



# 中西文化交流口语

吴 静 Paul Coles 编著

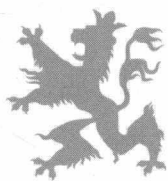


An Oral Approach to  
Chinese and Western Cultures



暨南大学出版社  
JINAN UNIVERSITY PRESS





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编著者: 吴 静 Paul Coles

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## 编者的话

《中西文化交流口语》是暨南大学珠海校区的一门通识选修课，开课以来受到各专业学生欢迎。因为一直找不到满意的教材，作为课程团队，我们决定用自己上课的材料自编这门课程的教材，为此得到暨南大学教务处教材资助项目的支持，在此表示感谢。教材中国部分由翻译学院吴静老师编辑；西方部分由翻译学院英国外专 Paul Coles 老师编辑。

教材旨在帮助学生了解中西文化一些重要方面，学习用正确的英语表达进行这些文化点的交流。通过这本教材的学习，学生一方面掌握向西方传播中国文化的基本能力，另一方面通过同一个主题中西文化的对比，加深对两种不同文化的认识。

根据多年的教学经验，我们认为阅读相关知识可有效帮助该主题英语口语水平的提高，因此教材每个主题都有相关知识的文字阅读内容，为了让非英语专业学生轻松阅读内容，教材尽量简化英语文字，少用生僻词；即便因内容所需不能避免，也采取相应练习帮助学生理解；阅读内容在这门课程的课堂上试用后，学生普遍反映内容丰富、语言易懂。

传统英语口语训练教材往往局限于给出情景、词汇和对话让学生练习；形式死板，不能有效提高中国学生的口语水平。我们在多年课堂教学中总结出几种比较有效的口语训练形式，包括看图说话，互问互答，复述，小组串讲故事，用新词造句编故事，精练概括故事内容，根据所学内容角色扮演等；通过每个单元的阅读内容及各种不同形式的口语训练题目，始终保持教材的新鲜感，提高学生阅读兴趣的同时提高他们口语练习的自信和词汇量。我们深信，只有通过更多形式、更多层次的训练，才能达到提高学生综合英语能力及口语水平的教学目的。教材设有分组比赛项目，以提高学生的课堂参与积极性。

每个单元根据内容要求学生在课后观看特定电影并有相应的口语训练，一方面学生可以练习听力（听说息息相关），改善自己的语音语调，学习新的词汇和表达；另一方面通过视觉更加直观地理解单元文化内容。教材每单元补充一个中西文化的趣味知识点，以引发学生探索中西文化的兴趣。

文化内容纵深瀚博，这里只采集其中片叶枝花，有不足之处，敬请广大同仁指正。

感谢暨南大学翻译学院付永钢教授在我们申请新课程之初为课程名称提出很好的建议；感谢赵友斌教授在我们申请教材项目时的大力支持；感谢陈毅平教授在我们联系出版社时的热情帮助；也要感谢我的好朋友王雪茜对这本教材出版的支持。感谢暨南大学翻译学院这个集体使得我们的课程和教材成为可能！

Our approach to this book takes on a dynamic new dimension in teaching culture. We wanted to create a book that was based on our experience, combined with an oral approach, a combination of facts and questions. This would lay down the ideas first, to encourage students

to think about their own thoughts and feelings on a given subject. The principle is to make the students compare and examine practices in both Eastern and Western cultures and remove some of those stereotypes that they might have of the Westerners. Also they will acquire the language ability to correct some misconceptions of China and Chinese people in the West.

You have to make a subject interesting in the first place, with our approach, which differs from most, is that we have travelled extensively. Having travelled most of North America, Europe and Asia; I have become fascinated how local people from different countries live and express their customs through culture. Travel does broaden the mind and gives you greater knowledge. I have lived in China for over nine years, have a wonderful Chinese wife, well-travelled and accustomed to Chinese culture, I live this balance between two cultures of both East and West which has always fascinated me.

In teaching I like to use pictures, introduce videos, tell stories, and ask questions, based around the subject in the textbook. The book is just the guide to this fascinating journey. It's not something set in stone, it's flexible and open to change, whereby the students can change the direction of the class simply by diversifying. Indeed, teaching has to be personal, if you believe in something, so will your students. I want to have a student - led class, so here you are given the chance to put your thoughts, your ideas across, in an environment that is based on western style of teaching. This book is perfect for an interactive class we dream about.

