

全历史微博专访 Roel Sterckx

比利时汉学家 剑桥大学东亚系主任 胡司德



全历史微博专访：比利时汉学家，剑桥大学东亚系主任、李约瑟讲座教授



全历史

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作为海外汉学研究先驱费正清、鲁惟一和李约瑟的后继者，胡司德教授是目前海外研究早期中国（early China）最权威的汉学家之一。

“在我们生活的时代，年轻人的注意力全都聚焦在短信与社交媒体上；所有的信息都提前为我们消化成了“一口能啃掉”的短讯。而暂停这种日常、坐下来阅读这些优美散文（古文）中的迷人观点对大脑、身心健康与幸福都是有益的...如果不接受过去的经验和思想，一个人就不具备了解和解决当前问题的能力。如果我们鼓励今天所有的年轻人去成为会计师、银行家或商人，我不禁思索明天将由谁来教育我们的孩子。”



剑桥大学东亚系主任、李约瑟讲座教授胡司德（Roel Sterckx）

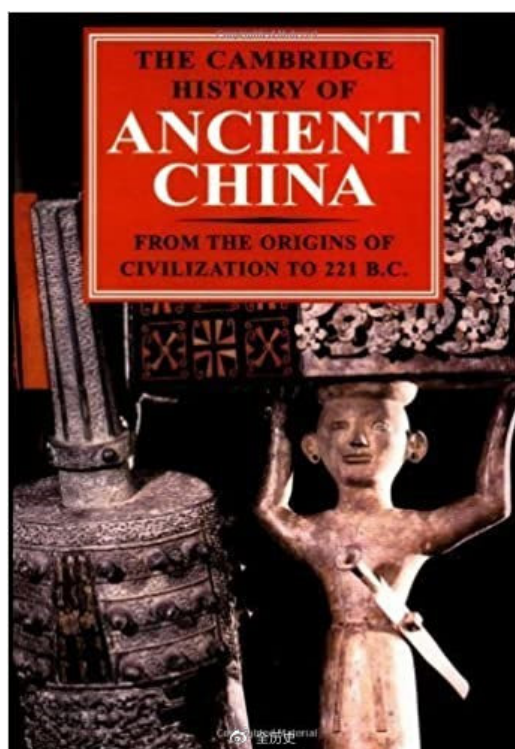
全历史：首先，非常荣幸这次能够邀请到胡司德教授与我们一起分享您的汉学著作！作为如今世界上最顶尖的汉学家之一，是什么契机让您开始关注中国，并选择研究早期中国（先秦两汉）的呢？

胡司德教授（以下简称胡司德）：（译）我从小在比利时长大，本科就读于鲁汶大学（University of Leuven）的汉学专业，其中历史、古典汉语和哲学都是重要的课程。而80年代的时候，在欧洲学习汉语还被很多人看作“异类”（exotic）。我们本科大部分的时间都在语言实验室（language lab）度过，强化培训现代汉语和普通话。当然，这是熟练掌握现代汉语的必要过程，但也意味着大量的死记硬背。这时，古代汉语成为我们无聊日常的绝佳解药，因为在学习期间我们可以阅读与讨论更高级的文章，并研究其中的内容。所以我选择在大四选修更多的古典汉语和历史，并撰写了一篇关于东汉哲学家王充的本科毕业论文。

I grew up in Belgium and did my undergraduate studies in sinology at the University of Leuven where history, classical Chinese and philosophy were an important aspect of the curriculum. Back then, in the 1980s, studying Chinese at University was still considered 'exotic' by many in Europe. Most of our time as undergraduates was spent in a language lab doing intensive training in modern Mandarin. This was of course necessary to gain a high proficiency in modern Chinese, but it also meant a great deal of rote learning. Classical Chinese was an excellent anti-dote to this daily routine, since we could read and discuss more advanced texts and engage their contents. So I opted to do more classical Chinese and history in my senior years and wrote an undergraduate dissertation about the Eastern Han philosopher Wang Chong.

