

# 会林文化奖

*Huilin Prize 2020*



北京师范大学会林文化基金  
Huilin Foundation,  
Beijing Normal University



北京师范大学中国文化国际传播研究院  
Academy for Intentional Communication of  
Chinese Culture, Beijing Normal University

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会林文化奖

Huilin Prize

# “Huilin Prize” Selection Guidelines

## I General Rules

No.1 Huilin Prize was established in order to honor Chinese and non-Chinese individuals distinguished for their contributions to the international communication of Chinese culture.

No.2 “Huilin Prize” is sponsored and funded by the Huilin Foundation, Beijing Normal University, and run by the Academy for International Communication of Chinese Culture.

No.3 “Huilin Prize” upholds the principles of fairness, impartiality, and openness.

No.4 “Huilin Prize” was launched in 2015 and is an annual award ceremony.

## II Winners

No.5 “Huilin Prize” aims to honor alive individuals distinguished for their contributions to the international communication of Chinese culture.

## III Candidates and Rewards

No.6 “Huilin Prize” is given to 2 winners each year and awards 300,000 CNY each, together with the trophy and certificate.

## IV Jury Committee

No.7 The “Huilin Prize” Jury is jointly formed by the Huilin Foundation and the Academy for International Communication of Chinese Culture, Beijing Normal University (referred to as “Jury” below).

No.8 The jury consists of 7 renowned experts worldwide.

No.9 The jury supervises the Huilin Prize Committee Office, which is responsible for the related affairs of the prize and is based at the Academy for International Communication of Chinese Culture, Beijing Normal University.

# “会林文化奖”评选章程

## 第一章 总则

第一条 为表彰在中国文化国际传播方面做出突出贡献的中外人士，特设“会林文化奖”。

第二条 “会林文化奖”由北京师范大学会林文化基金创立、主办并提供资金支持，中国文化国际传播研究院承办。

第三条 “会林文化奖”评奖坚持公平、公正、公开的原则，宁缺勿滥。

第四条 “会林文化奖”自2015年起每年评选一次，并举办颁奖仪式。

## 第二章 奖励对象

第六条 “会林文化奖”的奖励对象是全球范围内在中国文化国际传播方面做出突出贡献、成就卓著的在世人士。

## 第三章 名额和奖金

第六条 “会林文化奖”每年评选2名，各奖励人民币30万元，并颁发奖杯和获奖证书。

## 第四章 评选机构

第七条 北京师范大学会林文化基金、中国文化国际传播研究院共同组建“会林文化奖”评奖委员会（以下简称“评委会”）。

第八条 评委会由全球范围内7位权威专家组成。

第九条 评委会下设评奖办公室，负责评奖的组织 and 日常工作，设在北京师范大学中国文化国际传播研究院。

## V Award Selection Process

No.10 Nomination: Jury members and members of the 4 Committees of the Academy for International Communication of Chinese Culture, Beijing Normal University put forward candidates and state reasons of their recommendation. Nomination, recommendation documents and any related work as such are managed by the Prize Committee Office.

No.11 The Jury implements a challenge system. If the jury member or his/her relatives are involved in the prize, the jury member will not be allowed to participate the prize of the year.

No.12 The selection process consists of preliminary selection, first selection and final selection, and will produce 2 winners in the end.

No.13 There's no ranking between the winners, they are listed in alphabetical order by their surname initials.

No.14 The jury composes awarding remarks for the winners.

No.15 The results of the prize take effect after Huilin Foundation Board's review and confirmation.

## VI Award Ceremony

No.16 The award ceremony is sponsored by the Academy for International Communication of Chinese Culture, Beijing Normal University.

No.17 The winners are officially announced on the ceremony.

## VII Supplementary Rules

No.18 Detailed rules for the selection should be made in accordance with the above guidelines.

No.19 The guidelines take effect in January, 2015, and Huilin Foundation Board reserves the right of final interpretation of the guidelines above.

Huilin Foundation, Beijing Normal University  
Academy for International Communication of Chinese Culture,  
Beijing Normal University  
January, 2015

## 第五章 评奖

第十条 提名办法: 评委会委员、中国文化国际传播研究院“四会”委员、以及三人以上具有高级职称的其他专家联名, 各推荐一名获奖提名者, 并书面陈述其提名理由。提名、推荐文件及相关工作由评奖办公室受理。

第十一条 评委实行回避制度。如评委本人或评委的近亲属参评, 该评委不参加该届的评奖工作。

第十二条 评委会评奖过程包括初评、复评、终评, 最终评出2名获奖者。

第十三条 获奖者不予排名, 按姓名首字母为序。

第十四条 评委会为获奖人撰写获奖评语。

第十五条 评奖结果由会林文化基金理事会审核、批准后生效。

## 第六章 授奖

第十六条 中国文化国际传播研究院承办“会林文化奖”颁奖仪式。

第十七条 获奖人名单在颁奖仪式上正式公布。

## 第七章 附则

第十八条 “会林文化奖”评奖可根据本章程制订实施细则。

第十九条 本章程自2015年1月起生效, 会林文化基金理事会拥有本章程的最终解释权。

北京师范大学会林文化基金  
北京师范大学中国文化国际传播研究院  
2015年1月

# Academy for International Communication of Chinese Culture



The Academy for International Communication of Chinese Culture (AICCC) was established jointly by Beijing Normal University and International Data Group (IDG) in a mission to promote international understanding of Chinese culture by effectively consolidating the advantageous resources of Beijing Normal University itself and that of relevant government departments, enterprises, civil entities and all walks of society in undertaking academic research works that promote international communication of Chinese culture centered round the core of the “Third Pole Culture” concept and creative arts embodying strong Chinese characteristics, thereby playing its contributing part in building a harmonious world culture.

AICCC is under the governance of a council, and the Director is responsible for the Academy’s general affairs. The AICCC Academic Committee is responsible for strategic planning of academic research works, setting out orientations for academic research and driving high-quality academic research outcomes, while the Creativity Committee is responsible for planning, directing or participating in creative art activities. Teams comprised of visiting researchers work on the integration of academic resources and implementation of research projects.

AICCC is project based. Projects in specific fields of academic research, creative arts and communication practices are bound together in an established project management system of openness, fairness, equality and efficiency. Based on requirements of the specific projects, dedicated

thesis teams or studios are set up. Recruitment of researchers and creative talents is worldwide, and the research or creative teams are comprised of dedicated full-time and part-time staff working on permanent and contract bases, supported by an appointed chief expert. Mechanism is also in place for talent exchange, visits and exchanges with relevant universities and organizations both in China and overseas.

Major projects currently undertaken by the AICCC cover the seven categories:

“Looking”: Looking China Youth Film Project

“Asking”: Publication and Release of the Global Questionnaire of International Influence of Chinese Films and the “Silver Paper”

“Discussing”: “Going-out” and “Inviting-in” International Academic Forums

“Researching”: Research Projects, Interdisciplinary Platforms, and Social Contributions

“Publishing”: English academic journal “*International Communication of Chinese Culture*”

“Creating”: Creating projects in AICCC

“Funding”: Huilin Foundation

## 中国文化国际传播研究院简介



中国文化国际传播研究院由北京师范大学与美国国际数据集团（IDG）共同发起组建，旨在有效整合北京师范大学、政府相关部门、企事业单位及社会各界的优势资源，通过开展扎实、深入的以“第三极文化”为核心的中国文化国际传播学术研究和富有中国文化特色的艺术创作，把中国文化更有力地推向世界，为构建和谐地世界文化贡献力量。

中国文化国际传播研究院实行理事会领导下的院长负责制。设立学术委员会，负责制定学术发展规划，把握学术研究方向，推进有质量的学术研究成果；设立创作委员会，负责制定创作计划，指导或参与艺术创作；建立客座研究员团队，开展各项学术资源的整合和科研项目的落实。

研究院实行项目制，以学术研究、艺术创作和传播实践具体项目为纽带，建立公开、公平、公正、高效的项目管理机制；根据项目需要设置专门课题组或工作室，面向海内外招聘研究和创作人员，采取首席专家加研究/创作团队、专兼职和长短期聘任相结合的人才任用机制；与国内外相关院校、机构建立高层次人才交流访问机制。

目前研究院主要项目可概括为七个字：

“看” — 看中国·外国青年影像计划

“问” — 中国电影国际影响力全球问卷数据调研及“银皮书”

出版与发行

“论” — “走出去”与“请进来”国际学术论坛

“研” — 基础研究“立项目”，社会服务“建平台”，知行合一“出成果”

“刊” — 英文学术期刊《中国文化国际传播》

“创” — 研究院创作项目

“会” — 会林文化基金

## Huilin Foundation



Huilin Foundation, set up at 2013, short for Huang Huilin's "Third Pole Culture" Foundation, is a non-profitable foundation named after Huang Huilin, Professor Emeritus of Beijing Normal University, Dean of AICCC, and founder of "Third Pole Culture" with a mission for international communication of Chinese culture on the theoretical basis of the "Third Pole Culture". Priorities are given to build the Huilin Foundation into an important window integrating a diversity of cultural resources, a crucial engine in leading the public welfare cultural and education development and a momentous platform for advocating the international communication of Chinese culture to make its due contributions to the cultural rejuvenation of the Chinese nation.





## 会林文化基金简介



黄会林“第三极文化”基金（简称“会林文化基金”）设立于2013年，是以北京师范大学资深教授、中国文化国际传播研究院院长、“第三极文化”创立者黄会林先生名字命名的公益基金。宗旨是推动以“第三极文化”为理论基础的中国文化国际传播，着重于把“会林文化基金”打造成整合各种文化资源的重要窗口、引领公益文化教育事业发展的重要引擎，推动中国文化国际传播的重要平台，为中华文化的复兴做出应有的贡献。





# 第六届『会林文化奖』

6th “Huilin Prize”

## 6th “Huilin Prize” Launch Announcement

In order to honor Chinese and non-Chinese individuals distinguished for their contributions to the international communication of Chinese culture, Huilin Foundation of Beijing Normal University has officially started the nominating process for the 6th “Huilin Prize”, and is now open for nomination of candidates worldwide. “Huilin Prize” selects 2 winners from the candidates across the world each year and awards 300,000 CNY to each winner. The award has been successfully held for four times, and a total of 10 Chinese and foreign winners have been selected, covering literature, history, philosophy, art and other cultural fields.

“Huilin Prize” was launched and is run by Huang Huilin “Third Pole Culture” Foundation (“Huilin Foundation”), named after Professor Emeritus of Beijing Normal University, Dean of Academy for International Communication of Chinese Culture, and founder of the “Third Pole Culture” theory, Professor Huang Huilin. As a non-profit and non-governmental institution, the foundation’s aim is to promote Chinese culture’s international communication with “Third Pole Culture” as its theoretical basis, and to build a key platform integrating various cultural resources as well as a major engine pushing forward public programs, culture and education causes, and in doing so contribute to the great rejuvenation of Chinese culture.

The essential purpose of promoting Chinese culture’s international communication is to bring about independence and confidence for Chinese culture. In 2009, Professor Huang Huilin initiated the “Third Pole Culture” theory, with the aim to inherit and promote the great legacy of Chinese culture in accordance with the law of historical development and for the greater good of human civilization, and in view of the current needs of our time, to absorb and learn great achievements from other cultures to enrich and further develop Chinese culture, so that Chinese culture as the “Third Pole Culture”, together with European culture and American culture, as well as all other cultures in the world, can work together towards a harmonious and ideal human civilization.

Nomination begins with effect from release of this announcement, and the deadline is November 30, 2019.

“Huilin Prize” Committee Office

October, 2019



## 第六届“会林文化奖”评选公告

为表彰在中国文化国际传播方面做出突出贡献的中外人士，北京师范大学会林文化基金现启动 2020 年第六届“会林文化奖”评选活动，面向全球接受提名。作为集文化性与国际性于一体的学院奖，“会林文化奖”致力于打造中国文化国际传播高端话语平台，为投身中国文化国际传播事业的杰出人士镌刻丰碑，向世界展示底蕴深厚、丰富多样的中国文化。“会林文化奖”每年在全球范围内评选出中外 2 位获奖者，各奖励人民币 30 万元。该奖项至今已经成功举办五届，累计评选出 10 位中外籍获奖人士，涵盖文学、历史、哲学、艺术等各个文化领域。

“会林文化奖”由黄会林“第三极文化”基金（简称“会林文化基金”）设立和颁发。“会林文化基金”是以北京师范大学资深教授、中国文化国际传播研究院院长、“第三极文化”创立者黄会林先生命名的公益基金。作为非营利、非政府机构，“会林文化基金”的宗旨是推动以“第三极文化”为理论基础的中国文化国际传播，着重于把“会林文化基金”打造成整合各种文化资源的重要平台、引领公益文化教育事业发展的重要引擎，为中华文化的复兴做出应有的贡献。

倡导中国文化国际传播，根本目的是实现中国文化的自立、自强。黄会林先生于 2009 年提出“第三极文化”理论，宗旨是把中国文化中符合历史发展趋势、有利于推动人类文明进步的成果继承、发扬，同时结合时代发展需要，吸收、借鉴其他文化的优秀成果，进一步丰富和发展中国文化内涵，使中国的“第三极文化”与欧洲文化、美国文化以及其他各种文化，共同为构建和谐、美好的人类文明做出贡献。

提名时间自公告之日起，截止于 2019 年 11 月 30 日。

“会林文化奖”评委会办公室

2019 年 10 月 20 日



## 6th “Huilin Prize” Final Selection Jury Members

### Chair:

#### **Huang Huilin**

Professor Emeritus, Beijing Normal University; Dean, Academy for International Communication of Chinese Culture

### Final Selection Jury Members (in alphabetical order by surname in Chinese)

#### **Roger T. Ames (USA)**

Vice Chair, International Confucian Association; Guest Professor, Berggruen Philosophy and Culture Center, Peking University

#### **Joël Bellassen (France)**

Former Chinese chief schools inspector of the Ministry of National Education and the professor of the French National Institute of Oriental Languages and Cultures

#### **Gao Hongpeng**

Chair, Board of Changhe Industrial Corporation

#### **Gao Feng**

Professor, Beijing Normal University Executive Dean, AICCC; Vice Chair, Chinese Culture Promotion Society

#### **Jana Rošker (Slovenia)**

Professor, Department of Asian and African Studies, Faculty of Arts, University of Ljubljana

#### **Xiang Yunju**

Professor, Beijing Normal University; Executive Dean, AICCC; Associate Director and Secretary-general of China Literature and Art Foundation, and Vice Chair of China Literature and Art Critics Association.

