

第八届世界汉学大会

# 理解中國

互通的过去 与 共建的未来

2023.11.4-6 中国·苏州

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论文摘要

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论文摘要

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# 第八届世界汉学大会

The 8<sup>th</sup> World Conference on Sinology

## 主旨摘要

## Keynote Speeches

中国人民大学  
2023年11月4日 - 6日

Renmin University of China  
November 4-6, 2023



NIENHAUSER, William H., Jr.  
倪豪士

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【原文 Original】

## Confucius and the Yi Di

What follows is a sample of what I'm doing in a longer paper, which will include miscellaneous notes for all of the Lunyu. It involves primarily presenting context, not unlike one form of biblical criticism, based on life settings of various passages and people and the use of parallel passages in other early texts, especially the Zuo zhuan (Zuo Tradition). It also assumes that the text of the Lunyu was read differently by different scholars in different ages because those readings suited their goals outside the text. The most outstanding example of that would be the way the Song scholars, especially Zhu Xi, read the text in a Neo-Confucian setting and the influence that scholarship has had on subsequent readings of the text.

【译文 Translation】

## 孔子与夷狄

本文是我在一篇更长的论文中所做工作的一个样本，其中将包括对所有《论语》的杂项注释。它主要是根据不同段落和人物的所谓“生活背景”，以及其他早期文本（尤其是《左传》）中平行段落的使用情况，来介绍上下文，这与《圣经》批评的一种形式并无不同。它还假定不同时代的学者对《论语》文本有不同的解读，因为这些解读符合他们在文本之外的目标。最突出的例子就是宋代学者，尤其是朱熹，在新儒家背景下解读《论语》的方式，以及这种学术研究对后来解读《论语》文本的影响。



ZANG, Fengyu  
臧峰宇

Renmin University of China  
中国人民大学

【原文 Original】

## 多元文明共存与全球文明发展

文化传统是一种生成着的实体，是与一个时代的生产方式相适应的观念体系，是面向未来流动的活水。礼乐文化的创造性转化、创新性发展取决于时代条件和实践需要。现代礼乐文明是在差异中寻求统一的文明新形态，它维护各民族文化的多样性，认识到各种文明存在的价值，使各有千秋的文化相互借鉴。

只有尊重和理解不同民族、不同地域的文明观念，才能理解中华礼乐文明的内在基础及其时代转化，才能以更有活力的文明成就走向未来。今天，我们必须形成适应新时代发展要求的新文化观念，在礼乐文明中理解本民族、本地域文化的内在价值，把握各种文明的差异及其对话与合作的机制。着眼于人类未来的命运，实现文化融合与再生，形成文化合力，同心打造人类命运共同体。

【译文 Translation】

## The Coexistence of Diverse Civilizations and the Development of Global Civilizations

Cultural tradition is a generating entity, a system of ideas that adapts to the production mode of an era, and a flowing stream directed towards the future. The creative transformation and innovative development of ritual and music culture depend on the conditions of the time and practical needs. Modern ritual and music civilization seek a new form of unity within diversity, embracing the uniqueness of various ethnic cultures and recognizing the value of different civilizations. This pursuit encourages mutual learning among cultures, leveraging their unique strengths.

To comprehend the intrinsic foundation and historical transformation of Chinese ritual and music civilization, it is imperative to respect and understand the cultural perspectives of different ethnic groups and regions. This understanding will pave the way for a more vibrant future for civilization. In the present day, there is a need to develop new cultural concepts that align with the requirements of the new era. It is crucial to recognize the intrinsic value of our national and regional culture within the context of ritual and music civilization, as well as to grasp the mechanisms of dialogue and cooperation among different civilizations. With a focus on the future destiny of humanity, the goal is to achieve cultural integration and regeneration, cultivating cultural synergy and building a shared future for mankind.

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【原文 Original】

## Overseas Sinologies and Local Scholarship - a view from Serbia

Although the relationship between China and first Yugoslavia, then Serbia has been harmonious even since the founding of the People's Republic of China, it was not until the start of the 2013 Belt and Road Initiative (BRI), aimed at creating a unified market and promoting a regional cooperation through infrastructural projects and investments, and its involvement in Serbia that the Sino-Serbian friendship was forged into an 'Iron Friendship'. Claims of strong cultural ties and closeness between the two countries have become commonplace in the public discourse since, despite the rise in economic cooperation between the two countries, the question arises to what extent do we really know each other?

Bearing on the assumption that cultural differences may pose a serious challenge to cooperation, in this talk I will focus on the state and status of Sinology in Serbia and more specifically in its northern province, with special emphasis on the activities and outreach of the Confucius Institute founded at the University of Novi Sad nearly 10 years ago. I will then present the results of a small-scale research aimed at establishing the extent to which the participants in this study are familiar with the Chinese civilization, primarily the Chinese language, culture and philosophy. The research instrument is a survey consisting of 25 multiple-choice questions addressing various aspects of Chinese culture, which was distributed via social media to informants of different ages and backgrounds. The results of the research corroborate the initial hypothesis that in spite of the narrative on close cultural ties intensified with an increase in economic cooperation and the notion of a deep friendship between China and Serbia which has been actively managed since the start of the BRI, Serbian citizens are not very familiar with Chinese culture.

Following this, I will focus on the ways in which I think the existing cooperation between China and Serbia can be broadened and further strengthened, primarily in the domains of (higher) education, scientific research and culture and present possibilities in which this might be achieved.



【译文 Translation】

## 海外汉学与本土学术：以塞尔维亚为例

尽管自中华人民共和国成立以来，中国与原南斯拉夫、后来的塞尔维亚的关系一直和谐，但直到2013年启动了旨在通过基础设施项目和投资创建一个统一市场并促进区域合作的“一带一路”倡议，并参与在塞尔维亚的项目之后，中塞友谊才被铸造成一种“铁杆友谊”。自那时以来，有关两国之间强大文化纽带和亲近关系的说法在公共话语中变得司空见惯，但尽管两国之间的经济合作有所增加，一个问题仍然存在，那就是：我们到底有多了解对方？

在假设文化差异可能会对合作构成严重挑战的前提下，我将在这次演讲中重点关注塞尔维亚，特别是它的北部地区的汉学状况，特别强调了近10年前在新赛德大学成立的孔子学院的活动和外展工作。然后，我将呈现一项旨在确定参与研究的人对中国文明，特别是中国语言、文化和哲学的了解程度的小规模研究结果。研究工具是一份包含25个多项选择题的调查，涵盖了中国文化的各个方面，该调查通过社交媒体分发给不同年龄和背景的被访者。研究结果证实了最初的假设，即尽管随着经济合作的增加，关于中塞两国密切文化联系的论述得到了加强，而且自“一带一路”开始以来，中塞两国一直在积极处理深厚友谊的概念，但塞尔维亚公民对中国文化并不十分熟悉。

在此之后，我将重点关注我认为中塞之间现有的合作可以如何扩大和进一步加强，主要集中在（高等）教育、科学研究和文化领域，并提出可能实现这一目标的方式。



ROBSON, James  
罗柏松

Harvard University  
哈佛大学

【原文 Original】

## A History of Sinology at Harvard University and Its Engagement with Asia

Harvard University's engagement with East Asia, and China in particular, dates to the mid-19th century. While Harvard has a long and esteemed position within Sinology, there has never been an attempt to write the history of the development and changes of Sinological scholarship at Harvard. In this talk, I aim to give a rich account of the beginnings of Sinology at Harvard and discuss some of the major transformations that have taken place over about the last 150 years. I will begin with some of the first contacts, taking into consideration the first Harvard faculty and researchers who made their way to East Asia as well as the first East Asian scholars and students to come to Harvard. I will then describe the major reorientations that occurred during the mid-twentieth century. The talk will conclude with an assessment of the current state of Sinology at Harvard and offer some thoughts on the emerging new trends that will guide that scholarship and engagement in the coming years.

【译文 Translation】

## 哈佛大学汉学历史及其与亚洲的互动

哈佛大学与东亚，尤其是与中国的互动可以追溯到19世纪中期。虽然哈佛在汉学领域拥有长久而崇高的地位，但从未有过撰写哈佛汉学研究和变革历史的尝试。在这次演讲中，我旨在详细介绍哈佛大学汉学的起源，并讨论近150年来发生的一些重大变革。我将从最早的联系开始，纳入考虑的是最早前往东亚的哈佛教职员工和研究人员，以及首批前来哈佛的东亚学者和学生。随后，我将描述20世纪中叶发生的重大转向。演讲将以评估哈佛大学汉学的现状为结尾，并提出一些关于新兴趋势的思考，这些趋势将在未来几年指导汉学研究和互动。



BOER, Roland  
薄国强

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中国人民大学/纽卡斯尔大学

【原文 Original】

## What Can the West Learn from China's "Second Integration"?

As many know, the "two integrations" have become a particularly hot topic in China since 1 July 2021: the integration of the basic principles of Marxism with China's concrete practice and with the best of China's traditional culture. This paper is concerned with a specific methodological principle that arises from the "second integration": how can traditional culture become a resource for innovation and qualitative renewal? This entails a dialectical process of seeking the new within the old but not returning to the old tradition, of seeking resources that can undergo a profound process of negation, transformation, and lifting to a qualitatively different level - *Aufhebung* and the additional connotations provided by the translation as 扬弃 *yangqi*.

What can the few countries of the world that make up the "West" learn from this model? This question arises from the growing consensus the "West" is not any longer in decline, but that it has hit rock bottom. Five decades of economic decline have led to political and social stagnation, fragmentation, and now open and antagonistic social divides. It will take quite some time for Western countries to assess soberly the internal reasons for such a situation and find internal resources for renewal. In terms of such renewal, I would like to make a beginning by focusing on two negative features of Western cultures and identifying alternatives that may be found in the tradition.

The first concerns the deleterious effects of the "chosen people" or the "elect". There is no need to spell out all of the manifestations of this deeply held value (stemming especially from Augustine), but is there an alternative? In the Book of Acts, one finds the following phrase: "the restoration of all things", or universal restoration. Over the full length of human history, all things would eventually be restored. This concept was particularly important for Origen of Alexandria, Gregory of Nyssa, and others, and has been carried forward in the Eastern Orthodox tradition. The second negative concept is relatively newer: the "possessive individual", which gradually came to the fore over the last few hundred years. Here there is a more readily available alternative: the long-held value and understanding in Western cultures of "all things in common" (also from the Book of Acts). Drawing insights from Engels and Thomas Müntzer, this paper proposes a dialectical reclaiming of "all things in common" as a contribution to a new form of human civilisation.

## 【译文 Translation】

# 西方能从“两个结合”中的第二个结合学到什么？

众所周知，自2021年7月1日以来，“两个结合”在中国成为一个特别热门的话题：将马克思主义的基本原理与中国的具体实践和中国传统文化的精华相结合。本文关注的是“第二个结合”产生的一个具体方法论原则：传统文化如何成为创新和质量更新的资源？这需要一个辩证的过程，在旧中求新而不是回到旧的传统，也需要一个寻求资源的过程，寻找可以经历深刻的否定、转化和质变的资源——“Aufhebung”以及中文翻译“扬弃”所提供的额外内涵。

世界上为数不多的“西方”国家能从这种模式中学到什么？这个问题源于越来越多的共识，即“西方”不再是处于衰落之中，而是已经触底。五十年的经济衰退导致了政治和社会的停滞、分裂，现在甚至出现了公开性和对抗性的社会分歧。西方国家需要相当长的时间才能冷静地评估造成这种局面的内在原因，并找到更新的内在资源。关于更新，我想首先关注西方文化的两个负面特征并识别在传统中可能找到的替代方案。

第一个是“选民”观念的有害影响。我们无需把这种根深蒂固的价值(尤其是源于奥古斯丁)的所有表现都说出来，但有没有别的选择呢？在《使徒行传》中，我们可以找到“万物更新”这个说法，即在整个人类历史漫长的过程中，所有事物最终都会更新。这个概念对亚历山大的奥利金，尼撒的贵格利等人尤为重要，并在东正教传统中得以延续发展。第二个负面概念“占有性个人主义”相对较新，是在过去的几百年里逐渐凸显出来的。这里有一个更容易获得的替代方案：即西方文化中的“凡物公用”造就的长期价值观和理解(也来自《使徒行传》)。借鉴恩格斯和托马斯·闵采尔的观点，本文提出以辩证的方式重新倡导“凡物公用”，以此作为对新型人类文明的贡献。



LIU, Zengguang  
刘增光

Renmin University of China  
中国人民大学

【原文 Original】

## 知止与和合：全球文明的未来期望

中华文明具有两大精神品格，一是知止，二是和合。知止的品格具体体现为对德性的重视，强调人对自然、天道的敬畏，而礼乐则是德性的外显。以周初文王、武王对以德配天的思考为中心，后世儒家继承了这一注重德性的传统，强调“反求诸己”“克己复礼”“修己治人”。这一反求诸己而非求助于天的思想转换，不仅是后世中华道德观念的起源，也是中华文明治理思维的转变，即强调“知人”重于“知天”，而历史是以人为主体的实践活动的展现，而非天意在人间的停留。中华文明有着自我中节、自我规定的品格，文明自我设限，乃是因为文明的自知，“认识自己”“自知者明”。文明对其历史有清晰的自觉，方能自知。礼以止争、乐和人心则是中华文明的自我要求。

【译文 Translation】

## “Wisely Suspending” and “Pursuing Harmony”: Future Expectations of Global Civilizations

Chinese civilization is characterized by two main spiritual qualities: the first is "wisely suspending 知止," and the second is "harmony 和合." The essence of "wisely suspending 知止" is reflected in the emphasis on virtue, highlighting mankind's reverence for nature and the way of heaven. Additionally, rituals and music serve as outward manifestations of virtue. Building upon the thoughts of King Wen and King Wu during the early Zhou Dynasty, the later Confucians inherited this tradition by focusing on virtue, emphasizing the principles of "seeking the cause in oneself instead of somebody else 反求诸己," "restrain yourself and follow the rites 克己复礼," and "self-cultivation and governance 修己治人." The turning point in Chinese intellectual history, known as "seeking the cause in oneself instead of somebody else," not only marks the origin of moral concepts in later generations of Chinese society but also signifies a transformation in the governance mindset of Chinese civilization. It emphasizes the significance of "knowing people 知人" over "knowing the heavens 知天." History is demonstrated through human-centered practical activities, rather than the lingering presence of divine will in the mortal realm. Chinese civilization is characterized by self-restraint and self-definition. It establishes its own boundaries through self-awareness, "knowing oneself," and "the one who knows himself knows well." A civilization can truly understand itself only when it possesses a clear awareness of its history. Using rituals and etiquette to coordinate and resolve conflicts, as well as employing ceremonial music to harmoniously accommodate different ideas, are self-imposed requirements of Chinese civilization.

VAN DER KUIJP, Leonard  
范德康

Harvard University  
哈佛大学

【原文 Original】

## Si tu Paṅ chen (1699-1774): One of China's Greatest Eighteenth Century Scholars

By any measure, Si tu Paṅchen Chökyi jungnay (1699-1774) was one of the greatest scholars of eighteenth-century China. Born in West Sichuan Province, he paid two long visits to the Kathmandu Valley, Nepal, where he became quite proficient in Sanskrit and Newari. He also spent some time in nearby Lijiang, studied Chinese medicine (zhongyi 中医), and met with a host of travelers who had come from many different parts. He was no doubt among the most learned of his age and his restless intellect spanned several fields of learning in several languages: these languages included Chinese, Sanskrit, Newari, Naxi, and possibly Kashmiri as well. He wrote on Indo-Tibetan medicine and translated several Chinese instructions on the treatment of smallpox into Tibetan. In fact, he used his knowledge of the Chinese treatment of smallpox to cure a large number of people. He was also a bibliophile of sorts and a collector of manuscripts, as well as a much sought-after painter if not a designer of artwork. My lecture will introduce his scholarly achievements and pay special attention to his knowledge of medicine.

【译文 Translation】

## 司徒班钦·却吉迺（1699-1774）：中国十八世纪 最伟大的学者之一

从任何角度来看，司徒班钦·却吉迺（1699-1774）都是中国十八世纪最伟大的学者之一。他出生在四川西部，曾两次长时间访问尼泊尔的加德满都谷地，在那里他熟练掌握了梵语和尼瓦尔语。他还在附近的丽江度过了一段时间，学习了中医，并见到了来自不同地区的众多旅行者。毫无疑问，他是他那个时代最博学多才的人之一，他不断探索多个领域的知识，掌握了多种语言，包括汉语、梵语、尼瓦尔语、纳西语，可能还包括克什米尔语。他撰写了有关印藏医学的著作，将多篇治疗天花的中医指南翻译成藏文。事实上，他利用自己掌握的中医治疗天花的知识，治愈了大量患者。他还是一位藏书迷和手稿收藏家，此外，即使不说他是一位艺术品的设计师，他也称得上是一位备受追捧的画家。本讲座将介绍司徒班钦的学术成就，并会特别关注他的医学知识。



INAHATA, Koichiro  
稻畑耕一郎

Nanjing University/Waseda University  
南京大学/早稻田大学

【原文 Original】

## 清代苏州文人与江户文人的学术交流

顾禄是清朝嘉庆、道光年间的苏州文人。他的名著《清嘉录》记载了当时苏州的岁时习俗。这部书对于向往江南文化但无法亲身体验的江户文人来说，正是了解江南习俗的很有益书籍，因此马上发行了和刻本。在和刻本出版的过程中，顾禄和江户文人之间，尽管在锁国的形势下，仍然有书信往来和诗歌应酬。这次我想介绍一下顾禄与江户文人交流的具体情况，作为了解当时中日文人学术交流的一个重要个案。

【译文 Translation】

## The Academic Exchange Between Suzhou Literati and Edo Literati in Qing Dynasty

Gu Lu was a Suzhou scholar in the years of Jiaqing and Daoguang in Qing Dynasty. His famous work "Qing Jialu" recorded the customs of Suzhou at that time. For the Edo literati who were fond of the Jiangnan culture but could not experience it personally, this book was extremely beneficial in understanding the customs of Jiangnan, so it was immediately published as block-printed edition. In the process of the publication of block-printed edition, there were still letters and poetry exchanges between Gu Lu and Edo literati, despite the situation of seclusion. This time, I would like to introduce the specific details of the exchanges between Gu Lu and Edo literati, as an important case to understand the academic exchanges between Chinese and Japanese literati at that time.

TAGUCHI, Naoko  
田口直子

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【原文 Original】

## Implications of English as a Lingua Franca Research for Chinese Education

Reflecting China's global economic and political importance, Mandarin Chinese (hereafter Chinese) is currently the second most spoken language the world after English (Statista, 2023). Lo Bianco (2007, p. 6) argues that Chinese has a potential for becoming a “new English” in this century, serving as a common language that unites speakers of different Chinese varieties and first languages. Given the international status of Chinese language, it is timely to review trends of the English as a lingua franca (ELF) literature to see how ELF research can help prepare current and future learners of Chinese in the global world. If we embrace the idea that, just like ELF, we learn Chinese to communicate with other Chinese learners in intercultural settings, we need to suspend the traditional idea that the goal of learning Chinese is to master correct Chinese; instead, our goal should focus on learning Chinese to communicate effectively across cultures. This presentation discusses these emerging ideas in light of ELF pedagogy. I will review current literature on teaching communication strategies in ELF classrooms and discuss how strategy instruction can be applied to teaching Chinese. I will conclude my presentation with several broad questions for promoting pedagogy toward Chinese as a lingua franca.

【译文 Translation】

## 英语作为国际通用语的研究对国际中文教育的启示

普通话(以下简称汉语)目前是仅次于英语的世界第二大语言(Statista, 2023),这反映出中国在全球经济和政治上的重要性。罗·比安科(2007, p. 6)认为,汉语有可能在本世纪成为一种“新英语”,作为一种共同语言,将不同汉语品种和第一语言的使用者联合起来。鉴于汉语的国际地位,是时候回顾英语作为通用语言(ELF)文献的发展趋势,看一看ELF研究是如何帮助当今和未来的汉语学习者在全球范围内做好准备的。如果我们接受这样一种观点:如同ELF,我们学习汉语是为了在跨文化环境中与其他汉语学习者交流,我们就需要放弃学习汉语的目标是掌握正确汉语的传统观念;相反,我们的目标应该集中在学习汉语以有效地进行跨文化交流。本报告将根据ELF教学法讨论这些新兴的思想。我将回顾目前关于ELF课堂上的教学交际策略的文献,并讨论如何将策略教学应用于汉语教学。我将以几个广泛的问题作为总结,以推动中文作为国际通用语的教学法。







# 第八届世界汉学大会

The 8<sup>th</sup> World Conference on Sinology

## 论文摘要

### Abstracts

**Parallel Panels Panel I: Sinologies and Cross-Cultural Dialogues**  
第一分论坛 汉学与中外文化对话

**Parallel Panels Panel II: Sinologies and Translation of Chinese Classics**  
第二分论坛 汉学与中国典籍译介

**Parallel Panels Panel III: Overseas Sinologies and Local Scholarship**  
第三分论坛 海外汉学与本土学术

**Parallel Panels Panel IV: The Multidimensional Perspectives on Chinese Path**  
第四分论坛 多元视域的中国道路

**Parallel Panels Panel V: Sinologies and Talent Cultivation**  
第五分论坛 汉学与人才培养

中国人民大学  
2023年11月4日 - 6日

Renmin University of China  
November 4-6, 2023



ZHOU, Kezhen  
周可真

Soochow University  
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【原文 Original】

## 历史哲学与思辨哲学之间：老子哲学与亚里士多德哲学之比较

通过对老子、亚里士多德哲学本体论的比较，指出老、亚之学的同异之处主要在于：它们同属于“求体”“求故”“求理”之学，然老、亚思维方式不同：亚氏是形式逻辑思维，由此构建的形而上学是立足于推理性因果观念和只求智慧不求实用的理论学术观念的思辨哲学；老子是历史逻辑思维，由此构建的“为道”之学是立足于历史性因果观念和追求经世致用的实用学术观念的历史哲学。

【译文 Translation】

### **Between Philosophy of History and Philosophy of Discernment: A Comparison of the Philosophy of Laozi and the Philosophy of Aristotle**

Through the comparison of the philosophical ontology of Laozi and Aristotle, it is pointed out that the similarities and differences between Laozi and Aristotle mainly lie in the fact that they belong to the study of "seeking body", "seeking reasons" and "seeking rationality", however, Laozi and Aristotle employ different modes of thinking: the metaphysics constructed by Aristotle is a discursive philosophy based on the concept of reasoned causation and the theoretical academic concept of seeking wisdom without seeking practicality; Laozi employs historical logical thinking, and the science of "for the way" constructed by him is a historical philosophy based on the concept of historical causation and the practical academic concept of pursuing worldly application.

