

2015 Nishan Confucian Studies Summer Institute International Program for Teachers of Chinese Culture

2015

有朋自遠方來，不亦樂乎？
Isn't it a joy to have friends come from afar?
— Confucius

July 6 - 31, 2015
Nishan Birthplace of the Sage Academy
Shandong, China
Confucius Temple and Imperial Academy
Beijing, China

儒

Program Book

Organizers

Center for East-West Relations, Beijing Foreign Studies University
Nishan Birthplace of the Sage Academy
Asian Studies Development Program, East-West Center & University of Hawaii
Consortium for Chinese Studies and Intercultural Communication
Office of Confucius Institutes, Beijing Foreign Studies University

Sponsors

International Confucian Association
World Consortium for Research in Confucian Cultures

2015 Nishan Confucian Studies
Summer Institute International Program
for Teachers of Chinese Culture

大家

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



禮



Students experience the beautiful solemnity of the Confucian *guanli*, or capping ritual.

道



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

Contents

"We have made a wonderful beginning of bringing these two great countries together. Among the participants what was most extraordinary was the particularity, each person so very different, each person making a contribution in their own particular way."

—Professor Roger T. Ames

Introduction and Purposes...	01
Organizers.....	03
Sponsors.....	06
Faculty.....	07
Program.....	09
Curriculum.....	09
Activities.....	12
Accommodations.....	13
How to Apply?.....	14



Is it not pleasant to learn with a constant perseverance and application?

— Confucius

儒

Introduction and Purposes

The International Program for Teachers of Chinese Culture is an invitation to spend a month reading the Confucian classics with world-renowned experts Roger T. Ames, Chenshan Tian and other distinguished comparative philosophy and Confucian scholars at a newly established Confucian academy at the site of Confucius's birth, career, and death.

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

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

An informed contrast must be struck between the more static and substantial metaphysical approach of classical Greek philosophy and the more fluid and dynamic assumptions that have influenced a tradition in which the *Book of Changes* has always been revered as first among the classics. The 20th century philosopher Tang Junyi takes the notion of “the inseparability of one and many” (*yiduobufen guan*) as one of the distinguishing propositions of Chinese natural cosmology—a way of thinking about phenomena that stands in stark contrast with the “one behind the many” model of a classical Greek idealism that is grounded in the notion of an unchanging *eidos* as defining of natural kinds.

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

In what way does a person become consummately human? This was the perennial Confucian question asked explicitly in all of the *Four Books*: in the *Great Learning*, in the *Analects of Confucius*, in the *Mencius*, and again in the *Zhongyong*. And the answer from the time of Confucius was a moral, aesthetic, and ultimately religious one. One *becomes* human by cultivating those thick, intrinsic relations that constitute one's initial conditions and that

"The participants are just wonderful. It has been a very worthwhile experience for me, in part because of bringing together the American and Chinese participants and making them form pairs. They have become good friends and I love to see how they have blossomed together."

--Professor Henry Rosemont, Jr.

locate the trajectory of one's life force within family, community, and cosmos. "Cultivate your person"—*xiushen* 修身—the signature exhortation of the Confucian canons—is the ground of the Confucian project of becoming consummate as a person (*ren* 仁): it is to cultivate one's conduct assiduously as it is expressed through those interdependent family, community, and cosmic roles and relations that one lives. In this Confucian tradition, we need each other. If there is only one person, there are no persons. Becoming consummate in our conduct (*ren*) is something that we *do*, and that we either do together, or not at all. In this Confucian understanding of a relationally constituted person, we are uniquely one and pluralistically many at the same time—each a uniquely focused person defined by a field of relations. And thus for Confucians we are less human *beings* than human *becomings*.

In appealing to an understanding of Chinese natural cosmology as the relevant interpretive context for this Confucian project, we will strive to provide a language that will distinguish this worldview from the reductive, single-ordered, "One-behind-the-many" ontological model that grounds classical Greek metaphysical thinking wherein one comes to "understand" the many by knowing retrospectively the foundational and causal ideal that lies behind them—in the case of human beings, understanding the notion of a discrete self or soul, and insisting that this *individuality* is what makes us distinctively human. Instead, we find that in Chinese cosmology there is a symbiotic and holistic focus-field model of order that is illustrated rather concisely in the organic, ecological sensibilities of the *Great Learning* 大學, the first of the *Four Books* that sets the Confucian project.

