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CHINA &

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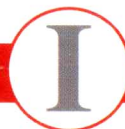
A Course in Comparison Based on Comparative Culturology

- Understand Chinese culture from the aspect of Sino-US comparative culturology
- For intermediate-level Chinese learners and above

中美国别文化比较教程

舒一兵 编著

By Shu Yibing



北京大学出版社
PEKING UNIVERSITY PRESS



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*A Course in Comparison Based on
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I

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图书在版编目 (CIP) 数据

中美国别文化比较教程 I / 舒一兵编著. —北京: 北京大学出版社, 2011. 3
(北大版海外汉语教材)

ISBN 978-7-301-18504-9

I. 中… II. 舒… III. 比较文化—中国、美国—对外汉语教学—教材

IV. ① G04 ② H195.4

中国版本图书馆CIP数据核字 (2011) 第013939号

书 名: 中美国别文化比较教程 I

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标准书号: ISBN 978-7-301-18504-9/H · 2750

出版发行: 北京大学出版社

地 址: 北京市海淀区成府路 205 号 100871

网 址: <http://www.pup.cn>

电子信箱: zpup@pup.pku.edu.cn

电 话: 邮购部 62752015

发行部 62750672

出版部 62754962

编辑部 62752028

印 刷 者: 北京宏伟双华印刷有限公司

经 销 者: 新华书店

787 毫米 × 1092 毫米 16 开本 9.75 印张 180 千字

2011 年 3 月第 1 版 2011 年 3 月第 1 次印刷

印 数: 0001 — 3000 册

定 价: 35.00 元 (附 MP3 盘 1 张)

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前言

选修一门从文化学的角度来解释和比较中国文化和美国文化异同的专题课程，会对更好地掌握中文，了解中国起到十分明显的促进作用，这种作用是其他与中文或中国文化相关的课程取代不了的。作为本书的作者，我真诚希望这个建议能得到认真地考虑。

文化作为一个术语，各个历史时期的学者对它的解释是不同的。19世纪，英国哲学家、人类学家爱德华·泰勒将文化定义为：“所谓文化或文明乃是包括知识、信仰、艺术、道德、法律、习俗以及包括作为社会成员的个人而获得的其他任何能力、习惯在内的一种综合体。”20世纪以来，人们对于文化概念的阐释日趋精细。美国文化学家克罗伯强调人的行为模式，认为文化包括“行为的模式”和“指导行为的模式”。

20世纪80年代以来，中国有关文化的研究，从各个视角界定文化的概念。学者们的基本共识是：文化从最广泛的意义上说，可以包括人的一切生活方式和为满足这些生活方式所创造的事物，以及基于这些方式所形成的心理和行为。无论对于文化的概念如何阐释，归根结底总离不开人的活动与生活方式。人创造了文化，文化又塑造了人；人推进了文化的生成与发展，文化又影响与造就了人的特性。这种研究文化现象或文化体系的科学就叫做文化学。

比较文化学是对于不同类型文化进行比较研究的学科。所谓不同类型的文化指的是不同的民族、不同的地域、不同的国家所具有的不同文化传统、文化特性、文化发展史与文化形态等。比较文化学是以比较意识、比较思维方式和比较方法为特征的研究学科，而不是简单的形式比较或比附。

文化涉及的对象是人。中国有13亿人。根据人类学家和民族学家的研究，这13亿人中存在着56个民族。其中，汉族的人口最多，因此，其余的民族因人数较少的原因，就被称为“少数民族”，如藏族、维吾尔族、蒙古族、满族等等。虽然他们人数较少，但他们生活的区域却几乎占了中国版图的一半，他们的历史和文化无论在深度上和广度上都影响着中国文化。中国历史上最后的三个朝代，除明朝外，元朝和清朝分别是由蒙古族和满族建立的封建王朝。因此，谈论中国文化时若缺少了少数民族文化，就简直是不可思议的事情。国际著名社会学家、人类学家费孝通博士所提出的中国文化的“多元一体论”，科

学而系统地阐述了这一观点。本书的编写也力求以这个理论为首个编写出发点，而不仅仅是围绕着汉族文化。

文化是历史的，也是现代的。有些人理解文化时的一个潜台词就是“历史上、过去的事情”。因此，他们十分注重对传统的研究和介绍，而相比较之下，有些淡化或忽视了对当代的、现实的文化现象的研究。本人认为，当代中国文化，特别是中国改革开放以后的文化，正处于与世界文化相互碰撞、相互融合的一个剧变时期。从未来历史的角度来看，这是最值得研究的一个阶段。我们有幸生活在其中，就更没有理由去忽视其在中国文化研究中的地位了。对现实文化进行比较研究是编写本书的第二个出发点。