LIU, Linna  
刘琳娜

Soochow University  
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【原文 Original】

### **Dynamic Model of Emotions: the Process of Forgetting in the *Zhuangzi***

What is the viewpoint regarding the emotional lives of sages in the *Zhuangzi* 庄子? There are two conflicting positions in current scholarship: sages have emotions, and sages are without emotions. In this essay, we introduce these positions with their corresponding textual support and show that they are not satisfactory accounts. Specifically, we point out that the conflict arises as scholars adopt a static model of emotions. Thus, we propose that a better way to understand the emotional lives of sages is to adopt a dynamic model of emotions characterized by the process of forgetting. Through the discussion of such a dynamic process, we show how conflicting textual evidence can be integrated into this dynamic process and, at the same time, be read consistently. Ultimately, we argue that the ideal emotional lives of sages in the *Zhuangzi* adopt a dynamic model of emotions characterized by the vacillation of activity of the mind between the state with and without emotions.

【译文 Translation】

### **情感的动态模型：《庄子》中“忘”的过程**

关于《庄子》中圣人的情感生活，目前学术界有两种相互冲突的立场：圣人有情，圣人无情。在这篇文章中，我们将介绍这两种立场及其相应的文本支撑，并说明它们都不是令人满意的说法。具体而言，我们指出，冲突的产生是因为学者们采用了一种静态的情感模式。因此，我们提出，理解圣贤情感生活的更好方法是采用以遗忘过程为特征的动态情感模型。通过对这一动态过程的讨论，我们展示了如何将相互矛盾的文本证据融入这一动态过程，同时又能对其进行连贯的解读。最终，我们认为《庄子》中圣人的理想情感生活采用了一种动态的情感模式，其特点是心灵活动在有情与无情的状态之间摇摆不定。



LAVIS, Alexis  
杨一心

Renmin University of China  
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【原文 Original】

## Ritual (礼): A Paradigm For a Renewed Philosophy of Action

If, as Heidegger recommended at the very beginning of the Letter on Humanism, it is urgent to re-think anew decisively the meaning of action, what is the framework within which we can bring about such a renewal? While the German philosopher found answers in the Daoism of Zhuangzi and Laozi, emphasizing the “non action” (无为) theme, it seems to us that within the Confucian tradition there is another solution to the problem of renewing the meaning of human action, based on the analysis of rite, ritual deed and rituality (礼). The importance of the Confucian contributions is twofold. Firstly historical, because Confucius was a promoter and guardian of the ritualistic tradition inherited from the Zhou dynasty. Secondly philosophical, because of the radical originality of the Confucian approach of rituality. Confucius was indeed the first to consider rituality out of the religious field but as the matrix in which humanity find its essential shapes. Added to this are some crucial passages from the Liji 《礼记》, in which Confucius establishes original and unprecedented relations between rite, world's order, homing, formality and love. The other strong reference, according to the philosophy of ritual action is of course Xunzi. He was indeed the first to consider ritual action out of causality (natural efficiency) but as phenomenality. Xunzi develops a strictly phenomenal theory of ritual action. It is not a doing on, or even a doing something, but a doing to appear, understood in its strict “ornamentality”. The rite is so freed from the causal or natural order, from the logic of efficiency. It is pure artificiality, recognized not in terms of a production of artifacts, but as a staging of the human world understood in its most irreducible originality. These major philosophical innovations make the rite the paradigm of a philosophy of human action that is both rooted in the earliest antiquity and capable of opening up a new speculative horizon concerning the essential question: what does it mean for human beings to act humanly?

## 【译文 Translation】

### 礼：另一种人类行动哲学的范式

如果正如海德格尔在《关于人道主义的信》开篇所建议的那样，当务之急是果断地重新思考“行动”的意义，那么我们可以在什么框架内实现这种革新呢？德国哲学家在庄子和老子的道家思想中找到了答案，强调了“无为”的主题。而在我们看来，在儒家传统中，对人类行动意义的更新问题还有另一种解决方案，其基础是对“礼仪”、“礼制”和“礼”的分析。儒家贡献的重要性体现在两个方面。首先是历史性的，因为孔子是周朝遗留下来的礼仪传统的推动者和守护者。其次是哲学上的，因为儒家的礼学方法具有彻底的原创性。孔子确实是第一个将礼仪从宗教领域中剥离出来，并将“礼”视为人性能在其中找到其基本形态的母体。此外，《礼记》中的一些重要段落，孔子在礼、世序、家、礼节和爱之间建立了前所未有的原始关系。礼的行动哲学的另一个强有力的参照当然是荀子。他的确是第一个将礼的行动从因果性（自然效用）中抽离出来，而将其视为现象性的人。荀子对礼的行动提出了严格的现象学理论。它不是一种行为，甚至不是关乎做某事，而是力求显现，如果从其最严格的“装饰性”的角度来理解。礼就这样摆脱了因果秩序或自然秩序，摆脱了效用逻辑。它是纯粹人为性的，但不是从人工制品的生产角度来认识的，而是从其最不可还原的原始性角度对人类世界的理解的呈现。这些重大的哲学创新使礼成为人类行为哲学的典范，它既植根于最古老的古代，又能为人类行为的本质问题开辟新的探索视野：对人类而言，人性地行动着到底意味着什么？



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【原文 Original】

## 德治：一个审视中国政治道路的关键词

儒家的“德治”理想对中国政治的发展有着深远的影响。以费正清为代表的汉学家尝试通过“德治”的视角来解读和理解中国政治道路的特征，相关解读在海内外引起了巨大的争议。这些围绕“德治”理论和实践展开的争议，创造了一个广涉古今中西的理论场，极大地拓展、深化了中外学人对中国政治实践的关注和认识，为儒家德治思想的当代开展提供了丰富的理论资源。

【译文 Translation】

## Rule by Virtue: A Keyword for Examining China's Political Path

The Confucian ideal of "rule by virtue" has had a profound influence on the development of Chinese politics. Chinese scholars, represented by Fei Zhengqing, have tried to interpret and understand the characteristics of China's political path through the lens of "rule by virtue", and the relevant interpretations have triggered extensive controversies both domestically and globally. These controversies surrounding the theory and practice of "rule by virtue" have created a wide-ranging theoretical field that encompasses the ancient, modern, Chinese and Western worlds, greatly expanding and deepening the attention and understanding of Chinese political practice by scholars from both China and abroad, providing abundant theoretical resources for the contemporary development of "rule by virtue".

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【原文 Original】

## 从“博物馆的陈列品”到“现代性问题的良方”： 海外汉学家对中国哲学现代价值的认识转变

上个世纪六十年代美国汉学家列文森将儒学比作“博物馆的陈列品”，这个比喻此后成为汉学界的经典词汇。学界之前将此视为列文森对儒学的态度，但事实上，列文森以此描述五六十年代官方修复孔庙此种保护儒学的政策。列文森反对将中国的共产主义视为传统儒学转型的观点，认为共产党对传统形式的利用和传统遗产的保护，并不是要复兴儒学，而是通过把儒学作为博物馆收藏物的方法，既将儒学从现实文化中驱逐出去，又让自身成为历史的延续者。列文森还指出中国文化和西方文化的平等地位，需要通过中国价值获得现代人的普遍认可来实现。狄百瑞在回应列文森的问题时，指出儒学的困境也是当下世界面临的困境，儒学应该延续自身的对话传统，通过对话的形式来解决当下困境，并指出东方文化可以帮助西方认识自我。而以中国传统哲学智慧来解决西方社会的具体问题，也成为当下汉学家的实践路径。诸如普鸣在哈佛大学课堂讲授中国传统哲学并不是历史陈列品，而是可以指导当下具体生活。这种致力于阐发中国哲学在现代社会的意义的努力，即是通过指明中国哲学可以解决现代人遭遇的普遍问题，以此让中国价值获得世界的普遍认可。



【译文 Translation】

## **“From ‘Museum Exhibits’ to ‘The Remedy for the Problem of Modernity’: The Transformation of Overseas Sinologists’ Understanding of the Modern Value of Chinese Philosophy”**

In the 1960s, the American sinologist Levenson compared Confucianism to "museum exhibits", a metaphor that later became a classic term in sinology. The academic community had previously regarded this as Levinson's attitude toward Confucianism, but in fact Levinson used it to describe the official policy of preserving Confucianism through the restoration of Confucian temples in the 1950s and 1960s. Levenson rejects the idea that communism in China is a transformation of traditional Confucianism, arguing that the Communist Party's utilization of traditional forms and preservation of traditional heritage is not an attempt to revive Confucianism, but rather a way of expelling it from the real culture, positioning itself as the perpetuator of history, by treating Confucianism as museum exhibits. Levenson also points out that the equal status of Chinese and Western cultures needs to be realized through the universal recognition of Chinese values by modern people. In response to Levenson's questions, De Bary points out that the predicament of Confucianism is also the dilemma faced by the world at present, and Confucianism should continue its own tradition of dialogue and solve the current dilemma through the form of dialogue, he also suggests that the Eastern culture can assist the West in recognizing itself. This approach has become a practical path for sinologists to solve the specific problems in Western society, using the wisdom of traditional Chinese philosophy. For example, Pu Ming teaches traditional Chinese philosophy at Harvard University is not a historical display, but can guide present-day concrete life. This effort to expound the significance of Chinese philosophy in modern society is an attempt to make Chinese values universally recognized by the world, through demonstrating that Chinese philosophy can address the common problems encountered by modern individuals.



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【原文 Original】

### Costly Displays and Pre-Qin Shifts in the Referent of de 德

Costly or otherwise hard-to-fake displays are favoured by biological evolution as underwriters of the credibility of a signal, and it is increasingly recognized that cultural evolution has favoured them in religious contexts as credible conveyors of trustworthiness in social interaction. We argue that: such displays were importantly related to the concept of de in the pre-Qin period; shifts in the referent of de track shifts in the forms of displays favoured by cultural evolution; as distinct from their merely object-level conceptualization in Abrahamic religions, the meta-level signaling value of such displays was very explicitly recognized by many pre-Qin thinkers.

【译文 Translation】

### “德”：难以伪造的信号及其在先秦的转变

生物进化偏爱代价高昂或难以伪造的展示，因为它们保证了信号的可信度。人们越来越认识到，文化进化偏爱宗教语境中的展示，将其视为社会交往中可信度的传递者。本文认为：此种展示与先秦时期的“德”的概念密切相关。“德”的所指的变化与文化进化中受青睐的信号形式的变化相一致。与亚伯拉罕宗教中仅仅是对对象层面的概念化不同，许多先秦思想家非常明确地认识到了这些信号的元层次信号价值。



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【原文 Original】

## 宋明理学“仁义固有”说：超越性与内在性的“之间”

“仁义固有”说作为广义宋明理学的一个共识，其来源无疑是孟子，即“仁义礼智，非由外铄我也，我固有之也，弗思耳矣。故曰：‘求则得之，舍则失之’。”（《孟子·告子上》）而“仁义固有说”可细分为心学家的“本心之固有”与理学家的“人性之固有”。前者在“固有”说中保留了本源于天命（在人之天）的超越维度，后者突出强调了源自人的道德理性或者说自由意志。但后者的问题是打破了超越与内在的平衡，“之间”或者说“居间”被破坏。于是，心学式一向收摄于“本心”“良知”功夫路径收到理学和气学一致批评，是一种儒学式的对主体性和意志论的一种克服。这是因为必要的“之间性”，超越性与内在性之间的必要张力，如此才能保证工夫之必要及其道德性。

【译文 Translation】

## The "Inherence of Benevolence and Righteousness" in Neo-Confucianism: The "Between" of Transcendence and Inherence

"Inherence of Benevolence and Righteousness", as a consensus of the broad Neo-Confucianism, its source is undoubtedly Mencius, that is, "benevolence, righteousness, propriety and wisdom, not from the outside to fuse me, I inherent also, Forsyth carry on. Therefore, it is said: 'Seek and you will gain, give up and you will lose.'" (Mencius Suzi) and "Inherence of Benevolence and Righteousness" that can be subdivided into the psychologist's "inherent in the heart" and the rationalist's "inherent in human nature". The former retains the transcendental dimension of the original origin of the heavenly order (in the heaven of man) in the "inherent" theory, while the latter emphasizes the moral rationality or free will originating from human beings. But the problem with the latter is that it breaks the balance between the transcendence and immanence, destroying the "in-between" or "intermediary". As a result, the path of "conscience", which has always been taken up by the "original mind", has been criticized by both Neo-Confucianism and Mind as a kind of Confucian-style overcoming of subjectivity and voluntarism. This is because of the necessary "in-betweenness", and the necessary tension between transcendence and immanence, which ensures the necessity of work and its morality.

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【原文 Original】

## 论晚明耶稣会士龙华民《论中国宗教的几个问题》的内在逻辑

在讨论晚明儒耶对话的相关问题时，耶稣会士龙华民（Niccolo Longobardi, 1559—1654）撰写的《论中国宗教的几个问题》，始终是研究者无法绕开的一篇文献。因其内容的争议性，这一论文自撰写完成之后就在教团内外引发了广泛的讨论，并直接影响到了西方世界对中国文化的认识。在论文中，龙华民重点讨论了中国传统儒学的相关问题，并表达了其与利玛窦截然相反的观点。这样一种观点上的分歧，又直接肇因于二人处理中国儒学过程中的方法论差异：利玛窦将儒者群体分为了“先儒”和“后儒”，而龙华民更倾向于将儒学看作一个整体进行研究。对《论中国宗教的几个问题》内在逻辑的梳理，无疑能够加深我们对利玛窦、龙华民二人思想分歧的进一步理解。

【译文 Translation】

### On the Internal Logic of the Late Ming Jesuit Longobardi's Some Points on Chinese Religion

When discussing issues related to the Confucian-Christian Dialogue of the Late Ming Dynasty, "Some points on Chinese religion", written by Jesuit Niccolo Longobardi (1559-1654), remains an indispensable source that researchers cannot overlook. Because of the controversial nature of its content, this treatise has sparked extensive discussion both within and outside the religious organization since it was written, and has had a direct impact on the Western world's perception of Chinese culture. In the paper, Long focuses on the issues related to traditional Chinese Confucianism and expresses his views that are diametrically opposed to those of Matteo Ricci. Such a divergence of viewpoints is directly attributable to their methodological differences in dealing with Chinese Confucianism: Matteo Ricci divided the group of Confucians into the "Pre-Confucian" and the "Post-Confucian", while Longobardi preferred to study Confucianism as a whole. The rationalization of the inner logic of "Some points on Chinese religion" can undoubtedly deepen our further understanding of the ideological differences between Matteo Ricci and Longobardi.



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【原文 Original】

## 老孔授受献曝：基于美国汉学家班大为对“帝”字的诠释

“帝”字源起众说纷纭，美国汉学家班大为（David W. Pankenier）独辟蹊径，提出北极星象说，认为其源于上古北天极区域无北极星之天象。据此，则古代文化史上黄老相传、老孔授受，即呈现出另一种可能之假说。方“帝”字结形之际，正值传说中的黄帝时期，故而“有生于无”或源自于此北极星象，后传至老子结集于《道德经》中，然则战国兴起的“黄老之学”，其中黄老并称并非托古自贤，而是实出遥契。同样，春秋时期的老孔授受，在内容上除了问礼之属外，也因此获得了新的可能，即孔子“为政以德”正来自于老子之传授。

【译文 Translation】

## The Teaching of Lao Tzu to Confucius: Based on American Sinologist Pankenier's Interpretation of the Chinese Character "帝"(Di)

The origin of the character "帝" has been widely debated, but the American sinologist David W. Pankenier has taken a unique approach by proposing the theory of the North Star, which is believed to have originated from the celestial phenomenon of the absence of the North Star in the northern polar region of the ancient sky. Accordingly, the ancient cultural history of the Huang-Lao and the Lao-Kung teachings, that is, to present another possible hypothesis. The word "Di" was formed at the time of the legendary Huangdi period, so "existence was born from nothing 有生于无" may originated from this polar star image or from this Arctic star phenomenon, and then passed to Laozi and collected in the "Tao Te Ching". However, in the Warring States period, "Huang Lao's School" emerged, in which the parallel between Huangdi and Laozi is not a practice that has been handed down since ancient times, but rather because there exists a harmonious and complementary relationship between the two. Similarly, the legends surrounding Confucius receiving teachings during the Spring and Autumn period have gained new possibilities for interpretation. Besides discussions on "rituals," Confucius' principle of "governing with virtue 为政以德" may also have been influenced by teachings from Laozi.

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【原文 Original】

## 先秦儒、道心性论中的自由意识与成德之教

以自由意识之视域考察人之在其自己问题，人所先天禀赋之德性与才性都不能真正成就人之在其自己。唯有人经过自由意识之抉择方能成就自己所意愿之价值。先秦道家以自由意识之心灵无待于先天禀赋之动物本性，抉择无德之德的纯粹自主，故能成就其无先天价值立场的自然无为之学。先秦儒家以自由意识之心灵无待于先天禀赋之动物本性，并自由抉择去成就先天道德而有孟子式成德之教，自由抉择后天道德而有荀子式成德之教。在先秦儒、道心性论中，性之禀赋是自由意识之抉择材料，而心之纯粹意识之自由抉择才是成德之教的根本所在。在此意义上，孟、荀、儒、道皆可以在一个全新的普遍模式下获得沟通。

【译文 Translation】

## Free Consciousness and Completion of Morality in the Pre-Qin Confucian and Taoist Theory of Mind-Nature

Examining the question of man's being in himself from the perspective of free consciousness, neither the virtues nor the talents innately endowed in man can truly fulfill man's being in himself. Only through the choice of free consciousness can one achieve the desired values for oneself. The Pre-Qin Taoists, with their free conscious mind, not wait for the innate animal nature, but choose the pure autonomy of virtue without virtue, so they can accomplish their science of natural inaction without innate value position. To achieve innate morality and the teaching of Mencius' style of virtue, as well as the free choice of the innate morality and Xunzi's style of virtue, the Pre-Qin Confucianism has the free conscious mind without waiting for the innate animal nature and free choice. In the Pre-Qin Confucian and Taoist theories of mind and nature, the endowment of nature is the material of free conscious choice, and the free choice of the pure consciousness of the heart is the fundamental part of the completion of morality. In this sense, Meng, Xun, Confucianism and Taoism can communicate with each other within a new universal model.



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【原文 Original】

## 庄子的“知”与精神意识

由理性和感觉所形成的“认识”形成知识，庄子强调万物的无限变化，并通过有限的人类认识体系和梦觉对之进行讨论，而作为其结果的知识，却不是“道的真理”。即庄子所谓真知，不是单纯的观念知识，而是通过坐忘、心斋等修养所培养的整体人生境界的综合。这是更深的内在层面的讨论，是探索精神意识的心性论范畴的讨论。本文论证认识及知识的局限以及意识的重要性和必要性，以此主张从精神层面对难以捉摸的个人意识的理解，不仅对于个人自身，且对于社会、整体的和谐及循环也是必需的。

【译文 Translation】

## Zhuangzi's Zhi and Spiritual Consciousness

Cognition, formed by reason and perception, constitutes knowledge. Zhuangzi emphasizes the infinite variability of all things and, through limited human systems of cognition and discussions on dreaming (MengJue), the resulting knowledge of this is not the "truth of the Dao." In other words, what Zhuangzi calls true knowledge is not mere conceptual knowledge, but a synthesis of an overall state of life nurtured through practices like Forgetting the Difference and Opposition Between Self and the Universe (ZuoWang) and meditation. This is a discussion of the deeper, inner layers, an exploration of the realm of spiritual consciousness within the Theory of Mind and Nature. This paper argues for the limitations of cognition and knowledge and the importance and necessity of consciousness. It asserts that an understanding of the elusive personal consciousness at the spiritual level is not only essential for the individual but also for the harmony and cyclic nature of society and the whole.

