and wisdom; otherwise it will be nothing.”

Ladies and gentlemen, some words of Confucius are very meaningful. A harmonious society is everybody’s ideal and everybody’s ultimate goal regardless of their cultural backgrounds. This is also the reason why China can develop very fast. Confucius emphasized that people should practice “forgiveness”, i.e. we should understand each other and fulfill mutual responsibility in our relationships. In other words, “do as you would be done by others”. I firmly believe that this is a sentence that we should keep firmly in mind in the peaceful coexistence of different cultures.

I hope the forum can achieve success and help us understand each other better. I also firmly believe that such extensive, regular and thoughtful dialogue can establish an intellectual background for global economic and political relations in the 21st century!
Ladies and gentlemen,

On the occasion of the opening of the “First Nishan Forum on World Civilizations” at Nishan, Qufu, I would like to express my warm congratulations on this important activity on behalf of the China National Commission for UNESCO!

The initiator and organizer of the forum chose Nishan as the place for holding the forum on world civilizations, showing their insight and originality. Nishan is Confucius’ birthplace; Confucius was a great ancient Chinese thinker and educator. Confucius’ thoughts and theories deeply influenced ancient China and are deeply influencing modern China. The great Confucianism as an important part of the Chinese civilization has lasted thousands of years and has become our Chinese nation’s spiritual lifeline and a monument of our Chinese civilization.

Confucianism is profound; its values of “valuable harmony” and “harmonious difference” manifest the Chinese people’s yearning for and pursuit of harmony, order and loving-kindness. UNESCO’s purposes clearly emphasize “promoting cooperation between various countries through education, science and culture and contributing to peace and security”. Obviously, this organization’s purposes and ideas and our Chinese culture’s core ideology can be traced to the same origin and have much in common.

Today’s world is in great change, great adjustment and great development. Man has created unprecedented prosperity and civilization, but also faces a series of common challenges such as climate change, environmental protection, grain safety, disease control, the gap between the poor and rich, major disasters, public security and major economic and financial issues.

It seems very important and urgent to strengthen dialogue between different civilizations, maintain the diversity of civilizations and promote exchange between civilizations so that different countries, different nations and different cultures can draw upon one another’s strong points in harmonious differences and bring out the best in each other in seeking common ground while shelving differences in the face of such a macro-environment and macro-background. This is because dialogue between world civilizations is an important carrier of people’s heart-to-heart communication, an important way for different nations to learn from each other and an important bridge for developing relations between various countries and regions, playing an irreplaceable and important role in enhancing mutual trust and friendship, eliminating prejudice and misunderstanding and promoting the harmony
and prosperity of human society.

*Convention on the Protection and Promotion of the Diversity of Cultural Expressions* adopted by UNESCO in October 2005 at its 33rd session points out: affirming that cultural diversity is a defining characteristic of humanity, being aware that cultural diversity creates a rich and varied world, emphasizing the need to incorporate culture as a strategic element in national and international development policies, as well as in international development cooperation.

The United Nations proclaimed 2008 as the “International Year of Languages” and proclaimed this year as the “International Year for the Rapprochement of Cultures”. This is of important significance to protecting the languages of various nations in the world, promoting cultural diversity and enhancing mutual understanding and harmonious coexistence among the peoples of various countries.

The new Director-General of UNESCO Irina Bokova made a commitment to establish a high-level special team to make suggestions on how to strengthen dialogue and peace between civilizations and promote the activities of the “International Year for the Rapprochement of Cultures” for UNESCO in the inaugural speech during the 35th Session of the General Conference in October 2009. There were two Chinese representatives on the list of more than 20 representatives invited to the first meeting held in February this year. This shows Ms. Director-General’s understanding and expectation of the Chinese culture.

In 1988, 74 Nobel Prize winners held a meeting in Paris to discuss a series of international issues including peace, development, the environment, nations, religion and belief. Hannes Alfvén, a Swedish professor who won the Nobel Prize for Physics, said in a speech: “If we want to survive in 21st century, we must go back to Confucius who lived more than 2,000 years ago to look for wisdom.”

The Chinese civilization has always attached importance to sincerity, benevolence, kindness and trust towards the neighbors, pursued harmonious coexistence and loved world peace. Today, we hold the forum on world civilizations at Nishan, participate in dialogue between world civilizations, and discuss peace and development, the themes of this era. In the course of promoting the development of human civilizations, it will certainly leave a deep impression. We know that nature has biological diversity, which is the thriving vitality of nature. Man has the diversity of civilizations, which is the source of energy for human society’s prosperity and progress.

Education, science and culture are important symbols of human civilizations’ progress, important contents of today’s international exchange and cooperation, and important carriers for responding to global challenges and promoting world peace and development. As a government agency specifically responsible for coordinating cooperation between China and UNESCO, the China National Commission for UNESCO has been committed to propelling extensive cooperation between China and UNESCO in the fields of education, science and culture and has promoted the progress and development of China’s cause of education, science and culture. Our national commission will strive to strengthen international cooperation, build a harmonious world and make new contributions to the great rejuvenation of the Chinese nation.

I wish the forum a complete success!
Speech by Du Weiming, a Professor at the Harvard University, US*

Leaders and guests,

It is my great honor to be able to participate in the First Nishan Forum on World Civilizations receiving attention from all over the world. I want to put forward three views on this:

First, China is a tolerant civilization with the theory and practice of peaceful coexistence of Confucianism, Buddhism and Taoism for more than 1,000 years, intellectuals’ efforts to explore the common origin of the three religions, and the integration and even unification of the three religions. Among the people, the spirit of the three religions is fully implemented in daily life. Today we should advocate five religions. As shown by Nestorian Stele of the Tang Dynasty, Christianity had become a spiritual resource of the Chinese nation; China has tens of thousands of Huis, and Islam had become a part of the Chinese civilization at least since the Yuan Dynasty. Mohammed said, “We should pursue knowledge till death and even pursue knowledge in China.” Perhaps the first generation of his students had already come to China.

Second, China is a learning civilization. The Chinese culture with a long history is open and diversified. “If you can one day renovate yourself, do so from day to day. Yea, let there be daily renovation.” Such creativity and self-reflection ability is repeatedly manifested in the faith in reaching the same goal by different routes. Take Confucianism as an example: on the one hand, it defined its core values – benevolence, justice, courtesy, wisdom and faith, and at the same time it also learned from different civilizations. At the first stage, Taoism, Legalism, the Yin-Yang School and the Yellow Emperor’s techniques from Qufu’s local culture to the central plains’ mainstream culture were all objects of learning. At the second stage, it changed from the mainstream thought of the Chinese culture into the spiritual embodiment of the East Asian civilization, i.e. it spread to Korea, Japan and Vietnam. At the second stage, it expanded through long-term Buddhist exchange, dispute and learning. Without challenges to Buddhism, there would not be Confucian studies of the Song and Ming dynasties.

In the past 170 years, we have been learning from the West. For example, Japan as one part of the Confucian civilization circle learned from the Netherlands, then learned from Britain, France and Germany, and recently learned from the United

*Du Weiming is a professor at the Harvard University, US.
States. It is the same for China. Today, the so-called Westernization, modernization and globalization we learn at the third stage all embody the Chinese nation’s learning spirit. China is also a civilization of dialogue. Only through toleration, understanding and respect can dialogue achieve mutual reference and mutual learning and foster our ability to listen. Dialogue can expand our vision and at the same time strengthen our self-reflection ability.

Today’s forum is themed on dialogue. It is really a great pleasure to be able to carry out dialogue with Christian theologians as a person engaging in Confucian studies and taking the Confucian “study of mind and life” as the ultimate care. I often say that I am a beneficiary of Christian theology. Through exchanging views with many Christian theologians in the United States, Europe and Asia, I have deepened my understanding of Confucian traditions, especially the supplementation of spiritual principles and the people’s will. What I call Christianity includes: Catholicism, Protestantism and the Orthodox Church. I hope that through dialogue between civilizations, we can gradually establish a “civilization of dialogue”. We should also carry out equal and mutually beneficial dialogue with other spiritual civilizations of Islam, India, Latin America and Africa. I hope that through the Nishan Forum, Chinese people in China (referring to the cultural China in a broad sense here) including the mainland, Taiwan, Hong Kong, Macao and Singapore and all over the world as well as foreigners gradually expanding both blood relationships and marriage relationships with China (as long as they will pay attention to China in the long run), sinologists, diplomats, entrepreneurs, media workers and even tourists can become targets of our dialogue. I hope that through the Nishan Forum, the Chinese nation will become a “civilization of dialogue”.


Speech by Mou Zhongjian, a Professor at the Central University for Nationalities and President of the Nishan Birthplace of the Sage Academy*

Respected guests, friends from all over the world and China,
Ladies and gentlemen,

Today the First Nishan Forum is held officially. It marks a new trend of the present era and has extraordinary significance. We are lucky to be able to witness this unprecedented grand event. The newly built Nishan Birthplace of the Sage Academy near Fuzi Cave, the birthplace of Confucius, has been chosen as the place of the opening ceremony. This is the academy’s great honor. Many friends have come here to add glory to the academy. On behalf of the Nishan Birthplace of the Sage Academy, I would like to express my sincere congratulations on the forum and express heartfelt thanks and welcome to the organizers of the forum and guests present.

There is an ancient Nishan academy not far away from here. That is a memory of the history of Confucian studies. Now many academies such as the Confucius Institute and the Nishan Birthplace of the Sage Academy have emerged to show to common people the march of the home of Confucian studies from tradition to modernity. Inspired by the Nishan Forum, the Birthplace of the Sage Academy will get better and better and will not let people down.

Nishan and Qufu are the cradles of Confucian civilization. Over the past 2,500 years, Confucius’ thought went to the whole country, East Asia and the world from here and was generally respected by the peoples of various countries. It became an important part of human civilizations and is now propelling the transition of world civilizations towards a higher stage. Inspired by Confucius’ thought on benevolence and harmony and his noble personality, people have come here from all corners of the land to carry out dialogue between civilizations. This can prove that he was a great sage. China needs him, and man needs him.

In the modern world, economy, science and technology develop rapidly, showing that man has the wisdom of developing causes; in the modern world, social conflict is incessant, bleeding and war occur frequently and the global ecological crisis intensifies, showing that man lacks the wisdom of coordinating relationships including interpersonal relationships and the relationship between man and nature and thus threatens man’s healthy and sustained development. What is most charming about the great Confucius is that he could coordinate rationally, having an outlook on society and totality that takes the whole world and nature into consideration, advocating the unity of man and nature, harmonious difference, overall planning and all-round consideration, being good at respecting others, treating people faithfully and forgivingly and treating things lovingly. If we can learn from Confucius conscientiously, abandon confrontation and conquest and learn to coordinate multiple relationships, then the modern society’s political, economic, ethnic, cultural, religious and ecological conflicts and crises and those between various civilizations will be solved easily and a harmonious world can be achieved.

Let us join our hands and make efforts together.
Speech by Yu Dan, a Professor at the Beijing Normal University*

Respected Chairman Xu Jialu,
Respected guests and leaders,

First, I would like to give my regards to everybody here as a pupil and express my congratulations on the successful staging of this forum. I think that standing at Nishan, we have the coordinate of the 2,561st anniversary of a sage’s birthday, and we hold a forum on world civilizations here. Actually here also contains a coordinate system. China’s cosmic view includes time and space. In terms of the time coordinate, we are not taking all living people back to the past through that dust-covered tunnel but guiding the ancient sage’s wisdom to the 21st century through the tunnel. In terms of the space coordinate, we have interpreted the languages of world civilizations with the Chinese people’s grammar. In today’s world, grammars are national, but languages are always international. Only such languages can possibly realize true intercommunication between civilizations.

Confucius’ thought was at the height of power and splendor during the Han Dynasty, but the precondition was “proscribing all non-Confucian schools of thought and espousing Confucianism as the orthodox state ideology” as everybody knows. When the precondition of its exclusivity was that all were mute, it was a manifestation of mightiness. Today, the manifestation of such mightiness is that it integrates world civilizations by awakening the cultural genes in our nation. This is another manifestation of mightiness. True cultural prosperity has a modest air. It is not eager to prove, but it has the strength to build. The best civilization is not a fossil and always maintains the ability to grow. The earliest definition of culture in The Book of Change is “bearing on humans and changing into the world”. That means that the gathering of civilizations and the improvement of ideas finally change into the manners and morals of the time. Such change is a process of improvement. This is the true meaning of culture. Perhaps we lack civilizations, but what we lack are cultures. In the present era, we would rather take culture as a verb and take “bearing on humans and changing into the world” as a process. I am willing to take Eastern wisdom as the expression of a lifestyle. Only when standing on such a basis can we find its current meaning in world coordinates.

In my opinion, several core values of Confucius’ thought can provide us with some references today. For example, what is the relationship between the concept of gentlemen

* Organized according to the sound recording and not checked by the speaker.
and the standard of modern citizens? Gentlemen advocate inner self-reflection and self-discipline, i.e. benevolent people have no worry, wise people have no perplexity, and brave people have no fear. They achieve a citizen’s moral self-discipline by means of “reflecting on himself three times a day”. Now in combination with the current legal and institutional guarantee, it can be an attitudinal advocacy. Second, what is “harmonious difference” advocated by Confucius? Today I see the logo of the Nishan Forum. This logo is very interesting. It is flowing and blended, and every part is integrated. It has the meaning of China’s taiji but is not just black and white. Because there are five continents’ civilizations in this world, people maintain unique personalities and achieve integration in dynamic balance. This is “harmonious difference”. Therefore, I think China’s harmony is never rigid. It realizes life growth in the process of integration. Third, we can see the starting point of the Chinese people’s mode of thinking and mode of behavior advocated by Confucius, which is “benevolence”. Among the Chinese people, one popular interpretation of this word appearing most frequently in Analects of Confucius is “two people achieve benevolence”. Two people’s interpersonal relationship can constitute benevolence. Then in Confucius’ words, one person’s benevolence is “wishing to be established himself, he seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others”. It is simply that for the things we like, we should “honor old people as we do our own aged parents, and care for others’ children as our own” and that for the things we do not like, we should “do as we would be done by others”. The Chinese people’s ethic standard never requires that the level of all gentlemen and people be raised to scholars’ consciousness and never requires that “not wishing to be established himself, he should seek also to establish others; not wishing to be enlarged himself, he should seek also to enlarge others”. It is simply that we should put ourselves in others’ position. This is the starting point of the Chinese people’s thinking and behavior. I think all these in the present era have a special meaning, i.e. they provide us with a coordinate of civilization.

Today’s international society has become a united village. The common difficulties of civilization we face are more and more similar. Wars, religions and economic crises all affect the situation as a whole. In such an era, solutions are completed through the world’s joint integration. I think man’s insistence on love, kindness and mercy, pursuit of dignity and freedom, and respect for order and law have never degraded and are shown in various civilizations in different ways. In this sense, today our forum on civilizations provides a starting point instead of a final conclusion. We provide an attitude instead of a unified standard of conduct. At this forum, I remember the words of Mr. Zhang Zai of the Song Dynasty: “to ordain conscience for Heaven and Earth, to secure life and fortune for the people, to continue lost teachings for past sages and to establish peace for all future generations”. Perhaps this is what we should do at this forum. Standing at this starting point, we should jointly establish and hope for peace for all future generations through dialogue between world civilizations!
6. Xu Jialu vs Peter Medgyessy

—Importance and Prospect of Dialogues between Chinese and Western Civilizations

**Time:** 10:30am ~ 11:30am, September 25, 2010

**Place:** Nishan Academy of Classical Learning

**Topic:** Importance and Prospect of Dialogues between Chinese and Western Civilizations

**Speakers:**
- Xu Jialu (president of the Nishan Forum)
- Peter Medgyessy (former prime minister of Hungary)

**Chair:**
- Chen Jian (vice president of the Nishan Forum)

◆ World Needs to Heed

**Xu Jialu:** Your Excellency Mr. Medgyessy, we are chatting here today in order to jointly comprehend the common wisdom of humanity and discuss the importance of the exchanges between different cultures to the world. This is highly meaningful not only to us two, but also to all our friends present and to more social figures.