全历史：原来那时候您就对中国古代哲学有所了解啦~其实，学习古代汉语也是我们中学的必修课之一，让许多中国学生都非常头疼呢。

胡司德：（译）的确，古代汉语是非常有挑战性的，不过也让我对中国哲学越来越感兴趣。后来，当我获得奖学金并前往台湾大学哲学系学习的时候，我就被早期中国迷住了。我觉得理解中国思想最好的办法就是研究中国哲人思想的奠基与形成时期（也就是先秦两汉）。毕业之后，我到剑桥攻读博士学位。剑桥大学拥有研究早期中国的悠久传统与丰富的图书馆资源，自然成为了我先前兴趣的延续。在我读博期间，著名汉学家鲁惟一和夏含夷正在合著《剑桥中国古代史》（剑桥大学出版社，1999年）。所以在剑桥的时光，对于我这样有志于学的年轻学者来说，是非常令人激动的。



由汉学家鲁惟一和夏含夷合编的《剑桥中国古代史》

当然，那里还有李约瑟研究所。在剑桥大学读书时，我最紧张的时刻就是作为一名学生，在李约瑟（Joseph Needham）面前主持一次文本精读研讨会。幸运的是，他的反馈非常友善和鼓舞人心。当时我自己的导师陆威仪（Mark Edward Lewis）（现任教于斯坦福大学）也正在撰写一系列有关早期中国的开创性著作。我很荣幸能与这么多伟大的学者和老师共事。

And then of course, there was the Needham Research Institute. My most nervous moment as a student in Cambridge was to present a text reading seminar in front of Joseph Needham. Fortunately, he was very gracious and encouraging in his feedback. My own teacher and supervisor at the time, Mark Edward Lewis (now at Stanford) would go on to write a series of seminal books on early China. I was privileged to be in the good company of so many great scholars and teachers.



位于剑桥大学的李约瑟研究中心

全历史：原来是有这么多优秀的前辈与老师的引导使您最终走上了汉学之路的呀，看来拥有好的学习环境与榜样真的是非常珍贵呢！那我们来谈谈您之前在中国出版的汉学著作吧，您对中国古代食物与动物的兴趣可以说在汉学家中独树一帜，读者们都很期待您本人的解答~在《早期中国的食物、祭祀和圣贤》中，您认为宗教经济与百姓的生活是息息相关的。可以简单介绍一下，为什么宗教经济在古代中国这么重要吗？

胡司德：（译）当然没问题。献祭是早期中国宗教中最重要的活动。祭祀包括各种东西的献祭，比如动物、食物与其他物品，这需要一个复杂的组织或整个官僚机构部门的官员专门为这些仪式供应物资。从小家庭的祭祖仪式，到国家级的盛大祭典，为祭祀活动贡献力量的义务影响了社会的各个阶层。据我了解，古代中国经济是多种交易体系的结合。从汉代开始，就有一种量化的、商业性的商品交易方式，这些交易受行政法的约束。但是，同时**祭祀的义务也造就了非常普遍的礼物经济。在礼物经济中，交易与实际商品本身的物质价值无关，而是与建立赠与受者之间的关系有关。从某种意义上说，这些平行经济在当今大多数社会中依然存在。**

No Problem. The offering of sacrifice was the single most important practical aspect of early Chinese religion. Sacrifice is about the offering of goods (animals, food, objects) and this required a sophisticated organization and a whole bureaucracy of officials whose sole task it was to provide supplies for these rituals. The obligation to contribute to sacrifices also affected every level of society, from the small households who looked after their own ancestors, to the grand ceremonies

at the level of the state. As I understand it, the Chinese economy in pre-modern times, was a combination of multiple systems of exchange. There was, from Han times onwards, a quantitative and commercial way of trading goods, and these transactions were regulated by administrative law. But, alongside this, there was also a very extensive gift economy resulting from ritual obligations. In a gift economy, transactions are not so much concerned with the material value of the actual good, but they are all about establishing relationships between the giver and the recipient. In a way, these parallel economies continue to exist in most societies today.

