



HIGHLIGHTS of DIALOGUE

盛亦来 ◎ 主编 ◎ 江和平

精英对话

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◎ 内容简介 ◎

本书收录了 CCTV-9 英语频道 Dialogue 节目的 20 篇名人访谈，涉及政治、经济、文化等各界名人。看 Dialogue 节目，读 Dialogue 访谈，与名人面对面，倾听名人的心路历程和人生感悟，透过名人视角看世界，透过《对话》视角看名人。

作为中国面向世界——特别是英语世界的电视节目, DIALOGUE是面对世界进行思想与观念的交锋和交流的一个窗口。我们在对话中实现了解、共存与融合, 在对话中拓展智慧、视野与境界。时代呼唤对话!

——周树春

新华社参编部主任, 《参考消息》和《国际先驱导报》主编

悉心阅读此书的人, 可以从杨锐提问的角度和思考问题的深度以及他在每篇后面的访谈附言中, 侧面了解杨锐其人; 也可以从接受采访的名人、专家的应答中, 感受世界的丰富多彩, 把握时代变迁的脉搏。

——王缉思

北京大学国际关系学院院长, 原中国社会科学院美国研究所所长

HIGHLIGHTS



DIALOGUE

在中国开办一档英语时事访谈电视节目并非一件易事，然而令我们欣慰的是，DIALOGUE（《对话》）节目做到了这一点，而且在八年里一直保持着一枝独秀的风采。

1997年中央电视台海外中心决定创办每周一期的英语节目SUNDAY TOPICS，中文名字叫《周日话题》，主持人是旅美华裔陈晓薇女士。SUNDAY TOPICS主要以国际和国内时事为主，时长为半小时。当时的嘉宾有美国前总统克林顿和导演陈凯歌等国内外名流。虽然每周只播出一期，但SUNDAY TOPICS很快就赢得了国内外观众的关注和好评。经过近七年的发展，SUNDAY TOPICS早已更名为DIALOGUE，并改为每天一期。DIALOGUE节目已经成为饮誉国内外的知名品牌节目，根据央视网站去年统计的栏目点击量，DIALOGUE节目的点击量在全台三百多个栏目中排名第六十到七十位之间，超过了许多有知名度的中文电视节目。

现在的主持人和总制片人杨锐是1999年9月份接手主持这档节目的。在成为DIALOGUE节目的主持人之前，杨锐曾当过《英语新闻》播音员、制片人以及频道采访组制片人，采访和见证了20世纪90年代中期以来许多重大的历史事件。经过多年的积累和实践，杨锐的主持日趋成熟，其风格已具备了沉稳凌厉的鲜明特点，为国内外广大观众所接受和喜爱。

截至2005年2月底，DIALOGUE一共播出了1300多期。八年里，DIALOGUE收到大量观众来信、来电，他们都对节目的选题、内容、嘉宾的观点和主持风格提出了许多宝贵意见和建议。2003年伊拉克战争期间，央视九套采取全程跟踪直播，并将新闻和访谈有机地融为一体，全面、客观、公正地记录和分析了21世纪这场由美国发动的现代化战争。这次追踪报道使央视九套英语频道的收视率翻了九倍。在此期间，杨锐经常应邀远赴北欧挪威和芬兰、西欧的葡萄牙以及我们的邻国日本、韩国和泰国等地采访那里的政治家和外交政策的制定者。所有这些追踪报道都图文并茂地收录在央视网站上英语频道的DIALOGUE节目网页和杨锐的个人主页上。

