

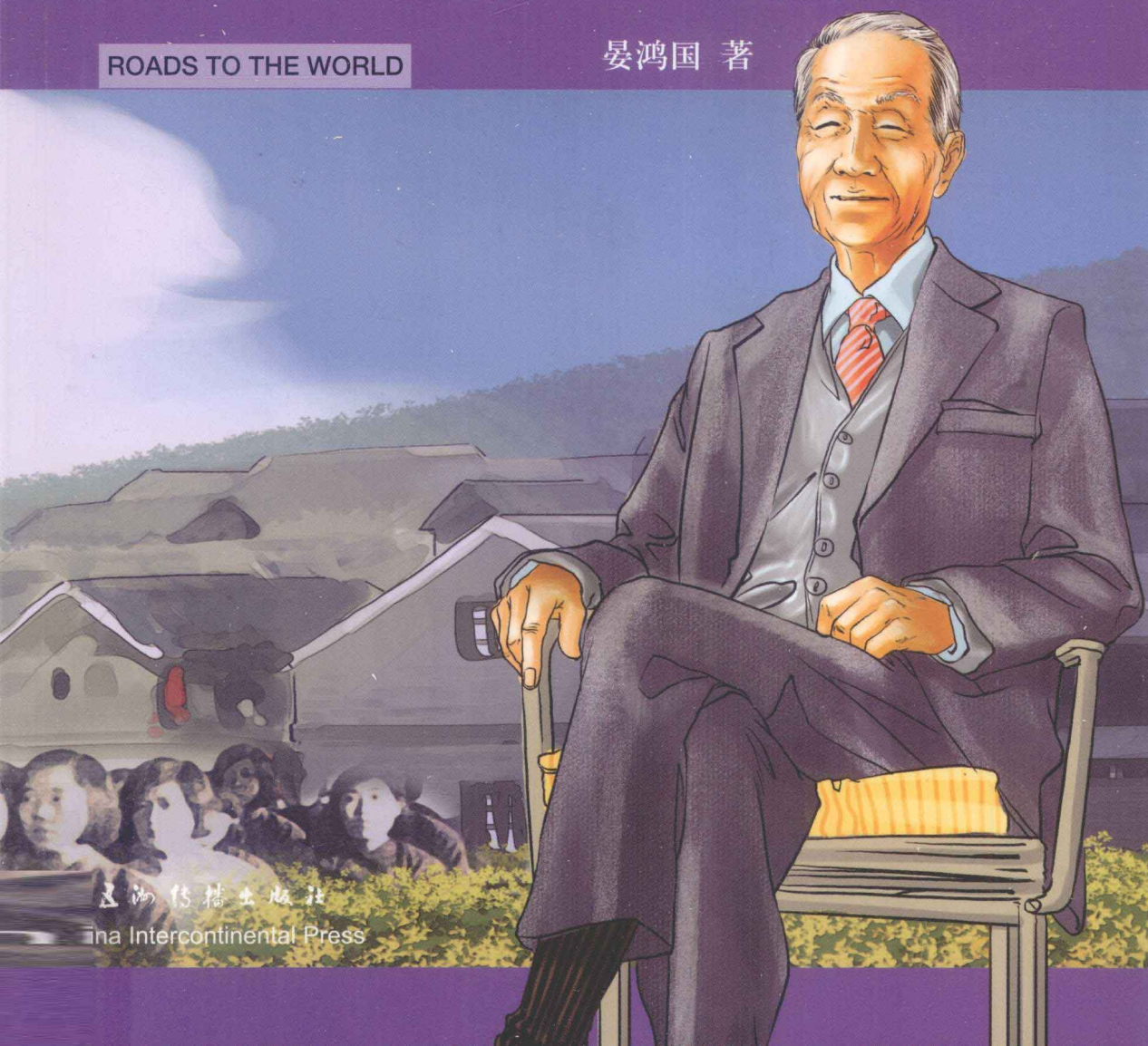


Yan Hongguo

MAKE NEW CITIZENS OF THE WORLD 做世界新民

ROADS TO THE WORLD

晏鸿国 著



汉斯出版社
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MAKE NEW CITIZENS OF THE WORLD

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FOREWORD

It has been a long and exciting history of tremendous cultural exchange between China and other countries. In terms of culture, economy, ideology, and personnel, these exchanges between China and other countries can be dated back to the times of Qin and Han dynasties—directly or indirectly, by land or sea. The long-term and multi-faceted cultural exchange helps the world to understand more about China and the rest of the world, enriching the common wealth of mankind—both materially and spiritually.