在经济全球化的时代，世界上各民族文化的区别界限已呈现出越来越模糊和中和的趋势。我们既要承认“越是民族的，就越是世界的”个性文化，也更应该看到因密切融合而相互渗透的共性文化。文化的对比研究不应只局限在狭义的文学、艺术、民俗等，而是应该放到更广阔的领域去审视，观察比较各国文化因素在教育、经济以及政治上的不同作用。从更宽广的范围着手进行对比研究和现象描述，是编写本书的第三个出发点。

文化是一个民族中全体人民大众创造和拥有的，是由这个民族的文化精英，如这个民族的艺术家的、文学家、哲学家、教育家、科学家和宗教圣贤，以及他们的作品和思想所代表的，但民族文化不能简单地等同于精英文化。如果我们的目的是了解和比较这一民族文化的全貌，则更应该去了解这个民族普遍的大众文化，因为精英文化是建立在大众文化的基础上的，没有对大众文化的了解，就谈不上了解精英文化。另外，对精英文化的了解应该是建立在它所属的文化学科基础上的，即只有掌握了对这一文化学科的专业知识，才能够掌握某一精英文化的深邃之处。比如，你只有了解了一个民族普遍的音乐审美取向和大众的演奏、演唱方式，如中国江苏无锡当地的民间小调，才能欣赏音乐大师阿炳的作品，如《二泉映月》的奥妙之处。但这似乎已超出了比较文化学的研究范畴，而属于音乐学这个学科了。与美国不同，中国人口的大多数是农民，中国的农民文化内容丰富，特色鲜明，注重包括农民文化在内的大众文化是编写本书的第四个出发点。

以上四点也表明了本书作者基本的中国文化观。

各位读者需要注意的是，本书不是比较文化学的专著，而是要通过比较文化学的理论和方法去了解中美两国在政治、经济、教育、历史、艺术、民族性格，乃至日常生活方面的异同之处，以提高读者的中文水平，并增进对中国文

化及中国人的了解。也正因为这个目的，书中介绍的有关中国文化的信息量要大于有关美国文化的信息量，无论课文还是课后练习，均是如此。作为本书的编者，我猜想学生对美国文化的了解也许多过对中国文化的了解。通过本书，把熟悉的美国文化与仍然陌生的中国文化做一个系统而全面的比较，相信会有助于更容易地了解中国文化。

这套教材共选择了30个文化专题。语法和词汇的安排从易到难。课文中的句型和词汇有很多会与一般中文教科书上的句型和词汇重复，因此选修这门课，也有助于学生中文课的学习。每个课文都附有英文翻译，有些练习和活动也可以用英文完成，这些都会对你有所帮助。

关于本书的具体用法，请参看《使用指南》。

舒一兵
于西雅图

Preface

To select a course which is about commenting and comparing with Chinese culture and American culture will greatly promote understanding Chinese language and culture. This function cannot be replaced by other courses in point of Chinese language and culture. As the author of this book, I honestly hope that my ideas will be considered carefully.

Culture, as a glossary definition, has been commented on differently by scholars in different periods. In the 19th century, British philosopher and anthropologist, Edward Tylor defined the so-called culture or civilization as an integration of knowledge, belief, art, morals, law, convention as well as ability and practice that an individual obtains as a social community member. Since the 20th century, the notion about culture has been explained more precisely. American anthropologist, A.L. Kroeber, explaining the behavior mode of human beings, figures out that culture consists of the behavior mode and the mode of instructing behavior.

Since the 1980's, culture has been defined from different points of view in the related research in China. The consensus of Chinese scholars is that culture, in the most generalized meaning, involves the entire lifestyle of the human being and all the elements of life that aim at satisfying his lifestyle, and mentality and behavior formed from his lifestyle. No matter how one explains the culture, it is impossible to go away from the subject of human activities and lifestyles: humans create culture and culture creates humans; humans advance culture's building and development and culture affects and shapes humans' character. The subject of researching cultural phenomenon and systems is called culturology.

Comparative culturology is the subject of study in comparing various cultural types; the so-called various cultural types refer to the different cultural traditions, characteristics, history and forms of different ethnic groups, regions and countries. Comparative culturology is a subject that relates to characteristics for comparing consciousness, ways of thinking and methodology. It is not a simple formal comparison or analogy.

