

Chinese Culture Matters

中国文化

主 编 吉红卫

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主 编 吉红卫

副主编 刘 安 王 欢

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随着中国作为经济大国的国际影响力不断提升,国内许多学者提出中国文化的国际影响力有待进一步提高,作为年轻人中精英群体的当代大学生肩负着提高我国“软实力”的重任。但是我国许多大学生在学习英语十多年以后,还不能用英语表达中国文化的基本思想和内涵,出现明显的“中国文化失语”现象。这种失语现象的存在阻碍了中国文化对世界的影响力的传播,同时影响大学生中国文化认同感的培养。

因此,本书的编写力求在提高学生英语运用能力的同时,帮助学生更加深刻地理解中国文化的内涵,提高自己的中国文化素养,加强学生用英语介绍、解释和传播中国文化的力量,了解在全球化背景下中华优秀传统文化发展方向的不同观点,训练学生的批判性思维能力,为学生在语言应用层面和精神层面提供一种新的体验和挑战。

本书选择了代表性的英语经典和当代时文,提供不同视角理解、讨论中国文化的形成因素、发展过程等,着重讨论博大精深的中国文化中最具有代表性的元素,如地理、历史、哲学、宗教、教育和科学等,从世界的角度看中国文化,并强调中国文化长久以来对世界的影响。

结合编者在课堂教学中的经验及学生的反馈意见,本书在复旦大学出版社郑梅侠、唐敏老师的帮助下得以最终定稿。本书的内容和编写具有如下特点:

一、凸显观点,弱化事实描述

本书的特点是文章中突出而鲜明的观点和独特的视角。现有的中国文化英语类教材往往注重对文化常识的描述,等同于中国文化概况介绍,在内容上对我国的大学生较缺少新意。本书的编者着重收集中国文化相关学者的各种观点,选择具有影响力的汉学家如(John King Fairbank, Joseph Needham)的经典篇章和林语堂等国学大师的英文佳作,旨在帮助学生研读大师们对我们熟悉的文化的独特的看法和观点,同时学会使用必要的英语语言形式来表达自己的观点。

二、着力训练批判性思维

因本书所选文章皆带有一定观点,与一般的知识性文章相比,更需要学习者具有一定程度的鉴别或思辨能力。为帮助学生提高思辨技能运用能力,本书突出对学生思辨性分析和思维技巧的训练。通过不同的练习和系列技能训练,鼓励学生进行带有积极思考的阅读,在文本阅读的过程中不断提问,不断分析,如作者的观点如何得出,基于怎样的知识

和推理,运用怎样的视角和方法,并在此类分析的基础上,形成自己的判断,对作者的观点提出自己的看法,甚至提出质疑。

三、选材真实,语言纯正

尽管本书的内容为中国文化,但是阅读材料的选择均为地道的英语语料,比如,有些篇目选自知名的汉学家中国文化研究的专著、美国政府文件和英语报刊及网站的文章,力求保留原文语言的原汁原味,为学生的英语学习提供地道纯正的语料。

四、视频与阅读材料的结合

随着现代技术在英语课堂的应用,关于中国文化的视频成为教学材料的必要部分。本书利用CCTV、TED、BBC、CNN及电影等网络资源,选择和剪辑了20多段视频,配有讨论话题,供教师课堂教学使用和学生课后自主学习。视频的使用不仅为学生提供了多种角度和不同的观点,也可以作为课文讨论前的导入,增加学生的好奇心,提高学生的兴趣。

五、练习形式多样,各有侧重

本书的练习形式多样,有的侧重全文大意理解和词汇短语的习得,有的侧重思维能力训练,侧重逻辑和推理。其中有学生熟悉的多项选择阅读理解、文章结构填空、适当词形填空和翻译等题型;也有训练批判性思维的逻辑推理题、游戏类型的字谜填空题;更有一些开放性的问题,没有固定的答案,鼓励学生多做自主探索,广泛阅读,通过批判性思考形成自己的观点。

本书要求学习使用者具有一定的英语基础,能听懂英语授课,能阅读英语文章,热爱中国文化,有进一步了解中国文化的学習需求。学习者通过广泛的英语阅读,学会对信息进行加工、分析并形成自己的观点,并且能用适当的英语进行有效的表达。

本教材从中西方不同的角度审视中国文化,不仅帮助学生理解中国文化的起源、发展和其中蕴含的哲学思想,提高英语表达的能力,也为教师提供了一种全新的教学体验,使其在英语教学中重新发现不同视角下的中国文化。

编者

2013年10月

《中国文化英语教程》是基于中国文化的英语阅读类教材,适用于大学英语提高阶段选修课、中国文化英语通识课和研究生公共英语阅读课,涵盖英语语言学习和中国文化学习,旨在帮助学生通过使用英语这一工具,多角度了解中国文化内涵的博大精深,学会用恰当的英语语言表达自己的理解和观点,增强学生实际运用英语、传播中国文化的