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【原文 Original】

## 中国与东南亚海岛国家的汉传佛教网络研究初探

中国与东南亚的汉传佛教深有渊源。其中，在19世纪90年代至20世纪40年代的半世纪，在华社支持、侨僧传教的前提下，殖民时代东南亚海岛国家先后建立了当地的第一座汉传佛教寺院，即马来亚极乐寺、新加坡双林寺、印尼广化寺及菲律宾信愿寺；而这些寺院的“法缘”可分别追溯至福州涌泉寺、福州西禅寺、莆田广化寺及厦门南普陀寺。相关汉传佛教寺院的建立，不仅代表着制度性佛教在殖民统治下，具多元族群、多元宗教的东南亚海岛国家的起始，也意味着以华侨、侨僧及寺院为要素的中国与东南亚的汉传佛教网络的建构成为可能，对于后来汉传佛教越洋在当地传播与发展也有启后作用。相关研究具有重要的研究价值。就研究现状而言，从20世纪60年代至今，包括美国学者尉迟酣（Holmes Welch）、中国学者王荣国、新加坡学者谢明达及德国学者黄颖思（Jens Reinke）等在有关中国与东南亚（或其他）的汉传佛教传播或网络研究愈加成熟，但并未深入探讨同时期上述案例。有鉴于此，本文试图以田野调查和文献分析为方法，探究在这50年间，中国福建与东南亚海岛国家如何形成涉及华社建构、侨僧流动及寺院分立的汉传佛教网络，以及这种网络对现今相关国家的汉传佛教互动的意义。



【译文 Translation】

## **An Initial Exploration of the Network of Chinese Buddhism between China and Southeast Asian Island Nations**

There exists a deep connection between China and the Southeast Asian Island nations in Chinese Buddhism. During the half-century spanning from the 1890s to the 1940s, with the support of the Chinese migrant community and Chinese monks, the Southeast Asian Island nations established their first local Chinese Buddhist temples in the colonial period, including Malaya's Kuil Kek Lok Si, Singapore's Siong Lim Temple (also known as Lian Shan Shuang Lin Monastery), Indonesia's Guanghai Temple, and the Philippines' Seng Guan Temple. The "dharma lambana" of these temples can be traced back to Yongquan Temple and Xichan Temple in Fuzhou, Seng Guan Temple in Putian, and South Putuo Temple in Xiamen. The establishment of these Chinese Buddhist temples not only marked the inception of institutional Buddhism in the ethnically and religiously diverse Southeast Asian Island nations under colonial rule, but also signified the possibility of constructing a network of Chinese Buddhism between China and Southeast Asia, involving Chinese migrant, Chinese monks, and temples. This network played a pivotal role in the subsequent transoceanic spread and development of Chinese Buddhism in the region. Research on this topic holds significant value. Regarding the current state of research, from the 1960s to the present day, scholars such as Holmes Welch from the United States, Wang Rongguo from China, Xie Mingda from Singapore, and Jens Reinke from Germany, among others, have made substantial progress in studying the dissemination and networks of Chinese Buddhism in the context of China and Southeast Asia (or other regions). However, these scholars have not extensively delved into the aforementioned cases from the same period. In light of this gap, this paper attempts to explore how a network of Chinese Buddhism evolved over this 50-year period, involving the construction of Chinese communities, the mobility of Chinese monks, and the establishment of temples in both Fujian, China, and the Southeast Asian island nations by means of field investigation and literature analysis. Furthermore, it aims to elucidate the significance of this network for the interaction of Chinese Buddhism in the countries concerned nowadays.



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【原文 Original】

## On Dhāraṇī Carved in Stone (and on metal sheets) in the North Pagoda at Chaoyang under the Liao and Associated Manuscripts in Medieval Japan

Of the nine dhāraṇī sūtras inscribed in stone in the North Pagoda (Beita 北塔) in the city of Chaoyang 朝陽 during the middle of the 11th century when the Khitan 契丹 Liao 遼 (907/916-1125) controlled the region, five are written in Sinitic logographs and four with Sanskrit. Translations attributed to Amoghavajra 金剛不空 (705–774) of the Sitātapatra-buddhoṣṇīṣa-dhāraṇī, Heart Sūtra, Great Compassion Dhāraṇī and the Mahāpratisāra-dhāraṇī translated by \*Maṇicintana (Baosiwei 寶思惟, d. ca. 721) seem to demonstrate that Liao Buddhist patrons sustained veneration of dhāraṇī sūtras that were popular during the 8th century in north China under the Tang (618–907). One of the four texts in Sanskrit, what appears to be a back translation into Sanskrit of \*Buddhapāla's 佛陀波利 translation of the Buddhoṣṇīṣa-vijaya-dhāraṇī, could be interpreted the same way. But \*Maitrībhadra's 慈賢 translation of the \*Vajravidāraṇa-dhāraṇī 佛說金剛大摧碎延壽陀羅尼 (T no. 1416) and three other seemingly "esoteric" Buddhist texts in Sanskrit (with Chinese transliterations) inscribed in stone on the third and fourth stories of the North Pagoda at Chaoyang beg the question: where did these texts come from and why did the Khitan patrons have them carved in the pagoda? I also investigate \*Maitrībhadra's translation of the \*Vajravidāraṇa-dhāraṇī from Chaoyang (and the Taishō edition) to see if it corresponds with the extant Tibetan edition (To. No. 750/949 and Pek. No. 406/574 rdo rje par joms pa shes bya bai gzungs) or if it seems to reflect Tang or Khitan Liao dynasty transcriptions of Sanskrit sounds to determine the extent to which Liao Buddhist patronage at Chaoyang reflects Sinitic or Tibetan transmission. I explore how terms glossed in the Longkan shoujian 龍龕手鑑 (Handy Mirror in the Dragon Shrine) influence \*Maitrībhadra's translation of the \*Vajravidāraṇa-dhāraṇī, in particular. How we understand Liao Buddhist spells during the 11th century has considerable bearing upon how we establish the state of so-called "esoteric" Buddhism on the continent in East Asia when we know that during the 12th century, Tanguts translated many spell texts from Sinitic and Tibetan and in Japan both Shingon 真言宗 and Tendai 天台宗 Buddhists significantly expanded their ritual repertoires.

【译文 Translation】

## 论辽代朝阳北塔下的陀罗尼石刻(及金属板) 与中世纪日本的相关手稿

在11世纪中叶的契丹辽统治时期(907/916-1125)，朝阳北塔中有九个陀罗尼经(dhāraṇī sūtras)石碑，五个由汉字书写，另外四个由梵文写就。由宝思惟翻译的金刚不空译本(不空法师，705-774)佛顶大白伞盖陀罗尼经、心经、大悲心陀罗尼经和大随求陀罗尼心咒，似乎表明辽国佛教支持对陀罗尼经的崇拜早在唐朝统治(618-907)的8世纪时期就已在中国北方盛行。其中一篇梵语碑文似是佛陀波利对佛顶圣胜陀罗尼的反译，也可以证明上述结论。但是慈贤(Maitrībhadra)翻译的佛说金刚大摧碎延寿陀罗尼(Vajravīdāraṇī, 1416年)和其他三个看似是密宗的梵文佛教经文(有中文音译)刻在朝阳北塔三层和四层的石头上，引出了一个问题：这些经文来自哪里？为什么契丹的信徒把它们刻在塔上？笔者研究了朝阳北塔上慈贤翻译的佛说金刚大摧碎延寿陀罗尼(包括石刻版)，以确认是否能与现存的藏语版本有所对应；或者它是否反映了唐朝或契丹辽王朝的梵语发音，以确定辽朝佛教在朝阳通过汉语或藏语传播的程度。本文特别探讨了《龙龕手鑑》中的术语对慈贤翻译金刚大摧碎延寿陀罗尼的影响。12世纪，辽人通过汉语和藏语翻译了大量经文文本，同时期在日本，真言宗和天台宗都扩大了其信仰范围；故而我们对于辽国佛教经文的理解，很大程度上影响了我们对于密宗在东亚大陆建构的理解。

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【原文 Original】

## 伊利汗国时期伊朗与中国的文化关系

蒙古人的入侵给古代伊朗和古代中国带来诸多问题的同时也促进了两国关系的升温。由于其他地区蒙古政府的合法性来自于中国元朝政府，伊朗与中国间的亲近与友好关系达到了历史上的峰值。伊朗穆斯林以各种身份服务于可汗，如供职于中央和地方政府部门、从事秘书工作及担任军队指挥官。本研究使用描述-分析方法，充分利用文献资源以阐明在伊利汗国时期伊朗人与中国人进行了思想、医学、天文学、绘画、印刷等多方面的交流。此外，此时期波斯语在中国也繁荣发展，对元朝行政和军事部门产生了重要影响，是蒙语、汉语之外的第三大官方语言。

【译文 Translation】

## Cultural relations between Iran and China during the Il-Khanate

The Mongol invasion caused many issues for ancient Iran and ancient China, but also contributed to promote relations between the two countries. As the legitimacy of the Mongolian government in other regions was derived from the Yuan government of China, the cordial and friendly relations between Iran and China have reached a historical peak. Iranian Muslims served the Khan in various capacities, such as in central and local government departments, as secretaries or army commanders. The study uses the description-analysis method and makes full use of documentary resources to clarify the exchange of ideas, medicine, astronomy, painting, printing and other aspects between the Iranians and the Chinese during the Il-Khanate. In addition, the Farsi also flourished in China during this period, which had an important influence on the administrative and military departments of the Yuan Dynasty, and was the third official language after Mongolian and Chinese.



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【原文 Original】

## Between Constantinople and Chang'an: Footprints of Byzantium in Tang Dynasty of China

The main branch of Christianity in Tang Dynasty of China was the Church of the East with the Syriac tradition, i.e., Jǐngjiào (景教). However, a much more obscure topic is the possible presence of Melkites who using Byzantine Christian rituals in the same period. As for language, the only known Greek contemporary artefact unearthed in China was a fragment of Psalm 32/33 from Bulayiq near Turfan, Xinjiang, and several Byzantine coins from the same area. The written records provides more information on embassies allegedly sent by Fulin (拂菻 = Byzantine Empire) to the court of Tang, though these historical records remain unclear about whether they had religious, as well as their real departure place. Constantinople, Antioch or the Catholicosate of Romagira centered at Chach, now Tashkent in Uzbekistan. Also, the famous Jǐngjiào Xian Stelle of 781 (大秦景教流行中國碑), though a monument of the Church of the East, within the Syriac name list of ecclesiastical figures contained one person with a Greek name John (Yōhannīs) instead of the Syriac one (Yōhannān), which reflected the interaction between the two ecclesiastical communities in Tang Dynasty of China. After analysis of the relevant sources, this study will offer an overview and textual research of the contact range between Tang and Byzantine.

【译文 Translation】

## 在君士坦丁堡与长安之间：拜占庭在中国唐代的足迹

基督教在中国唐代的主要分支是具有古叙利亚传统的东方教会，即景教。然而同一时期采用拜占庭仪式的基督徒(麦基教派)可能也存在，不过目前还无法被确证。就语言而言，在中国出土的唯一已知的古希腊时期文物，是新疆吐鲁番附近的葡萄沟出土的诗篇32/33片段，以及同一地区的几枚拜占庭硬币。书面记载提供了更多据称由拂菻(即拜占庭帝国)派往唐朝的使者信息，该记载的内容无法辨别这些使者是否具有宗教信仰，也无法辨别他们来自君士坦丁堡、安提阿，还是以察赫为中心的罗马吉拉的天主教区，即现在乌兹别克斯坦的塔什干。此外，西安著名的景教石碑(大秦景教流行中国碑，公元781年)虽然是东方教会的纪念碑，但在叙利亚教会人物名单中，存在一个人名，为希腊文的约翰(Yōhannīs)，而非叙利亚文的约翰(Yōhannān)，这说明了唐朝两个教会团体之间的互动。本文对相关资料进行分析，并对中国唐朝与拜占庭的接触范围进行概述与文本研究。

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【原文 Original】

## From Evangelist to Sinologist: Matteo Ricci's Secularization in Post-Unification Italy

In contemporary discourse on Matteo Ricci, we are accustomed to duly highlighting his significance in the field of sinology and his role as a bridge between Chinese and European cultures. However, it is intriguing to observe that this perspective has not been consistent throughout history. Both in Europe and in China, the image of Matteo Ricci has undergone significant transformations over the centuries. Only in relatively recent times has Ricci been elevated to the status of a bridge between civilizations, serving as a spokesperson for values that are shared even by those outside the Catholic faith. In this article, I intend to examine what I consider a pivotal moment in the history of this transformation: when the discourse on Matteo Ricci began to encompass not only his identity as a missionary, but also as a sinologist. This transformation unfolded in the latter half of the 19th century, within the academic circles of post-Unification Italy.

【译文 Translation】

## 从布道者到汉学家：利玛窦在统一后意大利的世俗化历程

在当代有关利玛窦的叙述中，我们习惯于强调他在汉学领域的重要性，以及他作为中欧文化桥梁的作用。然而，耐人寻味的是，这种观点在历史上并非始终如一。几个世纪以来，利玛窦的形象在欧洲和中国都经历了重大转变。只是在相对较近的时期，利玛窦才被提升为不同文明之间的桥梁，成为即使是在天主教信仰之外的人也认同的价值观的代言人。本文探讨了我认为这一转变历史中的一个关键时刻：关于利玛窦的叙述开始不仅强调他的传教士身份，同时也强调他作为汉学家的身份。这一转变发生在 19 世纪后半叶，在统一后的意大利的学术界。



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【原文 Original】

## **Enver Celalettin Pasha's Trip to China: An Investigation of Ottoman-China Relation**

The diplomatic mission to China led by Enver Celalettin Pasha, under the mandate of Sultan Abdulhamid II, marked a significant shift in the Ottoman Empire's external relations in Asia, particularly with China, in the early 20th century. This study aims to analyze Ottoman archival documents and travel notes to examine the activities of the Counsel Delegation dispatched to China. Sent as part of a Pan-Islamic initiative, the delegation aimed to influence Chinese Muslims involved in the Boxer Rebellion and assess the short-term and long-term implications of the mission.

This research will utilize document analysis methods to scrutinize materials in the Ottoman Archives of the Prime Minister's Office. The study will focus on the importance and impact of Enver Celalettin Pasha's journey to China, elaborate on the trip's political, economic, and cultural dimensions, and explore how the mission influenced the Ottoman Empire's strategic objectives in Asia.

【译文 Translation】

## **恩维尔·杰拉勒丁·帕夏的中国之行： 奥斯曼-中国关系研究**

在苏丹阿卜杜勒-哈密德二世的授命下，恩维尔·杰拉勒丁·帕夏率领外交使团访问中国，标志着20世纪初奥斯曼帝国在亚洲、特别是与中国的对外关系的重大转变。本研究通过分析奥斯曼帝国的档案资料和随行游记，考察访问中国使团的活动情况。作为泛伊斯兰计划的一部分，该代表团试图影响参与义和团运动的中国穆斯林，并评估义和团运动在短期和长期可能产生的影响。

本研究运用文献分析的方法，细致梳理奥斯曼帝国总理办公室的文献资料，重点关注恩维尔·杰拉勒丁·帕夏使团的中国之行在政治、经济和文化层面的重要性和影响，并探讨该使团的访问如何对奥斯曼帝国的亚洲战略目标产生影响。

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【原文 Original】

### The Xianbei-Chinese Dictionary Mentioned by Paul Pelliot

This paper presents the preliminary results of a quest about a missing dictionary of the Chinese-Xianbei language that Pelliot ostensibly had in his possession. Russian Orientalist Bartold mentioned the existence of such a dictionary in reference to Paul Pelliot's conference held in Leningrad in the Fall of 1925 by Paul Pelliot. A possibility is that this manuscript referred to by Pelliot could be one of those mentioned in Sui Shu 隋书, Chapter 32, 经籍志, which is a contemporary list of books existing during the Sui dynasty (581-618). This paper questions two levels of this lost dictionary. At the first level, it exposes the preliminary data resulting from the tracking search of this manuscript in Chinese, French, Russian and Turkish sources. At a second level, it attempts to speculate and discuss from a functional approach the dictionary itself regarding physical traits and content.

【译文 Translation】

### 伯希和教授曾提及的《鲜卑—汉语》字典

本文介绍了关于伯希和曾拥有的一部失传的汉—鲜卑语词典的初步调查结果。俄罗斯东方学家巴托尔德在提及保罗·伯希和1925年秋季在列宁格勒召开的会议时提到了这本字典的存在。一种可能是，伯希和提到的这份手稿可能是《隋书》第32章《经籍志》中提到的手稿之一，后者是隋朝（581-618年）时期的当时书籍的目录。本文从两个层面对这部失传的辞书进行讨论。在第一个层面，它揭示了在中文、法文、俄文和土耳其文资料中对该手稿进行追踪检索所获得的初步数据。在第二个层面，本文试图从功能性的层面来推测字典本身的物理特征和内容。



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【原文 Original】

## Comprehending and Usage of Twenty-Four Histories from the Aspects of Ancient Turkic Studies

Sinology studies in Turkey were established thanks to the guidance provided by Atatürk, the founder of the Turkish Republic. Subsequently, academic studies in this field were initiated by Anna von Gabain and Wolfram Eberhard. Sinology, as a discipline, is of utmost importance for comprehending Turkic history. This is because a thorough understanding of the historical, cultural, and civilizational ties between these two ancient nations, whose neighborly relations originated in the eastern regions of Asia thousands of years ago, can only be achieved through Sinology studies. This significance elevates the field of Sinology Studies to a valuable position in the context of Turkic history. However, a specific issue warrants attention at this juncture: how should the study of Sinology, encompassing Chinese history, culture, literature, and philosophy, be conducted? This question serves as the impetus for our inquiry. We aim to explore the methodology of studying Chinese history and civilization, while also addressing common mistakes made in previous research endeavors. In this study, we will identify these errors, elucidate their sources, and propose solutions for rectifying them.

【译文 Translation】

## 从古代突厥研究看二十四史的理解与运用

土耳其汉学研究是在土耳其共和国国父阿塔图尔克的指导下建立起来的。这一领域的学术研究随后由葛玛丽（Anna von Gabain）和艾伯华（Wolfram Eberhard）发起。汉学作为一门学科，对理解突厥历史具有极其重要的意义，因为通过汉学研究能够更深入地了解这两个古老国家之间的历史、文化和文明联结。这两个古老国家的睦邻关系起源于数千年前的亚洲东部地区，这提升了汉学研究领域在突厥历史语境下的价值地位。然而，一个值得关注的问题是：如何进行涵盖中国历史、文化、文学和哲学在内的汉学研究？这个问题是本研究的内在动力。我们的目标是探索中国历史和文明的研究方法，也旨在解决以往研究工作中存在的问题。在本研究中，笔者将归类过往研究中的误区并阐明其来源，同时提出针对这些研究问题的具体解决方案。



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【原文 Original】

## 对比视角下的中越-宋丁关系研究

历史是一场过去和现在之间的苍茫对话。人们从过去的历史中寻找知识，不仅仅是为了满足增长见识的需要，还要从中汲取经验教训，丰富智慧。然而，不同政治势力往往也会通过历史书写来实现其政治需要，这便使得历史事实变得模糊不清。古代中越关系史的宋丁关系就是一个典型的例子。

学界对宋丁关系至今不甚关注，研究成果较有限。既有研究主要关注宋丁往来中的和平交往时期，亦即中越两国在历史上的一段和谐期。但古代史籍的编纂常使用编年记载的方式，史家更侧重于记载事件，而非发现事件的本质。由于每位撰史者对事件的认识程度不同，唯一的历史真实便在不同的史籍记载中变成了不一样的事件。

通过对中越史书的对照研究，可以看出关于北宋与大瞿越（越南丁部领统治集团）的关系，无论是战争时期还是和平友好时期，中越史籍对同一个事件的记载往往存在分歧。在这样的研究视角下，大多数专论局限于这一关系中的双方，缺乏对包括南汉、南唐、辽朝等其他影响因素的考察。这使得10世纪的中越关系研究具有片面性。本文通过对比中越史料，以丁部领称帝、南汉及南唐与宋丁交往等现象为中心，重现这一段生动多变的中越关系史。



【译文 Translation】

## **A Study of the Relationship between China and Vietnam-Song and Ding in Contrasting Perspective**

History is a dialogue between the past and the present. People seek knowledge from the past not only to satisfy the need for insight, but also to draw lessons from it to enrich the wisdom. However, different political forces often realize their own political needs through the writing of history, which makes historical facts obscure. In the history of ancient Sino-Vietnamese relations, the relationship between Song and Ding is a typical example.

The relationship between Song and Ding has not been paid attention to academically so far, and the research results were rare. Previous research mainly focused on the period of peaceful exchange between Song and Ding, which representing the time of harmony between China and Vietnam in history. However, the compilation of ancient historical records often presented in the form of chronicle, and historians focused more on recording events than discovering the fact of events. Because each historian had different understanding of events, the historical reality became different events in historical records.

According to contrast the historical records of Chinese and Vietnamese, it can be seen that as for the relationship between the Northern Song Dynasty and Daqu Yue (Đinh Bộ Lĩnh hierarchy), no matter war or peaceful period, Chinese and Vietnamese historical records often had differences on the same event. From this perspective of research, most of monographs were limited to the two sides in the relationship, lacking of the analysis of other influence factors including the Southern Han Dynasty, the Southern Tang Dynasty and the Liao Dynasty. This made the research of Sino-Vietnamese relations in the 10th century had one-sided face. With comparison of historical records between China and Vietnam, this study focuses on the phenomena such as Ding's claim as emperor, the contact of the Southern Han and Southern Tang to Song Dynasty and Ding Dynasty, and reconstruct this vivid and varied history of Sino-Vietnamese relation.