Center for East-West Relations, Beijing Foreign Studies University, Nishan Birthplace of the Sage Academy, Asian Studies Development Program, East-West Center & University of Hawaii, Consortium for Chinese Studies and Intercultural Communication, Office of Confucius Institutes, Beijing Foreign Studies University, International Confucian Association and World Consortium for Research in Confucian Cultures have joined forces in organizing "the 2015 Nishan Summer Program: the International Program for Teachers of Chinese Culture." The program is designed especially for international teachers teaching Confucianism and Chinese culture. Requirements of the participants include a good command of the English language (or native English ability) as well as some background knowledge in Confucian philosophy and culture. The goal is to use a comparative, hermeneutical approach to enhance the ability of participants to teach Confucianism and Chinese culture to students with a Western cultural background. We will pursue a careful and detailed reading of the original texts that is sensitive to alternative worldviews and modalities of thinking, and fundamental linguistic differences.

This month-long training program for teachers of Chinese culture will be led by professors Roger T. Ames (University of Hawaii) and Tian Chenshan (Beijing Foreign Studies University), with a special series of lectures by Robin R. Wang (Loyola Marymount University), Daniel Bell (Tsinghua University), Hans-Georg Moeller (University of Macau), Zhang Xudong (New York University/ Peking University), Yao Xinzong (Renmin University), Gu Zhengkun (Peking University), Zhang Yanhua (Clemson University), and Zhang Qi (Peking University). Our time together will revolve around careful and critical readings of classical texts and contemporary commentaries, seminars, discussion groups, cultural events and activities, and a number of field trips.

Center for East-West Relations, Beijing Foreign Studies University



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

CEWR MISSION STATEMENT

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

The Center sponsors a number of events and programs to encourage cross-cultural understanding. Besides organizing the Confucian Studies Summer Institute, the Center also sponsors interdisciplinary conferences on philosophy, international relations, business, and politics, including the annual WE Forum. Past conference titles at the WE Forum have included: "Summit on Global Economic and Cultural Issues: The Global Financial Crisis and its Cultural Implications" (2009), "Confucian Scholarship in the 20th Century and the Renaissance of Eastern Civilizations" (2010), and "Confucianism and the Sinization of Marxism" (2011).

Nishan Birthplace of the Sage Academy



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

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

"Confucian culture is the foundation of Chinese traditional culture and supports and sustains the spiritual world of the Chinese people. It has withstood the vicissitudes of history, showing its lasting value and undying strength. At this crucial juncture in world history, both a time of civilizational clash and dialogue, Confucianism again makes its appearance on the world stage, setting itself forth as an Eastern beacon of human harmony."

— Nishan Birthplace of the Sage Academy



Asian Studies Development Program



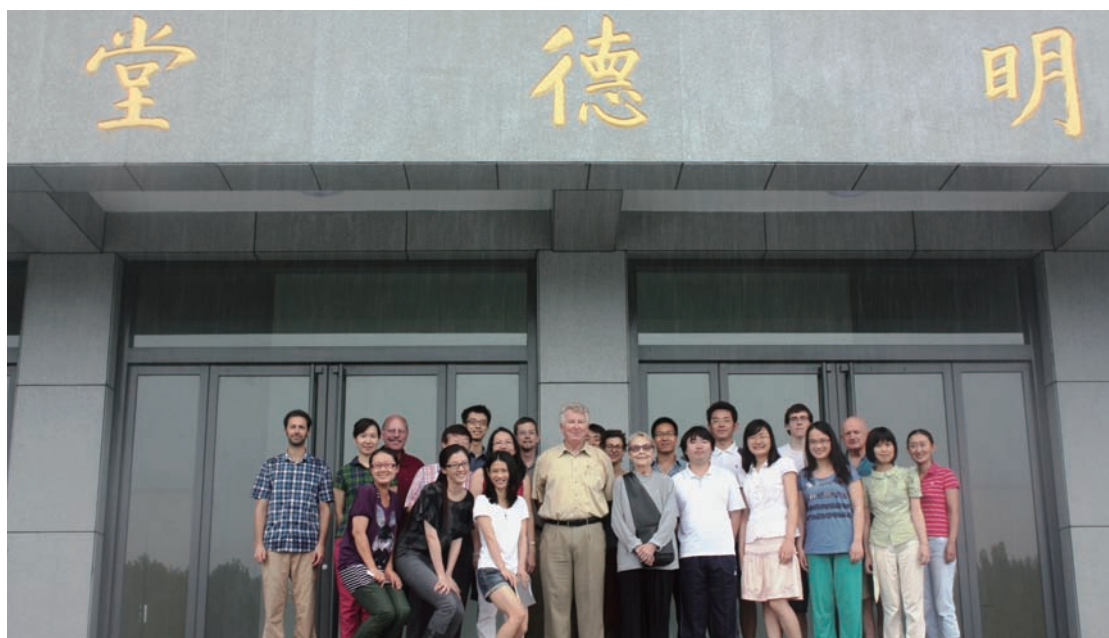
Asian Studies Development Program
A joint project of the East-West Center and the University of Hawai'i