The book series entitled *Roads to the World* offers the most splendid stories in the entire history of Sino-foreign cultural exchange. We hereby offer them to foreign students learning the Chinese language, and to foreign readers who have a keen interest in Chinese culture. These stories depict important personalities, events, and phenomena in various fields of cultural exchange between China and other nations, and among different peoples. By reading the books, you may understand China and Chinese civilization profoundly,

and the close link between Chinese civilization and other civilizations of the world. The books highlight the efforts and contributions of Chinese people and Chinese civilization in the world's cultural interchange. They reflect mankind's common spiritual pursuit and the orientation of values.

This book tells the story of how Yan Yangchu (Y. C. James Yen) implemented mass education in China, and further led the international rural reconstruction movement. Yan Yangchu's theory of mass education is based on the combination of the Confucian idea that the people are the foundation and the Christ's philosophy of universal love. His theory took root and thrived in China in the 1920s, and was spread to and applied in the impoverished lands all around the world under the efforts of Yan Yangchu for decades. He trained and developed a large number of mass education experts and rural construction talents for the less-developed nations and regions in China and the world, hence reputed as "Father of Mass Education of the World."

前 言

中国与其他国家、民族之间的文化交流具有悠久而曲折的历史。在中国与外国之间，通过间接的和直接的、陆路的和海路的、有形的和无形的多种渠道，各种文化、经济、思想、人员方面的交流，可以上溯至秦汉时代，下及于当今社会。长期的、多方面的交流，增进了中国与其他国家、民族之间的了解，使人类的共同财富（物质的和精神的）更加丰富。

中外文化交流故事丛书（Roads to the World）的宗旨，是从中外文化交流的历史长河中，选择那些最璀璨的明珠，通过讲故事的方式，介绍给学习汉语的外国学生和对中国文化感兴趣的外国读者。这些故事描述中国与其他国家、民族在各个领域文化交流中的重要人物、事件和现象，以使外国读者能够更深入地理解中国，理解中国文明，理解中国文明与其他各文明之间的密切关系，以及中国人和中国文明在这种交流

过程中所作出的努力和贡献，并尽力彰显人类共同的精神追求与价值取向。

本书讲述的是晏阳初先生（Y. C. James Yen）在中国开展平民教育，进而领导国际乡村改造运动的故事。晏阳初平民教育的思想体系由儒家的民本思想和基督教的博爱哲学结合而产生。它于20世纪20年代在中国大地上生根、开花、结果，后由晏阳初本人将其收获的种子撒播于全世界贫瘠的土地上，并继续浇灌几十年，为中国和世界不发达国家和地区培养了一大批平民教育专家和乡村建设人才。晏阳初因此被称作“世界平民教育之父”。

I

The Quest for Truth

Son of a Private School Teacher

The tiny town of Bazhong sits amid lush mountains in the northern part of Sichuan Province, flanked by a green river. At dawn, the white pagoda atop the East Mountain is covered in sun rays, inspiring awe. At dusk, the river gleams with the setting sun, creating a sparkling sight. During the reign of Emperor Guangxu of the Qing Dynasty (1875–1908), there was a private school on the West Street in town. The school was run by Yan Lequan, who had the style name of Meitang. The Yans were an intellectual family, and Meitang was a learned teacher who was not only well versed in the Four Books and Five Classics, but also had some medical knowledge. He was revered by the locals.

On the 17th day of the ninth month of the 16th year of the reign of Emperor Guangxu (October 26, 1890), Meitang was giving a lecture at the school when he was told that his wife was about to give birth. He hurried back. At

1

探索真理之路

私塾先生的儿子

小小的巴中县城，坐落在四川省北部的群山之中，四面青山环抱，碧水绕城而过。清晨，东山顶上的白塔身披霞光，巍然挺立；黄昏，晚霞洒满江中，波光粼粼。清光绪年间（1875—1908），城中的西街有一家私塾，私塾的先生叫晏乐全，字美堂。晏家是书香门第，美堂先生博学多才，不仅精通四书五经，还能看病处方。乡亲们对他十分尊敬。

光绪十六年九月十七日（公元1890年10月26日），正在私塾上课的美堂先生忽然得到消息，他的夫人要生产了，他急忙赶回家中。当晚，夫人产下一子，取名兴复，乳名云霖。

转眼之间，云霖已经五岁，该上学了。母亲给他换上一件土布长衫，又把一个布缝的书包给他背上。

night, his wife gave birth to a son, whom they formally named “Xingfu” and called fondly as “Yunlin.”

