



New Asia College
The Chinese University of Hong Kong

香港中文大學新亞書院
第三十四屆

錢賓四先生 學術文化講座

The 34th Ch'ien Mu Lecture in History and Culture,
New Asia College,
The Chinese University of Hong Kong



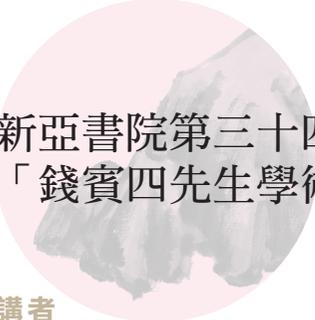
由陳志新先生中國文化基金永久贊助
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目錄

Contents

- P.3 新亞書院第三十四屆
「錢賓四先生學術文化講座」
The 34th Ch'ien Mu Lecture in History and Culture,
New Asia College
- P.5 鐘鳴旦教授簡介
香港中文大學歷史系榮休教授科大衛教授
Introduction to Professor Nicolas Standaert
Prof. David Faure, Emeritus Professor, Department of History, CUHK
- P.7 鐘鳴旦教授簡歷
Biography of Professor Nicolas Standaert
- P.17 一門「之間」的藝術：明末清初中西文化交流
The Art of In-Betweenness: Cultural Encounters between
China and Europe in the Seventeenth and Eighteenth
Centuries
- P.18 第一講 進入清前期的全球公眾領域：歐洲文獻中的
“京報”
1st Lecture Joining the Global Public in the Early Qing
Dynasty: The Chinese “Gazette” in European
Sources
- P.19 第二講 一門“之間”的藝術：以明末清初中歐文化
相遇為例
2nd Lecture The Art of In-Betweenness: Cultural
Contacts between China and Europe in the
Seventeenth Century as an Example
- P.20 第三講 中歐“之間”和移位：明末清初歐洲和中國
之間的圖片傳播
3rd Lecture Sino-European In-Betweenness and
Displacements: The Circulation of Prints
between Europe and China in the Seventeenth
Century
- P.21 新亞書院簡介
Introduction of New Asia College



新亞書院第三十四屆 「錢賓四先生學術文化講座」

講者

鐘鳴旦教授

比利時魯汶大學漢學教授

第一講

進入清前期的全球公眾領域：歐洲文獻中的“京報”

主持：香港中文大學歷史系榮休教授梁元生教授

日期：二〇二三年三月十六日（星期四）

時間：下午二時三十分

地點：香港中文大學康本國際學術園五號演講廳

（本講座由香港中文大學新亞書院及歷史系聯合舉辦）

第二講

一門“之間”的藝術：以明末清初中歐文化相遇為例

主持：香港中文大學新亞書院院長陳新安教授
及香港中文大學歷史系副教授卜永堅教授

日期：二〇二三年三月十七日（星期五）

時間：上午十一時三十分

地點：香港中文大學邵逸夫堂

第三講

中歐“之間”和移位：明末清初歐洲和中國之間的圖片 傳播

主持：香港中文大學歷史系榮休教授科大衛教授

日期：二〇二三年三月十九日（星期日）

時間：下午三時正

地點：香港中央圖書館地下演講廳

（本講座由香港中文大學新亞書院及香港公共圖書館聯合舉辦）

講座以英語講述



The 34th Ch'ien Mu Lecture in History and Culture, New Asia College

Speaker

Professor Nicolas Standaert

Professor of Sinology

University of Leuven, Belgium

1st Lecture

Joining the Global Public in the Early Qing Dynasty: The Chinese “Gazette” in European Sources

Moderator: Prof. Leung Yuen Sang, Emeritus Professor, Department of History, CUHK

Date: 16 March 2023 (Thursday)

Time: 2:30 p.m.

Venue: Lecture Theatre 5, Yasumoto International Academic Park, CUHK

(This talk is jointly organized by New Asia College, CUHK and the Department of History, CUHK)

2nd Lecture

The Art of In-Betweenness: Cultural Contacts between China and Europe in the Seventeenth Century as an Example

Moderator: Prof. Hector Sun-On Chan, Head, New Asia College, CUHK

Prof. PUK Wing-kin, Associate Professor, Department of History, CUHK

Date: 17 March 2023 (Friday)

Time: 11:30 a.m.