## 第六届“会林文化奖”终评委员会

终评委员会主席：

黄会林

北京师范大学资深教授、中国文化国际传播研究院院长

终评委员会成员（按中文姓名首字母音序排列）：

安乐哲（美）

国际儒学联合会副主席、北京大学博古睿讲席教授

白乐桑（法）

法国国民教育部原汉语总督学、法国国立东方语言文化学院教授

高鸿鹏

陕西长河实业公司董事长

高 峰

北京师范大学京师特聘教授、中国文化国际传播研究院执行院长、中华文化促进会副主席

罗亚娜（斯洛文尼亚）

卢布尔雅那大学艺术学院亚洲研究系教授

向云驹

北京师范大学京师特聘教授、中国文化国际传播研究院执行院长、中国文学艺术基金会副理事长兼秘书长、中国文艺评论家协会副主席



## 6th “Huilin Prize” Nominators

in alphabetical order by surname in Chinese

### **Roger T. Ames (USA)**

Vice Chair of International Confucian Association; Guest Professor, Berggruen Philosophy and Culture Center, Peking University

### **Bai Gengsheng**

Member of the Standing Committee of the CPPCC National Committee and vice chairman of the Chinese Writers Association

### **Joël Bellassen (France)**

Former Chinese chief schools inspector of the Ministry of National Education and the professor of the French National Institute of Oriental Languages and Cultures

### **Cao Weidong**

Secretary of the Party Committee of Beijing Sport University

### **Zeng Qingrui**

Professor of Communication University of China

### **Chen Lai**

Senior professor, deputy director of Academic Committee and dean of Chinese Academy of Sciences of Tsinghua University

### **Chen Xiaoming**

Professor of Chinese Department of Peking University and vice Chairman of Chinese Association of Contemporary Literature

### **Cheng Guangwei**

Professor of Renmin University of China, Vice Chairman of Chinese Association of Contemporary Literature

### **Fan Yongge**

Former editor-in-chief of Wenyi Bao

### **Gao Feng**

Vice chairman of the Chinese Culture Promotion Association

### **Gao Hongpeng**

Chairman of Shaanxi Changhe Industrial Company

### **Gao Xiaohong**

Professor of Communication University of China and minister of Journalism and Communication

### **Geng Zhongyin**

Dean of the School of Radio, Film and Television, Liaoning University

### **Gu Guoqing**

General manager of China Film Promotion International

### **Wolfgang Kubin (German)**

Professor of the Department of Sinology, University of Bonn





## 第六届“会林文化奖”提名人名单

（按中文姓名首字母音序排序）

安乐哲（美）

国际儒联副主席、北京大学博古睿讲席教授

白庚胜

全国政协常委、中国作家协会副主席

白乐桑（法）

法国国民教育部原汉语总督学、法国国立东方语言文化学院教授

曹卫东

北京体育大学党委书记

曾庆瑞

中国传媒大学教授

陈 来

清华大学资深教授，校学术委员会副主任，国学研究院院长

陈晓明

北京大学中文系教授、中国当代文学研究会副会长

程光炜

中国人民大学文学院教授、中国当代文学研究会副会长

范咏戈

《文艺报》原主编

高 峰

中华文化促进会副主席

高鸿鹏

陕西长河实业公司董事长

高晓虹

中国传媒大学教授、新闻传播学部学部部长

庚钟银

辽宁大学广播影视学院院长

谷国庆

中国电影海外推广公司总经理

顾彬（德）

波恩大学汉学系教授

**Han Meilin**

Member of the Standing Committee of the National Committee of the Chinese People's Political Consultative Conference

**Hou Guangming**

Former secretary of the Party Committee of Beijing Film Academy

**Hu Zhifeng**

Distinguished Professor of the Yangtze River Scholars of the Ministry of Education and Vice Secretary of Party Committee and Vice President, Beijing Film Academy

**Huang Huilin**

Senior professor of the Beijing Normal University and the dean of China Culture International Communication Research Institute

**Huang Shixian**

Professor of the Beijing Film Academy

**Jia Leilei**

Researcher of Chinese National Academy of Arts

**Jiao Xiongping**

Director of the Institute of Film Creation, Taipei University of the Arts

**Kang Jianmin**

Former secretary of the Party Group and Vice Chairman of the Chinese Filmmakers Association

**Kong Zhaopeng**

Vice dean of the College Of the Humanities and vice dean of the College Of Journalism & Communication of Jilin University

**Lang Kun**

Director of CCTV Variety Channel and director of Large Program Production Center

**Le Daiyun**

Professor of Peking University

**Li Ruiqing**

Professor, Beijing International Studies University

**Liu Chuansheng**

Former secretary of the Party Committee of the Beijing Normal University and vice president of China Association of Higher Education

**Liu Jiangkai**

Associate Professor of the Beijing Normal University

**Liu Yiran**

Writer, director; former professor of literature at the PLA Academy of Arts

**Luo Jun**

Vice dean of the Academy for International Communication of the Chinese Culture, the Beijing Normal University

**Jana Roker (Slovenia)**

Professor of the University of Ljubljana

**Meng Jian**

Professor of Fudan University and director of Fudan University National Center for Cultural Innovation Research

**Na Ersu**

Producer of CCTV's "Lecture Room" program

**Ni Xiangbao**

Professor, School of Humanity, Suzhou University; Dean of School of Television Arts, Communication University of Zhejiang

**Ou Jianping**

Researcher of Chinese National Academy of Arts and director of Dance Research Institute

**Peng Jixiang**

Professor of Chongqing University, executive associate dean of Meishi Film Academy, and professor of School of Art, Peking University



## 韩美林

全国政协常委、著名艺术家、清华大学学术委员会副主任

## 侯光明

北京电影学院原党委书记

## 胡智锋

教育部“长江学者”特聘教授、北京电影学院党委副书记、副校长

## 黄会林

北京师范大学资深教授、中国文化国际传播研究院院长

## 黄式宪

北京电影学院教授

## 贾磊磊

中国艺术研究院研究员

## 焦雄屏

台北艺术大学电影创作研究所所长

## 康健民

中国电影家协会原分党组书记、驻会副主席

## 孔朝蓬

吉林大学文学院副院长、新闻传播学院副院长

## 郎 昆

中央电视台综艺频道总监、大型节目制作中心主任

## 乐黛云

北京大学教授

## 李瑞卿

北京语言大学中华文化研究院教授

## 刘川生

北京师范大学原党委书记；中国高等教育学会副会长

## 刘江凯

北京师范大学副教授

## 刘毅然

作家、导演；原解放军艺术学院文学系教授

## 罗 军

北京师范大学中国文化国际传播研究院副院长

## 罗亚娜（斯洛文尼亚）

卢布尔雅那大学教授

## 孟 建

复旦大学教授、国家文化创新研究中心主任

## 那尔苏

中央电视台《百家讲坛》栏目制片人

## 倪祥保

苏州大学教授、电影电视艺术研究所所长，浙江传媒学院电视艺术学院特聘院长

## 欧建平

中国艺术研究院研究员、舞蹈研究所名誉所长

## 彭吉象

重庆大学教授、美视电影学院常务副院长、北京大学艺术学院教授

**Qi Mingqiu**

Former secretary of the Party Group and Executive Vice Chairman of the Song Qingling Foundation of China

**Qiu Jiduan**

Well-known Hong Kong businessman and chairman of the Beijing Normal University Alumni Association

**Shen Weixing**

Former Deputy chief editor of Guangming Daily

**Shi Zhuqing**

Dean and professor of School of Film and Television Arts, Liaoning Normal University

**Su Xiaowei**

Director of the Screenplay Center and Film Writer of the State Administration of Press, Publication, Radio, Film and Television

**Sui Yan**

Yangtze River Scholar of the Ministry of Education, professor of Communication University of China and chief editor of Modern Communication

**Tian Huiqun**

Professor of School of Arts and Communication, the Beijing Normal University

**Tian Qinxin**

Director of National Theatre of China

**Wang Fu**

Professor of Communication University of China, former director of CCTV Research Office

**Wang Renyin**

Member of the National Film Censorship Committee Vice Chair, China Film Critic Association

**Wang Yaohua**

Professor of Department of Music, Fujian Normal University

**Wang Yiwen**

Professor and associate dean of the School of Arts and Communication of the Beijing Normal University

**Wu Guanping**

Director of Beijing Film Academy

**Wu Weishan**

Member of the Standing Committee of the Chinese People's Political Consultative Conference, director of the National Art Museum of China and vice Chairman of the Chinese Artists Association

**Xiang Yunju**

Vice chairman and secretary-general of China Literature and Art Foundation, Vice Chair of China Literature and Art Critics Association.

**Xiao Fang**

Dean of the Department of Anthropology and Folklore, China Academy of Social Management, the Beijing Normal University

**Xu Bolin**

Former secretary-general of China Film Association and president of China-Taiwan-Hong Kong Film Research Association

**Yan Yuqing**

Deputy Director, Department of Culture, Qiu Shi journal

**Yan Xiaoming**

Vice chairman and secretary general of China Film Foundation

**Yang Hui**

President of Shanghai Vivid Media Communication Co., Ltd.

**Yang Yuanying**

Professor of Beijing Film Academy

**Yu Dan**

Professor of the Beijing Normal University and dean of Beijing Institute of Culture Innovation and Communication



## 齐鸣秋

中国宋庆龄基金会原党组书记兼常务副主席

## 邱季端

香港著名实业家、北京师范大学校友总会副会长

## 沈卫星

《光明日报》原副总编辑

## 石竹青

辽宁师范大学影视艺术学院院长、教授

## 苏小卫

国家新闻出版广电总局电影剧本中心主任、电影编剧

## 隋 岩

教育部“长江学者”特聘教授、中国传媒大学教授、《现代传播》主编

## 田卉群

北京师范大学艺术与传媒学院教授

## 田沁鑫

国家话剧院导演

## 王 甫

中国传媒大学教授、中央电视台研究室原主任

## 王人殷

国家电影审查委员会委员、中国电影评论学会副会长

## 王耀华

福建师范大学音乐系教授

## 王宜文

北京师范大学教授、艺术与传媒学院副院长

## 吴冠平

北京电影学院电影学系主任

## 吴为山

全国政协常委、中国美术馆馆长、中国美术家协会副主席

## 向云驹

中国文学艺术基金会副理事长兼秘书长、中国文艺评论家协会副主席

## 萧 放

北京师范大学社会管理研究院 / 社会学院人类学民俗学系主任

## 许柏林

中国电影家协会原秘书长、中国台港电影研究会会长

## 闫玉清

《求是》杂志社文化编辑部副主任

## 阎晓明

中国电影基金会副理事长兼秘书长

## 杨 晖

上海唯众影视传播有限公司总裁

## 杨远婴

北京电影学院教授

## 于 丹

北京师范大学教授、首都文化创新与文化传播工程研究院院长

**Yu Hong**

Professor of Peking University and vice dean of School of Journalism and Communication of Peking University

**Yu Guoming**

Distinguished Professor of the Yangtze River Scholars of the Ministry of Education, Professor of the Beijing Normal University and executive dean of School of Journalism and Communication of the university

**Zhai Junjie**

Well-known director and member of the leading group of film and television creative and historical theme

**Zhang Ali**

Professor of Northwest University

**Guotao Zhang**

Researcher at Communication University of China and director of Editorial Department of Modern Communication

**Zhang Heping**

Chairman of Beijing Federation of Literary and Art Circles

**Zhang Hongzhong**

Professor of the Beijing Normal University and vice dean of School of Journalism and Communication of the university

**Zhang Yiwu**

Professor of Peking University and director of Cultural Resources Research Center

**Zhao Weifang**

Researcher of Chinese National Academy of Arts, Deputy Director of Film and Television Institute

**Zhou Wen**

Director, Department of Digital Media Art; Assistant to the Dean, School of Art and Communication, and Professor, Beijing Normal University

**Zhou Xing**

Professor of School of Arts and Communication, the Beijing Normal University

**Zhou Anhua**

Professor of Nanjing University and director of Center in Asian Film Television and Media Studies of Nanjing University

**Zou Hong**

Professor of School of Chinese Language and Literature of Beijing Normal University

俞虹

北京大学教授、新闻与传播学院副院长

喻国明

教育部“长江学者”特聘教授、北京师范大学教授、新闻传播学院执行院长

翟俊杰

著名导演、重大革命和历史题材影视创作领导小组成员

张阿利

西北大学教授

张国涛

中国传媒大学研究员、《现代传播》编辑部主任

张和平

北京市文联主席

张洪忠

北京师范大学教授、新闻传播学院副院长

张颐武

北京大学教授、文化资源研究中心主任

赵卫防

中国艺术研究院研究员、影视所副所长

周雯

北京师范大学教授、艺术与传媒学院院长助理、数字媒体系主任

周星

北京师范大学艺术与传媒学院教授

周安华

南京大学教授、亚洲影视与传媒研究中心主任

邹红

北京师范大学文学院教授

## 6th “Huilin Prize” Nominees

List of foreign candidates (in alphabetical order by surname in English)