**Medgyessy:** My presence here gives me a good opportunity to understand and learn China’s traditional culture. It is most proper to choose this moment for the dialogue. To the whole world, the dialogues and exchanges between different civilizations have never been so important. In the world today, some divergent views and even some extremist doctrines are spreading. To me, what people lack now is the spirit of “heeding”.

In the current age, people with different faiths and cultures are living together. Therefore, understanding each other and heeding each other are extremely important to them. Meanwhile, they need to attend to and care about the interests of each other, which is in fact the spirit of mutual accommodation. Confucius also said, “Do
not impose on others what you yourself do not desire.” So our dialogue today is of important and special significances.

Xu Jialu: I’m touched by the remarks of Mr. Medgyessy. As a Chinese and as a modern Confucian follower, I have a natural affection for Confucius and his teachings. As a Hungarian and a statesman far away from China, you are so familiar with and have such a deep affection for Confucian teachings. This makes me feel that Confucius belongs to China and also to the world.

Just now, Mr. Medgyessy mentioned the word “heeding”. This is precisely what contemporary people need. I think you have used this word very well, very accurately and very essentially.

Humanity, an endowment of nature, ought to have a heart of reverence and humbleness to nature and to other people. But after the 17th century, people became growingly arrogant and conceited. In the 20th century, this reckless arrogance developed further and became an arrogance of humanity to nature, an arrogance of one country to another, and an arrogance of one man to another. When we talk about the arrogance of humanity, we tend to think of the arrogance of some countries to other countries. This is correct, but it is only an extreme and most typical form of arrogance. In fact, this illness of arrogance has invaded the nerves of 6.5 billion people.

Just think about the “theory of Axial Age” introduced by German philosopher Karl Jaspers. In that age, all great philosophers, not just Confucius, were modest and had reverence to nature. And being modest and heeding was an expression of wisdom. But contemporary people have forgotten them all.

• Only Mutual Respect Can Help Seek Common Ground while Reserving Differences

Medgyessy: Although we have differences of one kind or another, we have common views on some issues. To me, this is a very good piece of information. You just said people should have a heart of reverence and humbleness to others and should heed the voice of the general public. What I want to emphasize is having reverence to other people. If we do not have reverence to other people, there will be no tolerance or inclusiveness to speak of. Our views are mutually complementary, and this represents a very good beginning of our exchanges and dialogues.

I am from a very small country, with a very small territory and a population of only 10 million. But we are also a very great nation, in the sense of natural spirit, ideology, culture, music, art and history. As a person from a small country, I quite understand the arrogance and conceit of some superpowers to other countries. In the future, China will also become a strong power. As China is a country accommodating and sincere to other countries, you will remain invincible even though you become a superpower. The idea to hold this dialogue between different cultures
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has originated from you and China. It is a very good piece of information to us. It conveys a mindset that favors mutual understanding, openness, sincerity and the respect for cultural diversity.

Xu Jialu: China is a country with a vast territory and a huge population, while Hungary is one with a small territory and a small population. Both countries had suffered bully and humiliation by world powers. This reason aside, Your Excellency also talked about “sincerity”, which is precisely a key subjective requirement advocated by Confucian teachings for over 2,000 years.

China has been particularly active in foreign affairs over the past 30 years. When dealing with other countries, one of our principles is that all countries are equal, no matter whether they are big or small, strong or weak, and rich or poor. Therefore, international democracy should prevail in international affairs. This is one of the interpretations of Mr. Deng Xiaoping’s statement that “China will never seek hegemony”. Frankly, Mr. Deng Xiaoping and the Communist Party of China have perfectly inherited Confucian teachings and applied them in contemporary international issues in a creative way.

The Analects of Confucius says, “All the people in the world are brothers.” The Confucian followers elevated this idea to the height of philosophic comprehension, which regards heaven, earth, humans and all things on earth as an organic whole. Furthermore, the “Butterfly Effect” introduced later by some Western theorists on financial issues had been brilliantly explained by Confucianism over 1,000 years ago in the social, natural and ethic senses. The message is that I may not be aware of what I have done here, but its impact may have reached far away.

What is our common ground? In the philosophic sense, our common ground is that a man as an individual, a family as a member of society and a country as a member of the international community can win respect and equality and only this can ensure us a harmonious and happy life. Of course, we also recognize that huge differences exist between different cultures. To me, this type of differences have been formed slowly due to the different modes of production and the different ways of living arising from the different regional and natural environments where different cultures are located. I classify these differences into high-end, deep and superficial differences. With regard to superficial differences, Mr. Medgyessy wears a Western suit, Mr. Chen Jian wears a traditional Chinese suit, you may like milk tea, but he likes green tea. With regard to deep differences, it boils down to the question whether you are a monotheist, a polytheist or an atheist, or whether the world is monist or dualist, or whether it is binary opposition or binary unity if the world is dualist. This is in the philosophic sense. Now that we are having a dialogue, we must know how the other party is different from us, and we must respect the existence of differences, for differences make diversity. We seek common ground precisely because we know there are differences. What is the “common ground”? It is peace and happiness as we just noted. To have peace and happiness, one must be humble and respect other people. Both
humbleness and respect must stem from the heart, rather than a superficial behavior just for show.

Intellectuals Have Duty to Promote Dialogues between Different Civilizations

Medgyessy: I find it very difficult to vividly express what I have in my mind. But I do have ideas about this question. Today, we have come here with a duty intellectuals ought to have. To scholars, they have the duty to analyze the environment and situation where we are in and to present an outlook on the future. But our dialogue and thinking are not enough if they remain at the level of intellectuals. I want to widen the scope of the dialogue further to include some scholars, professors, politicians and officials, in the hope that this dialogue will never end and will go on infinitely. I very much hope this type of dialogues and exchanges will continue.

Xu Jialu: I fully agree with you. As I said just now, intellectuals in various countries should become the conscience of society. Therefore, it is only natural that this dialogue has begun with the high-end intellectual class. Compared with other classes including politicians, intellectuals have three unique faiths of their own.

First, intellectuals have a unique care about the whole world, the universe and the life, which transcends their own knowledge, their own living environment and even their own countries.

Second, intellectuals and especially their elites have the ability to do sharp capture and in-depth analysis of things.

Third, intellectuals are socially respected and their ideas can spread because they have the ability to think and they can think on behalf of society.
7. Xu Jianlu vs Robert Schuller

—Human Crises and Dialogues between Civilizations

**Time:** 10:30am ~12:30pm, September 26, 2010
**Place:** Conference Hall, Nishan Academy of Classical Learning
**Topic:** Human Crises & Dialogues between Civilizations

**Speakers:**
Xu Jialu (president of the Nishan Forum)
Robert Schuller (founder and pastor of the Crystal Cathedral)

**Chair:**
Zhao Qizheng (vice president of the Nishan Forum)

◆ Possibility Thinking of Confucius and Jesus Christ

Robert Schuller: When we are seeking peace, we must be aware that this is a common ideal of humanity. Therefore, we must continue to change. Professor Xu is a possibility thinker. For more than 50 years, he has contemplated to turn this different and impossible dialogue into something possible. This involves surroundings, causes, truthfulness, creativeness and foresight. If one only considers
the negative side, he will give it up and ignore it, and the positive side will have no chance to demonstrate itself. Jesus also says man can accomplish many things. Of course, Jesus is a transcendental thinker. No matter what goals we have, I always say, “I think I can. We think we can.” We must do these things.

Xu Jialu: The Jesus teaching quoted by Mr. Schuller just now indicates that Jesus and Confucius have many things in common. Jesus says you can, he can, this thing is possible, and that thing is possible. Confucius teaches us, “Where there is a will there is a way.” Three years ago, I began to systematically contemplate the organization of a dialogue between world civilizations. Two years ago, I formally put forward this idea and consulted with several scholars. At that time, many other people dissuaded me, saying it was impossible. But I have this ideal, because China needs it, America needs it and all nations need it. Another possibility is that in addition to convenient means of transportation, dialogue and exchange have become a consensus of most people in the world. As expected, my dream has come true.

◆ Most Troubling Human Crisis – Impact of Material on Spirit

Robert Schuller: To me, the most troubling crisis is the conflict between material and spirit and letting secular ideas to control our spirit. A man’s material consumption can impact the value and quality of his spirit. For this reason, we need to explore, to learn and to further boost the vitality of the world.

Xu Jialu: Humanity is experiencing all sorts of torture, which includes the torture by humanity’s own material desire. In fact, what is most acceptable to a man is what can directly stimulate his five sense organs and physical
bodies. The consequence is just like an old Chinese saying: “drink poison to quench thirst”. The result is the vanishing of the heart and nature of humanity itself. To Confucian followers, man’s nature at birth is kind and similar, but it changes due to postnatal living environment and habit. And this material thing that stimulates five sense organs and physical bodies will penetrate into the heart and destroy the character of man if he cannot control the value of his own life and lead a correct life. The humanity today is an arrogant one, forgetting they are the sons of heaven and earth and a member of the universe. Heaven and earth are an organic whole, and so is everything on earth. A man is merely a minute dust of this organic whole. But what he does, either a saying or a doing, in the contemporary way of thinking, can have impact on other people, on the world, and on the future.

♦ World Salvation Requires Joint Effort of Different Civilizations

Robert Schuller: I think we should establish justice in the world. The world has an inherent sense of justice. People know justice and evil, and an evil man will be punished and be deprived of the joy enjoyed by a man of justice. Christianity alone cannot save the whole world. Everybody in the world is a thinker, and they all have their own positive and negative ways of thinking.

Xu Jialu: Although I’m a Confucian follower, I still want to say the 6.5 billion people on the globe cannot depend on Confucian teachings to save the whole world. There are always Christian followers and non-Christian followers who have evil deeds out of greed. Both Confucianism and Christianity have common ground on this point. Confucian teachings resolutely condemn those who are “rich and cruel”. The Gospel of Mark says it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. I think Jesus is condemning those who are “rich and cruel”, not necessarily those who are rich. To those who are firm Confucian followers and are poor, Mencius says rightly, “Everybody can become a sage.” Then how can they become sages? Don’t forget the four virtues: benevolence, uprightness, courtesy and wisdom. Then how to acquire these virtues? “Learn and review from time to time.” Does it work to learn alone? We cannot learn merely by reading books quietly in the study. We need “friends come from afar”, just as what we the forum participants are doing. Besides, mindset is also important. You are well cultivated and kind-hearted, but what do you do when you are misunderstood? “To remain
unsoured even though one’s merits are unrecognized by others, is that not after all what is expected of a gentleman?” If adhering to this road, everybody can upgrade his character, shirk off the fetters of the material world and elevate his soul. Christ does not evade the shame and cruelty he has suffered and tells his followers to continue to spread the gospel after his death. His goal is to deliver all living creatures from torment. Of course, one religion alone cannot save the whole humanity.

Christianity’s Exclusiveness Cannot Be Rigidly Interpreted

Robert Schuller: To me, what is most needed in our cultural and educational systems is to understand that humanity has feelings. We need comfort, education and love. I don’t think empty talk is useful. We need to do practical deeds. This idea does not come from my mind. Instead, it comes from my heart, because we need to do these things with heart. In the past two years, I have growingly realized that people should know how to discover a healthy and affectionate character and then you will open your heart and let it become transparent. How to develop a healthy affection? Here, we can depend on religions and faiths. Different people have different understandings, but they must reflect on themselves and look at their hearts.

I believe people can reach agreement on their relations. This is a new exchange between individual people. The key is who you are exchanging with. It is imperative to encourage other people, and this is what Christian teachings are all about.

Xu Jialu: Confucian followers also emphasize treating people with sincerity. From the early Qin Dynasty to the Song and Ming Dynasties, the word “sincerity” was always emphasized. With regard to the allegation that Christian followers do not trust non-Christian followers, we should realize its essence by taking an overall look at the Old and New Testaments. For example, when Jesus says this, he does not distinguish between Christian followers and non-Christian followers. This brings blessings to those who are modest and who are harmonious with others. Of course, he repeatedly says the key is you must believe in God. His lifetime preaching is targeted on non-Christian followers. But he continues to do so, because his preaching to non-Christian followers is designed to show respect, trust and love to these people. If we can interpret the exclusiveness of Christianity this way, we will not rigidly believe that Christianity is blindly exclusive to all other religions and faiths.
8. Dialogues between Confucian and Christian Civilizations and Future of the World*

—Xu Jialu, Zhao Qizheng, Ye Xiaowen, Wu Jianmin, Xu Xianming and Liu Changle Meet at Phoenix Television Forum

**Time:** 15:00pm ~ 16:30pm, September 26, 2010  
**Place:** Conference Hall, 1st Floor of Shengdu International Convention Center in Jining  
**Topic:** Dialogue between Confucian and Christian Civilizations and Future of the World

**Speakers:**  
Xu Jialu, Zhao Qizheng, Ye Xiaowen, Wu Jianmin, Xu Xianming and Liu Changle

**Chair:**  
Anthony Yuen (commentator of Hong Kong Phoenix Television)

* Live coverage by Phoenix Television.
• Harmony Is of Paramount Importance

Xu Jialu: Frankly, the topic of the dialogue between Confucian and Christian civilizations has derived from my personal feelings in daily life and my experiences in having dialogues between different cultures and with different people in different parts of the world. First of all, the Confucian and Christian teachings are the ideological systems that claim the largest number of followers in the world. Secondly, I have felt from time to time that China has constantly learning from the West and we have a deeper understanding of the West than the West has of us. Besides, many of the knotty problems have mainly occurred in the Chinese and Christian world. Therefore, I feel we need to further know how the world of Christian civilization looks at the Chinese civilization, and what differences and similarities exist between the two civilizations. Meanwhile, we also have the duty to let the world know the Chinese civilization. “Harmony” is a natural law that governs the birth, growth, decline, revival and re-growth of all things on earth. It is also an important law that has ensured the continuity of human society till today. A doctrine or religion, no matter what they advocate, will run against a wall and come to a dead end if it fundamentally runs counter to this law. So my view is that while the Chinese civilization in the end cannot cover the whole world and is unlikely to dominate the world, we should promote ourselves and learn from others. As we are mixed together in the continuous advance, all of us can eventually find a way to peace and harmony.

• Dialogue and Harmony

Zhao Qizheng: For a long time after the European Renaissance, China was slow in the development of science and technology and was an importer of the Western culture, thus suffering a prolonged deficit in cultural exchanges. Thanks to the vigorous development over the past three decades, China has become an important player on the world economic stage. And thanks to its independent foreign policy, China has also moved to the center of the world political stage. But the outside world still has little understanding of the Chinese culture. The Nishan Forum offers an important opportunity to introduce the Chinese culture to the world and also enables us to heed the explorations and puzzles of foreign scholars about the Chinese culture so that the world can understand China more. The understanding of the Chinese culture constitutes the most important basis for a comprehensive understanding of China. This is because political, economic and military dialogues will be easier after a cultural mutual understanding is reached. The voice from the Nishan Forum is naturally a voice about culture and civilization, a voice to express China’s view on culture and convey China’s outlook on culture. At this forum, we discuss our similarities and our differences with smiles. Instead of looking at the other side with quite different eyes, we heed their views with an open mind and express our own views with all sincerity. Here, we do not bargain with
each other or seek to establish the rules of a cultural WTO. Everybody comes here with smiles and leaves with smiles and gains.

