

INTRODUCING
CHINESE CULTURE
IN ENGLISH

英语畅谈 中国文化

主
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◎ 王志茹
陆小丽

外语教学与研究出版社
FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS

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前言

《英语畅谈中国文化》一书基于多轮传统课堂和大规模在线开放课程（MOOC）的教学实践，并吸取国内同类教材优点编写而成，旨在提高学生对中国文化的认知程度和认同感，培养学生综合运用英语的能力，使他们在了解和热爱中国文化的同时，能够承担起向世界宣传推广中国文化的责任。

一 教材特色

1 题材面广，文化内涵深

针对中国文化走向世界的外部需求，以及我国大学生知识结构中传统文化缺失的现状，该教材在选题范围上尽量广泛，以便从更多方面展示中华民族最具特色的瑰宝。然而，教材不流于泛泛介绍，而是围绕文化这根主线，注重挖掘各单元主题的文化内涵，从文化主题出发，讲述中国哲学最具影响力的孔子和老子的思想，体现中国人审美情趣的服装、建筑，代表中国人生活方式的节日、美食、婚俗、中医中药、中国功夫，标志着中国思想艺术发展和成果的手工艺、绘画和戏剧，以及凝聚着中华文明的汉字。编者注重深挖这些文化主题背后的核心理念，探寻带有共性的价值观，如阴阳、和谐等凝聚中华智慧的精神财富。通过老子的“道”、袁枚的美食观、故宫的建筑形制、中医的平衡思想、李小龙笔下的中国功夫等，让学生领略和体验丰富的中国文化。因此，学生在这本教材中学到的，不仅是缤纷多彩的思想流派和五光十色的生活元素，而且是这些文化现象呈现出来的中国魂。可以说教材既有广度，又有深度。

2 提供教育与技术有效整合的媒介

教育向数字化方向迈进是当今教学改革的重要内容和必然趋势。近年来，借用数字化技术，MOOC、翻转课堂、混合式教学、移动学习等教学模式不断涌现。它们以对传统课堂的颠覆性、时空的开放性、学生的自主性、知识的碎片化等特征为人所瞩目。这些教育创新在发挥优势的同时，也暴露出许多问题。针对这一状况，本教材将MOOC教学内容直接纳入教材中，基于“英语畅谈中国”MOOC视频内容编写阅读文章、设计教学活动，将数字化教学与纸质出版物融为一体。这样做将达到以下效果：第一、将碎片化知识加以整合，使教学内容更加系统化和结构化。第二、为翻转课堂和混合式教学提供“抓手”。这两种教学模式一般被认为是先学后教，线上线下

相结合,但出于种种原因,学生线上没能有效学,教师在课堂上不知如何“翻转”——上课究竟做什么成了师生最大的困惑。本教材通过基于 MOOC 的课文和各种活动设计,引导和辅助学生进行有效的线上学习,并帮助教师更有针对性地组织课堂教学。第三、为学生自主学习能力的培养和发展提供过渡性平台。对于自主学习能力强的学生,MOOC 及其他在线学习资源是可以加以利用的环境优势,但是对于自主学习能力有待提高的多数学生来讲,完全自主地利用 MOOC 有效学习显得“坡度过陡”,本教材便为他们提供了“缓冲地带”。第四、降低线上学习难度,提高结课率。MOOC 的特点之一是注册率高,结课率低,其中一个重要原因是专业性强、难度大。中国传统文化历史悠久、丰富多彩,但有时却晦涩难懂,本教材通过生词注释、难句翻译和文化小百科,降低了这门 MOOC 的难度,也为未来的教材出版提供了一个新颖的范例。

3 来自课堂,回归课堂

在本教材编写前,“英语畅谈中国”课程已经在传统课堂教学中授课八轮,在 MOOC 平台上授课四轮。在此期间,编者作为主讲教师,不断总结经验、克服困难,提高教学质量,把该课程打造成省级精品视频公开课,并获得所在 MOOC 平台优课联盟颁发的“品牌 MOOC 荣誉称号”。以上这些都为本教材的编写和出版奠定了良好的基础。因此,本教材源自线上线下相结合的教学实践,并出自一线教师之手,能够满足教学的实际需求。