**Andrei karniev (Russia)**

Famous sinologist

**Ang Lee (America)**

Well-known director

**Anna Kisselgoff (America)**

Famous dance critic

**Bille August (Denmark)**

Well-known Filmmaker

**Carlos Rojas (America)**

Famous sinologist

**Chung Ying Cheng (America)**

Well-known philosopher

**David Weaver (America)**

Distinguished communication scholar

**Deanna Gao (France)**

Founding chairman of the Paris Chinese Film Festival

**Du Weiming (America)**

Senior researcher of Harvard University Asia Center

**Howard Goldblatt (America)**

Famous translator and sinologist

**Ian Lang (Australia)**

Well-known film scholar

**Jean Francois Billeter (Switzerland)**

Famous sinologist

**Jose Placido Domingo Embil (Spain)**

Well-known tenor singer

**Juan riboyes (Spain)**

Famous artist

**Karl-Heinz Pohl (German)**

Well-known sinologist

**Kimishima Hisako (Japan)**

Famous folklore researcher





## 第六届“会林文化奖”被提名人名单

### 外籍被提名人名单（按姓名首字母排序）

安德烈·卡尔涅耶夫（俄罗斯）

著名汉学家

李安（美国）

著名导演

安娜·吉赛尔科芙（美国）

著名舞蹈评论家

比利·奥古斯特（丹麦）著名电影人

罗鹏（美国）

著名汉学家

成中英（美国）

著名哲学家

大卫·韦弗（美国）

著名传播学学者

高醇芳（法国）

巴黎中国电影节创始主席

杜维明（美国）

哈佛大学亚洲中心资深研究员

葛浩文（美国）

著名翻译家、汉学家

易安·朗（澳大利亚）

著名电影学者

毕莱德（瑞士）

著名汉学家

多明戈（西班牙）

著名男高音歌唱家

胡安·里波耶斯（西班牙）

著名艺术家

卜松山（德国）

著名汉学家

君岛久子（日本）

著名民俗研究学者

**Majid Majidi (Iran)**

Well-known director

**Marco Muller (Italy)**

Famous director

**Martin Jacques (UK)**

Well-known director

**Michael Berry (America)**

Famous director

**Stephen Owen (America)**

Well-known American writer

**WANG Peiwen (France)**

President of French-Chinese Friendship Association

**Bronislav Vinogradsky (Russia)**

Famous sinologist

**Wolfgang Kubin (German)**

Well-known sinologist

**Yasuo fukuda (Japan)**

Famous folklore scholar

**Ye Jiaying (Canada)**

Litterateur and writer

**ZHOU Wenzhong (America)**

Famous musician

List of Chinese candidates (in alphabetical order by surname in Chinese)

**Cao Chengyuan**

Famous dancer

**Chen Ping**

First dean of National Theatre of China

**Jackie Chan**

Famous actor

**Shan Jixiang**

Dean of the Palace Museum

**Fan Jinshi**

Honorary dean of Dunhuang Academy China

**Feng Jicai**

Famous writer

**Gao Feng**

Vice chairman of the Chinese Culture Promotion Association

**Gao Xiaohong**

Professor of Communication University of China

**He Zhanhao Chen Gang**

Famous musicians

**Huang Huilin**

Senior professor of the Beijing Normal University

**Jia Zhangke**

Well-known director



马基德·马基迪（伊朗）

著名导演

马可·穆勒（意大利）

著名导演

马丁·雅克（英国）

著名导演

白睿文（美国）

著名汉学家

宇文所安（美国）

著名作家

王培文（法国）

法国蒙达尔纪市法中友好协会会长

魏德汉（俄罗斯）

著名汉学家

沃尔夫冈·顾彬（德国）

著名汉学家

福田亚细男（日本）

著名民俗研究学者

叶嘉莹（加拿大）

著名文学家、作家

周文中（美国）

著名音乐家

中国籍候选人名单（按姓名首字母排序）

曹诚渊

著名舞蹈家

陈 平

国家大剧院首任院长

成 龙

著名演员

单霁翔

故宫学院院长

樊锦诗

敦煌研究院名誉院长

冯骥才

著名作家

高 峰

中华文化促进会副主席

高晓虹

中国传媒大学教授

何占豪、陈刚

著名音乐家

黄会林

北京师范大学资深教授

贾樟柯

著名导演

**Jin Shangyi**

Professor of Central Academy of Fine Arts

**Lai Shengchuan**

Well-known theatre director

**Lang Lang**

Famous pianist

**Li Oufan**

Well-known scholar

**Li Zehou**

Famous philosopher

**Liu Cixin**

Well-known Science fiction writer

**Liu Kuili**

Famous folklore scholar

**Lou Yulie**

Professor of philosophy of Peking University

**Mo Yan**

Famous writer

**Peng Guoxiang**

Professor of Zhejiang University

**Ren Ren**

Director of Chinese Cultural Center in Greece

**Shao Wu**

Famous writer

**Tian Qinxin**

Famous theatre director

**Tian Qing**

Famous musician

**Wang Dewei**

Professor of Harvard University

**Wang Meng**

Famous writer

**Yang Zhenning**

Famous physicist

**Ye Lang**

Famous scholar

**Yu Dan**

Famous cultural scholar

**Zhang Daoyi**

Famous arts and crafts historian

**Zhang Shaokang**

Head of Department of Chinese, Hong Kong Shue Yan University

**Zhang Xudong**

Professor of New York University

**Zhang Yimou**

Well-known director

**Zhao Qizheng**

Former Dean of School of Journalism of Renmin University of China



靳尚谊

中央美院教授

赖声川

著名戏剧导演

郎 朗

著名钢琴家

李欧梵

著名学者

李泽厚

著名哲学家

刘慈欣

著名科幻作家

刘魁立

著名民俗学家

楼宇烈

北京大学哲学系教授

莫 言

著名作家

彭国翔

浙江大学教授

任 韧

中国驻希腊中国文化中心主任

绍 武

著名作家

田沁鑫

著名戏剧导演

田 青

著名音乐学家

王德威

哈佛大学教授

王 蒙

著名作家

杨振宁

著名物理学家

叶 朗

著名学者

于 丹

著名文化学者

张道一

著名工艺美术史论家

张少康

香港树仁大学中文系系主任

张旭东

纽约大学教授

张艺谋

著名导演

赵启正

原中国人民大学新闻学院院长

## 6th “Huilin Prize” Winners

Wolfgang Kubin | Germany

### Presentation Words

Mr. Wolfgang Kubin is one of the most famous sinologists in Germany. For decades, he has dedicated all his love to the Chinese literature. He has written, edited, translated, and created more than 200 works related to Chinese literature and culture. He passed through the cultural corridor of ancient Chinese literature and ancient thoughts, met Mr. Lu Xun in modern China, and came to the scene of contemporary Chinese poetry. He is an outstanding sinologist, translator, an excellent poet and teacher, who is also a sincere friend that will give forthright admonition on the Chinese culture; he has become part of China and has made China part of the world.

According to the “Selection Regulation for Huilin Prize” and after strict deliberation by the jury, we would like to confer on Mr. Wolfgang Kubin the sixth “Huilin Prize”.



## 第六届“会林文化奖”获奖人

顾 彬 | Wolfgang Kubin | 德国

### 颁奖词

顾彬先生是德国最著名的汉学家之一。几十年来，他把自己全部的爱奉献给了中国文学，著述、主编、翻译、创作了 200 余部中国文学、文化相关著作。他穿越中国古代文学、古代思想的文化长廊，与现代中国的鲁迅相遇，来到当代中国的诗歌现场。他是一位出色的汉学家、翻译家，也是一位优秀的诗人和老师，更是中国文化真诚的诤友；他成为了中国的一部分，也让中国成为了世界的一部分。

按照《会林文化奖评选章程》，经评委会严格评议，谨授予顾彬先生第六届“会林文化奖”。





## 6th “Huilin Prize” Winners

Lou Yulie | China

### Presentation Words

Mr. Lou Yulie is an important contemporary historian of Chinese philosophy and an iconic figure in the field of oriental philosophy research. He takes the Chinese philosophy as his career and promotes the study of Chinese ancient civilization as his mission, who devotes himself to studying, teaches by precept and example, and obtains rich academic achievements as well as extensive social influences. He adheres to the Chinese national culture, absorbs Chinese and foreign resources, and devotes his whole life to elucidating the modern value of the Chinese academic tradition, who has made outstanding contributions to the spread of Chinese humanistic spirit. According to the “Selection Regulation for Huilin Prize” and after strict deliberation by the jury, we would like to confer on Mr. Lou Yulie the sixth “Huilin Prize”





## 第六届“会林文化奖”获奖人

楼宇烈 | Lou Yulie | 中国

### 颁奖词

楼宇烈先生是当代重要的中国哲学史家，是东方哲学研究领域的标志性人物。他以中国哲学为志业，以弘扬国学为使命，潜心研究，言传身教，获得了丰硕的学术成就和广泛的社会影响；他坚守民族文化，吸收中外资源，毕生致力于阐发国学传统的现代价值，为中国人文精神的传扬做出了杰出贡献。

按照《会林文化奖评选章程》，经评委会严格评议，谨授予楼宇烈先生第六届“会林文化奖”。





## The 6<sup>th</sup> Huilin Prize Award Ceremony

13:30, 8 January 2020

Jingshi Academy, Beijing Normal University

13:00-13:30 Guests and Media Registration

13:30 Group Photo

13:35-13:45 Introduction of Attendees by Moderator

13:45-13:50 Opening Speech by Chairperson of the University Council,  
Beijing Normal University

13:50-13:55 Speech by Final Selection Jury Member

13:55-14:10 Award Presentation for Winner Mr. Wolfgang Kubin

14:10-14:25 Acceptance Speech by Mr. Wolfgang Kubin

14:25-14:30 Congratulatory remarks from guests' representatives

14:30-14:45 Award Presentation for Winner Mr. Lou Yulie

14:45-15:00 Acceptance Speech by Mr. Lou Yulie

15:00-15:05 Speech by Dean of AICCC Prof. Huang Huilin

15:05-15:30 Media Interview

## 第六届会林文化奖颁奖典礼

时间：2020年1月8日13时30分

地点：北京师范大学·京师学堂

13:00 - 13:30	嘉宾、媒体签到
13:35 - 13:45	主持人介绍到场嘉宾
13:45 - 13:50	北京师范大学校领导致辞
13:50 - 13:55	终评评委代表致辞
13:55 - 14:10	为获奖者顾彬先生颁奖
14:10 - 14:25	顾彬先生获奖演讲
14:25 - 14:30	来宾代表贺词
14:30 - 14:45	为获奖者楼宇烈先生颁奖
14:45 - 15:00	楼宇烈先生获奖演讲
15:00 - 15:05	黄会林院长致辞
15:05 - 15:30	媒体采访



北京师范大学中国文化国际传播研究院

Academy for International Communication of Chinese Culture,  
Beijing Normal University



会林文化基金

Huilin Foundation

## Speech by professor Zhou Zuoyu, vice president of the Beijing Normal University

Dear Ms. Huang Huilin,

Dear leaders, guests, teachers and classmates:

Good afternoon, everyone!

Today, we gather at the Beijing Normal University to hold the grand ceremony of the sixth “Huilin Prize” and to witness the important moment of the International Communication of the Chinese Culture. On behalf of the Beijing Normal University, I extend a sincere welcome to all the guests present and warm congratulations to the award-winning experts as well as scholars, and I also express my heartfelt thanks to the experts, scholars and media friends who have always cared for and supported the development of the Academy for International Communication of the Chinese Culture!

As the “third pole” of world culture, the Chinese culture has become increasingly frequent in dialogue with the world and has become increasingly important internationally. the Chinese culture further enhances the influence, cohesion and appeal of Chinese civilization and has become the core of the development of the “third pole culture”. In 2015, in order to give commendation to the Chinese and foreign people who have made

outstanding contributions to the development of Chinese cultural heritage and international communication, the Huilin Cultural Fund of BNU initiated and established the “Huilin Prize”, which adheres to the humanity’s horizons and cultural orientation. Several Chinese and foreign winners were selected, covering a variety of cultural fields, such as literature, history, philosophy, and art. Since the five selections of the awards, its demonstration effect is obvious and its influence has been expanding year by year, which has gained widespread recognition and resonance in the academic circles and the industry. It can be said that the award not only sets a good example of International communication of Chinese culture, but also promotes cultural communication of China and foreign countries, which also drives people’s enthusiasm for the Chinese culture and highlights the confidence of the contemporary Chinese culture.