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【原文 Original】

## The Importance of Sinology in the Contemporary Era

Precisely what constitutes Sinology remains contested, whether it should focus on the language, literature, history and linguistics of past China or on China as a whole, with a focus on language. For the purposes of this paper, I adopt the second definition.

I argue that Sinology is more and more important in the contemporary world, for two main reasons.

1. China's position has risen, both in geopolitical terms and economic. What John Mearsheimer called "the unipolar moment", which saw only one dominant superpower, has ended. We are now entering a multipolar world in which China ranks very high. This makes it necessary to understand China in depth, including knowledge of its language and culture.

2. In recent times, China's image has got considerably worse in the Western world, though overall it has improved elsewhere. The poor images are due largely to politics, meaning that the U.S. and other countries of the West are deliberately trying to hold China back, largely through fear of losing their hegemonic status. These bad images include serious competition to the extent of risking war. They make understanding more necessary than ever. This understanding needs to be comprehensive and include language and culture, as well as economics and geopolitics.

【译文 Translation】

## 汉学在当今时代的重要性

究竟是什么构成了汉学？这一问题仍然存在争议，它应该关注过去中国的语言、文学、历史和语言学？还是应该关注整个中国，并以语言为重点？本文采用了第二种定义。

我认为汉学在当代世界越来越重要，主要有两个原因。

1. 中国在地缘政治和经济领域的地位都有所上升。约翰·米尔斯海默所称的“单极时代”——即只有一个占主导地位的超级大国——已经结束。我们正在进入一个多极世界，中国在这个世界中占据重要地位。因此有必要深入了解中国，包括其语言和文化。

2. 近年来，中国在西方世界的形象变得相当糟糕，尽管在其他方面总体上有所改善。糟糕的形象很大程度上是由于政治原因，这意味着美国和其他西方国家由于担心失去他们的霸权地位，试图阻止中国。这些糟糕的形象包括严重的竞争，甚至包括引发战争的可能性。它们使理解比以往任何时候都更加必要。这种理解需要是全面的，包括语言和文化，以及经济 and 地缘政治层面。



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【原文 Original】

## 区域国别学视角下的“汉学”与“中国学”： 名实之辩与话语之争

在域外，对于如何称呼以中国为对象的研究，19世纪源自欧洲的Sinologie（汉学）和20世纪兴盛于美国的Chinese Studies（中国学）两个概念先后进入学界视野。在中国，两个概念不仅译名曾经存在争议，也根据广义、狭义的区别以及语境的不同，有时同义通用，有时共存互补。大体上，中国海外汉学（中国学）学者对于二者狭义内涵的区别达成如下共识：二者的研究时段分别为历史中国和当代中国；研究学科分属人文领域和社会科学领域；研究方法分别为人文科学方法和社会科学方法或综合研究方法，研究视角从西方中心向中国中心移动。

“外国人研究中国的学问”是一项具体的国别区域研究，相关的概念史体现了国际舞台上话语变迁的历史，也展示出了现实中国际格局与学术思潮、学科演进的互动。

区域国别学在2022年9月以交叉学科门类进入中国一级学科目录，是中国建构自主知识体系的一部分。何为“某国学”，如何开展“某国学”研究，如何培养“某国通”……在这些问题上，海外汉学（中国学）可与中国的区域国别学（外国研究）互为镜鉴。

【译文 Translation】

## **Sinology and Chinese Studies in the Perspective of Regional Country Studies: The Debate of Names and Discourses**

In the international arena, the concepts of Sinologie, which originated in Europe in the nineteenth century, and Chinese Studies, which flourished in the United States in the twentieth century, have come to the forefront of academics as to how to refer to China-oriented studies. In China, the two concepts have not only been disputed in translation, but also coexisted and complemented each other according to the distinction between broad and narrow meanings and different contexts. Generally speaking, Chinese overseas scholars of Sinology (Chinese studies) have reached the following consensus on the difference between the two concepts in the narrower sense: the time period of their study is historical China and contemporary China; the research disciplines belong to the fields of humanities and social sciences; the research methods are humanities and social sciences or comprehensive research methods; and the research perspective moves from the Western center to the Chinese center.

"Foreigners studying China's studies" is a specific country-region study, and the related conceptual history reflects the history of discourse change in the international arena, and also demonstrates the interaction between the international landscape and the evolution of academic thinking and disciplines in reality.

The entry of regional and country studies into the catalogue of China's first-level disciplines in September 2022 as a cross-disciplinary category is part of China's efforts to construct an autonomous knowledge system. What is "a certain country studies", how to carry out "a certain country studies" research, and how to cultivate "a certain country generalist" ..... On these issues, overseas sinology (Chinese studies in China) has become an important part of the development of China's knowledge system. On these issues, overseas sinology (Chinese studies) and China's regional country studies (foreign studies) can serve as a mirror for each other.



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【原文 Original】

## Valuable Experience From the Past: Evaluation of Chinese and Foreign Education and Research in the History

As a catalyst for change, the dynamic exchange between China and foreign entities in the realms of education, science, and technology has consistently captivated attention. This phenomenon dates back to the days when foreign intellectuals and scientists first established themselves in Imperial China, ushering in a new era of engagement between the East and the West. The outcomes of these interactions have been subject to ongoing scrutiny, desire, resistance, and exploitation by various stakeholders, both State and non-State actors, in China and abroad. Whether motivated by the pursuit of the common good or driven by self-interest, a diverse array of organizations and individuals played pivotal roles in either fostering or dismantling these exchanges. They have frequently been central to internal debates concerning the trajectory of Chinese education, science, and culture - but also handy vehicles for Foreign religious beliefs, modern imperialism and economic interests. By exploring selected historical instances that link these initiatives, spanning from ancient times to the contemporary era, we aim to extract insights that may contextualize the past and, in turn, provide valuable lessons for the future.

【译文 Translation】

## 过去的宝贵经验：评估历史上的中外教育和研究

作为变革的催化剂，中国与外国实体在教育、科学和技术领域的动态交流一直备受关注。这一现象可以追溯到外国知识分子和科学家首次进驻封建中国的时期，他们开创了东西方交往的新纪元。这些互动的结果一直受到中外各种利益相关者（包括国家和非国家行为者）的关注、渴望、抵制和利用。无论是出于对共同利益的追求，还是出于自身利益的驱动，一系列不同的组织和个人都在促进或破坏这些交流中发挥了关键作用。它们经常成为有关中国教育、科学和文化发展轨迹的内部辩论的核心，同时也是外国宗教信仰、现代帝国主义和经济利益的便捷工具。通过探讨从古至今与这些活动相关的历史事件，我们希望能从中获得一些启示，了解过去的历史背景，进而为未来提供宝贵的经验教训。

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【原文 Original】

## Academical Exchange between Africa and Chinese Cultural

China and African countries have been described as an economic nation. despite multiple exchange in the area of culture and knowledge production, not much is said or written about cultural benefits and cooperation between China and African countries. In African, there are different Confucius institutes classes and Chinese restaurants in almost all countries and many people love to eat Chinese food, this made many people wanting to know more about China. This is why learning of culture and economic production is a professional way for progressing country. Despite the fact that African system of education follow the western method of education, Chinese still offer more regardless. I want to explain how culture and academic has united African countries and China. I will choose few countries including Nigeria to examine how culture, skill transfer, academic exchange happens with China.

【译文 Translation】

## 论非洲与中国在文化层面的学术交流

中国和非洲国家被称为经济大国。尽管在文化和知识生产领域进行了多次交流，但是有关中国和非洲国家之间的文化增益和合作的研究却并不多。在非洲，几乎所有国家都有不同的孔子学院课程和中国餐馆，中国菜广受欢迎，这让很多人想要更多地了解中国。这就是为什么学习文化和经济生产是推动国家进步的一种专业途径。尽管非洲的教育体系遵循西方的教育方法，但中国提供了更多支持。我想说明文化和学术是如何把非洲国家和中国联系在一起的。我将选择包括尼日利亚在内的几个国家来研究非洲国家与中国的文化、技能转移和学术交流是如何发生的。



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【原文 Original】

## Mutual Acceptance and Influence of Chinese and African Cultures

Compared with Burundi in Africa, China is a big country both in terms of international status, country size and population. However, since the signing of the agreement on cultural exchange between the two countries in the Great Hall of the People in Beijing on the afternoon of January 15, 1982, the two sides have agreed to develop cultural exchanges and cooperation between the two countries on the principle of equality and mutual benefit. With the deepening of people-to-people and cultural exchanges between China and Burundi, the friendly cultural exchanges and cooperation between China and Burundi are now in the best historical period. Based on the elaboration of the development process of cultural exchanges between China and Burundi, this paper focuses on the current situation of cultural communication and mutual acceptance between the two countries, and then discusses its impact on the cultural exchange relations between China and Burundi, or it can better "go out" and "come in" for the culture of the two countries and other countries in the world. At the same time, to better "invite in" other people's cultures and build a community of human destiny provides some instructive inspiration.

【译文 Translation】

## 中非文化的相互接受和影响

与非洲国家布隆迪相比，中国无论是从国际地位，国家面积还是人口数量上来看都是一个大国。但是，自从1982年1月15日下午在北京人民大会堂签署两国之间的文化交流协定起，双方一致同意在平等互利的原则下发展两国之间的文化交流与合作。随着中布人文交流的不断深化，中布友好文化交流与合作关系正处于历史最好时期。本文在阐述中布两国文化交流发展历程的基础上，重点分析两国之间文化传播与相互接受的现状，进而探讨其对中布文化交流关系的影响，或可以为两国及全球各国文化更好地“走出去”“请进来”，同时更好地“邀请”他国文化，构建人类命运共同体提供一些有益的启示。



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【原文 Original】

## Comparative Understanding of “Tianxia Datong” “Vasudhaiva Kutumbakam” and the Current State of India-China Relations

When we talk about Indian and Chinese Culture, one thing is sure they have more similarities than we can ever imagine. Just like Indian cultural philosophy, Chinese philosophy tries to lay the foundational principles for humans on this planet; it talks about being grateful for what we have and being kind to others, Self-fulfilment and Fosterage which talks about human nature and how the internal and external environment can impact the heart of the human in totality. It speaks about Great Unity and Harmony, which talks about peace and unity among all humans with a shared path or future. On the Indian side, Bhagavad Gita also talks about similar things. Gita also talks about similar things. This brings our discourse to the most important Chinese ideal of “Tianxia Datong” (Grand Harmony all under Heaven), identical to the Indian version of “Vasudhaiva Kutumbakam” (The World is one Family). In this article, the researcher has tried to ponder the similarities between Indian and Chinese Philosophy and their principles of co-existence. Further, the researcher has highlighted the practical adaptation of these philosophies by India and China. Additionally, there is an attempt to explain the current state of India-China Relations.

【译文 Translation】

## 中国“天下大同”与印度“天下一家”观念 及当下中印关系的比较研究

当我们谈论印度和中国文化时，有一件事是肯定的，即它们有比我们想象中更多的相似之处。和印度哲学一样，中国哲学也试图为这个星球上的人类奠定基本原则；它要求我们对所拥有之物心存感激并善待他人，自我实现和培养探讨人性及内外部环境如何从整体上影响人类内心。中国哲学讲的是大团结与和谐，即人类在共同的道路或未来的和平和团结。在印度方面，《博伽梵歌》也谈到了类似的内容。这将我们的讨论带到了中国最重要的理想“天下大同”与印度“世界一家”之间的基本相似性问题上。在这篇文章中，研究者试图思考印度和中国哲学的相似之处以及它们共存的原则。此外，研究者还强调了印度和中国对这些哲学的实际应用，并尝试解释印中关系的现状。



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【原文 Original】

## “一带一路”倡议下土耳其汉学研究的发展与现况（2013–2023年）

2023年是共建“一带一路”倡议提出10周年。2013年11月，“一带一路”在中共十八届三中全会被确立为中国国家战略。当时很少人能预估到这个崭新的计划会给世界带来多少改变。在“一带一路”提出之初，有媒体将其称之为“中国版马歇尔计划”，十年之后，仅从数据上来看，甚至有过之而无不及。十年来“一带一路”倡议始终保持强大韧性和旺盛活力，持续为世界提供新机遇，今天我们可以说“一带一路”倡议为世界汉学研究也提供了新机遇。土耳其是“一带一路”的参与者与坚定支持者。在共建“一带一路”的合作信念下，十年来随着中土关系的发展，土耳其汉学研究也取得长足发展。本论文的主题，是整理十年来土耳其汉学界在“一带一路”倡议下，在中国学研究、文学翻译、中文教学、汉学家培育等领域取得的新发展和现况。

【译文 Translation】

## “The Development and Current Status of Sinology in Turkey since the ‘The Belt and Road’ Initiative (2013-2023)”

The year 2023 will mark the 10th anniversary of the Belt and Road (B&R) Initiative, which was established as China's national strategy in November 2013 at the Third Plenum of the 18th Central Committee of the CPC. At that time, few could have predicted how much this new program would change the world. At the beginning of the Belt and Road Initiative, some media called it "China's version of the Marshall Plan", and ten years later, just by looking at the numbers, it's even better than that. Over the past ten years, the Belt and Road Initiative has always maintained strong resilience and vitality, and has continued to provide new opportunities for the world. Today, we can say that the Belt and Road Initiative has provided new opportunities for the study of Sinology in the world. Turkey is a participant and a staunch supporter of the Belt and Road Initiative. Under the cooperative belief of "One Belt, One Road", with the development of Sino-Turkish relations over the past ten years, the study of Sinology in Turkey has also made great progress. The theme of this thesis is to summarize the new developments and the current situation of the Turkish Sinology community in the fields of Chinese studies, literary translation, Chinese language teaching, and cultivation of sinologists under the "One Belt, One Road" Initiative over the past ten years.

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【原文 Original】

## **The Role of International Chinese Studies as a Bridge for Dialogue, Exchange and Joint Exploration of Chinese Culture in Tensional Times of so-called “Decoupling” and “De-risking”**

Facing joint challenges like climate change, pandemics, war, migration, inflation and disruption of supply chains, countries tend to diversify dependencies, weaken international institutions and decouple their economies and even cultures. This trend comes with a narrative of a world being split into the West and the rest. This paper argues to overcome such polarization and narratives and to concentrate on the joint challenges. It analyses the role of international Chinese Studies to keep the dialogue, exchange and mutual learning channels open and to enrich Chinese "Guoxue" with international perspectives. It describes the dichotomy of autonomy and cooperation in historical Chinese discourse and argues for a new narrative to overcome separation and to integrate for the sake of a common future of mankind.

【译文 Translation】

## **国际汉学研究在所谓的“脱钩”和“降低风险” 紧张时期可成为中国文化对话、交流与合作的桥梁**

面对气候变化、大流行病、战争、移民、通货膨胀和供应链中断等共同挑战，各国往往趋向使依赖关系多样化、削弱国际机构，并使经济甚至文化脱钩。这一趋势伴随着世界被叙述为西方和其他地区的二元对立。本文主张克服这种两极化和片面叙事，主张集中精力共同应对挑战。文章将分析国际汉学研究在保持对话、交流和相互学习渠道的开放性以及丰富中国的“国学”（Guoxue）与国际视角方面的作用。本文也描述了中国历史文本中有关自主和合作的二元观点，并主张为了人类的共同未来，应有一个新的叙事来克服分离并实现一体化。



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【原文 Original】

## Reluctance and Curiosity: Germany and China between 1949 and 1972

The phase between the end of World War II, mainly the foundation of new states in Germany and China, and the official resumption of official relations between Western Germany and the People's Republic of China is historical no Man's land. Political scientists have mainly concentrated on the prospering phase of Sino-German relations from the 1970s to the present, while the interest of historians and sinologists mainly ended with the World War. The 1950s and 1960s seemingly didn't have much to offer, diplomatic relations between China and Western Germany didn't exist, relations to Eastern Germany were of minor importance and both Germanys were mainly interested in domestic and inter-German politics anyway.

But a closer look at the diplomatic correspondence of the time shows that not only had Germany a lively interest to keep track on Chinese politics, domestic and international, but also closely followed China-related activities like the German China Association (DCG) and also kept contacts with members of the Chinese government. Germany was interested in the trade with China, reported on Chinese international relations and carefully weighed every action towards China against the Background of the delicate German situation between East and West.

【译文 Translation】

## 犹疑与好奇：1949年至1972年的德国与中国

从第二次世界大战结束，即在德国和中国分别建立新国家，到西德与中华人民共和国正式恢复官方关系，这一阶段在历史上无人问津。政治学家主要关注从20世纪70年代至今的中德关系的繁荣阶段，而历史学家和汉学家的兴趣主要在第二次世界大战结束前的阶段。20世纪50年代和60年代似乎并不需要特别关注，因为中国和西德并未建交，同时中国与东德的关系也不重要，东西德主要关注国内和两德之间的政治情况。

但仔细研究当时的外交往来就会发现，德国不仅对中国的内政外交有着浓厚兴趣，还密切关注德中协会等与中国有关的活动，并与中国政府成员保持联系。德国对对华贸易很感兴趣，报道了中国的国际关系状况，并在东西德微妙的政治背景下仔细权衡了对中国的每一次行动。

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【原文 Original】

## East and West. From the Beginning, Two Different Ways of Thinking.

3,000 years ago, two different cultural perceptions developed. In the Middle East the belief of only one God who ruled the world from beyond became known. God was almighty, righteous and the only True God in the world. God commanded people to proclaim His presence throughout the world. Only one God, one belief. Faithfulness to God was not rewarded here and now, but elsewhere, as a redeemed human being in a paradise. Judaism, later Christianity, and Islam each worshiped in their own way the same God: one truth, one way, one God.

In East Asia the yin-yang thinking emerged and emphasized harmony, pragmatism, and inclusiveness. As Confucius (551-479 BC) said: 和而不同, He Er Bu Tong. Harmony is the sum of diversity. Harmony is like a musical chord. Without the different, distinct, and individual tones, no chord, no harmony. Diversity is the precondition and the foundation for harmony.

If asked, people in the East would probably see the concept of "One God" as contrary to nature, which itself is based upon diversity and inclusiveness. Sustainability is based on respect for diversity. There is no one truth. One tone gives no musical harmony. Just like biodiversity makes nature sustainable, it is cultural diversity that nurtures inspiration, rejuvenation, and the continuation of civilizations.

【译文 Translation】

## 东方和西方，从一开始，就是两种不同的思维方式

3000年前，两种不同的文化观念形成了。在中东，人们开始相信只有一位上帝统治着这个世界。神是全能的，公义的，是世上唯一的真神。神吩咐人向全世界宣告他的同在。只有一个上帝，一个信仰。对上帝的忠诚不在此时此地得到奖赏，而是会在别处得到回报，就像在天堂里得到救赎一样。犹太教、后来的基督教和伊斯兰教都以自己的方式崇拜同一个上帝：一个真理，一条道路，一个上帝。

在东亚则出现了阴阳思想，强调和谐、实用和包容。正如孔子(公元前551-479)所说：“和而不同”，和谐是多样性的总和。和谐就像音乐的和弦，没有不同的、独特的、独立的音调，就没有和弦，就没有和谐。多样性是和谐的前提和基础。

如果被问到这个问题，东方人可能会认为“一个上帝”的概念与自然相悖，而自然本身就是建立在多样性和包容性的基础上的。可持续发展的基础是尊重多样性，没有唯一的真理。单音不能使音乐和谐。正如生物多样性使自然可持续发展一样，文化多样性孕育着文明的灵感、复兴和延续。



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【原文 Original】

## 全球文明倡议的丰富内涵与时代意蕴

习近平总书记在2023年3月中国共产党与世界政党高层对话会上，首次提出了全球文明倡议。全球文明倡议具有丰富的内涵，倡导尊重世界文明多样性，坚持文明平等、互鉴、对话、包容；倡导弘扬全人类共同价值，倡导重视文明传承和创新，倡导加强国际人文交流合作。面对和平赤字、发展赤字、安全赤字、治理赤字等纷繁复杂的全球性问题，面对世界各国对于坚持平等包容、守护世界文明多样性的普遍愿望，中国积极呼应并提出的全球文明倡议，系统回答了世界文明发展的时代之问，是新时代中国与世界携手现代化之路的积极尝试，为丰富和完善世界文明体系、促使国际社会实现“全面、可持续和以人为本”的共同发展提供了中国智慧和方案，为构建人类命运共同体奠定了文明底蕴。

【译文 Translation】

## The Rich Connotation and Contemporary Implications of the Global Civilization Initiative

General Secretary of the CPC Central Committee, President of the People's Republic of China Xi Jinping first put forward the Global Civilization Initiative in March 2023 at the high-level dialogue between the Communist Party of China and world political parties. The Global Civilization Initiative has rich connotations, advocating respect for the diversity of world civilizations and adherence to civilizational equality, mutual appreciation, dialogue and inclusiveness; advocating the promotion of the common values of all humankind; advocating the importance of civilizational inheritance and innovation; and advocating the enhancement of international humanistic exchanges and cooperation. In the face of complex global problems such as peace deficit, development deficit, security deficit and governance deficit, and in the face of the universal aspirations of all countries in the world to adhere to equality and inclusiveness and to safeguard the diversity of world civilizations, China has actively responded to and put forward the Global Civilization Initiative, which is a systematic answer to the question of the times about the development of the world's civilizations, and is a positive attempt to modernize the road of the new era of China's joining hands with the world. It provides Chinese wisdom and solutions for enriching and perfecting the world civilization system, enabling the international community to achieve "comprehensive, sustainable and people-centered" development, and laying the civilizational foundation for building a community with a shared future for mankind.