需要指出的是,本教材同样适用于非数字化教学环境,每个单元的第一部分与 MOOC 无关,选篇来自行业专家的权威之作或经典名篇。每个单元的第二部分虽然是基于 MOOC 内容编写而成,但是课文内容完整、结构严谨,配有精心设计的练习,汇聚编者多年的教学经验,实用性和针对性强。第三部分强调线上线下教学的整合,设计了围绕线上 MOOC 内容的教学活动,但师生也可以通过扫描二维码的方式观看视频,进行教与学。同时,在教师用书中编者给出了相关 MOOC 内容的脚本。

4 提高综合应用英语的能力

本教材注重听、说、读、写、译等多项语言技能的综合性提高。国内类似教材主要侧重于阅读文章,而本教材则占据“英语畅谈中国”MOOC 视频全英文教学的优势,使学生可在线上随时随地练习英语听力;每个单元都精心设计了口语活动或写作任务,锻炼学生说和写的的能力;每个单元均有三篇课文,学生通过学习课文,提高阅读能力。本教材借助基于内容(content-based)的教材和基于技能(skill-based)的教材的双重优势,以期培养出能够用英语介绍中国文化、弘扬中国文化的人才。

二 教材内容和结构

本教材共十四个单元，除了第九、十单元外，其他单元均为每单元一个主题，全书共十三个主题。每个单元由三个部分组成。第一、二部分围绕单元主题提供三篇阅读文章，并以此为基础设计教学活动。第三部分是根据 MOOC 内容设计的教学活动。

单元结构如下：

Lead-in

本部分设计与主题相关的常识性问题或练习，目的是引起学生的学习兴趣，激活学生的相关背景知识。

Part 1 Appreciating and Interpreting

本部分包含一篇阅读课文。课文大多选自经典名篇和行业专家的英语著作或译文，语言地道、内容权威。

Part 2 Reading and Understanding

本部分涵盖两篇阅读课文，是基于“英语畅谈中国”MOOC 视频编写而成，以促使线上线下教学相融合，培养学生的自主学习能力。

Part 3 Watching and Doing

本部分围绕 MOOC 视频设计活动，需要观看 MOOC 或扫描题目旁的二维码观看视频完成，属于补充材料，供学生自学。

此外，教材还配有电子版教师用书，内容包括练习答案、课文的中文翻译、以及各单元第三部分的 MOOC 相关视频脚本等。

本教材的编写团队是“英语畅谈中国”MOOC 课程线上线下课堂的授课教师。编写团队的具体分工如下：王志茹负责第一、二单元，王瑰负责第三、四单元，陆小丽负责第五、六单元，王婷负责第七、八单元，吴红负责第九、十单元，万莎负责第十一、十二单元，周赟赟负责第十三单元，杨慧负责第十四单元。