As a century-old university, the Beijing Normal University has always attached importance to the inheritance and innovation of the Chinese culture, insisted on running education for national rejuvenation, and cultivating talents for the prosperity and prosperity of the country. Under

## 北京师范大学副校长周作宇教授致辞

尊敬的黄会林先生，

尊敬的各位领导、嘉宾，老师们、同学们：

大家下午好！

今天我们齐聚北京师范大学，隆重举行第六届“会林文化奖”颁奖典礼，见证中国文化国际传播事业的重要时刻。我代表北京师范大学对到场的嘉宾致以诚挚的欢迎，对获奖的专家和学者致以热烈的祝贺，对一直以来关心和支持中国文化国际传播研究院发展的专家学者、媒体朋友们表示衷心的感谢！

中国文化作为世界文化的“第三极”，与世界的对话日益频繁，在国际上的地位日益重要。进一步提升中华文明的影响力、凝聚力、感召力，成为“第三极文化”发展的核心要义。2015年，为了表彰为中国文化传承发展和国际传播做出突出贡献的中外人士，北京师范大学会林文化基金发起设立“会林文化奖”，秉持着人类视野和文化导向，评选出多位中外籍获奖人士，涵盖了文学、历史、哲学、艺术等各个文化领域。奖项评选五届以来，示范效应明显，影响逐年扩大，在学界、业界产生了广泛的认可和共鸣。可以说，该奖项既标举了中国文化传播的榜样，也促进了中外文化交流，更带







the guidance of the idea of socialism with Chinese characteristics in the new era, a general blueprint for building a comprehensive, research-oriented, and world-class university with leading teacher education in three steps has been drawn up. I believe that in the process of building a world-class university, the Beijing Normal University will continue to deepen international exchanges and cooperation, carry forward the spirit of enlightenment as well as deliberation and passing down from generation to generation, and make its own contribution to the International Communication of the Chinese Culture.

Ms. Huang Huilin is a senior professor of our university. As the first doctoral tutor of filmology in Chinese colleges and universities, the first dean of the School of Arts and Communication, and the dean of the Academy for International Communication of the Chinese Culture, Ms. Huang Huilin

has been committed himself to the International Communication of the Chinese Culture, carried out a series of important academic research, artistic creation, cultural communication and resource integration. Whether it is the “Call for Application, Looking China 2014” activity, or the English academic journal “ICCC” and the Huilin Prize, etc., they have exerted extensive influence at home and abroad. Let’s extend our high respect and warm congratulations to Ms. Huang Huilin with warm applause! I also believe that with the encouragement of Ms. Huang and the joint efforts of people of a variety of circles at home and abroad, the “Huilin Prize” will surely become better and better and the International Communication of the Chinese Culture will definitely make more achievements!

Finally, congratulations again to this year’s winners of the Huilin Prize!

Thank you!



动了人们对中国文化的热爱，彰显了当代中国自信。

北京师范大学作为一所百年名校，始终重视中国文化的传承创新，坚持为民族复兴办教育、为国家富强育英才。在新时代中国特色社会主义思想的指导下，绘制了分三步走建设综合性、研究型、教师教育领先的中国特色世界一流大学的总蓝图。我相信，北京师范大学将会在建设世界一流大学的进程中，不断深化国际交流与合作，发扬教化从容、薪火相传之精神，为中国文化的国际传播事业做出自己的贡献。

黄会林先生是我校资深教授，作为中国高校第一位电影学博士生导师、我校艺术与传媒学院首任院长，以及中国文化国际传

播研究院院长，黄会林先生一直致力于中国文化的国际传播，开展了一系列重要的学术研究、艺术创作、文化传播和资源整合工作。无论是“看中国·外国青年影像计划”活动，英文学术期刊《ICCC》、会林文化奖等，都在海内外产生了广泛的影响。让我们用热烈的掌声向黄会林先生致以崇高的敬意和热烈的祝贺！我也相信，在黄先生的激励下，在海内外各界的共同努力下，“会林文化奖”一定会越办越好，中国文化的国际传播事业一定会取得更多成就！

最后，再次祝贺本届“会林文化奖”的获奖者！

谢谢大家！

## Mr. Wolfgang Kubin's award-winning speech

### Finding Myself in Language: My Path to Sinology

I want to share a story with you, my own story. Some of you may have already known something about my story. I was not a sinologist before, and my path to sinology is a long and complicated one. At first, this path seemed unclear to me.

I was born in West Germany after the Second World War. At that time, only five percent of students had access to higher education. I was not a good student at first, and I had problems with many courses. In addition to Latin, English, and ancient Greek, mathematics and German also made me feel very restricted, so I failed to go up to the next grade. That's okay. I realized my limitations and my teachers started to pay attention to me. They didn't give up on me, often came to talk with me, encouraged me, and gradually made me become a good student. The school where I attended high school was very traditional. The teacher trained us to be idealists, so what we learned was often not related to reality. We cared more about ideas. This kind of cultivation made us be filled with desire for doing a good deed for others. Most students wanted to be teachers, doctors, Catholic priests, or Christian pastors, and at that time I wanted to be a pastor.

However, my original interest was philosophy. I have been reading philosophy books since I was 14 years old. Ancient Greek was my favorite

course at that time, because learning Greek is also learning philosophy. The medieval theory believed that philosophy is the maid of theology, and that philosophy and theology were inseparable. Starting with F.W.J. Schelling (1775-1854), the representative of German idealist philosophy, desire is an important subject of German philosophy. Karl Marx (1818-1883) was also full of desire! What is desire? The desire is to go home. What is home? Home is our source. Where is our source? Many philosophical issues are also theological issues. There are internal relations between philosophy and theology. When I started my theology at the University of Münster in the summer of 1966, I was full of personal desire. I long to find myself and long to find a new way. But I soon figured out that my dream was not in line with modern theology. I didn't seem to find "human" in theology, and I couldn't find the meaning of "human". So, I began to study theology while studying philosophy and Germanic studies, including German language and literature.

I have been fond of poetry since I was young and have been trying to write poetry since I was 14 years old. In college, a group of young poetry enthusiasts of us would print out a poem written by ourselves, organize our own poetry recitals in clubs and dormitories, and some would introduce our own poetry collections and literary theories. We also invited foreign poets to take part in the event. In the summer of 1967, we invited a poet from Hamburg who could read some Chinese. He was an admirer, translator and



## 顾彬先生获奖演讲

### 在语言中找到自己：我的汉学之路

我想和你们分享一个故事，我的故事。有些朋友们可能已经知道我的故事的一些内容。原来我不是汉学家，我走入汉学的道路比较漫长，比较复杂，最初这条道路在我面前也显得模糊不清。

我出生在第二次世界大战结束后的西德。那时只有百分之五的学生能受到高等教育。我早先并不是好学生，许多门课我都有问题。除了拉丁文、英文、古代希腊文以外，还有数学和德文也让我感觉很受限制，所以我蹲班了。这样也好，我意识到自己的局限性，老师们开始注意到我。他们没有放弃我，经常来找我，鼓励我，使我慢慢变成一个还不错的学生。我上高中的那所学校非常传统，老师把我们培养成理想主义者，我们学到的东西经常与现实无关，而是更在乎理念 (Ideas)，这种培养让我们充满了为别人做好事的渴望。大多数学生都想成为老师、医生、天主教神父或基督教牧师，那时我想成为牧师。

不过，我原来的兴趣在哲学。我从 14 岁开始读哲学书，古代希腊文是我那时最爱上的一门课，因为学希腊文的同时也是学哲学。



德国驻华大使馆文化参赞蒋玲女士、科技部外国专家服务司徐皓庆副司长为顾彬先生颁奖

Cultural counselor of the German Embassy in China Ms. Jiang Ling and Deputy director general of the Foreign Expert Service Department of the Ministry of Science and Technology Mr. Xu Haoqing presenting the award to Mr. Gu Bin

researcher of Ezra Pound (1885-1972). He explained Pound's translation to me. When I saw two lines of English-language poem "His lone sail blots the far sky, and now I see only the river, the long Kiang, reaching heaven". translated by Pound, I was very touched and decided to learn the ancient Chinese because I wanted to read the original text.

Is a translator just a translator? If Pound didn't have profound knowledge, if he didn't understand the core of Chinese aesthetics, if his English mother tongue was average, and if he was not a poet, how could he retain the aesthetics of Tang poetry in English literary language according to his understanding of the Tang poetry and translate the charm of the Tang poetry? How could he make his translations an integral part of English literature through translation work when English literature was in depression? For instance, in his translation of "Cathay", although there are only Chinese classical poems translated into English, there is none of his own original poems. The English version of Chinese classical poems was still regarded by readers in English-speaking regions as the works belonging to true English literature. Of course, Lawrence Venuti (1953-), a very famous American thinker in China, would oppose Pound's "einbürgern" translation method, who would require translators to use the "verfremden" translation method to preserve the intercultural differences and different language style characteristics in the original work. I have no time today to introduce and question Venuti's views. I just want to ask a more important question what does translation bring us?

From my own experience, a good translation can make a big difference in our lives. Pound changed English literature and changed me. Without Pound, I had no chance to know Li Bai who is in my mind. It was Pound, an outstanding translator, and his excellent translations that made me feel the charm of the Chinese culture for the first time. The charm attracted me to take a new path. At first, I came into contact with the Chinese culture through Pound's translated poems and started to become interested in the Chinese culture. Then, I started to learn ancient Chinese. Ancient Chinese,

on which I spend two hours a week, opened up another world for me. Through Mencius, I found the concept and meaning of "human" again. But at that time, people around me thought that I might not have make a living in the future if I studied Chinese. In the summer of 1968, I went to the University of Vienna. Why did I choose the University of Vienna? Because my mother was a Viennese and because after the Second World War Germany was poor, I could still enjoy local pork chops in relatives' homes in Vienna and learn the language. When I arrived there, I found that there were no ancient Chinese courses at the local universities, and that I could only learn Japanese and modern Chinese. In German countries in the 1960s, there were very few opportunities to learn modern Chinese. In the summer of 1969, I went to Japan because I was still unable to go to China. I wanted to find the Tang Dynasty through Japan. In order to save money, I took a train, plane and ship, which took about five days to arrive in China on the road.

After returning back to my home country from Japan, I decided that sinology should be my main subject, although it was difficult to find a job after graduation from the sinology department in the late 1960s and early 1970s. Why dare I take the risk? Because not only did I want to know what "human" are, I also wanted to pursue interesting studies, not simply wanted to go to college for the future salary. Being able to learn Chinese literature, philosophy and history is the deepest happiness for me. The year of 1974 was a turning year for me. As a PhD student, I could go to Beijing Language Institute at that time to study modern Chinese for one year. This was because the Federal Republic of Germany established diplomatic relations with China in 1972, so there was a need for more people to understand contemporary China. For more than 40 years, the German students I have cultivated would no longer encounter people who thought they it was useless to learn Chinese. On the contrary, learning Chinese was too useful. To me, it was useful not only in terms of the material, but also in its beauty and depth.



中世纪的理论认为，哲学是神学的婢女，哲学和神学是分不开的。从德国理想主义哲学的代表谢林(F.W.J. Schelling, 1775-1854)开始，渴望是德国哲学的重要课题。马克思(Karl Marx, 1818-1883)也充满了渴望！渴望什么呢？渴望能回家。家是什么呢？家是我们的来源。我们的来源在哪里？许多哲学的问题也是神学的问题，哲学与神学有内在的联系。1966年夏天我在明斯特大学开始学神学的时候，充满了个人的渴望。我渴望找到我自己，渴望找到一条新路。但是我很快发现：我的梦不符合现代神学。我在神学里好像找不到“人”，找不到“人”的意义。于是我开始一边学神学，一边同时学哲学和日耳曼学，其中包括学德国语言文学。

我从小喜欢诗歌，从14岁开始试着写诗。在大学，我们一批年轻的诗歌爱好者，会把自己写的某一首诗印出来，在俱乐部、在宿舍组织自己的诗歌朗诵会，有的人还会介绍自己的诗集和文学理论。我们也请外地诗人来参加活动。1967年夏天，我们从汉堡请来了一位会读一些中文的诗人。他是庞德(Ezra Pound, 1885-1972)的崇拜者、译者和研究者。他给我解释庞德的翻译。当我看到庞德译成英文的“孤帆远影碧空尽，唯见长江天际流”这两行李白的诗时，非常感动，决定要学古代汉语，因为我想看原文。

一个译者真的只是一个译者吗？如果庞德没有渊博的知识，如果他不了解中国美学的核心，如果他的英文母语很一般，如果他不是诗人，他怎么能按照他对唐诗的理解，用英语文学语言保留唐诗的美学，翻译出唐诗的韵味？他怎么能够在英语文学萧条的时候，通过翻译工作使他的译著成为英语文学的一个组成部分？例如，在他的翻译著作《中国》(Cathay)里，虽然只有译成英文的中国古典诗歌，没有一首他自己原创的诗歌，但是这本中国古典诗歌英译本仍然被英语地区的读者看成属于真正英语文学

的作品。当然，在中国非常有名的美国思想家韦努蒂(Lawrence Venuti, 1953-)会反对庞德这种“归化”(einbürgern)的翻译方法，会要求译者用“异化”(verfremden)的翻译方法来保留原著中的异族文化差异性和不同的语言风格特色等。今天没有时间让我介绍、质疑韦努蒂的观点。我只想说，更重要的问题是翻译给我们带来了什么？

从我的经历来看，优秀的翻译会让我们的生活发生很大的变化。庞德改变了英语文学，也改变了我。没有庞德，就没有我心目中最初的李白。正是庞德这位杰出的翻译家和他优秀的译文，使我第一次感受到中国文化的魅力，这种魅力吸引我走向一条新的道路。最初，我是通过庞德的译诗接触到中国文化，开始对中国文化产生兴趣。接着，我开始学习古代汉语，每个星期两个小时的古代汉语为我打开另外一个世界，通过孟子我再一次找到“人”的概念与意义。但那个时候，周围的人们会认为我学中文将来可能没有饭吃。1968年的夏天我到维也纳大学，为什么选择维也纳？因为我的母亲是维也纳人，还因为第二次大战后德国很穷，可是在维也纳的亲戚家里能享受当地的猪排儿，同时还可以学习语言。我到了以后才发现当地的大学没有古汉语课，只能学习日语和现代汉语，在六十年代的德语国家其实很少有机会学习现代汉语。1969年的夏天我去日本，因为当时我还不能到中国，就想通过日本来寻找唐朝，为了省钱，坐了火车，飞机，轮船，光在路上就花费了大概五天。

从日本回国之后我决定了汉学应该是我的主科，虽然60年代末、70年代初汉学系毕业后很难找工作。我为什么敢冒危险呢？因为我不但想知道“人”是什么，也想从事有意思的学业，不仅仅是为了将来的工资而上大学。能学中国文学、哲学、历史对我来说





Language would change a person's life. Chinese changed my existence. German philosophers Martin Heidegger (1889-1976) and Hans Georg Gadamer (1900-2002) advocated the importance of language, who said that language was where we existed. It was through language and through dialogue that we found ourselves as people. I found myself through Chinese. Chinese brought me into the field of sinology from theology, philosophy and Germanic studies. Therefore, besides German, Chinese was the most important for me. From Chinese, I got all kinds of inspiration every day. Therefore, I always said: Without Chinese, there is no me now.

