

认知中国系列



An Introduction to
Chinese Culture

中国文化概论

陈剑峰 岳小颖 编著

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复旦大学出版社



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总序

推动人类历史和世界文明向前发展的动力主要在于不同的人类群体及其文化之间的相互碰撞,而自真正的世界历史出现之后,在人类社会各类交往中最具关键意义的,大概就要算东西方文化之间的交往了。

中国有一句古话,叫做“他山之石,可以攻玉”,所以,作为东方人的我们,自上世纪 80 年代初改革开放以来,便取其精华去其糟粕地吸纳了大量以欧美为主的西方文化。但中国,作为拥有 5000 年历史的文明古国,向世界全方位展示其深厚历史底蕴及现当代文明的机会却一度寥寥无几。

近年来,随着国内经济的腾飞,随着北京奥运会及上海世博会等国际大型活动的举办,中国逐渐向世界展示出了其作为新兴经济大国的雄厚实力,其方方面面也益发受到世界各国的关注,尤其是中国悠久的历史 and 灿烂的文明更是引人注目。因此,组织各领域专家编写一套包括经济、外交、民俗等在内的认知中国系列丛书,方便外籍人士认知并了解中国现当代文明,实为契合时机之举。本系列丛书的作者均在所涉领域浸淫多年,他们学有所长且思维敏锐,见解不凡,因此本套书也使得以适中的篇幅传递中国文化中最核心的知识和最值得思考的观念成为可能。这样的丛书编撰方式也使其呈现出其独有的实用性与鲜明特色,更加适宜于培养外籍来华人士接触中国及其文明的兴趣,也宜于国内各高等院校的留学生相关专业的教学。

我们衷心希望本套丛书的出版能为外籍读者打开了解中国这一文明古国之门,增进外籍人士,尤其是青年留学生对中国及中华文明的深层次了解,同时,也有可能为他国的中国文明研究的发展和深化提供特别的动力。

当然,我们深知出于种种原因,本套丛书必然会有诸多缺点与疏漏,因此诚恳期待所有关心热爱本套丛书的读者能够积极参与该丛书建设,不吝赐教,提出你们宝贵的建议与批评。

王蔚
于上海佘山

前言

进入 21 世纪以来,随着全球化的发展,国家间相互依存日益加深,国际社会越来越关注中国,希望更多、更全面、更深入地了解中国文化。国家间的文化与教育相互交流日趋频繁,如何为留学生提供一本介绍中国文化的英文专著,成为本系列教材编写的初衷。作为新时代的中国教育工作者,应该有一种文化的自觉,为外国读者提供一种对中国文化新鲜的、有深度的认识,只有如此,才能照亮中国文化本来的面貌。

出于上述目的,本书采撷了瑰丽多彩的中国文化宝库中的如下几部分进行论述。第一章介绍了中国的传统思想,中国的传统思想与价值观和中国人的行为准则,并介绍春秋时期、魏晋时期和明末清初这三个中国传统文明、思想发展的重要时期。将引导学生对孔子的天人哲学,老子的无为哲学和孙子兵法等进行讨论与学习。第二章偏重于中国艺术的介绍,中国艺术呈现了中国人的心灵世界,显现了中国人的独特美感,成为展示中国人生命力和创造力的窗口,具有永恒的魅力。中国人将给予当做提升人生境界、慰藉心灵的媒介,艺术是中国人人生哲学的延伸。中国的艺术传统,是一部记载中国人生活品位和美感世界的活的图画,反映出中国人“用美的方式生活着”的优雅心态。此章将着重讲授中国的书法与绘画、雕刻、文学、建筑和京剧等。第三章是中国科学技术与教育的发展和对外交流,中国传统科学技术创造了辉煌的成就。自春秋到宋元,中国科学技术一直保持持续发展的势头,科学技术的发展是中国对世界的重大贡献,同时也是中国人民聪明才智的体现。此章将介绍中国古代重要的科技成就,如四大发明、都江堰水利工程等。中国的教育历史悠久,孔子是中国古代最著名的教育家,古代教育在中国文化中起着举足轻重的作用。此部分将对中国古代教育做简要介绍,并介绍中国科举制度及其影响。郑和下西洋及丝绸之路是中外文化交流史上的重要事件,也将在此部分展开讲解。最后一部分是中国的名胜古迹。中国是世界上最古老的

