

巴塞尔将设孔子学院

Confucius Institute to Open in Basel

As China increases efforts to promote its cultural influence and enhance its global reputation, Confucius Institutes are springing up all over, bringing Chinese language and culture to many foreign audiences. Confucius Institutes are part of the “soft power initiative” launched by Chinese President Hu Jintao back in 2005. After Geneva, Basel will host Switzerland’s second Confucius Institute, which will open its doors this fall. The Bridge talked to Prof. Antonio Loprieno, Rector of University of Basel and Egyptologist.

Written by **Fabian Gull**, Shanghai



▣ The Bridge: Why does the University of Basel need a Confucius Institute?

Antonio Loprieno: I shall mention two main reasons. First - striving for the university’s internationalization is an integral part of our strategy. However, to date, we are not engaged in any intellectual relationship with China. This is going to change very soon. Second, we believe that the Confucius Institute is a flexible tool that can be used as a platform for various collaborations with Chinese scientists.

▣ Contrary to the University of Zurich, Sinology is not part of the curriculum in Basel. Shall the Confucius Institute compensate for that lack?

The absence of Sinology is a boon and bane for us (laughing). The fact that we don’t have a Sinology tradition in Basel maybe allows us to bring in a fresh perspective. For example, we view this project as part of our strategic focus on Global Studies which would be less feasible when coming from a strictly Sinology background. We are trying to translate this deficiency into an advantage.

▣ Do you have plans for the introduction of a Sinology chair in Basel?

It is on our wish list. In the coming years, I can assure you we aim to establish professorships with a “China focus” at our

university. I am talking about two to three professorships.

Q With what kind of “China focus”?

This can be, as an example, in linguistics or economics. It is too early to tell. We strive towards a bottom-up approach in the engagement with the topic of China, for which, again, the Institute can serve as a platform.

Q What will the Institute focus on? Folklore or academic studies?

In my current position as Rector, I can tell you, it is sometimes good to have clear ideas and

visions. But often, it can also be advantageous to not have a clear agenda in mind from the very beginning. A broader framework is set, but the detailed content needs yet to be defined. It is an adventure for us. Our primary orientation will be an academic one. But folklore - not as in making dumplings and spring rolls - but seen as a cultural dialogue aside from academia, will surely also be part of it. So we will serve both a public as well as an academic audience.

Q In the West, China is often criticized for a multitude of reasons, and Chinese culture centres spark propaganda fears amongst China critics. What is your view?

In Switzerland, the interaction of universities with various stakeholders has always triggered vivid discussions. And rightfully so. All stakeholders and every money source, be it Cantons who are financing our university or corporate or private donors, naturally have some sort of interests, agenda and wishes. Or do you think contributing Cantons have no agenda? This is no different with Hanban (see sideline). But I can assure you, we have a tradition based on academic independence from politics. And we are experienced in dealing with and balancing out expectations of our stakeholders.

Q China launched a “soft power” initiative, aiming at improving the country’s image. Do you see Confucius Institutes as part of this initiative?

Yes I do. And so is Swissnex a tool to foster Switzerland’s reputation in the field of science and innovation. Similarly, also Goethe Institutes were a massive propaganda of the Federal Republic of Germany, helping to re-establish the country as an important intellectual partner in the world.

Q How long did it take from the first idea until the opening?

Roughly two years, which is quite swift for usually inert institutions like universities (laughing). The establishment also needs to be seen in the context of a city partnership between Basel and Shanghai, which has helped raise awareness on both sides.



Q How is the Institute financed?

Hanban follows the principle of matching funds. So whatever we invest, China doubles the amount. We account for the management and provide infrastructure. Visiting Professors from China will be funded by our partner institution - the China East Normal University in Shanghai. The university’s investments will be CHF 250'000 per annum for the years to come.

Confucius Institutes

Confucius Institutes are non-profit public institutions aimed at promoting Chinese language and culture. Their headquarters are in Beijing; and Hanban, which is affiliated with the Ministry of Education, oversees their programme. They operate within existing educational institutions in the host country, providing teaching and educational materials. Funding is shared between Hanban and the host. The first Confucius Institute opened in Seoul in late 2004. Currently, there are about 300 of these institutes worldwide. Hanban aims to raise that number to 1,000 by 2020. The Confucius Institutes are more or less the equivalent of the Alliance Française, Goethe Institutes, the British Councils, the Società Dante Alighieri and the Institutos Cervantes - which different European countries have established to promote their language and culture.