Culture is about people. There are 1.3 billion people in China. By the research of anthropologists and ethnologists, Chinese people consist of 56 ethnic groups. Thereinto, the population of Chinese Han people is the largest. Due to the smaller population of other ethnic groups, they are named Minorities, such as Tibetan, Uigur, Mongolian and

Manchu. Their living areas cover almost half of China's territory although their population is not the largest. Their history and culture impact Chinese culture either in depth or in extension. The last three dynasties in Chinese history, except Ming, Yuan and Qing are the feudalism dynasties established by Mongolian and Manchu. Therefore, it is unthinkable and unimaginable to discuss Chinese culture without talking about Chinese minorities culture. Dr. Xiaotong Fei, the world famous sociologist and anthropologist, states this view systematically and scientifically by his theory of diversified Chinese cultural factors in one integration. This book is based on and inspired by Dr. Fei's theory and doesn't just address Chinese Han's culture.

Culture is not only historical but modern. Some people understand and study Chinese culture as the things in history and past, so they pay much attention to researching and introducing tradition while neglecting the research in modern and real cultural phenomenon. As the author, I think the modern Chinese culture, especially the Chinese culture after China's reformation and open policy, is in the midst of an upheaval that results in Chinese culture and world culture impacting and compromising one another. In view of the future history, this period is the most worthy of being researched. Fortunately, living in this period, we have no excuse to ignore its status in Chinese culture research. The second intention of this book is to research real and modern culture by comparison.

In the age of economic globalization, the distinguishing finitude of the worldwide national culture presents a trend that becomes more and more ambiguous and neutralized. We should acknowledge either individual culture that is more national, more worldwide, or the common culture that is being penetrated by two or more ethnic groups for close amalgamation. The comparison research in culture should not be only limited in the narrow sense of literature, art, folklore, etc., but should be surveyed in a broader scope to investigate the various functions of how each national cultural factors impact education, economy and politics. To research the comparison and describe phenomenon in a broader scope is the third goal of this book.

The culture is created and possessed by the people of the nation, and is represented by the cultural elite, such as artists, litterateurs, philosophers, educators, scientists and religious oracles, as well as their works and thought. But national culture cannot be equal to national elite culture. If our goal is to understand and compare the overall perspective of the national culture, we should understand the common culture of this nation because elite culture is based on the common culture. Not understanding common culture is not understanding elite culture. On the other hand, to understand a

kind of elite culture, one should be prepared to understand the cultural subject which this kind of elite culture belongs to. The core of a kind of elite culture will be understanding nothing other than understanding the special knowledge about the subject. For example, none other than you understand a general musical aesthetic orientation and its popular manner of performance and singing, such as the local chanson in Wuxi, Jiangsu, you will be able to appreciate the music of Master A Bing, for instance, the profundity of his *Two Springs Reflect the Moon* (*Er Quan Ying Yue*). But it seems to go beyond the scope of the comparative culturology and belongs to musicology. Differently from the United States, the largest population of China are the peasants; Chinese peasant culture is rich and unique. To pay much attention to popular culture and peasant culture as well is the fourth objective of this book.

The above mentioned four goals of this book also indicate my basic cultural view.

What the readers need to know is this book is not a monograph in comparative culturology; it aims at, by the theory and method of comparative culturology, understanding the difference between the politics, economy, education, history, art, national character, even daily life in China and the United States, to improve readers' ability in Chinese language, and understanding Chinese culture and Chinese people. Just for this target, in the book, the information about Chinese culture is more extensive than the information for the culture of the United States no matter whether in texts and practices behind the texts. As the author, I suspect that the reader's information about American culture may be more than that about Chinese culture. Through this book, comparing the familiar American culture and the unfamiliar Chinese culture systematically and comprehensively will help readers understand Chinese culture more easily.

Thirty cultural topics are focused on in the book. The grammar and words are arranged from the easy to the difficult. Most of the sentence patterns and words in this book are repeated in the textbook of Chinese language art; therefore, this course, will help students in their Chinese language art courses. The English version is attached to each text. Some practices and activities can be done in English; all these will help you.

Regarding how to use this textbook, please refer to *How to Use This Textbook*.