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【原文 Original】

## 典籍域外译本的翻译及其阐释研究

本文主要探讨中国典籍域外翻译传播过程中，不同的俄语译本的命运及其翻译阐释策略，以期揭示域外选择翻译、阐释中国典籍的过程。域外翻译基于其自身社会思想文化现实及发展的诉求需要，形成了对中国文化的总体认识和重新评估，体现出文明互鉴，东西方思想文化的交流与融合。中国思想文化是世界思想文化的重要组成部分，与域外的社会思想潮流共同促进了域外乃至整个世界的思想发展历程。

【翻译 Translation】

## Translation and Interpretation of Extraterritorial Translations of Canonical Texts

This paper focuses on the fate of different Russian translations and their translation and interpretation strategies in the process of extra-territorial translation and dissemination of Chinese canonical books, with a view to revealing the process of extra-territorial selection of Chinese canonical books for translation and interpretation. Based on their own social ideological and cultural realities and the needs of developmental demands, extra-territorial translations have formed a general understanding and reassessment of Chinese culture, reflecting the mutual understanding of civilizations and the exchange and fusion of Eastern and Western thoughts and cultures. Chinese thought and culture is an important part of the world's thought and culture, and together with extra-territorial social thought trends, it promotes the course of extra-territorial and even world thought development.



RODIONOV, Alexksei  
罗流沙

St Petersburg State University  
圣彼得堡大学

【原文 Original】

## 论中国现代文学俄译的起点

本文研究首部俄译本中国现代小说集，即由青年近卫军出版社于1929年出版的《正传：当代中国中短篇小说》的筹备历史及出版情况。作者得出结论，小说集《正传》的出版是苏联关注中国革命局势的必然结果。文学作品翻译中的缺憾不仅反映出部分译者汉语水平的不足，也反映了二十世纪20年代末的苏联缺乏中国现代文学的翻译传统和翻译标准。尽管如此，有理由认为小说集《正传：当代中国中短篇小说》是中国现代文学俄译的起点，也是苏联的现代中国问题专家参与中国文学研究的开端。

【译文 Translation】

### On the Starting Point of Russian Translation of Modern Chinese Literature

This article examines the preparatory history and publication of the first collection of modern Chinese novels in Russian translation, namely, *Правдивое жизнеописание. Повести и рассказы современного Китая* (Zhengzhuan: Contemporary Chinese Short and Medium Stories), published by the *Молодая гвардия* (Molodaya Gvardiya Publishing House) in 1929. The author concludes that the publication of the collection of novels "Zhengzhuan" was an inevitable consequence of the Soviet Union's attention to the situation of the Chinese revolution. The shortcomings in the translation of literary works reflect not only the insufficient level of Chinese language proficiency of some of the translators, but also the lack of a tradition of translation of modern Chinese literature and translation standards in the Soviet Union at the end of the 1920s. Nevertheless, it is reasonable to consider the collection of novels "Zhengzhuan: Contemporary Chinese Short and Medium Stories" as the starting point of Russian translations of modern Chinese literature, as well as the beginning of the involvement of Soviet specialists on modern China in the study of Chinese literature.



NGUYEN, Thi Van Quynh  
阮氏云琼

Nankai University  
南开大学

【原文 Original】

## 越南汉文小说写卷《同窗记》俗字浅析

越南汉文文献中存在大量的汉字俗字，尤其在民俗祭文、民间小说等书籍出现频率颇高，形式多样丰富。然而，越南对这方面的研究成果却十分有限。本文对汉文小说写卷《同窗记》进行考察收集越南汉字俗字，力图归纳其构造规律及书写习惯，补充越南汉字字形研究的缺漏，丰富中国汉字俗字库。

【译文 Translation】

### **A brief Analysis of Colloquial Characters of the Vietnamese Chinese Novel Hand Scroll “The Love Story of Liang Shanbo and Zhu Yingtai”**

There are many Chinese colloquial characters in the Vietnamese Chinese literature, especially in funeral oration, folk novels and other books, the frequency is quite high, diverse and rich. However, Vietnam's research results in this area are very limited. This paper investigates and collects Vietnamese Chinese colloquial characters in the Chinese novel hand scroll “The Love Story of Liang Shanbo and Zhu Yingtai”, tries to summarize their structural rules and writing habits, supplement the gaps in the study of Vietnamese Chinese characters, and enrich the database of Chinese folk characters.



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柯裴

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秘鲁天主教大学

【原文 Original】

### **Introduction to A Spanish Anthology of Ancient Chinese Women Poets**

In the Spanish-speaking world and especially in the Latin American region, the work of ancient Chinese women poets is unknown. For this reason, the author in collaboration with the Chinese translator Wang Shishen have prepared a poetic anthology of 38 ancient Chinese women poets. This book, which will be published next year, is divided into two parts: a preliminary study on the poetry of women poets in China, and the translation of the works of 38 Chinese women poets. This book aims to promote Chinese literature in Spanish. In this way, the book contributes to the construction of a cultural dialogue between China and the Hispanic world.

【译文 Translation】

### **西班牙语中国古代女诗人诗集介绍**

在西班牙语世界，特别是拉美地区，中国古代女诗人的作品是不被知晓的。因此，作者与中国译者王世申合作，准备了一本38位中国古代女诗人的诗集。这本书将会在明年出版，可以被分为以下两部分：对于中国女诗人的初步研究，以及对38位中国女诗人作品的翻译。这本书的目的是促进西语中的中国文学研究。经由这种方式，这本书有助于构建中国和西班牙语世界之间的文化对话。

FARAG, Mahmoud Asaad  
义天

Fudan University  
复旦大学

【原文 Original】

## 《两宫间》与《尤利西斯》小说中“家”空间形式比较研究

纳吉布·马哈福兹和詹姆斯·乔伊斯两位作家笔下的小说都借助空间形式的表现，描绘了一幅现实生活的历史画卷，充分体现时代和民族的审美心理结构和文化精神。两位作家对“家”这一空间场所格外重视，他们把“家”中的人物之间的关系作为社会的一面镜子，反映20世纪初的埃及与爱尔兰两个社会上的妇女地位、父子关系、反殖民主义等等问题的共同性与差异性。

本论文主要通过对马哈福兹的《两宫间》与乔伊斯的《尤利西斯》结构布局的空间性进行对比分析研究，并以“家”为主要的空间场所，探讨这种空间性与当时家庭中夫妻关系、父子关系、家与外部社会关系三个方面，为我们理解当时埃及与爱尔兰的男女地位、父与子关系和人民的意识流，提供一个崭新的视角。

【译文 Translation】

### A Comparative Study on the Spatial Forms of "Home" in the *Palace Walk* and *Ulysses*

Both the novels of Najib Mahafuz and James Joyce both depict a historical picture of real life with the help of spatial forms, fully reflecting the aesthetic psychological structure and cultural spirit of their period and nations. Both of the writers pay special attention to "home" (this spatial place), and they regard the relationships between the characters in "home" as mirrors of the society, reflecting the similarities and differences of women's status, father-son relationship, anti-colonialism and other issues in Egypt and Ireland at the beginning of the 20th century.

This paper mainly conducts a comparative analysis and research on the spatial structures of Mahafuz's *Palace Walk* and Joyce's *Ulysses*, and takes "home" as the main spatial place to explore the relationship between this spatiality and the relationship between husband and wife, father and son, and home and external social relations at that time, offers a new perspective for us to understand the status of men and women, the relationships between father and son, and the stream of consciousness of the people in Egypt and Ireland.



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吉来

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【原文 Original】

## **Translating *the Dream of Red Chamber* into Turkish: Striking a Balance between Dynamic and Formal Equivalence in the First Chapter**

"The Dream of Red Mansion", an iconic Chinese classic novel, stands as one of the most significant pieces in literary history. The process of translating this primary text into other languages, however, presents substantial obstacles for any translator. Of note is the fact that a complete translation of this monumental piece is yet to be achieved in Turkish language. The translator has dedicated over eight years to undertake the task of translating this novel, a testament to the complexity and weight of this endeavor. Within this framework, this paper aims to flash on the translation of the novel's initial chapter through the lenses of formal and dynamic equivalence approaches defined by Nida. It sets out to offer pertinent examples from the initial chapter as translated into Turkish. This comparative approach ideally provides insight into the challenges and nuances inherent in transposing such a culturally dense narrative from one language system into another and may contribute significantly to our understanding of linguistic transfer mechanisms. They aid in analyzing how to approach a translation task best: whether it necessitates a more word-for-word method (formal equivalence), or allows for a greater emphasis on delivering the message in the target language's cultural and idiomatic syntax (dynamic equivalence). In essence, these methods of comparison would lead readers to anticipate the potential challenges and intricacies encountered while translating an intricate piece like "The Dream of Red Mansion" into another complex language, such as Turkish. Applying these approaches to the first chapter of the Turkish translation could reveal illuminating features in interpreting this monumental Chinese classic into another language system without losing its profundity and authenticity. This academic paper endeavors to provide insights into the complicated process of translating the novel into Turkish. Moreover, it aims to conduct a comprehensive analysis, comparing and contrasting the outcomes achieved through the implementation of these two distinct translation approaches.

【译文 Translation】

## 《红楼梦》的土耳其语翻译： 在第一章的动态对等与形式对等之间寻求平衡

《红楼梦》是中国古典小说的代表作，是文学史上最重要的作品之一。然而，将这一文本翻译成其他语言对任何译者来说都是巨大的挑战。值得注意的是，这部巨著至今尚未有土耳其语的完整译本。译者花费了八年多的时间来完成翻译这部小说的任务，这足以证明这项工作的复杂性和重要性。在此框架下，本文旨在通过奈达所定义的形式对等和动态对等方法视角，对该小说首章的翻译进行阐述。本文将举例说明译成土耳其语的小说首章的相关内容。这种比较方法有助于我们深入了解将这样一部文化内涵丰富的叙事作品从一种语言系统转译到另一种语言系统时所面临的挑战和固有的细微差别，并可极大地促进我们对语言转译机制的理解。它们有助于分析如何以最佳方式完成翻译任务：是必须采用逐字翻译的方法（形式对等），还是可以更加强调用目标语言的文化和惯用语句法传递信息（动态对等）。从本质上讲，这些比较方法将引导读者预测将《红楼梦》这样复杂的作品翻译成另一种复杂语言（如土耳其语）时可能遇到的挑战和复杂性。将这些方法应用于《红楼梦》第一章的土耳其语译本，可以在不丧失其深刻性和真实性的前提下，为这部中国经典的另一种语言体系的翻译提供启发性的启示。总之，本文旨在深入探讨将这部小说翻译成土耳其语的复杂过程。此外，本文还将对这两种不同的翻译方法所取得的成果进行全面分析、比较和对比。



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【原文 Original】

## 《红楼梦》中人物姓名的越译研究

《红楼梦》中人物的姓名对于刻画人物性格、暗示人物命运、表达作品的整体思想和错综复杂的人物关系具有重要作用。《红楼梦》越译本中的人物姓名绝大部分采用汉越音译法，虽然保持了整体作品人物姓名的一致性，但不利于体现谐音命名的含义和家族辈分。通过对《红楼梦》中人物姓名的越南语翻译研究，我们了解到译者的翻译策略、姓名翻译过程中信息的缺失以及信息的补偿方法。

【译文 Translation】

### **A Study on the Chinese Translation to Vietnamese of Character Names in *Dream of the Red Chamber***

Character names in *Dream of the Red Chamber* play an important role in depicting the character, implying the fate of the character, and expressing the overall idea of the work and the intricate relationships between the characters. In most Vietnamese translations of *Dream of the Red Chamber*, most of the Character names are transliterated from Chinese into Vietnamese. Although it maintains the consistency of the names of the characters as a whole, it is not conducive to reflecting the meaning of homophonic naming and position in the family hierarchy. Through the study of the Vietnamese translation of characters' names in *A Dream of the Red Chamber*, we understand the translator's translation strategy, the lack of information in the process of name translation, and the method of information compensation.

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【原文 Original】

## The Study of the Dialogues of Wang Xifeng: a Sociolinguistic Analysis

In this essay, our aim is deepening knowledge, through the sociolinguistic relations present in the novel *Dream of the Red Chamber*, in the women's work in coordinating domestic chores during the Qing dynasty. For our sociolinguistic analysis, and to achieve our goal, we have selected the study of the dialogues that Wang Xifeng has with other inhabitants of the Rong and Ning Mansion. The methodology chosen to carry out our research is Dell Hymes' SPEAKING (1974) and in order to carry out the analysis with a gender perspective, we have worked under Scott's (1986) gender theory.

In our study, we start from the hypotheses: 1. we are able to study how women did their work thanks to literary figures such as Wang Xifeng, especially in the study of the Chinese elite women's work. 2. The success or otherwise of good household coordination is related in the novel to the compliance with Confucian norms. Our results indicate that maintaining harmony and respecting the Nei and Wai spaces is essential for good household management.

【译文 Translation】

## 王熙凤对话研究：一种社会语言学的分析

在本文中，我们的目的是通过小说《红楼梦》中出现的社会语言学关系，加深对清代妇女协调家务工作的认识。为了进行我们的社会语言学分析，并达到我们的目的，我们选择了王熙凤与荣国府及宁国府其他成员的对话研究。我们选择的研究方法是戴尔·海姆斯的SPEAKING模型(1974)，为了从性别角度进行分析，我们在斯科特(1986)的性别理论下进行研究。

在我们的研究中，我们从以下这些假设开始：1.由于王熙凤这样的文学人物的存在，我们得以研究女性是如何工作的，特别是中国上层女性是如何工作的。2. 在小说中，能否成功地良好地协调家庭，与是否遵守儒家规范有关。我们的研究表明，保持和谐并尊重“内”“外”的空间对于良好的家庭管理至关重要。



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【原文 Original】

## **Investigating Lexical Bundles in Thesis Abstracts by Native and Non-native Chinese Master Students: Examples from Linguistics and Economics & Management**

This study examined lexical bundles (LBs) in Chinese thesis abstracts produced by native and non-native Chinese students and focused on similarities and differences in LBs between these two groups of students in linguistics and Economics & Management (E&M). We collected 1,000 abstracts (total 515,623 words), 500 by native and 500 by non-native students, and retrieved 278 types and 2,522 tokens of Chinese LBs. Analyses of the discourses revealed three major findings: 1) The total number of LBs among native and non-native Chinese students was similar, as were the most common structures and functions of LBs, indicating that both groups of students heavily relied on recurring bundles to create their papers and had quite identical abstract organizations, 2) non-native Chinese students preferred to be more descriptive in introducing the research, which resulted in the overuse of specific types of bundles, 3) both students were significantly inexperienced with participant-oriented bundles sharing their points of view and evaluations. These findings indicate that novice writers in academic writing, whether native or non-native Chinese students, should be trained for academic writing with an adequate strategy. Also, this study further confirms the pedagogical importance of LBs and suggests that teaching and learning of LBs should be incorporated into Chinese as a second/foreign language education.

【译文 Translation】

## **汉语母语和非汉语母语硕士生论文摘要中的词串研究： 以语言学、经济学和管理学为例**

本研究考察了中国本土学生和非本土学生的中文论文摘要中的词串(lexical bundles, LBs), 并着重分析了语言学和经济管理(E&M)专业两类学生在词串方面的异同。我们收集了1000篇摘要(共515,623字), 其中500篇来自汉语母语学生, 500篇来自非汉语母语学生, 并检索了278种中文词串型和2,522个例。对语篇的分析揭示了三个主要发现: 1)汉语母语学生和非汉语母语学生的词串总数相似, 词串最常见的结构和功能也相似, 这表明两组学生都严重依赖重复的语串来创作他们的论文, 并且具有非常相同的抽象组织; 2)非汉语母语学生在介绍研究时更倾向于描述性, 这导致了特定类型的词串的过度使用, 3)两部分学生都明显缺乏以参与者为导向的词串来分享他们的观点和评价。这些发现表明, 无论是汉语母语还是非汉语母语的中國学生, 都应该接受充分的学术写作策略训练。此外, 本研究进一步证实了词串的教学重要性, 并建议将词串的教学纳入汉语作为第二语言/外语教育。



LENA, Ludovica  
陆朵Xiamen University  
厦门大学

【原文 Original】

## 没有不定代词的不定人称指代现象考察：以汉语“有人”为例

本文基于语料库方法，关注汉语中的“有人”结构。从结构和语义功能的角度来看，“有人”属于存在-陈述结构；同时，“有人”是汉语中表示不定人称指代的最基本选择，类似于英语和其他语言中的不定代词。由于它的高使用频率，Xiao等将“有人”归为一般的“复合词”，表达“someone”的意思。然而，“someone”与不定代词之间的对应关系只是部分的。在案例（1）中，“有人”构成一个自足的句子，这个句子不能够单独使用不定代词来翻译。相反，当“有人”出现在双句结构中时（[3]），最合适的翻译方法是使用一个单一句子的等价结构。此外，当“有人”指称一个泛指的部分人称指代时（[4]），它被翻译为“(some) people”。

在本文中，我们使用了一个从中国作家莫言的小说和这些小说的英文译本中提取出来的包含213个“有人”结构的平行语料，来阐明汉语中“有人”结构的话语-语用和语义-功能的互动用法。基于谓词选择、方位词的存在和功能以及“人”的相互依赖性，我们确定了“有人”结构的三种主要类型：方位-存在(locative-existential)、事件-呈现(eventive-presentational)、最终呈现(eventual-presentational)。

“人”结构的三种主要类型被确定为：方位-存在(locative-existential)、事件-呈现(eventive-presentational)、类别-存在(generic-existential)。研究结果证实了词语“有人”最常出现在双句结构中（92.4%），通常伴随着动词“说”（20.1%）。在英文译本语料中，不定代词“someone”（29.1%）匹配非现在时的动词以及与事件性结构相关。当在英文译本中使用表部分的名词短语（partitive NPs）时，英文译本中的相关表达通常出现在单一句子结构（64.7%）中并很少出现在“there be”结构中（仅5.1%，如[2d]）。所有的“there be”结构，其基本语义特性都与空间-时间变量或话语旧群体相关，或和一般实体集合相关。英语中，由“someone”结构描绘的情景多样性为接受话语新不定前位主语提供了一个支持性上下文语境。

【译文 Translation】

## Encoding Indefinite Human Reference Without Indefinite Pronouns: The case of Chinese “有人”

Based on a corpus approach, this paper focuses on the structure of “有人” in Chinese. From the perspectives of structure and semantic function, “有人” belongs to the existential-statement structure; at the same time, “有人” is the most basic choice of indefinite person reference in Chinese, similar to indefinite pronouns in English and other languages. Due to its high frequency, Xiao et al. categorize “有人” as a common “compound word” that expresses the meaning of “someone”. However, the correspondence between “someone” and indefinite pronouns is only partial. In case (1), “someone” constitutes an autonomous sentence that cannot be translated by the indefinite pronoun alone. On the contrary, when “someone” occurs in a two-sentence structure ([3]), a single-sentence equivalent structure is the most appropriate way of translation. Moreover, when “someone” refers to a generalized part-human reference ([4]), it is translated as “(some) people”.

In this paper, we use a parallel corpus of 213 “有人” constructions extracted from the novels of Chinese author Mo Yan and their English translations to elucidate the discourse-pragmatic and semantic-functional interactions of the use of “有人” constructions in Chinese. Based on the predicative choices, the existence and functions of locatives, and the interdependence of “person”, three main types of “有人” constructions are identified: locative-existential, eventive-presentational, and eventual-presentational. Three main types of “human” structures were identified: locative-existential, eventive-presentational, and generic-existential. The results of the study confirm that the word “someone” occurs most frequently in double sentence structures (92.4%), usually together with the verb “to say” (20.1%). In the English translation corpus, the indefinite pronoun “someone” (29.1%) matches verbs in the non-present tense and is associated with event-based structures. When partitive noun phrases (partitive NPs) are used in English translation, the relevant accusative expressions in English translation usually occur in single-sentence constructions (64.7%) and rarely in “there be” constructions" (only 5.1%, e.g. [2d]). The basic semantic properties of all “there be” structures are related to spatio-temporal variables or old groups of discourse, or to generic sets of entities. The diversity of situations depicted by the “someone” structure provides a favorable context for accepting discourse neo-indeterminate subjects in English.