Venue: Sir Run Run Shaw Hall, CUHK

3rd Lecture

Sino-European In-Betweenness and Displacements: The Circulation of Prints between Europe and China in the Seventeenth Century

Moderator: Prof. David Faure, Emeritus Professor, Department of History, CUHK

Date: 19 March 2023 (Sunday)

Time: 3:00 p.m.

Venue: Lecture Theatre, G/F, Hong Kong Central Library

(This talk is jointly organized by New Asia College, CUHK and Hong Kong Public Libraries)

All lectures will be conducted in English



鐘鳴旦教授簡介

Introduction to Professor Nicolas Standaert

Prof. David Faure, Emeritus Professor,
Department of History, CUHK

Nicolas Standaert S.J. is the head of the Sinology Unit at the Catholic University of Leuven in Belgium. According to the University's website, the unit conducts research in three domains, namely, classical Chinese philosophy (the Zhou and Han dynastis), cultural exchange between China and the West, and the Chinese philosophical tradition in modern China. The three domains neatly summarize Professor Standaert's research interests. He is a prolific writer. For anyone who wishes to count, the titles of his publications come to 18 single-spaced pages. But, of course, it is where Professor Standaert has made his mark that matters.

Professor Standaert has impressed his fellow historians with his meticulous scholarship. More than that, they are impressed with his incessant attempts to tear down long perceived barriers between the East and the West. He does that by taking issue with the long-standing theme of West meeting East in the seventeenth century, and although finding it both exotic and powerful, he questions the belief that the West remained the West and the East the East. Instead, through his painstaking research, Professor Standaert demonstrates that a cross-cultural community did come into being, survived, and creatively incorporated East and West in their understanding and practices. He located some of the people, and what they did in their funeral practices, and in the interweaving of texts. Historians need no reminder that in the seventeenth century, those people lived through difficult times. May their experience give hope to others living through in similarly difficult times in the twenty-first century.

Professor Standaert was trained in Sinology in Leiden University and has been a Fellow of the Royal Flemish Academy of Belgium for Sciences and

the Arts since 2003. His representative publications include *The Intercultural Weaving of Historical Texts: Chinese and European Stories about Emperor Ku and His Concubines* (2016), *Chinese Voices in the Rites Controversy: Travelling Books, Community Networks, Intercultural Arguments* (2012), *The Interweaving of Rituals: Funerals in the Cultural Exchange between China and Europe* (2008) and *Yang Tingyun, Confucian and Christian in Late Ming China: His Life and Thought* (1988).



鐘鳴旦教授簡歷

Biography of Professor Nicolas Standaert

Nicolas Standaert, head of the Sinology Department at the University of Leuven (Belgium), is a sinologist specializing in the intercultural exchange between China and Europe during the 17th and 18th centuries.

Nicolas Standaert was born and raised in Antwerp (Belgium). He received tertiary education at various institutions in the East and in the West: sinology at the University of Leiden, the Netherlands (BA and MA 1977-1982; Ph.D 1984), Chinese philosophy and history at Fudan University, Shanghai (1982-1983), Western philosophy and theology at Centre Sèvres, Paris (1986-1990) and theology at Fujen University, Taipei (1992-1994). He has been a professor of sinology at University of Leuven since 1993 (since 2000 full professor). He was also a researcher of *China News Analysis*, Hong Kong (1990-1992), a member of the Institute for Advanced Studies, Historical Institute, Princeton (Jan-June 2002), visiting professor at the University of California, Berkeley (spring semester 2009), and Harvard University (spring semester 2011), visiting scholar at Sun Yat-sen University, Canton (March-June 2018). Since 2003, he is Member of the Royal Academy of Sciences and Arts of Belgium.

He is the author of about 10 books (of which several were translated into Chinese) and co-editor of several books, including the initiator and co-editor of four series of Chinese primary sources (more than 48,000 pages in total). He wrote more than 100 book chapters and more than 80 articles in academic journals and more than 50 in broader journals.

Contact between cultures

Nicolas Standaert's major interest and theme of research has been the contacts between cultures, and more specifically the simple question "what happens when a given culture encounters another culture?" In the last forty year he approached this question from various perspectives, which resulted in multiple innovative insights in the method and practices of intercultural contacts.