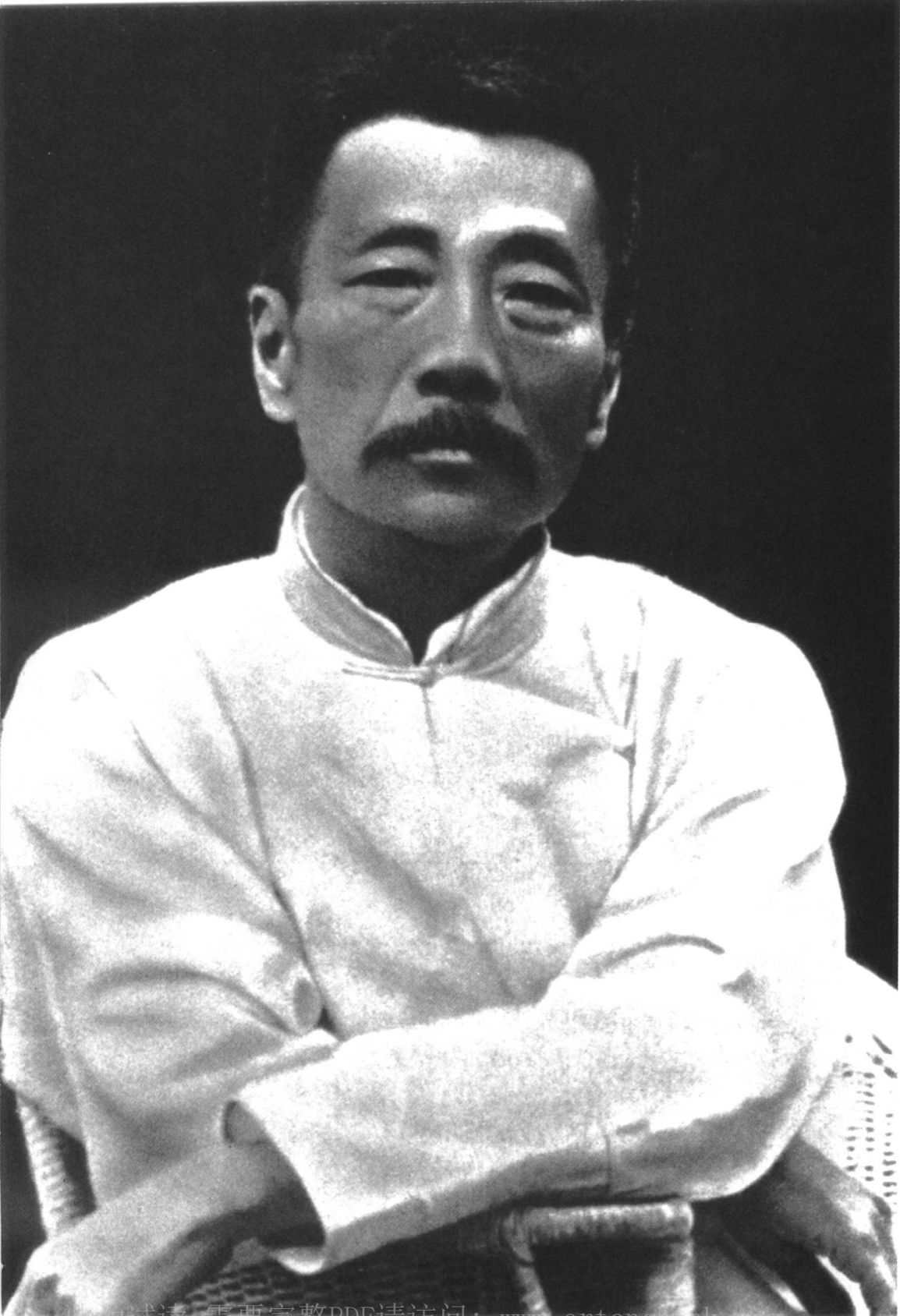
由于栏目的影响不断扩大，观众强烈呼吁DIALOGUE能以书面形式展现给更多的受众。经过一年多的精心准备，我们精选了20个2001年播出的访谈节目，以英汉对照的形式展现给广大读者。所选的内容大多是名人专访和评说历史与文化现象。编者的目的是突出国际视野、弘扬人文精神；另外，通过访谈和访谈附言，读者还可以了解到主持人杨锐的主持风格以及他的感情、思想和个性。

江和平
原央视英语频道总监
2005年12月

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The Commemoration of the 120th Anniversary of Lu Xun's Birth

纪念鲁迅诞辰 120 周年



"It's true that I spend a lot of time examining and criticising others, but I spend still more time criticising myself."

