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

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

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
Office of Confucius Institutes, Beijing Foreign Studies University

Sponsors
International Confucian Association
World Consortium for Research in Confucian Cultures
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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 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.

The Nishan Birthplace of the Sage Academy, the Center for East-West Relations at Beijing Foreign Studies University, and the Beijing Sihai Confucian Institute 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.

**Program**

1. Lectures/Discussions

   - Roger T. Ames will teach “Comparative Philosophy” with a careful reading of the texts of *The Analects*, *Mencius*, *Daxue*, and *Zhongyong*. During the first week we will read two dialogues of Plato: the *Euthyphro* and the *Phaedo*. We will then turn to the Confucian texts, the *Daxue*, *Zhongyong*, and the Daoist texts, the *Daodejing*, and the *Zhuangzi*.
   - Chenshan Tian will offer a course called “Understanding China on its own Terms: An
Exploration of Chinese Culture”.

- Daniel Bell will teach a course called “Political Meritocracy”.
- Hans-Georg Moeller will teach a course called “Confucian Ethics for a Global World?”
- Robin R. Wang will offer a course entitled “Yinyang: The Way of Ways”.

2. Lecturers


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 the quantum mechanics and relativity theories of modern physics. Dr. Tian teaches courses such as “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.”

Hans-Georg Moeller


Robin Wang

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.

Professor YAO Xinzhong

Professor YAO Xinzhong 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).

Prof. ZHANG Qi

Prof. 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.

3. Teaching Language
- English (Mainly)
- Chinese

4. 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, porcelains, taiji, and the game of Chinese chess “go”.
5. 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

6. Fees
- Tuition free, except for a payment of $3,000 for room, board, texts, and tours (not including international travel)
- Limited scholarships are available for those who cannot obtain institutional support.

Who should apply?
We invite applications from prospective participants who have an outstanding academic record and whose history and current circumstances indicate that they and their students will benefit significantly from their completion of this program of directed study with world-renowned Confucian scholars. In order to be considered, the applicants must have a good command of the English language as well as adequate Chinese language skills and some background knowledge of Confucian philosophy and Chinese culture.
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.

How to apply?
Application Deadline: June 1, 2015

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 (can be paid by wire transfer, or by credit card through PayPal. If you want to pay by wire transfer, please send us an email and we will give you the account information).

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 Application Fee is $100 for all applicants, and 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: ICBKCNBJBM

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 submit paper applications. Attached to this email please find an 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 you application, please contact us.

If you require any further information, please feel free to contact us using one of the avenues of communication 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.
Class Schedule
2015 Nishan Confucian Studies Summer Institute
2015 国际尼山儒学与中华文化师资班课程表

1. July 6 - 31, 2015 (培训时间: 2015 年 7 月 6 日 至 2015 年 7 月 31 日);

2. Nishan the Birthplace of the Sage Academy (培训地点: 山东泗水尼山圣源书院);

3. Arrivals in Beijing and Check-in at Beiwei Guesthouse, July 3, 2015; Departure for Qufu, July 4, 2015; Opening Ceremony, July 5, 2015; (2015 年 7 月 3 日 中外学员抵达北京, 北京外国语大学集合; 7 月 4 日出发去曲阜; 7 月 5 日开学典礼; 7 月 6 日开课);

4. Closing Ceremony, 10:00am, July 31, 2015; participants return August 1, 2015 (2015 年 7 月 31 日上午 10:00 举行结业典礼, 午餐后培训项目结束; 8 月 1 日学员离京);

5. Morning Exercise, 7:00; Breakfast, 7:30-8:30; Lunch, 12:00-13:00; Dinner, 17:30-18:30 (晨练时间: 7:00; 早餐时间: 7:30-8:30; 中餐时间: 12:00-13:00; 晚餐时间: 17:30-18:30);

6. Morning class, 9:00-11:30; afternoon class, 14:00-16:30; Evening activity, 19:00-20:30 (上午课时间: 9:00-11:30; 下午课时间: 14:00-16:30; 晚活动时间: 19:00-20:30)
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**上半日**
- **上午**
  - Arrivals at BFSU 报到注册
  - Travel to Qufu 高铁赴曲阜
- **下午**
  - Arrivals 报到注册
  - 10:00am: Opening 上午 10 点 开学典礼
- **晚上**
  - Evening Welcome Dinner 欢迎晚宴
  - Evening Welcome Dinner 欢迎晚宴