文明国家之一,名胜古迹众多。徜徉在这些名山胜水之中,一方面可以领略中国的大好河山,另一方面也从中感悟中国博大精深的历史文化。

此教材的编写,借鉴了诸多关于中国文化探索的中英文专著和教材的重要成果,希望通过教学实施,使学生对中国文化有一定了解,接触中国文化的方方面面,不仅获得中国文化的表面知识,而且能感受到中华文明的精神内涵及中国精神的核心与价值,进而获取对中国文化的深度认知。

编者
2017.4

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Chapter 1

Chinese Traditional Thought

一个历史悠久的民族的文化,一定有其作为文化核心内容的传统思想,它展现着这个民族及文化的基本精神、基本信仰和基本价值观。中国传统思想文化源远流长,内涵博大精深,在五千年的漫长发展过程中产生过许多不同的学说和流派。在其发展过程中,虽然也呈现出多样性和变异性,但又有着一以贯之的统一性,形成了一些代表中华民族文化的核心精神。

一、“天人合一”、“民胞物与”的世界观

“究天人之际”,寻求“天”与“人”两者的相互关系在中国古代传统思想中是个根本问题,在此问题上历代思想家也有着不尽相同的看法与观点。所谓“天”、“人”在不同的时代背景、不同的语境下有着不同的含义。冯友兰先生说:“所谓天有五义:曰物质之天,即与地相对之天。曰主宰之天,即所谓皇天上帝,有人格的天、帝。曰运命之天,乃指人生中之无何者,如孟子所谓‘若夫成功则天也’之天也。若自然之天,乃指自然之运行,如《荀子·天论篇》所说之天也。曰义理之天,乃谓宇宙之高原理,如《中庸》所说‘天命之为性’之天是也”。不过总的说来,“天”指不以人的主观意志为转移的客观性、必然性,而“人”则指人的精神、主观能动性、人类的生产活动及社会活动。何谓天人合一?张岱年先生指出:“中国哲学中天人合一观点有复杂的含义,主要包含两层意义。第一层意义是,人由天地生成,人的生活服从自然界的普遍规律。第二层意义是,自然界的普遍规律和人类道德的最高原则是一而二、二而一的”。一般来说,中国的天人合一观实质上主要还是强调人与自然的统一,人与自然的协调,人的道德理性与自然理性的一致。天人合一观的提出,体现出了古代中华民族试图辩证地认识人自己与其所在的宇宙自然即主体与客体的整体关系,努力寻求对自我命运的主动掌握,从而实现人生价值的独特而深刻的文化思考与探索。

二、“中庸之道”、“和而不同”的方法论

“中庸之道”追求中常之道,讲求自我与他人、理想与现实之间的谐调与平衡,防止“过犹不及”,这样的思维模式使中华民族形成了一种稳健、大度的民族

性格。“中庸”并非“折中”，更不是简单的求中保身，追求绝对的统一，而是“和而不同”。“君子和而不同，小人同而不和”。中庸所追求的“同”、“和谐”是以多元的存在为前提的。至于“和”早在西周末年，史伯就对其做过精到的论述：“夫和实生物，同则不继”。史伯把“和”定义为“以它平它”，指不同事物与因素在差异性、多样性基础上的协调统一，“和实生物”即不同事物相互融合得到平衡，从而能产生新事物。“同”则是排斥差异性、多样性的绝对统一，其后果则是“同则不继”不能产生新事物。因此“和而不同”包含了对人、事宽容、理解、求同存异、和睦相处的民族精神，体现了中华民族文化的兼容并蓄、有容乃大的气度。中国古典的辩证思维方法十分丰富，影响十分深刻，它们成为中国人传统的思维方式之一，使中国人形成了不好走极端，凡事适可而止，容许“殊途同归”的优点。但它的朴素性却也往往流于笼统和模糊，事实上也有使国人凡事不痛不痒、成为“老好人”，以灵活性代替原则性的流弊。

三、“仁民爱物”、“以人为本”的人本意识

所谓人本意识或人本主义，无非是尊重人和推崇人，宏扬个体生命存在的意义和主体独立自觉的价值。而这也正是中国传统文化中所追求的。首先，在儒家文化中，“自然不是作为纯客体的对象存在，而是对象化了的为我存在；社会不是作为外在于个人的异己力量，而是内在于个人的人的社会；人生的各种现象也不再是神秘莫测、不可捉摸的，而是有其自身规律和轨迹；人在自然界中具有崇高的地位，人的存在、生命的存在也具有他物不可比拟和取代的普遍意义和价值。”