Shu Yibing
Seattle

使用指南

这是一部通过比较文化学的方法，将中国文化学习和汉语习得结合起来，利用短小的课文和大量而形式多样的训练，引导汉语学习者了解中国文化，并掌握一定汉语技能的教科书，是对主干汉语教材的一个有益补充。

一、本书简介

1. 课文字数与内容

本教材分上下两册，共30课。课文分中国和美国两个部分。从第一课到第十课，课文约有汉字500个左右；从第十一课到第二十课，课文约有汉字600个左右；从第二十一课到第三十课，课文约有汉字700个左右。

三十个课文在内容上可分为六个单元。每个单元的大致内容如下：

第一单元：从第一课到第五课，主要介绍和比较中美两国的国家概况；

第二单元：从第六课到第十课，主要介绍和对比两国人民的日常生活；

第三单元：从第十一课到第十五课，主要介绍和对比中美两国人民的休闲娱乐；

第四单元：从第十六课到第二十课，主要介绍和比较两国的教育；

第五单元：从第二十一课到第二十五课，主要介绍和比较两国的政治和社会差异；

第六单元：从第二十六课到第三十课，主要介绍和比较两国的经济、文化及民族性格。

2. 词汇和专有名词

词汇包括课文中的基本生词和短语。专有名词单列。

3. 练习

练习有判断、选择、问答以及资料搜集、探索、讨论和报告七个内容。前三项内容主要是考查对课文的阅读理解情况；而后四项内容的主要目的是引导、帮助读者扩展某一专题下的有关中国文化的知识量，并对某一中国文化专题进行分析、讨论和演讲，以增强对问题的理解和研究的兴趣。有些活动的设计是学生之间，或师生之间互动性的，需要学生集体完成，或通过教师的指导和参与完成。

4. 信息链接

信息链接的主要功能是帮助读者更好地理解课文，顺利完成练习，并增加关于中国文化的知识量。所推荐的网站中，有些是中文的，如果你阅读时有困难，可以借助汉英词典。这里建议读者使用翻译软件“金山词霸<http://www.iciba.com/>”里的屏幕取词功能，它十分方便快捷，并且可免费使用。其他的翻译软件也可使用，如：

<http://cidian.youdao.com/>

<http://www.tigernt.com/cedict.shtml>

<http://www.mandarintools.com/worddict.html>

<http://dictionary.reverso.net/english-chinese/>

<http://www.lexiconer.com/ceresult.php>

5. 英语译文

每课的最后部分是课文的英语译文，它能帮助学生正确理解汉语课文的意思。

汉语水平尚未提高的学生也可以在读完英语译文后，用英语做一些有关中国文化方面的练习和活动，这样依然有助于读者理解中国文化，并提高学习汉语的兴趣和能力。

6. 答案

针对每课练习中的“判断”和“选择”两题，给出参考答案。

二、使用方法

1. 作为学生，如何确定本教材是否合适？

(1) 阅读课文目录及部分课文的英语译文，看看其大部分内容是不是平时感兴趣的文化专题，并考虑你是否具备关于这些专题所涉及的美国文化方面的知识。

(2) 翻阅每课的词汇表，与目前学习的汉语教材的词汇表相比较，看看重合率是否在40%以上。

(3) 作为汉语初学者，请看看是否对课文内容、练习感兴趣。请注意：你的中文水平并不是选修本课程的障碍，因为，本课程以了解中国文化为主要目的，学习中文为次要目的，是从比较文化学的角度辅助学生学习中文的。

(4) 向教师咨询。

(5) 试听一周的课，然后再做决定。

2. 建议的教学安排

(1) 课时安排：每课一般用3~5课时完成。建议的课时安排是，课文部分需1~2课时，练习和活动部分需2~3课时。

(2) 要求学生预习。

(3) 作为课后作业，要求学生完成大部分练习及活动项目。

(4) 每课至少安排一次报告或讨论。

3. 如何处理课文与练习之间的关系

可以发现，在一课中，课文比较短小简单，而练习量却比较大。这是因为，作者认为即使课文文字再长，内容再丰富，也难以把一个文化现象讲得全面周到，还反而会影响学生对中国文化的知识扩展和独立研究，并难以从中美两国的文化比较中得出自己的结论。因此，课文只是一个简单的“开场白”，或“启发点”，起引导作用。

另有一点需要着重说明，练习中关于中国文化的成分大于关于美国文化的成分，这是因为本书编写目的是为需要学习中文和了解中国文化的学生服务的，从情理上来讲，这些学生对美国文化的了解应该远远多于对中国文化的了解。

除“判断”、“选择”和“问答”之外，其余的练习用中文或英文完成均可。

4. 如需进一步了解或讨论本书使用方法，请函至本书作者：

edmondshu@yahoo.com

How to Use This Textbook

This is a textbook that integrates learning about Chinese culture and acquiring Chinese language skills by the method of comparative culturology. As a salutary supplement for the Chinese language art textbook the reader is using, it applies short and easy-reading texts as well as mass and multiform exercises to induce Chinese language beginners to understand Chinese culture and learn Chinese language.