**下班日**
- **上午**
  - Evening Welcome Dinner 欢迎晚宴
  - Check in Nishan Academy 入住尼山
- **下午**
  - Evening Welcome Dinner 欢迎晚宴
  - Free 自由活动时间
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<td><strong>上午</strong>&lt;br&gt;Robin Wang&lt;br&gt;Confucianism&lt;br&gt;王蓉蓉&lt;br&gt;儒学</td>
<td><strong>上午</strong>&lt;br&gt;Robin Wang&lt;br&gt;Yinyang: The Way of Ways&lt;br&gt;王蓉蓉&lt;br&gt;阴阳思维为什么那么特殊？</td>
<td><strong>上午</strong>&lt;br&gt;Moeller&lt;br&gt;Selfhood East and West&lt;br&gt;穆勒&lt;br&gt;如何看待“自己”：中西的差别？</td>
<td><strong>上午</strong>&lt;br&gt;Moeller&lt;br&gt;Individuality &amp; Confucianism&lt;br&gt;穆勒&lt;br&gt;“人”是什么？中西的不同观点</td>
<td><strong>上午</strong>&lt;br&gt;Ames&lt;br&gt;Great Learning&lt;br&gt;安乐哲&lt;br&gt;《大学》</td>
<td><strong>上午</strong>&lt;br&gt;Visit local village&lt;br&gt;参观当地村庄</td>
<td><strong>上午</strong>&lt;br&gt;Trip to Qufu, Tour Confucian family grounds and cemetery&lt;br&gt;参观曲阜三孔</td>
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<td><strong>下午</strong>&lt;br&gt;Robin Wang&lt;br&gt;A Confucian Defense of Gender Equality&lt;br&gt;王蓉蓉&lt;br&gt;男女平等：一种儒家视角</td>
<td><strong>下午</strong>&lt;br&gt;Robin Wang&lt;br&gt;Image of Confucius in the West&lt;br&gt;王蓉蓉&lt;br&gt;孔子在西方的形象</td>
<td><strong>下午</strong>&lt;br&gt;Moeller&lt;br&gt;Shame and Confucianism&lt;br&gt;穆勒&lt;br&gt;西方有“可耻”二字吗？</td>
<td><strong>下午</strong>&lt;br&gt;Moeller&lt;br&gt;Confucian Ethics for a Global World?&lt;br&gt;穆勒&lt;br&gt;世界需要儒家伦理吗？</td>
<td><strong>下午</strong>&lt;br&gt;Ames&lt;br&gt;Discussion&lt;br&gt;安乐哲&lt;br&gt;讨论</td>
<td><strong>下午</strong>&lt;br&gt;Rest and Read&lt;br&gt;阅读学习时间</td>
<td><strong>下午</strong>&lt;br&gt;Dinner and Drinking&lt;br&gt;晚餐、聚会</td>
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<td><strong>晚上</strong>&lt;br&gt;Chinese and Western cultural comparison salon&lt;br&gt;中西文化比较沙龙</td>
<td><strong>晚上</strong>&lt;br&gt;Tea Ceremony: Chinese and Western cultural comparison salon 文化体验活动：茶道</td>
<td><strong>晚上</strong>&lt;br&gt;Calligraphy: Chinese and Western cultural comparison salon 文化体验活动：书法</td>
<td><strong>晚上</strong>&lt;br&gt;Tian’s Chinese participants meeting&lt;br&gt;田辰山辅导会</td>
<td><strong>晚上</strong>&lt;br&gt;Dinner and Drinking&lt;br&gt;晚餐、聚会</td>
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Confucian Eco-Ethics and Its Contemporary Relevance  
上午 姚新中  
儒家生态伦理与当代 |
| T 周二 14 | Daniel Bell  
A Harmony Index  
贝淡宁  
和谐的追求 |
| W 周三 15 | Zhang Xudong  
Confucian Legalist Debate  
张旭东  
儒法之争 |
| Th 周四 16 | Chenshan Tian  
Transcendentalism & dualism  
田辰山  
超绝主义与二元主义 |
| F 周五 17 | Ames  
The Analects  
安乐哲  
《论语》 |
| Sat 周六 18 | Visit Mencius’ former home  
参观孟庙 |
| Sun 周日 19 | Visit Tai Mount  
游览泰山 |
| 上午 | Daniel Bell  
Political Meritocracy  
贝淡宁  
传统政治精英 |
| 下午 | Yao Xinzhong  
Religion in a Confucian Perspective  
姚新中  
儒家角度的宗教 |
| 下午 | Zhang Xudong  
Self-made Man  
张旭东  
仁由己出，自我成人 |
| 下午 | Chenshan Tian  
The Problem of Translation  
田辰山  
翻译中的误读 |
| 下午 | Ames  
Mencius  
安乐哲  
《孟子》 |
| 下午 | Flexible  
机动时间 |
| 晚上 | “Go”: Chinese and Western cultural comparison salon  
文化体验活动：围棋 |
| 晚上 | Taijiquan: Chinese and Western comparative culture salon  
中国文化沙龙:太极拳 |
| 晚上 | Movie: 《The Tai Chi Master》  
电影：太极师傅 |
| 晚上 | Fu Youde  
Peking Opera: Chinese and Western cultural comparison salon  
傅有德：京剧  
文化体验活动： |
| 晚上 | Theme Salon  
文化题目沙龙 |
| 晚上 | Flexible  
机动时间 |
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自由活动  
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<td>Confucianism and the rule of law in China (resources, challenges, practices and theoretical thinking)? (morning &amp; afternoon)</td>
<td>The past in the present Chinese governance</td>
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<td>安乐哲 《中庸》</td>
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<td>儒家与法制(上)</td>
<td>中国政府政治: 传统在当今的呈现</td>
<td>自然宇宙论与传统中医</td>
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<td>中国文化对解读马克思主义的影响</td>
<td>当代中医: 传统的延续与变化</td>
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<td>Tian’s Chinese participants meeting</td>
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<td>针灸与自然宇宙论</td>
<td>田辰山辅导会</td>
<td>食物养生与治疗</td>
<td>机动时间</td>
<td>休息</td>
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<td>31</td>
<td>1 Aug/8月</td>
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**上午**
- Flexible机动时间
- Flexible机动时间
- Participants presentations on Chinese-Western Comparative Culture
- Departure for Beijing
- 返回北京
- Closing Ceremony at Confucius Temple and Imperial Academy
- 学员返程