Our book is also perfect for the students who want something more from the class, but keep this in mind, if you think that you will have all the answers from the book, then you will be disappointed, our book is an oral approach to culture, it's a combination of self-study, group work and presentations. Individual thoughts are required. The ability to put your arguments and ideas across is paramount.

In studying this book, not only do you learn about culture, but you also improve your English ability, as the book is in English, it's taught in English. There is great hidden value here, the ability to learn two things at once, English and culture. Written by two very experienced teachers, with extensive travel and culture experiences from many countries, this book and course would enlighten and encourage those students who wish to have an understanding of the world around them.

吴静 Paul Coles

暨南大学珠海校区翻译学院

2016 年 12 月

## Foreword

We have known Wu Jing and Paul Coles since 2011, when we taught for part of a spring and summer at Jinan University in Zhuhai. Because they were entrusted with looking after us during our time in China, we got to know Jing and Paul very well, and what began as a professional partnership grew quickly into a close and long-lasting friendship. They taught us so much that, though our stay only lasted six weeks, we left feeling as if we understood much about the customs and had experienced many of the various geographies of southern China. Of course we stayed in touch by e-mail after we returned to the U. S., but we were so pleased when they decided several years later to come to our home state of Wisconsin, where Jing served as a visiting international scholar at the University of Wisconsin in Eau Claire during the 2014 – 2015 academic year. In the time they spent here, we shared a few holidays, took some brief sight-seeing trips together, and enjoyed each other's company. But what impressed us most were the curiosity, intrepidity, and energy they demonstrated in their commitment and dedication to soaking up American knowledge and culture.

Jing immersed herself immediately in university courses on American literature and on U. S. Culture and Institutions, as well as an introductory course on the textual interpretation strategies we teach our English majors. In fact, she was invited in that course to present a lecture on narrative elements of Chinese oral tradition, for which the course's instructor praised her "professionalism" and her "beautiful" presentation style. While Jing was busy being a scholar, Paul was reading voraciously, sitting in on classes, and researching everything he could about American culture, history, and geography. Together, they attended lectures, performances, and author readings on campus and in the Eau Claire area, on such topics as Native American history, Asian American identity and race, cultures of South America and Mexico, African American history, and agricultural life in the American Midwest. And they travelled extensively, to Washington D. C., to Miami, Florida and the Caribbean (aboard a cruise ship), to Maryland, New York City, Boston and the West Coast. What's more, before leaving to return to China, in the summer holiday, Jing and Paul embarked on an astonishing six weeks road trip in their own car, visiting and camping in many of our country's major National Parks and other sites throughout the western and southern United States. We would venture to say that they saw and experienced more of North America in their one year here than most Americans experience in a lifetime.

All this is by way of saying that they are the perfect people to have written a book like this one. In fact, they were working on the manuscript while they were in the U. S., using what they observed around them as partial inspiration for some of the themes that would organize the text, including holidays and festivals, religions, nature-related details, and general cultural

characteristics. They are dedicated educators with many years of experience teaching students of different ages, backgrounds, and abilities. They have extensive experience in different parts of the world, from Asia to Europe to North America. They embody in their own marriage the joining of China and the West. And they are lovers of story and oral traditions, Jing through her study of literature, and Paul through his natural gift for storytelling. Who better to offer advice and expertise on oral approaches to Chinese and Western cultures?

There are a couple of things that struck us in particular about their book. First, it breaks away from standard oral English textbooks in China by linking cultural content with the oral practice exercises. Unlike the standard books, which tend simply to provide already-scripted dialogues that students merely repeat in an effort to learn vocabulary and idiomatic phrasing, *An Oral Approach to Chinese and Western Cultures* teaches the students about the cultural histories, practices and traditions in both China and the West, in an effort to give them substantial knowledge as well as the ability to communicate it. It may be true that young people the world over, in every culture, believe that time begins with them. What this book does is to remind Chinese students of their own past, their own traditions and stories, so that they can “own” those stories and relate them not only to each other but to Westerners who may have imperfect or mistaken ideas about Chinese customs and beliefs. Likewise, the book offers Chinese students detailed understandings of Western customs and beliefs so as to better prepare them for their own life journeys, including travel or working abroad.