This interest started early on during the study of sinology at Leiden University. There were two decisive inspirations: the complementary study of anthropology in which the "contact between cultures" was a significant topic; and a seminar on seventeenth century contacts between China and Europe, led by Prof. Erik Zürcher, a well-known specialist of Buddhism in China who promoted also the study of the early encounter between China and Christianity. Since then the seventeenth-century encounter became the "laboratory" of research and Chinese sources have always been the starting point for understanding China's reaction.

Intellectual history

In the initial stage, the research question was approached from the perspective of intellectual history. His doctoral dissertation, *Yang Tingyun, Confucian and Christian in Late Ming China* (1984), investigated the question of interaction from a wide range of ideas as proposed by one scholar. Yang Tingyun (1562-1627) was a Confucian scholar-official also involved in an association of lay-Buddhists, who became Christian at the age of fifty, and who wrote both on topics of Confucian philosophy and Christian theology. Yang used to quote the twelfth-century Chinese scholar Lu Jiuyuan 陸九淵: "Sages appear in the Eastern Seas, they have the same mind, the same principle. Sages appear in the Western Seas, they have the same mind, the same principle" 東海有聖人出焉，此心同也，此理同也；西海有聖人出焉，此心同也，此理同也. How did these mind and principle of eastern and western

sages come together in one person? Major fruits of this research were the possibility and mechanisms of possibility of cultural understanding and adoption of ideas.

Comprehensive and interdisciplinary approach

After the appointment and settling at KU Leuven, the editor E.J. Brill asked Standaert to take charge of the edition of a *Handbook of Christianity in China* in the series *Handbuch der Orientalistik*. In a span of less than four years, in collaboration with an international team of c. twenty scholars, the *Handbook of Christianity in China: Volume One (635-1800)* (2000, 964 pp.) was published.

As a reference work, the *Handbook* comprehensively presents the current knowledge of Christianity in China and also stimulates further research. The *Handbook* echoed the substantial transformation that took place in the study of Christianity in China. One can identify at least three major developments: a paradigm-shift from a mainly missiological and Eurocentric viewpoint to a sinological and Sinocentric approach; a shift downward, moving from the converts belonging to the Chinese elite or the missionaries working at the court, to the common Christians in the provinces and to the itinerant missionaries occupied with pastoral work; the growing interest in questioning basic notions, such as 'religion', 'Christianity', 'China', 'mathematics', etc. which are at the very foundation of these studies.

Methodology: From interaction to in-betweenness

The *Handbook* was also the occasion to deepen fundamental reflection on the methodology of the study of contacts between cultures. This elementary research is presented in *Methodology in View of Contact Between Cultures: The China Case in the 17th Century* (2002). The starting point herein is the observation that among the human sciences, history may

be considered the “art of the other”, since the historical discipline has the capacity to stage “otherness” in time and space. Within this discipline, the history of contact between cultures comes to occupy a privileged place since the “other” occupies a central position. The proposed methodology tries to surpass the “Euro-centred” and “China-centred” discussion by the paradigm of “interaction”, a phenomenological, descriptive and differentiated approach which observes how a complex process of “interweaving” results in cultural creativity. Thus the focus is on neither the transmitter nor the receiver as such. The starting point is what is in-between them. Each encounter can lead to a story that is expressed in a text, image, artefact, ritual, community or social network. Historians use these stories to search for the original in-betweenness. Methodologically, there is a shift from the search for the other to the search for the interaction in space, a shift from the differences between the two worlds to the in-between itself.

The notion of the “space in-between” leads to the role of the Sinological approach in intercultural studies. One could state that Sinology is also an “art of the search of in-betweenness”. Its distinctiveness as intellectual inquiry is to point at intervals, interstices, gaps, cracks, pauses, poses, in-between moments or zones in culture and human life. In that sense, it is striking that the character that refers to this in-betweenness (*jian* 間) appears in quite a number of key notions in both Chinese and Japanese: 時間 (time), 空間 (space), 世間 (world, society), 仲間 (neighbourhood) as if the in-betweenness is an essential and constitutive part of these notions. Moreover, it can also apply to persons who are involved in intercultural encounters: the “in-between person” (*zhijianren* 之間人), a term used by Prof. Leung Yuen-sang 梁元生 (CUHK), referring to persons who are living between cultures. Sinology does “mind” gaps.