全历史：祭祀居然与礼物经济有关，而后者已经成为中国影响深远的文化之一，在现代社会仍是常见的，这一点让我感觉很有意思~请问能否简单介绍一下祭祀与个人的关系呢？在早期中国，食物的制作、消耗与交换，以及宗教祭祀中的食物祭祀行为，与个人的修身养性有什么关系吗？

胡司德：（译）当我们阅读这段时期的文字时，我们能够得出一个清晰的结论——在古代中国，对待食物和饮食的态度是决定一个人是否有修养的一部分。几乎所有真实存在的或神话中的圣人都被刻画为有规律的饮食、从来不过度放纵或压榨资源，以及懂得随季节的循环变化调整他们的饮食。孔子就是一个很好的例子。在《论语》中，我们发现他十分注重食物的质量（譬如他从不接受或者分享不新鲜的食物）、从不放纵（书中告诉我们孔子可以一整天喝酒，但不会喝醉）。同样的，在道家的传统中，修身养性时常也意味着规律饮食。总之，早期中国有这样的一种认知，那就是“**人如其食**”——平衡和谐的饮食可以使身心平衡。同样的道理适用于宗教活动：以食物的本质（没有调味、或处理的）献祭给祖先可以令他们开心，并安抚他们的灵魂。

When we read texts of this period, it is quite clear that attitudes towards food and dining in ancient China were part of what it meant to be a cultivated person. Virtually all sages, real and mythical, at some point are characterized as people who have an organized diet, who never overindulge or exploit resources, and who know to adapt their diet to the cycle of the seasons. Confucius is a nice example of this. In the Analects, we encounter him as someone who demands quality (e.g. he would not accept or share food that was no longer fresh) while also never overindulging (he could drink all day without getting drunk, we are told). Likewise, in the Daoist tradition, cultivating the body often meant regulating its intake of food. In short, there was a perception in early China that “we are what we eat” and that a balanced and harmonious diet produces a balanced body and mind. The same applied in religious practice: sacrificing in essence meant feeding the ancestors and, thereby keeping them happy and appeasing them.

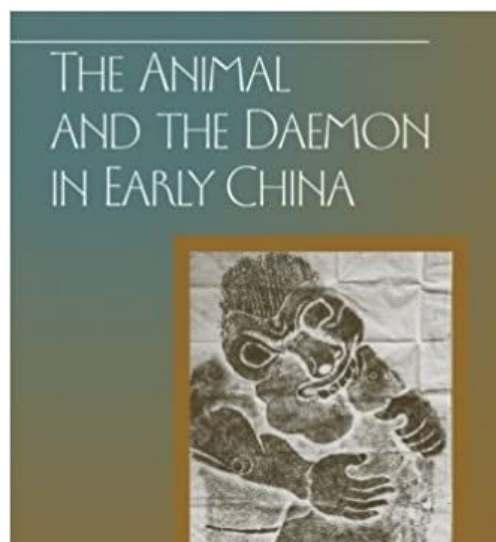


东汉打虎亭汉墓出土画像砖壁画中的宴饮图

全历史：饮食在中国的传统文化中的确非常重要。如此看来，儒家文化也告诉我们饮食规律是一个
人富有修养的体现，不仅仅是对身体有好处，也是自身道德的修炼。除此之外，“动物”也是您以往著
作中反复出现的主题，而这在其他汉学研究里是十分罕见的，那么您为什么会对早期中国的“动物”感
兴趣呢？“动物”的研究对您来说，为什么如此重要？