In the 1950s and 1960s, China was still very poor, which was excluded from many countries. But at that time China had organized a group of the best scholars and the best translators to translate the most classic, most representative, most influential and most innovative works in all fields, genres and languages of the world, which were classified into white papers, yellow books, gray books, etc. Although these translations were only provided to academic and cultural authorities and political leaders, these all-embracing and high-level translations reflected the country's high emphasis on translation, the understanding of research results of foreign philosophy, history, literature and politics, and emphasis on development trends.

Now, China has gradually entered the world of material richness, advanced technology, and advanced production. Facing the changes in China, interpretation and simultaneous translation in the translation industry are developing at a high level. Translators in the translation industry are not attached importance to, who are falling into a wrong path. For instance, on the one hand, university scholars are too busy publishing papers in famous journals and have no interest or time to calm down and write an academic work in a few years, and even have less interest or time to translate a foreign academic work. In many universities, translations and translation works are not included in work and academic research results, and the cost of manuscripts for Chinese translations is very low. On the other hand, in

order to let the Chinese culture go out of China, many units have organized Chinese translators to translate Chinese classics into a variety of foreign languages. Sometimes these translations are successful, but in many cases, these translations are unsuccessful. Even though these translations are loyal to the original Chinese original works, non-native translations lack the charm and appeal of the native language, making make the readers of the target language country unable to read. Whether to translate excellent foreign books in your mother tongue, or translate your own country's books into foreign languages in a non-native language? These are two different ways of translation, and their effects will be tested by the practice of international cultural exchange.

Today, I win the Huilin Prize. This is not only an affirmation of my personal work in sinology, but also the results of sinology research at University of Bonn, as well as the affirmation of German sinology research results. For this reason, I want to thank those Chinese and foreign scholars who have encouraged me, inspired me, and helped me on the path of my studying on Sinology. Thanks for the University of Bonn and Deutscher Akademischer Austauschdienst (DAAD) which provided printing fees for publishing Chinese cultural and ideological journals, funded me to hold a variety of international academic seminars in Germany, and provided opportunities for giving lectures in China. I want to thank the universities in Beijing, Shanghai, Jinan, Qingdao, Shantou, Hangzhou, Kaifeng, Chengdu and other places that have invited me to give lectures in China since 1988. In particular, I want to thank the Shantou University, Beijing Foreign Studies University, and Ocean University of China, which have given me sufficient time to engage in teaching and research work locally and given me the opportunity to complete my academic works and literary works in China. In your presentation words, it is said that you hope to let China become a part of the world through my translation, but I am even more honored that, through Chinese, I have also become part of China.

是最深刻的幸福。1974 对我来说是一个命运转折年。博士在读的我去当时的北京语言学院学习一年的现代汉语。这是因为 1972 年联邦德国跟中国建立了外交关系,因此需要更多懂当代中国的人。40 多年来我培养的德国学生,不会再像我当年一样会碰到认为他们学中文没用的人。相反的,中文太有用。对我来说它的用处不仅在于物质那里,而在于它的美与深度。

语言会改变一个人的生活、生命。汉语改变了我的存在。德国哲学家 海德格尔 (Martin Heidegger, 1889-1976) 与加达默尔 (Hans Georg Gadamer, 1900-2002) 主张语言的重要性,他们说语言是我们存在之所。通过语言,通过对话才使我们作为人找到我们自己。我通过汉语找到我自己。汉语使我从神学、哲学、日耳曼学走进汉学领域。因此除了德语以外,汉语是我最重要的存在之所。从汉语那里,我每天获得各种各样的灵感。因此我总说:没有汉语,没有现在的我。

五六十年代,中国还很贫穷,被许多国家排斥在外。但是那时中国已经组织了一批最优秀的学者和最优秀的译者,由他们翻译世界上各个领域、各种流派、各个语种中最经典、最有代表性、最有影响、最有新意的著作,把它们分门别类为白皮书、黄皮书、灰皮书等。虽然当时这些译著只提供给学术领域、文化领域的权威和政治领域的领导看,但这些包罗万象、高水平的译著却反映出国家对翻译工作的高度重视和对了解外国哲学、历史、文学、政治等领域的研究成果和发展动态的重视。

现在的中国已逐渐走入物质丰富,科技、生产先进的世界行列。面对中国的变化,翻译界的口译、同声翻译正在高水平地发展。翻译界的笔译却不被重视,正在沉沦或误入歧途。例如:一方面,大学的学者忙于在有名的期刊上发表论文,没有兴趣或没有时间沉静

下来用几年的时间写一本学术著作,更没有兴趣或没有时间去翻译一本外国学术著作。在许多大学,译文、译著不被列入工作、学术研究成果,中译文的稿费很低。另一方面,为了让中国文化走出中国,许多单位组织中国的译者把中国的经典著作翻译成各种外文。有的时候,这些译本是成功的,但是在更多的情况下,这些译本是失败的。即使这些译本忠于中文原著,但非母语的译本,缺乏母语的韵味和吸引力,让目的语国家的读者读不下去。是用母语去翻译外国优秀的著作,还是用非母语把本国的著作翻译成外文?这是两种不同的翻译道路,它们所产生的效果,将受到国际文化交流实践的检验。

今天我获得会林文化奖,这不仅是对我个人在汉学工作上的肯定,也是对波恩大学的汉学研究成果,对德国汉学研究成果的肯定。为此,我要感谢那些在汉学道路上鼓励过我,启发过我,帮助过我的中外学者。感谢为我出版中国文化、思想期刊提供印刷费,资助我在德国举办各种国际学术研讨会,在中国讲学的波恩大学和德国学术交流中心 (DAAD)。我要感谢从 1988 年以来邀请我到中国讲学的北京、上海、济南、青岛、汕头、杭州,开封、成都等地的大学。特别是汕头大学,北京外国语大学、中国海洋大学,让我有充分的时间在当地从事教学研究工作的,使我有机会在中国完成我的学术著作和文学作品。你们的颁奖词里说通过我的翻译,让中国成为了世界的一部分,但我更荣幸的是,通过中文,让我也成为了中国的一部分。



顾彬先生介绍短片



## Hostess Yu Dan made a comment as follows

Thank Mr. Wolfgang Kubin for his affectionate speech, which recalls the growth of a person's emotional life and the establishment of academic belief. So, he has changed from a passenger to a returned person. In fact, culture is like what Su Dongpo said- "As long as one has peace of mind,

everywhere can be his hometown." As a matter of fact, good culture is not exclusive. One can find peace of mind in different cultures, so let's pay our respects to Mr. Wolfgang Kubin again.

## 主持人于丹教授评述

谢谢顾先生深情的致词，这回顾了一个人感性的生命成长和学术信念的建立，所以他从一个过客，成为一位归人。文化其实也像苏东坡说得那样，此心安处是吾乡。好的文化其实是不排他的，在不同的文化里可以找到心有归处的安乐，所以我们再一次向顾先生致敬。



Mr. Jidi Majia, a well-known poet, member of the Standing Committee of the National People's Congress and deputy secretary of the Party Committee of the Chinese Writers Association, delivered a speech.

Dear Ms. Huang Huilin, dear friends, good afternoon! I am very happy and I feel very honored to be attend the Huilin Prize ceremony in the New Year. It can be said that I participated in this event, as an old friend and a poetry mate of Mr. Kubin. First of all, I would like to congratulate the two winners today, Mr. Lou Yulie and Mr. Kubin.

Everyone knows that the award of the Huilin Prize itself shows that in today's world, it is necessary to communicate and exchange, and we need to find a channel for communication among different nationalities, different countries, and different civilizations. As a matter of fact, the setting of the Huilin Prize is, according to my understanding, to break all obstacles and establish and advocate a mechanism of dialogue and communication. I have also noticed that all the winners of these six sessions are deserved, and they are all playing a very good part in communicating the culture, literature and overall civilization of China and the world.

Everyone knows that the world today is actually very uncertain and very complicated. Now, there are unilateralism, exclusivism, especially many extreme fundamentalisms, and of course, there are also many

geopolitical and economic issues bring about this and other issues. This world makes us feel more about the importance of communication as well as the importance of exchanges between different civilizations and cultures. I think that only in this way can we be able to better build a more harmonious world. This is also the purpose and the significant meaning of the Huilin Prizes.

Mr. Kubin is an old friend of our Chinese literary community. He is not only an important sinologist, a poet, but also a teacher who have engaged in teaching for a long time. He has engaged in decades of Sino-German literary exchanges, and, as a matter of fact, he also realized the concept of world literature proposed by the great German poet Goethe. As an important sinologist, Mr. Kubin's Sinology research, especially the study of Chinese thought as well as cultural history, the translation and research of Chinese modern and contemporary literary history, and the translation and research of modern and contemporary Chinese poetry made important contributions and outstanding achievements, among the sinologists in the world. He is one of the important sinologists, who has



## 著名诗人，全国人大常委会委员、 中国作家协会党组成员书记处书记 吉狄马加先生致词

尊敬的黄会林先生，各位朋友们，下午好！非常高兴在新年的时候来到会林文化奖的颁奖典礼，我觉得是非常荣幸的。今天我是作为顾彬先生的老朋友，可以说顾彬先生的诗友参加这个活动。首先还是要向今天两位获奖者，楼宇烈先生、顾彬先生，向他们表示祝贺。

大家知道会林文化奖这样一个奖项的颁发，本身就说明在今天这样一个世界，是需要沟通，是需要交流，是需要我们不同民族、不同国家、不同文明应该找到一个交流的渠道。实际上会林文化奖的设置，在我理解，就是要打破一切障碍，树立和倡导一种对话和沟通的机制。我也注意了这六届的所有获奖者，都是实至名归的，都在为中国和世界的文化、文学和整体文明的沟通，发挥着很好的作用。

大家知道，当下的世界实际上不确定性很多，是非常复杂的。现在单边主义、排他主义，尤其是很多极端的原教主义，当然还有很多地缘政治经贸带来的这样那样的问题，这个世界更让我们感到沟通的重要，不同文明、文化之间的交流的重要。我想只有这样，可能才能更好的构建一个更加和谐的世界，这也是会林文化奖颁奖的宗旨和要意。





a sense of presence. And this presence is very important to many of us sinologists and translators. He is very hardworking and has traveled to Germany and China for a long time. He has also given many lectures in many places around the world to promote Chinese literature. In this sense, many of his studies have kept his study in a vivid state. This state makes him quite sensitive when doing research on ideological, cultural, and artistic trends.

It is also important that Mr. Kubin has a special feeling for Chinese culture and Chinese literature. When we communicate with Mr. Kubin, we often see him as part of Chinese literature. As a sinologist and as a person with writing practice, he is very concerned about the creative situation of contemporary literature. In this sense, his many academic

opinions, including the works he translated, provide another dimension for observation for the continuous integration of Chinese contemporary literature into the world.

Mr. Kubin has a lot of strong expectations and very positive comments on Chinese poetry at the moment. I think from any angle, in the past few decades, Mr. Kubin, as a messenger of Chinese and German culture, it can be said that through his efforts, many fruitful results have achieved. As his friends, we should feel happy for his winning of the Huilin Prize. We also hope that the Huilin Prize will play a better part in promoting cultural exchanges between China and foreign countries. Once again, let me, on behalf of all the people here, pay tribute to the jury and congratulate the two winners today. Thank you!

顾彬先生，是我们中国文学界的老朋友，他不仅仅是一个重要的汉学家，一位诗人，同时也长期从事教学活动。他从事几十年的中德文学交流，实际上也是在实现伟大德国诗人歌德提出的世界文学的概念。顾彬先生作为一个重要的汉学家，他的汉学研究，特别是中国思想、文化史研究，对中国现当代文学史的翻译和研究，特别对现当代中国诗歌的翻译和研究，我认为在当下世界的汉学家里面，他都是做出重要贡献突出成就的重要汉学家之一。他有一种在场感，这种在场，我觉得对于我们很多汉学家、翻译家极为重要。他非常勤奋，长期奔波于德国、中国，也到世界多个地方讲学，推广中国文学。实际从这个意义上说，他很多的研究，令他一直保持了鲜活的状态。这种状态使他在做思想文化、文艺思潮方面的研究时，具有相当的灵敏性。

还有一点很重要，顾彬先生对中国文化、中国文学有一种特殊的感情。我们实际上跟顾彬先生交往的时候，也经常把他看成是中国文学的一部分。因为作为一个汉学家、作为一个有写作实践的人，他非常关注当代文学的创作态势。从这个意义上来说，他好多的学术观点、包括他翻译的作品，为中国当代文学不断融入世界的过程，提供了另外一个观察的维度。

顾彬先生对当下的中国诗歌有很多期许，也有很高评价。我想不管从哪一个角度来说，这几十年来，顾彬先生作为一个中德文化的使者，可以说通过他的努力，有很丰硕的成果。他获得会林文化奖，我们作为朋友，为他感到高兴。我们也希望今后会林文化奖在促进中外文化交流方面发挥更好的作用，再一次向评委会表示致敬，向今天的两位获奖人再次表示祝贺。谢谢大家！

## Mr. Lou Yulie's award-winning speech

### Establish the Subject Consciousness of the Chinese Culture

Dear Professor Huang Huilin, and experts, scholars and foreign friends present here,

Good afternoon, everyone!