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阮氏练

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【原文 Original】

## 《红楼梦》施事句和主题句对话性句子的汉译越研究

本文运用了考察、对比的研究方法，从句子格局、语法范式和逻辑表达等三个方面对《红楼梦》施事句和主题句对话性句子的汉译越进行对比研究。本文指出，汉语施事句和主题句对话性句子汉译越时，一般都要添加施事语或主题语，其原因就是：第一，让越南语句子的逻辑连接更加完整，句子之间的内容更加紧密；第二，是为了满足越南人交流文化的表达方式，特别是晚辈对长辈，下人对上人的称呼等。本文认为，这些翻译法及其背后的思维方式的差异与文化有密切的关系，希望该研究对于汉译越的对话性句子提出新的翻译法。

【译文 Translation】

### A Study on the Translation of Chinese to Vietnamese of Conversational Sentences of Agentive Sentences and Theme Sentences in *Dream of the Red Chamber*

This paper uses the research methods of investigation and contrast to make a comparative study of the translation of Chinese to Vietnamese of the conversational sentences of the agentive sentence and the theme sentence in *A Dream of the Red Chamber* from three aspects: sentence structure, grammatical paradigm, and logical expression. This paper points out that in the translation of conversational sentences from Chinese to Vietnamese, it is generally necessary to add the agent or the theme, for the following reasons: firstly, to make the logical connection of Vietnamese sentences more complete and the content between sentences closer; Secondly, to align with the expression norms of Vietnamese cultural communication, especially the younger generation to the elder, the subordinate to the superior, and so on. This paper suggests that these translation methods and the underlying thinking modes are closely related to culture, and hopes that this study will put forward new translation methods for conversational sentences translated from Chinese to Vietnamese.



NIANG, Ibrahima  
梁汉礼

University of Dakar  
达喀尔大学

【原文 Original】

## **Between Africanism and Orientalism: Historical and Intellectual Trajectories of Sociological Practices in China and Senegal**

Forms of scientific colonialism have marked the development of sociological thought. At the heart of these debate on African and Orientalist sociology, the historical and intellectual trajectories of Chinese and Senegalese sociology is of interest to us because of certain similarities between the two, and the breaking points that exist in sociological practices in these cultural spaces. Chinese authorities banned sociology for twenty-seven years, considering it a bourgeois discipline before Deng Xiaoping rehabilitated it in 1979. The teaching of sociology in Senegal was banned in 1968 following social movement events that were blamed on sociologists.

Since 1979, Chinese sociology is being reconstructed by taking into account real specificities linked to a history of Chinese thought, to the complexity of a societal context, and to proximity with European sociology. If, at first, the influences of Western sociologies were able to play on the conditions for the reinvention of Chinese sociology, Chinese sociologists gradually "emancipated" themselves from these European thoughts by constructing theories, postures, and methods that come register as alongside, for, or even against.

On the other hand, sociology in Senegal is trying to trailblaze its way twenty years after the reopening of the department of sociology, and sixty years after its creation by Louis Vincent Thomas. This work is a kind of cross-examination of the sociological histories and practices of Senegal and China. Chinese sociologists and anthropologists (Zhou Xiaohong, 2010, Luo Hongguang, 2008) subscribe to this postcolonial posture. African sociology has sought to tread a path toward recognition, on the same basis as Chinese sociology.

This work endeavors to analyze two scientific trajectories on the social sciences in the South, namely Chinese sociology which seeks to de-Westernize, and Senegalese African sociology which is increasingly bogged down and taken hostage by a sociology of development guides.

【译文 Translation】

## 在非洲主义与东方主义之间： 中国与塞内加尔社会学实践的历史与思想轨迹

科学殖民主义的各种形式标志着社会学思想的发展。在非洲和东方的社会学讨论中，本文最感兴趣的是中国和塞内加尔社会学的历史与思想轨迹。两者具有某种相似性，且这两种文化的社会学实践中都存在突破点。直到1979年邓小平重新恢复社会学发展之前，社会学在中国曾被禁27年，因为它被当局定性为资本主义学科。1968年，塞内加尔的社会学也因被归咎于社会学家的社会运动事件而遭受同样的命运。

自1979年以来，中国正在重构一种与中国思想史、社会背景的复杂性以及欧洲社会学的相关性有关的、具有真正特殊性的社会学。如果说最初是西方社会学的影响为中国社会学的重构创造了条件，那么现在中国社会学家正通过建构与西方并行或甚至对举的理论、姿态和方法，将中国社会学逐渐从这些欧洲思想中“解放”出来。

塞内加尔的社会学学科也在重新开放的20年后，同时也是在路易斯·文森特·托马斯（Louis Vincent Thomas）创建社会学学科的60年后，正在努力开拓自己的道路。本文是对塞内加尔和中国的社会学历史和实践的跨文化研究。中国的社会学家、人类学家（周晓虹，2010；罗红光，2008）也赞同这种后殖民的姿态。非洲社会学基于与中国社会学相同的基础，也正试图踏上一条渴望承认的道路。

本文试图分析南方社会科学的两种学科轨迹，一种是试图去西方化的中国社会学，另一种则是日益被发展导向的社会学所困扰和挟持的塞内加尔非洲社会学。



CHELNOKOVA-SIEJKA, Anna  
安娜

Moscow State Linguistic University  
莫斯科国立语言大学

【原文 Original】

## **The Role of Chinese Cultural Literacy in the Education of Russian Specialists in Different Fields With the Knowledge of Chinese**

The study reveals the main problems faced by the young people learning Chinese and having professional knowledge background in different fields, and analyzes the importance of Chinese cultural literacy in the educational process and its key elements in the Russian environment. Based on the actual teaching experience, the author gives the suggestions on the problems and process of increasing Chinese cultural literacy among the young professional cadres.

【译文 Translation】

## **中国文化素养在培养俄罗斯 “专业知识+汉语”的专业人才上的作用**

本文剖析了来自不同领域的具备专业知识背景学汉语的年轻人所面临的主要问题，指明了教育过程中中国文化素养的重要性，及其在俄罗斯环境中的构成要素。基于实际教学经验，本文对如何培养专业人才的中国文化素养提出了建议。

JEMEC, Sebastjan  
宋钧璜

Tomsk State University  
托木斯克国立大学

【原文 Original】

## **An Anthropology of a Selective Friendship: Perspectives of Chinese Educational Migration to Russia and Adaption Strategies of Chinese Students**

The paper focuses on the processes of knowledge transfer as a form of practical support in the adaptation and organization of Chinese students' everyday life in Russia. Due to language barriers, Chinese students rely on peer support within the Chinese-speaking student community. The term selective friendship describes the uneasy relationship in the sphere of education exchange between China and Russia. Chinese students tend to choose Russian universities due to lack of opportunities in entering renowned universities in China or in English-speaking countries. These remain the most competitive in the international higher education market. Based on qualitative ethnographic information, including participant observation and informal interviews, among Chinese students in Russia, the discussion is contextualized within the global dimension of international educational migration between China and Russia. The term selective friendship also applies to the relationships within Chinese students themselves, who form a delicate and complicated Chinese student community in Russia. The Chinese student community has formed sophisticated networks not only of peer support but also of informal economic practices. An important form of informal economic and social practices among Chinese students in Russia is the “culture of intermediaries”. The article concludes that intermediaries are a form of temporary accommodation rather than adaptation, a semiformal platform for transmitting practical knowledge and offering (sometimes) payable services, and an opportunity for students and graduates with social and language skills to engage in the higher education market.

【译文 Translation】

## 一个选择性友谊的人类学研究——中国留俄教育移民的视角以及中国留学生在俄罗斯的适应策略

本文关注的是在俄中国学生日常生活适应中教育支持的问题。由于语言障碍，中国学生非常依赖中文学生群体的同伴支持。“选择性友谊”一词描述的是中俄两国在教育交流领域的不稳定关系。由于缺乏进入中国或英语国家知名大学的机会，中国学生倾向于选择俄罗斯大学，在国际高等教育市场上，这些知名大学仍然是最具竞争力的。基于对在俄中国留学生进行的定性民族志信息的研究，包括对在俄罗斯的中国学生的参与观察和非正式访谈，本讨论在中俄国际教育移民的全球维度下进行。

“选择性友谊”这个词也可以用来描述在俄中国留学生之间的关系，他们在俄罗斯形成了一个微妙而复杂的中国留学生群体。这个群体之间的交际网非常复杂，他们之间不仅存在同伴支持，还会进行非正式的经济活动，“中介文化”就是这种非正式的经济和社会实践的一个重要形式。本文认为，“中介”是一种短时的、而不是真正的适应形式，它是一个传播实用常识和提供（有时是）有偿的服务的半正式平台，也为具有社交和语言技能的学生、毕业生提供了参与教育市场的机会。



MACHIDA, Hanarina  
町田花里奈

Chuo University, Japan  
中央大学

【原文 Original】

## Comparative Study of Supervision System in China and Japan

This paper mainly makes a comparative study of the supervision system in China and Japan. This paper first Outlines the independence and authority of the National Supervisory Commission of China, then investigates the personnel agency and police organization of Japan, compares the structure of supervisory organizations in the laws of China and Japan, and focuses on the second section of police search, which is responsible for corruption investigation in Japan, and the Special Search Department of the prosecutors' Office, so as to compare the differences in the organizational structure of corruption investigation between Japan and China. Finally, it focuses on the review of whether fairness and fairness are ensured in China's supervision process.

【译文 Translation】

## 中日监察制度的比较研究

本文比较研究了中国和日本的监察制度。本文首先概述了中国国家监察委员会的独立性和权威性，然后考察了日本的人事院和警察组织，比较了中日两国法律中的监察组织结构，重点研究了日本负责腐败调查的警察搜查第二课和检察厅特别搜查部，借此比较日中两国腐败调查组织结构的差异；在最后着重考察中国监管过程中的公平与公正是否得到了保障。



LI, Allen Yang  
李洋

New School for Social research  
纽约社会研究新学院

【原文 Original】

## The Multidimensional Policy Spaces Within China's Toilet Revolution

This research aligns with the theme of “Understanding China: Connected Past and Shared Future” by highlighting China’s governance on the Toilet Revolution. In 2015, President Xi Jinping explicitly mentioned the Toilet Revolution, saying that the campaign was an essential and practical part of improving the quality of tourism in China. In 2018, this conception of Toilet Revolution was officially adopted by the 19th National Congress of the Communist Party of China and added to the new five-year plan from 2018 to 2022. In the second round, Toilet Revolution had two main objectives but with a “dual system”. Public toilets in urban were targeted to improve tourism quality; whereas public toilets in rural areas were aimed at two aspects, the construction of New Socialist Countryside and ecological improvements, such as on water and sanitation. Furthermore, this research sits within the panel of “Multidimensional Perspectives on China Path” by analyzing the policy choices from the central government and its composing eight ministries. This research argues that the Toilet Revolution has a multidimensional connection to China’s public policies, as it connects to various aspects of social and political interests such as tourism, public health, public service, and rural development. By tracing the toilet-related policies, the policy-making process among central and various institutions shows certain freedom within the Chinese political system. Thus, this research challenges the notion of China’s strict top-down governing style, as the decision-making power is shared within different aspects of the political system, and institutional collaborations occurred.

【译文 Translation】

## 中国“厕所革命”的多维政策空间分析

本研究的重点是中国“厕所革命”的治理问题，这与“读懂中国：相连的过去与共享的未来”的主题密切相关。2015年，习近平主席指出了“厕所革命”对于提升中国旅游品质的重要性与实际性。2018年，中国共产党第十九次全国代表大会正式采用了“厕所革命”这一概念，并将其纳入2018年—2022年的新五年规划当中。在该工程的第二阶段，“厕所革命”有两个主要目标，实行了“双轨制”。城市公厕的目标是提升旅游品质；农村公厕则重在社会主义新农村建设与生态建设，注重水与卫生等方面。此外，本研究还通过分析中央政府及八大部委的政策，探讨了“中国道路的多维视角”问题。本文认为，“厕所革命”与中国社会和政治的各个方面——如旅游业、公共卫生、公共服务与农村发展问题息息相关，这项工程与中国的公共政策之间存在多维度的联系。基于对“厕所”相关政策的分析，本文认为，中央和各机构政策的制定过程显示出中国的政治体制内部中一定的自由。因为决策权由政治体制内部共享，且注重政治机构间通力合作，因此，本研究进一步挑战了中国采用的是严格的自上而下的治理方式这一观念。



REICHART, Alexandre  
雷晟腾

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中国人民大学

【原文 Original】

## **The Discourses on Salt and Iron: Birth of Chinese Economic Thought and Its Links with Western Ideas**

This paper is devoted to the Discourses on Salt and Iron, that was one of the first economic debate. Six years after the death of Emperor Han Wudi, a debate has been organized by regent Huo Guang in the capital to discuss economic ideas and the best economic policy to implement.

The debate opposed the Legalist Grand Secretary Sang Hongyang, that supported a strong intervention of the State into the economy, including the so-called monopolies on salt and iron, and the Confucian scholars, that defended economic liberalism and the removal of the State monopolies.

In this paper, I stress that the debate was about the 'three efficiencies': efficiency of the price control against speculation, efficiency of the monopoly, efficiency of the different productive activities. And I stress that the Western world had developed similar economic ideas, highlighting similarities between Western and Chinese economic thoughts.

【译文 Translation】

## **盐铁论说：中国经济思想的产生及其与西方思想的联系**

《盐铁论》是中国最早的经济学论争之一。汉武帝去世六年后，摄政王霍光在首都组织了一场辩论，讨论经济思想和最好的经济政策实施。

这场辩论反对法家大学士桑弘羊，他支持国家对经济的强有力干预，包括对盐和铁的所谓垄断，而儒家学者则捍卫经济自由主义和消除国家垄断。

在本文中，我强调，争论是关于“三个效率”：价格管制对投机的效率，垄断的效率，不同生产活动的效率。我强调，西方世界也发展了类似的经济思想，突出了西方和中国经济思想的相似性。

SONG, Yang  
宋扬Renmin University of China  
中国人民大学

【原文 Original】

## 共同富裕目标下如何“提低”？

党的二十大报告强调了“健全分层分类的社会救助体系”的重点任务。低保制度作为我国社会救助体系中兜底性的核心制度安排，在实践中捆绑了大量的救助资源，导致低保对象和其他低收入群体间的福利差距出现扩大的趋势，对共同富裕“提低”目标的实现带来了挑战。本文基于中国家庭追踪调查（CFPS2012、2014）和中国家庭金融调查（CHFS2017、2019）的样本数据，运用模糊断点的方法实证检验了农村低保制度的捆绑效应，并进行了政策模拟分析。结果发现，低保资格的福利捆绑效应在样本期内不断加强，低保家庭获得的专项救助远远高于其他可比的低收入家庭，其中在危房改造、医疗健康和教育补助上的差异尤为明显。进一步政策模拟发现，将低保捆绑的救助转移给低保边缘户和支出型贫困等其他低收入家庭，可以在不增加财政负担的前提下，缩小低收入群体内部的收入差距，提升社会救助体系的有效性。因此，本文提出以低收入群体的需求为导向，构建分层次、有梯度的救助格局。

【译文 Translation】

## How to “Increase the Income of the Low-income Groups” Under the Goal of Common Prosperity?

The report to the 20th National Congress of the Communist Party of China has stressed the key task of “Developing a better multi-tiered social security system”. As the core institutional arrangement in the social security system, Dibao program has tied up a large number of assistance resources in practice, resulting in a widening welfare gap between Dibao recipients and other low-income groups, which poses challenges to the realization of the goal of poverty alleviation. Based on the sample data from CFPS (2012~2014) and CHFS (2017~2019), this article empirically examines the bundling effect of rural Dibao program by employing the Fuzzy RD method, and conducts a policy simulation analysis. The results show that the welfare bundling effect of rural Dibao program continuously strengthened during the sample period, with the special assistance entitled to Dibao recipients was much higher than that to other comparable low-income families, and the differences were particularly evident in areas such as dilapidated housing renovation, healthcare, and education subsidies. Through further policy simulation, we find that by transferring the bundled assistance to other low-income families, the income gap within the low-income population can be narrowed and the effectiveness of the social assistance system can be improved without increasing the government budget. Therefore, this article proposes to construct a hierarchical and gradient social security pattern guided by the needs of low-income groups.



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全志辉

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【原文 Original】

## 农村集体经济与中国式现代化道路

农村集体经济是中国共产党在农村确立土地集体所有制之后发展起来的一种公有制经济形态，它因集体化时代的复杂表现被人诟病，近来又重新被重视。怎样认识农村集体经济在中国现代化进程中的地位和其未来可以发挥的作用？论文拟从其对于现代化的微观社会基础的农村社区发展以及对于农民主体性的意义进行论证。

【译文 Translation】

## The Rural Collective Economy and A Uniquely Chinese Path to Modernization

Rural collective economy is a form of public ownership that developed in rural areas of China after the Communist Party of China established collective ownership of land. It has been criticized for its complex manifestations during the period of collectivization and has only recently gained renewed attention. This paper aims to explore the significance of rural collective economy in the process of modernization in China and its potential role in the future. It will argue through examining its impact on the micro-level social foundation of rural communities in terms of development and its significance for the subjectivity of farmers.

NGUYEN, Quanghung  
阮光雄

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【原文 Original】

## 跨境性视角下澜沧江—湄公河水资源治理问题： 从治理困境到合作机制

澜沧江—湄公河是一条重要的国际河流，是目前全球存在治理问题的主要国际河流之一，其治理问题主要围绕水资源开发和利用方面。澜湄河水资源的跨境性在地理环境、利用开发和资源治理三层面上产生了影响。跨境性导致流域国之间资源分布不均，使得流域国水资源利用目标出现矛盾。与此同时，流域各国处于不同的发展水平，加上不同的追求目标，导致流域国存在治理水平不足以及难以协调的问题，区域合作机制也不例外。流域内全部6个国家参与的澜湄合作机制（LMC）部分克服了跨境性所带来的困难。

【翻译 Translation】

## Transboundary Perspectives on Lancang-Mekong Water Resources Governance: From Governance Dilemmas to Co-operation Mechanisms

Lancang-Mekong River is an important international river, and it is one of the major international rivers facing governance problems in the world, which mainly focus on the development and utilization of water resources. The transboundary nature of the Lancang-Mekong River's water resources has implications at three levels: geography, utilization and resource governance. The transboundary nature of the river has led to uneven distribution of resources among the basin countries, resulting in conflicting water resource utilization goals. At the same time, basin countries are at different stages of development and pursue diverse objectives, leading to deficiencies in the level of governance and difficulties in coordination among the basin countries, and the regional cooperation mechanism is no exception. The Lancang Cooperation Mechanism (LMC), which involves all six basin countries, partially overcomes the difficulties arising from the river's transboundary complexities.



DAI, Liyan  
戴利研

Liaoning University  
辽宁大学

【原文 Original】

## 儒家文化是否促进了企业ESG表现优化 ——基于中国A股上市企业的实证研究

随着国际ESG理念的兴起，企业的ESG表现日益为资本市场所重视，企业通过优化ESG表现能够协调、增进自身与利益相关者的关系，实现可持续发展。本文从非正式制度视角探究中国传统儒家文化能否驱动企业优化ESG表现，基于2010-2020年中国沪深A股上市公司的数据，实证研究发现：儒家文化对上市企业的ESG表现存在正向影响，即企业受到儒家文化的影响程度越高，其ESG表现越好，内生性与稳健性检验结果表明这一结论是可靠的。本文进一步研究发现儒家文化的正向影响在融资约束程度高的企业以及对外开放程度高的地区更加明显。机制分析表明儒家文化通过引导企业加强声誉管理、抑制管理层短视两条路径促进了企业ESG表现的优化。本研究对揭示传统儒商文化的经济作用以及实现传统文化的创新发展提供了有益的观点参考。

【翻译 Translation】

## Whether Confucian Culture Promotes the Optimisation of ESG Performance of Enterprises - An Empirical Study Based on Chinese A-share Listed Firms

With the global rise of ESG concepts, the ESG performance of enterprises is increasingly valued by the capital market, and by optimizing ESG performance, enterprises can coordinate and enhance their relationship with stakeholders to achieve sustainable development. Based on the data of A-share listed companies in Shanghai and Shenzhen from 2010 to 2020, this paper explores whether traditional Chinese Confucian culture can drive enterprises to optimize ESG performance, and empirical research reveals that Confucian culture has a positive impact on the ESG performance of listed companies, that is, the higher the degree of Confucian culture influence, the better its ESG performance, and both the endogeneity test and robustness test prove that this conclusion is reliable. This paper further finds that the positive influence of Confucian culture is more pronounced in enterprises with a high degree of financing constraints and regions with a high degree of openness. Mechanism analysis shows that Confucian culture promotes the optimization of corporate ESG performance by guiding enterprises to strengthen reputation management and curb management short-sightedness. This study provides valuable references for revealing the economic function of traditional Confucian culture and realizing the innovative development of traditional culture.



ZHOU, Weidi  
周维第

Central China Normal University  
华中师范大学

【原文 Original】

## 自贸区建设的企业创新效应研究

自贸区设立是我国新时期进一步深化改革、全面扩大开放的重大战略举措。自贸区的设立，有利于贸易投资的便利化和我国经济的可持续增长，特别在企业微观主体的创新作用方面非常明显。

【翻译 Translation】

## Research on the Innovation Effect of Enterprises in the Construction of Free Trade Zone

The establishment of the free trade zone is a major strategic measure for China to further deepen reforms and comprehensively expand opening-up in the new era. The establishment of the free trade zone is conducive to the facilitation of trade and investment, as well as the sustainable growth of China's economy, particularly, it plays a significant role in promoting innovation among micro-level enterprises.