“人最为天下贵”是儒家人本意识的出发点，人自身的存在是自然界最高的价值形式。因此，孟子说：“亲亲而仁民，仁民而爱物”是说人类出于本性的亲亲之爱，将其推而广之，以爱亲之心去爱每个人，从而爱惜万物苍生。张载所说的“民吾同胞，物吾与也”则是说把天下之人看作自己的同胞，万物看作是自己身体的一部分，不可分割。孔子说：“仁者爱人。”他坚信“爱人”是人之本性。在对待别人上要求“己所不欲，勿施于人”，“己欲立而立人，己欲达而达人”，做到推己及人。“仁民爱物”用于国家政治便是“王道”政治以及“仁政”思想。“王道”政治要求为政者以德服人，不用武力强迫人们屈服。“仁政”则主要是“民为贵，社稷次之，君为轻”的重民思想。冯友兰认为：“无论古今中外，无论哪宗哲学，归根到底要讲到人，不过中国的哲学特别地要突出人。”儒家之“博爱”，墨家之“兼爱”，道家之“贵生”，佛家之“慈悲”，均不同程度地体现了“仁民爱物”、“以人为本”的价值观。

四、“厚德载物”、“以和为贵”的文化开放性

中国传统思想文化在自我的超越和与外来文化的融合两方面体现了她“厚德载物”、“有容乃大”的开阔胸襟。首先,中国传统思想文化可上溯到黄帝、尧、舜、禹、汤,在出现“哲学突破”的春秋战国时期奠定基石,此后历经了多次创生、突变、吸收、交融、整合的演变周期,表现为子学、经学、玄学、理学、心学等不同的思潮。在此过程中,其自身便不断进行融合与调整,体现着民族的自我认同,形成了中华民族思想文化的整体特征。其次,从中国传统思想文化与外来文化的交流和学习上更加彰显了她的“厚德载物”“以和为贵”。两汉之际以佛教代表的古印度文化的传入开了中国文化与外来文化交流的先河,也是未来文化成功中国化的范例。此后的“西学东渐”与“马克思主义中国化”的展开以及“自由、民主”思想传入,除去历史的原因外,更重要的是中国文化本身所具有的开放性。不仅如此,中国文化在吸收外来文化的同时,也积极向外传播,而且得到了很好的发展,一定程度上影响了西方文化的发展和科技革命的到来。尤其是儒家文化在亚洲文化圈的影响,日本、韩国、新加坡等国家的高速发展与中国儒家文化的关系已经为学者们所公认。从某种程度上说东亚文化就是中国文化、儒家文化的折射。而就儒家文化本身来说,它在中国的产生与发展本着高度的自觉意识,在吸收释、道、墨等学派的基础上不断进行自我创新,迄今为止显示着巨大的文化魅力和世界影响力。本章将在梳理中国传统思想的基础上,介绍孔子、孙子、老子为代表的各思想流派。

Section 1 Chinese Thoughts and Wisdom

Chinese people are renowned for being deep thinkers, and the development of Chinese thought has a long history. This long development has left a proud and lasting influence on modern social sciences. This section will focus on several characteristics of traditional Chinese thought and wisdom.

In China's ancient ideological history, there are a series of masterpieces, such as *Book of Changes*, *Zuo's Commentary on the Spring and Autumn Annals*, *The Analects of Confucius*, *Mencius*, *Laozi*, *Mozi*, and *Yellow Emperor's Classic of Internal Medicine* which have made great contributions to thought and culture around the world. Besides these classics, there are also many prose selections made up of fragmented entries in ancient China, which also have high cultural value and

contribute to philosophical thought in ancient China. After reviewing these influential works, the traditional Chinese way of thinking is found to be integrated, tacit, intuitive, and inclusive.^①



(One page from *Explanation on the Four Books*, annotated by Zhu Xi, a famous Confucius scholar in the Song Dynasty, 图片引自“四库全书总目卷三十五《四书》类一”, 中国经典电子版工程, http://www.cnculture.net/ebook/jing/sishu/sikuzongmu_jing_sishu_01.html)

Firstly, our definition of “integrity” is that Chinese thought lacked certain subdivisions in its hierarchy. For example, in western academic circles, there was a specific concept of subject division. Some disciplines, such as political science, philosophy, logic, and so on, took shape at that time. In comparison, ancient Chinese scholars did not like dividing different subjects as they preferred to divide thinkers into different schools, such as the hundred schools of thought in the Spring and Autumn Period.^② Articles written by Pre-Qin scholars cover a wide range of different themes. Among the scholars, Xunzi (313-238 BCE) was the most famous. In his writings, his research contained essential knowledge of aesthetics, political

① Shi Zhongwen, Chen Qiaosheng, *China's Culture*, translated by Wang Guozheng, Beijing: China Intercontinental Press, 2010, p. 20.