孔子学院

孔子学院是旨在推广中国语言和非盈利性公共机构，总部位于北京。孔子学院由汉办承办，附属教育部。孔子学院在海外主办国家的现有教育机构下运营，提供教学与教育资料，费用由汉办与主办国共同承担。2004年底首家孔子学院在首尔设立，迄今已在全球建立了近300家。汉办计划在2020年共设立1000家孔子学院。孔子学院类似于许多欧洲国家设立的语言和文化推广机构如法语联盟、歌德学院、英国文化协会、但丁协会和塞万提斯学院等。

孔子学院是中国前任国家主席胡锦涛于2005年提出的“软实力”倡议的一部分。继日内瓦之后，巴塞尔将于今年秋天正式设立位于瑞士境内的第二家孔子学院。《桥》对话巴塞尔大学校长、埃及古物学者 Antonio Loprieno，为您介绍学院的设立情况。

撰文_方必安，上海

▣ 巴塞尔大学为什么需要孔子学院？

Antonio Loprieno：有两个原因。努力实现大学的国际化是我们整体办学战略的一部分，但是，迄今为止我们还没有与中国建立学术关系，孔子学院的设立将改变这种现状。其次，我们认为孔子学院将成为与中国科学家间多样合作的一个灵活的平台工具。

▣ 与苏黎世大学不同的是，巴塞尔大学的课程里面没有设置汉学，孔子学院是否将弥补这一缺失？

汉学的缺失是这一切的祸根（笑）。事实上，我们在汉学传统上的空白将有助于我们以全新的角度引入汉学。比如说，我们把这个项目视作全球性研究的战略重点的一部分，如果我们拥有十分完全的汉学背景的话，那么这种战略的可行性就会降低。我们希望把这种缺失转化为优势。

▣ 你们计划在巴塞尔引入一个汉学席位吗？

我们希望这样。今后几年，我们的大学肯定会设立以中国为研究重点的教授席位，可能会设立两到三个这样的席位。

▣ 以什么为侧重点？

可能是语言学或经济学，现在确定还为时过早。在中国课题上，我们积极采取一种自下而上的战略，孔子学院将起到一个平台的作用。

▣ 孔子学院的重点是什么？它服务于大众还是学术研究？

在我担任校长期间，我认为清晰的思路和愿景有时是十分有利的。不过，在初期不确立明确的安排往往也具有优势。这对于我们来说是种冒险。我们已经设定了一个大致的框架，具体的内容还需要进一步确定。不过，目前看起来我们将同时服务于大众和学术界。我们的首要方向在学术方面，而大众也是一部分，我们将呈现不是包子和春卷，而是学术之外的文化对话。

▣ 在西方，由于种种原因使得中国备受批评，中国文化中心往往会引起中国批判论者对中国宣传的恐惧。你怎么看这一点？

在瑞士，大学与不同利益体的接触往往都会引发热烈讨论。所有的利益体和每一个资金来源，不管是资助我们大学的城市州、公司抑或

私人捐助者，都有着不同的兴趣、安排和愿望。难道提供赞助的城市州没有安排？汉办（见边栏）也是一样。不过我可以确定的是，我们的传统是学术独立于政治。另外，在处理和平衡利益体的期望方面我们拥有丰富经验。

▣ 中国提出了旨在提升国家形象的“软实力”倡议，孔子学院是否这一倡议的一部分？

是的，就像瑞士科技文化中心是提升瑞士在科技与创新领域声望的工具一样。类似的，歌德学院是德意志联邦共和国巨大的宣传工具，帮助国家重建重要的学术伙伴地位。

▣ 从最初设想正式设立，花费了多长时间？

大概两年时间，这对行动迟缓的大学来说算是很快的。此外，孔子学院也应该被看作是在促进双方了解的巴塞尔和上海间伙伴关系的背景下设立的。

▣ 学院的资金来源是什么？

汉办遵循共同出资的原则，即不管我们出资多少，中方都会出与我们相同的金额。我们负责管理和提供设施，来自中国的客座教授由我们在中国的伙伴华东师范大学资助。今后，巴塞尔大学每学年的投资是25万瑞士法郎。

Confucius

The philosopher Confucius was born in China in the 6th century BC. His teachings emphasised family loyalty and the respect of elders by their children. His philosophy, based on virtue and morality, was the official state ideology of China for about 2,000 years. At the beginning of the 20th century, when the imperial system was overthrown, Confucianism was blamed for having helped the emperors keep the bulk of the population in subservience. Later, Mao Zedong blamed Confucian ideology for China's backwardness. However, in recent years Confucius has again become popular.

孔子

哲学家孔子出生于公元前6世纪的中国，他的思想倡导家庭忠诚、敬奉祖先。他的哲学以德行和道德为基础，作为中国的官方思想达近2000年之久。20世纪初，当帝国体系被颠覆，孔子思想被认为是帝王奴役人民的帮凶。后来，毛泽东将中国落后的根源归咎于孔子思想。不过近年来，孔子思想再次受到了人们的关注。