♦ Leave with Wisdom to Bring Humanity out of Predicament

Ye Xiaowen: The Nishan Forum emphasizes the paramount importance of harmony. Highlighting the theme of harmony, it draws a breeze of harmony from the east and sends it to the west. This is of course a dialogue between civilizations, instead of merely a dialogue between religions. We do not accept the view that completely equates region with culture or civilization. But we need not to deny that many religious classical teachings and moral arts have accumulated the cultural information about human reproduction, penetrated into the historical experiences and philosophies, given birth to best national cultural elements, and engraved the human footprints in pursuing civilization and development. Of course, the Nishan Forum is not a dialogue between religions or a dialogue between politicians. It is a dialogue between Confucian and Christian Civilizations. In this age, we badly need a quiet place where intelligent people sit together for a coffee and a chat. The world today is troubled by one hot problem and one cold problem. The hot one is nuclear war, and the cold one is environmental pollution. If they are allowed to develop unchecked, humanity will destroy itself. At this moment, the wise men of humanity should find a quiet place to sit for a chat. The remarks made just now by Mr. Zhao Qizheng remind me of the well-known poem Saying Good-bye to Cambridge Again: Very quietly I take my leave as quietly as I came here; quietly I wave good-bye to the rosy clouds in the western sky. It was about Cambridge. Now we are in Nishan. We leave here with smiles as we came, and we leave with the wisdom to bring humanity out of predicament.

♦ Harmony with Difference

Wu Jianmin: The world is in a process of globalization, and has demonstrated a growing trend of economic homogeneity and cultural heterogeneity. The greatest test to humanity in the 21st century is how to build mutual tolerance, recognition and respect between different civilizations so as to realize peaceful coexistence. Deepening dialogues and exchanges between different civilizations is a prerequisite for human civilization to develop further. The process of economic globalization should be achieved in the process of dialogues between different civilizations, and should promote cultural diversity. The
“Clash of Civilizations” should give way to the “Dialogue of Civilizations”. More than 2,000 years ago, Confucius advocated “harmony with differences” and said, “Gentlemen seek harmony with differences and humble men seek uniformity without harmony.” The words are very simple, but the idea is profound. Harmony with differences; difference without conflicts; harmony fosters common growth; difference promotes complementarity. If we can observe and treat what is happening in the world with this attitude, we shall feel the powerful strength of this idea.

**Scientific Spirit & Democratic Good Government**

Xu Xianming: Confucius said, “To say you know when you know, and to say you do not when you do not – that is knowledge.” By the Han Dynasty, this judgment evolved into “seeking truth from facts”, which is precisely a scientific spirit. Then let’s look at democracy. What is the supreme state of democracy? It is good government. According to Confucian teachings, I interpret good government as benevolent government. This means people should be loved, protected and respected and their status be uplifted. When people are completely respected, the psychology of people will be restored.

**Respect Belief**

Liu Changle: People’s religious belief is, in a sense, an advanced manifestation of human evolution. It is a progress, rather than a regression. In the religious perspective, we should recognize that people’s religious demand is a very important demand, a very reasonable demand and also a very advanced demand. In this sense, the dialogue between Christianity and Buddhism or a dialogue between Confucianism and Buddhism or a dialogue between Confucianism and Islamism are all designed to ensure that people’s spiritual world can have healthy and normal revelation and development.

**New “Axial Age”**

Xu Jialu: We may say the philosophy of the Chinese civilization is completely different from and even incompatible with the philosophy of Christianity. But why should we emphasize uniformity? As long as we can find common ground on secular issues, social issues, international relations and inter-personal relations, we should talk to each other. In the course of talking, we can assimilate useful elements from each other, which will gradually penetrate and work at the bottom of philosophy and serve things that will come in the future. And when I begin to talk with Christian and Jewish followers, we both feel we have many things in common, such as the expectation of life, the forecast of human future and the handling of current problems. Everybody complies with this principle,
and very much appreciates the Chinese philosophy of “harmony with difference”. Here, I personally have a bold expectation or estimation: the Chinese who have been influenced by Confucian teachings should take the government of the land under heaven as their duty. When Confucius said this, the land was very small. Today when we pursue economic globalization and scientific advance, the land is the whole globe. Meanwhile, the Chinese people have, since the ancient time, cared very much about heaven, namely the universe, and taken the government of the land under heaven as their duty. After the Chinese people have a world vision, they must be responsible for the world and make contributions to the world. My judgment and deduction is that the contribution of the Chinese people to the world can be roughly divided into three stages. The first stage is the present time. We are contributing labor. When we sell primary products, we in fact sell our cheap labor, for which we are now at the center of the world. If we merely contribute labor to the world, this contribution remains not of fundamental importance. Therefore, I presume that what we shall contribute in the next stage will be knowledge. This so-called knowledge includes high-end skills, namely the indigenously-developed technologies. But this is still not enough, because technologies are still tools of production. In the final stage, what the Chinese people contribute to the world should be wisdom. When the Chinese people are contributing wisdom to the world, they are in fact introducing the concepts on the relations between man and man, between man and heaven, between the present time and the future, and between the physical body and the heart. When we contribute Chinese wisdom to the world, which is the third stage of contribution, we may as well encounter a new “Axial Age” of the world. And thus the Chinese wise men will account for one-nth of the axial.
9. Tu Weiming vs Dwight Hopkins
— Civilizations and Peace Cultures

**Time:** 15:00pm ~ 17:00pm, September 26, 2010

**Place:** Nishan Academy of Classical Learning

**Topic:** Civilizations and Peace Cultures

**Speakers:**
Tu Weiming (American, president of Harvard Yenching Institute, professor, and president of the School of Advanced Humanity Studies of the Peking University)
Dwight Hopkins (American, professor of divinity of the Chicago University)

**Chair:**
Zhang Xiao’an (executive director of the Nishan Forum)
Tu Weiming: First of all, I’d like to have an overview of the revolution in Chinese Confucianism, which is part of the Chinese culture. In fact, Confucian ideas first appeared before the 6th century BC when Confucius was born. The revolution can be roughly divided into three stages. The first stage began with the local culture in Qufu, which then became a mainstream ideology in China.

Secondly, Confucianism transcended the Chinese border and began to integrate with the spiritual civilization in East Asia, including Japan and South Korea. Later on, Confucianism encountered unprecedented pressure and attack from the West and also from some famous Chinese figures. As a result, Confucianism faced growing suppression. In fact, it was severely criticized by some Chinese figures, which turned the place Qufu or Confucianism into merely a geographic expression. It became a problem 170 years ago whether Confucianism could reach its third climax and spread to East Asia and around the world. As far as the cultural tradition of contemporary Chinese intellectuals is concerned, Enlightenment Thought is very important to them, even more important than China’s traditional culture, including Confucianism, Mahayana Buddhism and Taoism. Enlightenment Thought was very important in human history. In fact, capitalism and socialism all derived from Enlightenment Thought. If we look at the structures of various institutions and organizations, including market economy, democratic politics, civic society, science and technology, multinational companies and well-known universities, they are all the results of Enlightenment Thought. More importantly, Enlightenment Thought had some more profound values, which were very important to the American civilization and the whole Western civilization. They include liberty, rationality, equality, human rights, rule of law and human dignity.

Therefore, Enlightenment Thought had universal values. Some of traditional Chinese values, such as family-centric social structure, harmony, learning and education, were all Asian values. I think that now is the right time to have a dialogue on the core values of the two civilizations. This dialogue is not just a dialogue on an equal footing, but also a dialogue through which both sides can learn and prosper together.

Dwight Hopkins: To me, individualism is an ethic viewpoint, which separates the wealth and prosperity of individuals from those of families, societies, countries and even the whole world. Therefore, I believe the individuality and the balanced and harmonious relations between man and society, which you have just mentioned, are very useful to our discussions in the American environment. Christian spiritualism is a doctrine that transcends humanity and nature and attempts to
save the whole humanity. I think this interpretation is also the orthodox and mainstream interpretation acceptable to contemporary Americans. And I think it may have a tendency of transcending the subjective initiative and the self of humans.

♦ Humans Are Co-creator of Universe

Tu Weiming: First of all, individualism is different from individuality, which is one of my philosophic observations. Besides, I also want to distinguish between subjectivism and subjectivity. Subjectivism is a limited method to look at the world, while subjectivity is an innate human nature. If we explore how subjectivity operates in the scope of Confucianism, we may see that man is the center of all relations. This is what we call the centrality. We can see that this individuality is a sustained and deepening self-understanding. We constantly deepen the understanding of ourselves. It is just like digging a well. You can reach the mainstream only when you dig deeper. When we discuss relations, one very important point is to amplify ourselves to include all aspects of human and social experiences. To me, the first step is to establish a meaningful relationship and also a warm relationship with families. We need to transcend the scope of families and establish an effective relationship with the society, and then we need to transcend the scope of society and establish a relationship with the country. Moreover, we need to transcend the scope of country and establish a relationship with the world, which is the concept of “land under heaven” developed by early Chinese philosophers. We also need to further expand the scope. I think it is not enough to establish links merely with the world. We should not limit ourselves to the subjective concept of humanity. We need to transcend our living environment and continue to extend to the world. Accordingly, I think an even higher Confucian concept or value is the unity of heaven and man. Therefore, there exists an exchange between individuals and an ever-expanding relationship network.

According to the traditional views of our Confucianism, “heaven” is omnipresent. It can examine all sorts of things, but it is not omnipotent because of the appearance of man. No matter whether we regard man as being created by heaven or a result of evolution, man is an indispensable part of the universe. Man is not merely a creator; he is also a process participant, or more radically he is a co-creator of this core.

♦ Co-creation & Equity

Dwight Hopkins: I believe that two viewpoints need to be explained. One is that Jesus Christ and the birth of Holy Bible are a very good example for co-creation. Spirit and material together change the time and the world where we are in. Another is that Christianity also has a very important or a very basic viewpoint, that
is, co-creation can help realize equity for those who cannot make their voices heard in society. Even if we believe that everything said in the Bible is true, it has two passages about realizing equity for the poor and for those who cannot realize their rights. The first passage is the first public speech made by Jesus Christ. Like the first State of the Union Address made by an American president after he takes office, he will describe his mission, his direction and where he stands. In that public speech, Jesus Christ said he had come to this world with a special sense of mission to the poor and oppressed people.

Secondly, if we read word by word, we may find a passage in the scriptures, in which Jesus Christ introduced a standard for Christian followers to enter the paradise. Entering the paradise is a lifetime goal of Christian followers. But what is the sole standard for entering the paradise? He said in that passage that the standard was whether you have provided food for the hungry and water for the thirsty, whether you have visited those serving in prisons, and whether you have emancipated the oppressed. Of course, this is merely a word-for-word interpretation. But these two are the basic issues we as Christian followers should discuss. One is co-creation, and the other is equity. And the second issue and the two passages represent an important way for us to realize peace and equilibrium.

◆ Learning & Redemption

Tu Weiming: I also want to touch on another issue. Learning how to “live for other people” means man has the right and ability to realize his own prosperity and wealth. This is very important to Christian followers. This morning, I asked professor Shuller a question. It was about self-salvation from various religious directions. For centuries and especially in the Middle Age, there was a strong belief that you could not realize redemption outside the church. But in fact, God is not so firm on this issue any more. Secondly, even if you are not Christian followers, you may also realize self-redemption. If you have not received the gospel and if you learn how to “live for other people”, you may also realize self-redemption.
10. Confucius & Jesus Christ

—Dialogue among Ye Xiaowen, Chen Lai, Roger Ames, Yang Sung Moo, Larry W. Hurtado, Guo Qiyong, Henry Holley, Tarrant Mahony and Yan Binggang

Time: 20:20pm ~ 22:30pm, September 26, 2010
Place: Conference Hall, 3rd floor of Shengdu International Convention Center in Jining
Topic: Confucius and Jesus Christ

Speakers:
Chen Lai (Chinese, president of the School of Chinese Studies and professor of philosophy of Tsinghua University)
Roger Ames (American, professor philosophy of the University of Hawaii)
Yang Sung Moo (Korean, honorary professor of Chinese of the Chung Ang University)
Larry W. Hurtado (British, president of the School of Theology and professor of the University of Edinburgh)
Guo Qiyong (Chinese, professor and president of the School of Chinese Studies of Wuhan University)
Henry Holley (American, director of Asian Affairs Department and pastor of the Bill Graham Evangelistic Association)
Tarrant Mahony (American, advisor on Asian Intercontinental Affairs and associate professor of the School of Law of the Temple University/Bahai Faith)
Yan Binggang (Chinese, professor and vice president of the Advanced Institute of Confucian Studies)

Chair:
Ye Xiaowen (Vice president of the Nishan Forum)

Dialogue arises from the need to know other people. Confucius says, “Do not impose on others what you yourself do not desire.” The Holy Bible says you treat other people in the way you want other people to treat you. This “Axial Age” discusses relations between man and man. The “axial” is so called because so many theories and ideologies are bogged down to these basic theories, namely the theories of Confucius and Jesus Christ. The topic this evening is Confucius and Jesus Christ. Only the Nishan Forum has the courage to bring Confucius and Jesus Christ together.
The dialogue today transcends disciplines academically, transcends past and present temporally, transcends national boundaries geographically, transcends religions in faith, and transcends souls philosophically. Confucius and Jesus Christ have too many ideas, and what we discuss today are the core values and contemporary implications of their ideas.

◆ Core Values & Contemporary Implications of Confucianism & Christianity

To me, the core values of Confucianism and Christianity are the Analects of Confucius and the Gospel of Jesus Christ, in terms of their personal experiences. When we compare their core values today, we should do so against the backdrop of dialogue between civilizations. From this perspective, Confucius has four major core values, namely benevolence, harmony, loyalty and consideration. We all know “benevolence” means to love other people, and “harmony” means to live in peace and harmony. But I want to emphasize here is that “harmony” is not something external and should not be regarded entirely as the harmony in the general sense. It is a value preference, and an internal attitude of being kindly with other people. “Loyalty” and “consideration” are expressed in two sentences. One is about consideration, which says, “Do not impose on others what you yourself do not desire”. To put it simply, it means to put oneself in the position of other people. The other is about “loyalty”, which says “You must let others stand firm if you yourself want to stand firm, and you must let others succeed if you yourself want to succeed.” To put it simply, it also means to put yourself in the position of other people and do all you can for other people.

From the Gospel, Jesus Christ has three core values. One, you must love God wholeheartedly. Two, you must love other people as you love yourself. Three, you
must treat other people the same way you want other people to treat you.

These two groups of core values have many things in common. But do they have differences? They are different in the ways to practice the core values. To Jesus or in the Bible, these values often emphasize the forms of laws and admonishments, or the forms of divine heteronomy. Confucius does not place human values on divine faith. Instead, he depends on human morality and character to realize these values, and emphasizes human self-discipline and soul reflection. He does not emphasize external punishment or supervision. This is a difference in ways of implementation and practice.

When we talk about core values, I am in fact a simple man. I believe wholeheartedly in every word God says. I will use an extremely brief sentence to summarize: Christ loves me and this is what I know. This is because the Bible tells me so, and Augustine says God gives him the whole world that trusts him and gives him eternal life. This is one of the core values of Christianity.

I have been so interested in Confucianism because I very much appreciate some core values of Confucianism. It has truly become the prototype of contemporary social culture. Today when the world has many crises in political and economic orders, we should make full use of existing resources. Only in this way can we rebuild a new cultural order. We have seen China’s economic development and also its political progress. In the next decade, we will also see the difference between the Chinese culture and the world culture. My interest in the Chinese culture is in fact an internationalized cultural interest. While some say the music of Beethoven is a favorite to Germans, we regard Beethoven as the representative of music. In a specific period of history, Chinese culture will also become internationalized. Accordingly, Chinese culture will no longer be a culture of China; it refers to the culture itself.