First of all, I would like to thank the Huilin Prize for granting me this award. I feel both honored and frightened. I think I still lack something because I feel that I have a long way for me to go. As you present this award to me today, I would like to make a brief report to you about the work about the Chinese culture that I engage in all my life.

I was admitted to the Department of Philosophy of Peking University in 1955. My interests, hobbies and goal were to study Chinese philosophy. After graduation, I engaged in the teaching of the history of Chinese philosophy. As we all know that it was difficult to do concentrated and in-depth philosophical research in the overall social environment from the 1950s and the 1960s to the 1970s. However, I was still working hard. I still remember clearly that the college entrance examination was resumed in 1978, and international students were recruited from abroad. The first batch of international students who were admitted to Peking University in China

had a very wide nationality. There were international students from all over the world, such as America, Europe, Australia and Africa. I remember that they asked me to teach the history of Chinese philosophy. There were about 70 people in my class, who were all foreign students. I dare not say that I taught very well, but I could also let them understand some ideas in Chinese philosophy.

I felt responsible for the Chinese culture because there were several things that have moved me greatly since the 1980s. One of them is a very little thing. There was an international student from Europe and Switzerland studying the traditional Chinese medicine with us. One day he came to me and told me that although I had been here for a year, many teachers also used the concept of western medicine to explain many views of the traditional Chinese medicine. He thought there were many problems. He knew that the traditional Chinese medicine had a close relationship with the Chinese philosophy. He wondered if he could come to my class and listen to my Chinese philosophy. That made me greatly touched. I told him that I welcomed him and I welcomed him to come my class and listen to Chinese philosophy. But I immediately felt that at that time, we also used the western theoretical framework to explain Chinese philosophy. I told him not



## 楼宇烈先生获奖演讲

### 树立中国文化的主体意识

会林教授，在座的各位专家、学者们、各位外国朋友们：

大家下午好！

首先我要感谢会林文化奖，把这个奖项颁给了我，我既感到荣幸，又感到惶恐，我觉得我还是有所欠缺的，因为感觉自己是任重而道远。今天把这个奖发给我，我向大家简单汇报一下我的一生所从事的中国文化方面的工作。

我是 1955 年进入北大哲学系，我的兴趣、我的爱好、我的目标是研究中国的哲学。毕业以后，从事中国哲学史的教学，但是大家都知道我们的五六十年代，一直到七十年代整体的社会环境，很难做专心的、深入的哲学研究。但是我自己还在努力，我还清楚地记得 1978 年恢复高考，向国外招收留学生，第一批到中国北大来的留学生国籍非常广泛，可以说世界各大洲都有，美洲的、欧洲的、澳洲的、非洲的留学生。我记得让我去给他们讲中国哲学史，我的



国务院研究室原党组书记、北京师范大学中国社会管理研究院魏礼群院长，国际儒学联合会副主席安乐哲先生为楼宇烈先生颁奖

Former Party Secretary of the Research Office of the State Council and Dean of The Chinese Academy of Social Management at Beijing Normal University Mr. Wei Liqun and Vice President of The International Federation of Confucianism Mr. Roger T. Ames presenting the award to Mr. Lou Yulie



to entertain a hope too much, because we also taught Chinese philosophy in the framework of western philosophy. One of the very important thoughts is that a history of philosophy is a history of struggle between materialism and idealism, which is the history in which materialism continuously triumphs over idealism. For instance, when we teach the first nature of existence and the second nature of thinking, this completely deviates from the traditions of “unity of mind and matters” and “unity of opposites” in the Chinese culture, because there is no ranking in the Chinese culture. Wang Yangming believes that when we go to see the flowers in the mountains, I “understand for a while” that the flowers in the mountains and my heart are not opposite but should be unified. The Chinese philosophy doesn’t discuss the question whether the mind matters first or the matter, but to discuss what is the meaning of the mind and the matter when they are together, what the mind is and what matter is; When they are not together, what the mind is and what the matter is. This is Chinese philosophy.

This reminds me of the 1930s, because I also study the history of modern Chinese philosophy at the same time. In 1935, ten professors in China jointly issued the Declaration on Cultural Construction of the Chinese Standard. The first sentence of the declaration was that “in the field of culture, we can’t see the current China.” This sentence made a strong impression on me later when I saw this declaration, but it was not so deep. In the 1980s, when the foreign student wanted to come to my class and listen to my Chinese philosophy to understand the traditional Chinese medicine more deeply and understand the integrity of the Chinese culture, I felt that the problem of the Chinese culture was not only our negation of it, but that we have used the Western theoretical framework to construct our traditional philosophy and traditional culture unconsciously. And our

traditional culture and traditional philosophy have lost their original spirit. This touches me a lot. I think we need to rejuvenate the soul of the Chinese culture and to take on such a responsibility.

In the 1980s, there was another thing which touched me a lot. There was a craze for cultural discussion around the world. Due to the globalization of the world economy, the world became a global village. The culture of a strong state has an increasing influence on the culture of a weak state. And the culture of many places is dying out fast. At that time, the question about the protection of human intangible cultural heritage appeared. After the Cultural Revolution, many cultural traditions and customs in society are slowly fading away. At that time, I saw someone saying that we must keep in alignment with the internationalization and globalization. Some people say that the more it is national, the more it is of global significance. This kind of view has touched me a lot. If we want to communicate with the world, we must have our own cultural characteristics and find the main subject of our culture, so that we can communicate with different cultures in the world. At that time, I proposed a very important idea. We must re-establish the subjective consciousness of culture. Only by establishing our own cultural subject consciousness can we better communicate with the world culture and better absorb the good things of world culture. Without the cultural subject consciousness, we can’t see the strengths and weaknesses of our own culture as well as the strengths and weaknesses of the world’s culture. And we don’t know how to learn from others’ strong points and close the gap. Cultural exchange is the exchange of multiple cultures and a single culture will result in stagnate development that has no future development.



课上大概七十多个人，都是外国留学生。我不敢说我讲得很好，但是也可以让大家了解中国哲学方面的一些思想。

我对于中国文化感觉有担当的责任，是因为从八十年代以后有几件事情对于我触动很大。其中有一件很小的事情，有一个欧洲瑞士的留学生在我们这儿学中医，有一天他跑到我这里来跟我讲，他说我来了一年了，很多讲中医的老师还用西医的理念来诠释中医的很多观点。我觉得里面问题很多，我知道中医跟中国哲学关系很密切，我能不能来听听您的中国哲学？这给了我很大的触动，我说我欢迎你来，欢迎你来我们这儿听中国哲学。但是我马上又感觉到，当时我们也是用西方理论框架来诠释中国哲学。我就跟他讲，你也别抱太大希望，因为我们现在也是以西方哲学架构来讲中国哲学，其中一个十分重要的思想，就是认为一部哲学史就是一个唯物主义和唯心主义斗争的历史，是唯物主义不断战胜唯心主义的历史。比如我们讲存在第一性、思维第二性，这就完全背离了中国文化中“心物一元”、“对立统一”的传统，中国文化不存在谁第一谁第二。王阳明认为，当我们去看山中花的时候，山中的花和我的心，“一时明白起来”，二者不是对立的，而应该是统一的。中国哲学不去讨论心和物谁先谁后的问题，而是讨论心物在一起的时候是什么意思，心是什么、物是什么；不在一起的时候，心又是什么、物又是什么。这才是中国的哲学。

这也就让我想起了三十年代，因为我同时研究中国近代哲学史，

1935年的时候中国有十位教授联名发表《中国本位的文化建设宣言》，宣言第一句就说“在文化领域里，我们看不见现在的中国了”。我后来看到这个宣言时触动很大，但是还没有那么深刻。到了八十年代，当这位留学生希望来听我的中国哲学，以更深刻地理解中医、理解中国文化的整体性的时候，我当时就感到中国文化的问题不仅我们对它的否定，而是已经潜移默化地用西方理论框架来构建我们的传统哲学、传统文化，我们的传统文化、传统哲学已经失去了它最原本的精神。这一点对我触动很大，我觉得我们需要振兴中国文化的灵魂，要担当起这样一个责任来。

八十年代还有一个事情对我触动也很大，应该说当时全世界有一个文化讨论热，由于世界经济全球化，世界变成地球村，强势国家文化对于弱势国家文化的影响力越来越大，很多地方的文化在迅速消亡。这个时候就出现了关于人类非物质文化遗产保护的问题。我们经过了文革以后，社会中的很多文化传统、习俗都在慢慢消失。当时我就看到有人说，我们要向国际看齐、要世界化。有人说越是民族的越具有世界意义，这类观点对我的触动很大。我们要跟世界交流，必须要有自己的文化特色，找到自己文化的主体，这样才能够跟世界不同文化交流。当时我就提出了一个很重要的想法，我们必须重新树立起文化的主体意识。只有树立起自己的文化主体意识，才能更好地跟世界文化交流，才能更好地吸取世界文化优秀的



By the late 1990s, I have ever written an article with the title of “The Thought on the Construction of the Chinese Culture in the 21st Century”. I summarized some issues of the Chinese culture in the 20th century and I felt that the two imbalances in cultural communication were very serious. One was that the proportion of Western cultural transmission far exceeded the proportion of Chinese cultural transmission. Young people knew the history and knowledge of many Western cultures, but lacked the knowledge of the Chinese traditional culture. I often cited an example. In history, there were two cosmopolitan dramatists who died in the same year. One was Shakespeare of England and the other was Tang Xianzu of China. At the same time, they were named the world’s cultural celebrities in the twentieth century. But when I asked a lot of Chinese young people, they all knew Shakespeare and Shakespeare’s plays, but unexpectedly no one knew Tang Xianzu, let alone his “Peony Pavilion”. For me, it can be said to be a great harm. The Chinese don’t even understand their own traditional culture. So, I find that the imbalance between Chinese and Western cultural transmission in the twentieth century was very serious.

Another thing is the imbalance between humanities, culture and science and technology. In the twentieth century, science and technology and culture were overemphasized, and people didn’t pay attention to humanistic cultures, so that students who studied humanities didn’t perform well and were futile and unambitious. So, in this article, I hope that in the construction of the Chinese culture in the 21st century, these two imbalances can be adjusted. The first step is to achieve a balance between the transmission of western culture and the transmission of Chinese traditional culture. If we go one step further, that is to demand that the transmission of the Chinese culture should be higher than that of western culture.

This is not exclusion, but that we should have our own cultural subject consciousness. Similarly, the fundamental feature of the Chinese culture is people-oriented. What is more important about humanistic culture in its leading and guiding role for society and science and technology. I also hope that in the 21st century, the communication and education of humanistic culture will be gradually elevated to the same status as the communication and education of science and technology. Further, I hope that the education and communication of humanistic culture can be slightly higher than the education and communication of scientific and technological culture.

Today, the twenty-first century has passed for twenty years, and I also hope that everyone will think and observe whether this situation has changed. In some fields, I think that there have been great changes. Indeed, people pay more and more attention to the Chinese traditional culture and our humanistic culture. In other fields, this imbalance has still not been changed, or it has not reached the ideal in that article, so I feel very worried. In 2006, some friends at that time wanted me to give a lecture on traditional culture, so I made a series of lectures. There were eight lectures in total. These eight lectures hoped that the ordinary people would have a basic understanding on the Chinese traditional culture. The first lecture is about the question of consciously establishing the cultural subject consciousness. The second lecture is about humanism and humanistic spirit in the Chinese culture. The third lecture is the root ancient codes and records in the traditional culture. The inheritance of Chinese traditional culture is not largely based on our innovation, but on our continuous inheritance and development of classics. We must understand that the Chinese traditional culture influenced the most fundamental ancient codes and records of the millennium. Then, the main subject of the Chinese culture is introduced, that is, the Confucianism,





东西。如果没有文化主体意识，我们就看不到自己文化的长处和短处，也看不到世界文化的长处和短处，也不知道怎么取长补短。文化交流是多元文化的交流，如果单一的文化就会停滞发展，没有发展前途。

到了九十年代后期，我写过一篇文章——《对于二十一世纪中国文化建构的思考》，我总结了二十世纪中国文化的一些问题，我觉得文化传播上的两个不平衡问题很严重。一个是西方文化传播的比重远远超过了中国文化传播的比重。年轻人知道很多西方文化的历史、知识，而欠缺对中国传统文化的认知。我常常举一个例子，历史上两位同年去世的世界性戏剧家，一位是英国的莎士比亚，一位是中国的汤显祖，同时在二十世纪被评为世界文化名人。但是我问了很多中国年轻人，他们都知道莎士比亚，也知道莎士比亚的剧作，但是竟然没有人知道汤显祖，更不要说他的《牡丹亭》了。这对我来说，可以说是很大的一个伤害，中国人连自己的传统文化都不了解。所以我发现在二十世纪中西文化传播失衡的问题很严重。

再一个是人文文化和科技文化的失衡。二十世纪我们过分强调科技文化，大家不关注人文文化，以至于认为学习人文学科的学生都是成绩差的，都是没有出息的、没有志气的。所以我这篇文章中就希望在二十一世纪中国文化建构中，能够把这两个不平衡调整过来。第一步，能不能让西方文化的传播跟中国传统文化的传播达到

一个平衡。如果再进一步，那就是要求把对中国文化的传播高于对西方文化的传播，这并不是排斥，而是有我们自己的文化主体意识。同样，中国文化的根本特质是以人为本，人文文化更重要的是对于社会、对于科技的引导作用、指导作用。我也希望在二十一世纪能够把人文文化的传播、教育逐渐地提升到跟科技文化的传播、教育同样重要的地位。再进一步，希望人文文化的教育、传播能够稍高于科技文化的教育和传播。

今天，二十一世纪已经过去二十年，我也希望大家思考思考、观察观察，这样的局面是否有所转变。某些领域中，我认为已经有很大的转变，确实越来越重视中国传统文化，也越来越重视我们的人文文化。在另一些领域，这种不平衡还是没有被改变，还是没有能够达到我那篇文章中的理想，所以我很忧虑。在2006年的时候，当时有一些朋友希望我做一个传统文化演讲，我就做了一个系列演讲，一共八讲，这八讲就是希望一般人对中国传统文化有基本的了解。第一讲就是自觉树立文化主体意识的问题。第二讲是中国文化人本主义和人文精神。第三讲是传统文化中的根源性典籍，对于中国传统文化的传承在很大程度上并不是靠我们的创新，而是靠我们不断地对经典的传承和发挥，我们要了解中国传统文化影响了千年的最根本性的典籍。然后介绍中国文化的主体，儒、道、佛三方面。我也看到在中国文化中有道艺并重的传统，道和艺有着密切不可分的关系，我们都是用道来统艺，由艺来臻道，这是

Taoism and Buddhism. I also saw that there was a tradition of laying equal stress on Taoism and art in the Chinese culture and that Taoism and art had a close and inseparable relationship. We all use Tao to unite art, and use art to explore Taoism. This is an important feature of the Chinese culture. It reflects the spirit of the Chinese culture and reflects the social responsibility and social accountability of Chinese literati and artists. Art exerts the most profound influence on people. I have ever taken a joke that many people might not be satisfied and unwilling to listen to lectures when I was giving a lecture, and they were not interested; if they were listening to a concert, they would dance with joy before the singer started to sing. This is also an important reason why China promotes artistic culture and explores Taoism through art.