该教材既适用于针对中国大学生的大学英语课堂教学、MOOC 和 SPOC 教学，也适合来华的外国留学生使用，同时，对于孔子学院的各项教学活动也同样适用。

中国文化博大精深，编者水平有限，我们期待业内专家和师生的批评指正。

2017 年 8 月

编者



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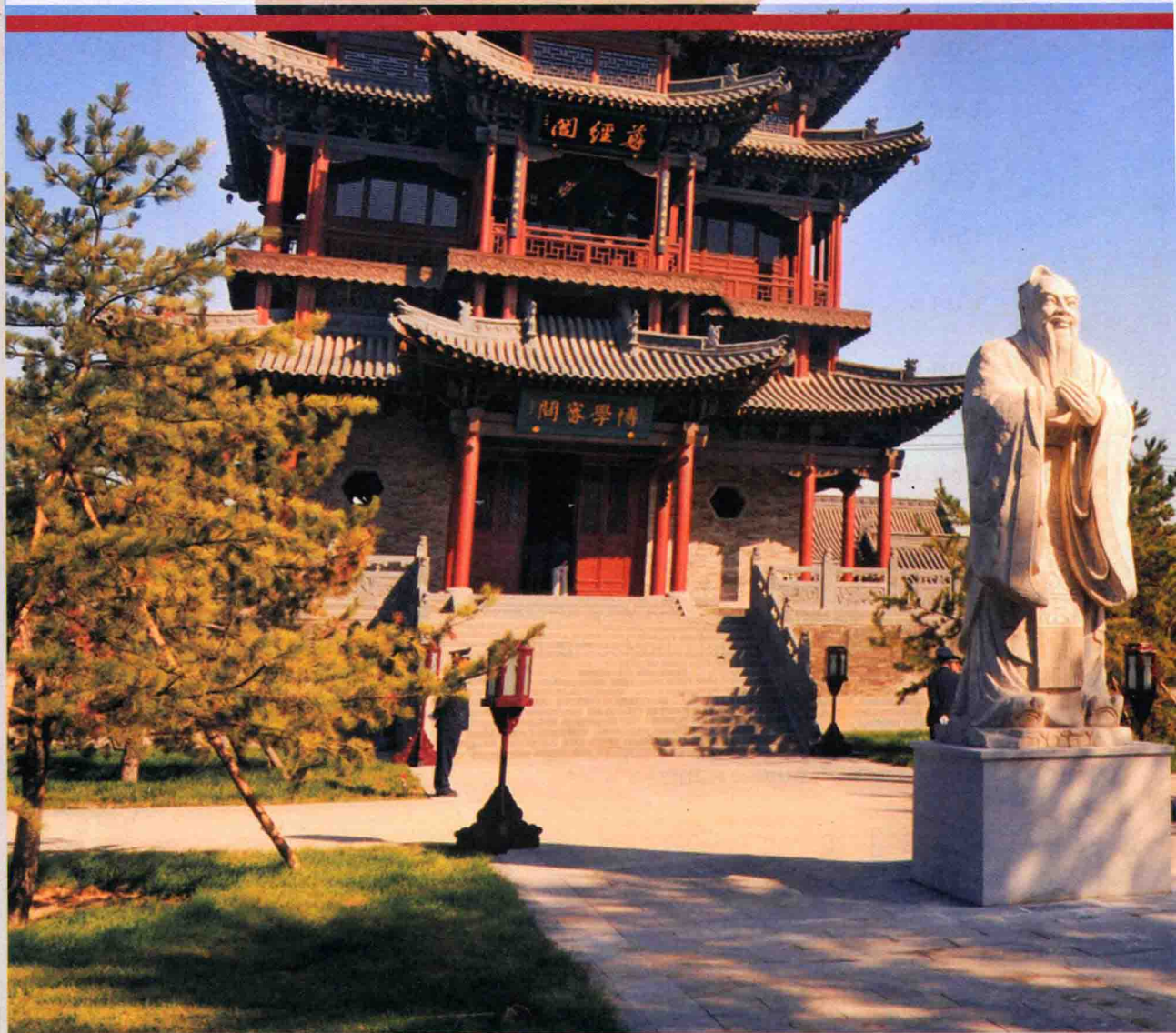
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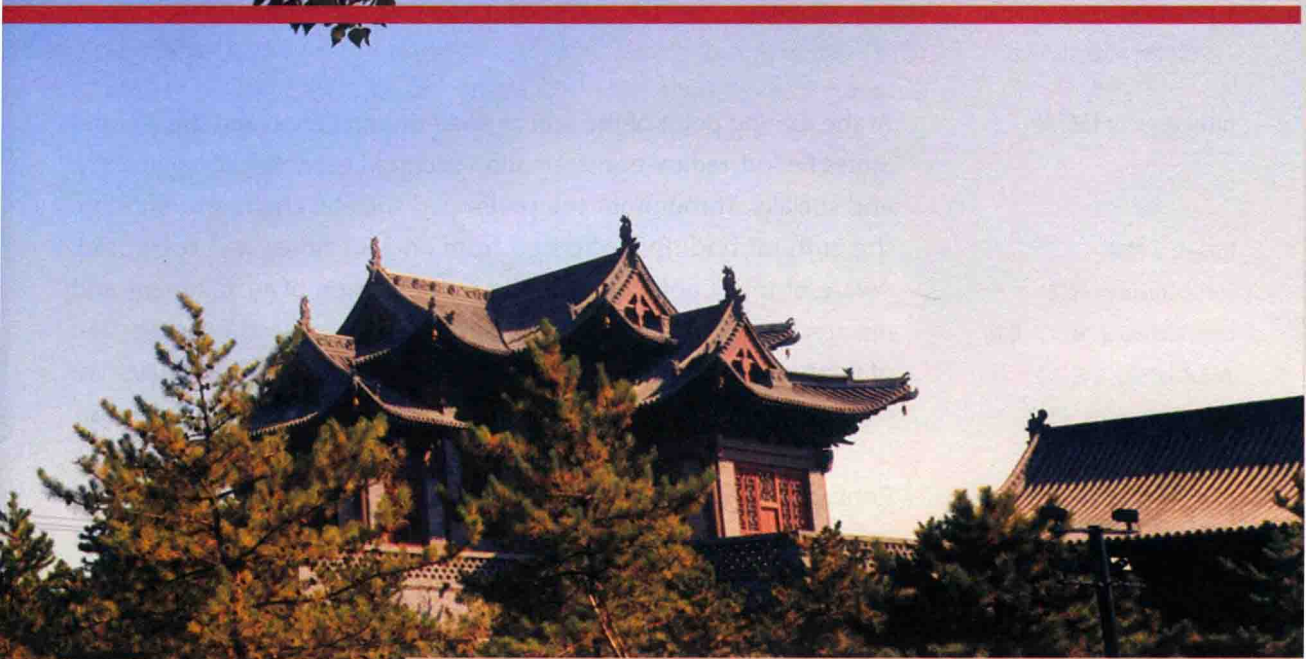