What is the difference between the love of Jesus Christ and the love of Confucius? The love of Jesus Christ and the love of Confucius have one goal: a world of great harmony. But the love of Confucius is a differential love, while that of Jesus Christ is not. According to the ways of thinking and behavior of the Chinese people, the current repayment is designed for the love and care of their parents, which are linked with their life. But the love of Jesus Christ is first of all the love of God, and then spreads to others. Loving others as loving oneself is somewhat problematic to Chinese. How has this love been formed? Confucius also speaks of universal love, but the universal love of Confucius means to spread love to others as what professor Chen Lai just said. This is also what Mencius says: “Expand the respect of the
aged in one’s family to that of other families; expand the love of the young ones in one’s family to that of other families.” “Love people and people will love things.” This love is very real and life-related. We live in a Confucian family, and a family is in fact a church of China’s Confucianism. It needs no church, not even the lawyer in a court or a pastor in a church. What is the point in needing them? Just expand one’s own love to other people. The Chinese people believe the love of Confucius is higher than that of Jesus Christ, because the love of Confucianism can be easily popularized around the world. Because we all love our parents and brothers, we can expand this love in parallel to the working masses, to the vulnerable groups and to the widowers, widows, orphans and the childless, and we can do so through institutional arrangements. The love of Confucianism is a differential love, and this has aroused criticisms from many scholars on the ground that this love contains no justice. This is because these scholars do not understand this practical rationality and concrete rationality. In fact, this love is not an inferior love or a prejudiced love, because it cannot cause prejudice. It is precisely a love that incorporates affection, rationality and law. So I personally very much respect the love of Jesus, the love of Christ. But from the perspective of Confucian followers, the love of Confucianism is closer to our real life; this differential love is backed by ontology, and is based on something that transcends ontology; it is extremely easy to approach.

I now make some expositions on Bahai ideas. He believes that Confucius has established a morality system and is a great reformer. Meanwhile, Confucius is also a teacher of human enlightenment. So very apparently, the Bahai’s articles believe that Confucius has played tremendous roles in the development of human civilization and in the sense that why man is a man. He also mentioned that Jesus Christ is an incarnation of God, he sacrifices his life for original human sins, and he makes the world purer by sacrificing himself. We can see clearly from his articles that both Confucius and Jesus Christ have played enlightening roles in human history. To me, this understanding is a mutual complement rather than a competition between the two, and is a truth in reality. He always transcends the boundaries of limited human thinking. So both the teachings of Confucius and the teachings of Jesus Christ present us different perspectives of this reality. In short, Confucius places greater emphasis on the relations between man and man, while Jesus Christ emphasizes the relations between us and the Creator. To Bahai, the two men are not in conflict with each other and the two types of relations are not contradictory to each other. They are both very important, they support the building of human civilizations, and they reflect the glory of God, the value of man, and also the value of kindness and cooperation.

South Koreans, who worship heaven and earth, sages and ancestors, are loyal to their motherland, show filial piety to parents, respect the elder, be friendly to brothers, love children and care about neighbors. All religions, either Christianity, Buddhism or others, have this spirit in their consciousness.

I use three concepts to summarize three Confucian values and at the same time
introduce three corresponding Christian concepts. The first concept means “heaven” to Confucian followers. Heaven constitutes the basis of all Confucian ideas. Heaven can also be added with another word “Tao”, which means the “Tao of heaven”. The second concept is the benevolence advocated by Confucius. Here I want to emphasize that “benevolence” does not equal to “love”. “Benevolence” is wider than “love”. Benevolence is a principle or an ideological goal of Confucian followers. It is a way of how to be a man, an expression of natural character in human beings. It is called “benevolence”. The third concept is the way of “consideration”. Why do I call it the way of “consideration” instead of the way of “loyalty and consideration”? This is because we at first misunderstood the ideas of Confucius. His fundamental idea is one word “consideration”, which means “do not impose on others what you yourself do not desire”. What is “consideration”? It is a way to practice “benevolence”. The three concepts, namely from “heaven” to “benevolence” and further to “consideration”, constitute the core values of Confucianism. I think this is a fairly complete system.

I also want to introduce three corresponding Christian concepts. The first is “Tao”, but this “Tao” does not equal to the “heaven” in Confucianism. The heaven in Confucianism is sensible and perceptible as the ordinary people can imagine, and is not transcending and absolute. Tao is transcending and absolute. The second is “love”. Love here is not equal to the benevolence of Confucius, and the two are completely different things. To me, the century-old translation of Christian love as “universal love” is wrong. This is because universal love had been used to summarize benevolence since the Han Dynasty till Han Yu, who said “universal love means benevolence”. The so-called universal love is benevolence, rather than the love of Christianity. Today, the love of Christianity is translated as “concurrent love”, which is equivalent to the “concurrent love” advocated by Mozi. The basic principle of “concurrent love” is to love others as loving himself, love the countries of others as loving his own, love the families of others as loving his own, love the bodies of others as loving his own, love the fathers of others as loving his own, and love the
children of others as loving his own. The third is “belief”. An important principle of Christianity is that belief gives rise to justice. If a man has no “belief”, he will be a man without justice. Belief is of primary importance in Christianity, and is designed to realize the love of God. In the end, we all must love God and be loved by God. The three concepts of Confucianism and Christianity are corresponding to each other, but they are truly quite different.

One point I want to add is that Christianity and Confucianism employ quite different ways to disseminate. Christianity wants to disseminate itself to all places where people live, while Confucianism emphasizes that those who know will come to learn and those who do not know will be taught. To me, the Christian way is a positive way of dissemination and the Confucian way is a passive one. As the two ways of dissemination are different, their results are also different. If I want to compare Jesus Christ with a great Chinese thinker, I wish to compare him with Mozi, the founder of the Mohist school. The “heaven rules” advocated by the Mohist school is equivalent to the Western concept of “Tao”. The “concurrent love” advocated by the Mohist school is equivalent to the love of Christianity, and the submission advocated by the Mohist school is equivalent to the belief of Christianity.

I want to add a few words on the contemporary implications of the core values of Confucius and Jesus Christ. I want to discuss two points in the relative sense. One point is that they always insist on love and care for disadvantaged groups. If this problem was not so prominent 20 years ago, it is becoming more and more realistic and prominent now. In the relative sense, the Christian teachings are stronger in some aspects: love and care for the poor. The second point is that our dialogue between civilizations emphasizes their cultural relations, which can help us promote inter-cultural respect and understanding. In the relative sense, I think the Confucian teachings, such as the benevolence, harmony, loyalty and consideration, can better promote inter-cultural understanding and inclusiveness.

Dissemination of Confucianism & Christianity

Larry W. Hurtado: I always have a question: how Christianity can be accepted in a country like China. When Westerners talk about Christianity (of course they are Christian followers), they are different from the Chinese. China also has many Christian followers, but I have not seen them. I do not know how Chinese Christian followers understand Christianity and how Christianity can conform to the unique features of China’s local culture.

Ye Xiaowen: Mr. Hurtado said Christianity
is so good but he cannot see Christian followers in China. In fact, my answer is very simple: when Christianity comes to China, a key step is to be localized as Christian followers say. If you want to come to China, you must support the self-preaching, self-government and self-support of the Chinese Christian followers. By so doing, Christianity will throw away the label of a foreign religion and become a religion welcomed by the Chinese. If one advocates the love of God, he must truly love his country and his people. Why has Christianity developed so fast in South Korea? They love their nation and their country. We have a painful memory of the Opium War, during which God came to China by riding cannons. God was supposed to disseminate love, but why has he made cannon balls? In fact, Christianity has given us a historical misunderstanding and a bad image.

Guo Qiyong: As far as China’s future development is concerned, the most important thing is to revive Confucianism. The reason why the Chinese are Chinese and China is China is because they have an ancient culture represented by Confucianism. This Chinese culture is the basis for us to secure a place in life. In a sense, this is why China has not had a typical religion, which is monist, external, transcendent and based on church systems. This is because the past agricultural society did not need such a religion. Why was such a religion needed? Because China had Confucianism. So one stupid thing did by the Chinese since the May 4th Movement in 1919 and especially since 1949 was to destroy their own ancestral tomb and deprived themselves of their own spiritual soul. Now Confucianism has begun to revive. There is a consensus between the government and the general public that there is a popular need to study the Chinese culture and Confucianism. This is an inherent need of the ordinary people, namely the workers, farmers, merchants, students and soldiers. In the modernization drive, what China needs most is to rebuild its own spiritual civilization, rather than a great economic leap forward. This is because we lack a cultural identity and have not solved the question of cultural identity, the question of who I am, and the question of ultimate faith. This ultimate faith primarily means the faith in the soul of our own civilization. Besides, there is a question of ethic consensus. This tells us that much confusion in the Chinese mainland have occurred because we have failed to rebuild some of our most essential values, not because of the spread of other cultures or religious culture. In the course of building a civic society and pursuing a healthy modernization, the most pressing task is to wipe out the empty, politicized, mandatory and dogmatist education and bring our children back to the Confucian education which is lively, intelligent and helpful to the development of the national soul. Only in this way can we truly revive our ancestral civilization, rebuild our own spiritual civilization, absorb other civilizations including Christianity, and embrace our modernization.
Confucianism & Christianity Should Learn from Each Other

Tarrant Mahony: What I want to stress is I love my country but I may also love other countries. As a man, I should respect the culture of other people, the truth and all the good things. After I came to China, I saw the slogan “Long Live the Great Unity of the Peoples of the World”. To me, this is a very advanced concept. The most crucial issue for humanity now is to realize the great unity of humanity. But this concept derives from the long Chinese tradition. The concept of the great unity of the world is a very ancient idea of China. Bahai also mentioned that as a future power, China has a great duty and mission to help humanity to unite. China has an especially important ability to assume this mission, because its old tradition incorporates peace, harmony and cooperation.

Henry Holley: Indeed, Christianity can learn from Confucianism. Why? We hope to have dialogue instead of confrontation. To me, Christianity and Confucianism are not mutually exclusive.
11. Chung-Ying Cheng vs Iain Torrance

—Mutual Exclusion and Mutual Inclusion: a Cultural Dialogue between Confucianism and Christianity

**Time:** Morning, September 27, 2010  
**Place:** Conference Hall, 1st floor of Shengdu International Convention Center in Jining  
**Topic:** Mutual Exclusion and Mutual Inclusion: a Cultural Dialogue between Confucianism and Christianity

**Speakers:**  
Chung-Ying Cheng (American, professor of philosophy of the University of Hawaii)  
Iain Torrance (American, president of the Princeton Theological Seminary)

**Chair:**  
Huang Yushun (Chinese, professor of the Advanced Institute of Confucian Studies of the Shandong University)
◆ Noumenon & Religion

Chung-Ying Cheng: The so-called transcendence in the West is an external transcendence, which regards God as an absolute thing that can discover existence. We do not necessarily understand God, but it is impossible to understand God and prove the existence of God under such law. So far, there has been no argument that can prove what God is. In such a case, it only depends on confidence. But this confidence must be eventually realized through the use of our own intelligence and rationality.

Here I want to mention one point. That is about the understanding of authority. It requires both observation and experience. Experience and care are internal and external ways. This can form the code of conduct, namely the cognitive value of things. There are norms when there are values, and there are values when there are norms. So the transition from experience to use and from use to action is conditional on noumenon. To me, the understanding, use and action of noumenon constitute the foundation of China’s ontology.

I have explained two points. First, the existence of noumenon is not the existence of a man. The image of God derives from the image of man. There will be no God if there is no man. Naturally, we cannot say God creates man simply because God creates man in the image of man. Second, the reason why God represents justice and mercy is simply because God has a way of mercy and an action of mercy. The emphasis here is what God does rather than what God is. It’s just as we look at a man. We value the way of his action. Everything hinges on his action. This is a very important conception of creation. The Doctrine of the Mean can give many examples. Way cannot be divorced from man; it does not emphasize transcendence. It cannot be divorced from internality, existence or practice. In the West, there is a concept that God is high above and God is a divinity with human character and an existence with persons. God and man can only pray for division, man must believe in Jesus because he has sacrificed for humanity. This allegation is only effective from the perspective of faith. But from the perspective of knowledge, intelligence and experience, it has no universality. With regard to Chinese and Jews, China’s historical experience is also very important while we respect the historical experience of Jews. Here I want to say a few words about religion. The so-called religion is a concept that we must clearly define, instead of what is religion and what is not. Objectively, there are four elements. First, it is an effective object. Second, it is a faith. Third, it is a norm that tells people how to do. Fourth, it is an organization. From this perspective, China’s Confucianism is not a religion. There are currently heated debates over this issue. But from the perspective of a norm, it is of a religious nature.

◆ God Is Noumenon

Iain Torrance: The concept I want to talk about is “reverence”. This is where I do not wholly agree with Professor Chen over “transcendence”. The Gospel of
Thomas says that if you tear up the world, God will be beside you. If we believe Christianity has only one orthodox religious sect, this sect is in fact very diverse and has diverse teachings. Christianity originated from a branch of Judaism, and people become closer to God by praying to Jesus Christ. Later on, Christianity was translated into Greek. We all know Greek language is very abstract and has its own grammar. But after Christianity was translated into Greek, the contents about God could be translated into more languages. So Christianity experienced this cultural evolution in its early stage, from Hebrew to Greek and further to Latin. We all know Latin is a language of law. This is the cultural evolution experienced by Christianity.

In our tradition, namely from 900 when Jesus Christ was born to the 12th and 13th centuries, we had such an understanding that God was noumenon. If God was non-existent, he would exist in a more perfect way. Take this pen as an example. The pen is made by man, and the machine making this pen is made by man. If we trace on like this, we can trace to God. This is a doctrine of causes. Of course, this is not designed to guide everybody to worship God. In the 15th century after the death of Jesus Christ, we had a religious reform and people could read the Holy Bible in their own languages. We introduced such a concept that redemption could be realized through Jesus Christ. This was the reform of Christianity, and I think this reform has led to a gradual loss of many good conducts. People believe that self-redemption through Jesus Christ is a distortion. I believe in Jesus Christ, and I believe that I can believe in God through Jesus Christ. I can perform my filial duties to my parents, can abide by my promises and can do other good things. All these are done to been seen by God. To me, Jesus Christ is an abstract concept. The trinity of God, which was believed later by people, does not mean there are three Gods. Instead, it means one God that embodies holy father, holy son and holy spirit. In Christianity, I believe Jesus Christ is a collection of the wisdom and image of God if one asks who Jesus Christ is. The Greek language has a word “logos”. This is a word about the nounemon of God. And Jesus Christ is the son of God. In the past when I had conversations with Muslims, they asked me what trinity was and whether it was a specific existence. I told them it was a process in which you met with God.

Christianity now has diverse trends. For example, we are now more familiar with God and God can help us disseminate knowledge. In religious reforms, man was regarded as being sinful though man can help the poor, be filial to parents and do other good things. But man still could redeem himself. In the 20th century, we began
to understand the God who has his own image. Meanwhile, my father is devoted to dialogues between Christianity and science. To me, this kind of dialogues can lead to some transcendence over ordinary values. We may encounter God in other persons or in ourselves.

✦ Rights as Essence

Iain Torrance: To me, there are similarities between Confucianism and Christianity. But we covered this issue in our early dialogues. Simply put, some specific terms have specific cultural and historical implications, instead of being not very abstract. I think that by learning from Confucianism, I can become a better Christian follower.