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

The University of Hawai'i has over 23,000 students and 2,200 faculty on its main campus. More than 300 faculty members are Asia specialists and the University regularly offers more than 600 courses a year dealing with Asia. The Center for Chinese Studies (CCS) at the University of Hawai'i is the largest China-focused National Resource Center in the United States, with 45 fulltime faculty members. The University of Hawai'i collection of Chinese materials is among the best in the country, including a substantial body of audiovisual material.

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

Students and teachers smile through the rain
outside of the Nishan Academy's new auditorium



Confucius Institute Affairs Office, Beijing Foreign Studies University



The Confucius Institute Affairs Office of Beijing Foreign Studies University runs programs that offer instruction Chinese language and culture. With partner institutions at many foreign universities, this office plays an active role in the education of students around the world.

World Consortium for Research in Confucian Cultures

The World Consortium for Research in Confucian Cultures 世界儒學研究聯合會 was established in July, 2013 at a meeting hosted by Sungkyunkwan University in Korea. This meeting of international scholars of Confucianism and academic representatives from the traditional Confucian cultures—China, Korea, Japan, and Vietnam—was convened to explore the relevance of Confucian thought to a changing world culture.

An inaugural conference for this Consortium hosted by the University of Hawai'i and the East-West Center October 8-12, 2014 on the theme "Confucian Values in a Changing World Cultural Order" brought together some fifty of the world's leading scholars from partner universities in Asia and around the globe to explore critically the meaning and value of a transforming Confucian culture in the 21st century.

World Consortium for Research in Confucian Cultures



Roger T. Ames
Chenshan Tian
Robin Wang
Hans-Georg Moeller
Gu Zhengkun

Daniel Bell
Yao Xinzong
Zhang Qi
Zhang Yanhua
Zhang Xudong

Faculty



Roger T. Ames
Professor,
University of Hawai'i

Roger T. Ames is Professor of Philosophy and Editor of Philosophy East & West. His recent publications include translations of Chinese classics: *Sun-tzu: The Art of Warfare* (1993), *Sun Pin: The Art of Warfare* (1996) and *Tracing Dao to its Source* (1997) (both with D.C. Lau), the *Confucian Analects* (1998) and the *Classic of Family Reverence: A Philosophical Translation of the Xiaojing* (2009) (both with H. Rosemont), *Focusing the Familiar: A Translation and Philosophical Interpretation of the Zhongyong*, and *A Philosophical Translation of the Daodejing: Making This Life Significant* (with D.L. Hall) (2001). He has also authored many interpretative studies of Chinese philosophy and culture: *Thinking Through Confucius* (1987), *Anticipating China: Thinking Through the Narratives of Chinese and Western Culture* (1995), and *Thinking From the Han: Self, Truth, and Transcendence in Chinese and Western Culture* (1997) (all with D.L. Hall). Recently he has undertaken several projects that entail the intersection of contemporary issues and cultural understanding. His *Democracy of the Dead: Dewey, Confucius, and the Hope for Democracy in China* (with D.L. Hall) (1999) is a product of this effort. Almost all of his publications are now available in Chinese translation, including his philosophical translations of Chinese canonical texts. He has most recently been engaged in compiling the new Blackwell Sourcebook of Chinese Philosophy, and in writing articles promoting a conversation between American pragmatism and Confucianism.