Edition of primary sources and open access referential database

Since texts and stories are an essential part of the intercultural methodology, Standaert has spent much energy in making sources available

and sharing information about sources. This resulted in three major initiatives (especially in collaboration with Ad Dudink): the Euchia listserv, the publication of primary sources, and the CCT referential database.

Together with the *Handbook* the researcher launched of an international listserver "Europe in China" that spreads news about publications in the field of Sino-European cultural contacts in the seventeenth and eighteenth centuries. For such a narrow field there are at present c. 750 subscribers, many of them from China, including doctoral students and young scholars.

The second important project has been the publication of original Chinese primary sources from the seventeenth century. The general purpose of these publications has been to make unique primary sources, which are often hidden in difficultly accessible archives or libraries, available to the wider academic world. Four series have been published: five volumes from the former Xu Jiahui library in Shanghai, now in Taipei (徐家匯藏書樓明清天主教文獻, 1996); twelve volumes from the Roman Archives of the Society of Jesus (耶穌會羅馬檔案館明清天主教文獻, 2002); twenty-six volumes from the Bibliothèque nationale de France (法國國家圖書館明清天主教文獻, 2009); thirty-four volumes from the former Xu Jiahui library, now in the Shanghai Library (徐家匯藏書樓明清天主教文獻續編, 34 volumes) in total these 77 volumes (of more than 600 pages each) include more than 48,000 pages of primary sources. These initiatives have stimulated international research considerably. They have made the sources available for young scholars and many articles and Ph.D. dissertations have already been compiled on the basis of these series.

These publications are linked to the third a project called Chinese Christian Texts Database (CCT-Database), a free access online referential research database. It is the result of collaborative research (started by E. Zürcher and developed with A. Dudink) for 40 years. It includes the detailed reference to c. 1,050 Chinese and c. 4,000 European documents, all primary

sources dating from roughly the seventeenth and eighteenth centuries. There are over 10,000 secondary sources (in over 15 languages), which, if applicable, are linked to the primary sources.

Innovative research on various topics

Since the publication of the *Handbook*, Standaert and his research-group have been moving further in new directions. He stimulated the study of contacts between cultures with focus on seventeenth-century China in several innovative ways.

Case-studies in identification of sources

An essential aspect for the study of cultural contacts is the identification of primary sources. Considerable attention has been given to such case studies. This research resulted in a large number of identifications in the fields of medicine, astronomy, Aristotelian philosophy, Biblical studies and art history.

History of concepts

Another essential field is the spreading of ideas through books and the study of concepts (*Begriffsgeschichte*). This research indicates that the encounter between cultures not only leads to the forceful imposition of concepts of one culture on another, but that the influence can be bi-directional. China and Confucianism, for instance, contributed to the reshaping of the concept "religion" by the Enlightenment thinkers in Europe.

Ritual studies

Standaert stimulated research that looks at the role of ritual in intercultural contacts. His own focus was on funerals. His investigation shows that funerals provided the ritual context in which a Chinese and Christian intermediary identity could be constituted and expressed. Probably the most important aspect of the Chinese-Christian funeral ritual is that it not only

identified the participants as Christians and consolidated their identity, but also allowed them to remain integrated in the wider Chinese community. The funeral ritual facilitated non-exclusive integration, a phenomenon that was common in Chinese tradition. *The Interweaving of Rituals* (2008) develops also the insights in the social presence of ‘religion’ in traditional Chinese society.

Intercultural historiography

Another field of investigation is “intercultural historiography”, namely a way of writing history in which the interaction with another culture is an integral part of the historiographical process. A nice case is again the seventeenth century. European missionaries arrived in China with a relatively clear view on ancient history, as it was depicted and founded in the Bible; but they were soon confronted with a history that in many regards was longer than a biblical history. When Europeans first grasped the magnitude of Chinese history, some “immense mental displacements” took place. Standaert’s *The Intercultural Weaving of Historical Texts* (2016), develops how Chinese history provoked significant changes in the ways Europeans conceived ancient chronology. The chronology recorded in historical books of a foreign country became ultimately more authoritative than the European chronology as recorded in a sacred book such as the Bible. This change has become a classic example of how China seriously modified the European worldview.

