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陈嘉庚精神的文化思想源流 ——兼论陈嘉庚的人文关怀精神

The Culture and Thoughts' Origin of Tan Kah Kee's Spirit
——Also On Tan Kah Kee's Humanistic Concern Spirit

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摘 要

陈嘉庚是中国近代以来著名的爱国华侨领袖，杰出的实业家、教育事业家和社会活动家。二十世纪二十年代其商业王国处于巅峰之际，他被誉为“马来亚的亨利·福特（Henry Ford）”，也被称为“中国的‘司丁列思’（Stinnes）”。他被毛泽东誉为“华侨旗帜，民族光辉”，现今成为全球华人的精神领袖。

陈嘉庚的一生历程大致可以划分为三个阶段，第一个阶段是从1874年出生至1890下南洋前；第二个阶段是自1890年首下南洋至1950年回国定居前；第三个阶段为1950年回国定居至1961年去世。第一和第三阶段的岁月，他都是在中国完整度过，前者是一种吸收各种文化思想的阶段，后者则是他的思想价值观发挥重大影响阶段。在第二阶段的60年时间里，前期他忙于学徒、创业、兴学，从实业救国论者转变为一名教育救国者，并在南洋华社逐渐展露头角；后期他在实业遭遇收盘的情况下，坚持办学，且投入更多精力于社会公益和华社政治活动，并最终获中国政府、英国殖民地政府和南洋侨众的一致推举，担任南侨总会主席，带领全南洋侨众为中国抗战输财、输物、输将。除去为完婚、葬母、补习、兴学而回中国前后留居约十年，以及另外回国慰劳十个月、避难印尼三年零八个月，其余时间中的他，身在南洋却用自己的言行和笔端游走于中西文化的碰撞、交融之间，阐释着自己对中西文化的吸收与筛选。

中国东南沿海典型华侨家庭的出生成长经历，接受的中国传统儒家文化私塾教育，以及来自其母亲和父亲不同时期的言传身教，使陈嘉庚继承了中国传统文化和闽南侨乡文化价值观；在英国殖民地新加坡近50年的创业、奋斗、生活经历，使他在英国殖民者带来的西方文化的浸染下，成为了一个中西文化的自觉传递者。他将西方文化中的积极方面吸收并介绍到中国，同时又不遗余力地在殖民地传播对中国文化的种种坚守理念。另一方面，身为华侨的他，从自己的角度解读华侨与祖籍国的关系、华侨与居住国的关系，立身华侨、立足华社，用自己在中国与南洋华社之间的“桥”之角色和行动，来践行他对中国和南洋两地的人、社会和国家的人文关怀，不自觉地为促进中西文化的国际交流、中国和南洋华侨的

互动作出了贡献。

通过梳理陈嘉庚精神的中西文化思想源流，探索他的人文关怀精神实质，对进一步加深对他以及他的精神的理解和研究，从而推动陈嘉庚精神的弘扬，以及为当代精神文明建设提供范例和启示，均具有十分重要的理论和现实意义。

关键词：陈嘉庚精神；文化思想源流；人文关怀精神

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Abstract

Tan Kah Kee is a famous patriotic overseas Chinese leader, outstanding industrialist, educational entrepreneur and social activist in Chinese history. In the 1920s, when his commercial kingdom was at its peak, he was known as the "Henry Ford of the East", also known as China's "Stinnes". He was praised by Mao Zedong as "overseas Chinese flag, national glory", and now he become the global Chinese personality benchmark and spiritual leader.

Tan Kah Kee's life can be roughly divided into three stages, the first stage is that he born in 1874, and lived in Jimei until he went to the southeast Asia in 1890; the second stage is that he firstly went to the southeast Asia in 1890, until return to settle in China in 1950; the third stage is that he return to settle in China in 1950 until he died in 1961. In the first and the third stage, he had completely spent his time in China at all, but the former is a input stage of cultural thought, the latter is the output stage of his ideological values. In the second phase of 60 years, Tan Kah Kee unusually busy. Early, he was busy with apprenticeship, entrepreneurship, founding schools, turning from a Salvationist from Industrial to education, and gradually exposed his leadership in the Nanyang Chinese community; later, after closing his business, he insisted on funding schools, and eventually became the political activities' leader of the Chinese community in the southeast Asia, and eventually won the unanimous recommendation from the Chinese government, the colonial government and the overseas Chinese of the Southeast Asia, served as the chairman of the South Overseas Chinese Association, led the four million overseas Chinese send huge funds and 3200 drivers and machine repairmans to support the China's anti-Japanese war broke out in 1937. In addition to about ten years for Wedding, burying the mother, founding the Jimei school, and so on, ten mouths for sympathy in china in 1940, and refuged in Indonesia from 1942 to 1945 about for three years and eight mouths, Tan Kah Kee spent most of his time living in Southeast Asia, with his own words and deeds

shuttling between in the Chinese and Western cultures, interpreted his absorption and trade-offs of the Chinese and Western cultures,

In the background of Chinese traditional Confucian culture, he inherited the traditional Chinese culture and the culture values of the hometown of overseas Chinese in the south of Fujian Province. In the past 50 years, the British colonial Singapore has been striving for a prosperous life. Experience, so that he brought in the British colonial culture under the influence of Western culture has become a conscious transfer of Chinese and Western culture, he will continue to absorb the positive aspects of Western culture and introduced to China, while sparing no effort in the Colonial spread of Chinese culture to adhere to the idea. On the other hand, as an overseas Chinese, he interprets the relationship between the overseas Chinese and his native country, the relationship between the overseas Chinese and the country of residence, and acts as an overseas Chinese, based on the Chinese community, with his own bridge between China and Nanyang Society and the country, and unconsciously contributed to the promotion of the international exchange of Chinese and Western cultures and the interaction between China and the overseas Chinese in Southeast Asia.

To study the origin of Tan Kah Kee's thoughts of Chinese and Western culture and explore his spiritual essence of humanistic care, will have important theoretical and practical significance to further deepen his understanding and study of his spirit, to promote the development of Tan Kah Kee's spirit, and to provide examples and inspiration for contemporary spiritual civilization construction.

Keywords: Tan Kah Kee' Spirit; Origin of Culture and Thoughts; Humanistic Concern
Spirit

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