能力。

本教材共有12个单元,每个单元均有Text A、Text B两篇课文,共24篇文章,每篇文章各有侧重,难度和长度均不相等,并附有练习,可以自成一体,教师在使用时可以根据学生的实际英语水平、专业特点和兴趣爱好,结合学期的周课时数,选择合适的文章以确定教学的内容。如每周2课时的课程,可以选择其中8—10单元作为教学内容,视频讨论题A部分作为课堂讨论材料,视频讨论题B部分和其他文章设为课后自主学习内容,可利用平时测验或者期末考试进行检查;如每周4课时,不仅可以涵盖所有单元的教学内容,还可以将视频讨论题B部分纳入课堂教学内容,为学生展开讨论提供更为丰富的材料。

为了方便单独使用每篇文章,Text A、Text B均配有基于课文理解的练习Part I、强化词汇学习的练习Part II以及增加文化背景知识的Part III(或Part IV)。Part I包括文章结构分析、信息填空和传统的多项选择题和翻译等题型,根据文章的特点交替出现。该部分练习的设计旨在帮助学生通读全文,领会文章大意和主要信息,可以检查学生对文章的理解程度。Part II词汇部分的练习主要以文章中常用短语为主,有翻译、配对、选词填空和词性转换等传统题型,还设有深受西方人喜欢的填词字谜练习,以扩大学生的词汇量,帮助学生掌握更多的语言形式。Part III(或Part IV)的文化背景部分,有的是著名汉学家的简介、主要影响和作品等,有的选用不同材料补充正文的信息,或者提供相反观点的文章,拓宽学生的视野。

另外,每个单元Text A部分配有视频讨论题A部分和视频讨论题B部分,A部分视频较短,约3—5分钟,供熟悉主题、导入正文和课堂讨论使用,B部分视频长短不一,约10—20分钟,可以根据实际情况选择使用。Text A部分还配有系列性的有关批判性思维的训练,突出对学生思辨性分析和思考技巧的训练。编者借鉴国外在思辨能力方面有影响力的材料,编写了12个单元的思辨技能练习,涵盖思辨的概念和技巧。该部分可根据学生兴趣和教学需要选择使用,有意识、有目的地去训练学生的这些技能,使学生在阅读和思

考的过程中体会思辨的乐趣。

使用本教材时,建议采用形成性评估和终结性评估相结合的方法,强化对平时学习过程的管理和监督,弱化期末考试的比重,以提高学生的课堂参与度和作业完成的质量。如平时成绩40%—50%,包括作文、课堂讨论和英语展示(学生小组活动)等,期末考试50%—60%;可以采用主观测试形式,如回答问题或写学期小论文,也可以采用学生熟悉的传统的考试形式,如阅读理解、翻译和作文等。可以结合课堂教学内容和课外自主学习内容,或者选择涉及文化的英语文章作为阅读理解的段落。

由于本书涉及内容较为广泛,文章观点各不相同,教师可以根据自己对中国文化的理解和兴趣增减教学内容。本书编者还整理了相关教学课件和试卷,供教师参考使用,并恳请对不足之处提出意见、批评指正。

编 者

2013年10月

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Warm-up

A. Video-based Classroom Discussion

To begin with, we'll watch Video Clip (1) of a TED speech titled "Understanding the Rise of China" and try to discuss the following questions.

1. What do you know about TED speeches?
2. Do you think China is changing the world? How?
3. What is the relationship between modernization and westernization?

B. Topics for Further Discussion

Now, watch the complete TED speech and answer the following questions according to what you have learnt from Video Clip (2).

1. What are the three building blocks for understanding China mentioned in the speech?
2. List the reasons why the West is likely to misunderstand China.
3. Take notes of the words or phrases that you think useful for describing China.

Pre-reading Questions

1. What do you think are the elements that constitute a civilization?
2. What are the top three elements that make Chinese civilization different from Western civilization?
3. Do you think there are such things as a better civilization and a poor civilization?
4. What happens when different civilizations meet?