Time flew. Yunlin was now five years old, time for school. His mother dressed him in a native long gown and handed him a cloth schoolbag. His father gave him an academic name “Yangchu,” hoping that he would have a future as bright as the rising sun in the morning.

At the school, Yangchu bowed to the memorial tablet for Confucius and to the teacher in accordance with the custom for new students. At the beginning, he studied the *Three-Character Classics*, *One Hundred Family Name Primer*, and *1000-Character Primer*, followed by the *Four Books and Five Classics*, most of which are Confucian teachings. The young Yangchu did not quite understand these teachings, such as the statements “The people are the foundation of the state and the state serves its people,” “The people rank the highest and the ruler counts the least,” and “Heaven sees what the people see and hears what the people hear.” These lines left a deep impression on his mind. The people-first Confucian philosophy was embedded in his mind like a subtle seed.

Gentle Father and Strict Mother

Yangchu couldn’t recall a single occasion either at home or school on which his father flew into a rage. He was always caring and all smiles towards his students

美堂先生给他起了个学名叫阳初，他希望孩子就像初升的太阳一样，有个灿烂的前程。

到了私塾，对着孔夫子的牌位和先生行礼后，便算是入学了。刚开始学的是《三字经》、《百家姓》、《千字文》等，后来就是四书五经，都是儒家的理论。小阳初对那些理论似懂非懂，但如“民为邦本，本固邦宁”、“民为贵，君为轻”、“天视我自我视，天听我自我听”，这些句子在他心中留下深刻的印象，儒家的民本思想像一粒微妙的种子，埋在他心中。



晏阳初父亲美堂先生和母亲吴太夫人
Yan Yangchu's father Mr. Meitang and mother Madam Wu

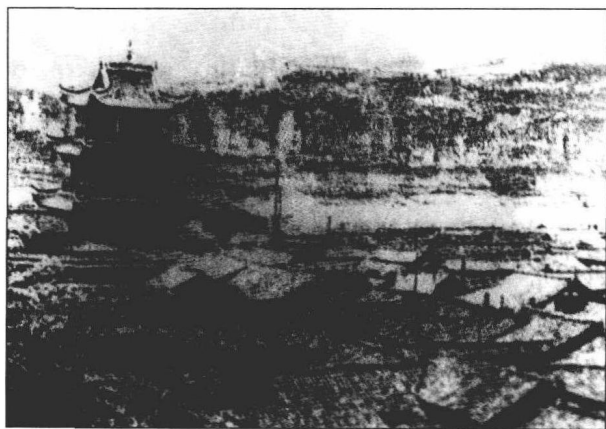
and children, who respected him but were never afraid of him. Yangchu inherited this personality attribute from his father. In his autobiography, *An Account of Myself at 90*, Yangchu recalls: "In my mind, my father is a typical scholar, speaking in a refined manner and courteous to others. What I find the most unforgettable about myself is his smiles, so gentle and so kind, just like the warm breeze in spring." Meitang was one of the most famous scholars in Bazhong, but he was not old-fashioned; he showed a keen interest in current affairs and avidly read books by reformists such as Yan Fu and Liang Qichao, and was therefore exposed to fresh thoughts and knowledge. This was a rarity in Bazhong back then.