Rites controversy

Another “mental displacement” was the Chinese rites controversy, which is often considered a purely European affair. The Catholic Church questioned the permissibility of Chinese customs—such as ancestor worship—on the part of Chinese converts. Yet, to what extent did Chinese scholars take part in the debates concerning the rites? Standaert could identify that an exceptional series of Chinese and European sources preserved in the Roman Archives of the Society of Jesus (ARSI) and dating from the years 1701 to 1704 provided new evidence for the Chinese voices in this controversy. They include a

collection of some 60 Chinese letters with the impressive number of about 430 different signatories that were sent to Rome to make their voice heard. These letters provide a unique insight in the sociological composition of the local Christian communities and the networks that existed between them at the beginning of the eighteenth century and intercultural arguments. They are all reproduced and analyzed in *Chinese Voices in the Rites Controversy* (2012).

Print history

Standaert's present research project concerns print culture and especially the intercultural circulation of books and how these books established an in-between textual community in China in the seventeenth century. A unique characteristic of the cultural contacts between China and Europe in the seventeenth century is the intercultural circuit of books: European books travelling to China and, and in return Chinese books travelling to Europe and being stored into European libraries. A special feature was that a large number of intercultural books were translated and published into Chinese and others into European languages. What shape did this communication circuit take? What are the characteristics of the intercultural books produced through this interaction? What kind of community took shape in the 'in between' of two cultures through this circuit of books? What was the role of books in the creation of an identity of these in-between communities? This research includes a *longue durée* study of the production and distribution of Sino-European books (1582-c.1823) and a case study of the Chinese Gazette in European sources of the seventeenth and eighteenth centuries.

Major publications

The Chinese Gazette in European Sources: Joining the Global Public in the Early and Mid-Qing Dynasty (Sinica Leidensia 155), Leiden: Brill, 2022. (Chinese trans. in preparation)

The Intercultural Weaving of Historical Texts: Chinese and European Stories about Emperor Ku and His Concubines, (Leiden Series in Comparative Historiography 9), Leiden: Brill, 2016. (Chinese trans. in preparation)

“Sinology as an Art of In-Betweenness”, *Philosophy Compass* 10,2 (2015), pp. 91-103; Chinese trans.: “不要在意間隙：漢學作為一門“之間”的藝術”，蔣向艷 & 陳妍蓉譯，《漢學研究》24(北京：學苑出版社，2018)，pp. 26-41.

Chinese Voices in the Rites Controversy: Travelling Books, Community Networks, Intercultural Arguments, (Bibliotheca Instituti Historici S.I. 75), Rome: Institutum Historicum Societatis Iesu, 2012. Chinese trans.: 《禮儀之爭中的中國聲音》，陳妍蓉譯，上海：上海人民出版社，2021.

The Interweaving of Rituals: Funerals in the Cultural Exchange between China and Europe, Seattle: University of Washington Press, 2008. Chinese trans.: 《禮儀的交織：明末清初中歐文化交流中的喪葬禮》，張佳譯，上海：上海古籍出版社，2009; repr. 2019

An Illustrated Life of Christ Presented to the Chinese Emperor: The History of Jincheng shuxiang (1640), (Monumenta Serica Monograph Series LIX), Sankt Augustin Nettetal: Steyler Verlag, 2007.

L'« autre » dans la mission: Leçons à partir de la Chine, Brussel: Lessius, 2003. Chinese trans.: 《傳教中的「他者」：中國經驗教我們的事》，洪力行譯，陳妍蓉 & 陳聰銘校訂，台北：輔大書房，2014.

Methodology in View of Contact Between Cultures: The China Case in the 17th Century, (CSRCS Occasional Paper no. 11), Hong Kong: Centre for the Study of Religion and Chinese Society, Chung Chi College, The Chinese University of Hong Kong, 2002. Chinese trans. 文化相遇的方法論；以 17 世紀中歐文化自相遇為例，劉賢譯，《清史研究》(2006:4), pp. 65-86.