Unit

1

The Wisdom of Confucius





Lead-in

Decide whether the statements are true(T) or false(F).

- 1 Confucius was the founder of Daoism.
- 2 *The Analects* of Confucius was recorded and compiled by students of Confucius.
- 3 Confucius was the first teacher who taught large numbers of students in a private capacity.
- 4 Confucius is the Latinized name of a person who has been known in China as Kongzi or Kongfuzi.

1

PART

Appreciating and Interpreting

Confucius's Thoughts on Self-cultivation

turning point 转折点

inherit v. 继承

sustainment n. 保持

resurrection n. 复兴, 复活

The Analects 《论语》

disciple n. 弟子; 门徒



- 1 At the **turning point** of the Spring and Autumn Period and the Warring States Period, radical transformation occurred economically, politically, and socially. Throughout the prolonged societal chaos and fighting, the cultural tradition **inherited** from ancient times was corrupted. Aware of this, Confucius carried on the mission of **sustainment** and **resurrection** of the great cultural tradition. *The Analects* is a collection of Confucius's words and deeds by his **disciples** and their followers. We can understand Confucius's political philosophy through *The Analects*.
- 2 Confucius pays closest attention to human reality, and tries to avoid mystical questions. He once told his students that if one cannot understand life, why should one think much about death? He does not totally deny the existence of gods and spirits, but he is chiefly concerned with participants' spiritual presence in the sacrificial ritual. He holds that one can respect the gods and spirits but should keep them at a distance, and should not go into the details of whether those gods and spirits really exist or not. Therefore, though Confucianism is not a religion in the strict sense, it functions as a kind of religion in the ordinary lives of Chinese people.
- 3 In *The Analects*, Confucius does not mention much about *tian* (nature). This indicates that Confucius is not concerned with nature as much as human affairs.