Chenshan Tian earned his Ph.D. in Political Science at the University of Hawaii at Manoa. He has lived and taught in Honolulu and North Dakota. He started teaching in China in 2005 and is currently Director for the Center for East-West Relations, School of International Relations and Diplomacy at Beijing Foreign Studies University. He was elected Director of the International Confucian Association in October 2009. As a contemporary Chinese-American academic, Dr. Tian specializes in comparative Western and Chinese political philosophy. He has been grappling with differences in Eastern and Western world views, ways of thinking and forms of scientific understanding. His book, *Chinese Dialectics: From Yijing to Marxism*, focuses on explaining the fundamental difference between Chinese and Western Marxism. The work makes the simple and profound observation that much of Western thought, including scientific thought, has essentially been derived from and been limited by faith in a notion of "God." The model has developed to involve an ontology of Being and Nonbeing, a teleological order from beginning to end, and dualisms such as a final distinction between nature and human culture, time and space, mind and body, ontology and epistemology, and so on. Tian suggests an intellectual world, derived from the Yijing, which seems much closer to the evident riddles of organic life, human behavior and the nature of material and energy inherent in quantum mechanics and in the relativity theories of modern physics. Dr. Tian teaches courses in "Political Thought and Theory," "Chinese Government and Politics," "Comparative Foreign Policy," "American Politics," "Modern Chinese Philosophy," "Media and Politics," "Comparative Chinese and Western Philosophy," and "Modern Chinese History."



Chenshan Tian
Director,
Center for East-West
Relations



Robin Wang
Professor,
Loyola Marymount
University

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



Hans-Georg Moeller
Senior Lecturer,
University College
Cork

Hans-Georg Moeller is Senior Lecturer in the Philosophy Department at University College Cork in Cork, Ireland. His research focuses on Chinese and comparative philosophy and on the social theory of Niklas Luhmann. Among his book publications are: *The Radical Luhmann* (New York: Columbia University Press, 2011), *Luhmann Explained* (Chicago: Open Court, 2006), *Daoism Explained* (Chicago: Open Court, 2004), *The Philosophy of the Daodejing* (New York: Columbia University Press, 2006), and a treatise in defense of amorality: *The Moral Fool. A Case for Amoralism*. (New York: Columbia University Press, 2009).



Yao Xinzong
Professor,
Renmin University
of China

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



Zhang Yanhua
Associate Professor,
Clemson University

Dr. **Zhang Yanhua** (Ph.D., Anthropology, University of Hawaii) has been a member of the Clemson University faculty since August 2000. Her primary research interests include linguistic and medical anthropology, anthropology of emotions, and Chinese culture and society. Her publications include the monograph *Transforming Emotions with Chinese Medicine: An Ethnography from Contemporary China* by SUNY (2007); "Negotiating the path to efficacy at a Clinic of Traditional Chinese Medicine" in *Culture, Medicine and Psychiatry*, Vol. No. (2007). She is also an associate editor to two dictionaries published by University of Hawaii Press: *ABC English-Chinese and Chinese-English Dictionary* (2009) and *ABC Chinese-English Comprehensive Dictionary* (2003). In addition to presenting papers at national and international conferences, Dr. Zhang has also been invited to present her research at various universities including University of Chicago (2011) and University of Pittsburgh (2013).

Professor **Zhang Qi** is a law professor at Law School of Peking University and Executive Director of Institute of Comparative Law and Legal Sociology at Peking University Law School. He was a visiting professor of Stanford University from 2004-2006. He was a Fulbright Scholar researching at Harvard Law School and a visiting scholar at Harvard Yenching Institute and Harvard Law School and a Senior Visiting Scholar at Yale Law School. He got his LL.B. in Jilin University in Jan.1982, his LL.M. at Law Department of PKU in 1987 and got his Ph.D. at Department of Law of Peking University in Jurisprudence in December 1997. Prof. Zhang has taught and researched on Jurisprudence / philosophy of law, comparative law, the Chinese judicial system, Western legal philosophy and Sociology of Law. He has been involved in Chinese judicial reform for many years. He is now the member of the Experts Committee on Case Guiding of the Supreme Court of PRC, and Vice President of Comparative Law Association of China, Standing Board Member of Institute of Sociology of Law of China Sociology Society and board member of Jurisprudence Institute of China Law Society (IVR China) and member of China Law Society.

Program

Teaching Language

- English (Mainly) / Chinese

porcelains, taiji, and the game of Chinese chess “go”.

