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前 言

导游员是我国旅游从业队伍重要的组成部分，他们在传播我国的先进文化、宣传社会主义精神文明、展示社会主义建设成就和宣传我国旅游业等方面发挥着积极作用。

随着旅游业的迅猛发展，我国导游员队伍不断壮大。为了提高导游员的素质，根据国务院颁布的《导游人员管理条例》，国家旅游局于 1989 年开始实行全国导游员资格考试，已为我国旅游行业选拔和储备了一大批职业道德良好、业务能力强、爱岗敬业的导游员队伍。截至 2003 年 12 月，全国已有 30 万人获得导游员资格证书。

2008 年北京奥运会和 2010 年上海世博会的召开，以及到 2020 年我国要实现世界旅游强国的宏伟目标，对导游员的职业道德水平和业务素质提出了更高的要求。加强导游员的继续教育和培训，全面提升导游员的综合素质，将成为今后旅游人力资源开发中的一项重要工作。为此，国家旅游局人事劳动教育司于 2003 年专门组织部分省、市旅游局和有关院校的专家共同编写了这套中级导游员系列丛书，供各地旅游部门、旅行社企业和导游服务管理机构培训考核参考使用，也可作为导游员自学和旅游院校学生学习的参考书。

这套丛书共有四本，即《导游知识专题》、《汉语言文学知识》、《英语》和《日语》。其中，《导游知识专题》包括中国传统

文化、宗教文化、建筑文化、饮食文化、武术文化、中医学、陶瓷鉴赏、珠宝玉石鉴赏、游客心理和自然旅游资源十个专题；《汉语言文学知识》包括古文名篇、古今诗词名篇、楹联名句和导游语言应用四个方面的内容，并附有导游工作中常见易错字、易错音列表；《英语》和《日语》两本书收集了与导游员工作密切相关，内容涉及我国主要客源国概况、环境保护、人口、医疗保险政策及建设成就等内容多篇短文。

这套丛书认真总结了我国导游培训及考试工作的经验和旅游业发展的特点，紧密结合导游员工作的实际需要，坚持理论知识与导游实务相结合，强调导游综合素质教育，不仅告诉导游员“是什么”，同时还回答“为什么”；不仅要求导游员知其然，还要知其所以然。同时，本套丛书在内容设置、体例安排、文字表述等方面较以往类似用书有较大的突破，力求突出实用性、针对性。

这套丛书在编写过程中，得到了上海市旅游事业管理委员会、陕西省旅游局、四川省旅游局、江西省旅游局、云南省旅游局人教处和北京第二外国语学院日语系、北京旅游学院，以及西安外国语学院旅游学院的大力支持及帮助，在此一并表示感谢。由于时间仓促，不当之处在所难免，敬请广大读者批评指正。

国家旅游局
人事劳动教育司
二〇〇四年二月

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Unit One

Culture and Civilization

Text A

Ancient Chinese Civilization

Great distances, the towering mountains of **Central Asia**, and such formidable deserts as the **Gobi** made China almost inaccessible. As a result, China developed and retained its own distinctive culture in relative isolation.

Geographic and Cultural Influences

From the beginning of its recorded history until the early 1900s, a succession of dynasties ruled China. Most dynasties went through a cycle that consisted of several stages. The first stage was the founding of the dynasty, next came a period of internal peace, expansion, and great power. A period of regression marked by decline followed the period of great power. When its decline reached the low point at which chaos and rebellion took over many parts of the land, the dynasty collapsed. A new leader emerged, and another dynastic cycle then began.

Beneath the recurring pattern of the dynastic cycle lays a

continuous evolution, or development, of culture over the centuries. For example, structures such as the family, the farm, and the village developed their own patterns of change. During some stages of the dynastic cycle, the pace of cultural evolution quickened; during others it slowed.

Ancient Chinese beliefs

At a time when the political life of China was in turmoil, philosophers were looking for ways to restore harmony. At the root of many of these harmonizing philosophies was an ancient Chinese belief concerning the dualism, or two-sidedness, of nature. This idea says essentially that everything in the world results from a balancing of **complementary** forces, called Yin and Yang. Yin is female, dark, and passive. Yang is male, bright, and active.

Yin and Yang do not conflict with each other, however, as do the concepts of good and evil in Western thought. Rather, they depend on one another, and under the best of conditions, they maintain a balance. Day, which is Yang, gives way to night, which is Yin. Summer gives way to winter.

These beliefs led to the conviction that balance in human affairs was the normal condition. For example, extremes such as a harsh government, anarchy (no government), or overindulgence during times of prosperity could not last for long.

Confucianism

Westerners know Kong Fuzi as Confucius. Left in poverty at the age of three when his father died, Confucius, who lived from about 551 B.C. to 479 B.C., still managed to obtain a good

education. He began teaching as a young man and soon gained many followers. In time, his ideas and teachings, as written by his followers in a collection of writings called *The Analects of Confucius*, became known as Confucianism. The philosophy of Confucianism exerted a more powerful influence on later Chinese beliefs and lifestyles than did any other philosophy.