Now, human rights have been much talked about by Christianity. Sometimes, people believe human rights are an inherent concept of Christianity. For example, the Supreme Court of the United States has always been inventing new human rights. In fact, rights are a very abstract essence of Christianity. I know Mr. Cheng has written some articles on this issue. It is a concept based on human rights and wisdom.

✦ Morality-Based Human Rights

Chung-Ying Cheng: On the issue of human rights, I have an article that specifically mentioned that the Chinese-style human rights are based on morality. Morality is an ability of an internal man to exist and to develop, and it is based on noumenon. When this morality becomes a way of action, it can produce a human relationship, which determines what should be done to achieve the best possible effect. What kind of effect is it? The effect is to ensure man can exist and develop better. This gives birth to the concepts of responsibility and benevolence. The benevolence advocated by Confucianism means that we should regard benevolence as our own duty, care for other people and realize the existence of man. Do not impose on others what you yourself do not desire. In the first place, you can develop only when you care for other people. You must help others succeed if you yourself want to succeed. Only in this way can we have a common space and common conditions to achieve common development. It is in this space and in the concepts of duty and obligation that
we can have the concept of so-called rights. For example, we have the duty to look after our parents, but do our parents have the right to demand us to do so? We are not based on rights; we are based on duties and on the requests of morality. Therefore, rights naturally lie in them. So benevolence and justice embody rights, not vice versa.

Today, the Americans are unwilling to accept this notion. They tend to look at vested interests and at China from their vintage point. For example, Congress uses domestic laws to regulate its relations with Taiwan and international laws, and determine from their best possible interests that what the people in the world should do. This is an economic hegemony, a political hegemony. In the mid-18th century, a famous missionary said: the United States was particularly favored by nature and it proved that as we were taken by God as the electorate, we had the right to regulate other people. This caused the Spanish-American War and the world-wide expansion. The United States is most democratic internally but most hegemonistic externally. This is a consequence arising from Christianity. I am pleased that Mr. Iain Torrance wanted to return the original “God is with me”, instead of God giving you the right to request and regulate other people. The latter case has lost the original character. But even when we return to Christianity, we must realize that external transcendence must be based on internal experience, because externality cannot be separated from internality.

China’s Confucianism emphasizes internal morality, which comes from practice and learns from the outside. Either learning from tradition or learning from outside knowledge is an internal demand of man, a demand that cannot be divorced from life and morality, because man lives in the way. When we look at Christianity and Confucianism in this way, we may belong to the two branches of the whole ontology. The Westerners emphasize externality and transcendence, while the Chinese emphasize internality and practice. This is perhaps a difference. We must recognize this difference now and help the Westerners in the way the Chinese seek truth.
12. Harmony with Difference & Chinese Culture

—Interview with Xing Bensi

*Time:* 9:00am ~ 10:00am, September 27, 2010
*Place:* Hong Kong Plaza in Jining
*Topic:* Harmony with difference & Chinese Culture

*Guest:* Xing Bensi (vice president of the Nishan Forum)

*Host:* Kong Fanke (deputy secretary-general of the Nishan Forum)

◆ Dialogue Can Bring Peaceful World

Reporter: How do you, as a respected theorist, feel about and what do you expect from the birthplace of Confucius, the attendance at the opening ceremony of the Nishan Forum and the listening to the studies on the birth of Confucius?

Xing Bensi: I took part in the launch of the Confucian Forum activities in the very beginning. I was a Marxist theorist. And some people may wonder why you a Marxist theorist promote the dialogue between Confucianism and Christianity. To me, this question is very simple. Marxists also hope for world peace. What we hope for is a peaceful world. In eliminating conflicts between different nations, religions and cultures, the best way is to advocate dialogue. This is why the United Nations as the most important international organization in the world also advocates dialogues between different civilizations.

◆ Confucianism Should Go Abroad

Reporter: There has been a tendency in the course of globalization that cultural symbols always flow from countries with higher levels of economic development to those with lower levels of economic development. But Confucius held that it was impolite to go and teach people. Now we say the Confucian teachings should “go
abroad”. Is it somewhat in conflict with the original intent of Confucius and the law of world development?

Xing Bensi: First, the American culture is a powerful one, which does not entirely rely on economy. But this does not mean this culture is so charming and attractive. There are many economically developed countries in the world, but why other developed countries have failed to form such a powerful culture?

Secondly, as to America itself, it has a tendency to spread its culture to other countries, including its nation and value, its democracy, which are part of its culture. They believe that they are the most advanced. So, they don't have a nature flow or a flow originate from their heart. Instead, their is a strong and powerful force to push them.

Reporter: Do you think we should be bolder in disseminating our culture abroad while it is important for us to keep a low profile?

Xing Bensi: I agree with you on this point. Cultural exchanges should be more open so as to promote our culture abroad. We are not imposing our culture on others. We are promoting it as an exchange and dialogue. We can promote our culture in your countries, and you can promote your culture in our country. This is a process of interaction and exchange. So there is no question of imposing our culture on others. We are different from Americans.

♦ Socialism & Confucianism Are Mutually Complementary

Reporter: Do you believe that China is in a state of faith loss and spiritual crisis? What role do you think traditional culture can play in faith building?

Xing Bensi: There is no question of faith crisis right now. My view is that there is no such a question. The most fundamental issue is to publicize the core values of socialism so as to serve the rejuvenation of the country, the nation, the Chinese nation, and the ordinary people. I support this forum because a considerable portion of Confucian values are in fact the socialist values advocated by our party today. I also believe that these Confucian values cannot replace the core values of socialism. We should correctly handle the relations between the two. They complement each other, instead of replacing each other. We should draw on the reasonable part of Confucian values and supplement, rather than replace, the core values of socialism.

♦ Confucianism Is Not a Religion

Reporter: This forum highlights the dialogue between Confucianism and Christianity. Does this mean Confucianism is also a religion?

Xing Benxi: Some Chinese scholars regard Confucianism as a religion, and call it Confucian religion. But most scholars believe Confucianism is not a religion. This is because the current religious studies believe a religion must have four elements.
The first element is ideological, namely the religious views. The second element is religious affection. The third element is religious rituals, and the fourth element is religious systems. Confucianism does have all the four elements. It has views. In a sense, Confucian followers have the affection. But it has no religious rituals. In the sense of modern religious studies, Confucianism cannot be called Confucian religion. It is a doctrine. Confucius is not a religious founder or a religious follower. He is a great thinker and a great educator.
13. Harmonious Difference and Harmonious World

—Overview of Academic Branch Sessions and Academic Plenary Sessions

In the first Nishan Forum on World Civilizations, many experts and scholars from China, America, German, Britain, France, Korea, Japan, Indonesia, Hungary, Italy and Austria, carried out discussion and exchange of eight academic branch sessions and one academic plenary session focusing on the theme of the forum “harmonious difference and harmonious world.”

The First Academic Branch Session:

**Topic:** Confucian and Christian Civilizations and Modernized Spirit

**Host:** Zhuo Xinping (China, a member of NPC Standing Committee, a member of Academic Divisions of Chinese Academy of Social Sciences, Director of Institute of World Religions, President and Doctor of Chinese Religion Association)

**Site:** Shengdu International Conference Center-Jining

**Speaker and Topic:**

Zhao Qiguang (America, Chair Professor and Dean of Asian Language Literature Department of Carleton College of America, Director of Chinese Culture Centre Tongji University)

**Topic:** The Modern Chinese Renaissance and the Evolution of the Tolerant Spirit of Confucianism and Christianity

Pier Francesco Fumagalli (Italy, Associate Librarian of Ambrosiana Library in Italy, Milan, Director of Institute of Chinese Culture, Professor of the Key Institute of Christianity and Cross-Cultural Studies of Zhejiang University)

**Topic:** Confucian Civilization and Monotheistic Revelation: Respect, Dialogue and Co-operation

Mu Zhongjian (China, Professor of Philosophy and Religious Studies Department of Minzu University of China)

**Topic:** Confucius’ Golden Mean & Contemporary Moderatism

An Lezhe (America, American Famous Comparative Philosopher, Professor and Director of Center for Chinese Studies of Philosophy Department of University of Hawaii)

**Topic:** Taking Confucian Religiousness on Its Own Terms
Tom Phillips (America, Vice President of the Billy Graham Evangelist Association of America)

**Topic:** Peace and Reconciliation in Christianity

Choi Young Jin (South Korea, Professor of Philosophy Department of Sungkyunkwan University of South Korea)

**Topic:** Dereligionize Modern Civilizations & Confucianism

Wang Dasan (China, Adjunct Professor of Headquarters of Confucius Institute of Remin University of China)

**Topic:** Confucian Concept of World and Reconstruction of World Order

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**The Second Academic Branch Session:**

**Topic:** Responsibility and Credit: Basic Value of Confucianism and Christianity

**Host:** Chenlai (China, Dean of Institute of Chinese Ancient Culture and Professor of Philosophy Department of Tsinghua University)

**Site:** Shengdu International Conference Center-Jining
Speaker and Topic:
Shan Chun (China, Professor of School of Humanities and Assistant Dean of School of International Confucianism of China University of Political Science And Law)
Topic: Confucian Religiosity and Responsibility

Robert Neville (America, Professor of Philosophy, Religious Studies and Theology of School of Religious Studies of Boston University, President of Executive Committee of International Society for Chinese Philosophy)
Topic: Social Institutions, Accountability and Credibility

Stephen Angle (America, Professor of Philosophy Department of Wesleyan University of America)
Topic: Contemporary Confucianism and Social Justice

David Lyle Jeffrey (America, Professor of Baylor University of America, Texas)
Topic: The “Good” and the “Good Life”: Confucius and Christ

Wu Guang (China, Researcher of Institute of Philosophy of Zhejinag Academy of Social Sciences)
Topic: One Way & Five Virtues – New Reflections on Core Values of Confucianism

Leo Leeb (Austria, Professor of School of Literature of Renmin University of China)
Topic: Harmonious Co-Existence and Mutual Respect-German Missionaries In Shandong and Their Attitude Towards Confucius (1880-1950)

Wen Haiming (China, Associate Professor of School of Philosophy of Renmin University of China)
Topic: Confucian Co-creating Ethics: Self and Family
The Third Academic Branch Session:

**Topic:** Tolerance and Diversity: Co-Existence and Understanding of Civilization  
**Host:** He Guanghu (China, Professor of Religious Studies Department of Renmin University of China, Contract Research Fellow of Regent School of University of British Columbia of Canada, Contract Research Fellow of Institute of Sino-Christian Studies of Hong Kong)  
**Site:** Shengdu International Conference Center-Jining

**Speaker and Topic:**  
Zhang Qizhi (China, Honorary President of Northwestern University, Professor of Tsinghua University)  
**Topic:** Accommodating Spirit of Chinese Culture

Chen Yan (China, Vice President and Professor of Shandong University)  
**Topic:** Culture Features of Yanshenggong Hereditary System, Papal Election System & Living Buddha Reincarnation System

Li Minghui (China Taiwan, Professor of Academia Sinica (Taiwan))  
**Topic:** Humanism and Religion of Confucianism

Sumner Twiss (America, Distinguished Professor of Florida State University of America)  
**Topic:** Comparative Research of the Influences of Christianity and Confucianism toward *Universal Declaration of Human Rights*

Zenan Shu (Japan, Professor of Chiba University Of Commerce of Japan)  
**Topic:** Modern Education in Japan and Confusianism
Swei Duhching (China Taiwan, Professor of National Chengchi University of Taiwan)
**Topic:** Regard Confucianism as Consensus and Starting Point of Cross-Strait Relations

Tarrant Mahony (America, Temple University of America/ Continental Board of Counsellors for the Baha’is in Asia)
**Topic:** Developing Civilization and Creating a Harmonious World: The Role of Science and Religion

### The Fourth Academic Branch Session:

**Topic:** Harmony and Justice: Basic Value of Confucianism and Christianity
**Host:** Guo Qiyong (China, Dean and Professor of Institute of Chinese Ancient Culture of Wuhan University)
**Site:** Shengdu International Conference Center-Jining

**Speaker and Topic:**
Iain Torrance (America, Dean of Princeton Theological Seminary, Former President of General Assembly of the Church of Scotland)
**Topic:** Beauty and Truth in the Modern and Postmodern Christian Tradition

Meng Peiyuan (China, Researcher of CASS Institute of Philosophy)
**Topic:** Brief Discussion of Confusion Concept of Justice

Wolfgang Kubin (German, Director and Professor of Sinology Department of University Of Bonn, Translator and Writer)
**Topic:** Harmony and Society: Some Deliberations About Confucius and His Utopia

Huang Yushun (China, Professor of the Advanced Institute for Confucian Studies of the Shandong University)
**Topic:** Concept of Justice of Living Confucianism
Zeng Zhenyu (China, Professor of the Advanced Institute for Confucian Studies of the Shandong University)

Topic: Semantic Analysis: Premise of Cross-cultural Dialogue and Study—Discussion with Professor Gu Bin

Kwang Ok Kim (South Korea, Professor of Anthropology and Dean of School of Social Science of Seoul National University of South Korea, President of Korean Society of Cultural Anthropology)

Topic: Chinese Practice of Li (Propriety) in Everyday Life: A View on Western Perception of Guanxi (relationship)

Peng Lihong (China Taiwan, Professor of National Chengchi University of Taiwan)

Topic: The Modern Significance of the Discussion of Reason, Law and Love from Confucian Perspective

The Fifth Academic Branch Session:

Topic: Harmonious Difference: the Value and Worldwide Significance of Confucianism

Host: Zhang Zhigang (China, Professor of Philosophy Department of Peking University)

Site: Shengdu International Conference Center-Jining
**Speaker and Topic:**

Michael Loewe (Britain, Famous British Sinologist, now Emeritus Professor of University Of Cambridge)
**Topic:** Ritual and the Need for Tolerance

He Guanghu (China, Professor of Buddhism and Religious Studies of Remin University of China)
**Topic:** Chinese Culture and Universal Values

Cai Degui (China, Professor of Shandong University, Associate Dean of Ji Xianlin Research Institute)
**Topic:** Correctly Handle Relations between Conduct, Knowledge and Discipline on the Cultural Complementation between Confucianism and Christianity

Chenshan Tian (America, Professor of Beijing Foreign Studies University)
**Topic:** Zhongshu and The Golden Rule: a Possible Common Guiding Principle For Global Community

Jiang Guobao (China, Director of Philosophy Department, Associate Dean of Religion Research Institute and Professor of Philosophy of School of Politics and Public Administration of Suzhou University)
**Topic:** Rethinking on Confucianism toward Universal Values

Zhao Jianmin (China, Vice Vicar of Beijing Institute for the Study of Christianity and Culture)
**Topic:** Close Relation between Ren and Charity, Great Expectation of Harmony and Integration --- Dialogue of Confucianism and Christianity
The Sixth Academic Branch Session:

**Topic:** Understanding and Integration: the Relationship between Confucianism and Christianity in History and Reality

**Host:** Fu Youde (China, Director of the Center for Judaic and Inter-Religious Studies and Director of Religious Studies Department of School of Philosophy and Social Development of Shandong University)

**Site:** Shengdu International Conference Center-Jining

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**Speaker and Topic:**

Melville Y. Stewart (America, Professor of Philosophy of Bethel University of Minnesota of America)

**Topic:** Ancient Chinese, Hebrew, and Christian Monotheism

Jean-Paul Wiest (America, Founder of Center for Mission Research and Study at Maryknoll, New York, USA, Pundit in the Field of the Study of Chinese Christian History in Europe and America)

**Topic:** Matteo Ricci: the Pioneer of Dialogue and Culture Exchange between China and Western Countries

Kim Sung Kee (South Korea, Dean of School of Confucian Studies of Sungkyunkwan University)