The second thing that struck us about this book, and that clearly distinguishes it from other oral English textbooks, is its emphasis on independent and analytical or critical thinking. While the practice exercises ask basic questions about content and information, they also challenge students to examine their own country's practices and to compare them—through the new knowledge they have received in the textbook—to Western history and practices. For example, in the very first unit, after reading about Shennong, known as the Emperor of the Five Grains and an ancient expert in herbal remedies, students are asked to compare Chinese traditional medicine to modern Western-style medicines and to decide which they prefer. No matter how they answer that question, they must demonstrate what they have read carefully, thought carefully, weighed options, and come to a conclusion of their own. Further, students are asked if they would sacrifice their lives (as Shennong did) for any cause or person or for humanity in general, and they are asked to explain their answers to each other. What these kinds of questions do is to make the material personal and relevant. In this way, they help the students learn best, because now the knowledge is no longer simply words in a textbook. It has become a collection of stories in their own hearts.

This book is all about stories, about telling them well and responsibly and with knowledge of where they come from and why they are important. It has been written by two people who believe in the power of narratives to teach, who know that the best way to encourage young people to become proficient in a new language is to give them stories to tell, about themselves and their



communities and their country, as well as about other countries and communities far away.

Human beings have always learned best through stories. Jing and Paul know this on an intuitive level and on an intellectual, professional level. This book represents what they know and what they have learned as long-time educators and as people dedicated to understanding the larger world. We are certain it will make a difference not only in their students' classes in oral English but in their students' lives.

**Jack Bushnell and Jennifer Shaddock**  
**Professors**  
**Department of English**  
**University of Wisconsin-Eau Claire**  
**Wisconsin, USA**

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# Unit One    Origin of Human Beings

*This is an everlasting topic in every culture around the world, that is, where did we originate from? Every culture has its own stories to explain the origin of human beings. Each different, yet, hold some similarities among the different answers to the same question: how did we get here, did we evolve or were we created?*

## Pre-reading Tasks

### 1. Joint Effort.

Share some stories about the origin of human beings from different cultures. You can use the Internet to collect information.

### 2. Ask the following questions; look for answers in studying this unit.

A. Who created the universe and man in Chinese mythology and how did it happen? What can be reflected about Chinese culture in the relevant stories and legends?

B. When you think of the Biblical stories of creation, what comes to mind? Who are the first two humans made by God, and what part does the apple play?

C. People always blame each other for their own failings, how does this compare to the Biblical story of “the fall of man”?

D. Compare the creation stories in different cultures, pay attention to the similarities.

## Chinese Page: Chinese Mythology and Legends

*Chinese mythology refers to those myths found in the historical geographic area of China. It includes creation myths and legends, such as myths concerning the origin of human beings, the beginning of Chinese nation and Chinese culture.*

### Pangu Created the Universe

Pangu (盘古), known as Chinese Adam in the West, was considered to have made the world in Chinese ancient mythology.

In the beginning, the heavens and earth were one big mass and all was in chaos. The universe was like a big black egg, carrying Pangu inside. After 18 thousand years, Pangu woke from a long sleep. He felt suffocated, so he took up a broad-axe and wielded it with all his might to crack open the egg. The light, clear part of the egg floated up and formed the heavens, the cold, turbid matter stayed below to form earth. In the middle stood Pangu, head touching the sky, feet planted on the earth. The heavens and the earth began to grow at

ten feet per day, and Pangu grew along with them.

After another 18 thousand years, the sky was higher, the earth thicker, and Pangu stood between them like a pillar 9 million Li (roughly 30 thousand miles) in height so that they would never join again.

When Pangu died, his breath became the wind and clouds; his voice became the rolling thunder. One of his eyes became the sun and the other the moon. His body and limbs turned to five big mountains and his blood formed the roaring rivers. His veins became far-stretching roads and his muscles fertile land. The innumerable stars in the sky came from his hair and beard, flowers and trees from his skin and the fine hairs on his body. His marrow turned to jade, diamonds and pearls. His sweat flowed like the good rain and sweet dew that nurtured everything on earth. According to other versions of the Pangu legend, his tears flowed to make rivers and radiance of his eyes turned into thunder and lighting.

The Pangu story is well established in Chinese culture. "Since Pangu created the earth and the heavens" is a Chinese version of "from the beginning of time".

#### Practice Telling a Good Story

*Using the list of words and expressions given below, retell the story you have just read.*

1. In the beginning; darkness; chaos
2. An extremely large egg
3. Wake up; suffocate; crack open
4. Hammer; chisel; with all his strength
5. Divided; light; heavy
6. Body dissolved
7. Limbs; veins; muscles; fine hair; marrow
8. Mountains; roads; fertile land; flowers and trees; jade, diamonds and pearls

### Nuwa—the Chinese Goddess

Nuwa, as the Chinese creator of human beings, is a household word in China. For centuries, she has been described, pictured and portrayed as a beautiful goddess in stories, books, movies and TV programs.