胡司德：（译）当我学习中国哲学时，令我印象深刻的一点是中国人的思想首先聚焦人类社会（“以
人为本”），而对自然世界的兴趣，或探索自然的动机却都只是功利性的（道教也许是一个特例）。
有一种主流说法是古代中国人从来没有像古代希腊人那样形成动物学研究著作。这显然很令人震
惊，不过我对这一解读很不满，因为那个时期的古籍文本中其实有很多关于非人类世界的信息。我
相信了解社会感受自然世界的方式，是尝试去理解它的捷径。实际上，我们对动物的态度，更多映
射了人性，而不是动物本身。而当时还没有任何中国，或西方的学者研究过这个主题；我觉得这是
一个重大的疏漏，所以写了一本关于动物的书。这已经是二十年前的事情了。同时世界已在慢慢转
变。如今，动物研究已经成为了人文与社会学科中非常活跃的研究领域，并且更多中外学者开始关
注非人类世界和它与中国思想之间的关系。如果我们想了解我们如何以及为何陷入当前的生态危
机，那么下一代学者从历史的角度审视中国人对自然世界的态度将变得异常重要。同样重要的是，
我们以一种易于理解的方式撰写文章，以使那些不得不经常依赖新闻报道了解中国的西方读者，得
以理解中国传统的一些基本准则。

When I studied Chinese philosophy, it was always impressed on me that Chinese thought focuses
first and foremost on human society (以人为本) and that an interest in the natural world, with the
exception perhaps of the Daoist tradition, was the exception or that motives in exploring nature in
China were merely utilitarian. It is indeed striking that, for instance, the ancient Chinese never
developed a zoological literature on the level of, say, the ancient Greeks. Yet, I was
always dissatisfied with this explanation as Chinese texts of the period are full of information about
the non-human world. I was convinced that the ways in which societies perceive the natural world is
an excellent measure to understand them; indeed our attitudes towards animals tell us more about
humans than animals! Both Chinese and Western scholars at the time did not write about it but I
felt this was a gaping omission. So I wrote a book about it. That was nearly twenty years ago. In the
meantime, the world has changed. Animal studies now have become a buoyant field within the
humanities and social sciences and more scholars, in China and in the West, are now focusing on
the study of the non-human world and its relationship to Chinese thinking. If we wish to understand
how and why we have arrived in the current ecological crisis, it will be incredibly important that the
next generation of scholars examine Chinese attitudes towards the natural world from a historical
perspective. It is also very important that we write about it in an accessible way so that Western
readers, who often have to rely on short-term journalism, can be introduced to some of the basic
paradigms of the Chinese tradition.





英文原版《古代中国的动物与灵异》书影

全历史：太敬佩了！使西方读者从更加专业、深入的角度了解中国传统文化，从而拉近与中国的距离、减少误解与偏见是一项意义重大的任务。从学术上来说，您似乎倾向于将自然科学融入早期中国的文化与宗教研究，这样的跨学科方法有什么优势吗？

胡司德：（译）所谓“跨学科”在我看来是一个被滥用的词汇。对我来说，从非跨学科的角度开展研究工作几乎是不可能的，并且我们中大部分人都是自然、自发地使用这种方法。任何想要学习非本民族的文明或历史时期的人，在提出问题的时候都会受熟悉的一门学科或环境启发。所以，我认为从事比较研究工作的最好方法是，专注于不同哲学传统（或学科）提出的问题，而非掉入某个社会或个人对特定问题所给出答案的迷宫里。