**Topic:** Religious Polyphyletism and the Modern Meaning of Confucianism

Lo PingCheung (China Hong Kong, Director of Philosophy and Religious Studies Department and Director of Center of Applied Ethics of Hong Kong Baptist University)

**Topic:** Goodness of Human Nature Advocated by Matteo Ricci: Astronomy, Han Learning (Confucianism) & Song Learning (Neo-Confucianism)
Yang Huilin (China, Professor of School of Liberal Arts, Vice President, Dean of School of Liberal Arts and Dean of Institute of Sino-Christian Studies of Renmin University of China)

**Topic:** Translation and Introduction of Chinese Classic Literature of Missionary and Their Cultural Significances

Sun Ping (China, Director of Center for Chinese Opera of Renmin University of China)

**Topic:** Restructuring of the Chinese Traditional Ethics in Traditional Chinese Culture and Arts

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**The Seventh Academic Branch Session:**

**Topic:** Tolerance and Diversity: Coexistence and Integration of Civilization

**Host:** Yang Huilin (China, Vice President and Professor of Renmin University of China)

**Site:** Shengdu International Conference Center-Jining
Speaker and Topic:
David Jasper (Britain, Professor of Literature and Theology of University Of Glasgow)
**Topic:** Truth and Diversity: Christianity in the Twenty-First Century

Zhang Jiyu (China, Vice Chairman of China Daoism Association)
**Topic:** Learn the Selflessness of Dao, Understand the Tolerance of Dao

Robert L. Chard (Britain, Professor of Faculty of Oriental Studies of University Of Oxford of Britain)
**Topic:** Aspects of Li: Cultures and Social Relations In Traditional Confucianism

Xie Wenyu (China, Professor of School of Philosophy and Social Development of Shandong University)
**Topic:** The Concept of Junzi in the Zhongyong: Predicament and Solutions

David Little (America, Associate Professor of Applied Linguistic of the University of Dublin Trinity College)
**Topic:** Tolerance and Diversity: Freedom Of Conscience In The Christian And Confucian Traditions

Yan Binggang (China, Associate Dean and Professor of the Advanced Institute for Confucian Studies of the Shandong University)
**Topic:** The Ways of Getting Along between Confucianism and Human Civilization

Lin Anwu (China Taiwan, Professor of Taiwan Normal University)
**Topic:** Confucianism and Citizen Confucianism
The Eighth Academic Branch Session:

**Topic:** Harmonious Principle and Harmonious Society: Confucianism and Christianity  
**Host:** Chen Yan (China, Vice President and Professor of Shandong University)  
**Site:** Shengdu International Conference Center-Jining

**Speaker and Topic:**

Yang Sung Moo (South Korea, Chairman of South Korea Confucian Association)  
**Topic:** The Outlook of Dialogues of Civilizations between Korean Confucian and Christianity

Graham Ward (Britain, Professor of University Of Manchester of Britain)  
**Topic:** Peace and Toleration from a Christian Perspective

Tan Lizhu (China, Director of Office of Research of Chinese Catholic Patriotic Association)  
**Topic:** Harmonious Principles in Evangel: Taking Responsibility of Others

Larry W. Hurtado (Britain, Professor of University Of Edinburgh of Britain)  
**Topic:** Earliest Christianity as a Case-Study of Religious Particularism in a Pluralist Society

Zhang Zhigang (China, Professor of Philosophy Department of Peking University)  
**Topic:** Chinese Culture Resources of Building a Harmonious World—Review of Exploration Results of Chinese Senior Scholars
Ma Kang Chuang (China Taiwan, Associate Professor of Hsuan Chuang University of Taiwan)

**Topic:** Internal Theoretical Road of the Development of Thought: Comparison of Confucianism and Christianity

Geng Youzhuang (China, Professor of Renmin University of China)

**Topic:** The Eyes of Others, the Responsibility of Oneself

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**The Academic Plenary Session:**

**Topic:** Dialogue of Confucianism and Christianity and Future of the World: Harmonious Difference and Ways of Living in Harmony of Human

**Host:** Zhao Qizheng (Vice President of Nishan Forum)

**Site:** Shengdu International Conference Center-Jining
Speaker and Topic:
Dwight N. Hopkins (America, Professor of Theology of University Of Chicago)
Topic: Confucian Civilization and Christian Civilization: Peace, Prosperity and Harmony

Chung-Ying Cheng (America, Professor of Philosophy Department of University of Hawaii of America)
Topic: From World Religions to the Spirit of Confucianism: Ultimate Noumenon, Inherent Creativeness and the Purpose of Overall Realization

John Berthrong (America, Associate Professor of Comparative Theology of Boston University of America)
Topic: Globalizing Harmony and Harmonious Difference

Zhang Liwen (China, Professor of Renmin University of China)
Topic: Peace and Cooperation are the Value and Goal of Dialogues among Civilizations

Kao Po Yuan (China Taiwan, Vice President of Tamkang University of Taiwan)
Topic: Confucianism and Universal Ethics
14. Adoption of Declaration on Human Harmony

—Closing Ceremony of the First Nishan Forum

The first Nishan Forum on World Civilizations held its closing ceremony at the Shengdu International Convention Center in the city of Jining on the afternoon of September 27, 2010. Forum President Xu Jialu addressed the closing ceremony, which was chaired by Xing Yunning, vice president of the Nishan Forum, and attended by Xing Bensi and Zhao Qizheng, vice presidents of the Nishan Forum, Huang Sheng, vice governor of Shandong Province, the secretary and vice secretaries of the Organizing Committee, Chinese and foreign experts and scholars, and the leaders of the Jining City.
After two days of dialogues and exchanges, the Chinese and foreign experts and scholars attending the first Nishan Forum reached extensive consensus and signed the Declaration on Human Harmony at the closing ceremony. Also at the closing ceremony, Zhang Liwen, professor of the School of Philosophy of the Renmin University of China and president of the Confucian Academy, read the Chinese version of the Declaration on Human Harmony. David Little, professor of the School of Religious and International Relations of Harvard University, read the English version of the declaration.

The Declaration on Human Harmony has only 294 Chinese characters. Drafted by Gao Shuqun, the document solicited comments at home and abroad, condensed the wisdoms of experts and scholars, and highlighted the forum theme “Harmony with Difference & Harmonious World”. It embodied the benevolence, inclusiveness, courtesy, honesty and other virtues of Confucianism and other major world civilizations, and also the common call and expectation of the world people in various crises.

On the evening of September 27, the participating leaders, guests, experts and scholars attended the opening ceremony of the China (Qufu) International Confucian Cultural Festival. On the morning of September 28, they attended a memorial service in honor of Confucius and visited the Confucian Temple, Mansion and Forest.
Address at Closing Ceremony of First Nishan Forum on World Civilizations*

Xu Jialu
President of Nishan Forum

September 27, 2010

Friends, Experts, Ladies and gentlemen:

The first Nishan Forum on World Civilizations has completed the prepared agenda and will close soon thanks to your intense efforts over the past two days. The Organizing Committee recommended me to make a summary for the forum, and this is indeed a mission beyond my ability. This is because the contents of this forum are too rich to be summarized by me. Besides, I have been quietly heeding the speeches of other participants and delivering my own, and have had no time to digest your views and consider your questions. I feel I have benefited immensely from the forum, but a summary certainly cannot dwell on personal gains. After the Organizing Committee gave me this assignment, I had no alternative but to prepare the following contents last night, which naturally include my personal views.
Please correct where I am wrong.

This forum has attracted nearly 80 Chinese and foreign experts and scholars, received 64 papers, and held high-level dialogues and academic discussions. While all papers are unique, most of them have been carefully prepared by the authors exclusively for this forum. In particular, some are first-rate pieces on cross-cultural exchanges and expositions and on Confucian and Christian civilizations. Open dialogues constituted the main part of this forum, and were also its important feature. Through these dialogues, scholars reached extensive consensus on many issues. Your papers, dialogues and speeches have repeatedly emphasized the importance of the historical experience and contemporary features of civilization diversity and the contributions of such diversity to human development.

Civilization diversity is a common property of humanity;

The diversity of civilizations;

The differences between different civilizations should become the driving force and starting point of world exchanges and cooperation instead of a source of world conflicts;

The academic community should advocate and protect world cultural diversity and promote dialogues between different civilizations;

Pursuing civilization diversity, dialogues between different civilizations, mutual respect, mutual understanding, mutual heeding and mutual learning should become an important content of international democracy and new just and rational international order;

International affairs should be handled through dialogues and consultations and the fundamental interests of various countries and especially developing countries should be safeguarded;

Eliminating misunderstanding and differences through dialogues between civilizations is an inevitable road for building a sustainable future for humanity;

And so on and so forth.

Regrettably, the time is limited. Many scholars have not been able to fully voice their views, and they have complained about this. Meanwhile, we have been unable to deepen our deliberations on many issues. As the organizer, we feel sorry for all this and we shall do a better job in our future forums.

The participants highly valued the slogan of this forum: harmony, charity, integrity and tolerance.

Confucian and Christian civilizations are the two most influential civilizations in the world. Holding dialogues and exchanges between the two major civilizations is both meaningful and pressing. In the future, further communication and understanding should be pursued to establish a new relationship, in which the two civilizations will respect, admire and accommodate each other on a new basis.

At this forum, the participants did not evade their differences – differences between Christian and Confucian civilizations and differences between scholar A and scholar B. We know that in a sense, it is more important to specify each
other’s differences in dialogues. Only when we know each other’s differences can we know how to approach each other so as to better protect the common grounds and differences and to enable them to exist and flourish together. Naturally, when we say we should respect different civilizations, we mainly mean to respect the differences between the two sides.

The differences between Confucian and Christian cultures lie in their different attitudes toward and their understanding of the ultimate truth, the primary driving force and the noumenon of the universe, and hence their different ways of thinking.

Confucian followers and nearly all Chinese people have no interest in abstract noumenon. To them, the universe originates from “nature” or “original state”; the universe is an ever-lasting round whole; man is a component and the noblest member of the universe, and is inseparable from all other things in the universe. Accordingly, the way of thinking is monist and integral. “One” is divided into “two”; the “two” depend on each other and convert into each other; then the “two” are merged into “one”. In handling affairs, they avoid extremes and prefer the golden mean (the middle course). In the 4th century BC, Mozi once made some accomplishments in logics, reason and primitive science, but these accomplishments failed to develop into a famous theory. In ancient Greece, schools of philosophy similar to Confucian doctrines also appeared nearly in the same age of Mozi. But they also gradually vanished as the Mohist school. So Chinese and Western thoughts and civilizations missed each other in that age and have since gone in different ways. Christianity spread to the whole Europe, America and many other parts of the world. The faith-based way of thinking is binary opposition. It is either this or that. It is analytic. It is precisely because of their respective philosophic principles that Confucianism is inclusive to different views and Christianity is somewhat exclusive to other views. In a meeting, some scholars said monism also existed in Platonism and Hegelianism. Yes, this is precisely an issue that has attracted the attention of many people in the history of philosophy. But regrettably, the Chinese philosophy has not gone to binary opposition, nor has the Western philosophy gone to monism. What was the tendency that appeared in their works from the post-Platonist age to the Hegelian age? I would say that the Western philosophers became perplexed and tried to make a breakthrough when their a priori philosophy encountered real life and the universe; but numerous scholars over the past 2,000 years or so have failed to break away from the fetters of binary opposition.

Chinese philosophic doctrines have ensured the reproduction, development and relative stability of the Chinese nation over thousands of years, and created the glory of its ancient science, economy and culture. But meanwhile they have also left a backdoor for all ensuing defects such as the use of Confucianism by emperors to maintain the ruling of their interested groups, the distortion of Confucianism and the ensuing excess emphasis that took ‘heart” as the origin. On the other hand, the Christian philosophy has motivated people to pursue equality, promoted the rapid advance of modern science and technology, deepened the human understanding of
materials, the globe and the universe, and changed the material look of the world. But this philosophy is also imperfect. Dualism has been in conflict with the material world in more and more fields of science. Moreover, the absolutism of binary opposition has prepared an ideological and theoretical basis for the ensuing theory of racial superiority, the theory of single world, and the theory that regards conflicts as inevitability.

Therefore, I believe that both Confucian and Christian civilizations now have a common and serious task of making a 21st century re-interpretation of their classic doctrines. This is perhaps the “transformation” as Professor Chung-Ying Cheng just said. But I prefer the word “re-interpretation” rather than the word “revolution”. For this reason, I believe (perhaps a bit radical) that the age we are in remains far away from a new “axial age”. What we should do is to draw on and understand the wisdoms of the wise men 2,500 years ago. In the course of understanding and inheriting their wisdoms, we are actually creating. What we need to do first is not to establish a so-called new system for the 21st century.

Both the philosophies of Confucian and Christian civilizations crystallize the wisdoms of our ancestors in thinking about life and the future. Their thinking was all targeted on human beings and their surroundings, and was all designed to pursue the morality that humanity should possess for happiness. This is the greatest common ground between the two civilizations. Another extremely important common ground of Christian and Confucian civilizations is manifested in the care for ethics. The Proverbs of Solomon in the Old Testaments say: “These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.” Solomon also says only justice can save people from death. The New Testament 1 Corinthians says: “Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Bear eth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.” I have quoted these well-known passages of the Bible because whenever I read them, I felt almost like reading the Confucian teachings about benevolence, justice, courtesy, wisdom and faith. I felt what these prophets expected from humanity were all norms and principles humanity naturally should observe. These teachings are naturally applicable to the contemporary time. In the final analysis, the confusions in human heart, society and the world arise from their forgetting, abandoning and betraying of the repeated teachings of our prophets.

With regard to the commonalities and differences between Confucian and Christian civilizations, many scholars in the world, including many friends present here
today, have made in-depth studies. I do not need to elaborate here. I said the above words because I wanted to emphasize that the two civilizations in the past paid more attention to their differences and the classification and analysis of these differences were often fairly superficial. For this reason, we should accurately identify the differences and sincerely seek commonalities. Otherwise, we can easily fall into the perplexity of the views held by Mr. Huntington.

When talking about the commonalities and differences of Christian and Confucian civilizations, I was often asked by foreign friends: does China have religion and do the Chinese have faith? The answer is affirmative. But this issue involves several questions: what is religion, what is faith, does faith have only one model, and must religious faith be single-minded?

The so-called faith is an extremely complex concept. To me, faith means the trust, admiration and longing for a specific spirit and ability that do not exist now and are unachievable in the future. At the secular level, the most fundamental faith of the Chinese is the “way of heaven” or the “principle of heaven”. These are old teachings inherited from their fathers and grandfathers. But they originated from sages, who drew their wisdoms from Zhou Yi (The Book of Changes). The book says, “looking up, contemplates the brilliant phenomena of the heavens, and, looking down, examines the definite arrangements of the earth; - thus he knows the causes of darkness (or, what is obscure) and light (or, what is bright). He traces things to their beginning, and follows them to their end; - thus he knows what can be said about death and life.” In other words, the Chinese derived their faith from all persons nearby and all things afar. The Chinese emphasize “morality”, which is based on “benevolence, justice, courtesy and wisdom”. Mencius called them the “four standards”. But “trust” was added to the list later. The cultivation of morality has no end, and those reach the highest level are sages. In the eyes of the Chinese, only Confucius can claim to be a sage, a crown he himself refused to accept when he was still alive. Confucius was worshiped as a sage, because he was highly esteemed by the later generations who were in social and spiritual crises. By then, Confucius had no right to say or to explain. In doing so, the later generations did not go too far, because the “morality” advocated and practiced by Confucius is endless. This faith does not prevent many Chinese from believing in ghosts, deities, Buddha, Christ or Allah. Moreover, one man can have two or more faiths. In China, the members of a family can have different faiths but they all live in harmony. This is a phenomenon that deserves study. One of the reasons why this phenomenon exists is that the Chinese emphasize morality in their current life and that some people have fears over death, or hope to get rid of some real perplexities or trammels, or have misgivings about their future life. Therefore, they pin their hopes on the existence of certain transcendence. The reason that one person or one family can have Confucian and other faiths simultaneously is because various faiths have many commonalities in uplifting human spirit. Besides, the inclusiveness of Confucianism is also important. This indicates that in the past and present China, the
doctrines and standards do not work, which allege monotheism is an advanced
religion, polytheism is largely a “primitive religion” and only the belief in the sole,
transcendent, absolute and a priori god is a faith. Based on this understanding, for-
eign friends will find it easier to understand the economic, political and social phe-
nomena when they observe real China. And they will have fewer obstacles when
they discuss with their Chinese counterparts the commonalities and differences
between different civilizations.