Text A

Chinese and Western Civilization Contrasted

by Bertrand Russell

- 1 Western Europe and America have a practically homogeneous¹ mental

1. homogeneous
adj. 同质的, 相
似的

2. urbane *adj.* 温文尔雅的, 懂礼的
3. fanatical *adj.* 狂热的, 入迷的
4. fervour *n.* 热诚, 热心
5. arbiter *n.* 仲裁人, 主宰者
6. empirical *adj.* 经验主义的, 以观察或实验为根据的
7. render *vt.* 使成为
8. alluvial *adj.* 冲积的, 淤积的

life, which I should trace to three sources: (1) Greek culture; (2) Jewish religion and ethics; (3) modern industrialism, which itself is an outcome of modern science. We may take Plato, the *Old Testament*, and Galileo as representing these three elements, which have remained singularly separable down to the present day. From the Greeks we derive literature and the arts, philosophy and pure mathematics; also the more urbane² portions of our social outlook. From the Jews we derive fanatical³ belief, which its friends call "faith"; moral fervour⁴, with the conception of sin; religious intolerance, and some part of our nationalism. From science, as applied in industrialism, we derive power and the sense of power, the belief that we are as gods, and may justly be, the arbiters⁵ of life and death for unscientific races. We derive also the empirical⁶ method, by which almost all real knowledge has been acquired. These three elements, I think, account for most of our mentality.

2 No one of these three elements has had any appreciable part in the development of China, except that Greece indirectly influenced Chinese painting, sculpture, and music. China belongs, in the dawn of its history, to the great river empires, of which Egypt and Babylonia contributed to our origins, by the influence which they had upon the Greeks and Jews. Just as these civilizations were rendered⁷ possible by the rich alluvial⁸ soil of the Nile, the Euphrates, and the Tigris, so the original civilization of China was rendered possible by the Yellow River. Even in the time of Confucius, the Chinese Empire did not stretch far either to south or north of the Yellow River. But in spite of this similarity in physical and economic circumstances, there was very little in common between the mental outlook of the Chinese and that of the Egyptians and Babylonians. Lao-Tze and Confucius, who both belong to the sixth century B.C., have already the characteristics which we should regard as distinctive of the modern Chinese. People who attribute everything to economic causes would be hard put to it to account for the differences between the ancient Chinese and the ancient Egyptians and Babylonians. For my part, I have no alternative theory to offer. I do not think science can, at present, account wholly for national character. Climate and economic circumstances account for part, but not the whole. Probably a great deal depends upon the character of dominant individuals who happen to emerge at a formative period, such as Moses, Mahomet, and Confucius.

3 Comparing the civilization of China with that of Europe, one finds in

China most of what was to be found in Greece, but nothing of the other two elements of our civilization, namely Judaism and science. China is practically destitute⁹ of religion, not only in the upper classes, but throughout the population. There is a very definite ethical code, but it is not fierce or persecuting¹⁰, and does not contain the notion "sin." Except quite recently, through European influence, there has been no science and no industrialism.

4 What will be the outcome of the contact of this ancient civilization with the West? I am not thinking of the political or economic outcome, but of the effect on the Chinese mental outlook. It is difficult to dissociate¹¹ the two questions altogether, because of course the cultural contact with the West must be affected by the nature of the political and economic contact. Nevertheless, I wish to consider the cultural question as far as I can in isolation.

5 There is, in China, a great eagerness to acquire Western learning, not simply in order to acquire national strength and be able to resist Western aggression, but because a very large number of people consider learning a good thing in itself. It is traditional in China to place a high value on knowledge, but in old days the knowledge sought was only of the classical literature. Nowadays it is generally realized that Western knowledge is more useful. Many students go every year to universities in Europe, and still more to America, to learn science or economics or law or political theory. These men, when they return to China, mostly become teachers or civil servants or journalists or politicians. They are rapidly modernizing the Chinese outlook, especially in the educated classes.

6 The distinctive merit of our civilization, I should say, is the scientific method; the distinctive merit of the Chinese is a just conception of the ends of life. It is these two that one must hope to see gradually uniting.

7 Lao-Tze describes the operation of Tao as "production without possession, action without self-assertion¹², development without domination." I think one could derive from these words a conception of the ends of life as reflective¹³ Chinese see them, and it must be admitted that they are very different from the ends which most white men set before themselves. Possession, self-assertion, domination, are eagerly sought, both nationally and individually. They have been erected¹⁴ into a philosophy by Nietzsche, and Nietzsche's disciples¹⁵ are not confined to Germany.

8 But, it will be said, you have been comparing Western practice with Chinese theory; if you had compared Western theory with Chinese practice,

9. destitute *adj.* 缺乏的

10. persecute *vt.* 迫害; 为难

11. dissociate *v.* 分离, 使脱离关系

12. assertion *n.* 断言, 主张, 论断

13. reflective *adj.* 沉思的

14. erect *vt.* 建立; 建造

15. disciple *n.* 弟子, 门徒; 信徒

16. forego *v.* 放弃
= forgo

17. tenacious *adj.*
抓紧的, 坚决的

18. corrupt *adj.* 腐
败的

19. tyrannize *v.* 压
制, 欺压

20. vice *n.* 缺点,
恶习

21. pacifistic *adj.*
和平主义的

22. maim *v.* 使伤残

23. manifestation *n.*
表现

24. preconceive *vt.*
预见, 预先形成

25. afford *v.* 提供,
给予

the balance would have come out quite differently. There is, of course, a great deal of truth in this. Possession, which is one of the three things that Lao-Tze wishes us to forego¹⁶, is certainly dear to the heart of the average Chinaman. As a race, they are tenacious¹⁷ of money — not perhaps more so than the French, but certainly more than the English or the Americans. Their politics are corrupt¹⁸, and their powerful men make money in disgraceful ways. All this it is impossible to deny.*