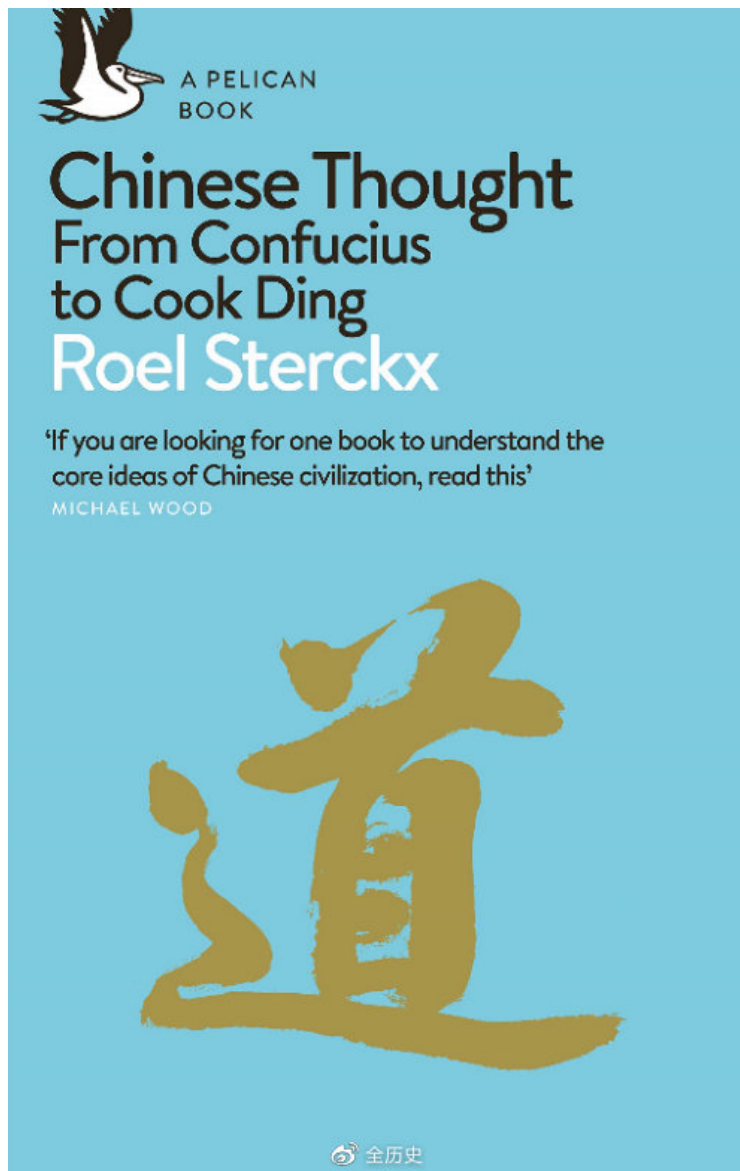
“Interdisciplinarity” is a term which, in my view, is used and abused too much. For me it is almost impossible not to work from an interdisciplinary perspective and most of us do this almost naturally or spontaneously. Anybody who studies a civilization or period in history that is not one's own will approach the subject through questions inspired by a discipline or context one is familiar with. The best way in my view to engage in comparative work is to focus on the questions that are asked in different philosophical traditions (and indeed disciplines) rather than be side-tracked by the labyrinth of answers each society or individual gives to a specific question.

全历史：非常感谢您的解答！我们知道，在您致力于学术研究与教学的同时，也会创作一些通俗性的历史书籍，而这类历史读物对于向读者普及历史有非常重要的作用。去年您推出的通俗历史著作《中国的思想：从孔子到庖丁》今年也将在中国问世，能跟大家分享一下从事大众历史写作与学术写作有什么不同吗？写作期间，您有遇见过什么棘手的问题吗？

胡司德：（译）为大众读者写书是具有挑战性的，但它也可以带来巨大的回报。我之所以写《中国的思想》，部分原因是目前市面上没有一本可以向西方的年轻读者，和西方公众介绍中国哲学的基础知识的书籍，我对此感到十分沮丧；更重要的是，没有一本书告诉西方读者，这些思想是如何根植于中国当时的社会，并一定程度上影响当今社会的。大多数相关书籍对于初学者来说太过学术（且不可读），或太琐碎且基于拙劣的研究。我遇到的主要问题是确保自己在写作时不会忘记我的读者是谁。讽刺的是，当学者对一门学科的了解越多，就越难用简洁直接的方式撰写该学科的文章，因为他们总是想说太多。所以应该避免无休止的脚注和学术辩论，并尝试提炼出读者认为他们应该从叙述中学到的东西。