Friends, colleagues, ladies and gentlemen:

Confucianism and Christianity are two civilizations that are very important and
extremely immense and complex. They often cause confusions, make understand-
ing difficult, and cause estrangement. For example, the German Marshall Fund
made an “Impression on China” survey. The results of the survey, which covered
more than 11,000 people, indicate that those believing to “have sufficient common
values with China and can cooperate with China in solving problems for a long
time to come” accounted for 53% in the United States and 37% in Europe. Unfortu-
nately, the rate is only 18% in Germany, the lowest among all European countries.
I think if a same survey is conducted in China, the results will be more or less the
same. This is an indication that the mutual understanding among the peoples of
all countries is so low. Du Fu, a great Chinese poet in the Tang Dynasty and also
a 100% Confucian follower, said in a poem in extol of Mountain Tai: When one
stands at the top of Mountain Tai and looks around, he will find other mountains
are much lower. If we want the people of different civilizations to have full mutual
understanding, we the scholars must persevere in studies and reach the top of the
mountain so that they will be able to help people to have full understanding of
their respective civilizations and the relations between different civilizations. In
other words, we have to bring the dialogues between different civilizations beyond
the narrow scope of the intellectual community to reach the vast masses in soci-
ety. Only by then can all the people in the world truly become one family. This is a
long and arduous task. But as it is required for building permanent world peace,
we should have firm trust in the future and make relentless efforts as did by the
great wise men in the “Axial Age”. This conforms to the content of the ancient Chi-
nese concept of “scholars” and also to the current status of “public intellectuals”
introduced by Europe and repeatedly emphasized by German philosopher Jürgen
Habermas.

Friends, colleagues, ladies and gentlemen:

We, all scholars at present, do not expect the forum can change the world. We
only hope to foster friendship, create atmosphere and arouse reason. On this point,
I think we have done what we should. Many friends say both the form and con-
tents of the forum are good and the forum should not be held just once. Yes, this fo-
rum is called “first” because we hope to have the second, the third and the Nth fo-
rums. These forums will continue to devote to the dialogues of Confucianism with all other civilizations so as to comprehensively promote the exchanges between different world civilizations.

This forum is successful, which is a result of the joint efforts of all participants and all those who have rendered us their services. Please allow me to express high regards to them on behalf of the Organizing Committee. The success of the forum has greatly strengthened the determination of me and my colleagues to continue this forum. I think that if this forum can continue, we shall be advancing on the successful footprints of our ancestors. Sooner or later, we shall be able to say proudly that we have contributed our humble efforts at the crucial moment and in the great cause of changing human destiny and road. This is my hope and, I believe, is also the common hope of guests and friends present!

I hope the voice in favor of dialogues and against conflicts can become the strongest one in our time!

I hope the light of human wisdom will penetrate through the mist of material and greed of humanity itself and allow humanity see the blue sky!

And here concludes my summary, and your comments are most welcome!

Thank you all!
15. **Harmony with Difference, Harmony & Accommodation**

—First Nishan Forum Receives High Praises

The first Nishan Forum has received excellent reaction from both China and the rest of the world. It has been highly praised by the participating experts, scholars and persons from various walks of life. They believe that the forum is high-standard and fruitful and has successfully become a Chinese platform for the dialogues between different world civilizations. It has sent out the Chinese voice over the dialogues between different world civilizations and won the recognition of the Chinese culture from many foreign scholars and religious experts. At the same time, it has also cultivated a Chinese brand for the dialogues between different world civilizations.

The first Nishan Forum is a major attempt to tap the unique resource advantages of the Confucian and Mencian cultures to promote the mutual understanding, exchanges and cooperation between different world civilizations and to promote human peace and development.

In his congratulatory message, Sha Zukang, deputy secretary-general of the United Nations, noted, “The United Nations actively advocates and supports the dialogues between different world civilizations. The Chinese civilization is noted for long history and rich contents. This forum, designed to promote the dialogues between Confucian and Christian cultures, helps promote the mutual understanding, respect, accommodation and harmonious coexistence between different world civilizations and helps build a harmonious world.” UNESCO Director-General Irina Bokova said, “Both Confucianism and Christianity advocate the golden mean, mutual benefit and the harmonious coexistence of the world people. The concept of ‘harmony with difference’ tallies entirely with the main UNESCO task, namely the preservation and dissemination of diverse cultures.”

Megawati Sukarnoputri accepts an interview by reporters from CRI.
Former French President Jacques Chirac said in his congratulatory message, “Today when the world is tormented by turbulences, the Chinese wisdom and the pursuit of harmony are enlightening. The Nishan Forum has drawn inspiration from Confucius, who tells us that there will be no pursuit of harmony without the respect for diversity. This idea has charted the direction of our advance.” Former Indonesian President Meijiajadi said, “We must respect each other and turn diversity into a meaningful dialogue so that our civilizations and human nature can become better and more valuable, assume more social responsibilities, and create a better world for future generations. The fact that the first Nishan Forum is held at the birthplace of the world’s greatest thinker and philosopher provides such an opportunity for us to build a peaceful and harmonious world.” The former Hungarian prime minister hoped that the extensive, regular and meaningful dialogues represented by the Nishan Forum can build an intellectual bridge for the global economic and political relations in the 21st century.

Through dialogues, academic speeches, articles and interviews, the participating guests, experts and scholars have fully affirmed the importance and role of the Nishan Forum in promoting the dialogues and exchanges between different civilizations.

Melville Y. Stewart of the Bethel University noted, “The Nishan Forum is a project of high value. Through friendly, fruitful and constructive dialogues, she has promoted the mutual understanding, respect, trust and practice between different cultures, and played useful roles in promoting world peace and harmony and the happiness within state powers in the 21st century.” Professor Wu Zhongmin of the Party School of the CPC Central Committee spoke highly of the Nishan Forum. He believed that this is an international cultural activity of the most prospective values and a gala of multiple cultures. Mr. Robert L. Chard, professor of the Faculty of Oriental Studies of the University of Oxford, said, “The meeting is very short, but highly valuable. It is a perfect opportunity for the exchanges between the scholars in different academic fields.” Larry W. Hurtado, president of the Theological Seminary of the University of Edinburgh, said, “It was a very beautiful experience and I am still pondering over it and fully digesting what I learnt from the forum.”

The participating experts and scholars believe that the Nishan Forum is an important measure taken by China to actively participate in and promote the dialogues between different world civilizations in a situation of world multi-polarization and economic globalization. Harmony with difference, respect for difference, and accommodation of diversity should become a major consensus in the dialogues of civilizations.

Robert Schuller, founder and pastor of the Crystal Church, noted, “Harmony
with difference means working together with one heart while maintaining respective subjectivity and diversity. Although there are different methods to understand and treat heterogeneous cultures, this does not impede the dialogues between Confucianism and Christianity.” American Theologian Iain Torrance held, “China is a civilization of tolerance and also a civilization of dialogue. I think that by learning from Confucianism, I can become a better Christian follower.” Renowned American pastor Henry Holley said, “I have high respect for Confucius but I do not believe in Confucianism, because my religion is Christianity. We discussed love, tolerance, friendship and courtesy together and I am pleased to have the opportunity to participate in these discussions.” Mao Zhongjian, professor of the Renmin University of China and president of the Nishan Academy of Classical Learning, said, “The first Nishan Forum held at Nishan, the birthplace of Confucius, is an unprecedented major event, which marks a new direction of our times.” Famous American Theologian Dwight N. Hopkins said, “The Nishan Forum provided a platform for the exchange between different civilizations and the dissemination of the Confucian teachings.” The participating experts and scholars believe it is imperative to draw wisdoms from the wise men 2,500 years ago and to present the Chinese culture to the world as a major pole in solving world issues.

The Nishan Forum has sent out the Chinese voice for the dialogues between different world civilizations and cultivated the Chinese brand in promoting such dialogues.

Mr. Melville Y. Stewart, honorary professor of the Bethel University, said, “The Nishan Forum is a project of high values, which can promote the mutual understanding, respect, trust and practice between different cultures through friendly, fruitful and constructive dialogues and can play useful roles in promoting world peace and harmony and the happiness within state powers in the 21st century.” The Chinese and foreign experts and scholars made academic exchanges and ideological dialogues with a mindset of tolerance and equality. Confucian teachings, such as “harmony”, “harmony with difference”, and “do not impose on others what you yourself do not desire” have become an ideological bridge for the dialogue and communication between Confucian and Christian civilizations. They have reached consensus on many issues. They are unanimous that the core values of China’s
traditional culture, such as harmony with difference, harmony, accommodation, equity, justice, benevolence, courtesy, honesty and responsibility, have the values and meanings widely accepted by the international community. They believe that the place of Nishan and the Nishan Forum will become brand names for the dialogues between world civilizations and for the Chinese culture. They hope further explorations and dialogues will follow.

The participating experts and scholars expressed appreciation for forum organization and have full expectation for a second Nishan Forum.

An UNESCO official spoke highly of the Nishan Forum and indicated that UNESCO would promote China’s method and experience in organizing the “dialogues of civilizations”. Professor Tu Weiming of Harvard University expressed “thanks for what you have done and appreciation for the humane arrangements for this grand and complex conference.” He said there have been few dialogues between Chinese and Western civilizations and he hoped more Matteo Riccis would appear. Professor Fu Youde of the Shandong University held that the first Nishan Forum is not limited to the traditional academic form of paper submission and reading. Rather, it highlights the topic discussions between experts and scholars and the exchanges through high-level dialogues, specialized academic meetings, full academic meetings, television forums, and interviews with scholars. This unique and effective form of organization and dialogue represents a new and effective model for academic discussions and should be summarized and promoted.
After the closing of the first Nishan Forum, Xu Jialu, Ye Xiaowen, Zhao Qizheng and Wu Jianmin discussed their feelings about the dialogue of civilizations by publishing articles or giving media interviews.

A Long-Term Game & A Great Responsibility*  
Xu Jialu

The dialogue between different civilizations represents a result of the game between the advocacies for the unification or multiplication of world civilizations and also a result of the ongoing world development trend.

All civilizations must go to the world, and this has happened in history. In the ancient time, the dialogues between different civilizations were only limited, linear and spontaneous, and mainly materialized through trade, missionary work and wars. After the Industrial Revolution, civilizations intensified their efforts to go to the world. For example, Europe regarded itself as the center of the world in the 18th and 19th centuries, and its so-called “colonial movement” helped force various parts of the world to accept Christian Gospel. In the 20th century, the United States replaced Europe to become the “center of the world”, and continued to promote the unification of world civilizations. For more 200 years, disadvantaged countries and regions were forced to accept the cruel reality that their own traditions were killed, abandoned and forgotten.

Naturally, when the unification of civilizations was exerting heavy pressure, it also helped generate a powerful force to maintain traditions and resist civilization transplanting. Since the end of the last century, the trend of unification has been somewhat weakened by the calls for civilization multiplication. So far, an intense game has been going on between unification and multiplication. But such a game is no longer a contention between the East and the West, or between the strong and

* This article was first published by the overseas edition of the People’s Daily on October 21, 2010.
the weak. Rather, it is a contention between monopolist capital and human conscience, between politicians and scholars, and between the correct and the wrong.

Ever since the onset, human civilizations have been pluralist. The mutual contact, collision, compromise and absorption between diverse civilizations are an extremely long and complex process and a powerful force for the advance of various civilizations. Pluralism is an innate nature of civilizations. People are the creator of civilizations, the strongest promoter of civilization multiplication, and the master of history. As long as the people who truly long for human harmony persist in struggle, the world will have harmony, co-existence and common prosperity for different civilizations sooner or later.

Dialogue between different civilizations is an essential condition for human peace and happiness, but is not a sufficient one. Today, dialogue between different civilizations is an expression of human conscience and good human nature, while arrogance, self-centralism, over-lording and exclusion are in essence an expression of bad human nature. So the dialogue between different civilizations has a mission to arouse ancient human wish and wisdom, analyze present conditions, and use the essential condition for human happiness and peace to effectively contain and eliminate sins and prepare a sufficient condition for human happiness and peace.

Industrialization has greatly broadened the field of human vision and improved the convenience and quality of human material life. But industrialization has also caused oppositions between man and nature, between man and man, between human group and human group, between human body and human heart, between the present and the future, and between phenomenon and essence. In a sense, these oppositions can be condensed to two practical questions few people have considered: What is happiness? What ultimate end will humanity move to?

All oppositions in reality find expression in the sharp contradiction between the accelerated development of science and technology and the unstoppable desire to pursue wealth on the one hand and the need of human soul for certain serenity and faith and the human need for material and more importantly the spirit of self-recognition on the other. The spiritual perplexity, the untold hatred, the social breakdown and the crisis outburst among the recognizing individuals and groups, all arising from this contradiction, have shown a terrible future to humanity. Therefore, the dialogue between different civilizations should not merely be a need of the disadvantaged countries, nations, regions and social groups who have been tormented by civilization unification. It should also be an inherent need of developed countries, hegemonists, rich people and vulnerable groups, though they have not truly realized this necessity. It will be the whole humanity that will benefit from the dialogue between different civilizations. And this is precisely a truth that has been repeatedly proven by history and by the concept of the Chinese civilization that all the people in the world are one family.
Prepare for Dialogues between World Civilizations*

Xu Jialu

The so-called Eurocentralism is still obstructing the dialogues and exchanges between different civilizations. In addition to being driven by oligarch interests, it also has the following reasons:

First, the West has long been self-complacent and arrogant. It is a painful thing for Europe to drop its pretentious airs and to learn, understand and absorb other civilizations actively and modestly. It is as difficult as asking a person to throw away the hard armor he is fully clad in.

Next, it is an academic reflection of the psychological inertia. Translated books from other countries can be hardly found in the Western book markets, especially in the United States. On the other hand, the countries outside the West do not have sufficient resources for or do not pay high attention to the translation of their works into Western languages and especially English. This is perhaps more conspicuous in China.

Third, the translated Chinese classics or the works about China existing in the West long ago still enjoy considerable authority and influence when the West tries to understand China and have dialogue with Chinese civilization. But most of these works were translated by missionaries at the time. This is just like putting a lock over the hard armor and placing a huge barrier to a truthful presentation of China and to the dialogue with China.

The Chinese civilization should and will play its due roles in and make its due contributions to the dialogues between different world civilizations. This is because the Chinese nation has been famed for being accommodating, emphasizing harmony and loving peace. We the Chinese nation have the elements and rich experiences in maintaining the unity and stability of our civilization for several thousand years. The Chinese civilization can offer rich contents for other civilizations to draw on and supplement, and to correct and counter-balance the Western civilization that has all along dominated humanity so that humanity can in the future jointly create new civilizations that can truly promote their own progress and ensure the tranquil and harmony of the globe. For example, The Chinese civilization takes the unlimited elevation of moral ethics as the supreme life and social pursuit. The civilization regards itself as a member of the universe, regards itself and others as an integral whole, and advocates “benevolence” that reflects boundless love.