— Lu Xun

"我确实花很多时间来审视别人、批评别人，但是我花更多的时间来检讨自己。"

—— 鲁迅

嘉宾：周树春

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Zhou Shuchun

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ZS:Zhou Shuchun
杨: 杨锐
周: 周树春



YR Welcome to *Dialogue*. A series of commemorative activities are being held to pay tribute to a man who was born 120 years ago. Politicians talk about his progressive positions, scholars discuss his academic achievements, and millions of young students read his writings in their textbooks. This man has established an unrivalled position in the Chinese history of thoughts and literature. He is Lu Xun. Joining us now in the studio to talk about his influence is Zhou Shuchun, Senior Research Fellow of Centre for World Affairs Studies, Xinhua News Agency. Welcome to *Dialogue*. Back in 1937, late Chairman Mao Zedong said in Yan'an that Lu Xun should be regarded as the first and most important saint man right after Confucius, if one is to understand or discover more about China. Why is Lu Xun elevated to such a high position?

杨: 欢迎来到《对话》。最近正开展许多纪念活动来表达对一个120年前出生的人的敬意。政治家们谈论他的进步立场;学者们探讨他的学术成就;数百万的年轻学生通过课本阅读他的作品。他在中国思想史和文学史上都确立了独一无二的地位,这个人就是鲁迅。今天来到我们演播室的嘉宾是新华社国际问题研究中心高级研究员周树春先生,他将和我们一起探讨鲁迅的巨大影响力。

欢迎你来到《对话》。早在1937年,毛泽东主席在延安讲话中就曾说过,如果有人想更多地了解或探究中国的话,鲁迅应该是继孔子之后的第一位、也是最重要的一位圣人。为什么鲁迅被提升到如此高的地位呢?

ZS It's true that late Chairman Mao spoke highly of Lu Xun all the time. He compared Lu Xun as the number one saint of modern China to Confucius in feudal China, and called Lu Xun a national hero who civilised the progressive course of new culture for the Chinese nation. Let me tell you what happened on the day Lu Xun died, or rather on the day in 1936 when people in Shanghai took to the streets to bid farewell to this giant. His coffin was covered with a huge flag on which three Chinese characters were written, reading "the national soul". That was his status, and this status remains as such, and his position as a great thinker in modern China is considered unshakeable. And as Yu Dafu, also a famous writer of the last century, said, if one wants to learn about the overall national character or spirit of China, there is no better way or shortcut than to go through the complete works of Lu Xun. That's the idea of his being the soul of the nation. He was one of the few who best understood China and the people of his times, and probably the times before and after.



周: 毛主席确实一直高度赞扬鲁迅，他把鲁迅比作现代中国的第一圣人，和封建中国的第一圣人孔子放在同等地位，他还把鲁迅称为引导中华民族新文化前进的民族英雄。让我告诉你 1936 年鲁迅去世当天发生的事情吧。那天上海市民都涌上街头同这位伟人告别。他的灵柩上覆盖着一面巨大的旗帜，上面写着三个大字“民族魂”。这就是他的地位，而这一地位和他作为现代中国伟大的思想家的身份都被视作是不可动摇的。正如上个世纪的另一位著名作家郁达夫所说，如果有谁想了解中华民族整体特征或民族精神的话，没有比通读鲁迅的作品更好的方法或捷径了。所以说他是民族之魂，他是最了解当时的中国和中国人民的少数人之一，也很可能是对中国的过去和将来最了解的少数人之一。

- YR** But at the same time many Chinese intellectuals pointed out that he deliberately kept a distance from politics to maintain his own independence.
- ZS** That's probably true, but there are two things he shared in common with the Communist Party. First, I think it is generally agreed that the ultimate purpose of Lu Xun was to overthrow old China along with its institutions, and that's what Mao and his comrades were doing at the time. The only difference was that Mao mostly fought with guns and Lu Xun with pens. But I think Lu Xun was considered to have cooperated with Mao in fighting against the old society. And secondly, despite the fact that he was one of the leftist writers, the more relevant fact is that Lu Xun was the spokesman of the weak and the oppressed, and that's where the Communist Party had its roots and its bases. So it was a common goal for Mao and Lu to liberate the weak and the oppressed.
- YR** During the current academic discussions about his influence on Chinese literature and thought, many people say that he has taken on so many intellectuals, some of whom we call revolutionaries, even in the camp of the Red Army. Why do you think he was critical of people in both camps, the people in the camp of the Kuomintang, and those who later on became high-ranking Communist government officials?
- ZS** I don't think we should see the matter in terms of camps. I think the career of this giant was to study the conditions of what is called the "Chinese patient" problem, to study through a microscope the ailments, the sickening aspects of the national character. Then he magnified what he found in front of the eyes of the people, so people would be better aware of the ugly aspects of the national character.