The traditional Chinese medicine is both humanistic and technological, which is a practice of the Chinese culture. Many people think that the traditional Chinese medicine is unscientific because it has no basis for physiological anatomy. But the Chinese culture is a dynamic culture, not a static culture, which can't do static analysis simply by reasoning. The internal organs of a corpse are not related to each other. The traditional Chinese medicine upholds the fundamental spirit of Chinese traditional culture, which understands human physiological functions dynamically. In a living person, it is impossible for the heart, the lungs and the stomach to be unrelated. Heart, lungs, and stomach are interconnected wholes. There is a disease called "pulmonary heart disease". The so-called "pulmonary heart disease" is the heart problem that may affect the lungs. And the lung problems may affect heart. This is because we observe the human body dynamically and integrally. The internal organs are not static and detached. So, stop saying that there isn't anatomy in China. There is anatomy in

China, but Chinese doctors don't do anatomy on the body. Instead, they perform dynamic and interior anatomy on living bodies. This is the root of the Chinese culture. The people-oriented spirit of the Chinese culture is also inward-looking. The traditional Chinese medicine is not external, but internal and human knowledge. I also gave a lecture on the relationship between the traditional Chinese medicine and the Chinese culture. After 2006, I compiled a book based on this series of eight lectures, "Chinese Character", which emphasized the need to establish the subjective consciousness of the Chinese culture. Without the cultural subjective consciousness, there is no self-confidence and self-esteem. To get self-confidence and self-esteem, it is necessary to learn more about the Chinese culture.

Looking at the development of the world again, the humanistic spirit and people-oriented spirit of the Chinese culture are a good solution to many problems in the world today, which is an important supplement to world culture. The Enlightenment holds high the banner of humanism and makes people stand up from the feet of God. This is influenced by the Chinese humanism and humanistic spirit, helping people to become a rational, independent and autonomous ones, which also promotes the rapid development of modern social science and technology after the enlightenment. And now people are trapped in materialism and lose themselves in the face of technology and material. The most important thing now is to help people be free from slavery of material. The development of modern western culture is influenced to a certain extent by the Chinese culture. At that time, the trend was "Eastern Studies Introduced to the West" and now the trend is "Western Studies Introduced to the East". Although it is not so obvious, we have the responsibility to carry forward the spirit



中国文化的重要特征，它体现了中国文化的精神，体现了中国文人、艺术家的社会责任和社会担当。艺对人的潜移默化作用最深刻，我开玩笑讲，我在这儿给大家做讲座，很多人可能还不满意、不愿意听，觉得没有什么意思；如果是听演唱会，还没开始唱，底下就有人手舞足蹈了。这也是中国为什么要提倡艺术修养、由艺臻道的重要原因。

中国的医学既是人文的又是科技的，它是对中国文化的践行。很多人认为中医不科学，因为它没有生理解剖的基础。但是中国文化是动态的文化，不是静止的文化，不是简单靠推理做静态分析的。一个尸体的五脏六腑是互不关联的，中医秉承中国传统文化根本精神，它是动态地了解人的生理机能。在一个活人身上，不可能心是心、肺是肺、胃是胃，各个器官不可能互不关联，心肺肠胃是互相关联的整体。有个病叫“肺心病”，所谓“肺心病”是心脏问题有可能影响肺，肺的问题有可能影响心脏，这就是因为我们是整体性动态性地观察人的身体，脏腑并不是静态的、分离的。所以我们不要再说中国没有解剖学，中国有解剖学，但是中国不是在尸体上做解剖，而是活体上动态的内观解剖学。这才是中国文化的根本，中国文化以人为本的精神也是内观，我们中医不是对外，而是对内、对人类自身的学问。我又做了中医与中国文化关系的讲座。2006年以后根据这一系列的八次讲座整理了一本书，就是《中国的品格》，强调要树立中国文化的主体意识，没有文化的主体意识就没有自信和

自尊，要自信和自尊就要深入了解中国文化。

我们现在再看世界的发展，中国文化的人文精神、以人为本的精神特质，对于现在世界上的很多问题都是一剂良药，是世界文化的一个重要补充。启蒙运动高举人本主义大旗、让人从神的脚下站起来，这是受到中国人本主义、人文精神的影响，帮助人成为一个理性的独立自主的人，这也促使了启蒙运动以后近代社会科学技术的迅速发展。而现在人们又陷于物欲的束缚，在科技和物质面前失去了自我。现在最重要的是帮助人们从物质的奴役中解放出来。近代西方文化的发展一定程度上受到中国文化的影响，那时候说东学西渐，现在又出现新的东学西渐的潮流，虽然还不是那么明显，但是我们有责任把中国文化的精神弘扬起来、传播出去，来弥补当今社会对于物欲的过度追求造成的精神空虚。

所以我觉得我们会林文化的传播意义很大，我只是做了一份小小的应该做的工作，我们还需要有更多的人，特别是更多的年轻人来担当这个责任。我也希望我们会林文化奖能够继续延续下去，用更多的奖去鼓励年轻一代的朋友们，来担当弘扬中国传统文化的责任。因为中国文化永远是多元并包的，儒家是讲担当的，有自觉的社会责任感；道家的思想是看得开，与自然融为一体，知足者常乐。荀子就讲到务必使“欲不穷乎物，物不屈于欲”。人是万物之灵，有主动性、能动性，所以人更要自觉自律，不能让自己的欲望无限扩大。中国人文精神的根本体现就是人的自觉和自知，不能为了追



of the Chinese culture and spread it to make up for the spiritual emptiness caused by the excessive pursuit of material desires in today's society.

Therefore, I think that the significance of transmission of Huilin culture is of great significance. What I did is little things, and we need more people, especially more young people, to assume this responsibility. I also hope that the Huilin Prize will continue and use more awards to encourage younger generations of friends to take responsibility for carrying on the Chinese traditional culture. Since the Chinese culture is always diverse and inclusive and Confucianism pays attention to responsibility as well as a conscious sense of social responsibility; Taoist thinking is open-minded, which integrates with nature. Content is better than riches. Xuncius once said that "People's desires shall not be extremely focused on the material, nor shall the material distribution be overly obedient to the desire". Man is the intelligent part of the universe, who has initiative and subject activity, so people should be more conscious and self-disciplined, who can't let their desires expand infinitely. The fundamental manifestation of Chinese humanistic spirit is human consciousness and self-knowledge. People can't forget what they should do in pursuit of material desires. People must know what they should do. This is civilization as well as culture. The Confucianism attaches importance to daring to take responsibility,

the Taoism focuses on being satisfied and sustaining something bad with composure, and the Buddhism aim not to stick to an idea. The coordination of these three ideas is very harmonious, which puts the emphasis on both the courage of undertaking, and the attitude of being resigned to an unpleasant situation and letting go. So, I hope that all of us can work together. Firstly, it is necessary to develop the Chinese culture in our own country, so that our citizens can reflect the Chinese culture in their lives. Our "Belt and Road Initiative" is the road of economic and trade exchanges, which is also the road of cultural exchanges, because objectively in the process of economic and trade exchanges, countries have spread their culture through their own lives, food, clothing shelter housing and transportation, behaviors, and way of doing things. So, in terms of culture, it is more important to spread through carrying out by actual efforts instead of just bringing out the facts and reasons. If we don't speak Chinese and don't wear Chinese clothes, how can we spread the Chinese culture? It is necessary to implement the Chinese culture into every moment of our lives so as to spread our culture. Finally, thanks to the Huilin Cultural Fund of BNU for granting me this award. Let's work hard together to spread the Chinese culture. Thank you, everyone.

求物欲忘了自己应该干什么。人必须知道自己应该做什么，这才是文明，这才是文化。儒家是敢担当，道家是知足看得开，佛家是不执着放得下。这三种思想配合，是非常和谐的，既敢担当，又能看得开、放得下。所以我希望我们大家一起努力，首先把中国文化在我们自己国内发展起来，让我们的国民都能在生活中体现出中国文化。我们的“一带一路”是经贸交流之路，但也是文化交流之路，因为客观上在经贸交流的过程中，各国把自己的文化通过自己的生

活、衣食住行、言行举止、为人处事方式传播出去了。所以文化更重要的是通过我们身体力行去传播，而不是单单靠讲道理。如果我们不说中国话、不穿中国衣服，怎么去传播中国文化？必须把它落实到我们生活的时时处处中，身体力行才可以把我们的文化传播出去。

最后再次感谢会林文化基金把这个奖项发给我，我们为传播中国文化一起努力，谢谢大家。



楼宇烈先生介绍短片





## Hostess Yu Dan made a comment as follows

Thanks to Mr. Lou for his sincere words and earnest wishes, and passionate devotion. When Mr. Lou was giving a speech, I was thinking that his

experience of Chinese culture needs to be tested by himself. In fact, in Mr. Lou's speech today, we can feel and appreciate Mr. Lou's lifelong efforts.



## 主持人于丹教授评述

感谢楼先生的语重心长、一往情深，楼先生在讲的时候，我都在想，中国文化的体验是需要以身体之以血验之，先生毕生努力，其实也在今天表达中，我们大家都感同身受。我们再次致敬楼宇烈先生。



## Speech by Mr. Xiang Yunju, the final assessment judge, the vice chairman and secretary-general of China Literature and Art Foundation, and the vice chairman of China Literature and Art Critics Association

Ladies and gentlemen, and distinguished guests:

Good afternoon, everyone!

In such a warm afternoon, we usher in the awarding ceremony of the 6th “Huilin Prize”. I am very honored to be the final assessment judge of the “Huilin Prize” for two consecutive sessions. Here, on behalf of the jury, I would like to express my heartfelt thanks to the Huilin Cultural Fund of BNU and the consultative committee, administrative committee, academic committee, creative committee, and visiting researcher team of the Academy for International Communication of the Chinese Culture for their trust and support for the work of the jury. I also warmly congratulate to the grand opening of the awarding ceremony of the Huilin Prize!

This year’s “Huilin Prize” strictly followed the Selection Regulation for Huilin Prize. In October 2019, it carried out the solicitation, recommendation and several stages of selection, and finally selected two winners. Now, let me briefly report to you on behalf of the Final Evaluation Committee:

According to the statistics of the Evaluation Office, this year’s “Huilin

Prize” has 128 nominators including the consultative committee, administrative committee, academic committee, creative committee, and visiting researcher team of the Academy for International Communication of the Chinese Culture, and “Looking China” organizing committees, who recommended and proposed 62 candidates. The Huilin Prize is awarded to a foreigner and a Chinese nationality each session. There are 27 foreign candidates among the candidates nominated this year from 13 countries, including the United States, Russia, the United Kingdom, France, Germany, Italy, Australia, Canada, Japan, Denmark, Switzerland, Spain, Iran, etc.; and there are 35 candidates.