**下午**
- Gu Zhengkun Possible Geographic Relevance in the Development of Eastern and Western Civilizations
- Gu Zhengkun 中西文化分道扬镳的地理原因（上）
- Faculty & participants Exchange: experience, comments and suggestions
- 尼山暑期儒学师资班总结座谈
- Banquet at Vegetarian Restaurant
- 学员返程

**晚上**
- 田辰山辅导会
- Tian’s Chinese participants meeting
- Big Goodbye Party—饺子
- 休息
- 休息
- 返回北京
- 学员返程回国

**Facility & participants Exchange:**
- experience, comments and suggestions
- 尼山暑期儒学师资班总结座谈
- 晚餐 at Beiwai Guesthouse
- 北外宾馆晚餐

**事件**
- 尼山暑期儒学师资班总结座谈
- 大告别晚会—饺子
- 休息
The Fifth Annual (2015) Nishan Confucian Studies Summer Institute
International Program for Teachers of Chinese Culture

International Confucian Association
World Consortium for Research in Confucian Cultures
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
Office of Confucius Institutes, Beijing Foreign Studies University

Mail-in completed form to: IPTCC • Beijing Foreign Studies University • Center for East-West Relations • Administrative Building 2 North Xisanhuan Avenue • Haidian District • Beijing 100089 • People’s Republic of China • Phone:+86(0)10 88816235 • Email: nishansummer@163.com

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<th>GENDER</th>
<th>BIRTHPLACE</th>
<th>BIRTHDATE</th>
<th>2) ETHNICITY</th>
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<th>5) NON-CHINESE CITIZEN STATUS OR VISA TYPE</th>
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FOR INTERNATIONAL APPLICANTS ONLY
Provide permanent foreign address, if different from the permanent mailing address provided on previous page

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(8) How did you learn about the 2015 Confucian Studies Summer Camp Program?

(9) SUMMARY OF YOUR EXPERIENCE IN TEACHING CHINESE CULTURE

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<th>UNTIL (MM/YY)</th>
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<th>COURSE / PROGRAM DESCRIPTION</th>
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(10) SUMMARY OF YOUR EXPECTATION OR FOCUSES IN TEACHING CHINESE CULTURE. PLEASE CHECK:

- CONFUCIANISM
- DAOISM
- BUDDHISM
- FOOD
- ARTS
- PORCELAIN
- CALLIGRAPHY
- OTHER RELIGIONS
- OTHERS

(11) CERTIFICATION OF APPLICANT: I hereby certify that the answers and responses to all items on this application form are complete and true to the best of my knowledge.

Signature of Applicant ___________________________ Date ________________