9 Nevertheless, as regards the other two evils, self-assertion and domination, I notice a definite superiority to ourselves in Chinese practice. There is much less desire than among the white races to tyrannize¹⁹ over other people. The weakness of China internationally is quite as much due to this virtue as to the vices²⁰ of corruption and so on which are usually assigned as the sole reason. If any nation in the world could ever be “too proud to fight,” that nation would be China. The natural Chinese attitude is one of tolerance and friendliness, showing courtesy and expecting it in return. If the Chinese chose, they could be the most powerful nation in the world. But they only desire freedom, not domination. It is not improbable that other nations may compel them to fight for their freedom, and if so, they may lose their virtues and acquire a taste for empire. But at present, though they have been an imperial race for 2,000 years, their love of empire is extraordinarily slight.

10 Although there have been many wars in China, the natural outlook of the Chinese is very pacifistic²¹. I do not know of any other country where a poet would have chosen, as Po-Chui did in one of the poems translated by Mr. Waley, called by him The Old Man with the Broken Arm, to make a hero of a recruit who maimed²² himself to escape military service. Their pacifism is rooted in their contemplative outlook, and in the fact that they do not desire to change whatever they see. They take a pleasure — as their pictures show — in observing characteristic manifestations²³ of different kinds of life, and they have no wish to reduce everything to a preconceived²⁴ pattern. They have not the ideal of progress which dominates the Western nations, and affords²⁵ a rationalization of our active impulses. Progress is, of course, a very modern ideal even with us; it is part of what we owe to science and industrialism. The cultivated conservative Chinese of the present day talk exactly as their earliest sages write. If one points out to them that this shows how little progress there has been, they will say: “Why seek progress when

*作者此文中的观点与当时中国情况相关。

you already enjoy what is excellent?" At first, this point of view seems to a European unduly²⁶ indolent²⁷; but gradually doubts as to one's own wisdom grow up, and one begins to think that much of what we call progress is only restless change, bringing us no nearer to any desirable goal.

11 It is interesting to contrast what the Chinese have sought in the West with what the West has sought in China. The Chinese in the West seek knowledge, in the hope — which I fear is usually vain — that knowledge may prove a gateway to wisdom. White men have gone to China with three motives: to fight, to make money, and to convert the Chinese to our religion. The last of these motives has the merit of being idealistic, and has inspired many heroic lives. But the soldier, the merchant, and the missionary are alike concerned to stamp²⁸ our civilization upon the world; they are all three, in a certain sense, pugnacious²⁹. The Chinese have no wish to convert us to Confucianism; they say "religions are many, but reason is one," and with that they are content to let us go our way. They are good merchants, but their methods are quite different from those of European merchants in China, who are perpetually³⁰ seeking concessions³¹, monopolies³², railways, and mines, and endeavouring to get their claims supported by gunboats. The Chinese are not, as a rule, good soldiers, because the causes for which they are asked to fight are not worth fighting for, and they know it. But that is only a proof of their reasonableness.

12 I think the tolerance of the Chinese is in excess of anything that Europeans can imagine from their experience at home. We imagine ourselves tolerant, because we are more so than our ancestors. But we still practise political and social persecution, and what is more, we are firmly persuaded that our civilization and our way of life are immeasurably better than any other, so that when we come across a nation like the Chinese, we are convinced that the kindest thing we can do to them is to make them like ourselves. I believe this to be a profound mistake. It seemed to me that the average Chinaman, even if he is miserably poor, is happier than the average Englishman, and is happier because the nation is built upon a more humane³³ and civilized outlook than our own. Restlessness³⁴ and pugnacity³⁵ not only cause obvious evils, but fill our lives with discontent, incapacitate³⁶ us for the enjoyment of beauty, and make us almost incapable of the contemplative virtues. In this respect we have grown rapidly worse during the last hundred years. I do not deny that the Chinese go too far in the other direction; but

26. unduly *adv.* 过度地, 不适当地

27. indolent *adj.* 懒惰的

28. stamp *v.* 印上标记

29. pugnacious *adj.* 好斗的

30. perpetually *adv.* 持久地, 永恒地

31. concession *n.* 租界

32. monopoly *n.* 垄断, 独占

33. humane *adj.* 仁慈的, 人道的

34. restlessness *n.* 烦躁不安; 不安定

35. pugnacity *n.* 好斗性, 好斗

36. incapacitate *v.* 使不能, 使不适于