The Fascinating God: A Challenge to Modern Chinese Theology Presented by a Text on the Name of God Written by a 17th Century Chinese Student of Theology, Roma: Pontificia Universita Gregoriana, 1995. Chinese trans.: 《可親的天主：清初基督徒論 [蒂] 談 [天]》，何麗霞譯，台北：光啟社，1998.

Yang Tingyun, Confucian and Christian in Late Ming China: His Life and Thought, (*Sinica Leidensia* 19), Leiden, E.J. Brill, 1988. Chinese trans.: 《楊廷筠：明末天主教儒者》Holy Spirit Centre (trans.), Holy Spirit Centre / China Europe Institute (Leuven University) ed., Hong Kong: 明末天主教儒者，聖神研究中心，1987; 北京：社會科學文獻出版社，2002.

Database

(co-author Ad Dudink) *Chinese Christian Texts Database (CCT-database)*. (<http://www.arts.kuleuven.be/sinology/cct>).



一門「之間」的藝術：明末清初中西文化交流

The Art of In-Betweenness: Cultural Encounters between China and Europe in the Seventeenth and Eighteenth Centuries

The overarching theme of the three lectures is intercultural contacts and the main question is what happens when two cultures meet each other. The central historiographical idea behind this question is that the interaction and encounter between two cultures leads to stories that are expressed in texts, images, artefacts, rituals and communities to which historians have access. These stories may help historians to discover the original in-betweenness of the cultural agents and to understand how their cultural identities were shaped by the other culture.

The lectures will focus on the cultural contacts between China and Europe in the seventeenth and eighteenth centuries. The first lecture takes the example of one historical textual document – the official gazette published in Beijing – as source of interaction between Chinese and Europeans and investigates how the spread of its translated version made it possible for Chinese texts to incrementally join a global public, including the thinkers of the Enlightenment. The second concentrates on the different ways how these contacts were studied in the past century. It introduces the basic concepts of “interaction” and “in-betweenness”, which help to understand these contacts. The third lecture takes visual material as the basis of cultural stories and investigates how the intercultural circulation of prints can lead to displacements in Sino-European images.



第一講

1st Lecture

進入清前期的全球公眾領域：歐洲文獻中的“京報”

Joining the Global Public in the Early Qing Dynasty: The Chinese “Gazette” in European Sources

This presentation takes one particular historical text as source of the interaction between Chinese and Europeans in the seventeenth and eighteenth centuries: the Chinese official “gazette” (often called *dibao* 邸報 or *jingbao* 京報, hence sometimes called “Peking gazette”), which in recent years has caught new academic interest both in China and in the West. This publicly available government gazette was published, distributed, and sold in a variety of print and manuscript formats during the Qing period. While the “gazette” is relatively well-documented for the (late) nineteenth century, information about the gazette for earlier times remains very scarce.

Other – so far hardly explored -- sources about the gazette of the pre-1800 times are the European texts mostly compiled by missionaries who lived in China in the early Qing. On the one hand, these texts shed light on the early existence, form, structure, content, and use of the Chinese gazette, and they contain information that is not provided by Chinese sources. On the other hand, they inform on how as a result of interaction with Chinese, these Europeans as global agents, informed Europe about China, especially the Enlightenment thinkers, thus making the Chinese gazette part of a global information network. The interaction became the source of cultural creativity.

第二講

一門“之間”的藝術：以明末清初中 歐文化相遇為例

2nd Lecture

The Art of In-Betweenness: Cultural Contacts between China and Europe in the Seventeenth Century as an Example

This presentation takes theories of communication and philosophy of alterity as a starting point to study the methodology of the history of intercultural contacts, with a focus on the exchange between China and Europe in the seventeenth century. The purpose is to make us aware that our view on intercultural contacts is much influenced by the method we use in our study.

It first discusses three different frameworks that have been employed in the study of these contacts in the past century: the transmission, reception and invention frameworks. Next, the presentation proposes a fourth framework, the interaction and communication framework, which further develops the previous frameworks by stressing the reciprocity in the interaction between transmitter and receiver and centres around the notion of “in-betweenness”.