Writing a book for a general readership is challenging but it can be tremendously rewarding. I wrote Chinese Thought partly because I was frustrated that there was no book out there on the market that would introduce young readers and the general public in the West to some of the basics of Chinese philosophy and, most importantly, how these ideas were embedded in society, back then, and also, to some extent, in the present day. Most books are either too scholarly (and unreadable) for the non-initiated public, or they are too trivializing and based on bad research. The main problem I encountered was to ensure I never forgot who my readership was while I was writing. Ironically, the more one knows about a subject as an academic, the more difficult it often is to write about it in a succinct and direct way since one always wants to say too much. So one should avoid endless footnotes and scholarly debates and try to distill what you think the readers should take away from your narrative.





2019年Penguin出版社推出的《中国的思想：从孔子到庖丁》

全历史：的确，有时候通俗易懂地讲明白一件事情比单纯地“掉书袋”难多了。

胡司德：（译）是的。将我们每天都使用的概念（道，气，阴阳等）解释给那些从未听说过这些术语的人，比写技术性文章更困难。决定将哪些内容从书中剔除，而非囊括其中，亦非易事。将此类书籍视为个人视角的叙述也是明智的做法之一。而我向读者介绍中国思想的方式，会跟其他作者的做法非常不同，我的重点放在了我二十余年教学、讲课以及与听众交谈过程中发现的有意思的主题。另外，指导学生并将想法在他们身上试验是我尝试通俗历史写作的真正命脉和动力。我希望比西方读者更熟悉本书里面词汇和内容的中国读者，会喜欢这本从“外部”角度来观察中国传统的书。To explain concepts that we use every day (Dao, qi, yinyang, etc) to someone who has never heard of them can be more difficult than writing a technical article. Deciding what one should leave out of a book, rather than what to include, is also not always easy. It is also wise to think of such books as a personal account. The way I introduce Chinese thought to my readers will be very different from how other writers do this. My emphasis is on topics and themes I personally have found fascinating over my 20 years of teaching and lecturing undergraduates and speaking to audiences. Teaching students and trying ideas out on them is the real lifeline and motivation for me to attempt such writing. I hope that Chinese readers, who will of course be more familiar with some of the language and content than English readers, will enjoy the book as an “external” or “outside” look at their own tradition.

全历史：时至今日，海外汉学已取得异常丰富的成果，我相信中国的读者一定会对这本书很感兴趣

的！让我们回归学术吧，作为剑桥大学的汉学权威与大众读者的偶像，您是否跟大家透露一下您目前的研究方向与学术项目呢？

胡司德：（译）我目前正在写一本关于中国古代农业如何影响哲学和政治思想的书。相比于文人、官员或宫廷的世界，我一直对普通人与辛勤劳作者的生活更感兴趣。令人着迷的是，关于中国古代土地与农场的概念与实践（例如耕犁、除草、水源管理等）为中国哲学家提供了丰富的隐喻与图像。我们的自然景致与环境不仅在身体上影响着我们，而且还塑造了我们的思维方式，所以我想探索农民的世界如何启发了那些观察与管理农民之人的思想。

I am currently writing a book on how agriculture influenced philosophical and political thought in ancient China. I have always been more interested in the lives of ordinary and hard-working people rather than the world of literati, officials and the court. It is fascinating to discover that concepts and practices on the fields and farms of ancient China (such as the use of the plow, weeding, water management, etc.) have provided a rich treasure of metaphors and images Chinese philosophers could draw on. Our landscape and environment not only influence us physically, it also shapes how we think. So I want to explore how the world of the farmer inspired the thinking of those who were observing and managing them.



