

1840-1890年代晚清的世界秩序建構

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我的報告由譚嗣同 (1865-1898) 《仁學》出發，檢視晚清中國對「世界」的再思考。報告將以傳統經世思想作為啟發裝置 (heuristic device)，探討知識維新中建立的新世界觀。經世之學的母題是在貫通身體、國家乃至宇宙的前提下，通過政治作為和自我修養維持世界秩序。因此，在不斷變動的政治和自然環境中，在那些有遠見的思想家的感官與心靈經驗當中，不斷變動的政治與自然環境由是交織出對單一全球秩序日漸高漲的期待《仁學》的萬物一體觀正是致力於理解陌生世界經驗的成果，它將零碎的現實遭遇，拼湊成了富含思想意義的的整體。

Ordering the World in Late-Qing China, the 1840s-1890s

This paper examines the attempts to rethink “the world” in late-Qing China, with a focus on Renxue (The Exposition of Benevolence) by Tan Sitong (1865–98). The paper adopts the ancient gentlemanly commitment of statecraft (jingshi) as a heuristic device to explore the newly conceived materiality of a globe that underlaid the intellectual renovation. The basic motif of statecraft was an aspiration to bring order to the world through political service and self-cultivation, on the premise of continuity between body, state and cosmos. Accordingly, the rising expectation for a single global order among visionary thinkers interwove their sensory and mind experiences of changing political and natural environments. The vision of cosmic unity in Renxue constituted wider efforts to make sense of these unfamiliar experiences of a global space, in cohering the fragmented reality into a meaningful whole.

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