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【原文 Original】

## Driving Inclusive Growth: Empirical Assessment of the Impact of Chinese OFDI in African Belt and Road Initiative Countries

Governments in developing countries, particularly in Africa, are increasingly prioritizing inclusive growth as a means to alleviate poverty, while the Belt and Road Initiative (BRI) initiated by China in 2013 has substantially boosted Chinese outward foreign direct investment (OFDI) in Africa, making the impact of Chinese OFDI on inclusive growth a significant topic in academia. This study aims to comprehensively evaluate the influence of Chinese OFDI on inclusive growth along the Belt and Road initiative countries in Africa by employing Chinese OFDI data for the period spanning 2003 to 2020 and applying the Panel Corrected Standard Error and two-step system Generalized Method of Moments (GMM) econometric estimation approaches. The findings indicate a positive relationship between Chinese OFDI and inclusive growth in BRI-African countries, with infrastructure development, economic growth, and controlled inflation emerging as additional factors positively impacting inclusive growth. Consequently, this study underscores the importance for African governments to strategically cultivate projects that attract Chinese OFDI into labor-intensive sectors such as manufacturing, agriculture, and other sectors that are likely to generate business and job opportunities for the local populations and also invest in human capital development.

【翻译 Translation】

## 推动包容性增长：实证评估中国对非洲“一带一路” 倡议国家的海外直接投资影响

发展中国家，尤其是非洲国家的政府越来越重视包容性增长，将其作为减贫的一种手段，而中国于2013年提出的“一带一路”倡议（BRI）则大大促进了中国在非洲的对外直接投资（OFDI），因此中国对外直接投资对包容性增长的影响成为学术界的一个重要课题。本研究旨在利用中国2003年至2020年的对外直接投资数据，采用面板校正标准误差和两步系统广义矩估计法（GMM）这两种计量经济学估计方法，全面评估中国对外直接投资对非洲“一带一路”沿线国家包容性增长的影响。研究结果表明，中国对外直接投资与非洲“一带一路”沿线国家的包容性增长之间存在正相关关系，而基础设施发展、经济增长和通货膨胀控制则是对包容性增长产生积极影响的额外因素。因此，本研究强调，非洲各国政府应重视战略性地培育、吸引中国对外直接投资的项目，使其进入劳动力密集型行业，如制造业、农业和其他可能为当地居民创造经商和就业机会的行业，并投资人力资本发展的行业。

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【原文 Original】

## 贡献全球治理的公共产品： “一带一路”十周年核心话语的内涵变迁与国际传播

2023年是共建“一带一路”倡议提出10周年。10年来，顺应全球化的历史潮流和全球治理体系变革的时代要求，“一带一路”倡议作为国际公共产品肩负着推动构建人类命运共同体的负责任大国担当。从国际传播的角度而言，10年来“一带一路”倡议的实践历程印证着中国全球治理观的变化和演进。本文尝试从国际公共产品的视角切入，通过分析政策文本和访谈“一带一路”沿线国家媒体记者，研究10年来“一带一路”倡议的核心政策话语和国际媒体话语。研究发现，10年来，中国通过“一带一路”贡献全球治理的话语发生了从区域合作到全球普惠、从设施供给到道路搭建和从利益纽带到全球公益治理的转变；“一带一路”的国际媒体话语呈现竞争与合作、本国利益与国际关系并存的构建逻辑，沿线国家媒体更注重报道“一带一路”对发展中国家的贡献、金钱之外“授人以渔”的知识技能共享以及“一带一路”高质量精细化的发展转变。

【译文 Translation】

## Contributing Global Governance as a Public Good: The Change and International Communication of Core Discourse in the Tenth Anniversary of the “Belt and Road Initiative”

The year 2023 marks the tenth anniversary of "the Belt and Road Initiative (BRI)".

Over the past decade, BRI has responded to the historical trend of globalization and the changing demands of the global governance system. As an international public good, BRI undertakes the responsibility of promoting the construction of "a community with a shared future for mankind", reflecting the role as a responsible major country that China act. From the perspective of international communication, the practice of BRI over the past ten years metaphorically reflects the changes of China's global governance concept. This article attempts to approach it from the perspective of international public goods, through analyzing policy texts and interviewing media journalists from countries along BRI, to explore the core policy discourse and international media discourse of BRI over the past decade. This research finds that China's discourse on contributing to global governance through BRI has undergone a transformation from regional cooperation to global inclusiveness, from providing facilities to building approaches, and from constructing a bond of interests to providing global public governance. The international media discourse of BRI presents a combination of competition and cooperation, as well as the coexistence of national interests and international relations. Media in countries along BRI pay more attention to reporting on the contribution of BRI to developing countries, sharing knowledge and skills beyond monetary support, and the high-quality and refined development transformation.



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【原文 Original】

## 疫情结束前后越南媒体对中国国家形象的建构 ——以越南媒体《人民报网（越南语版）》为例

2020年新型冠状病毒的爆发给中国及世界带来极为严重的影响，2022年12月13日中国全国健康码取消，2023年2月23日国家卫生健康委疫情应对处置工作领导小组专家组组长梁万年表示疫情基本结束，中国从此进入后疫情时代。本文以“Trung Quốc”（中国）为关键词，搜集越南《人民报网（越南语版）》上从2022年7月1日至2023年6月30日的相关报道，将同时涉及“中国”与“疫情”的125篇报道视为研究对象，采取内容分析法进行编码、统计分析，呈现越南主流媒体所建构的后疫情时代中国国家形象。同时，通过该家媒体的报道手法使用揭示越南官方对中国社会、中越关系等问题的看法。

【译文 Translation】

### **The Construction of China's National Image in Vietnamese Media before and after the End of the Epidemic: Taking the Vietnamese media Nhân Dân (Vietnamese Edition) as an Example**

The outbreak of COVID-19 in 2020 had an extremely serious impact on China and the world. On December 13, 2022, the health code was canceled in China. On February 23, 2023, Liang Wannian, head of the COVID-19 response expert panel of the National Health Commission, said that the epidemic was basically over, and that China has entered the post-epidemic era since then. In this paper, we used "Trung Quốc" (China) as the keyword to collect relevant reports on Nhân Dân (Vietnam's People's Daily Vietnamese Edition) from July 1, 2022 to June 30, 2023, and regarded 125 reports involving both "China" and "epidemic" as the object of the study. The 125 reports were coded and statistically analyzed using the content analysis method to present the national image of China in the post-epidemic era as constructed by the mainstream media in Vietnam. At the same time, the use of the media's reporting practices reveals the Vietnamese official's views on Chinese society and Sino-Vietnamese relations.

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【原文 Original】

## 空间理论视域下OBE导向型汉语教育探索与革新

随着时代发展，汉语教育成为展示中国文化精髓、构建中国话语体系、对外传播的重要方式之一。汉语教师肩负着重要使命，他们努力缩小文化沟，打造文化共情点。并从具体的每一个课堂设计入手，营造沉浸式的汉语教育空间，力图通过空间打造形成共情效果。并希望通过课堂设计，让国际学生在汉语学习过程中，愿讲中国故事、讲好的中国故事。本文通过对汉语教育的教师及国际学生进行深度访谈，并运用焦点小组讨论方式探究国际学生对汉语教育的要求和理解，并提炼出如何通过打造文化沉浸式课堂，帮助国际学生更好地理解 and 讲述中国故事，完成起文化融通的推进。

【译文 Translation】

## Exploration and Innovation of OBE Style Chinese Language Education from the Perspective of Space Theory

Nowadays, Chinese language education has become one of the important ways to showcase the essence of Chinese culture, build a Chinese discourse system, and disseminate it to the outside world. Chinese language teachers shoulder an important mission, striving to narrow the cultural gap and create cultural empathy points. Starting with the specific design of each course, they create an immersive Chinese language education space and achieve empathy effects. And let international students be willing to tell Chinese stories and tell good Chinese stories during the process of learning Chinese. This article conducts in-depth interviews with Chinese language education teachers and international students, and uses focus group discussions to explore international students' requirements and understanding of Chinese language education. It also extracts how to create a cultural immersion classroom to help international students better understand and tell Chinese stories, and promote cultural integration.



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【原文 Original】

## “从本土化到国际化的“姐圈文化”解读社会心态的转变：以《乘风2023》为例”

本文以《乘风2023》为例，探讨了当下蓬勃发展的“姐圈文化”在从本土化向国际化发展过程中，如何影响社会心态的转变。首先，尽管年龄焦虑和对中年女性的社会焦虑现象依然存在，但“姐圈文化”大胆地挑战了这些负面认知，利用其影响力重新塑造了中年女性的社会形象。其次，本文探讨了《乘风2023》如何通过挖掘并展现中国的文化元素，以及“姐圈文化”的核心理念，呈现出现代女性的自信、开放和包容。随后，本文进一步分析了《乘风2023》如何利用国际化元素，推动全球女性价值观的共享，实现“美美与共”的理念。最后，本文推断未来“姐圈文化”在全球语境下将发挥更大作用，引导社会心态朝更积极、更包容的方向转变，从而缓解人们对年龄的焦虑和恐惧，推动社会和谐与进步。

【译文 Translation】

## From Localization to Internationalization of Sister Circle Culture to Interpret the Change of Social Mentality: Taking Ride the Wind 2023 as an Example

Taking Ride the Wind 2023 as an example, this paper explores how the flourishing Sister Circle Culture has influenced the change of social mentality in the process of developing from localization to internationalization. First, although age anxiety and social anxiety about middle-aged women still exist, Sister Circle Culture has boldly challenged these negative perceptions and used its influence to reshape the social image of middle-aged women. Secondly, the paper discusses how Ride the Wind 2023 presents modern women's self-confidence, openness and inclusiveness by exploring and presenting Chinese cultural elements and the core concept of Sister Circle Culture. Afterwards, the paper further analyzes how Ride the Wind 2023 utilizes international elements to promote the sharing of global women's values and realize the concept of "Beauty and Commonality". Finally, the paper deduces that the Sister Circle Culture will play a greater role in the global context in the future, guiding the social mentality towards a more positive and inclusive direction, so as to alleviate people's anxiety and fear of age and promote social harmony and progress.

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【原文 Original】

## 文化产业对国家形象建构的影响 ——以印度宝莱坞电影为例

随着全球化的不断推进，国家形象的建构对各国而言都成为了重要课题。文化产业在国家软实力中所占据的地位不可忽视，也是影响和塑造国家形象的重要渠道。印度宝莱坞电影是世界闻名的文化产业之一，其对建构印度国家形象有着重要影响，包括影响着其文化传播、展示真实立体的国家形象等。具体而言，宝莱坞电影有利于呈现印度传统文化、反映印度政治和社会现实、促进印度经济发展。

值得注意的是，中国与印度同为经济发展迅速、人口规模巨大的发展中国家，中国可以学习借鉴印度对此类文化产业的运用，通过文化产业更好地传播中国传统文化、展示当今真实的中国。两国应该互相借鉴学习，携手通过文化产业的发展来提高国家软实力及国际地位，建构更为全面、立体的国家形象并借此传播，讲好自身国家故事，促进其经济、社会、文化等的全面发展。

【译文 Translation】

### The Impact of Cultural Industries on the Construction of National Image: Illustrated by the Case of Indian Bollywood Movies

With the continuous advancement of globalization, the construction of national image has become an important issue for all countries. The position of cultural industry in national soft power cannot be ignored, and it is also an important channel to influence and shape the national image. Indian Bollywood movie is one of the world-famous cultural industries, which has an important influence on the construction of India's national image, including influencing its cultural dissemination and displaying the real and complete national image. Specifically, Bollywood movies help present Indian traditional culture, reflect Indian politics and social reality, and promote India's economic development.

It is worth noting that China and India are both developing countries with rapid economic development and huge populations, so China can learn from India's use of such cultural industries to better disseminate traditional Chinese culture and show the real China nowadays. The two countries should learn from each other, work together to improve national soft power and international status through the development of cultural industries, and construct a more comprehensive and three-dimensional national image. By doing so, both countries can disseminate and tell their own national stories, and promote the overall development of economy, society and culture.



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【原文 Original】

## 在地化多维共情：孔子学院面向海外青年群体的 跨文化传播实践探析

“共情”是跨文化传播的重要抓手，做好面向海外青年的共情传播，对我国做好国际传播具有重要意义。本研究回顾了跨文化共情传播的理论发展脉络，面向全球18所孔子学院院长进行访谈并对部分线上文化活动的开展参与式观察，提炼出孔子学院面向海外青年进行跨文化共情传播的多维模式，即孔子学院通过在地化共情实践助推海外青年自我实现、激发跨文化趣缘连接，通过线上教学与文化活动扩大传播覆盖面，借助社交媒体平台构建虚拟在线趣缘社区，并最终提升海外青年的跨文化共情力。本研究探讨了海外青年在孔子学院学习中的跨文化共情触发机制，包括物质体验、人际交往和精神共鸣的多维共情层面。本文基于孔子学院的多样化传播实践提炼其跨文化共情传播模式与机制，对优化面向海外青年的跨文化传播具有启示意义。

【译文 Translation】

## Localized Multidimensional Empathy: An Exploration of the Confucius Institute's Intercultural Communication Practices Targeting Overseas Youth

“Cultural Empathy” serves as a crucial lever for intercultural communication and holds significant implications for China's effective international outreach to overseas youth. This study provides an overview of the theoretical evolution of intercultural empathy communication. It involves interviews with 18 Confucius Institute directors worldwide and participatory observations of selected online cultural activities. The research distills a multidimensional model of intercultural empathy communication employed by Confucius Institutes when engaging overseas youth. This multidimensional model encompasses several facets: promoting self-realization, stimulating intercultural affinity connections among overseas youth through localized empathy practices, expanding outreach through online teaching and cultural activities, and establishing virtual online affinity communities via social media platforms. Ultimately, this model seeks to enhance the intercultural empathy of overseas youth. The study delves into the mechanisms of intercultural empathy among overseas youth within the Confucius Institute context, covering diverse dimensions such as material experiences, interpersonal interactions, and spiritual resonance. By examining the multifaceted communication practices and mechanisms of Confucius Institutes, this research offers valuable insights for optimizing intercultural communication targeting overseas youth.



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【原文 Original】

## 论国际职场高端中文人才的培养

本文论述了国际职场高端中文人才培养提出的背景，对国际职场中文人才做出了界定，分析了国际职场高端中文人才应具备的素养和应具备的条件，论述了国际高端中文人才的十大类型及其培养目标（包括认知目标、知识目标和能力目标等），探讨了国际职场高端中文人才培养的理念、途径，并提出了三项具体建议。

【译文 Translation】

## The Cultivation of High-level Chinese Talents in the International Workplace

This paper discusses the background of the cultivation of high-level Chinese talents in the international workplace, defines the Chinese talents in the international workplace, analyzes the qualities and conditions that the high-level Chinese talents in the international workplace should have, discusses the ten types of high-level Chinese talents in the international workplace and their cultivation objectives (including cognitive objectives, knowledge objectives and competence objectives, etc.), explores the concepts and ways of cultivating high-level Chinese talents in the international workplace, and puts forward three specific recommendations.



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【原文 Original】

## 讲“沉浸式”中国故事——培养高端中文人才的有效途径

国际中文教育肩负着培养高端中文人才的使命。这类人才最基本的素质是对中国有真实、客观的认识。这种认识只能在切身体验中获得。多年来为留学生开设的国际中文语言实践课程，对帮助外国人认识中国、理解中国，起到了其他途径无法取代的作用。在新时期，我们要发扬传统，守正创新，改进这门课程，使其更好地发挥培养知华友华国际中文人才的作用。本文建议从六方面改进这门课程：（1）明确目标，帮助外国人“沉浸式体验”中国当代经济、科技、社会、管理等方面的成就。（2）选择学生感兴趣、可以参与、触摸的内容，把认识建立在亲身体验的事实。（3）改进教学方法，变参观游览为“沉浸式体验”。（4）整体探索机制，积极创造双赢的条件。（5）分众化表达；不强加于人；杜绝弄虚作假。（6）拓展国内外机构组织的中国游学、国外大学在华设立的暑期/短期中文项目。

【译文 Translation】

## Telling "Immersive" Chinese Stories: An Effective Way to Cultivate High-level Chinese Talents

International Chinese language education has the mission of cultivating high-level Chinese language talents. The most basic quality of such talents is to have a true and objective understanding of China. Such knowledge can only be gained through personal experience. Over the years, the International Chinese Language Practice courses for international students have played an unreplaceable role in helping foreigners to know and understand China. In the new era, we should maintain the tradition and actively innovate to improve this course so that it can play a better role of cultivating international Chinese language talents who are knowledgeable about China and friendly to China. This paper suggests 6 aspects to improve this course: (1) Clear objectives to help foreigners "immerse themselves" in China's contemporary economic, technological, social and management achievements. (2) Choose content that students are interested in, can engage with, base their understanding on the fact that they are experiencing it firsthand. (3) Improvement of teaching methods, turning tours into "immersion experiences". (4) Explore mechanisms as a whole and actively create win-win conditions. (5) Fractionation of expression; non-imposition; elimination of falsehoods. (6) Expanding China study tours organized by domestic and foreign institutions, summer/short-term Chinese language programs set up by foreign universities in China.

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【原文 Original】

## “中文+”国际高端人才培养与“国际中文教育+”学科建设

从海外中文教育的源头来看，无论是古代中国周边地区官学系统中的汉文精英教育，还是自1814年法兰西学院开创的欧美高校中文教育，起初都是跟汉学研究或对中国文化和典章制度的学习密不可分的。由于现代学科的细分，特别是受到现代外语教学法理论的影响，国际中文教育与汉学研究逐渐成为两个相对独立的学科。国际中文教育的主要目标是培养学习者的中文综合运用能力。近年来，随着国际中文教育快速发展和海外学习者中文水平的普遍提高，学界日益关注国际中文高端人才的培养。当下语境中的高端人才，不再是单一的高级中文语言人才，而应扩展为“中文+某一专业领域”的国际高端人才。本文认为，为适应新形势下高端国际中文人才的培养需要，应加强“国际中文教育+”学科建设和人才培养体系建设。

【译文 Translation】

## Cultivation of International High-level Talents of "Chinese+" and Discipline Construction of "International Chinese Language Education+"

Tracing back to the origin of overseas Chinese education, whether it is the Chinese language elite education in the governmental school system in ancient China's neighboring regions, or the Chinese language education in European and American colleges and universities started by the French Academy in 1814, in the beginning it is inseparable from the study of Sinology or the study of Chinese culture and rules and regulations. Due to the subdivision of modern disciplines, especially under the influence of modern theories of foreign language teaching methods, international Chinese language education and Sinology studies have gradually become two relatively independent disciplines. The main goal of international Chinese language education is to cultivate learners' ability to utilize Chinese language comprehensively. In recent years, with the rapid development of international Chinese language education and the general improvement of overseas learners' Chinese language proficiency, academic community has been paying more and more attention to the cultivation of international Chinese language high-level talents. The high-level talents in the current context are no longer a single high-level Chinese language talent, but should becoming international high-level talents of "Chinese and a certain field of specialization". This paper argues that in order to meet the needs of cultivating high-level international Chinese language talents under the new situation, we should strengthen the construction of the discipline of "international Chinese language education+" and the construction of the talent cultivation system.



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【原文 Original】

## 国际中文教育理念、学科建设与高端人才培养

2019年底召开的国际中文教育大会，标志着作为第二语言或外语的中文教育进入了一个新的阶段。该阶段的重要任务之一，就是在前期偏重量的发展、凸显国际中文教育的事业性基础上，转向提高质量，加强学科建设，确保国际中文教育的可持续发展。国际中文教育作为一个学科，有其自己的历史、特点和内容，而其建设与发展也必然需要高层次的教研人才。本次发言旨在结合本人在欧洲的观察及从事中文教育教学与研究的经历，探讨国际中文教育的不同理念与实践，以及它们对国际中文教育学科建设与高端人才培养的影响。

【译文 Translation】

## International Chinese Language Education Concept, Discipline Construction and Cultivation of High-level Talents

International Chinese Language Education Conference held at the end of 2019 marks a new stage in Chinese language education as a second or foreign language. One of the important tasks at this stage is to shift to improving quality, strengthening the construction of the discipline, and ensuring the sustainable development of international Chinese language education, instead of focussing on quantitative development and highlighting the basic cause of international Chinese language education in the previous stage. As a discipline, international Chinese language education has its own history, characteristics and content, and its construction and development will inevitably require high-level teaching and research talents. The purpose of this presentation is to discuss the different concepts and practices of international Chinese language education and their impact on the construction of the discipline of international Chinese language education and the cultivation of high-level talents, taking into account my observation and my experience in teaching and researching Chinese language education in Europe.

WU, Yongyi  
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【原文 Original】

## 新文科视野下的国际中文教育卓越人才培养

《新文科建设宣言》提出要“构建世界水平、中国特色的文科人才培养体系”，如何在新文科建设中培养各具特色的卓越人才是摆在我们面前的重要的现实问题。文章从（1）形成各具特色的人才培养目标，（2）夯实基础，打通培养链，（3）以项目为抓手，推进学科交叉融合，培养创新与实践能力等三个方面讨论了相关的问题。

【译文 Translation】

## Training of Outstanding International Chinese Education Talents in the Perspective of New Liberal Arts

The “Declaration on the Construction of New Liberal Arts” proposes to “build a world-class talent training system with Chinese-characteristic in the liberal arts.” How to cultivate distinctive outstanding talents in the construction of new liberal arts is an important practical issue for us. This article discusses relevant issues from three aspects: (1) the formation of distinctive talent training objectives, (2) laying a solid foundation and unblocking the training chain, and (3) taking projects as the starting point to promote the integration of disciplines, cultivating innovation and practical abilities.