② Ibid., p. 20.

science, ethics, logic, and philosophy, but all without specific subject division. In contrast, western ideologists preferred to divide their writings into specific subjects. This difference does not affect the theoretical elaboration or logic of Chinese thought. Ancient Chinese classics had precise themes even though by appearance they seemed to have no specific topic. Their works were short passages that had endless meanings in fact, which is a characteristic of the traditional Chinese way of thinking.



(荀子[公元前 313 年—前 238 年]名况,字卿,后避汉宣帝讳,改称孙卿。战国时期赵国猗氏[今山西安泽]人,著名思想家、文学家、政论家,儒家重要代表人物之一,对儒家思想有所发展,提倡“性恶论”。对重整儒家典籍有相当大的贡献。)

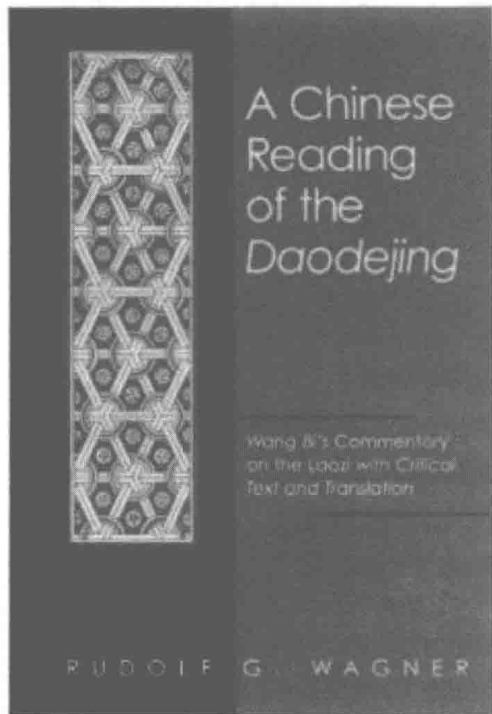


(宋本杨《荀子》书影。《荀子》是儒家经典著作,唐代杨所注《荀子》是较早较完善的注本。图片引自《人民画报》,“安泽:探访荀子” <http://www.rmhb.com.cn/chpic/htdocs/china/200712/news/p64.htm>)

Secondly, the characteristic of tacitness means that the Chinese traditional way of thinking is subtle and brief. There are three reasons behind these traits. The first two relate to culture and habits. The Chinese language and Chinese characters — tools for expressing the thoughts of the Chinese — become the third reason. ① Confucianism

① Shi Zhongwen, Chen Qiaosheng, *China's Culture*, translated by Wang Guozheng, Beijing: China Intercontinental Press, 2010, p.22.

had great influence on the development of traditional Chinese thought. Confucius maintained that one should “only elaborate on the theories of predecessors and not have original ideas of one’s own.”^① He preferred to use the classics of predecessors rather than build his own ideology. After Emperor Wu of the Han Dynasty (156-87 BCE) implemented the policy of “paying supreme tribute to Confucianism while banning all other schools of thought,”^② the Confucian scholars had no chance to have equal dialogues with ancient saints. Even though they had the capability to create on their own, they had to express their thoughts under the influence of the ancient sages.



(*A Chinese Reading of the Daodejing: Wang Bi's Commentary on the Laozi with Critical Text and Translation*)

A feature of Zen quotations is its tacitness, which means you will not be able to appreciate their true meanings if you just try to understand them literally. Here is an old story. There lived a monk in the late Tang Dynasty. One day, he paid a visit to Monk Zhaozhou saying, “I rushed to come here for the purpose of receiving your instruction.” Monk Zhaozhou asked him, “Have you had porridge?” The monk answered, “Yes.” Monk Zhaozhou then said, “Go and wash your dish.”^③ What can be learned from the exchange? Actually, it is hard to explain the story precisely. The implicit meaning of the dialogue about Monk Zhaozhou is to “let things be.” However, it is unimaginable to find the true meaning of the Zen master by insisting on getting to the bottom of the matter. Most traditional Chinese thinkers

① “When Socrates Meets Confucius”, http://www.chinadmd.com/file/uzr6ete6otwxzuoroazxpaxp_1.html.

② <http://history.cultural-china.com/en/46History151.html>

③ “高僧故事：震古烁今的120岁老禅师赵州从谏”，凤凰网，http://fo.ifeng.com/fojiaogushi/detail_2014_07/09/37250415_0_shtml

can produce profound meanings from such a dialogue.