杨: 但同时许多中国知识分子也指出, 他有意与政治保持距离以保持自我独立性。

周: 这很有可能, 但是在两个问题上他与中国共产党还是立场相同的。首先, 我认为大家基本上都认同鲁迅的最终目标是要推翻旧中国及旧制度, 而这也是当时毛泽东和他的同志们为之奋斗的目标。唯一不同的是毛泽东主要通过枪杆子战斗, 而鲁迅则是通过笔杆子。但我认为, 在反对旧社会的战斗中, 鲁迅一直被视作毛泽东的合作伙伴。第二, 尽管鲁迅是左翼作家之一, 但更重要的是, 他是弱者和被压迫者的代言人, 而弱者和被压迫者也是中国共产党的根基所在。所以对于鲁迅和毛泽东来说, 解放弱者和被压迫者是他们共同的目标。

杨: 在当前的学术讨论中, 就他在中国文学史和思想史上的影响而言, 许多人认为他影响了许多知识分子, 其中有我们称之为革命者的人, 有的甚至出自红军阵营。您认为他为什么对双方阵营的人都持批评态度呢? 这些人中有些属于国民党阵营, 有些后来成为共产党政府的高级官员。

周: 我认为我们不应该以阵营的形式来看待这个问题。我认为鲁迅的事业是研究被称为“中国病人”的问题, 通过显微镜研究国民性格的弊病和弱点, 然后在世人眼前将其放大, 以便人们更清楚地认识到国民性格中丑陋的一面。

YR What are the ugliest aspects of the Chinese national character that he was most critical of?

ZS He was critical of many things, and it's very hard to generalise, but his works show, for example, that he was highly critical of unhealthy tendencies or qualities such as being hypocritical, of being a liar, of saying one thing and doing another.

YR What's the historical background that led Lu Xun to care so much about the country in such a critical way?

ZS Again it's hard to generalise, but his times were characterised by two major events. One is the 1911 Revolution in China, and then the May 4th Movement. Before the 1911 Revolution, there were new ideas introduced to reform and modernise the country, but such efforts didn't get anywhere. And then after the 1911 Revolution, led by Dr. Sun Yat-sen, which toppled the Qing Dynasty, the last dynasty of the feudal society, people with wisdom and foresight came to realise that China as a nation was not really much nearer to real democracy, real independence, real peace or prosperity. So during the New Culture Movement and the May 4th Movement, leading intellectuals in China came to agree that they needed an emancipation of the mind on the part of the general public, which at that time remained locked in the feudal rules and codes. So as far as Lu Xun was concerned, he focused on what he considered the root of all the problems. That was the character or personality of the nation, which he believed was depressed and discouraged by the old culture. So that is why I think he was violently critical of the old establishment.

杨: 那么他集中批判的中华民族国民性格中最丑陋的方面又是什么呢?

周: 他批判很多东西, 很难一概而论。但是他的作品表明, 他强烈批判像虚伪、说谎、言行不一等不良秉性或性格特征。

杨: 那么又是什么样的历史背景使鲁迅以这种批判方式来如此关注他的国家呢?

周: 这也很难概括。但是在他那个时代主要发生了两件大事, 一件是1911年中国的辛亥革命, 一件是五四运动。辛亥革命之前引进了许多有关国家改革和现代化的新思想, 但这些努力最后都不了了之了。后来孙中山1911年领导的辛亥革命推翻了封建社会的最后一个王朝——清朝。此后, 广大仁人志士开始意识到中国作为一个国家距离真正实现民主、独立、和平乃至繁荣还相差很远。所以, 在新文化运动和五四运动中, 中国的有识之士逐渐达成共识: 他们需要去解放当时仍被封建礼教禁锢的老百姓的思想。就鲁迅而言, 他把重点放在所有问题的根源上, 即民族性格或个性上。他认为民族性格或个性遭到了旧文化的压制, 这也是我认为他如此强烈地批判旧制度的原因所在。