Field-trips

- Confucius's birthplace, home, temple, and tomb
- Mencius's birthplace, home, temple, and tomb
- Middle and primary schools in the hometowns of Confucius and Mencius that have Confucian study curriculums
- Chinese cultural activities that include painting, folk arts,

Dates and place

- Dates: July 6- 31, 2015
- Place: Nishan Birthplace of the Sage Academy, Sishui County, Shandong Province, China
- Confucius Temple and Imperial Academy, Beijing, China

Curriculum

Course Schedule
Course Descriptions

		Friday 3 July	Saturday 4	Sunday 5
1. Arrivals in Beijing and Check-in at Beiwai Guesthouse, July 3 Opening Ceremony July 4 Departure for Qufu July 4 2. Closing Ceremony July 31 Participants return August 1 3. Morning Exercise 7:00 Breakfast 7:30-8:30 Lunch 12:00-13:00 Dinner 17:30-18:30 4. Morning class 9:00-11:30 Afternoon class 14:00-16:30 Evening activity 19:00-20:30	Morning	Arrivals at BFSU	9:30am Opening Ceremory	Orientation at Nishan Birthplace of the Sage
	Afternoon	Arrivals at BFSU	Travel to Qufu	Visit to the Cave
	Evening	Evening Welcome Dinner	Check in Nishan Academy	Free time



"In this program, I learned the true meaning of 'big family'."

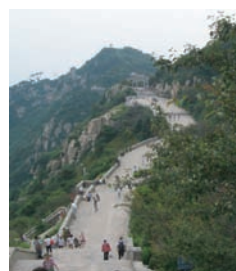
—2011 Summer Institute Participant

	Monday 6	Tuesday 7	Wednesday 8	Thursday 9	Friday 10	Saturday 11	Sunday 12
Morning	Robin Wang Confucianism	Robin Wang Yinyang: The Way of Ways	Moeller Selfhood East and West	Moeller Individuality & Confucianism	Roger Ames Great Learning	Trip to Qufu, Tour Confucian family grounds and cemetery	Visit local village
Afternoon	Robin Wang A Confucian Defense of Gender Equality	Robin Wang Image of Confucius in the West	Moeller Shame and Confucianism	Moeller Confucian Ethics for a Global World?	Roger Ames Discussion		Rest and Read
Evening	Rest and Read	Chinese and Western cultural comparison salon	Tea Ceremony	Calligraphy	Tian's Chinese participants meeting	Dinner and Drinking	Theme Salon

	Monday 13	Tuesday 14	Wednesday 15	Thursday 16	Friday 17	Saturday 18	Sunday 19
Morning	Yao Xinzong Confucian Eco-Ethics and Its Contemporary Relevance	Daniel Bell A Harmony Index	Zhang Xudong Confucian Legalist Debate	Tian Chenshan Transcendentalism & dualism	Roger Ames The Analects	Visit Mencius' former home	Visit Tai Mount
Afternoon	Daniel Bell Political Meritocracy	Yao Xinzong Religion in a Confucian Perspective	Zhang Xudong Self-made Man	Tian Chenshan Confucianism & Chinese Foreign Policy	Roger Ames Mencius		
Evening	"Go" : Chinese and Western cultural comparison salon	Taijiquan Chinese and Western comparative culture salon	Movie: 《The Tai Chi Master》	Fu Youde Peking Opera Chinese and Western cultural comparison salon	Theme Salon	Flexible	Rest and Read

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

—Ann Pirruccello, University of San Diego



	Monday 20	Tuesday 21	Wednesday 22	Thursday 23	Friday 24	Saturday 25	Sunday 26
Morning	Zhang Qi Confucianism and the rule of law in China (resources, challenges, practices and theoretical thinking)? (morning & afternoon)	Tian Chenshan The past in the present Chinese governance	Zhang Yanhua Natural Cosmology and TCM	Tian Chenshan Transcendentalism & dualism	Roger Ames Zhongyong: Focusing the Familiar	Travelling for Kongxuetang, The Guiyang Confucian Studies Compound	Orientation at Kongxuetang
Afternoon		Tian Chenshan A Confucian Reading of Marxism in China	Zhang Yanhua Contemporary CM: Continuity and Change	Tian Chenshan The Problem of Translation	Roger Ames Discussion	Check in Kongxuetang	Flexible
Evening	Natural Cosmology and Acupuncture	Food, Medicine and Health	Tian's Chinese participants meeting	Zhang Yanhua Comparative Medicine	Preparation for Travelling to Kongxuetang, Guiyang	Free	Free