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【原文 Original】

## 从美国大学中文教师招聘广告的变化看中文师资的培养与培训

报告首先梳理近年美国高校招聘广告中对中文教师的要求，分析后疫情时代美国大学对中文师资需求的变化情况；继而通过对美国高校设有国际中文教育研究生学位的各课程设置情况的调查和探讨，勾画出美国中文师资培养的主要路径和特点。最后提出，新手教师在参加工作之前和最初阶段应接受相应的培训以弥补单纯依靠理论学习带来的短板，从而为在教学实践中取得成功奠定基础。本文认为，疫情带来的社会变化和教学方式的改变对中文教学和师资培养提出了新的任务和挑战，业内同行应对此有充分的认识，并根据市场需求的变化努力调整中文师资培养方案的部分内容，以跟上时代的脚步。

【译文 Translation】

## Chinese Teachers Cultivation and Training from the Changes of Chinese Teacher Job Advertisements in American Universities

The report first compiles the requirements for Chinese language teachers in the job advertisements of American colleges and universities in recent years, analyzes the changes in the demand for Chinese language teachers in the post-epidemic era; then, through the investigation and discussion of the course offerings various programs in American colleges and universities that have a graduate degree in international Chinese language education, it sketches out the main paths and characteristics of Chinese language teacher training in the United States. Finally, the paper suggests that novice teachers should receive appropriate training before and during the initial stages of their careers to make up for the shortcomings of relying solely on theoretical learning, thus laying the foundation for success in teaching practice. This paper argues that the social changes brought about by the epidemic and the changes in teaching methods have posed new tasks and challenges to Chinese language teaching and teacher training, and that colleagues in the field should be fully aware of this, and make efforts to adjust some of the contents of Chinese language teacher training programs according to the changes in market demand, in order to keep up with the pace of the times.

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【原文 Original】

## 喀麦隆初中中国文化教学现状

2012年中文成为喀麦隆初中外语教育可选的语种之一。初中三、四年级每年含有108小时汉语课，以汉语综合课为主要课程模式。喀麦隆初中汉语教学指导书很明确指定综合课中必须进行中国文化教学。

本文着重介绍初中中国文化项目选取的依据，主要内容与导入方法。初中中国文化教学以中学生的汉语水平与能否利于跨文化交际能力的提高两个因素为初中中国文化教学具体文化项目选取的依据。初中文化教学的具体内容包括交往与语言交际文化、教育文化、家庭文化等十五大类。初中汉语课程大纲主张的文化导入方法为注解法、融合法或通过课文后文化阅读呈现、实践法和比较法四种。

本文最后对喀麦隆中学文化教学提出了一些有利于提高教学效率的建议，包括提升中文教师自身文化素养；在开展语言交际文化、知识文化教学的过程中，先避免精神层级的文化教学；增加非语言类交际文化；编写并指定喀麦隆民族文化。



【译文 Translation】

## **Current Status of Chinese Culture Teaching in Junior High Schools in Cameroon**

In 2012, Chinese became one of the optional languages for foreign language teaching in junior high schools in Cameroon. The third and fourth grades of junior high school include 108 hours of Chinese language lessons each year, with comprehensive Chinese courses as the main course model. Cameroon's junior high school Chinese teaching guide clearly stipulates that Chinese culture must be taught in comprehensive Chinese course.

This article focuses on the basis for selecting Chinese culture teaching contents, main content and teaching method in junior high schools. Chinese culture teaching in junior high schools is based on two factors, namely, the Chinese language proficiency of the students and the ability to improve cross-cultural communication skills, which are the basis for the selection of specific cultural programs. The specific content of culture teaching in junior high school includes fifteen categories such as the culture of interaction and language communication, the culture of education, and the culture of the family etc. The four methods of cultural introduction advocated in the syllabus of the junior high school Chinese curriculum are the annotation method, the integration method or presentation through post-text cultural reading, the practical method and the comparative method.

This article finally puts forward some suggestions for cultural teaching in Cameroon middle schools that are beneficial to improving teaching efficiency, including Improvement of Chinese teachers' own cultural literacy; avoiding spiritual content junior middle school; Adding non-verbal communication culture; Compiling and designating Cameroonian national culture.



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【原文 Original】

## 马来西亚华文教育发展困境：以国民型华文中学为研究对象

马来西亚华文教育的水平和素质深获各国学者认可。然而因为马来西亚政府实施的是单元化教育政策，华文教育目前处在夹缝求存的状态。作为接受政府津贴并改制的国民型华文中学，虽然已成为政府学校，但依然面对各种问题和困境。本研究通过文献梳理和访谈方法探究造成这类华文中学面临困境的因素，认为国民型华文中学不止面对来自国家当局的边缘化，亦受到华人教育团体的边缘化。

【译文 Translation】

## The Development Dilemma of Malaysian Chinese Education: A Case Study of National Type Chinese High Schools

The standard and quality of Chinese language education in Malaysia is well recognized by scholars from all over the world. However, because of the unitary education policy implemented by the Malaysian government, Chinese language education is currently in a state of survival. As national Chinese secondary school that receives government subsidies and has been restructured, although it has become a government school, it still faces various problems and dilemmas. Through literature review and interviews, this study explores the factors contributing to the difficulties faced by these Chinese secondary schools, and concludes that national Chinese secondary schools are not only marginalized by the state authorities, but also by the Chinese educational community.



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【原文 Original】

## 当代汉学家在中文国际传播中的作用及其培养路径

汉学家作为中外文明交流史上的特殊群体，对于促进中外语言、文化、社会、经济等方面的交流起到了不可替代的作用。当代汉学家多为“中国通”，他们不仅精通中文、熟悉中国文史，而且了解中国政治、经济、社会，成为当下中外人文交流的倡导者、中文国际教育的积极践行者。一些著名的汉学家在所在国助力制定积极的中文教育政策，促进中文教育的学科建设，架设中外沟通交流的桥梁等。作为本土中文教师的领军人物，这些汉学家的重要作用不可替代。培养造就知华、友华的当代汉学家，是中文国际传播事业可持续发展的重要影响因素。本文最后对如何培养、支持新生代汉学家提出了若干建议。

【译文 Translation】

## The Role of Contemporary Sinologists in Chinese International Dissemination and the Cultivation Path of Sinologists

As a special group in the history of Sino-foreign civilization exchanges, sinologists have played an irreplaceable role in promoting Sino-foreign linguistic, cultural, social and economic exchanges. Contemporary sinologists are mostly "China experts", who are not only proficient in Chinese, familiar with Chinese literature and history, but also understand China's politics, economy and society, and have become the advocates of Sino-foreign humanistic exchanges and the active practitioners of Chinese international education. Some renowned sinologists have been instrumental in formulating proactive policies on Chinese language education in their home countries, promoting the construction of disciplines in Chinese language education, and building bridges between China and the rest of the world. As leaders of Chinese language teachers in their home countries, these sinologists play an important role that cannot be replaced. Cultivating and nurturing contemporary sinologists who know and are friendly to China is an important influence on the sustainable development of Chinese international communication. This paper concludes with several suggestions on how to cultivate and support the new generation of sinologists.

WU, Zhongwei  
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【原文 Original】

## 学术汉语及其课程建设

学术汉语是专用汉语的分支，又可分为通用性学术汉语和专用性学术汉语。相关课程主要开设于两个层次：预科教育、学历生公共汉语课程；留学生的通用汉语、学术汉语和专业汉语构成另一个系列。报告将讨论学术汉语的性质、学术汉语与专业汉语的关系，学术汉语课程与通用汉语课程的关系，以及学术汉语（广义和狭义）课程目标和资源建设问题。

【译文 Translation】

## Academic Chinese and the Development of its Program

Academic Chinese is a branch of specialized Chinese language, which can be further divided into general academic Chinese and specialized academic Chinese. The relevant courses are mainly offered at two levels: preparatory education and public Chinese courses for academic students. General Chinese, academic Chinese and specialized Chinese for international students constitute another series. The report will discuss the nature of academic Chinese, the relationship between academic Chinese and specialized Chinese, the relationship between academic Chinese courses and general Chinese courses, as well as the goals of academic Chinese (In a broad sense and a narrow sense) courses and the construction of resources.



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【原文 Original】

## 高级汉语教材编写设计与高端汉语人才培养

汉语教学发展至今，初步调查显示，市场教材供应呈现越发典型的正金字塔模式。即居于塔底塔中的初中级汉语教材明显多于居于塔尖的高级教材。越往上选择面越窄，塔尖针对高端/级汉语学习者的教材实际存在缺口。除了目前这类学习人数相对较少、出版市场相对较小以外，一个重要的原因是越高级的语言学习越是语用和文化的学习，而非简单的语言综合运用能力的叠加，方法也是更加倾向习得而非学习。

随着高端汉语/学习者基数的扩大，如何开发针对这类群体的教材是一个值得探索的领域。在此背景下，本文基于自建包含1372种教材的小型教材语料库对50余种标题中含有“高级”字样教材的考查，概述目前国内汉语教材市场高级汉语教学材料的现状，在分析供需矛盾的同时，提出我们对开发高级汉语教材的理念设想和具体设计，包括教学目的（综合运用能力为纵轴，创新性思维、批判性思维、合作式学习等为横轴）、教学对象（文化艺术、教育学术、海外华裔子弟、商务人士、外交等领域）、话题功能安排、语言难度（特别是词汇的解释深度）、内容选取（以综合型教材为例）、等级难度（HSK 7级以上）等。

希望以此就教于与会专家，庶几获得批判指正，旨在为研发行之有效、特色鲜明、能与主流国际二语教学理论接轨、能满足高端汉语学习者需求的综合型汉语教材助力。

【译文 Translation】

## Design and Cultivation of Advanced Chinese Language Teaching Materials and High-end Chinese Language Talents

In the development of Chinese language teaching, preliminary investigations show that the market supply of teaching materials presents an increasingly typical pyramid model. Specifically, there are more intermediate-level Chinese language teaching materials at the base and the middle of the pyramid, while advanced-level materials at the top are relatively scarce. The narrower selection at the higher levels is not only due to the relatively smaller number of learners and the smaller publishing market but also because advanced language learning involves more pragmatic and cultural studies rather than simple language integration, leaning more towards acquisition rather than learning.

With the expansion of the base of high-end Chinese learners, exploring the development of materials tailored to this group has become a valuable area of exploration. In this context, this article, based on a small-scale teaching materials corpus containing 1372 types of materials, examines over 50 titles containing the word “advanced.” It outlines the current situation of advanced Chinese teaching materials in the domestic Chinese teaching materials market. While analyzing the supply-demand contradiction, it puts forward our conceptual ideas and specific designs for the development of advanced Chinese teaching materials. This includes teaching purposes (integrative application ability as the vertical axis, innovative thinking, critical thinking, cooperative learning as the horizontal axis), target learners (in the fields of culture and art, education and academics, overseas Chinese descendants, business people, diplomacy, etc.), topic and function arrangements, language difficulty (especially the depth of vocabulary explanation), content selection (using comprehensive teaching materials as an example), and level difficulty (above HSK level 7), etc.

We hope to present this to the attending experts for critical feedback. The aim is to assist in the development of comprehensive Chinese teaching materials that are effective, distinctive, can align with mainstream international second language teaching theories, and meet the needs of high-end Chinese learners.



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【原文 Original】

## 国际中文教育理论与实践“最简方案”

70余年来国际中文教育取得了举世公认的成就。但是，当下的国际中文教育背景存在着几年来未能解决好的老问题（如初级阶段汉语教学模式），也存在着由于时代进步和科技发展带来的新问题（如信息化时代汉字教学问题）。本文基于汉语二语教学的特点，提出当下国际中文教育理论和实践的“最简方案”。主要内容和观点是：1)采取“听说领先，以说为主；读写跟上，以读为主”的中文二语教学总原则；2)入门和初级阶段采取“先语后文”的教学模式；3)单独开设“汉字学习”课，实现“语文跟上”；4)由“先语后文”转入“语文并进”模式。主要理据是，口语是二语学习第一要务，是其他语言能力提高的基础；汉字不适合教口语，而拼音适合教口语等。

【译文 Translation】

## The Simplest Approach to the Theory and Practice of International Chinese Language Education

For more than 70 years, international Chinese language education has achieved a universal recognition. However, there have been long-standing unresolved issues (such as the teaching model at the beginner stage of Chinese language) and new problems arising from the progress of the times and technological development (such as issues in teaching Chinese characters in the information age) in this area. Based on the characteristics of teaching Chinese as a second language, this paper proposes the “simplest approach” to the current theory and practice of international Chinese language education. The main content and viewpoints are as follows: 1) Adopting the general principle of “emphasis on listening and speaking, with speaking as the main focus; and catching up with reading and writing, with reading as the main focus” for Chinese as a second language teaching; 2) Adopting the “spoken language before written language” teaching mode at the entry and beginner stages; 3) Offering separate “Chinese character learning” courses to ensure “language learning keeps pace”; 4) Shifting from the “spoken language before written language” mode to a “simultaneous development of language skills” mode. The main rationale is that oral proficiency is the foremost priority in second language learning and serves as the foundation for improving other language skills. Pinyin, instead of Chinese characters, is more suitable for teaching oral proficiency.

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【原文 Original】

## Exploring ChatGPT's Pragmatic Competence in Chinese Request Production: A Comparative Study

ChatGPT, a contextualized discourse generator, has shown promise for language teaching and learning (Kohnke et al., 2023), but its ability to generate pragmatically appropriate discourses for daily communication remains understudied. This comparative study examines ChatGPT's proficiency in generating requests in Chinese and compares its responses to those of native speakers (NSs) using a cross-cultural pragmatics framework.

Twenty-two native Chinese-speaking college students participated in an oral Discourse Completion Test (ODCT) comprising 12 request-making scenarios categorized by power and imposition levels. Scenarios included "friends and low-imposition", "friends and high-imposition," "professors and low-imposition", and "professors and high-imposition". In March 2023, ChatGPT-3 was prompted with the ODCT scenarios to generate Chinese requests. Only single-turn request utterances were considered, and 20 eligible responses per scenario were collected for analysis.

Quantitative analysis revealed differences between ChatGPT and NSs in pragmalinguistics and sociopragmatics. ChatGPT exhibited a higher frequency of alerters and external modifications across all scenarios, surpassing NSs. It employed more indirect strategies, except in "professors and high-imposition" scenarios. NSs used more direct strategies in all scenario types, except "professors and high-imposition". Internal modifications differed significantly only in "professors and low-imposition" scenarios. Sociopragmatically, ChatGPT showed limited situational variations in request strategies compared to NSs. While NSs adapted their strategies based on scenario types, ChatGPT lacked such variations. Disparities between ChatGPT and NSs in terms of situational variations were also observed in the use of alerters and internal modifications. However, ChatGPT displayed contextual variations in external modifications similar to NSs. Finally, qualitative analysis revealed different types linguistics errors on the part of ChatGPT.

【译文 Translation】

## ChatGPT与母语者汉语请求言语行为产出能力比较研究

ChatGPT是一种语境化的话语生成器，学者们认为其在语言教学中大有可为（Kohnke et al. 2023）。本研究采用跨文化语用学框架，考察ChatGPT生成汉语请求言语行为的能力，并将其与汉语母语者的语用产出进行比较。

22名以汉语为母语的中国大学生参加了一项口头语篇补全测试。该测试包含了12个按权势和强加程度设计的请求场景。这些场景分为四类：“朋友-低强加度”“朋友-高强加度”“教授-低强加度”以及“教授-高强加度”。2023年3月期间，研究者让ChatGPT-3根据上述12个场景生成汉语请求表达，对每个场景收集的20条符合要求的表达进行分析。

定量分析结果显示，ChatGPT-3和汉语母语者在语用语言和社交语用方面存在差异。从语用语言角度看，ChatGPT在所有类型的请求场景中均比母语者产出了更多的醒示语和外部修饰成分。除了在“教授-高强加度”这类场景以外，ChatGPT在其他三类场景中比母语者产出了更多的间接策略。另一方面，除了在“教授-高强加度”这类场景以外，母语者在其他三类场景中比ChatGPT产出了更多的直接策略。从内部修饰成分的角度看，ChatGPT和母语者仅在“教授-低强加度”这类场景中显示出频率的差异。从社交语用角度看，ChatGPT与母语者相比在场景变化方面表现出非常有限的变化：母语者能够根据场景类型调整请求策略的使用频率，而ChatGPT则缺乏这种变化。ChatGPT与母语者在场景变化方面的差异还体现在醒示语和内部修饰成分的产出方面，即使ChatGPT与母语者在外部修饰的场景变化方面表现相似。最后，定性分析显示了ChatGPT语用产出中不同类型的语言偏误。



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【原文 Original】

## ChatGPT在国际中文教育中的应用与局限性

随着人工智能技术的不断进步，Chat GPT作为一种强大的语言模型，具有了与人类对话的能力。在国际中文教育中，Chat GPT可以发挥重要作用，帮助学习者提升中文交流能力、扩展词汇量，并提供个性化的学习支持。然而与此同时，Chat GPT的功能仍有一定的局限性，比如：依赖性过高、学生易于偷懒、影响学习成绩，给教学监督与管理工作的添加负担，在文化传播上可能会误导或者提供片面信息等。本文通过分析相关文献和案例，深入研究Chat GPT给国际中文教育带来的机遇和挑战，并提出相应的应对策略。

【译文 Translation】

## The application and limitations of ChatGPT in international Chinese education

With the continuous advancement of AI technology, Chat GPT, as a powerful language model, has the ability to dialogue with humans. In international Chinese education, Chat GPT can play an important role in helping learners improve their Chinese communication skills, expand their vocabulary, and provide personalized learning support. However, at the same time, ChatGPT's functions still have certain limitations, such as high dependence, students' tendency to be lazy, affecting academic performance, adding burden to teaching supervision and management, and possibly misleading or providing one-sided information in cultural communication. This article aims to conduct in-depth research on the opportunities and challenges of Chat GPT for international Chinese education through analyzing relevant literature and cases, and propose corresponding coping strategies.



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【原文 Original】

## 浅谈多语背景下尼泊尔汉语学习者理解“拟声词”的情况

在尼泊尔的多种语环境下，大部分尼泊尔人都掌握两种以上的语言，在生活则接触更多语言。本文以尼泊尔汉语学习者对理解中文拟声词和给中国人解释尼泊尔文的拟声词的困难为例，探讨在多语环境下学习汉语遇到的挑战。由于说话者的语音系统不一致，说话者感知自然声音和口头或书面表达也有不同。虽然不同语言有相同的“拟声词”特征，但是如果没有深入接触的话，“拟声词”就会变成交流障碍的因素之一。

【译文 Translation】

## A Brief Discussion on the Understanding of "Onomatopoeia" by Nepalese Chinese Learners in a Multilingual Context

In Nepal's multilingual environment, most Nepali speakers master more than two languages and are exposed to more languages in their daily lives. This paper explores the challenges encountered in learning Chinese in a multilingual environment, using the example of Nepali Chinese learners' difficulties in understanding Chinese onomatopoeia and explaining Nepali onomatopoeia to Chinese people. Due to the inconsistency of speakers' phonological systems, speakers perceive natural sounds and verbal or written expressions differently. Although different languages share the same onomatopoeic features, without deeper exposure, onomatopoeia may become a factor in communication barriers.

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【原文 Original】

## Vocabulary Learning Strategies Employed by Kenyan Learners of Chinese as a Foreign Language

Empirical studies that delve into the vocabulary learning strategies employed by learners of Chinese as a foreign language (CFL) are limited specifically on the Kenyan context. This paper is a description and analysis of vocabulary learning strategies employed by Kenyan learners of Chinese as a foreign language. The study was anchored on the cognitive theory of learning. The theory posits that vocabulary learning strategies are contextualized within the larger area of language learning strategies. The objective of the study was to: Describe the type of vocabulary learning strategies employed by Kenyan CFL learners. Purposive sampling was used to select the two Confucius institutes of Kenyatta and Egerton universities while stratified sampling was applied in selecting respondents at different levels of learning, namely beginner and intermediate levels. Data was collected using the vocabulary learning strategies questionnaire by Schmitt (1997). The study mainly found out that Kenyan CFL learners were medium strategy users. The cognitive strategies were the most commonly used followed by memory and metacognitive strategies respectively. The study recommends that learners be made aware of learning strategies during Chinese language lessons so that they can fully utilize them. Furthermore, there should be more emphasis on strategies that involve the use of technology due to the nature of the language. In addition, there is need for the provision of useful insight for the development of a curriculum for teaching Chinese in Kenya.

【译文 Translation】

## 肯尼亚中文学习者的词汇学习策略

本文基于认知学习理论，对中文作为外语学习者（CFL）的词汇学习策略在肯尼亚进行实证研究。认知学习理论认为，词汇学习策略是语言学习策略在更大范围内的语境化。本研究选择肯雅塔大学和埃格顿大学的两所孔子学院的初级、中级学习者，使用Schmitt（1997）的词汇学习策略问卷收集数据，旨在描述肯尼亚中文学习者所采用的词汇学习策略类型。研究发现，肯尼亚中文学习者是中等策略使用者，最常使用认知策略，其次是记忆和元认知策略。研究建议，学习者在课堂上应意识到学习策略，以便充分利用它们；同时，由于语言的性质，应更加重视涉及技术使用的策略。此外，还需要为肯尼亚中文教学的课程开发提供有益建议。