第三講

中歐“之間”和移位：明末清初歐洲 和中國之間的圖片傳播

3rd Lecture

Sino-European In-Betweenness and Displacements: The Circulation of Prints between Europe and China in the Seventeenth Century

This visual presentation focusses on the circulation of prints between China and Europe in the seventeenth century. After an overview of the visual sources and their travels between Europe and China, it shows how images also travelled from one object to another: prints, paintings, cabinets, tapestry, porcelain vases, etc. These travels caused that these images were not only recreated by the new contexts, but also created new contexts, in various images related to medicine, technology, or travel reports. Finally, by examining the power of perspectives, the presentation reveals how travelling perspectives caused displacements. The analysis of the composition of scenes in Sino-European prints discloses how encounters can take place through the mental imagination of the place as represented in the images.



新亞書院簡介

Introduction of New Asia College

新亞書院創立於 1949 年，由已故國學大師錢穆先生及一群來自內地之學者，在極艱難窮困的環境中創辦，其宗旨是保存及發揚中國文化，為社會培育優秀人才。

作為中國文化理想的荷負者，新亞書院多年來積極推動各項學術文化活動，讓中國文化得以承傳。每年舉辦之文化講座、研修班及培訓班概列如下：

• 學術文化講座

1. 錢賓四先生學術文化講座

創立於 1978 年，旨在發揚學術風氣及培養文化風格。此講座獲海內外學術界重視，先後蒞臨之講者包括創辦人錢賓四先生、英國劍橋大學李約瑟教授、美國哈佛大學歷史及哲學講座教授杜維明教授等。

2. 余英時先生歷史講座

由新亞書院及崇基學院於 2007 年創立，中大歷史系為協辦單位，旨在促進學術文化交流及推動歷史研究。

3. 新亞當代中國講座

創立於 2012 年，旨在激發本院師生及社會人士對當代中國國情的認識，以至對當前面對之挑戰作深入探討。

4. 新亞儒學講座

創立於 2013 年，目的在於弘揚儒學，同時探討儒家思想對個人、社會以至中國未來發展的意義。

5. 任國榮先生生命科學講座

創立於 2015 年，由新亞書院及生命科學學院合辦，旨在令社會大眾及學生加深對生命科學的認識、意義，以及生命科學在現今社會的價值及應用。

6. 新亞書院文化講座

創立於 1950 年，由多位書院老師擔任講者，當中包括錢穆、唐君毅與張丕介等從內地來的著名學者，以鼓勵大眾認識中國文化與世界學術，以及關心人類前途。新亞書院與新亞校友會於 2014 年正式復辦此講座，每年度共有三至四次講座。

• 研修班 / 培訓班

1. 中華傳統文化研修班

自 2000 年起，新亞書院與中華傳統文化研修會、中國教育學會高中教育專業委員會及台灣素書樓文教基金會每年於暑假期間舉辦，旨在促進兩岸四地中學老師對中華傳統文化的認識，並冀學員在參與培訓班後，回到自己所屬的教學單位，把所見所學推廣給同儕及學生。

2. 中華美德教育行動師資培訓班

為弘揚中華美德，提升青少年道德素養，新亞書院與北京東方道德研究所於 2002 年起合辦此培訓班。參加的學員來自內地各個省市學校的校長及老師。

• 學生活動

除了期盼學生能認識國家歷史文化、掌握當代中國發展情況，我們同時希望學生具備國際視野，以肩負起弘揚中國文化的使命。因此，書院致力為學生提供多元化的學習機會，包括舉辦「新亞青年學人計劃」、「湖南大學暑期交流計劃」及「暑期北京普通話課程」等，致力培育他們成為學德俱備、關心國家及勇於承擔的優秀人才。

另一方面，新亞學生團體積極推廣中國文化，如歷史悠久的「新亞國樂會」及「新亞國術會」便一直致力發揚中國音樂及弘揚國術；本院學生亦透過成立及參與社會服務團，積極投入社會服務，以服務社會為職志，當中包括「新亞書院扶輪青年服務團」。此外，我們以資助及獎學金的形式鼓勵及支持學生探求中國文化，讓新亞精神能夠薪火相傳下去。

如您想了解更多我們在中國文化推廣方面的工作，請瀏覽新亞書院的網頁 www.na.cuhk.edu.hk。若您希望定時收到我們的最新消息及活動預告，歡迎將聯絡資料電郵至 nac@cuhk.edu.hk。

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