Now, the Chinese civilization is participating in the dialogues between different civilizations. But frankly, we are not quite prepared yet. One, we are no so familiar...
with our own heritages and our spiritual heritages have become something academic. We need to publicize them and make them known to the ordinary people. We need to pick back the “baby” we have poured away along “bath water”; more importantly, we need to climb on from the shoulders of our predecessors. Two, we remain largely in a stage of self-reflection as far as self-recognition is concerned. The world has become smaller. When we want other civilizations to know us, we need a polygonal mirror for a multi-angle self-examination. Three, we need to ponder over our future by placing the Chinese civilization in the greater perspective of the history and reality of human civilization development. In this respect, we still have a lot to do.

Just as people often say, China needs the world and the world needs China. When talking about China needing the world, many people understand. But when talking about the world needing China, many fewer do. The contribution of the Chinese people to the world may undergo three stages. The first stage is the contribution of labor, namely the export of products. The second stage is the contribution of knowledge and technology. This means to contribute our innovations and intellectual properties for worldwide use in the future. The third stage is the contribution of wisdom. This means to let the people around the world to know and draw on our outlooks on the world, the universe, the ethics and the aesthetics, that represent the quintessence of our 5,000-year-long culture.

The dialogues between different civilizations are not limited to the exchanges between intellectual elites. Without the participation of tens of thousands of people, the effect will be eternally limited. We may say that when most Chinese people understand this truth and do all they can to achieve concrete achievements, the contribution of the Chinese nation to the world will be greater and the Chinese nation itself will become truly stronger.

Nishan Forum Is an Exchange between Different Civilizations*
—An Interview with Zhao Qizheng, Vice president of Nishan Forum

Zhao Qizheng, member of the Standing Committee and chairman of the Foreign Affairs Committee of the Chinese People’s Political Consultative Conference, is now working concurrently as the vice president of the Organizing Committee of the Nishan Forum of World Civilizations. As an expert in public diplomacy, Zhao told this reporter how he looks at the influence of the Chinese culture on the world and how the Chinese culture can go abroad.

* This article was first published by the Dazhong Daily on August 27, 2010.
Thanks to the rapid development of the Chinese economy over the past three decades since the beginning of reform and opening up, China has become an important player on the world economic stage and has also moved to the center of the political stage. Economically, China is a major exporter, which continues to export “Made-in-China” products to the world. But culturally, China is an importer, which suffers a gross deficit in cultural trade and exchanges. The influence of the Chinese culture on the world does not match the country’s international status. “China suffers a serious deficit in cultural exchange and dissemination with foreign countries. To change this situation, China must seize the opportunity arising from the Nishan Forum and let more people to understand the Chinese culture.”

As the first Nishan Forum will highlight the dialogue between “Confucian and Christian civilizations” and as many scholars have placed Confucius on a par with Jesus Christ, many people believe the Nishan Forum is a dialogue between religions. Zhao Qizheng is against this notion, saying, “The Nishan Forum is an exchange between different civilizations rather than a dialogue between religions.” He said he had a dialogue in 2005 with American religious leader Luis Palau, and later he wrote a book entitled “Riverside Talks: A Friendly Dialogue between An Atheist and A Christian”. Zhao held that the exchanges and collisions between civilizations transcend religious exchanges. “The first Nishan Forum must solve this problem.”

The Old Testament contains a sentence which has been regarded by its followers as a golden rule: “do to others what you would have them do to you”. Many Chinese are also familiar with the sentence. Confucius also said, “Do not impose on others what you yourself do not desire.” The sentence in the Bible is of a religious nature, and so it is believed by Christian followers. The sentence of Confucius is not of a religious nature, and it is also believed by people. Zhao called this faith a “cultural faith”. Cultural faith and religious faith are different in that the latter involves a god but the former involves no god but man. Religious faiths are also different from each other, but cultural faith transcends god and does not distinguish one religion from another. On this point, cultural faith can receive wide recognition more easily than religious faith does. “This is also why the Nishan Forum is not a dialogue between religions. It is a cultural forum that transcends religious exchanges and a dialogue between Confucian and Christian civilizations.”

Then how to reverse this cultural deficit and boost the international influence of the Chinese culture? Zhao Qizheng indicated that more and better export of cultural products alone cannot solve the whole problem. Films, television dramas, books and cultural performances are only carriers of the Chinese culture. In intensifying cultural export, China should emphasize the ideological and cultural aspects of these carriers. After the Renaissance, Europe saw its overall strength rising sharply and China was lagging in the development of science and technology. After the Eight-Power Allied Forces cracked open the door of China, the most direct method they adopted for cultural export was to invite Chinese scholars and youth to their
own countries to learn their cultures. After these people returned to their native
country, they became the most effective missionaries of the Western culture. Zhao
said that the ratio between Chinese and foreign scholars at the forum is 1:1, be-
cause we want to invite more foreign experts and scholars to China to understand
the Confucian culture. The Nishan Forum represents an important opportunity ex-
plain the Chinese culture to the world. “The understanding of the Chinese culture
is the most important basis for a comprehensive understanding of China, because
economic, political and military dialogues will become much easier once there is a
mutual cultural understanding.” (Reporter: Zhao Lin)

Nishan Forum: Encounter between Two Sages*
Ye Xiaowen

One of the dialogues at the first Nishan Forum of World Civilizations was devot-
ed to the scholars from China, the United States, Britain and South Korea. The topic
was “Confucius & Jesus Christ”, and I served as the Chair.

Confucius and Jesus Christ, one sage and one “God”, were 500 years apart. They
respectively belonged to the East and the West, but they all showed interest in one
same topic:

—Confucius said in the East, “Do not impose on others what you yourself do
not desire.” “Help others to succeed if you yourself want to succeed.” This norm
that “benevolent persons should love other people” is so popular in society that it
becomes a principle of stabilizing the country and benefiting the people when it is
spread to society, and becomes a principle of sharing the morality with heaven and
earth, the light with the sun and the moon, and the order with four seasons when it
is spread to nature.

—Jesus said in the West: “So in everything, do to others what you would have
them do to you, for this sums up the Law and the Prophets.”

German philosopher Karl Jaspers called the age of Confucius and Jesus the
“Axial Age” of human civilization, because many ever-shining philosophic or
religious sages appeared almost simultaneously and separately. They became
jointly “aware of the existence of the whole, the self and the limit of self”, and the
spirit of benevolence and tolerance became the common crystallization of their
recognition of the relations between man and man, between man and society, and
between man and nature. This age produced the basic domains that remain the
scopes of our thinking today.

* This article was first published by the overseas edition of the People’s Daily on September 29, 2010.
Humanity today encounters problems precisely on these basic issues. After human value is discovered, human dignity is respected and human strength is affirmed, human desire has an unprecedented release and human role has an excess swelling. People are overexploiting nature, people are acting against society as they wanted, and people are seeking selfish gains at the cost of others. While humanity is continuing to create ever new glories, it is also continuing making ever new troubles. Ethic crisis, economic crisis, environmental crisis and social crisis come one after another.

When humanity faces perplexities and seeks leaps, the teachings of sages keep ringing in our ears:

In 1988, 75 Nobel Prize winners gathered in Paris and said, “Humanity must return to 2,500 years ago and draw wisdoms from Confucius if it is to live on in the 21st century.”

In 1993, more than 6,000 representatives from more than 120 religious groups around the world held a “World Religions Conference” in Chicago. The declaration adopted at the conference defined as “global ethics” the Confucian teaching “Do not impose on others what you yourself do not desire” and the Christian teaching that treat other people the way you want to be treated. It noted that “this ultimate and absolute standard applies to all domains of life: family, society, race, country and religion.”

In 2009, the US House of Representatives adopted a resolution in commemoration of the 2560th anniversary of the birth of Confucius. The resolution believes that the Confucian teachings “do not impose on others what you yourself do not desire” and “help others to succeed if you yourself want to succeed” are an example of morality and can also promote human harmony.”

In September 2010, more than 70 experts and scholars from Europe, America and Asia held the Dialogue between Confucian and Christian Civilizations in Nishan, the birthplace of Confucius. The forum was designed to safeguard the diversity of world cultures and promote the mutual cultural understanding, respect, peaceful coexistence and common development of the peoples of all countries.

History also develops forward spirally in the course of negating the negation, with human existence and sustainable development being the eternal topic. Today, history has developed to another major turning point of the spiral. If Confucius and Jesus Christ met today, they would be certain to warn humanity: in face of imminent pressures, people should no longer live on recklessly in the old way of life.

Reviewing the concerns of the sages, drawing on the wisdoms of the sages, standing on the shoulders of the sages and making frank dialogues and serious thinking will help usher in a new age, in which human life will change and a harmonious world featuring harmony between man and nature, between man and society, and between man and man will be built.
Dialogue between Civilizations*

Wu Jianmin

Not long ago, the Nishan Forum on World Civilizations was held in Nishan, Shandong Province, where Confucius was born. More than 70 senior scholars from more than 10 countries in the three continents held wide-ranging dialogues at the forum and benefited immensely from them.

The Nishan Forum has also attracted international attention. Former French President Jacques Chirac said in his congratulatory message, “The world today is tormented by turbulences. In this circumstance, Chinese wisdoms and its pursuit of harmony are enlightening. The Nishan Forum draws inspiration from Confucius, who taught us that there would be no pursuit of harmony without the respect for diversity. This thought has charted the direction of our advance.”

Chirac was correct in saying so. The world today faces unprecedented changes, and many people feel perplexed, disconsolate, concerned and feared. The world has different civilizations and also many contradictions and conflicts. Major world changes have turned into a very prominent issue: how to treat world diversity and how to treat the relations between different civilizations. This concerns what the world will do in the 21st century and also the future and destiny of humanity.

With regard to the above major issues, there are roughly two doctrines. One is to transform others and force them to convert to one’s own faith through wars. The 21st century has already witnessed two wars: the Afghan War and the Iraqi War. Both wars were launched by the United States. The wars failed to solve any problems. On the contrary, they brought endless troubles to the United States. After becoming the president, Barack Obama had no alternative but to change the course of action. What I want to say is that wars cannot solve the major world issues in the 21st century. Chinese Premier Wen Jiabao said in his address at the 65th General Assembly of the United Nations, “The time is over when wars are used to eventually solve problems.”

The other doctrine is harmony with difference. Despite their different views, the forum participants all favored dialogue between civilizations and harmony with difference. They were all against confrontation between civilizations.

The Nishan Forum has chosen the birthplace of Confucius as the conference venue with a view to drawing wisdoms and nourishments from Confucius. As early as 2,500 years ago, Confucius introduced the doctrine of harmony with difference. This is an expression of great human wisdom. Diversity is an innate

* This article was first published by the People’s Daily on September 30, 2010.
character of human society, which you cannot wipe out. Confucius understood this truth long ago. In the history of Europe, however, religious wars occurred one after another, lasting for more than 1,000 years. China has never experienced any religious war. And this is precisely a result brought about by the doctrine of harmony with difference.

The doctrine of harmony with difference has enriched and developed itself as the Chinese culture has done. After the end of the Cold War, China’s cooperation with various countries has scored unprecedented development, which brought real benefits to both China and the world. China’s social system is different from that of many countries, and so are its values. But these differences have not impeded our cooperation with the rest of the world. This is also a development of the doctrine of harmony with difference in the new age. When we handle relations with various countries, we focus on common interests, namely identifying, developing and fostering common interests. In this way, we shall have a more solid foundation for our relations with various countries, which also enable us to better handle mutual differences. Practice proves that the doctrine of harmony with difference is an inevitable road for the world to move toward peace and prosperity. The dissemination of the doctrine of harmony with difference by the Nishan Forum is a good and promising thing to benefit both China and the world.
17. Media Focus Attention on First Nishan Forum

The first Nishan Forum has attracted widespread attention and strong reaction from media institutions. In all, more than 120 reporters and producers were dispatched to cover the forum. They were from Xinhua News Agency, People’s Daily, China Central Television, China News Service, Radio China, China Daily, Hong Kong Phoenix Television and the media in Shandong Province. Incomplete statistics indicate that by January 20, 2011, a total of 620 news stories, commentaries, photos and videos and a total of 39 columns, special pages and supplements were published.

The Nishan Forum has also attracted the attention of foreign media. According to the statistics of Xinhua News Agency and China News Service, the forum was covered by more than 20 overseas media institutions. They included the Christian News, the Morning News and the China Press in the United States, the European Times in France, the BBC in Britain, the Nigerian News Agency, the India Times, the Jinghua Times and the Xingxian Daily in Thailand, the Hong Kong Commercial Daily, the Va Kio Daily in Macao, the China Times in Taiwan, and the Central News
Mr. Liu Changle, Vice President of Nishan Forum accepts an interview.

Agency. The Morning News and the China Press in the United States published special reports. Both Chinese and foreign media fully affirmed the values advocated by the Nishan Forum, interpreted the consensus, academic achievements and positive implications of the Nishan Forum. The influence of the first Nishan Forum continues to spread.

Xinhua News Agency released more than 120 news stories, photos and videos. On November 22, 2010, the agency published special articles, entitled “A useful attempt to present Chinese culture – Chinese and foreign scholars recall the first Nishan Forum on World Civilizations” and “Collisions between different ideologies and bridge for dialogue between civilizations – Academic achievements made at the First Nishan Forum on World Civilizations deserve attention”.

People’s Daily carried the commentary “Dialogue between Civilizations” on September 30, 2010 and the commentary “Understand the Rise of Chinese Culture”.

The overseas edition of People’s Daily published a special edition entitled “Heed World’s Diverse Voices” on September 24 on the Nishan Forum. During the forum, the paper published three commentaries and two news stories in the column “Wanghailou”. The articles written by Xu Jialu, Zhao Qizheng, Ye Xiaowen and Wu Jianmin published by the paper were republished by more than 10 overseas media and doz-
CCTV covered the opening and closing ceremonies in its general and news channels. The international Chinese channel, the English news channel and the multi-language channel broadcast four 30-minute dialogues of the Nishan Forum and 10 news stories.

China Radio International broadcast the news on the Nishan Forum in 61 languages. Its field reporters released 7 news stories, two recorded news reports, one CRI focus and one in-depth report.

Guangming Daily carried nine articles on the Nishan Forum as from May 31, 2010. It published two news stories about the forum and the Nishan Declaration on Harmony. On November 25, it published on its front page a commentary entitled “Advance with the Times – On Cultural Self-Support”

China Daily published 53 news stories and 29 photos and charts in Chinese, English and French, respectively on the front page and the pages of news highlights and commentaries, and also through the website, cell-phone news and e-mails.

China News Service published 12 general news stories, more than 100 photos, and four news videos on the Nishan Forum, including its opening ceremony. Its website also opened a “Nishan Forum on World Civilizations” column.

Peking Review published three articles in its 42nd issue in 2020. Its multi-language website also publicized the Nishan Forum.

Phoenix Television and Phoenix Website broadcast one high-level forum, two video news stories, 20 news stories and one web special discussion.

The Nishan Forum was also covered by Xinhuanet, People’s net, CNS net, Guangming net, Phoenix net, Xinmin net, Sina net, Sohu net, NetEase and other mainstream network media. The main media in Shandong Province and Jining City published 30 news stories and 26 feature stories. The forum was fully recorded by the Shandong Television and the Jining Radio and Television.
Highlights of the Forum

Reunion with Old Friends

Friend from Afar

Chinese Folk Music is terrific.
Take a Picture.

Here we come.
Exchange Views with Each Other
Answer Questions

Anticipate the Next Forum

Carefully Craving

Painstaking Preparation