汉代画像砖拓片

全历史：果然如此，我发现近年来您一直对早期中国社会中不同的职业（商人、农民）的社会政治作用很感兴趣，还发表了一些论文，包括《战国农民与商人的意识形态》(2015)与《西汉农业与商业思想》(2020)[p1]，在这些研究中您最大的发现是什么？传世文献中的描述，例如史记、汉书是否与历史真相有很大的区别？

胡司德：（译）我从这项工作中获得的最重要的教训是，在研究古代社会时，历史学家在区分意识形态与现实实践时应格外小心。中国经济学思想的大多数描述告诉我们，在儒家的世界观中，商人被鄙视，而农民和学者则被提升到道德社会的顶端。我们还被告知，在古代中国，每个人都坚守自己的职业，而没有同时身兼数业。但这些都过分简化了历史现实。举一个例子，秦始皇授予农民一块土地的“所有权”，而商人被“抑制”，这些说法实际上要复杂得多。这在很大程度上取决于人们对“所有权”的定义，也不能解释早期帝国时期市场和商业的兴起。而我们应该提出的核心问题是，为什么中国在所谓的试图贬低商人的“儒家”意识形态背景下，却能够成为世界上最多元化的商业社会之一？

My most important lesson from this work is that historians ought to be very careful in distinguishing ideology from actual practice when studying ancient societies. Most accounts of Chinese economic thought tell us that, in the Confucian view of the world, merchants were despised whereas farmers and scholars were elevated to the top of moral society. We are also told that in ancient China, everyone stuck to their profession and people did not multi-task. These are gross oversimplifications of historical reality. To give you one example, the idea that Qin Shihuang granted the peasant “ownership” over a plot of land, or that merchants were “suppressed” (重农抑商) is far more complex. Much of this depends on how one defines “ownership”, it also does not explain the rise of markets and commercialisation during the early empires. The core question we should ask is why China has been able to turn itself into one of the most versatile mercantile societies in the world against the background of a so-called “Confucian” ideology that allegedly tried to give

world against the background of a so-called “Confucian” ideology that allegedly tried to give merchants a bad name?

全历史：这真是一个很有趣的命题，因为秦朝“重农抑商”是我们在课本中学到的标准答案，我们应当具备独立研究与思考的能力，探索官方叙述以外的真相。但对于很多人来说，自主研究中国古代史最大的障碍就是“语言不通”。许多人认为阅读古代汉语是一件枯燥，并且很难的事情。作为熟练掌握古代汉语的非母语者，您能给他们一些建议吗？

胡司德：（译）我认为没有比现在更好的探索古代社会的时候，以及它们如何处理那些仍影响着我们当今世界的问题。的确，阅读古籍需要较高水平的语言能力。这很花时间，但是收获却是巨大的：每年在中国新出土的简帛文献都可以使我们更了解当时的社会。当我们都面临考虑当前问题与预测未来走向的压力时，“古人仍在我们身边”的事实（像我这样的人还在写关于他们的书籍）一定是意味着这些古人的思想具有持久的关联性，并对如今的我们仍具有吸引力。**在我们生活的时代，年轻人的注意力全都聚焦在短信与社交媒体上；所有的信息都提前为我们消化成了“一口能啃掉”的短讯。而暂停这种日常、坐下来阅读这些优美散文中的迷人观点对大脑、身心健康与幸福都是有益的。**这可能是一个陈词滥调，但不管如何它都是正确的：如果不接受过去的经验和思想，一个人就不具备了解和解决当前问题的能力。**如果我们鼓励今天所有的年轻人去成为会计师、银行家或商人，我不禁思索明天将由谁来教育我们的孩子。**

There has never been a better time to explore how ancient societies dealt with issues and problems that still affect our contemporary world. It is true that one needs a good level of linguistic competence to read ancient texts, which takes time, but the rewards are immense: every year new manuscript texts are discovered in China that teach us more about society at the time. While we are all under pressure to think about the present and speculate about the future, the fact that the ancients are still with us (and people like myself write books about them) must mean that some of these ideas have an enduring relevance and appeal to us. We live in a time where the concentration levels of our young people are limited to one-line text-messages and social media; all information is digested for us in “bite-size” messages. It is good for the brain, human health, and one’s happiness, to pause and to sit down and engage with fascinating ideas formulated in beautiful prose. It may be a cliché, but a true one nevertheless: without being open to experiences and ideas from the past, one is less well equipped to understand and solve problems in the present. If we encourage all our youngsters of today to become accountants, bankers, or businessmen, I dread to think who will be teaching their children tomorrow.