	Monday 27	Tuesday 28	Wednesday 29	Thursday 30	Friday 31	Saturday 1 Aug	Sunday 2
Morning	Wen Haiming Natural Cosmology And TCM	Gu Zhengkun Possible Geographic Relevance in the Development of Eastern and Western Civilizations	Participants presentations on Chinese-Western Comparative Culture	Departure for Beijing	Closing Ceremony at Confucius Temple and Imperial Academy	Return home	
Afternoon	Gu Zhengkun Possible Geographic Relevance in the Development of Eastern and Western Civilizations	Wen Haiming Interpretive Contexts of Chinese and Western Cultures	Faculty & participants Exchange: experience, comments and suggestions	Hotel check-in Dinner at Beiwai Guesthouse	Banquet at Vegetarian Restaurant		
Evening	Tian's Chinese participants meeting	Evaluations	Big Goodbye Party— <i>jiaozi</i>	Free	Free		

Program

Activities

12



A Chinese student explains the principles of Go to an American professor attending the workshop (top left); Tea Ceremony (top right); practicing calligraphy (right); enjoying the capping ceremony (bottom left); students learn how to make Chinese dumplings (bottom right).



Accommodations



All participants will live together at the Nishan Birthplace of the Sage Academy. The Academy provides accommodations and meals on par with any 4-star hotel in China. Each participant will have their own standard double room (two queen-sized beds). All rooms have internet access, television, and private restroom/shower.



How to Apply?

Application Deadline: **June 1, 2015**

Fees

Tuition free, except for a payment of \$3,000 for room, board, texts, and tours (not including international travel)

Who should apply?

Applications are welcome from teachers of Chinese philosophy, language, literature, religion, history, business, politics, and more to join us this summer for a unique and enriching educational experience right at the heart of traditional Chinese culture. The program will accept twenty international participants and twenty from within China.

A complete application will include:

1. A Statement of Interest (please attach a statement of about 500-1,000 words describing why you are interested in the program and how it would benefit you as well as your academic background);
2. CV/ résumé;
3. Two passport-style photos;
4. An application fee of US\$100 (by wire transfer)
5. A completed application form

All documents should be submitted in English or Chinese. If they are in a language other than English or Chinese, they must be accompanied by an English translation. Applicants must submit all documents and supporting information to the Center for East-West Relations at Beijing Foreign Studies University before the deadline of June 1, 2015.

The remittance must be made payable to Beijing Foreign Studies University. Applicants should include their full name and their date of birth with the payment. Our Account Number is:

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

Bank: Beijing Zi Zhu Yuan Branch,
Industrial and Commercial Bank of China Beijing Municipal Branch

Account No.: 0200007609026402172

Swift: ICBKCNBJBJM

泛愛衆而親仁

Please specify in the Remittance Use column: "Application Fee for International Program for Teachers of Chinese Culture"

Since our website is currently under renovation, we encourage prospective participants to email us to get the **Application Form**. Please print the form, complete it, and then mail them with the other required documents to the following address:

Nishan Confucian Studies Summer Institute
Center for East-West Relations, Administrative Building
Beijing Foreign Studies University
2 North Xisanhuan Avenue, Haidian District
Beijing, 100089, P.R. China.

After the deadline of June 1, 2015, the Center for East-West Relations will examine all applicants' materials (Those with incomplete documentation or who have not submitted the application fee will not be considered). Once the assessment of the candidates is complete, all successful applicants will be notified by email by June 5th. Accepted participants will also be informed of how to process their admission and registration at the Nishan Birthplace of the Sage Academy.

Please remember that the application deadline for admission is June 1, 2015, but interested parties are advised to apply as early as possible in case you will not be able to have enough time for a visa application and to go through the necessary formality before you can assume your China trip. The Center for East-West Relations will acknowledge receipt of your documents by email in a timely fashion, so if you do not receive notification within 20 days of submitting your application, please contact us.

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

Phone: +86 (0) 10 8881 6235

Email: nishansummer@163.com

Postal Address: Center for East-West Relations, Administrative Building,
Beijing Foreign Studies University, 2 North Xisanhuan
Avenue, Haidian District, Beijing 100089, P.R.C.