The third characteristic of the Chinese way of thinking is intuition which means the Chinese thinkers are used to transforming abstract thoughts into mental imagery. Chinese scholars are generally not good at abstract logical thinking and analysis. On the contrary, they prefer to express their own ideas by connecting to everyday life through assumption and figurative language. For example, Laozi (the first philosopher of the Taoist school who lived at about the same time as Confucius) and Zhuangzi (about 369-286 BCE) are best abstract speculators among Chinese thinkers. When he talked about how to run a country, Laozi argued, "Governing a big country is like cooking a small fish."^① Laozi also defined the relationship between the strong and the soft as teeth and tongue. Zhuangzi usually expressed his thinking through a variety of fables because fables have vivid story lines which could leave a deep impression on the reader. It would be hard for Laozi and Zhuangzi to express their thoughts without figurative language. However, this does not mean that intuitive thinking has no obvious shortcomings. This expression method lead to the difficulty of Chinese academics developing into some rigorous modern subjects such as logic.

Last but not least, the characteristic of inclusiveness is also important. Chinese ideological and cultural traditions have an open attitude towards various theories, including different religious ideologies. In addition, tolerance towards other thoughts does not mean there was no authoritarianism in China. Notably, authoritarianism in the era of Chinese Confucianism should be distinguished from the religious despotism of Europe in the Middle Ages. In traditional Chinese culture, emperors, rather than religions, were the most authoritative force. According to Chinese tradition, there are certain things which have more authority than the emperor. "Principles of Heaven" and "Ways of Heaven" had higher authority than imperial power. Different schools had their own specific interpretations of the "Ways of Heaven." The Chinese people have faith in such principles, and no school, religion, or power can go against or beyond them. Everybody should comply with such principles. Ancient China usually put emphasis on the authority of Confucianism, and allowed the existence of other doctrines and religions at the same time, as long as they could prove that they aligned

① <https://www.chinaabout.net/politicians/>



(A famous fable in China, "Zhuangzhou Dreamt of Butterfly." This fable depicts the unity of his conscious and subconscious mind delicately by showing his conscious thoughts in his dream. His seeking of what is always going on is called awareness. 图片引自“中国先秦寓言系列”之先秦寓言概述 <http://gb.cri.cn/1321/2008/07/02/661@2126543.htm>)

with "Ways of Heaven." To some extent, this is also the reason why in Chinese history no wars occurred due to conflicts of thought. In contrast, there were many religious wars in Europe in the Middle Ages due to despotism; put simply, one religion did not allow the existence of the other.

In a word, no matter how large or small the global impact of the Chinese schools of thought has been, they make a significant contribution to the Chinese civilization. In any era where theory factions and schools of thought prospered, there would be contention leading to resonance and further development. In this sense, theory factions and schools of thought should be considered a great asset of the Chinese. ^①

^① Shi Zhongwen, Chen Qiaosheng, *China's Culture*, translated by Wang Guozheng, Beijing: China Intercontinental Press, 2010, p. 26.

Section 2 Confucian Thought and the Philosophy of Confucianism

Confucius (551-479 BCE), Confucius' family name was Kong and his given name was Qiu.^① His courtesy name was Zhongni. In Chinese, he is most often known as Kongzi. He is also known by the honorific Kong Fuzi. He was a native of Zouyi (Qufu in Shandong Province), the State of Lu during the Spring and Autumn Period (770-476 BCE). Confucius is one of the most important ancient philosophers to the Chinese people. As a great thinker, educator, and the founder of Confucianism, his thoughts and life story were recorded by his disciples in *The Analects* (*Lunyu*).^② *The Analects* had a big impact on scholars and politicians all throughout Chinese history. Without this influential work, no one could understand the long-standing culture or the inner world of ancient China deeply.



(Confucius, 551-479 BCE)

(图片引自中国评论网, <http://cn.chinareviewnews.com>)

1. Confucius' Thoughts on the Universe (天) and Man (人)

Much of Confucian thought on Universe and man represents universal human values. This is perhaps why Confucian thought in the 21st century still retains the interest of not only the Chinese but also people in other parts of the world.^③

In the Shang (1600-1046 BCE) and Zhou (1046-256 BCE) Dynasties, the

① Ann-ping, Chin, *The Authentic Confucius: A life of thought and politics*. New York: Scribner, 2007. p. 10.

② <http://en.wikipedia.org/wiki/Confucius#CITEREFChin2007>.

③ 叶朗, 朱良志, 《中国文化读本》, 北京: 外语教学与研究出版社, 2011 年, 第 5 页。