The candidates recommended in this year’s nomination continue to present the characteristics of a wide range of nominations. Firstly, more and more countries are involved, which shows that the international influence of Sinology is big and that men of talent come out in succession. Secondly, the fields involved include political science, philosophy, literature, art, history, religion, language, and culture, showing that the International Communication of the Chinese Culture is becoming increasingly diverse



## 终评评委中国文学艺术基金会副理事长兼秘书长、 中国文艺评论家协会副主席 向云驹先生致辞

女士们、先生们、各位来宾：

大家下午好！

在这样一个温馨的午后，我们齐聚一堂，共同迎来了第六届“会林文化奖”颁奖典礼。我作为连续两届参与“会林文化奖”终评评委，感到非常的荣幸。在此，我谨代表评委会对会林文化基金、对中国文化国际传播研究院顾问委员会、理事会、学术委员会、创作委员会、客座研究员团队给予评委会工作的信任和支持表示衷心感谢，对本届会林文化奖颁奖典礼的隆重举行表示热烈祝贺！

本届“会林文化奖”严格按照奖项章程，于2019年10月开展了征集、推荐和若干阶段的评选工作，最终评选出两位获奖者。下面由我代表终评委员会向大家作简要汇报：

经评奖办公室统计，本届“会林文化奖”共有中国文化国际传播研究院顾问、理事、学术委员、创作委员、客座研究员以及“看中国”组委等共128位提名人，推荐和提出候选人62位。会林文化奖每届分别授予一位外籍人士和一位中国籍人士。本次被提名推荐的候选人中，外籍候选人27位，分别来自美国、俄罗斯、英国、法国、德国、意大利、澳大利亚、加拿大、日本、丹麦、瑞士、西





and multilateral and is spreading to a wide area. Thirdly, many celebrities have been nominated and repeatedly mentioned, indicating that the achievements of many celebrities are a lifetime effort and still outstanding in recent years. Fourthly, every year, the nominated candidates have the characteristics of the year and the distinctive features of the times, which shows that the International Communication of the Chinese Culture is a great undertaking that is advancing with the times, is rising abruptly based on its accumulated strength and is imbued with vitality. The foreign finalists include Mr. Wolfgang Kubin, a well-known German sinologist, Ms. Deanna Gao, a French sinologist, Mr. Howard Goldblatt, a American famous sinologist, Ms. Ye Jiaying, a Canadian Chinese litterateur, and Mr. Du Weiming, a representative scholar of the Chinese Neo-Confucian school of modern Chinese, etc.; the finalists with the Chinese nationality include Mr. Lou Yulie, a Chinese philosophy historian and Buddhist scholar; Ms. Huang Huilin, senior professor of the Beijing Normal University; Mr. Zhang Yimou, a well-known director; Mr. Feng Jikai, a famous write; Ms. Fan Jinshi, a honorary dean of Dunhuang Academy, Wang Dewei, a famous comparative literature scholar; Mr. Mo Yan, a famous writer; Mr. Liu Kuili, a famous folk literary theorist; Mr. Lai Shengchuan, a famous dramatist and Mr. Gao Feng, the vice chairman of the Chinese Culture Promotion Association.

There are seven members in the final evaluation committee of this year's Huilin Prize. The chairman is Ms. Huang Huilin, and the remaining six are the vice chairman of the Chinese Culture Promotion Association, the executive dean of the Chinese Academy of Culture and International

Communication and the vice president of the China Literature and Art Foundation, Xiang Yunju; the chairman and secretary-general, vice chairman of the Chinese Literary Critics Association and the chairman of China Changhe Group, GaoHongpeng; the vice chairman of the International Confucianism Federation and the chair professor of Berggruen, Peking University, Roger T. Ames; French sinologist and the former Chinese chief schools inspector of the Ministry of National Education, Joël Bellassen; the well-known Slovenian sinologist and professor of Asian Studies at the University of Ljubljana, Jana Roker. In the process of the final evaluation, the seven members in the final evaluation committee always adhered to fair and rigorous evaluation standards and a serious and objective evaluation attitude, who have made outstanding efforts for the evaluation of awards.

Now, on behalf of the final evaluation committee of the current Huilin Prize, I solemnly announce that the winners of the sixth Huilin Prize are: the famous German sinologist Mr. Wolfgang Kubin and the famous Chinese historian of philosophy, Buddhist scholar Mr. Lou Yulie.

Let's congratulate to the winners of this year's "Huilin Prize", pay tribute to all candidates and thank them for their contributions to the International Communication of the Chinese Culture. It is just because of their dedication that the Chinese culture can continue to go to the world and show the process of increasing and accelerating the pace. Let's pay tribute to the international communication cause of the Chinese culture. And let's wish that the "Huilin Prize" will become better and better, the Chinese culture will be everlasting, and world civilization will become even more brilliant! Thank you all.

班牙、伊朗等 13 个国家；中国籍候选人 35 位。

本届提名推荐的候选人，继续呈现出提名广泛的特点。一是涉及到的国家越来越多，说明汉学的国际影响力和人才辈出现象持续不衰；二是涉及的领域包括政治学、哲学、文学、艺术、历史、宗教、语言、文化等广阔范围，说明中国文化的国际传播日益多元多边向宽领域展开；三是许多知名人士被多次提名又不断被提及，说明许多知名人士的成就是一生的努力并近年来依然成绩斐然；四是每年被提名的候选人都有当年的年度特征和鲜活的时代亮色，说明中国文化的国际传播是一个与时俱进、厚积薄发又朝气蓬勃的伟大事业。入围终评的外籍人士有德国著名汉学家顾彬先生，法籍高醇芳女士，美国著名汉学家葛浩文先生，加拿大籍华人文学家叶嘉莹女士，美籍华人现代新儒家学派代表学者杜维明先生；入围终评的中国籍人士有中国哲学史家、佛学家楼宇烈先生，北京师范大学资深教授黄会林女士，著名导演张艺谋先生，著名作家冯骥才先生，敦煌研究院名誉院长樊锦诗女士，著名比较文学学者王德威先生，著名作家莫言先生，著名民间文艺理论家刘魁立先生，著名戏剧家赖声川先生，中国文化促进会副主席高峰先生。

本届“会林文化奖”终评评委共七位，主席由黄会林先生担任，

其余六位分别是中华文化促进会副主席、中国文化国际传播研究院执行院长高峰，中国文学艺术基金会副理事长兼秘书长、中国文艺评论家协会副主席向云驹，中国长河集团董事长高鸿鹏，国际儒学联合会副主席、北京大学博古睿讲席教授安乐哲，法国汉学家国民教育部原汉语总督查白乐桑，斯洛文尼亚著名汉学家、卢布尔雅那大学亚洲研究系教授罗亚娜。在终评过程中，各位终评评委始终秉持着公正严谨的考评标准和严肃客观的考评态度，为奖项的评定付出了卓越的努力。

下面，我谨代表本届“会林文化奖”终评委员会郑重公布，第六届“会林文化奖”获得者为：德国著名汉学家沃尔夫冈·顾彬先生，中国著名哲学史家、佛学家楼宇烈先生。

让我们祝贺本届“会林文化奖”获奖者，并向所有候选人表达敬意，感谢他们为中国文化国际传播事业作出的贡献，正是因为他们的付出，中国文化才能不断走向世界并且在当下呈现出加大和加快步伐的进程。让我们共同致敬中国文化国际传播事业，祝愿“会林文化奖”越来越好，中国文化亘古长青，世界文明愈加辉煌！

谢谢大家。

## Speech by Professor Huang Huilin, Professor Emeritus at Beijing Normal University; Dean of Academy for International Communication of Chinese Culture

The new year is coming with all the new resolutions as well as a new journey! I am very happy to meet with friends from all over the world at the Beijing Normal University to announce the winners of this year's Huilin Prize. As the convener of the "Huilin Prize", I would like to express my heartfelt thanks to all the guests present today, as well as those who have not attended but closely followed our activities!

In 2009, my wife Shao Wu and I jointly proposed the "third pole culture" theory. In 2010, the Academy for International Communication of the Chinese Culture was established, which is dedicated to theoretical research and project practice of the "third pole culture" and strive for making the Chinese culture truly able to "set up a system and go out". In 2013, with the support and assistance of students, the university established the Huilin Cultural Fund of BNU under my name as an important guarantee for the academy to carry out the relevant work for international cultural communication. In 2015, the "Huilin Prize" was established and now it has ushered in its sixth session. In the past five selections, 10 Chinese and foreign scholars who have made outstanding contributions to the

International Communication of the Chinese Culture have won awards. They have spread the Chinese culture to the world, allowing more people to know China, understand China, and support China, which has strengthened the influence of the Chinese culture overseas and enhanced the friendship between the Chinese people and peoples all over the world. It can be said that the honors and money award we provide are limited, but their achievements have immeasurable significance.

After careful nomination, preliminary evaluation and final evaluation, the winners of this year's "Huilin Prize" are German sinologist Wolfgang Kubin and Chinese philosopher Lou Yulie. Mr. Wolfgang Kubin is one of the most famous sinologists in Germany who focuses on Chinese classical literature, Chinese modern and contemporary literature, and the history of Chinese thought. He has published more than 50 monographs, translations and compilations in German, English, and Chinese. Over the past few decades, Mr. Wolfgang Kubin has made outstanding achievements in the translation of Chinese literature. He translated and published famous works by Lu Xun, Ba Jin, Mao Dun, Bei Dao, etc., and made outstanding contributions to the



## 北京师范大学资深教授、 中国文化国际传播研究院院长 黄会林先生致辞

新春新气象，新年新征程，很高兴与来自四海的各位朋友相聚在北京师范大学京师学堂，共同揭晓本年度会林文化奖的获奖者。我作为“会林文化奖”的召集者，对今天到场的各位来宾，以及虽未出席，但密切关注我们活动的朋友们，表示衷心的感谢！

2009年，我与老伴绍武共同提出了“第三极文化”理论，2010年，中国文化国际传播研究院创立，致力于“第三极文化”的理论研究与项目实践，力求让中国文化真正能够“立起来、走出去”。2013年，在学生们的支持和助力下，学校以我的名字命名设立了会林文化基金，作为对研究院进行中国文化国际传播相关工作的重要保障。2015年，“会林文化奖”设立，至今已经迎来第六个年头。在已经过去的五届评选中，已有10位对中国文化国际传播具有突出贡献的中外学者先后获奖，他们向世界发出了中国文化的声音，让更多人认识中国、理解中国、支持中国，增强了中国文化在海外的影响力，也增进了中国人民与世界各国人民的友谊。可以说，我们所提供的荣誉和奖金是有限的，而他们的成就却有着不可估量的意义。

经过审慎的提名、初评与终评，本届“会林文化奖”的得主为——





overseas communication of Chinese literature. As a master of Confucianism and philosophy, Mr. Lou Yulie has remained at the forefront of teaching for decades. He has a wide range of knowledge and has gained a wealth of academic achievements as well as extensive social influence. He attaches great importance to the application of traditional culture for the past in the present society and has a profound influence on the exploration of the modern significance of traditional culture.

Just now, I listened to the wonderful sharing of the two gentlemen in the audience. I was deeply moved and encouraged. And I realized the importance of the International Communication of the Chinese Culture and the arduous responsibility given to us. The profound care and commitment to the Chinese culture shown by the two scholars is worth learning for all of us. On behalf of the Huilin Cultural Fund of BNU and the Academy for International Communication of Chinese Culture, I would like to extend my sincere congratulations to the two professors and express our sincere respect for their hard work in the field of International Communication of the Chinese Culture!

So far, since the “Huilin Prize” was held, it is inseparable from the large

and professional team of nominees. The members of the “past five sessions” of the academy served as important pillars, who has brought together more than 100 people in the fields of literature, philosophy, history and art at home and abroad and other outstanding experts and scholars. Their enthusiastic participation has furtherly opened up the international vision of the “Huilin Prize” and strengthened the authority of the “Huilin Prize”. At the same time, we would like to pay tribute and thanks to 62 candidates from different nationalities and different fields who have continued to work on the way of International Communication of the Chinese Culture.

The Chinese culture is extensive and profound. All ethnic groups carry forward their own beautiful cultural traditions and learn from each other. It is not only the national heritage of each Chinese descendant, but also the bright and precious wealth of world civilization. The “Huilin Prize” as a tiny force on the road of the International Communication of the Chinese Culture will never forget its original intention and it will strengthen confidence and make more contributions to the inheritance as well as development of the Chinese culture!

Thank you all!



德国汉学家顾彬先生、中国哲学家楼宇烈先生。顾彬先生是德国最著名的汉学家之一，他以中国古典文学、中国现当代文学和中国思想史为主要研究领域，以德文、英文、中文出版专著、译著和编著达 50 多部，数十年来，顾彬先生在中国文学的翻译方面成绩斐然，翻译出版了鲁迅、巴金、茅盾、北岛等名家名作，为中国文学的海外传播做出了突出贡献。楼宇烈先生作为儒学、哲学大师，数十年如一日坚守在教学的一线岗位，博学笃志、通古晓今，涉猎广泛，获得了丰硕的学术成果和广泛的社会影响。他十分重视传统文化的古为今用，在发掘传统文化的现代意义方面影响深远。

刚才，我在台下认真聆听了两位先生的精彩分享，深为感动，也深受鼓舞，更深刻认识到中国文化国际传播的重要意义，和赋予我们的艰巨责任。两位学者所展现出的对中国文化的深切关怀和担当意识，值得我们所有人的学习。我谨代表北京师范大学会林文化基金、中国文化国际传播研究院向两位教授表示诚挚祝贺，对他们

在中国文化国际传播领域的耕耘表示由衷敬意！

“会林文化奖”举办至今，离不开我们身后庞大而专业的提名者团队，研究院的“五会”成员作为重要支柱，汇聚了国内外文学、哲学、历史、艺术等领域百余位优秀的专家学者，他们的热情参与更加开拓了“会林文化奖”的国际视野，也增强了“会林文化奖”的权威性。与此同时，我们要向 62 位来自不同国籍不同领域，但在中国文化国际传播的道路上持续耕耘的候选人们致敬并致谢。

中国文化博大精深，各美其美，美美与共。它不仅是每一位炎黄子孙融入血液的民族传承，也是世界文明中璀璨夺目的宝贵财富，“会林文化奖”作为中国文化国际传播的道路上一份微小的力量，也定将不忘初心、坚定信心，为中国文化的传承与发展做出更多的贡献！

谢谢大家！





Huilin Prize 2020  
第六届会林文化奖  
颁奖典礼  
Award Ceremony

会林文化奖 颁奖典礼  
Huilin Prize 2020 Award Ceremony