Confucius was not a religious prophet and had little to say about gods, the meaning of death, or the idea of life after death. Instead, he taught about the importance of the family, respect for one's elders, and reverence for the past and for one's ancestors. These three concepts formed the basis of Confucian philosophy.

Confucius had a primary interest in politics and wanted to end the political disorder of his time. He believed that this could be accomplished in two ways. First, every person should accept an appropriate role in society and perform the duties of that role. Second, government should be virtuous. Instead of relying on military power, rulers should be honest and show concern for others. Only well-educated and morally excellent officials should be appointed to run the government.

Confucius taught that government should set a good example, for he believed that the people would willingly obey a ruler who lived and governed virtuously. Virtue, in Confucian teaching, consists of correct behavior toward others. **This basic principle resembles the Christian Golden Rule, although stated negatively: "What you do not wish for yourself, do not do others."**

Confucius hoped to put his ideas into practice by becoming an adviser to a local ruler, but he never achieved his goal. He spent most of his life teaching, and eventually his teachings took on

almost religious significance. By the time of the emperor Wu Di, offerings were being made to Confucius in **the Grand Academy** and other schools.

Taoism

Laozi, thought to have lived in the 500s B.C., founded a philosophy called Taoism. Taoism got its name from its central idea, the Tao, which can be defined as the "Way of Nature." Laozi saw the Tao as an indescribable force that governed the universe and all of nature. Only by withdrawing from the world and contemplating nature could people understand the Tao and live in harmony with it.

According to Laozi, people should not strive for riches or power. Rather, they should try to bring themselves into harmony with the Tao by being quiet, thoughtful, and humble. Unlike Confucius, Laozi shunned politics. He advised people not to seek after power or material wealth.

Taoism became second only to Confucianism in its importance to the Chinese. Taoism appealed to the masses of peasants because of its concern with nature and natural forces. It also appealed to many artists and poets because it encouraged artistic expression as a means of understanding the Tao. Taoism appealed to many Confucianists as well because it added balance to their lives. Some Confucianists believed concerning oneself only with politics, education, and social problems were too restrictive and frustrating. Even officials and the emperor needed a temporary escape they desired within the Taoist contemplation of nature.

Like Yin and Yang, Taoism and Confucianism came to be

complementary parts of Chinese culture. Each supplied what the other lacked.

Legalism

Like Confucianism, the school of philosophy known as Legalism concerned itself with politics. Its teachings, however, differed greatly from the teachings of Confucianism. The Legalists believed in power—not virtue—and in harsh laws. In their view, people were by nature selfish and untrustworthy. Peace and prosperity could be achieved only by threatening severe punishment if people did not obey the laws.

The first Qin emperor, Shi Huangdi, followed the ideas of Legalism. He succeeded in creating a powerful empire, but his dynasty ruled for a very short period. Later Chinese philosophers believed that the Qin Dynasty failed because of its extremely cruel methods.

The government of the Han Dynasty took over the Legalist principles of the Qin Dynasty, but tempered the application of those principles with Confucian values. The Han Dynasty probably lasted as long as it did because it achieved a balance between the Legalist and Confucian approaches to government.

Buddhism in China

Another great influence on Chinese thought and religious belief came not from China but from India—from the teachings of the Buddha. Missionaries from India first brought Buddhism to China during the Han Dynasty.

When the Han Dynasty collapsed and nomads from the north

raided China, Buddhism found many converts, especially among the peasants. People looking for consolation in this time of crisis found it in **Mahayana Buddhism**, a branch of Buddhism that became dominant in China, Japan, and Korea. Mahayana Buddhism emphasized worship of the Buddha as a savior **who was committed to helping all human beings escape from the miseries of the world by achieving nirvana**. Buddhist temples and ceremonies offered a sense of comfort and tranquility in turbulent times. Buddhism also emphasized universal charity and compassion, which Chinese culture had previously lacked.

The teachings of the Legalists, Confucius, Laozi, and the Buddha had a lasting effect on Chinese attitudes. The centralizing political ideas of the Legalists provided a strong foundation on which Chinese society rested. Confucianism, with its reverence for the past and emphasis on the family, won the most followers. The Chinese had always revered their ancestors and worshiped the emperor as almost a divine being, and these practices continued. Other ideas contained in Taoism and Buddhism—humility, contentment, loyalty, justice, wisdom, and obedience—were also absorbed into Chinese culture.

Chinese Life and Culture

The family, not the individual, constituted the most important unit in Chinese society. The Chinese father ruled the family. He arranged his children's and his grandchildren's marriages, decided how much education his sons would receive, and even chose his sons' careers. Women were subordinate to men, although Chinese society also taught great respect for mothers and mothers-in-law.