4 In Confucian thought, the most fundamental relationship is between father and son. After a person is born into this world, it is impossible for him to change his birth place, parents and other family relationships. Since these relationships are inevitable, the Confucian attitude is to comprehend them from their beginning and cultivate one's behavior into family **reverence** (*xiao*).

reverence *n.* 尊敬

5 In *The Analects*, family reverence is taken as the root of human feelings, a deep **appreciation** toward the original state of one's life. By enhancing his primary familiar relationships, a person enhances his family reverence. **Humane** love starts from close intimate feelings and extends to other people as one begins to love **holistically**. Family reverence is the root of humaneness (*ren*). If people concentrate their efforts on the root, the way (*Dao*) will grow therefrom. A human's feelings start with family reverence toward intimate people, and spread over all of humanity.

appreciation *n.* 理解

humane *adj.* 仁慈的; 仁爱的

holistically *adv.* 整体地

6 In short, Confucius thinks that a human being can only fulfill himself by beginning with family reverence, the starting point of all relationships. We must be aware of this innate feeling so we can nourish and cultivate it, and extend it to other social relationships, such as ruler-minister, husband-wife, and friendship. In this way, Confucius found a theory of cultivating one's behavior toward family and society, which aims to establish harmonious relationships by recovering their origin.

7 In *The Analects*, the process of developing humaneness is mainly conducted through ritual **propriety** (*li*). Confucius stresses many times that only with sincere humane love can ritual propriety have real significance. In human communication, the most important factor is one's feelings toward others, while the form of this sentiment comes secondary. Thus, Confucius's comprehension and appreciation of the origin of human feelings is sharp and profound.

propriety *n.* 得体的举止

8 For one to realize humaneness, Confucius brings up the method of "disciplining the self and observing ritual propriety (克己复礼)." A person should realize that one's selfish desire might affect others negatively, and violate the requirement that ritual propriety demands.

defer to 顺从, 接受

"If for the span of a day one were able to accomplish this, the whole world would **defer to** this humane model." This means that being humane is not a far-off goal. If one wants to reach it, one will get there. One can arrive at the realm of humaneness simply if one's ideas toward others are cultivated properly and steadily. "Becoming humane in one's conduct is self-originating — how could it originate from others?" Confucius thinks that everybody should be able to become humane, since it is simply an ideal all can achieve.

filial piety 孝

9 The following are quotations from Confucius in which his thoughts on humaneness, rites and **filial piety** are specifically explained.

obedient *adj.* 顺从的
the multitude 民众

10 The Master said, "A young man should be a good son at home and an **obedient** young man abroad, sparing of speech but trustworthy in what he says, and should love **the multitude** at large but cultivate the friendship of his fellow men. If, after all these activities, he has any energy to spare, let him use it to making [make] himself cultivated." (Book 1: 6)

comply *v.* 遵守; 服从

11 The Master said, "When your parents are alive, **comply** with the rites in serving them; when they die, comply with the rites in burying them and in offering sacrifices to them." (Book 2: 5)

mourning *n.* 悼念; 哀悼

12 The Master said, "What can I find worthy of note in a man who is lacking in tolerance when in high position, in reverence when performing the rites and in sorrow when in **mourning**?" (Book 3: 26)

benevolent *adj.* 仁慈的;
仁爱的

13 The Master said, "It is the **benevolent** man alone who is capable of liking or disliking other men." (Book 4: 3)

deference *n.* 敬重; 顺从

14 The Master said, "For a man who is able to govern a state by observing the rites and showing **deference**, what is there to holding office? For a man who is unable to govern a state by observing the rites and showing deference, what good can the rites be to him?" (Book 4: 13)

15 The Master said, "In serving your father and mother you ought to

dissuade them from doing wrong in the gentlest way. If you see your advice being ignored, you should not become disobedient but should remain reverent. You should not complain even if you are distressed." (Book 4: 18)