Yangchu's mother, surnamed Wu, was the daughter of a wealthy family at the nearby Yuantan Village, Nanjiang County. Although she was illiterate, she had a good upbringing, and since marrying Meitang, she had proved a competent housewife and a loving mother, keeping everything of the family in good order. She was strict with her children, requiring them to sit and stand in proper postures and speak and act appropriately. Thanks to his mother's strict upbringing, Yangchu developed good habits in childhood. Once, the young Yangchu was caught in a heavy rain on the way home from school. His classmates scampered off like frightened rats, but Yangchu was not flustered; he kept

慈父严母

在晏阳初的记忆中，无论是在家里还是在私塾中，从来没有看见父亲发过怒。无论对学生还是子女，他都是循循善诱，笑容可掬。学生和子女们对他敬而不畏。晏阳初从小受父亲的影响，秉承了父亲的这种性格。后来晏阳初在《九十自述》中回忆说：

“在我的脑海中，他是个典型的读书人，谈吐斯文，待人和气。最难忘的是他的笑容，温善可亲，好似春天的和风。”美堂先生虽然是巴中名儒，但他并不守旧，他平时关心时事，经常阅读一些新派人物如严复、梁启超等人的书，接触一些新思想、新知识。这



阆中古城
Langzhong ancient town

walking as usual, earning the praises of adults passing by.

One day in the year when he was six, on the way home after school, he passed by a temple as usual, but heard the deafening din of gongs and drums. It turned out that a performance of the local opera was in progress at the temple. The young Yangchu squeezed his way into the temple and stood on a stone step, craning his neck to watch the performance. He was engrossed in the performance on the stage when someone gave him a strong push from behind, almost causing him to fall off the step. He turned around, recognizing it was his classmate, who looked happy with his prank. Yangchu became furious and rashly slapped him in the face, leaving a clear imprint of fingers on his face. The prankster cried and hurried off. Yangchu realized that he was in trouble now as his classmate would surely go to his home and complain to his mother, who would show no mercy on him. Yangchu was afraid to go home and face his mother. So he hanged around until midnight. He sneaked into his room and lay in bed, covering his head with the sheet. As he was about to fall asleep, he heard the door swing open, and storming into the room was his mother, holding a lamp in one hand and clutching a bamboo stick in another. His mother lifted up the sheet and gave him a good spanking. She

在当时当地是十分难得的。

晏阳初的母亲吴氏，是距巴中不远的南江县元潭乡一大户人家之女。她虽然不识字，但从小受到良好的家庭影响，自从嫁到晏家，勤俭持家，相夫教子，把家管理得井井有条。对待子女，她主张威德相济，要求他们坐有坐相、站有站相，言谈举止都要中规中矩。在母亲严格的教育下，晏阳初从小养成了良好的生活习惯。有一次小阳初在放学途中遇到下雨，小伙伴们都抱头鼠窜，而他不慌不忙，仍然安步如常，旁边的大人们看见了，都交口称赞。

晏阳初六岁那年，有一天，他在放学回家的路上，路过一座庙宇时，听到里面锣鼓喧天，正在唱戏。小阳初挤进去，站在一处台阶上，仰头看戏。正当他看得津津有味时，突然被人从后面推了一掌，差一点跌下台阶。他回头一看，原来是一位同学推了他，此刻那位同学正为自己的恶作剧而得意呢。小阳初忍不住怒火中烧，顺手就给了那同学一耳光。同学的脸上立刻留下五个鲜红的指印，大哭而去。他心想这下糟了，那位同学肯定要到他家告状，母亲绝不会轻饶自己。他吓得不敢回家，直到深夜才偷偷溜回房

then wept, saying: “What is the use of reading so many books for you? How could you get into trouble for such a minor matter? Why couldn’t you just bear it and avoid making trouble for the family. You really let me down.” Yangchu has never forgotten this incident. From then on, whenever he found it hard to control his emotions, his mother’s stern face would flash before his eyes, and her admonishment would ring in his ears, compelling him to remind himself to show forbearance.

Towards the end of the eighteenth century, missionaries from the China Island Mission traveled to China’s southwestern regions. Bazhong, an out-of-the-way tiny town, also received a couple of missionaries. They built a gospel church outside the western gate and to facilitate their preaching, they picked up the Chinese language. At the recommendation of the missionaries in Baoning Prefecture (the present-day Langzhong City), they hired Meitang as their Chinese teacher. Thus, the young Yangchu often went to the gospel church with his father. The missionaries at the church liked the clever boy and suggested to Meitang that Yangchu be sent to the Western Academy in Langzhong. Meitang discussed the suggestion with his wife and decided to heed the missionaries’ advice. At that time, the imperial examination system had yet to be abolished. It was a visionary act to for Yangchu’s parents to put him on a