1. Introduction

A. Chinese character count and content of the text

This two-volume book consists of 30 lessons. There are two parts addressing China and the USA in each text. There are about 500 Chinese characters in each text from Lesson 1 to Lesson 10, about 600 Chinese characters in each text from Lesson 11 to Lesson 20, and about 700 Chinese characters in each text from Lesson 21 to Lesson 30.

By the contents, the thirty texts can be divided into 6 units; the overall content of each unit is the following:

The first unit, from Lesson 1 to Lesson 5, covers the overview of China and the USA;

The second unit, from Lesson 6 to Lesson 10, covers the lifestyle of both peoples;

The third unit, from Lesson 11 to Lesson 15, covers entertainment;

The fourth unit, from Lesson 16 to Lesson 20, covers education;

The fifth unit, from Lesson 21 to Lesson 25, covers the social and political differences;

The sixth unit, from Lesson 26 to Lesson 30, covers the economy, culture and national character.

B. Words and phrases

Words include the basic words and phrases in the text. The proper nouns are listed separately.

C. Practice

The practice consists of True-False Questions, Multiple Choice, Short Answer Questions and Data Collection, Exploration, Discussion as well as Presentation. The first three practice aim at evaluating reader's reading comprehension, and the final four practice aim at directing and helping readers to know more about Chinese culture

regarding to a certain topic, and then do some research, discussion and presentation about it. It will improve the understanding of the topic and increasing the interest in it. Some practice must be performed in an interaction of students, or, between teacher(s) and students. They are required to be completed by a group or through the instruction and participation of teacher(s).

D. Information link

The key function of the information link is to help readers understand texts better, complete the practice successfully, and expand knowledge of Chinese culture. Some of the recommended web-sites are in Chinese. If you find it difficult to read, you can look up new words in a Chinese-English dictionary. The function of the open cursor translator of www.iciba.com is recommended because it is fast and free. The other translator softwares can be used as well, such as:

<http://cidian.youdao.com/>

<http://www.tigernt.com/cedict.shtml>

<http://www.mandarintools.com/worddict.html>

<http://dictionary.reverso.net/english-chinese/>

<http://www.lexiconer.com/ceresult.php>

E. English version of the text

The last part of each lesson is an English Version of the Text; it is helpful to understand the Chinese text precisely. The readers who are in lower level of Chinese language proficiency can do some practice and activities about Chinese culture after reading the English version, and increase their interest and ability in learning the language.

F. Keys to exercises

The keys to True-False Questions and Multiple Choice of each lesson are given for reference.

2. How to use this textbook

A. As a student, how to know this textbook is a right selection for you?

a. Read the text catalog and some English version to see if most of the contents are the cultural topics you are interested in and if you have background information about the relevant American culture.

b. Skim the Vocabulary behind each text and compare it with your textbook to see if the superposition is above 40%.

c. If you are just a Chinese language beginner, please see if you are interested in the text and practice. Please notice that your Chinese language level is not a barrier to select this course, because the main target of this book is to understand Chinese culture, and the sub-target is to learn Chinese language. It assists students in learning Chinese by comparative culturology.

d. Talk about it with your teacher.

e. Decide after a 1-week trial.

B. The suggested teaching arrangement

a. Hour: each lesson can be completed in 3-5 hours. The suggested breakup of hours is 1-2 hour(s) for text, 2-3 hours for practice and activities.

b. Students are required to make a preparation.

c. As the homework, students are required to complete the majority of practice and activities.

d. A presentation or a discussion for each lesson should be held at least once each week.

3. How to manage the text, practice and activity

It can be seen that each text is short and the practice is long. This is because the author thinks even if the text would be longer, and its content would be richer, it is hard to explain a cultural phenomenon roundly and entirely, and on the contrary, it will even interfere with students' knowledge extension and independent research on Chinese culture and they would have difficulty reaching conclusions of their own by comparing cultures between China and the USA. Therefore, the text is only a prologue or an inspiration, playing a role of guide.

Another point which needs to be stressed is that the component about Chinese culture in practice is longer than the one about American culture because the book is for the students who need to learn Chinese language art and understand Chinese culture. If you are not at the precondition, you have to spend more time learning American culture.

Except for the True-False Questions, Multiple Choice and Short Answer Questions in practice, the rest can be completed in Chinese or English.

4. If you need more information or discussion on how to use this book, please contact the author via edmondshu@yahoo.com.

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