dissuade v. 劝阻

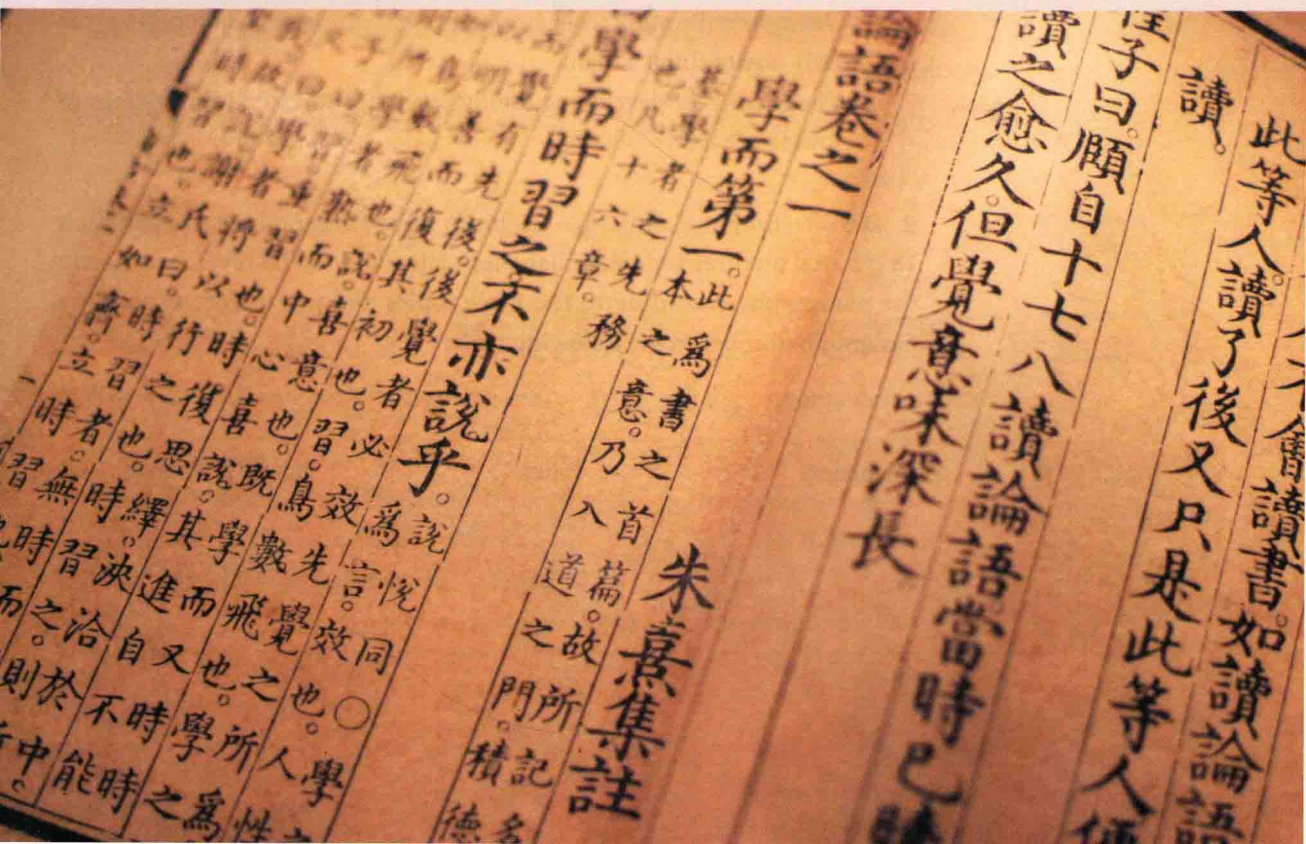
16 The Master said, "While your parents are alive, you should not travel too far afield. If you do travel, your whereabouts should always be known." (Book 4: 19)

whereabouts n. 下落; 行踪

17 The Master said, "The wise find joy in water; the benevolent find joy in mountains. The wise are active; the benevolent are still. The wise are joyful; the benevolent are long-lived." (Book 6: 23)

18 The Master said, "Unbending strength, resoluteness, simplicity and slowness of speech are close to benevolence." (Book 13: 27)

Source: Wen Haiming (2010). *Chinese Philosophy*. Beijing: China Intercontinental Press.



Reading Comprehension

1 Each piece of the following information is given in one of the paragraphs in the passage. Identify the paragraph from which the information is derived and put the corresponding number in the space provided.