全历史：非常感谢您的分享，我们受益匪浅！同时，我们也很期待您来中国与我们面对面交流。您以前来过中国吗？对中国有什么印象深刻的事情吗？

胡司德：（译）从读研以来，我每年都会来中国一到两次。我一直很喜欢与中国同事聊聊近况。当然，我的工作也会带我去中国参加会议与学术交流。尽管有互联网的便利，但我每次到北京都会在书店里待几天。我也有很多在中国生活和工作的朋友、学生。所以奇怪的是，即使我坐在剑桥的办公桌后面，我也总是觉得自己的一部分还在中国。

I have been visiting China once or twice a year since my days as a graduate student. I always enjoy catching up with my Chinese colleagues and my job of course takes me to conferences and academic exchanges. Despite the convenience of the internet, I still find myself spending days in bookshops whenever I am in Beijing. I also have many friends and former students who live and work in China. So, strangely, I always feel part of me is in China, even when I sit behind my desk in Cambridge.

全历史：太棒了！能告诉大家您在北京最喜欢去哪个书店吗？我相信很多读者朋友都会很感兴趣。

胡司德：（译）我非常喜欢去北京的一家书店——北京三联书店（三联书店是中国的知识分子和学者的聚集地，也是许多中国知识分子和学者的聚集地）。当然还有

胡可德：（译）曾经走二环路店，靠近美术馆街（可惜上次我去的时候正在闭店翻修）；当然还有北大旁边的万圣书局。

It used to be the Sanlianshudian, near Meishu guan jie(which, alas, was closed for renovation last time I was there); and of course Wansheng near Beida.



北京海淀区 万圣书园

全历史：非常感谢您的分享！这周我们就可以去朝圣了~ 不在北京的读者朋友们来北京也有新的地方打卡了！但是，据我所知，由于英国的第二波疫情，您居家办公已经很长时间了，在此期间有遇见过什么难处吗？

胡可德：（译）我认为我们正面临着所有大学教师都在经历的相同挑战。第一次封锁之后，我不得不切换到在线教学，而我所有的学术旅行和活动都被搁置了。不幸的是，我觉得这种状况仍会持续一段时间。最困难的挑战是组织在线互动讨论；另外，在我完成大学工作的同时，还要给我十岁的儿子当家教，这也是一个挑战。我发现几个月的“在线生活”的确很磨人，并且这对人类的心理健康没有益处。我相信教学和学术交流是一项永远不能被计算机屏幕所取代的“接触运动”。实际上，人与人的接触是最有启发性的。所以我非常期待有一天我们可以再次碰面、面对面地教学与学习。

I think we are facing the same challenges all university teachers have experienced. After our first lock-down I had to switch to online-teaching and all my academic trips and engagements have been put on hold. I suspect this will unfortunately continue for some time yet. The most difficult challenge was organizing interactive discussion online; having to home-school my 10-year old son while also doing my university work was also a challenge. I find that “living on-line” really wears out after a few months. It is not good for human psychology. I believe teaching and scholarly exchange is a “contact-sport” that can never be replaced by a computer-screen. It is the presence of people that inspires people. So I very much look forward to the day we can meet, teach, and learn face-to-face again.

全历史：我们也同样期待全球疫情能够得到控制和英国完全解封的那一天！希望一切早日恢复正常，您也能再来中国，与读者朋友们见面！再次感谢您接受全历史的专访，祝您身体健康，生活愉快！