### Silver Tongue

1. Do you have any idea who they are, what items each of them holding in their hands?
2. What does each item represent in Chinese culture?
3. Search in your memory, see if you can find any stories of these two figures in the picture.

This picture was unearthed in an ancient tomb in Xinjiang Province. The myth has it that the Chinese ancestors Fuxi (伏羲) and Nuwa (女娲) both had human faces with a snake-like body.

The female, on the left side of the picture, is Nuwa, holding a “Gui” (规), a kind of gauge used to draw or correct the drawings of a circle; the male figure is Fuxi, holding a “Ju” (矩), another kind of gauge used to draw or correct the drawings of a square. “Gui Ju” (规矩) in Chinese means rules, principles or laws people have to follow in their daily lives so that everything in the society will be in good order. In Chinese, there is an idiom “不以规矩, 不成方圆”, literally “there would be no squares and circles without ‘Gui’ and ‘Ju’”, meaning “nothing can be in good order without norms and rules”.

In Chinese culture, “Gui” represents the heavens which ancient Chinese people thought to be in a circular shape; “Ju” represents the earth which was believed to be a square. The heavens and the earth together make up the universe. At the same time, “Gui” and “Ju” both are tools for measurements, symbolizing rules and laws. So altogether, this means the universe is made of rules and laws, human beings have to follow the rules and laws of the universe so as to keep everything in correct order.

### Nuwa—Creator of Mankind

According to one popular legend in China, the Goddess, Nuwa, was the creator of mankind.

After Pangu created the universe, the earth was a beautiful place with blooming trees and flowers, and full of animals, birds, fish and all kinds of living creatures.

There was a beautiful goddess living on the earth at the time. She was called Nuwa. As she wandered around, she felt very lonely. She bent down and took up a handful of earth, mixed it with water, and moulded a figure in her likeness. As soon as she finished, the figure came alive—the first human being. Nuwa was so pleased with her creation that she went on making more figures, both men and women. When she was tired of sculpting, she accidentally flicked drops of mud off a vine, and these too came to life and became human, until there were humans everywhere. They danced around her cheerfully and she no longer felt lonely.

When she finished making humans, Nuwa taught them to use leaves to cover themselves, and

to pick fruit to feed themselves. In Chinese culture, this was the origin of the first human beings.

### **Nuwa Patched up the Sky**

Another legend tells how Nuwa patched up the sky. Two deities, called Gonggong (共工), the God of Water, and Zhurong (祝融), the God of Fire, were engaged in a fierce battle. They fought all the way from heaven to earth, causing turmoil everywhere. The God of Fire won, and in anger the God of Water struck his head against Buzhou Mountain (a mythical peak supposed to be at the northwest of the Kunlun range in southern Xinjiang Province). The mountain collapsed and down came the big pillar that held heaven up from earth. Half the sky fell in, leaving a big black hole. The earth cracked open, flames consumed forests, and floodwaters gushed out from beneath. Dragons, snakes and fierce animals leaped out to attack people. Many people were drowned and more were burned or devoured. It was an unprecedented disaster.

Nuwa was most grieved to know that mankind which she had created should undergo such suffering. She decided to mend the sky and end this catastrophe. She melted together stones of five colours and patched up the sky with the molten mixture. Then she killed a giant turtle and used its four legs as four pillars to support the fallen part of the sky. She caught and killed a dragon and this scared the other wild beasts away. Then she gathered and burned a huge quantity of reeds and with the ashes stopped the flood from spreading, so that people could go back to live their happy life once again.

The only trace left to prove the legend was that because, in her haste to solve the problem and save mankind, she didn't see to it that all four turtle legs were of the same height, so the sky slanted to the northwest and the earth to the southeast, hence, since then, the sun, the moon and all the stars turn towards the west and all the rivers run southeast.

There are other stories about Nuwa filled the gap in the heaven with her own body to stop the flood, thus sacrificing herself for mankind. That is the reason why some minorities in southwestern China revere her as their goddess and still celebrate her noble and heroic act with "water-splashing" festival even today.

### **Nuwa the Wife**

In some versions of the legend, Nuwa is said to have been both the sister and the wife of Fuxi, the legendary ruler who was credited with teaching man to domesticate animals and to have taught people matrimony. It is believed, in other versions of the story, that together they started human race. So in a way, Nuwa has been regarded as the mother of the Chinese nation.