- 1 Comply with the rites to serve parents when they are alive and to bury them when they die.
- 2 Confucius focuses more on human affairs than on nature.
- 3 Differences between the wise and the benevolent.
- 4 Confucius proposes the way in which humaneness is realized. “Disciplining the self and observing ritual propriety” is the method for one to realize humaneness.
- 5 According to Confucius, humane love for others is of the first importance while propriety comes secondary.
- 6 Confucius pays closest attention to human reality.
- 7 Confucius maintains and restores the great cultural tradition inherited from ancient times.
- 8 The relationship between father and son is fundamental for human beings.
- 9 Behavior cultivation from family reverence to social relationship is the only way to fulfill a man.
- 10 The process of developing family reverence to extend the feelings of love to others.

2 The selection of Confucius’s teachings from Paragraph 10 to Paragraph 18 is based on three topics: humaneness, rites, and family reverence. Group the paragraphs according to the three topics and put the corresponding paragraph number to the following table.

Topics	Humaneness	rites	Family reverence
Paragraphs			

3 Decide whether the statements are true (T) or false (F) according to the passage.

- 1 *The Analects*, a book about Confucius's words and deeds, was written by Confucius himself.
- 2 Many of Confucius's teachings are concerned with human affairs.
- 3 Humaneness comes from family reverence which is cultivated through intimate relationship between parents and their children.
- 4 No matter what happens, a person should not travel afar if his parents are still alive.
- 5 Confucius has no desire to see such a state of things like possession of power without generosity, courtesy without seriousness, and mourning without grief.

Language Focus

4 Complete the table with the correct form of the words given. Then complete the sentences with the correct form of the words in the table.

Noun	Verb	Adjective
	inherit	inheritable
appreciation	appreciate	
	defer	humane
deference		
cultivation		cultivable
disobedience		disobedient

- There are some regulations ensuring the _____ treatment of animals.
- The young man received a million dollars by _____.
- The father found it was difficult to _____ his son's interest.
- It helps if you go out of your way to _____ the mind and abilities of the local people to the utmost.
- They _____ a closed, state-dominated economy from the previous government.

- 6 She was _____ of Greg's concern for her health.
- 7 Around 1,000 soldiers had _____ orders to use force against civilians and surrendered.
- 8 While doing her best to _____ her hostess, she seemed to look on the baby as her own.
- 9 They need a realistic _____ of the problems in the country.

5 Match the teachings of Confucius in Section A with the English translations in Section B.

Section A

- 1 唯仁者能好人，能恶人。
- 2 弟子入则孝，出则悌，谨而信，泛爱众而亲仁。
- 3 能以礼让为国乎，何有？
- 4 知者乐水，仁者乐山。知者动，仁者静。知者乐，仁者寿。
- 5 事父母，几谏，见志不从，又敬不违，劳而不怨。
- 6 刚、毅、木、讷，近仁。

Section B

- a For a man who is able to govern a state by observing the rites and showing deference, what is there to holding office?
- b It is the benevolent man alone who is capable of liking or disliking other men.
- c A young man should be a good son at home and an obedient young man abroad, sparing of speech but trustworthy in what he says, and should love the multitude at large but cultivate the friendship of his fellow men.
- d In serving your father and mother you ought to dissuade them from doing wrong in the gentlest way. If you see your advice being ignored, you should not become disobedient but should remain reverent. You should not complain even if you are distressed.
- e Unbending strength, resoluteness, simplicity and slowness of speech are close to benevolence.
- f The wise find joy in water; the benevolent find joy in mountains. The wise are active; the benevolent are still. The wise are joyful; the benevolent are long-lived.



6 Translate the paragraph into English by using the expressions given in brackets.

《论语》是儒家学派的经典著作 (classic) 之一, 该书记录了孔子及其弟子的言行, 传授的是孔子的核心 (kernel) 价值观: 仁、义 (righteousness)、礼, 其中仁是孔子学说的中心思想 (central theme)。仁是指爱父母和敬长兄, 如果这种对家庭成员的情感延伸 (extend to) 到社会上其他人身上, 人与人之间的和睦关系也就建立起来了。

Development

7 Discuss the following questions with your partner.

1. What are the implications of humaneness to China today?
2. After reading the passage, have you got any insights into the so-called “Chinese-style” interpersonal relationship?